

*The Stories that the  
Prophet ﷺ told...*

Lessons to Mankind

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## ***Acknowledgement***

*This is dedicated to the souls of those who were the object of my love and affection, to those whose touch my hands miss, to those who were bound to me by blood and responsibility but are no longer with us. To the souls of my father and mother, may Allah bless them.*

*To my virtuous wives and my children, Umar and Samiha, in whom I hope to kindle the flame of faith and the light of righteousness, may Allah, blessed and exalted, clothe them in the garment of piety and make them love the faith and adorn it in their hearts.*

*To my brothers and sisters, to my students, and to the teachers, scholars, and preachers in every corner of the earth, I dedicate this book to you in the hope that it will achieve its intended purpose and seek to heal certain aspects of each of our lives. I hope to be the first to benefit from it, Allah willing, and let every person know that the goodness of his life depends on knowing and following the truth, and his corruption is a certain result of his ignorance of the truth or his rebellion against it, even if he knows it.*



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# Introduction

All Praise is due to Allah; we praise Him, we seek His help, and ask for His forgiveness. We seek refuge in Allah from the evil in ourselves and the consequences of our actions.

Whom Allah guides, no one can lead astray, and whom Allah leads astray, no one can guide. I bear witness that there is no god but Allah, and that He is One, with no partner. I also bear witness that Muhammad is His servant and Messenger.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾

"O BELIEVERS! FEAR ALLAH IN THE WAY HE DESERVES, [MEANING, ALWAYS BE CONSCIOUS OF HIM; OBEDIENT AND GRATEFUL TO HIM.] AND DO NOT DIE EXCEPT IN 'A STATE OF FULL' SUBMISSION 'TO HIM'. [LIT., EXCEPT AS MUSLIMS.]"

ĀL 'IMRĀN 3:102

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

"O MANKIND! FEAR YOUR LORD WHO CREATED YOU FROM A SINGLE SOUL, AND FROM IT HE CREATED ITS MATE, [ I.E., ADAM AND EVE.] AND THROUGH BOTH HE SPREAD COUNTLESS MEN AND WOMEN. AND BE MINDFUL OF ALLAH—IN WHOSE NAME YOU APPEAL TO ONE ANOTHER—AND 'HONOUR' FAMILY TIES. SURELY ALLAH IS EVER WATCHFUL OVER YOU"

AN-NISĀ' 4:1

﴿(70) يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا  
(71) يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

(70) "O BELIEVERS! FEAR ALLAH, AND SAY WHAT IS RIGHT.

(71) HE WILL BLESS YOUR DEEDS FOR YOU, AND FORGIVE YOUR  
SINS. AND WHOEVER OBEYS ALLAH AND HIS MESSENGER, HAS  
TRULY ACHIEVED A GREAT TRIUMPH."

AL-AḤZĀB 33:70-71

The best speech is the speech of Allah, and the best guidance is the guidance of Muhammad. The worst of affairs are innovations; every innovation is misguidance, and every misguidance leads to fire.

This book contains some authentic stories narrated by the Prophet from which Muslims can derive lessons and advice. Allah says in reference to the accounts of the Messengers and their people and how Allah saved the believers and destroyed the disbelievers:

﴿لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ﴾

"INDEED, IN THEIR STORIES IS A LESSON FOR THOSE OF  
UNDERSTANDING."

YŪSUF 12:111

These stories have a significant impact on nurturing the soul, as evidenced by Allah ordering the Prophet to inform people of the stories he knew. Allah says:

﴿فَأَقْصصَ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

"SO RELATE THE STORIES THAT PERHAPS THEY MAY REFLECT."

AL-A'RĀF 7:176

Moreover, the accounts of previous nations mentioned in the Qur'an and authentic Sunnah strengthen the hearts of the believers. Allah says:

﴿وَكَلَّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرٌ  
لِلْمُؤْمِنِينَ﴾

"WE NARRATE TO YOU ALL SUCH STORIES FROM THE EVENTS OF THE MESSENGERS AS WE STRENGTHEN YOUR HEART THEREWITH. AND IN THESE (STORIES) THERE HAS COME TO YOU THE TRUTH, A GOOD COUNSEL AND A REMINDER TO THOSE WHO BELIEVE."

HŪD 11:120

Most of the stories in this book were narrated by either Imam Bukhari or Imam Muslim or both. Those that were not narrated by Bukhari or Muslim were mentioned by Sheikh Albani in "The Authentic Chain".

The method used in writing these stories was to present the text of the story and highlight the lessons and advice that scholars have derived from the story. My only contribution to this book was to collect and organize the content.

We ask Allah that it will benefit Muslims and grant us sincerity both in private and in public.

May Allah's peace and blessings be upon His servant and Messenger, our leader and Imam, our Prophet Muhammad, his family and companions, and those who follow his way, until the Day of Judgment.

# ***Story 1:***

## **The Story of the Complaining Camel and Prophet Muhammad**



One day, Prophet Muhammad left his house and mounted his camel, with Abdullah ibn Ja'far riding behind him. Whenever he needed to relieve himself, the Prophet would seek privacy behind a wall or fence.

The Prophet entered a large garden belonging to a man from the Ansar and unexpectedly encountered a camel. The camel did something astonishing; it gazed at the Prophet and began to cry. The Prophet approached the camel and gently stroked its head, soothing its tears. He inquired about the camel's owner, and a young man from the Ansar stepped forward, saying, "O Messenger of Allah, I am the owner of this camel."

The Prophet expressed his anger and questioned the young man about his lack of fear in mistreating the animal that Allah had entrusted to him. The young man was puzzled by the Prophet's words, as the Prophet had not witnessed his treatment of the camel. So, who had informed the Prophet? The Prophet revealed that the camel had complained to him about being starved, receiving only poor-quality food, and being overburdened with work beyond its capacity. The young man heeded the Prophet's advice and treated the camel kindly thereafter.

## **Lessons from this story:**

1. Humility is an important virtue, which the Prophet demonstrates by his camel ride with Abdullah ibn Ja'far.
2. Islam attaches great importance to modesty. For this reason, the Prophet Muhammad sought solitude to relieve himself.
3. Prophet Muhammad was known for his compassion and gentleness towards all living beings.
4. Islam places great emphasis on the care and protection of animals as precious creatures of Allah.
5. We must treat animals with kindness and mercy because we are responsible for our actions, including the treatment of animals in our care, and will be held accountable if we neglect or mistreat them. Conversely, Allah rewards those who are compassionate and merciful to animals.
6. It is important to take care of one's workers and not to overburden them with tasks that are beyond their capabilities.
7. Kindness and generosity are essential values in Islam that encourage Muslims to help others and promote goodwill and mercy.
8. The young man's willingness to listen to the Prophet's advice and change his behavior teaches the importance of being open to criticism and learning from mistakes.

## ***Story 2:***

# **Dignity in Hardship**

There once was a poor man with a wife and children who struggled to find food for his family. He approached the Prophet and asked for money to buy food for himself and his loved ones. The Prophet inquired, "Do you work?" The man replied, "No." The Prophet then asked, "Do you have anything in your house?" The man said, "We have a garment that we wear, a piece of cloth which we lay on the ground to sit on, and a bowl from which we drink."

The Prophet instructed him to return home, retrieve the bowl and garment, and bring them to him. The man did as he was told, and the Prophet asked his companions, "Who will buy this garment and bowl?" One companion offered one dirham, and after the Prophet asked for a higher bid, another companion offered two dirhams. The Prophet accepted the offer and handed the two dirhams to the poor man.

The poor man asked the Prophet, "What should I do with these two dirhams?" The Prophet directed him to purchase food for his family with one dirham and a hatchet with the other. Surprised, the man inquired about the purpose of the hatchet. The Prophet advised him to collect firewood, sell it daily at the market, and return to see him after 15 days.

Fifteen days later, the man reported back to the Prophet that he had gathered firewood, sold it, and earned 10 dirhams, which he used to buy clothes and food. The Prophet affirmed that this approach was preferable to asking others for money, avoiding disgrace on the Day of Judgment.

## **Lessons from this story:**

1. Men are responsible for providing for their wives and children; neglecting their needs is sinful. As the Prophet said, "It is sufficient for a person to be guilty of wasting the means of living."
2. Islam encourages hard work, warns against laziness, and condemns taking money from others without effort. The man learns that through his own perseverance and hard work, he can provide for his family and improve their situation. This shows that dedication and hard work can lead to positive outcomes.
3. The merit of helping people to help themselves as opposed to the usual donation. Positive solutions can be within the realm of possibility; one should not despair or rely solely on the help of others. In order to help people live a dignified life, it is better to support them in their efforts to improve their circumstances through their own efforts than to keep giving them handouts. This is especially true for men.
4. The Prophet helps the man identify the resources he already has and uses them creatively to solve his problem. This teaches us to think critically about the resources we have and to find innovative ways to utilize them.
5. As the poor man's reaction to the Prophet's advice shows, one should seize opportunities to improve one's family's situation instead of succumbing to difficult circumstances, complaining, or becoming dependent on others.
6. The Muslim community is built on cohesion, as shown by the Prophet's companions helping a person in need. Muslims

should strive to provide advice and assistance to their fellow Muslims, as the Prophet did for this man, in order to benefit them as much as possible and help them live with dignity.

7. The story shows the importance of social support and the willingness of the Prophet's companions to help the man by buying his belongings. This underscores the value of a strong community, of cooperation and its potential to create opportunities for growth and development.
8. The story illustrates the importance of prioritizing essential needs, such as food and clothing, over unnecessary items or pursuits.
9. The man's transformation from a beggar to a self-sufficient individual demonstrates that challenges can foster personal growth and development, leading to a more fulfilling life.
10. Finally, faith and reliance on Allah play an important role in achieving success and financial stability. After learning from the Prophet how to collect and sell firewood, the man worked diligently, sought opportunities, and succeeded in making a profit and providing for his family.

## ***Story 3:***

# **United by Hunger, Blessed by Generosity**

The Prophet found himself sitting in his house, gripped by hunger, as there was no food in the homes of his nine wives. As his hunger intensified, he left his house and came across Abu Bakr and Umar. He inquired about the reason for their presence outside their homes at that time, and they replied, "Hunger, O Messenger of Allah." The Prophet then said, "By the One in Whose Hand is my soul, hunger has driven me out as well." He then invited them to accompany him.

Together, they went to the home of an Ansar man named Abu Al-Haytham ibn Al-Tihan, who owned numerous date palms and camels. The Prophet knocked on the door, and Abu Al-Haytham's wife answered. He asked her where her husband was, and she told him that he had gone to fetch fresh water. Suddenly, her husband arrived, overjoyed to see the Messenger of Allah and his companions, and warmly welcomed them.

He led them to his garden and provided a plate of dates, dried fruits, and water. The Prophet asked Abu Al-Haytham to select some dried fruits for them. Abu Al-Haytham responded, "I wanted you to choose, O Messenger of Allah." After they had eaten and drunk, the Prophet swore by the One in Whose Hand his soul is that they would be asked about this blessing on the Day of Resurrection. He said, "You were driven from your homes by hunger, yet you did not return until you received this blessing."

Abu Al-Haytham then took a knife, and prepared to slaughter a goat for the Prophet and his companions. The Prophet advised him not to slaughter a milk-producing goat but to milk it instead. Abu Al-Haytham and his wife then roasted a billy goat for their guests. The Prophet sent some of the food to Abu Al-Haytham's wife, and they all ate and expressed their gratitude to Allah Almighty.

The Prophet asked if Abu Al-Haytham had a servant, and Abu Al-Haytham replied in the negative. The Prophet promised that if he could get prisoners of war, he would give one to Abu Al-Haytham. Some time later, two slaves were brought to the Prophet, who asked Abu Al-Haytham to choose one of them. Abu Al-Haytham asked the Messenger of Allah to choose for him, and the Prophet chose a servant whom he had seen praying and who had been recommended to him for his kindness. The Prophet said, "Take good care of him.

Abu Al-Haytham returned home to his wife and told her the Prophet's advice. She replied, "You will not be able to follow the Prophet's advice in its entirety," i.e., to take good care of him. So Abu Al-Haytham set the slave free.

### **Lessons from this story:**

1. When Allah blesses a Muslim, he should express gratitude to Allah, the Almighty, and when tested with poverty or hunger, he should remain patient and steadfast.
2. It is permissible to share our struggles with our brothers without objecting to Allah's decree. The Prophet and his companions demonstrated this when they endured extreme hunger.

3. There is great merit in honoring guests. The Prophet said, "Whoever believes in Allah and the Last Day should honor his guest."
4. It is important to reward those who show kindness to us, as shown by the Prophet's actions toward Abu Al-Haytham.
5. Having a good spouse is of the utmost importance. In this story, Abu Al-Haytham's wife showed how much faith she had, even though she was the only woman in the house and did not have a servant, she told her husband that the only way he could give the servant his rights was to set him free.
6. We should use gifts from loved ones for the best possible purpose. Abu Al-Haytham could have benefited from the servant's services, but he realized that the best course of action was to set him free.
7. The liberation of slaves is encouraged in Islam.
8. The story emphasizes selflessness and generosity as Abu Al-Haytham provided the Prophet and his noble companions with food and drink without hesitation and with pleasure.
9. The Prophet demonstrated compassion and kindness by advising Abu Al-Haytham not to slaughter a milk-producing goat, thus considering the needs of the goat and the family.
10. When the Prophet offered Abu Al-Haytham a servant, he deferred to the Prophet's choice. The Prophet then gave him a servant whom he had seen praying and recommended as trustworthy. This emphasizes the importance of fairness and sincerity and teaches us that these qualities lead to goodness and blessings.

11. The story teaches us to trust in the wisdom of the Prophet as Abu Al-Haytham did when he allowed the Prophet to choose a servant and when he followed his guidance to free the slave.

## ***Story 4:***

# **Selfless Service**

There once was a kind-hearted, pious woman named Umm Mahjan who loved to do good for all Muslims. She sought a way to serve Islam and its followers. After deep thought, she realized that she could contribute by cleaning the Prophet's Mosque. Umm Mahjan swept the mosque every day without growing tired or bored, continuing this service until the last day of her life. One day, Umm Mahjan fell ill and passed away, unbeknown to the Prophet.

After noticing her absence for several days, the Prophet inquired about her with his companions. They informed him of her death. He asked, "Why didn't you tell me?" They replied, "She died and was buried at night, and we didn't want to wake you up." The Prophet said, "Show me her grave," and he went to pay his respects. He stated, "These graves are full of darkness for their inhabitants, but Allah illuminates them for them with my prayers upon them." He prayed for her and then departed.

### **Lessons from this story:**

1. Cleaning the mosque holds great virtue and earns significant rewards.
2. Muslims should inquire about their friends or servants when they are absent to ensure they are well.
3. It is permissible to pray for the deceased at their grave for those who have not prayed for them.

4. Good deeds endure and leave positive effects after a person's death.
5. People must work and serve Islam and Muslims in any possible way, striving to achieve goodness.
6. Umm Mahjan devoted her life to serving Islam and its followers without expecting anything in return. Her story teaches us the importance of selflessness and helping others for the sake of good.
7. Umm Mahjan continued her service every day, even when it was not easy. This teaches us the importance of staying dedicated and consistent in our efforts, even when the task may seem mundane or repetitive.
8. This story highlights the importance of humility in our actions, as every contribution, no matter how small, matters.
9. The story shows that even if our efforts are not recognized or appreciated by others, they still have value and can make a difference in the world.
10. The Prophet's reaction to the news of Umm Mahjan's death shows the importance of recognizing and appreciating the contributions of others, even if their roles do not seem significant at first glance.
11. Umm Mahjan's devotion and service to the mosque highlights the importance of connecting with our spirituality and finding ways to express our faith through our actions.

12. The Prophet's act of praying for Umm Mahjan shows the power of intercession and the importance of praying for others, especially for those who have passed away.

## ***Story 5:***

# **The Man Who Never Prostrated to Allah**

There once was a man named Amr ibn Thabit ibn Waqsh. Muslims often invited him to embrace Islam, but he refused because he had earned money through usury (interest). He feared losing his wealth if he accepted Islam since it prohibits usury. One day, the Prophet and his companions went to battle against the polytheists. Unexpectedly, Amr ibn Thabit experienced a profound sensation. He felt immense love and fear for the Prophet and the Muslims and a desire to embrace Islam. He searched for the Prophet, and upon finding him, he tearfully declared his conversion.

The battle was already underway, and the Prophet ordered Amr to fight the polytheists. He fought courageously until a fatal blow struck him down. When some of his people found him, they inquired about his presence. They asked if he was there because he despised his people or because he wished to embrace Islam. He replied, "Rather, I want to embrace Islam. I bear witness that there is no god but Allah and that Muhammad is His servant and messenger."

Amr ibn Thabit was martyred in the battle. When the companions asked the Prophet about him, he said Amr was among the people of Paradise. Abu Hurairah would jest with the companions, saying, "Tell me about the man who entered Paradise without prostrating himself before Allah once." If no one recognized him, Abu Hurairah would reveal, "It is Amr ibn Thabit ibn Waqsh."

Although Amr ibn Thabit never prostrated himself before Allah during his lifetime, he participated in the Battle of Uhud and fought for the sake of Allah. This righteous act completed his life and he was rewarded with entry into Paradise.

### **Lessons from this story:**

1. True faith and good deeds lead to success in this world and the Hereafter, not just the number of prostrations and prayers.
2. Guidance comes only from Allah and has no specific time or reason, and highlights the possibility of a change of heart in people who have long resisted embracing Islam. It is important to remain open to the transformation of others and never give up on them.
3. Actions are judged by their end, and we should not judge a person's life based on their past mistakes or shortcomings.
4. Allah rewards the believers for their efforts and deeds, whether small or great, and fills their hearts with joy, happiness, and satisfaction when they embrace faith and respond to the call of truth. This reward is the greatest gift a believer can receive.
5. The story teaches us the importance of prioritizing our beliefs and values over material wealth, as Amr ibn Thabit ultimately chose his faith over his wealth acquired through usury.
6. The power of faith is demonstrated through Amr ibn Thabit's conversion to Islam and his immediate willingness to fight for his new faith, inspiring courage, dedication, and selflessness.
7. The story illustrates the concept of redemption and that it is never too late to make a positive change in one's life. Sincere

repentance and good deeds can lead to forgiveness and a better outcome in the hereafter.

8. True success is not measured by worldly possessions or actions, but by one's faith and good deeds. Amr ibn Thabit's entry into Paradise, even though he had not prostrated himself before Allah during his lifetime, serves as a reminder of this principle.
9. The story emphasizes the significance of having pure and sincere intentions in all actions, as Amr ibn Thabit's intention to embrace Islam and fight for his faith ultimately led to his reward in Paradise.
10. Individuals must strive for truth, repent of sins and transgressions, and endeavor to perform good deeds in their lives. They should set a positive example for others by living lives of piety, kindness, and benevolence.

## ***Story 6:***

# **Paths of Redemption**

In the community of the Children of Israel, there were two friends who were like brothers. One of them was diligent and hard working in his worship of Allah, the Almighty, following the path of righteousness by praying, fasting, remembering Allah constantly, and doing good deeds. The other was deficient in his obedience to Allah, seldom praying, fasting, or remembering Allah, and followed the path of evil.

The diligent man always criticized his disobedient friend and was not merciful to him. He was harsh on him, and the sinful man was extremely distressed by his diligent friend and tired of his frequent advice and objections to his behavior.

One day, the diligent friend caught his sinful friend committing a sin, and he strongly disapproved of him. The guilty man said, "Let me be! By my Lord, have you appointed a guardian over me?" The diligent man replied, "By Allah, Allah will never forgive you, nor will He ever admit you to Paradise." However, it was not for the diligent worshipper to say this, for Paradise and forgiveness are in the hands of Allah, not in the hands of man.

Both the worshipper and the wrong doer died and stood before the Lord of the worlds. Allah the Almighty rebuked the diligent man, saying: "Were you with Me as a man of knowledge? Or were you able to do what is in My hands, and command the angels to bring the worshipper to the Fire and the guilty to Paradise?" Thus, a single word wasted years of worship for the diligent man, and he was entered into

Hell, and the wrong doer entered Paradise because of his good opinion of Allah and his repentance.

### **Lessons from this story:**

1. If a Muslim finds their brother or sister committing a sin, he should advise them gently, with kindness and mercy.
2. We are all servants of Allah, and it is not permissible for one servant to judge the fate of another servant in the hereafter.
3. We must constantly work towards righteousness and not become complacent with our actions. Rather, we should always hope for Allah's mercy and fear a bad end.
4. The importance of having good thoughts about Allah and relying on Him for the repentance and return of the sinner to the right path.
5. This story teaches us the importance of humility in our worship and interactions with others. We should always be aware that we are not all-knowing and that we cannot fully understand the workings of divine justice.
6. Allah's mercy and justice are beyond human comprehension.
7. The diligent worshipper's judgmental attitude toward his sinful friend ultimately led to his downfall. This highlights the importance of having pure intentions in our actions and words, as well as maintaining a balanced approach in our worship and interactions with others.
8. The story serves as a reminder to be cautious about the words we use, especially when speaking about matters of faith.

## ***Story 7:***

# **Golden Virtues**

There was a kind man named Basim who lived in a rural village. He saved up all his money and decided to buy a piece of land with a house to live in. He asked around the village if anyone wanted to sell their property. The villagers directed him to a man named Ahmad, who wanted to sell his property. Basim went to Ahmad and said, "I came to buy your house from you." Ahmad replied, "Welcome, Basim. If you come to buy the property, you must see it first. If you like it, then I will sell it to you." Basim inspected the house and bought it from Ahmad.

One day, while Basim was digging in one corner of his house with an axe, he heard the sound of something banging. He kept digging around the object until he found an old jar. He opened it and found it filled with gold. He was overjoyed and thought, "I have found a treasure!" However, he realized that this treasure was not rightfully his but belonged to Ahmad, who had sold him the land. Basim went to Ahmad and told him what had happened, saying, "This jar is yours, Ahmad." Ahmad replied, "But I sold you the land, including what was in it. This jar is yours, Basim." Both of them refused to take the jar, believing it belonged to the other person. After lengthy discussions, they decided to go to a wise man to settle the matter. The wise man asked them, "Do you both have children?"

Basim said, "I have a daughter," and Ahmed said, "I have a son." The wise man said, "Marry the son to the daughter, and spend from

this money." The two men agreed to this idea, and everyone lived happily ever after.

### **Lessons from this story:**

1. Money is a means, not an end, that people seek. It is important to remember that wealth is not the ultimate goal in life.
2. If a Muslim finds something that does not belong to him, he must return it to its rightful owner and not be greedy for other people's property.
3. Both Basim and Ahmad demonstrated honesty by acknowledging that the treasure could belong to the other person, even though they could have easily claimed it for themselves. Honesty is a valuable virtue that fosters trust and respect in relationships.
4. Whoever leaves something for the sake of Allah, Allah will reward him with something better. As we see in the story, when Basim and Ahmad left the gold for fear that it might not be theirs, Allah brought the two families together and married their children, and they all became one happy family.
5. By seeking a fair solution to the ownership of the treasure, both Basim and Ahmad showed integrity. They did what they believed was right, even if it meant giving up a potential fortune.
6. If an individual discovers buried treasure, it might be possible to identify its rightful owners based on the recency of the agreement under which it was buried. In such cases, the treasure is treated as misappropriated property: one must diligently search for its original owners and return the

valuables to them. However, if the agreement dates back considerably and the owners remain unknown, the finder may claim the treasure as their own after relinquishing one-fifth of it (20%) as a mandatory portion.

7. Instead of allowing the treasure to cause conflict, Basim and Ahmad sought the advice of a wise man and worked together to find a solution that would benefit both parties. This teaches the importance of seeking wisdom from others when faced with difficult decisions and recognizing that cooperation can lead to better outcomes and a stronger sense of community.

## ***Story 8:***

# **Divine Sustenance**

There once was a poor, devout man who lived with his equally devout wife. They always praised their Lord for everything. One day, their food supply ran out and they went without food for several days. When the hunger became unbearable, the man went out in search of food, while his wife prayed to Allah to provide her with flour to knead dough and bake bread for herself and her husband. She continued to pray until Allah provided her with flour from an unknown source. Later, her husband returned and was amazed to see the flour, the millstone used to grind the grain, and the oven filled with roasted meat. He asked her where all this came from, and she replied, "This is from the grace of Allah. He has provided it for us." Her husband was overjoyed and began to sweep the flour that had accumulated around the millstone.

The Prophet told us that if the millstone had been left to grind, it would have continued to grind until the Day of Resurrection. However, since he swept it away, its grinding stopped at that point.

### **Lessons from this story:**

1. The devout couple's unwavering faith in Allah and their gratitude for all they had, even in times of hardship, shows the importance of maintaining faith and being grateful for the blessings one has.
2. When individuals put their trust in Allah and sincerely ask for His help, they may receive assistance in miraculous and unexpected ways.

3. Allah is shy when His servant raises his hands in supplication, lest He return them empty.
4. Allah has righteous servants whom He honors with miraculous provisions in their ordinary lives.
5. The couple endured hunger for several days, but they remained patient and devoted to their faith. This serves as a reminder of the importance of patience in times of difficulty.
6. We must work hard to deserve and preserve these blessings.
7. We must rely on Allah in all aspects of our lives, have positive thoughts about Him, and believe that He is the Helper and Savior in all our situations.

## ***Story 9:***

# **Beyond the Veil**

A group from among the Children of Israel was curious about death and its intensity. They decided to visit a cemetery, prayed two rak'ahs, and then asked Allah to resurrect one of the buried so that they could inquire about death and the afterlife. They believed that this would increase their knowledge and certainty, thereby strengthening their commitment to obedience and distancing them from sin.

A similar incident occurred with the Children of Israel when they asked Prophet Musa (Moses) to resurrect a dead person in order to learn who had killed him. Following Allah's instructions, they slaughtered a cow and the dead person was revived to reveal the murderer.

The Qur'an also narrates the story of a man who questioned whether Allah could revive a deserted village. Allah responded by causing him and his donkey to die for a hundred years before resurrecting them, thus demonstrating His power.

Similarly, Prophet Ibrahim (Abraham) asked Allah to demonstrate the process of resurrection, and he was instructed to slaughter four birds and scatter their parts on the mountains. When Allah called them, their souls returned.

During the time of Prophet Isa (Jesus), people also witnessed the resurrection of the dead.

In this story, Allah answered the prayers of the companions of the Children of Israel, and a man emerged from his grave with a black

head and marks of prostration between his eyes. He rebuked them for their deeds and informed them of death, urging them to prepare for it. He then asked them to pray to Allah to restore him to his original state.

### **Lessons from this story:**

1. It is recommended for Muslims to remember death frequently to prevent attachment to the world. Prophet Muhammad advised his followers to "frequently remember the destroyer of pleasure."
2. People naturally seek knowledge of the unknown, but they must not overstep the boundaries set by Allah. The Risen One rebuked the Children of Israel for their actions, emphasizing the importance of humility and recognizing one's limitations in the quest for knowledge.
3. Allah is capable of anything, even the seemingly impossible, such as raising the dead.
4. We must believe in resurrection and life after death, which is a central tenet of Islam.
5. It is recommended to pray two rak'ahs (units of prayer) before making a supplication.
6. Allah answers the prayers of the righteous, even when they defy human expectations.
7. Believers should always remember that death is inevitable and that this world is a temporary stop in life. They should prepare for the hereafter by increasing their good deeds and drawing closer to Allah.

8. Believers must work for their salvation in the Hereafter by considering how their worldly actions will affect their eternal destiny.
9. Learning from the mistakes of others is essential to avoid making the same mistakes.
10. Believers should persevere in supplication, ask for forgiveness, and turn to Allah in all situations, knowing that He is the Eternal, who gives life to whom He pleases.
11. It is essential for believers to realize that Allah orchestrates all aspects of life and that nothing occurs without His Will and Power. He can restore life to the dead if He so chooses.

## ***Story 10:***

# **A Prophet and the Ant Village**

The Prophet Muhammad narrated a story about a prophet who, feeling exhausted, took a rest under the shade of a tree. Nearby was a village of ants, which the weary prophet approached. Ants are known to defend themselves and their territory, so they bit the prophet to scare him away from their village. Angry, the prophet decided to punish the entire ant village. He ordered his followers to set fire to the village, resulting in the death of all the ants. Instead of sparing the innocent, the prophet should have punished only the ant that bit him. Allah rebuked the Prophet for destroying the ant village because he had punished the innocent along with the guilty and killed a nation of ants that glorified Allah. Allah revealed to him that he should have killed only the ant that bit him.

### **Lessons from this story:**

1. Even a prophet, a highly respected figure, made a mistake in history. This teaches us that no one is infallible and that we must be humble and learn from our mistakes in order to grow and become better individuals.
2. It is important to act justly and punish only those who are guilty, rather than blaming an entire group for the actions of a few.
3. We should reflect on our actions and emotions before making rash decisions. This prophet acted impulsively and caused unnecessary suffering to innocent ants.

4. It is important to practice compassion and understanding toward others, even when we are frustrated or hurt. The prophet could have tried to understand why the ants acted the way they did instead of seeking revenge.
5. We must respect and cherish all living creatures, for every being has a purpose in the grand scheme of creation.
6. The story warns us of the destructive power of anger and how it can lead to regrettable actions. It's important to learn to control our anger and find more constructive ways to express it.
7. It is not permissible to burn any living being with fire, and the Prophet Muhammad forbade this act. In our legislation today, it is only permissible to burn living beings as a form of punishment under certain conditions. If someone is burned to death, the punishment for the murderer is to be burned. However, it was permitted according to earlier laws.
8. All creatures glorify Allah, but man cannot understand their glorification. *"There is not a single thing that does not glorify His praises—but you 'simply' cannot comprehend their glorification."* (Al-Isra, 44)
9. Certain animals, such as mice, crows, scorpions, snakes, and rabid dogs, may be killed. In addition, the Prophet informed us that there is a reward for killing lizards, also known as geckos.
10. The Prophet forbade the killing of ants and bees unless they cause harm. Furthermore, it is worth noting that the authentic hadith reported by Abu Dawud states that the Prophet forbade the killing of four types of creatures: ants, bees, hoopoes, and

shrikes. Shrikes are birds characterized by a large head, a beak, and a distinctive tail that is half white and half black.

11. However, there are five types of creatures that can be killed in a state of ihram without committing a sin: snakes, rats, dogs with mangy skin, crows, and kites, according to Bukhari.

# *Story 11:*

## **Prophet Isa (Jesus) and the Liar**

Prophet Muhammad narrated a story about Prophet Isa (Jesus), who was once walking down a street when he saw a man stealing. The next day, Isa asked the man why he had stolen the day before. The man replied, "By Allah, I did not steal." Isa said, "I believe in Allah and do not believe in what my eyes have seen." This is a proof that the Prophets realized the greatness of Allah and worshipped Him to the highest degree, and never imagined that anyone would swear falsely by Allah.

### **Lessons from this story:**

1. Theft is forbidden and Allah will punish the thief if he does not return the stolen property to its rightful owner.
2. The story emphasizes the great reverence that the Prophet Isa and all the Prophets had for Allah. They placed the greatness of Allah above all else and never thought that anyone could swear a false oath in His name. Although Isa witnessed the theft, he chose to believe the words of the man who swore by Allah, thus proving his unwavering faith and devotion to Allah.
3. By swearing in the name of Allah, the man was able to convince the Prophet Isa of his innocence. This reminds us that honesty is a fundamental virtue in any society. However, it also shows the negative consequences of misusing the name of Allah or deceiving others.

4. Liars swear false oaths to Allah to escape punishment in this world, but they will not escape Allah's punishment in the Hereafter.
5. The Prophet Jesus believed the man's words more than what he had seen with his own eyes, and admitted the possibility that he had been mistaken in what he had seen. This teaches us that our own senses and perceptions can sometimes be deceiving.
6. The story can be seen as a lesson in humility because the Prophet Isa put his faith in Allah above his own understanding and experience. In doing so, he showed the importance of being humble and accepting that we cannot always fully understand a situation.
7. We should all try to help those who cannot find work to earn a living so that theft does not become the norm in society.
8. The Prophets were the most righteous and sublime in their worship of Allah, and they are our examples of how to live a righteous life and do good deeds.
9. The truth is the foundation of life.
10. Lying leads to corruption and chaos in society.
11. Stealing leads to injustice, poverty, and corruption in society.
12. To reduce these problems, we must help the poor and needy in society.
13. We must always remember that Allah knows everything and is aware of how we behave in our lives.

## ***Story 12:***

# **A Righteous Man's Fall from Grace**

There was once a king among the Children of Israel who despised the righteous and the religious and favored corruption and deception. This king learned of a virtuous man who was adored by the people, and he grew fearful of the man's influence, which could potentially turn everyone righteous and threaten his rule. So the king devised a plan to eliminate the virtuous man.

The king enlisted a deceitful woman to seduce the man, offering her a large sum of money to succeed in her mission. She pondered over a plan to seduce the virtuous man, finally devising an intricate trap that successfully lured him to her home.

The woman sent her maid to invite the righteous man to testify to the truth - an invitation he could not refuse, for the virtuous are known to never hide the truth. Unaware of the impending deception, the man accompanied the maid, neglecting to bring a companion or neighbor so as not to enter a woman's home alone.

Upon entering the house, the maid locked the doors behind the man until he reached the woman's bedroom. There the woman was waiting for him with a little boy on one side and a bottle of wine on the other. She confessed: "By Allah, I did not invite you to testify, but to commit adultery with me, to drink a glass of wine, or to kill this boy."

Had the man been wise, he would have preferred death to dishonor. Instead, he chose wine, believing it to be the lesser of two evils. The

wine intoxicated him, and in his drunken state, he killed the boy and committed adultery with the woman.

### **Lessons from this story:**

1. Corrupt individuals are eager to lead the righteous astray, as demonstrated by the king and the woman in this story.
2. The king's fear of losing power led him to act maliciously against the virtuous man. This shows how power can corrupt individuals and cause them to harm others.
3. The virtuous man fell victim to the woman's plot because he did not take precautions when entering her house alone. This emphasizes the need to be vigilant in maintaining one's morals and values. A Muslim must exercise caution and wisdom in all circumstances and not blindly trust others. Caution and prudence are also essential in dealing with friends and acquaintances.
4. When faced with a choice between death and sin, a Muslim should choose death.
5. The man chose to drink wine because it seemed to be the lesser evil, but it led him down a path of greater sins. This serves as a reminder to be careful in making decisions, as seemingly small compromises can have devastating consequences.
6. The story demonstrates the destructive effects of alcohol as it leads the man to commit heinous acts. This serves as a warning of the dangers of substance abuse and the consequences it can have on one's actions and morals.
7. The Prophet warned against alcohol and declared that the prayers of a wine drinker would not be accepted for forty

nights. If the drinker dies with alcohol in his system, he will be denied Paradise.

8. The story illustrates how cunning schemes and manipulations can lead even the most virtuous people astray.
9. The righteous man could have avoided the trap had he brought a companion or sought advice from others. This shows the importance of surrounding oneself with supportive and wise individuals.
10. Each person is responsible for his or her actions and must face the consequences, even if he or she has been deceived or manipulated.
11. Adherence to Islamic ethics and principles, even in the face of death, is essential for happiness in this life and the hereafter.

## ***Story 13:***

# **Lost and Found**

Once a righteous man set out on a journey into the vast, barren desert on his camel, loaded with all the food, water, and supplies he needed. However, he grew tired and decided to rest, leaving his camel untied under the shade of a tree. While he slept, the camel took off with all his belongings, leaving the man stranded in the desert without food or water. When he awoke, he panicked and started running around looking for his camel, but to no avail. Exhausted, he returned to the shade of the tree, feeling helpless and thirsty. He went back to sleep, expecting death, but when he woke up, he found his camel standing next to him. Overjoyed, he took his camel and mistakenly said, "O Allah, You are my servant and I am your master," instead of saying, "O Allah, You are my Lord and I am your servant."

### **Lessons from this story:**

1. The man's decision to leave his camel untied under the tree led to his predicament. It's important to be mindful of our actions and plan for unforeseen situations, especially when venturing into unfamiliar territory.
2. Allah is the cause of causes, and even in seemingly dire situations, He may provide a way out.
3. Weakness, helplessness, and despair should not lead a Muslim to frustration and pessimism. Instead, he must rely on Allah, be optimistic, and have hope for salvation and success.
4. We must always remember to praise and thank Allah for every blessing, including the small ones that we may often overlook.

## *Story 14:*

# **Transformative Charity**

Once upon a time, there was a good man who loved the people around him, treated them well, honored them, and spent his rightfully earned income on them.

One night, this man went out to give alms, looking for someone in need. From a distance he saw a man who appeared to be poor, so he called out to him and the man came to him. However, the man was a thief who went out every night to steal from people's houses. But the kind-hearted man did not know that he was a thief and gave him alms. The thief was surprised by the man's behavior, but he took the money and left without stealing that night.

Someone who knew the true nature of the thief had observed the scene, and the next morning the news spread among the citizens that this kind-hearted man had given alms to a thief. When this news reached the man, he became very sad because he thought he had given alms to the wrong person. So the next night he went out again with a bag of money to look for a poor person to give alms to, because he thought that the alms he had given the day before had not been accepted by Allah. He found a woman, called to her and said, "Take this money, it is for you". The woman accepted the money in amazement, thinking that the man probably did not know her, because if he had known her, he would not have given her money, for she was a dishonorable woman and no one in the town liked her.

One of the townspeople saw what was happening and told of the kind-hearted man who gave alms to a dishonorable woman who did not deserve it. This news reached the man, and he again became very

sad because he thought that he had made a mistake for the second time and that his charity was not accepted by Allah, and he decided to go out the next night to give again. He found a man he thought was poor and gave him the money. To his surprise, the people of the town began to talk about the man who had given alms to a rich man who did not deserve it. The kind-hearted man felt very sad and went to bed.

In a dream, someone gave him the good news that Allah had accepted his charity and rewarded him for it. He saw in this good news that his charity to the thief would make him stop stealing, and his charity to the dishonorable woman would make her repent and stop living in sin. And his charity to the rich man would make him learn a lesson and become more generous. The kind-hearted man woke up with joy, knowing that Allah had accepted his charity and that he had made a difference in people's lives.

### **Lessons from this story:**

1. Believers should never regret doing good deeds as long as their actions are sincerely for the sake of Allah.
2. Muslims should not be overly concerned with people's opinions as our actions are for Allah, not for others. Our intentions and sincerity are what truly matter.
3. We learn the importance of submitting to Allah's decree and not to regret it, because nothing in this universe happens by chance. Everything is predetermined and written by Allah.
4. Blessings come from giving willingly and with satisfaction. It is not appropriate to regret one's generosity. As some of the Salaf (early generations of Muslims) advised, "Do not withhold help even if you are worried that it may not be accepted."

5. A single act of kindness and generosity can have a transforming effect on people who may not initially seem deserving. The charity shown to the thief, the dishonorable woman, and the rich man all led to changes in their behavior and lives.
6. Even when the good-hearted man was criticized and felt that his charity efforts were unsuccessful, he continued to try to make a difference. This teaches us the value of perseverance in the face of adversity.
7. The general principle is to rely on what is apparent until evidence to the contrary appears. The kind-hearted man did not know the true nature of the people he gave charity to, but his actions still led to positive changes in their lives. This teaches us not to judge others based on appearances or assumptions, and to treat everyone with compassion.
8. Even people with negative traits or behaviors can change for the better when given the opportunity and support. It encourages us to believe in the potential for growth and transformation in all people.
9. If a donor's intention is sincere, his or her charity will be accepted even if it fails to reach the intended recipient. Scholars disagree on whether compensation is required in cases of obligatory charity (zakat).
10. The virtues of discreet charity and genuine sincerity are highly valued.
11. If a charitable donation does not reach its intended recipient, it is advisable to make the donation again.

# ***Story 15:***

## **The Monkey's Lesson**

Among the children of Israel there was once a man who sold wine on a moving ship, who had a tendency to mix wine with water to deceive his customers. He had a monkey that accompanied him everywhere. After selling the diluted wine, the man sat down to rest. Suddenly, the monkey took the bag of money the man had received, climbed onto the roof of the ship, opened the bag, and began to throw half of the money into the sea and the other half into the ship.

### **Lessons from this story:**

1. This story teaches us that Allah created the monkey to teach its owner a lesson in honesty. The monkey obviously knew what was permissible and what was not and hoped that the owner would remember and fear Allah.
2. The believer must avoid every form of deception. He should not dilute milk with water or engage in any other deception to gain more profit. The Prophet said, "He who deceives us is not one of us."
3. The man's desire to make more profit by diluting the wine eventually caused him to lose money, illustrating that greed can lead to one's downfall. Allah rebuked the people of Prophet Shu'aib (Jethro) for this misbehavior: "*And to the people of Midian We sent their brother Shu'aib. He said, "O my people! Worship Allah. You have no god other than Him. And do not give short measure and weight. I do see you in prosperity now, but I truly fear for you the torment of an*

*overwhelming Day. O my people! Give full measure and weigh with justice. Do not defraud people of their property, nor go about spreading corruption in the land. What is left 'as a lawful gain' by Allah is far better for you if you are 'truly' believers. And I am not a keeper over you.'"* (Hud, 84-86)  
Indeed, the Midianites were afflicted with a punishment that wiped them out.

4. Cheating destroys blessings. Some scholars said that what is forbidden takes away from what is permitted and causes it to be scattered.
5. Some may wonder if the merchant should be held responsible for selling wine, which Allah has forbidden. The answer is that wine was not forbidden until the arrival of the Prophet. Consumption was permitted, but cheating in the sale was not. The prohibition of consumption came in stages: First, Allah criticized it without forbidding it; then He forbade drinking it during prayer time, but did not forbid selling it. Finally, He forbade it altogether.
6. This story embodies the concept of honesty and integrity in trade and financial transactions.
7. It reminds us of the importance of refraining from cheating and deception in all aspects of life.
8. The story teaches us that Allah has placed everything in this world to teach us and remind us of the concepts of our true religion.
9. A believer must refrain from selling anything that Allah has forbidden.

10. If a merchant is involved in selling what Allah has forbidden, he must be aware of the consequences of his actions and the matters in which he is involved.

11. It is essential to repent and give up forbidden work.

## ***Story 16:***

# **Vanishing Vanity**

Among the Children of Israel was a man who was arrogant and disliked by the people. He treated them with contempt, forgetting that Allah had forbidden arrogance and vanity. One day, full of self-conceit, he entered his palace, dressed in his finest clothes, applied the most exquisite perfumes, and adorned himself. Then he went out among his people, boasting and showing off his clothes. Allah, angered by his behavior, caused the earth to swallow him up, as He had done to Qarun before him. The man sank into the ground and moved from place to place underground, where he will remain until the Day of Resurrection as punishment for his arrogance and pride.

### **Lessons from this story:**

1. Arrogance leads to Hellfire, but displaying Allah's blessings, such as wearing good shoes and clothes, is not considered arrogance, especially if one thanks and praises Allah for them. The arrogance referred to here is belittling people and comparing oneself with them, claiming superiority because of what one possesses and what they lack.
2. Some sins bring Allah's punishment upon their perpetrators in this life before the Hereafter, as illustrated by Allah causing the earth to swallow up the arrogant man.
3. There is punishment in the grave, as confirmed by the Prophet who said that the earth swallowed the man and he moved between its layers and sank like a drowning person in the sea.

4. We must remember that it is Allah who blesses us with wealth, beauty, and other gifts. It is important for us to be grateful for these blessings and to use them in obedience to Allah without belittling others.
5. We should be wary of pride and arrogance and remember that we are all servants of Allah and have nothing to boast about except the blessings that Allah has bestowed upon us.
6. We must embody humility, kindness, and goodness toward others.
7. The story reminds readers that material possessions are temporary and that it is futile to seek validation through them. The man's wealth and fine clothes did not save him from his fate.
8. The story mentions Qarun, who faced a similar fate because of his arrogance. This serves as a lesson that one should learn from the mistakes of others to avoid repeating them.

# *Story 17:*

## **The Unrighteous Command**

When the Prophet Muhammad sent military expeditions to fight the polytheists, he would appoint a leader for each mission. One day, the Prophet sent out a military expedition and assigned a chief from the Ansar to lead it and instructed the troops to obey him. After bidding them farewell and advising them to fear Allah Almighty, the Prophet sent them on their way.

During the journey, a conflict arose between the army and its commander, which made him angry. He ordered the soldiers to collect firewood and light a fire. Then he asked, "Did not the Messenger of Allah command you to obey my orders?" They replied, "Yes." He proceeded to command, "Enter it," referring to the fire, "and burn yourselves." The soldiers exchanged uncertain glances, and a young man said, "We have fled from the fire to the Messenger of Allah, so do not hurry until we have consulted the Prophet." Others argued that if the leader ordered them to enter the fire, they should do so. Moments later, the leader's anger subsided, and he reconciled with the army. When the Prophet heard about this incident, he declared that if they had entered the fire, they would never have escaped. Obedience should only be given in matters that are known to be right.

### **Lessons from this story:**

1. A Muslim should avoid becoming angry because anger can lead to evil actions, as demonstrated by the leader.
2. This story also teaches us that obedience to a lawful authority must be in accordance with Allah's commands and those of His

Messenger. No one should be obeyed whose commands contradict the teachings of Allah and His Messenger. Obedience in Islam requires submission to Allah and His Messenger, not to others. Creation should not be obeyed if it would mean disobedience to its Creator, Almighty Allah.

3. Soldiers are encouraged to think critically and to question their leader's command if it violates Islamic principles or values. This demonstrates the importance of using reason and judgment in decision making.
4. The story shows that while a leader has authority over his followers, he also has a responsibility to make decisions that are morally sound and in the best interest of his followers.
5. The young man's suggestion to consult the Prophet before acting on the leader's command emphasizes the importance of patience and seeking guidance before taking potentially harmful actions.

## ***Story 18:***

# **A Race for Allah's Pleasure**

Umar ibn Al-Khattab wanted to surpass Abu Bakr in good deeds to please Allah. He learned that the Prophet had instructed his companions to give alms. Umar went home, gathered all his money, and divided it in half, leaving one half for his children. With the other half, he happily approached the Prophet, hoping to surpass Abu Bakr in generosity. Upon reaching the Prophet, Umar presented his money, and the Prophet asked, "O Umar, what have you left for your family and children?" Umar replied, "I have left half of my wealth for them and brought the other half to you."

Later, Abu Bakr arrived and placed his money in front of the Prophet. When the Prophet asked, "O Abu Bakr, what have you left for your family and children?" Abu Bakr replied, "I have left Allah and His Messenger for them." Then Umar realized, "By Allah, I will never surpass Abu Bakr."

### **Lessons from this story:**

1. This story teaches us that Muslims should strive to outdo their fellow believers in good deeds in an effort to get closer to Allah's love, mercy, and paradise. This kind of competition can lead to personal growth and an increase in good deeds.
2. Both Umar and Abu Bakr were motivated by the desire to please Allah. This teaches us the importance of having sincere intentions in our actions.

3. The story emphasizes the importance of generosity and sacrifice for the greater good. Umar and Abu Bakr both donated a significant portion of their wealth to help others.
4. The depth of a believer's faith determines the extent of his sacrifice and generosity. Abu Bakr was the most respected and generous person in the nation after the Prophet because of his noble character.
5. Charity does not diminish wealth, as the Prophet demonstrated by saying that a servant's wealth does not diminish with his charity. Abu Bakr gave away all his money, but Allah rewarded him with something better because he was sure of the outcome.
6. Umar's realization that he could not surpass Abu Bakr shows his humility and willingness to accept that others may be more virtuous than himself. This teaches us the importance of being humble and recognizing the good in others.
7. Abu Bakr's statement that he left Allah and His Messenger for his family shows his complete trust in Allah to provide and protect his loved ones. This story encourages us to have faith and trust in Allah's plan for our lives.
8. The company of the Prophet and the righteous people around them inspired Umar and Abu Bakr to strive for goodness. Surrounding ourselves with positive and inspiring people can help us grow and become better people.

## ***Story 19:***

# **The Dead Goat's Message**

The Prophet always encouraged his companions to call others to the remembrance of Allah in various ways. One day, he and some of his companions went to the market where they found a dead goat with its ear cut off. The Prophet held the small piece of the remaining ear in his hand because he knew that people would not buy the dead goat because of the ear. He asked his companions, "Who among you would like this for one dirham?"

The companions were surprised and said, "We do not want it for anything, and what shall we do with it?"

The Prophet asked them, "If it were alive, would you like to have it?"

They replied, "No, by Allah, O Messenger of Allah."

The Prophet said to them, "By Allah, this world is less valuable in the eyes of Allah than this is to you."

### **Lessons from this story:**

1. Muslims must be creative and adaptable to reach the hearts of the people. The Prophet uses a simple analogy to illustrate the insignificance of the world in the eyes of Allah.
2. The Companions learned the importance of detachment from the world and its temporary pleasures. This detachment enabled them to focus on a higher goal and seek spiritual fulfillment instead of merely striving for material wealth and

worldly success. When we understand the true value of the world, we can prioritize our efforts to attain eternal happiness and satisfaction.

3. A Muslim must strike a balance between this world and the Hereafter by succeeding in his worldly deeds while focusing on attaining the Garden and its joys.
4. A Muslim must be mindful of Allah and learn to perform his worship in such a way that it reaches people's hearts and calls them to Allah.
5. The story shows how effective the use of analogies is in conveying wisdom and making complex ideas more accessible. The Prophet uses a simple and understandable example to teach his companions about the value of the world.

## ***Story 20:*** **Of Paradise Lost**

One day, the Prophet sat with his companions and told them a fascinating story. This story was about a meeting between Moses (Musa) and our forefather Adam. The reason for this meeting was for Musa to talk to Adam about why he and his descendants were expelled from paradise after eating from the forbidden tree. Musa began the conversation with Adam politely and lovingly: "O Adam, you are our father. You caused us loss and harm when you expelled us from Paradise."

Adam replied gently, "O Musa, Allah has favored you with His speech, and He has written (the Torah) for you with His own hand. Do you blame me for an act that Allah decreed for me forty years before I was created?"

The Messenger of Allah reported that Adam emerged victorious from this conversation. He repeated the words three times.

Adam explained that he had eaten from the forbidden tree, but Allah had not told him that this act would result in expulsion from Paradise. Allah could have forgiven this sin or imposed some other punishment, but in His divine wisdom, which only He knows, He chose banishment from Paradise. In this way, Adam proved that he was not responsible for the expulsion of himself and his descendants from Paradise. Allah created them to live on the earth and use it until the Day of Resurrection.

## **Lessons from this story:**

1. The interaction between Musa and Adam demonstrates the importance of respect and humility in conversations and discussions. Both prophets approached the conversation courteously and were willing to listen and learn from each other.
2. Life is full of hardships and struggles, and true peace can only be found in paradise. The story conveys the idea that life on earth is a trial for man, in which he must face various challenges and make decisions that will ultimately determine his fate in the Hereafter.
3. Allah Almighty chose Musa among the Messengers and honored him by speaking to him without intermediaries and letting him hear His speech directly. Moreover, Allah Almighty wrote the Torah for Musa with His hand. A Muslim must believe in this "writing" without asking how, denying it, distorting the wording or meaning, or comparing Allah with any of His creatures.
4. Musa had to endure many trials, including fleeing Egypt, tending sheep for ten years, and dealing with the stubbornness of the Children of Israel. During these difficult times, he may have believed that Adam's expulsion from Paradise was the cause of these difficulties.
5. The story also touches on the concept of forgiveness, as Adam admits his disobedience and forgetfulness. Acknowledging one's mistakes and asking for forgiveness is an essential aspect of personal and spiritual growth.

6. The story emphasizes the importance of the pursuit of knowledge and understanding, as evidenced by Musa's questions and Adam's answers. This quest for knowledge contributes to personal growth and intellectual development.
7. The central theme of the story is the belief in predestination (Al-Qadr), which is also one of the foundations of Islam. The belief in Al-Qadr is based on four elements:
  - ✓ Knowledge, i.e., that Allah knows what His creation will do based on His eternal knowledge.
  - ✓ Writing, i.e. that Allah has written down the fate of all creatures in al-Lawh al-Mahfuz.
  - ✓ Will, i.e., what Allah wills happens, and what He does not will does not happen. There is no movement in the heavens or the earth that does not happen by His will.
  - ✓ Creation, i.e. that Allah is the Creator of all things, including the deeds of His servants. They do what they do, and He is the Creator of them and their deeds.
8. The belief of the Ahl al-Sunna wa'l-Jama'ah is that man has free will and is therefore rewarded or punished. But his will is subject to the will of Allah, and nothing can happen in the universe that is not willed by Allah.
9. Our finite minds cannot fully comprehend the infinity of Allah's power and knowledge. Allah has kept the knowledge of Al-Qadr a secret. We will never be able to comprehend it and must accept it and not go beyond it.

10. Ibn Taymiyyah said, "Some groups believe, based on this hadith, that Adam used Al-Qadr as a reason for his sin and that he presented this proof to Musa. This, of course, is wrong. Musa did not blame Adam for the sin, but he criticized him for the misfortune of being expelled from Paradise. That is why he said, "You caused us to be expelled from Paradise," and he did not say, "Why did you eat from the tree? Musa knew that Adam had repented and that Allah had accepted his repentance. So Adam did not justify the sin, but the calamity of the sin with Al-Qadr.
11. Adam's expulsion from Paradise was part of Allah's divine plan, which only He knows. This story emphasizes the concept of divine wisdom and divine plan. Although people may not always understand the reasons for certain events or consequences, it is important to trust in the higher wisdom and plan of the Creator.
12. A sinner who repents cannot be blamed for his deeds. One who repents is like one who has never sinned.
13. The believer is commanded to return to Al-Qadr in case of calamity, and not to the sin or act of disobedience, so that he remains patient during the calamity and repents to Allah.
14. As for sin, no one has the right to use Al-Qadr as a justification for disobedience, but he must avoid sin, and if he sins, he must repent in the same way as Adam.
15. The Salaf said: "Two people sinned, Adam and Satan. Adam repented and Allah accepted it, while Iblis (Satan) persisted in his sin and used Al-Qadr as an excuse, so he was cursed and expelled from Paradise. So whoever repents of his sins is like

Adam, and whoever continues to sin and uses Al-Qadr as an excuse is like Satan.

16. If Al-Qadr were an excuse for sin, then Iblis, Fir'aun, and all disbelievers would have a valid excuse.
17. Only people with desires use Al-Qadr as an excuse for sin. Using Al-Qadr as an excuse for sin is one of the greatest innovations.

## ***Story 21:***

# **The Blessed Request**

One day, the Prophet was a guest in the house of a Bedouin. Although he was a poor man, the Bedouin prepared food, drink and fruit for the Prophet and felt happy that his house was filled with blessings because his guest was the Messenger of Allah. However, the Prophet's kindness surpassed that of the Bedouin, for he was more generous in his gifts and good deeds. Therefore, the Prophet wanted to return the hospitality of the Bedouin and said, "Ask for whatever you want. Among the Bedouins, it was customary to ask the Messenger of Allah for supplications, because his prayers were answered by Allah.

This Bedouin asked the Messenger of Allah for a female goat on which he could travel and ride and which would give milk. The Prophet was distressed as he wanted the Bedouin to aspire to higher things in his prayers because he was going to give him money anyway. So he said to the Bedouin, "Can't you be like the old woman of the Children of Israel?"

The companions were surprised because they had never heard of her before. They asked, "O Messenger of Allah, who is the old woman of the Children of Israel?" The Prophet began to tell her story, which took place in the days of the Prophet Yusuf (Joseph), when he was the ruler of Egypt. When Yusuf felt his imminent death, he called upon his Lord and asked him to die as a Muslim and be taken among the righteous. He instructed the Children of Israel that if they ever left Egypt, they should take his body and bury it in the holy land of Palestine.

Yusuf died, and years passed without the Children of Israel fulfilling his wish. When Allah sent Musa (Moses) to Pharaoh and his people to call them to worship Allah, Pharaoh refused and fought Musa. As a result, Musa and the believers fled from Pharaoh, who pursued them with his army. On the run, the scholars of the Children of Israel informed Musa of Yusuf's will. Musa asked if anyone knew the location of Yusuf's tomb, and they said only an old woman of the Children of Israel knew. Musa had her brought to him and asked her to reveal the location of the tomb.

The woman said, "I will not show you where the tomb is until you fulfill my request." When Musa asked what it was, she replied, "I want to be with you in Paradise." At that moment, Allah revealed to Musa that she would indeed be with him in Paradise. She led them to Yusuf's tomb and showed them a small lake nearby. She told them to drain the water and dig, and they found Yusuf's body perfectly preserved. As they carried his body and walked, the way was illuminated for them as if it were day. Thus ended the story of the old woman of the children of Israel.

### **Lessons from this story:**

1. A servant can be deprived of success if he does not obey Allah and His Messengers and Prophets, as demonstrated by the failure of the Children of Israel to follow Yusuf's instructions. When they did follow the instructions, Allah illuminated their path.
2. The Bedouin man and the old woman of the Children of Israel both relied on the power of prayer in their respective situations, illustrating the importance of faith and trust in Allah.

3. Allah is merciful to His servants, as shown in the story of the old woman who was granted her wish to enter paradise with Musa.
4. The Bedouin man, despite his own poverty, went out of his way to provide food, drink and fruit for the Prophet, demonstrating the importance of being hospitable and generous to others, regardless of our own circumstances.
5. The old woman's request to be with Musa in Paradise shows the importance of prioritizing spiritual rewards over material ones and recognizing the value of eternal blessings.
6. Finally, as Muslims, we should be ambitious, especially in matters of the afterlife, with the ultimate goal of entering Paradise.

## ***Story 22:***

# **The Angel and the Oppressor**

Pharaoh and his army pursued Musa (Moses) and his followers to the sea. Musa and his followers were trapped, with the impassable Red Sea in front of them and Pharaoh's army behind them. Allah wanted to save them by a miracle and divided the sea with Musas' staff. Musa and his companions crossed it, while Pharaoh and his army entered it. Then Allah ordered the sea to swallow up Pharaoh and his army. When Pharaoh was drowned, he exclaimed: "I believe that there is no god but the One in Whom the children of Israel believe. When the angel Jibril (Gabriel) saw this, he said, "I fear that he may utter the word of monotheism, and Allah may have mercy on him. So, Jibril took earth and put it in Pharaoh's mouth to prevent him from uttering the word of monotheism. The reason was Jibril 's deep contempt for the tyrant who filled the earth with corruption. Jibril prayed against Pharaoh and his followers, asking Allah to destroy their wealth and harden their hearts so that they would not believe until they suffered a painful punishment.

### **Lessons from this story:**

1. The story emphasizes the importance of faith and belief in Allah, which can lead to miraculous events such as the parting of the sea for Musa and his followers.
2. Allah's mercy is immense. Even in the face of extreme evil, the story shows that there is still the possibility of mercy and salvation, as when Jibril feared that Allah might have mercy on Pharaoh if he uttered the word of monotheism.

3. The virtue of the word of monotheism is significant, as seen in Jibril's concern that Allah might show mercy to Pharaoh through it.
4. Angels harbor a powerful aversion towards disbelievers and polytheists.
5. Jibril's actions and prayers against Pharaoh and his followers demonstrate the importance of empathy and support for the oppressed and the need to stand up against injustice.
6. The story illustrates that it is natural for a believer to despise and even pray against injustice and oppressors. It teaches us to stand against corruption and to defend the rights of the oppressed.
7. Pharaoh's oppressive rule and corruption led to his eventual downfall. This serves as a reminder of the consequences that befall those who choose to oppress others.
8. Every oppressor will eventually meet his end, no matter how tyrannical or defiant he may be.
9. Pharaoh's last-minute declaration of faith was not accepted because it was not genuine and came only when he was facing death. This lesson emphasizes the need for sincere repentance and turning to the righteous path before it is too late.
10. Jibril's prayer for the hearts of the oppressors to be hardened serves as a cautionary tale about the dangers of becoming so entrenched in wrongdoing that one is unable to see the error of one's ways and repent.

11. Believers, including the prophets who faced the most severe trials, are tested to purify them from sin and increase their status in Paradise.
12. Supplication is the core of worship, and Allah answers the prayers of the believers, even if not immediately.

## ***Story 23:***

# **Sons of Islam**

One day, the Prophet was sitting with his companions and they were discussing religious matters. Suddenly, two men approached the Prophet and each of them began to mention his lineage, family, ancestors and forefathers. One of them asked the other, "Who are you and who is your mother?"

This question was considered an insult by the Arabs, so the Prophet wanted to teach the man a lesson he would not forget. He said, In the time of Musa (Moses), two men approached him, and one of them said, 'I am so-and-so, son of so-and-so,' and listed nine generations of his ancestors. Then he asked his companion, 'Who are you and who is your mother?' His companion replied, 'I am so-and-so, son of Islam' Allah revealed to Musa that he should tell the first man that nine of his ancestors were in hell and he would be the tenth, and the second man that he was related to two men from Paradise, and he would be the third." The Prophet wanted to teach the man an important lesson, namely, not to boast about his banished ancestors.

The same situation happened to Salman the Persian when he was sitting with a group of men and they were mentioning their ancestry and their forefathers. When it was Salman's turn, he said, "I am the son of Islam." When the news reached our leader, Umar ibn Khattab, he wept and said, "And I am the son of Islam."

### **Lessons from this story:**

1. Belittling others can ignite hatred and animosity among Muslims.

2. A Muslim's worth is not determined by lineage but by faith and piety, as Allah says: "Surely the most noble of you in the sight of Allah is the most righteous among you." (Al-Hujurat, 13)
3. Adhering to the faith of Islam and renouncing the lineage of disbelief is the most challenging but the right and true path for a person.
4. The story emphasizes the idea of unity among followers of a faith, regardless of their lineage or ancestry. By identifying themselves as "sons of Islam," the individuals in the story emphasize their shared beliefs and commitment to their faith.
5. Boasting about disowned ancestors leads to a loss of faith and humility before Allah, because faith comes from the heart and soul, not from lineage and ancestry.
6. The story shows the wisdom of the Prophet and his ability to use past events to teach important lessons in the present.
7. Islam calls for humility and sincerity, and that it is Allah who determines a person's worth, not his or her lineage and ancestry. Pride in one's background can lead to arrogance and a false sense of superiority.

## ***Story 24:***

# **Echoes of Good Deeds**

Three men from a community before us were traveling when they were caught in a storm. They sought shelter in a cave. After entering the cave, a rock slid down and blocked the exit of the cave.

One of them suggested, "The only way to be saved is to make supplication to Allah on the basis of some good deed."

So the first man prayed, "O my Lord! my parents were old, and I used to give them their evening milk before my children and other members of the family. One day I went far away in search of green trees, and I did not return until my parents had fallen asleep. By the time I had milked the animals and given my parents their nightly drink, they were fast asleep. I didn't want to disturb them, nor would I give any of the milk to my children and other family members until my parents had their share. Holding the container in my hand, I waited until dawn for them to wake up, while my children cried with hunger at my feet. When they awoke, they had their drink. O Lord, if I have done this only for Your pleasure, please relieve us of the hardship caused by this rock." The rock moved slightly, but not enough for them to pass through.

The second man then prayed, "O Lord, I had a cousin whom I loved more passionately than any man can love a woman. I tried to seduce her, but she refused, until at a time of great distress due to famine, she turned to me for help. I offered her one hundred and twenty dinars on the condition that she would have intercourse with me. She agreed, and when we were alone and I was about to have intercourse with her, she pleaded, 'Fear Allah and do not break the seal unlawfully.' So, in

spite of my strong desire, I left her and allowed her to keep the money I had given her. O Lord, if I have done this only for Your pleasure, please relieve us of our distress." The rock moved again, but still not enough for them to pass through.

Finally, the third man prayed, "Lord, I hired some laborers and paid them their wages, but one of them left without taking what he had earned. I invested his wages in a business, and the business prospered greatly. After some time, the laborer returned and said, 'O servant of Allah, give me my wages.' I said, 'Everything you see is yours - camels, cattle, goats, and slaves.' He said, 'Do not jest with me, O servant of Allah.' I assured him, 'I am not joking.' So, he took it all, leaving nothing behind. O my Lord! if I have done this only for Your pleasure, then please relieve us of our distress." Then the rock moved completely and all three came out of the cave safely.

### **Lessons from this story:**

1. From the story in this hadith, we learn about one of the permissible forms of tawassul, which involves asking Allah for help by means of the good deeds one has done in the past. It is important to note that each time one of the men mentioned his good deed, he added a condition, asking Allah to judge whether the deed was done sincerely. This is because a deed performed without sincerity will not be accepted by Allah.
2. The story also illustrates the power of prayer and faith, as the men's prayers ultimately led to their escape from the cave. It shows that turning to Allah in times of difficulty can bring relief and guidance.

3. Kindness to parents is a great deed that Allah loves. The first man's devotion to his parents shows the value of respecting and prioritizing one's parents' needs, even if it requires personal sacrifice.
4. The story of the second man shows the importance of resisting temptation and maintaining moral integrity, even when faced with an opportunity for personal gain or pleasure. By remembering Allah and the consequences of his actions, he was able to avoid wrongdoing.
5. The third man's actions emphasize the importance of treating employees fairly and honestly, as well as the responsibility of fulfilling financial obligations. By investing the unpaid wages and returning the accumulated wealth to the worker, he demonstrated integrity and fairness.
6. Fear of Allah is a powerful act of worship that saves practitioners.
7. Piety has a positive effect on freeing people from hardships and afflictions. Allah says: "And whoever fears Allah, He will make a way out for them, and provide for them from sources they could never imagine. And whoever puts their trust in Allah, then He 'alone' is sufficient for them. Certainly Allah achieves His Will." (Al-Talaq, 2-3)
8. Enjoining good and forbidding evil has a beneficial effect. For example, the female cousin prevented the man from committing an unlawful act by saying, "Fear Allah and do not break the seal unlawfully". Heeding her advice, he refrained from the sin and left the money for her.

## *Story 25:*

# **The Three Men and the Angel**

There were three men among the Children of Israel who were afflicted with various diseases. The first had leprosy, the second was bald, and the third was blind. All three were poor. Allah decided to test them by sending an angel in the form of a man.

The angel approached the leper and told him that he would grant any wish with Allah's permission. When asked for his wish, the leper asked for beautiful skin, because people avoided and shunned him because of his disease. The angel touched the leper's skin, and it became radiant. He then asked the man what wealth he preferred, and the man replied, "Camels." The angel gave him a camel loaded with goods and said, "May Allah bless you with it."

Next, the angel visited the bald man and asked him his wish. The man wished for a full head of hair as others were mocking him. The angel touched the man's head and granted him luxurious hair. When asked about his preferred wealth, the man chose cows. The angel gave him a cow loaded with goods and wished him blessings.

Finally, the angel approached the blind man and asked his wish. The blind man wished to see again, and at the touch of the angel his sight was restored. When the man was asked his preferred wealth, he chose sheep. The angel gave him a sheep loaded with goods and said, "May Allah bless you with it."

As time passed, the three men became wealthy: the former leper owned a valley of camels, the former bald man owned a valley of cows, and the former blind man owned a valley of sheep. The angel

returned disguised as a poor leper to test the hearts of the men he had helped.

The angel approached the former leper and asked for a camel for travel and food. The man refused, claiming that his wealth was inherited and that he came from a wealthy family. The angel reminded him of his past afflictions and the blessings he had received from Allah. The man denied any such history, prompting the angel to pray for his return to his former condition. The man became leprous and poor again.

Similarly, the angel visited the once bald man and asked him for a cow. The man refused, and the angel prayed for his return to baldness and poverty, which promptly occurred.

Finally, the angel asked the formerly blind man for a sheep. The man acknowledged his former blindness, the restoration of his sight, and his former poverty, and attributed his wealth to Allah's blessings. He invited the angel to take any sheep he wished, stating that he would not stop him as it was an act of obedience and gratitude for Allah's blessings. The angel revealed his true identity and informed the man that this was a test for him and his companions. Allah was pleased with him and displeased with the others.

### **Lessons from this story:**

1. Allah's trials of His servants reveal who is righteous and who is wicked.
2. Angels have the ability to assume human form, and their actions are not considered deceptive.

3. Possession of great wealth is not necessarily a sign of Allah's favor, but can serve as a test, as the example of the three persons shows.
4. Allah is able to cure any seemingly incurable disease such as blindness, leprosy, etc.
5. The story warns us of the dangers of arrogance and boasting about our supposed achievements. All blessings come from Allah, and we must acknowledge Him as the source of favor, attribute our supposed achievements to Him, and be grateful to Him for His bounty.
6. We must realize that possessions and all other blessings can be temporary.
7. Stinginess is a bad quality because it can lead to dishonesty and rejection of the benefits of Allah.
8. Humility is an important virtue because it helps to maintain a balanced view of life and to see reality as it really is. In the story, we see how the leper and the bald man reject the realities of the past and thus the realities of the present because of their lack of modesty.
9. Wealth and material possessions do not determine a person's worth. Instead, it is character, values, and deeds that truly count.
10. The story emphasizes the concept of divine justice, in which those who are grateful and generous are rewarded, while those who are ungrateful and selfish must suffer the consequences of their actions.

## ***Story 26:***

# **The Path of Truth and Trials**

There was once a king named Zu Naws who lived in the city of Najran in Yemen. This king had a sorcerer who used his powers to deceive the people into believing that the king was a god worthy of worship instead of the true Allah. Whenever the king discovered someone more talented than the sorcerer, he promptly got rid of him.

One day, as the sorcerer sat with King Zu Naws, he said, "My lord, I am growing old and my health is failing. What will you do without me?" The king replied, "I cannot bear to live without you, for it is through your magic that the people obey and worship me." The sorcerer said, "I will never leave you, my lord, but I fear that when I die, my magic will die with me. I suggest that you find a bright boy who can learn quickly so that I can teach him my magic. When I die, he can become your new sorcerer. Teaching a young child is like carving a rock; I want a boy, not a young man or adult, so he can serve you as long as possible."

King Zu Naws agreed to the sorcerer's request and ordered his assistants to search the kingdom for the brightest boy. After an extensive search, they found an exceptionally bright boy and brought him to the king. The king welcomed the boy and told him that he would be his personal sorcerer and would learn magic from the old sorcerer. At first the boy was excited to be in the palace, and the next day he began to study magic. He learned quickly, and the king

showered him with gifts and money to ensure his love of magic and devotion to the king.

Every day, the boy traveled the long and arduous path from his home to the palace to learn magic. During his journey, he would rest for a while to regain his strength. One day, while resting, he heard the voice of an old monk in a small house calling upon Allah. The boy was puzzled by the words and could not comprehend their meaning. He was reluctant to enter the house and ask the monk about it, but he could not stop thinking about what he had heard. From that day on, the boy stopped every day on his way to the palace near the monk's house to listen to his prayers.

Eventually, the boy gathered the courage to enter the house and speak to the monk. "Who are you, young man?" the monk asked. The boy replied, "I am the king's apprentice sorcerer, and I pass by your house every day and hear you call upon Allah. Who is this Allah you worship, O monk?"

The monk replied, "What do you want from me?" The boy inquired about Allah, and the monk explained that Allah is the One who created everything and provides for everything, giving blessings such as hearing, sight, intelligence, and wisdom. The boy replied, "But I've been told that the king is God." The monk replied, "My son, the king is only a weak human being with no power over himself or others. He needs water, food, and medicine just like us, and he is subject to sickness and death. But Allah is eternal and does not die."

Upon hearing this, the boy felt a sense of relief and asked the monk to teach him the true religion. He soon disliked his meetings with the sorcerer and preferred the monk's company. He converted to Islam and devoted himself to the worship of Allah alone. As a result, the sorcerer and his family began to punish the boy for being late for their

meetings. The monk advised him to tell the sorcerer and his family that the other party was keeping him busy.

The boy was on his way to see the monk when he found people frightened and complaining. A big lion was blocking the road. The boy thought, "Today I will learn who is more beloved to Allah, the sorcerer or the monk." He prayed, "O Allah, if the path of the monk is dearer to You than that of the sorcerer, then kill this lion." The boy threw a small stone, and to the amazement of the people, the lion died. They thought the boy was a powerful sorcerer because they could not understand how a small stone could kill a lion. However, they did not know that it was Allah's favor because the boy had sought refuge in Him and relied on His judgment to distinguish good from evil.

The boy went to the monk and told him what had happened. The monk said: "O my son, today you are more favored by Allah than I am, but you will face a great trial. When that time comes, do not reveal my identity." This showed the humility of the monk who had taught the boy about Allah. Through the boy's hands, Allah healed the sick, cleansed the lepers, and restored sight to the blind. The boy would remind people that the healer was Allah and that those who believed in Him would be healed. He used healing as a means of spreading the faith and inviting others to Allah.

The king's blind servant heard of the boy's miracles, unaware that he was the same boy who had learned magic for the king. Hoping for a cure, the servant brought the boy many gifts. When he met the boy, he recognized him as the young sorcerer he thought was healing people with magic. The boy clarified, "I don't heal anyone, only Allah does. If you believe in Allah, I will pray for your healing." The servant believed, and Allah restored his sight. The boy began to use his gift of healing to call people to Allah, a sign of a true caller.

The once-blind servant, now able to see, proclaimed, "I bear witness that there is no god but Allah," overjoyed with his newfound faith. However, the boy asked the servant not to reveal his identity to the king, for fear that it would hinder his mission. When the king asked the servant who had restored his sight, the servant replied, "My master is the one who restored my sight." The king asked, "Do you have another master besides me?" The servant replied, "My Lord and your Lord is Allah." The king ordered that the servant be seized and tortured until he revealed the identity of the boy. The servant finally revealed that the boy had healed him after he believed in Allah.

The king demanded that his servant renounce his newfound faith, but the servant refused and was eventually sawed in half. He died a martyr because his faith was more valuable than living in denial of Allah and facing eternal damnation. The king realized that the boy was responsible for this new call for the unity of Allah and the denial of the king's rule. The king sat and thought for a long time about what to do with the boy. Should he kill him to eliminate him? But if he did that, the people would love the boy even more because he had killed a lion and healed the blind and the lepers, and his death would make him a hero and a martyr. His death would also perpetuate his call, and the king would be defeated.

The king decided to talk to the boy and negotiate with him to give up his call to Allah and start promoting the worship of the king. The king said to him, "My son, I have come to know that you can cure the blind and the lepers and perform various feats with your magic. I have no objection to you continuing to do what you are doing, on the condition that you tell the people that you have learned this magic from the king and under his guidance and protection." The boy refused the king's request and insisted on his call to the Unity of Allah. He reiterated that he could not heal anyone and that the healer was Allah.

At this point, the king revealed his true nature and resorted to his usual method of torture. The king tortured the boy until he revealed the involvement of the monk. He brought the monk who had taught the boy about the Unity of Allah and cut him in half with a saw. But the king did not know that the monk's place was in the gardens of bliss, and that what he had done to him would send him to a pit of hellfire. Then he brought the boy and told him to renounce his religion, but the boy refused and remained steadfast. As a result, the king ordered his soldiers to take him to a mountain and throw him from the top.

When they reached the top of the mountain with the boy, the boy said, "O Allah, suffice me against them according to Your will and as You please." The mountain shook and they all fell. The boy returned to the king. This showed the boy's courage, for anyone else in his place would have run away and not returned. But he wanted to spread the religion of Allah and did not think of himself. He wanted to tell the king that Allah had saved him from being harmed by him and that He would always protect him and that he could not harm him in any way. When the king heard what had happened to his soldiers, he tried again.

He asked other soldiers to take the boy on a ship to the middle of the sea. If he returned to his religion, they should bring him back, but if he did not, they should leave him there. The boy said, "O Allah, suffice me against them according to Your will and as You please." The ship sank, and all on board drowned. The boy returned to the king.

So the king asked the boy what had happened, and the boy replied, "Allah has made me strong against them." The king was astonished, and the boy said, "You cannot kill me until you do what I command you." The king asked, "What shall I do?" The boy said, "Gather the people in one place, then tie me to the base of a tree. Take an arrow from my quiver and say, 'In the name of Allah, the boy's Lord,' then shoot it at me. If you do this, you will kill me." The boy knew that

people would believe in Allah after this incident, because people hate injustice and love the boy. They knew he was truthful, especially since Allah had honored him with miracles like killing the lion and healing the sick.

So, the king gathered the people and did what the boy told him to do. He said, "In the name of Allah, the boy's Lord," then shot the arrow, and the boy died instantly. The people all said, "We believe in Allah, the Lord of the boy." The king was extremely foolish, for if he had left the boy alive, not all these people would have believed in him. The martyred boy left the world with full faith and guidance in his record of good deeds. This is when the king felt that his kingdom was slipping away from him, and the evil around him increased his anger. He ordered trenches to be dug and set on fire.

He ordered the soldiers to throw anyone who did not renounce his religion into the fire. He gave the people a choice between disbelief and entering the fire of this world. The people all chose to die in faith. The fire of the Hereafter that the disbelievers will enter is much hotter than the fire of this world. The last person to be thrown into the fire was a woman with a baby, who was afraid for her child because of the fire. Allah gave the baby the power of speech, and he said to his mother, "You are on the right path, O my mother." This strengthened her heart and made her steadfast. Thereupon the soldiers threw her and her baby into the blazing fire

### **Lessons from this story:**

1. Allah's will is above all, because the king wanted the boy to become a sorcerer, but Allah wanted him to become a preacher of truth.

2. Faith does not need much time to take root in the heart. Allah guides whom He pleases.
3. The boy, the monk, the servant, and the mother with the baby kept their faith even in the face of torture and death. This shows that steadfastness leads to success.
4. The boy sought knowledge and understanding from the monk, which enabled him to embrace his true faith and become a strong advocate for it. This shows the importance of seeking knowledge and being among those to whom Allah gives understanding of the religion.
5. Allah honors His special servants with miracles similar to those of the prophets. However, the boy was not a prophet.
6. The people of the kingdom initially followed the king and his magician without questioning their teachings, which led them to believe in false gods and commit acts of violence. This shows the dangers of blind obedience.
7. The boy showed great courage in the face of the king's attempts to kill him. He trusted that Allah would protect him and remained true to his mission of spreading his true faith.
8. King Zu Naw's pride and arrogance led him to commit heinous acts to maintain his power and control over his people. This shows the destructive nature of these two evil qualities.
9. The believers preferred to die in faith rather than deny their faith, thus proving the strength of their faith.

10. The boy, the monk, and the servant faced many trials and difficulties, but they never wavered in their faith and their stand for the truth, which shows the importance of perseverance and persistence.
11. The fact that the king relied on deception and manipulation to maintain his power eventually led to his downfall when truth and true faith prevailed. This will always be the case. Allah says: "And declare: "And declare, 'The truth has come and falsehood has vanished. Indeed, falsehood is bound to vanish.'" (Al-Isra, 81)
12. The people of this world are divided into two groups: Those who embody evil and those who embody good, each side striving to impose their respective values. The sorcerer sought to teach magic, while the monk sought to lead people to Allah.
13. It teaches us patience and perseverance in the face of trials and difficulties, and reminds us that Allah is with those who are patient. The story of the people in the ditch encourages Muslims to sacrifice everything to defend their faith and religious principles.
14. The story also reinforces the belief that Allah will support the believers and punish the oppressors. As stated in Surah Al-Buruj, those who torment the believers without repentance will suffer the torments of Hell. Allah says: "Damned were the makers of the trench, the makers of the fuel-stoked fire! They sat down to watch what they were doing to the believers. Their only grievance against them was their faith in God, the Mighty, the Praiseworthy, to whom all control over the heavens and earth belongs: God

is witness over all things. For those who persecute believing men and women, and do not repent afterwards, there will be the torment of Hell and burning." (Al-Buruj, 4-10)

## ***Story 27:***

# **A Killer's Repentance**

The Prophet once narrated the story of a man who had indulged in sin and transgression and had killed ninety-nine people. He sought out the most knowledgeable person on earth to ask if he could repent and was directed to a monk who said that he could not. The man then killed the monk, bringing his total number of sins to one hundred. He then asked again and was directed to a knowledgeable person who told him that repentance was open to him, but advised him, "Go to such and such a country; there you will find people who are devoted to prayer and worship of Allah, join them in worship, and do not return to your country, for it is an evil place." The man was sincere in his quest for repentance, so he did not hesitate for a moment and set out for that land. When he reached the halfway point, death overcame him. Because of his strong desire for repentance, he had turned his chest toward the good land with his last breath. The angels of mercy and the angels of punishment fought over him, each wanting to take his soul. The angels of punishment said, "He killed a hundred souls and never did any good." The angels of mercy said: "He has repented and come to Allah in submission." So, Allah sent to them an angel in the form of a man and commanded him to measure the distance between the two countries, the country from which he came and the country to which he went. Allah ordered that the land of goodness and righteousness should be nearer and the land of evil and corruption farther away. So when they found that he was nearer to the land of the righteous by the span of a hand, the angels of mercy took charge of him, and Allah forgave him all his sins.

## **Lessons from this story:**

1. The superiority of knowledge over worship. It is important to seek knowledge and advice from truly knowledgeable people, rather than assuming that someone who appears to be religious must be knowledgeable.
2. It is advisable for repentant people to move away from places where they have committed sins and surround themselves with people who will support them and turn them away from their old habits. They should replace their former acquaintances with virtuous, knowledgeable, and pious people and use their positive influence to strengthen their repentance.
3. To prove the sincerity of repentance, it is necessary to take action to manifest repentance from sin, as the man in this story did. He sacrificed his house, his village, and his friends for his repentance. Even in his last moments, he turned his chest toward the land of goodness to which he wanted to immigrate, demonstrating his sincerity and devotion.
4. The story demonstrates the great mercy of Allah, who accepts the repentance of those who sincerely repent. However great a person's sins may be, they cannot be greater than the mercy of Allah. Allah says: "O My servants who have exceeded the limits against their souls! Do not lose hope in Allah's mercy, for Allah certainly forgives all sins." (Az-Zumar, 53) (The only unforgivable sin in Islam is if someone dies while disbelieving or if he joins others in worshipping Allah).

5. One of the greatest sins is to despair of Allah's mercy. Instead, one should always have hope and trust in His forgiveness. Whoever thinks that his sin is too great for Allah to forgive, thinks ill of his Lord. Allah says: "And do not lose hope in the mercy of Allah, for no one loses hope in Allah's mercy except those with no faith." (Yusuf, 87)
6. The story also shows that the first step to repentance is to consider one's sins great, and the smaller the sin is in the eyes of the servant, the greater it is in the eyes of Allah. Ibn Mas'ud said, "The believer sees his sins as if he were standing at the foot of a mountain and fears that the mountain will fall on him. The wrong-doer sees his sins like a fly landing on his nose, and he says, 'Go away.'" If this man had not considered his sin great and feared his disobedience, he would not have done what he did.
7. Perseverance and determination are important virtues for finding the right path, even when there are setbacks or wrong advice.
8. Those who accompany others on the path of repentance should not give up on anyone, no matter how serious his sins or mistakes may be. There may be a seed of goodness in his soul that needs to be nurtured and watered. It is the duty of those who know to guide the repentant to deeds that will strengthen his faith and help him rid himself of the evil with which he has been living, just as the repentant was guided to leave his country and go to a righteous people who worship Allah, so that he may worship with them.

9. The angels assigned to men may differ in judgment, and bring the matter before their Lord, that He may decide between them the matter in which they differ.
10. Allah has appointed angels to take care of the souls of the believers when they die, and these angels are called the Angels of Mercy. The angels who take care of the souls of sinners are called the Angels of Punishment. Angels can take the form of human beings, as the angel did when he decided between the Angels of Mercy and the Angels of Punishment.
11. Countless temptations surround the children of Adam, making evil seem attractive and good seem repulsive. These temptations entice them to give in to their desires and lead them into the abyss of destruction, so that they fall into the traps of sin and transgression.
12. The feeling of distress or shame when one succumbs to sin and transgression is a sign that there is something good in one.
13. These and similar stories should be understood as demonstrations of Allah's mercy and grace. In no way should they be used to lose the fear of Allah's punishment and rely entirely on His mercy, thereby lowering the threshold for committing sins. The people of knowledge mention that the servant should be in a state between hope and fear. The servant should neither feel secure from Allah's plan nor despair of Allah's mercy, for both lead to ruin. So if the servant feels that his feeling of hope overcomes his feeling of fear, then he should read the verses that speak of the threats of Allah [i.e., to increase his

fear of the punishment of Allah], and if the servant feels that his feeling of fear overcomes his feeling of hope, then he should read the verses that speak of the promises.

## ***Story 28:***

# **The Divine Guarantor**

There once lived among the Children of Israel an honest merchant who was in financial difficulty and needed to borrow a large sum of money to purchase goods for his trade. He went to a man known for lending money and asked for a loan of a thousand dinars. The moneylender asked him to bring witnesses to confirm the transaction, but the merchant replied, "Allah is sufficient as a witness." The moneylender then asked for a guarantor to secure the loan in case the merchant failed to repay it, to which the merchant replied, "Allah is sufficient as a guarantor." The moneylender, being a righteous man, agreed to lend the merchant the thousand dinars, accepting Allah as witness and guarantor.

With the borrowed money in hand, the merchant boarded a ship and set out to trade. During his voyage, he made substantial profits. As the agreed-upon repayment date approached, he prepared to return home and repay the loan. When he reached the shore, he found no ship to take him back because of the high waves. Pondering his next move, he took a piece of wood, hollowed it out, and placed the money inside, along with a letter explaining his predicament. He sealed the wood, entrusted it to Allah, and threw it into the sea, praying that it would reach its rightful owner.

The moneylender, who was waiting on the other shore, expected the merchant to return on time because of his reputation for honesty. After waiting a while, he realized that the merchant might not return and decided to return home. Just then, he saw a piece of wood floating on the surface of the water. He picked it up to use as firewood, and when he started to split it, he discovered the money and the letter

inside. Overjoyed, he realized that his money had been returned to him.

Meanwhile, the merchant, worried that the wood might not have reached the moneylender, collected another thousand dinars and sailed to the moneylender's city. When he arrived, he thanked the moneylender and returned the thousand dinars. The moneylender told him, "Keep your money, for yesterday the piece of wood arrived with the letter and the money inside."

### **Lessons from this story:**

1. Whoever incurs a debt with the intention of repaying it, Allah will help him to fulfill his obligation.
2. The story shows the power of faith in Allah, for both the merchant and the moneylender trusted in Allah as their witness and guarantor. This trust enabled them to overcome their challenges and eventually be rewarded for their faith.
3. Both the merchant and the moneylender took their obligations seriously: the merchant made efforts to repay his debt, and the moneylender waited patiently for the merchant's return. This emphasizes the importance of responsibility and accountability.
4. The merchant's good reputation played an important role in the moneylender's decision to trust him. This shows the importance of honesty and keeping commitments in both personal and business relationships.
5. When the merchant encountered obstacles, he did not give up. Instead, he found creative solutions to overcome them by sending money and a letter through a piece of wood.

This teaches the value of perseverance and thinking outside the box when faced with challenges.

6. The willingness of the moneylender to trust the merchant and accept Allah as a guarantor reflects his generous nature. This positive attitude and generosity can lead to unexpected rewards and blessings.
7. We learn the need to trust in Allah and His abilities and to avoid statements that reflect a lack of faith.
8. The importance of relying on Allah in all matters and acknowledging Him as our provider and protector.
9. The value of honesty as shown by the lender who could have denied the first repayment but chose to be honest.
10. The legitimacy of borrowing with the obligation to repay and the importance of avoiding delays in repayment.
11. The need for witnesses to the debt and the need for a guarantee.
12. The permissibility of discussing extraordinary events that occurred among the Children of Israel and other ancient communities for the purpose of providing cautionary tales and learning from their experiences.
13. The permissibility of maritime trade and ship voyages.
14. The permissibility of using items of little value, such as sticks, without claiming ownership, and the permissibility of taking items considered worthless, such as discarded household goods.

## ***Story 29:***

# **The Story of the Cloud**

Once, a righteous man named Ahmad was walking through the desert. Tired and thirsty, he searched for water, but to no avail. In the sweltering heat, he noticed a large cloud in the sky. Amazingly, he heard a voice from the cloud instructing him, "Go to Abdullah's garden and water it". Confused, Ahmad wondered who Abdullah was and decided to follow the cloud.

The cloud led him to a beautiful garden in the middle of the desert, where it began to rain. Ahmad met the owner of the garden and asked him his name. The man replied, "My name is Abdullah". Astonished, Ahmad remembered hearing this name from the cloud.

Abdullah asked if Ahmad had heard his name from the cloud. Ahmed confirmed that he had heard it say, "Water Abdullah's garden". Intrigued, Ahmad asked what Abdullah had done to deserve such a miracle. Abdullah explained that after he harvested his crops, he divided them into three parts: one-third for the poor, one-third for his family, and one-third for replanting the garden. Ahmad prayed that Allah would continue to send the cloud to water Abdullah's garden.

### **Lessons from this story:**

1. We must not forget the rights of the poor, the needy, orphans, widows, and travelers. Kindness and generosity towards them are important virtues in the character of a Muslim.

2. A Muslim should strive to provide for his family through his own efforts.
3. When a Muslim gives to his family, Allah considers it an act of charity.
4. Ahmed's prayer for the continued prosperity of Abdullah's garden shows the importance of seeking divine help and using the power of prayer in one's life.
5. Allah protects and guides his devoted servants.
6. We learn to strive for balance in life and to ensure that everyone gets what is due to him.
7. Finally, we should acknowledge Allah's favor and blessings upon us instead of attributing our success to our own deeds or intelligence. All glory is due to Allah, and provision comes from His grace.

## ***Story 30:***

# **The False Accusation**

There once lived among the Children of Israel a pious man named Juraij. At first he was a merchant, loved and trusted by the people for his honesty and integrity. Eventually, however, he lost interest in commerce and decided to devote himself to worship.

Juraij climbed a mountain and built a hermitage where he worshiped Allah in solitude. He fasted during the day and prayed at night and continued this lifestyle for a long time.

Juraij's righteous mother visited him occasionally. One day, while Juraij was in voluntary prayer, she came to visit him. She called to him repeatedly, but Juraij continued to pray and did not respond. He should have stopped praying and answered his mother, because her request was more important than his voluntary prayer. Nevertheless, he did not respond, and his mother left angrily.

The next day his mother returned and called him again, but Juraij was busy with his voluntary prayer and did not answer her. This situation was repeated on the third day, and this time his mother cursed him and asked Allah not to let him die until he saw the faces of wicked women.

Some people among the Children of Israel disliked Juraij and wanted to make him sin. A morally corrupt woman heard of their plan and agreed to seduce him and make him abandon his worship. She was beautiful and self-confident, and they conspired with her to approach Juraij and lead him astray.

She went to Juraij, but he paid no attention to her, which made her angry. In revenge, she went to a shepherd who was sleeping in Juraij's hermitage that night and had intercourse with him. Later she gave birth to a child and claimed that Juraij was the father.

The villagers did not know that the woman was lying, so they went to him in anger, called him out and asked him to come down from his hermitage. But he was busy praying and did not respond to them. They cursed him, destroyed his hermitage and began to beat him. When he asked why they were doing this, they told him about the woman and the child she claimed to be his.

Juraij trusted in Allah that the truth would be revealed and asked the people to give him a chance to perform ablution and pray. When he had finished praying, he asked to see the child. They brought the child to him, and he put his finger on the child's belly and said: "O child, who is your father?" The child spoke and said, "My father is so-and-so, the shepherd." The people then realized that they had wronged Juraij and that the woman had lied.

They offered to rebuild Juraij's hermitage with gold or silver, but he refused, insisting on rebuilding it with mud. He returned to his hermitage and realized that all this had happened because of his mother's curse. He went to her and asked for forgiveness.

### **Lessons from this story:**

1. A mother's anger can be the cause of a person's misfortune.
2. Consideration for the mother takes precedence over voluntary prayer, because constant voluntary prayer is a praiseworthy act, while consideration for the mother and honoring her is a duty. In the case of conflicting duties, the more important duty should be performed first.

3. Accusations without proof should not be believed. The villagers' rush to believe the corrupt woman's accusations against Juraij demonstrates the need to be cautious in judging others and to seek the truth before acting.
4. Juraij's ability to resist the seductive woman's advances teaches us the importance of remaining true to our beliefs and values.
5. Although Juraij was falsely accused and mistreated, he maintained his faith and trust in Allah, which eventually led to the revelation of the truth.
6. When we are faced with an insurmountable problem, we should pray and ask Allah for help as Juraij did.
7. Allah saves us from misfortune through our good deeds and our fear of Him.
8. Allah is omnipotent and can do anything, and He made the baby speak to exonerate Juraij from the false accusations.
9. When Juraij realized that his mother's curse had caused his misfortune, he asked her for forgiveness, showing the importance of admitting mistakes and seeking reconciliation.
10. Even after his rehabilitation, Juraij chose to rebuild his hermitage with mud instead of gold or silver, which shows modesty and that he focused more on the spiritual than the material aspects of life.
11. Allah often provides a way out for His believers when they encounter difficulties. The Qur'an says, "And whoever

fears Allah, He will provide a way out for him" (Al-Talaq, 2). Nevertheless, salvation may be delayed for some in order to purify themselves and increase their reward.

12. Those who are sincere to Allah will not be harmed by the trials.
13. Even in worship we must not go to the extreme of violating the rights of others, as in this case, his mother.
14. We should turn to Allah by praying when we are worried about important matters and ask Him to guide us.

## *Story 31:*

# **The Infant Who Spoke the Truth**

One day a mother was sitting by the roadside with her infant, nursing him, when a rich man passed by, finely dressed and riding a magnificent horse. He was handsome and strong. The mother marveled at his appearance and said, "O Allah, make my son like him!" To her surprise, the child pulled away from her breast, looked at the man, and said, "O Allah, do not make me like him. Then he returned to his mother's breast and continued to suckle.

She was astonished to hear him talking and wondered why he was asking Allah for something different from what she was asking. Shortly after that, a group of people passed by and grabbed a maid and beat her severely. They accused her of theft and adultery, but she was innocent. She kept saying, "Allah is sufficient for me, and He is the best Disposer of affairs." The mother said: "O Allah! do not make my son like her!" Again the baby left her breast, looked at the maid, and said: "O Allah! make me like her!" The mother was astonished and asked her infant son why he was praying for something that contradicted her own prayer. The baby, inspired by Allah, said that the rich man was arrogant and disbelieving, so he prayed not to be like him. The maid, on the other hand, was a righteous, patient, and sincere believer, so he prayed to be like her in her purity, faith, and patience in adversity.

### **Lessons from this story:**

1. Allah made four infants speak: Prophet Isa (Jesus), who acquitted his mother of the disgusting accusations against her, the infant who acquitted Jurajj and revealed the true

identity of his father, and the infant in this story. What they all have in common is that they acquitted righteous people of false accusations. The fourth child was the one in the story of the people of the ditch.

2. Wealth is not a sign of a person's worthiness in the eyes of Allah.
3. Poverty is not a sign that a person is unworthy in the sight of Allah, as Allah says in the Qur'an: "Surely the most noble of you in the sight of Allah is the most righteous among you." (Al-Hujurat, 13).
4. A person may wish for something that will lead to his destruction and loss, just as the woman wished for her son to become like the rich man, not knowing that this would lead to his ruin. Allah says: "Perhaps you dislike something which is good for you and like something which is bad for you. Allah knows and you do not know." (Al-Baqarah, 216).
5. The rich man seemed successful and powerful, but he was arrogant and disbelieving. Conversely, the maid seemed to be in a terrible situation, but she was a righteous, patient, and pure believer. We should not judge people by their appearances alone.
6. The story emphasizes the importance of humility and piety in a person's life. The rich man's arrogance was reprehensible, while the maid's strong faith and patience in adversity were admirable.
7. Both the mother and the child prayed to Allah, showing the importance of prayer in their lives. The story illustrates that

prayer can be a source of guidance, strength, and comfort in difficult times.

8. Although the infant did not seem to understand the world, he spoke the truth and provided valuable insight. We should be open to learning from unexpected sources and realize that wisdom can come from anyone, regardless of age or status.
9. The maid's faith in Allah despite her suffering is an important lesson in trusting Allah in difficult times. Her belief that Allah is her sufficiency and that He is the best controller of things shows her unwavering trust in divine providence.
10. The infant chose to be like the maid despite her circumstances because of her inner qualities. This teaches us the importance of choosing inner virtues such as faith, purity, and patience over outer circumstances such as wealth and power.
11. It is a natural human tendency to put the welfare of one's children before one's own needs. Parents, especially mothers, often want the best for their children and strive to protect them from harm, often putting their own interests aside.
12. Finally, we learn that man must be satisfied with Allah's decision for him, because Allah knows what is best for us, but we do not.

## ***Story 32:***

# **The Cat's Cry for Justice**

There was once a woman among the children of Israel who was hard-hearted and had no mercy on those around her. She had a cat that she kept in her house, always locking the door and leaving the cat without food or drink. The cat suffered hunger and thirst and cried day and night, but the woman ignored its cries and kept it imprisoned without compassion. She did not even allow the cat to look for food elsewhere. The cat's cries became quieter and quieter until finally they stopped, and she died. Afterwards, it complained to its Lord about the woman's injustice and heartlessness.

The Prophet saw the cat attacking the woman it had mistreated in the fire on the Day of Resurrection as punishment for what it had done to her in this life. The punishment was a consequence of the woman's cruelty and lack of mercy towards the weak cat, which had not fed her and had not allowed her to look for food herself.

### **Lessons from this story:**

1. This story teaches us that those who torture, beat, and kill animals will suffer a painful punishment in the afterlife.
2. This story emphasizes the importance of showing mercy and kindness to all living beings, including animals. We are responsible for their welfare when they are in our care and will be rewarded for our kindness.
3. It is permissible to keep animals such as cats and birds in captivity, but we must provide them with food, water, and

other necessities. If we are unable to do so, we should set them free and allow them to seek their own sustenance in Allah's vast land.

## ***Story 33:***

# **A Drop of Kindness**

There was a kind and generous man among the Children of Israel who loved to travel. One day he set out on a journey through the desert. Along the way, his supply of water ran out and he became extremely thirsty. He searched for water until he found a well. But the water was too far down to reach easily. He looked for a rope and a bucket to get water from the well, but he could not find them. Left with no other choice, he descended into the well himself, drank until he was satisfied, thanked Allah, and climbed out.

When he came out of the well, he discovered a dog that was severely dehydrated. The dog was so thirsty that it stuck out its tongue and licked the moist ground near the well for relief. The man had managed to quench his own thirst by going down into the well, but the dog could not do the same. The man had no other way to get water from the well, so he took off his shoe, went back down the well, filled the shoe with water. The man could not carry the water-filled shoe in one hand because he needed both hands to climb out of the well. Instead, he held the shoe in his mouth, climbed up, and gave it to the dog to drink. The dog drank until it was satisfied, and in return, Allah forgave the man's sins, showed him mercy, and granted him entrance to paradise.

### **Lessons from this story:**

1. A Muslim should never underestimate the value of a good deed. This story shows that even small acts of kindness can have far-reaching consequences and rewards, such as entering Paradise.

2. The more sincere a Muslim is to Allah, the more Allah will accept his good deeds and reward him in this life and in the hereafter.
3. The man proved his sincerity by giving water to the dog in the desert with only Allah as his witness. He even risked his life by going back into the well to give the dog water in order to gain Allah's favor. This shows that sometimes we have to make sacrifices to help others.
4. The man did not give up when faced with a difficult situation. Instead, he continued to search for a solution and eventually found a way to help the dog. This teaches us the value of persistence and determination.
5. The man in the story is moved by the dog's suffering and takes action to quench his thirst. We can learn from this the importance of showing kindness and compassion to all living creatures, not just humans. Those who are kind to animals will be richly rewarded.
6. The Prophet said, "Be merciful to those on earth, and He who is in heaven will be merciful to you."
7. If you can get forgiveness by giving water to a dog, you will get even more forgiveness by giving water to another Muslim.
8. The fate of the man is connected with the fate of the dog. By helping the dog, he will eventually be rewarded in the hereafter. This teaches us that our actions toward others can have a ripple effect that affects not only those we help, but also our own lives.

9. Finally, a Muslim should always be grateful for the countless blessings of Allah. As we have seen, the man expressed his gratitude to Allah by saying, "Praise be to Allah" after quenching his thirst.

## ***Story 34:***

# **The Fearful Father's Final Request**

There was a man among the Children of Israel whom Allah had blessed with great wealth. He loved his children very much and was a good father to them. He never refused any of their requests. But apart from that, this man did nothing good and disobeyed Allah. Instead, he committed sins and spent his wealth in disobedience to his Lord.

One day, this man fell seriously ill and his condition worsened to the point that he felt he was going to die. He gathered his children and asked them to follow his instructions. He said to them, "Have I been a good father to you?" They replied, "Yes, Father, you have been the best and kindest father to us." Then he ordered them to do a strange thing. He said, "When I die, collect lots of firewood, light a fire, and burn my body. When only my bones remain, grind them to dust. Then wait for a day when there is a strong wind, and cast my dust into the air, so that the wind will carry me to the mountains, the seas, and the land."

His children were astonished and asked him why he wanted to do this. He replied, "Because I have often disobeyed Allah and committed sins that have angered Him. And because Allah has decreed that He will bring upon me a punishment which He will not inflict on any other person in the world." His children agreed and promised to fulfill his wish. After his death, they did as he had asked and scattered his ashes in the seas, on the land and in the mountains.

The Prophet informed us that Allah ordered the earth, the sea, and the mountains to gather his ashes, and then Allah said to the dust, "Be so-and-so," meaning this man. Then the man appeared before Allah with his flesh and bones. Allah asked him, "What made you do this, when I am the Exalted in Knowledge?" The man replied, " Out of fear of You, my Lord". So, Allah forgave his sins because of his fear of Him.

### **Lessons from this story:**

- 1- The story emphasizes that sincere fear of Allah can lead to forgiveness, even if a person has committed many sins.
- 2- The story highlights that the purity of one's heart can be more important than physical actions in certain situations.
- 3- The father's remorse for his sins and his genuine fear of Allah's punishment show the impact that repentance can have on one's destiny.
- 4- We also learn that Allah does not hold us accountable for our ignorance, as this man did not know that Allah has the Power to resurrect him.
- 5- Despite his sins, the father was a good parent to his children, emphasizing the importance of nurturing and educating the next generation.
- 6- The story shows that nothing can be hidden from Allah and that He can bring the dead back to life, underlining His Power and Knowledge.
- 7- The story teaches that it is never too late to turn to Allah in fear and repentance, even at the end of one's life.

8- Finally, despite the man's love for his children, they were wrong to obey him in this matter, for there is no obedience to creation in disobedience to the Creator. As Muslims, we are commanded to bury the dead, not burn them, and burning the dead is considered a sin.

## ***Story 35:***

# **The Currency of Mercy**

Once upon a time, there was a famous merchant who was known for lending people money and being patient with them. One day, a man came to his house and asked him to lend him some money for trading purposes. The merchant generously provided the requested amount and set a date for repayment.

Another man approached the merchant to borrow money for his wedding, and the merchant kindly gave him the money and also set a repayment date.

A third man asked for money to pay for his mother's medical treatment, and the merchant obliged without hesitation. Whenever anyone asked him for money, the merchant readily lent it to them.

When the time came for repayment, the merchant sent his servant to collect the money he had lent to the people. However, he instructed his servant to forgive any debtor who was unable to repay and not to take anything from him in the hope that Allah would forgive his sins and admit him to Paradise. The Prophet told us this story and informed us that Allah forgave the merchant and admitted him to Paradise because of his forgiveness toward others. Allah asked the man if he had done any good deeds, to which he replied that he had only forgiven those who were in debt. Allah said, "I am more entitled to do that than he is; let him enter Paradise."

## **Lessons from this story:**

1. The story teaches us the importance of generosity, especially toward those in need.
2. We should be merciful to our fellow human beings, forgiving them and helping to alleviate their troubles. The merchant instructs his servant to forgive any debtor who cannot repay his debt, showing the importance of forgiveness in our lives. The Prophet told us that whoever helps a debtor or forgives his debt will be shaded by Allah on the Day of Resurrection under His throne, where there will be no other shade.
3. The merchant sets a date for the repayment of the loan, but he is also patient with those who cannot repay on time. This shows the importance of understanding others and being patient, as everyone faces different challenges in life.
4. The story shows that mercy, compassion, and forgiveness toward others can bring divine mercy and spiritual rewards, such as forgiveness from Allah and entrance into Paradise.

## ***Story 36:***

# **For the Sake of Allah's Love**

There was a kind-hearted man who loved people and wished them well. Whenever he heard that one of his brothers was sick, he would visit him, and if he knew that someone needed money, he would help and support him. One day he remembered a brother in a faraway land and decided to travel there to check on him. Despite the long and arduous journey, this man set out on a difficult journey to visit a brother he loved for the sake of Allah.

As he approached the village where his friend lived, he met an angel disguised as a man who asked him where he was going. The man replied that he was going to visit one of his brothers whom he loved for the sake of Allah. The angel then inquired if he had any personal interests or debts that he wanted to collect from his friend. The man assured the angel that he had neither. He simply loved his friend deeply and had come from his village to check on him.

The angel revealed that Allah loved him as much as he loved his friend, and that he was a messenger of Allah and one of the angels. Allah had ordered him to share this message with the man.

### **Lessons from this story:**

1. Loving for the sake of Allah brings great reward.
2. Whoever loves for the sake of Allah is loved by Allah.
3. The kind-hearted man makes a long journey to visit his friend without expecting any personal benefit. This

selflessness teaches us the importance of caring for others without expecting any reward or recognition.

4. The man not only loves people, he wishes them well, visits the sick, and helps the needy. This shows the importance of empathizing with others and helping where you can.
5. Allah sends angels to some of His servants to deliver messages to them, even if they are not prophets or messengers.
6. We also learn that angels can take human form and that humans are able to recognize angels.
7. Human actions should be guided by pure intentions, which makes them more valuable and meaningful. This is a reminder to us to be sincere in our actions and to do good without hidden agendas.

## ***Story 37:***

# **The Inheritance of Forgetfulness**

When Allah created Adam, He breathed life into him and awakened him, whereupon Adam sneezed and said, "Alhamdulillah! ("Praise be to Allah"). Allah replied, "May Allah have mercy on you, O Adam. Then Allah told Adam to approach a group of angels and say to them, "Peace be upon you. The angels replied: "Peace be upon you, and the mercy and blessings of Allah! Adam returned to his Lord and said: "O Allah! this is my greeting and the greeting of my descendants until the Day of Judgment.

Then Allah wiped Adam's back with His hand, and every soul that would be created from his descendants until the Day of Judgment emerged from him. Adam asked who they were. Allah said, "These are your descendants until the Day of Judgment. He saw that Allah had given each of them a light between his eyes and had written his life between his eyes. Adam saw a man with a beautiful light and asked about him. Allah told him that it was Dawud (David), who would only live to be 60 years old. Surprised by Dawud's short life span, Adam asked Allah to add 40 years to his own life span. In response, Allah granted David another 40 years, making him 100 years old.

Allah commanded Adam to remain in Paradise until Iblis (Satan) tempted him to eat from the forbidden tree. After Adam ate, Allah expelled him, Hawa (Eve), and Iblis from Paradise. Allah told Adam that his life would be 1000 years. When Adam was 960 years old, the angel of death came to take his soul. Adam resisted because he was surprised that his soul would be taken from him before he had completed the 1000 years. But the angel of death reminded him that

he had given 40 years of his life to Dawud. Adam denied this, and his denial was due to forgetfulness. So the children of Adam inherited the characteristics of their ancestor and forgot as he had forgotten. So Allah ordered that there should be witnesses and written records to counter the denial of the deniers and the forgetfulness of the forgetful.

### **Lessons from this story:**

1. The Prophet told this story to teach us that when one sneezes, one should say, "Alhamdulillah" ("Praise be to Allah").
2. The person hearing the sneeze should say, "May Allah have mercy on you," and the sneezer should reply, "May Allah guide you and make your affairs good."
3. The Muslim greeting is "Peace be upon you," which has been the greeting since Allah created Adam.
4. Generosity is a characteristic of believers, as Adam showed when he gave 40 years of his life to his descendant Dawud.
5. The story teaches us that Iblis was the reason for Adam's banishment from Paradise, and he will be the reason for our going to the Fire if we obey him, for he said to Allah, "By Your Glory! I will certainly lead them all astray" (Sad, 82).
6. Adam's disobedience by eating from the forbidden tree led to his expulsion from Paradise and shows that disobedience can have serious consequences.
7. Man is forgetful, a trait we inherited from our forefather Adam.

8. To avoid disputes and to counteract man's forgetfulness, Allah emphasizes the need for witnesses and written records. This lesson can be applied to daily life, as proper records can help avoid misunderstandings and conflicts.

## ***Story 38:***

# **The Last Soul's Journey to Paradise**

One day, the Prophet sat with his companions and told them the story of the last man to enter Paradise. He said that this man would appear on the Day of Judgment as a believer, but he had committed many sins for which he had not repented.

This man would walk on the bridge (Sirat), which is thinner than a hair and sharper than a sword. He would stumble and fall on his face, and the fire would strike him. He would remain in this state for a long time until he crossed the bridge and left the fire behind. Overwhelmed by his escape, he would say, "Blessed be the One who saved me from you. Allah has given me something that He has not given to anyone from the first to the last."

While he was in this state, he noticed a beautiful tree surrounded by fresh water. He called out to Allah and said, "O Lord, bring me near this tree so that I may rest in its shade and drink from its water." Allah asked him if he wanted anything else after that. The man said, "No, Lord," and gave his covenant and pledge that he would not ask for anything else if he were brought near this tree.

Allah brought him near the tree, and he rested in its shade and drank of its water. He experienced a pleasure that he had never dreamed of before. Suddenly the man saw another tree, more beautiful than the first. He cried out: "O Lord, bring me nearer to this tree." Allah said to him, "O son of Adam, did you not make a covenant with me that you would ask for nothing more?" The man apologized, and Allah

forgave him, knowing that His servant lacked patience. Allah brought him nearer to the second tree until he sat under it. He heard the sounds of the pleasures of the people of Paradise, and he could not bear it. He cried out: "O Lord, admit me to Paradise." Allah asked him what would please him, lest he should ask for anything else. The man said, "O Lord, do You mock me when You are the Lord of the worlds?" At this, the Prophet laughed, and his companions asked him why he was laughing. He said, "I am laughing because of the laughter of the Lord of the worlds." Allah told the man that He was not mocking him, but that He was capable of anything and would give His faithful servants without measure.

### **Lessons from this story:**

1. A believer who affirms the unity of Allah will not remain in the fire forever as long as he dies as a Muslim.
2. The bridge (Sirat) on the Day of Judgment is very long and only the believers and the pious will be saved from it.
3. A servant should always hope for Allah's mercy and grace, for Allah is more merciful to him than a mother to her child.
4. The story emphasizes Allah's boundless mercy and compassion for His creatures by forgiving people their sins even when they repeatedly break the covenants they have made.
5. We know that the laughter of Allah is not like the laughter of His creatures, for there is nothing like Him. The principle is that anything we can imagine is not Allah or resembles Him.

6. Allah is capable of anything and gives His faithful servants without measure.

## ***Story 39:***

# **The Blessed Seven**

The Prophet used to remind his companions about the Hereafter, so that their hearts would not be attached to the fleeting pleasures of this world, but rather to the Paradise of the Merciful, where there are things that no eye has seen, no ear has heard, and no human heart has ever imagined.

One day, the Prophet sat with his companions to inform them of a significant scene from the events of the Day of Resurrection. On that day, people will emerge from their graves barefoot and naked to face the Day of Judgment where there will be no food, drink or shade to protect them from the scorching heat of the sun, which will be so intense that it will last for 50,000 years. However, the Messenger of Allah brought good news that there will be seven types of people who will be under the shade of Allah's throne on the Day of Judgment.

An announcer will call out that whoever was a righteous leader in the world should come to the shadow of Allah's Throne.

The second call will be that every young person who has been brought up in the worship of Allah should come and sit in the shade of the Throne of Allah.

The third call will be for those whose hearts were attached to the mosque to come and sit in the shade of Allah's Throne.

The fourth call will be for those who loved their brother or sister for the sake of Allah, to come with them and sit in the shade of Allah's Throne.

The fifth call will be for every man who has been called by a woman of high rank and beauty to commit adultery with her, but feared Allah, to come and sit in the shadow of the Throne of Allah.

The sixth call will be for those who gave secretly, so that their left hand did not know what their right hand had given, to come and sit in the shadow of the Throne of Allah.

The seventh and last call will be for those who remembered Allah alone and shed tears for fear and love of Him, to come and sit in the shade of the Throne of Allah.

All these seven types of people will follow the instructions of the announcer and sit in the shade of Allah's Throne.

So whoever does any of these seven things will be in the shade of Allah's Throne, instead of standing under the scorching sun on the Day of Judgment, where there is no food, shade, or comfort.

### **Lessons from this story:**

1. A Muslim must constantly remind himself of the scenes of the Last Day in order to prepare himself to meet Allah with righteous deeds.
2. There will be many terrors and pains on the Day of Judgment, but there will also be joys. Therefore, we should not be pessimistic.

3. Every Muslim should strive to belong to at least one of these seven categories that will be in the shadow of Allah's throne.
4. The story emphasizes the importance of being a righteous ruler and shows that righteous rulers will be rewarded in the hereafter.
5. The story teaches that young people who grow up worshipping Allah and focusing on their spiritual growth will be rewarded.
6. The story encourages people to develop a strong attachment to their place of worship, because those who have a strong attachment to the mosque will be in the shadow of Allah's throne on the Day of Judgment.
7. The story emphasizes the importance of loving one's brothers and sisters in faith for the sake of Allah.
8. The story teaches that those who resist temptation and maintain a strong moral compass will be rewarded.
9. The story emphasizes the value of charity in secret and the importance of humility and selflessness in helping others.
10. The story shows the importance of remembering Allah in solitude and developing an emotional connection with Him through love and fear.
11. The Prophet left nothing good without guiding us to it, and nothing evil without warning us about it.

## ***Story 40:***

# **The Final Intercessor**

Some cooked meat was brought to the Messenger of Allah, and he was given the meat of a forearm, as he used to enjoy it. He ate a piece of it and said: "On the Day of Resurrection, I will be the head of all people. Do you know why? Allah will gather all the people of the early generations and the later generations together on one level, so that the Announcer may make them all hear his voice, and the Watcher may see them all. The sun will come so close to the people that they will suffer such hardship and distress that they will not be able to bear it. Then people will say to each other, "Don't you see the state we are in? Shall we not seek someone to intercede for us with Our Lord?" Some will say to others, "Go to Adam."

So they will go to Adam and say to him: "You are the father of mankind; Allah created you with His Own Hands and breathed into you His Spirit (meaning the Spirit He created for him); He commanded the angels to prostrate themselves before you; so please intercede for us with your Lord. Don't you see our condition? Don't you see the state we are in? " Adam will say: "Today my Lord has become angry, as He never was before, nor will He ever be. He forbade me to eat of the tree, but I disobeyed Him. Myself! Myself! Myself! (My mind is on my own troubles). Go to someone else; go to Nuh (Noah)."

So they will go to Nuh and say to him, "O Nuh! You are the first of Allah's messengers to the people of the earth, and Allah has made you a grateful servant; intercede for us with your Lord. Don't you see the state we are in?" He will say: "Today my Lord has become angry as never before or ever again. I had the right to make an invocation

that was definitely accepted in the world, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Ibrahim (Abraham)."

They will go to Ibrahim and say, "O Ibrahim! You are Allah's Messenger and His Khalil from among the people of the earth, so intercede for us with your Lord." He will say to them: "My Lord has become angry today, as He has never been angry before, nor will He ever be angry again. I told three lies (Abu Haiyan, the narrator, mentioned them in the Hadith). Myself! Myself! Myself! Go to someone else; go to Musa (Moses)."

The people would then go to Musa and say, "O Musa! You are the Messenger of Allah, and Allah has made you superior to others with His Message and His direct Speech to you: please intercede for us with your Lord. Don't you see our condition?" Musa will say: "My Lord has become angry today, as He never was before, nor will He ever be. I killed a man whom I was not commanded to kill. Myself! Myself! Myself! Go to someone else; go to Isa (Jesus)."

So they will go to Isa and say, "O Isa! You are Allah's Messenger and His Word, which He sent to Mary, and a superior soul created by Him; you spoke to the people when you were a baby in the cradle. Please intercede for us with your Lord. Don't you see the condition we are in?" Isa will say, "My Lord has become angry today as never before and never again." Isa will not mention any sin but will say, "Myself! Myself! Myself! Go to someone else; go to Muhammad."

So, they will come to me and say, "O Muhammad! You are the Messenger of Allah and the last of the Prophets, and Allah has forgiven you your sins, first and last. Please intercede for us with your Lord. Don't you see our condition?"

The Prophet added: "Then I will go under the Throne of Allah and prostrate myself before my Lord. Allah will lead me to such praise and glorification of Him as He has never led anyone before me. Then it will be said: 'O Muhammad! Lift up your head. Ask and it shall be granted. Intercede, and your intercession will be accepted.' So I will raise my head and say: 'My followers, O my Lord! My followers, O my Lord!' It will be said, 'O Muhammad! Let those of your followers who have no accounts enter through one of the gates of Paradise on the right, and they shall share the other gates with others.' The Prophet further said: 'By Him in Whose Hand my soul is, the distance between any two gates of Paradise is like the distance between Mecca and Busra (in Sham) '".

The Prophet will intercede for his Ummah at the beginning of the Day of Judgment, which is a difficult time for everyone, and everyone wants the judgment to begin. This intercession is called the Great Intercession because the Prophet has many intercessions on the Day of Judgment, and the Great Intercession is the promised Maqam Al-Mahmoud.

### **Lessons from this story:**

1. The story highlights the importance of intercession in Islam, especially the role of the Prophet Muhammad in interceding for his Ummah on the Day of Judgment.
2. We should prepare for the Day of Judgment by performing righteous deeds.
3. Every prophet mentioned in the story, including Adam, Nuh, Ibrahim, Musa, and Isa, acknowledges his own shortcomings and limitations. This teaches us the

importance of humility and recognizing that even the most revered figures in religious history have made mistakes.

4. We learn the importance of seeking the intercession of the Prophet on the Day of Judgment and the significance of his position as the leader of the people on that day.
5. On the Day of Judgement, we will need the intercession of the Prophet, so we should strive to obey him and follow his Sunnah.
6. The Prophet is the leader of the people on the Day of Judgment and has the highest intercession, Maqam Al-Mahmoud.
7. We also learn that the Prophet has many intercessions on the Day of Resurrection and that the Great Intercession is the most important one that Allah has promised him.

## ***Story 41:***

# **The Weight of Faith**

One day, the Prophet sat with his companions and told the story of a man from his Ummah whom Allah would save and deliver from the horrors of Judgment Day. The Prophet told his companions that on the Day of Judgment, this man would stand before Allah, who would command his angels to present this man with ninety-nine scrolls, each one filled with sins and transgressions. Each scroll as wide as the eye can see in an empty desert. Then Allah asks his servant, "Are these your deeds? The servant does not deny, but says: "Indeed, these are my deeds."

Then Allah says to His servant: "Have any of the angels wronged you by recording a sin which you did not commit? Or do you have an excuse or a good deed?" The servant replies, "No, my Lord, these are all my deeds. Allah then informs the servant that he has done a great good deed, and He commands His angels to bring out for the servant a card on which is written: "I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and Messenger."

Then Allah will command one of his servants, "Bring forth the balance. But the man will say: "O my Lord! What good is this card beside these scrolls?" Then Allah will say: "You shall not be wronged."

Then Allah will order a servant to bring the ninety-nine scrolls, which will be placed on one side of the balance, while the card with the testimony of faith will be placed on the other side. To the servant's amazement, the card with the Testimony of Faith weighs more than

the ninety-nine scrolls combined. The servant will succeed because of his tauhid (belief in the Oneness of Allah) and go to Paradise.

### **Lessons from this story:**

1. The Testimony of Faith is the heaviest thing on the scale for the servant. This story shows the importance of having a strong faith in Allah and His Messenger, as it can outweigh even the heaviest burden of sins on the Day of Resurrection.
2. This story emphasizes the importance of believing in the Unity of Allah and recognizing His sole authority over creation.
3. The greatest blessing in the universe is to live and die for Allah as a monotheist.
4. The last words a Muslim should utter in this world should be: "There is no god but Allah". The Prophet said, "He whose last words in this world are, 'There is no god but Allah,' will enter Paradise.
5. The story highlights the power of faith, but also reminds us that we must constantly ask for forgiveness and repent of our sins in order to be saved on the Day of Resurrection.
6. The story demonstrates the great mercy and compassion of Allah who is willing to forgive a believer with sincere faith despite his many sins and accept his repentance.
7. The servant in the story confesses his sins and takes responsibility for them, which is an essential step on the path to repentance and salvation.

8. The story teaches us to believe in angels who are responsible for recording the deeds of each person throughout his life. This shows the importance of paying attention to one's deeds, as they will be taken into account in the Hereafter.
9. As Muslims, we must be sure that we will stand before Allah on the Day of Judgment.

## ***Story 42:***

# **Prophet Ibrahim's (Abraham) Meeting with His Father**

Allah sent His Prophet Ibrahim (Abraham) with the pure religion of Hanif (monotheism), and he called people to worship Allah and believe in His Oneness. Among those whom he made great efforts to invite to Allah was his father named Azar. However, Azar did not respond to his son Ibrahim's call and remained in disbelief until his death.

On the Day of Judgment, when all mankind will be gathered in the place of judgment, the Prophet Ibrahim will meet his father Azar. He will look at him and find extreme darkness and much dust on his face. Ibrahim will remind him that he had called him to worship Allah and believe in His Unity, but he did not listen. Ibrahim will say to his father: "Did I not tell you not to disobey me?" His father will say: "Today I will not disobey you. Ibrahim will turn to his Lord and say: "O Lord, You promised me that You would not disgrace me on this great day. Then he will ask Allah to accept his intercession for his father Azar, to forgive him, and to admit him to Paradise. But Allah will say: "I have forbidden Paradise to the disbelievers."

To confirm that his father Azar is among the people of Hellfire, a strange thing will happen. Ibrahim will be told to look under his feet, and he will find his father transformed into a foul-smelling reptile. Allah will ask Ibrahim, "Is this your father?" He will answer, "No, I swear by Your Glory. Then the angels will pull him by his nose and

throw him into the Fire. Thus will disbelief and stubbornness come to an end.

### **Lessons from this story:**

1. The story underscores the paramount importance of faith in Allah and belief in His Oneness. Despite Ibrahim's sincere efforts, his father Azar refused to accept the faith, which ultimately sealed his fate.
2. When inviting people to Allah, one should be gentle and merciful, as Prophet Muhammad said, „Gentleness embellishes everything it touches, and its absence diminishes everything.“
3. The first people we should invite to Islam should be our parents.
4. Ibrahim persisted in trying to save his father until he realized that his father was destined for hellfire. This emphasizes the importance of perseverance and patience in guiding others to the right path.
5. Guidance is in the hands of Allah alone, and He guides whom He wills and allows to go astray whom He wills.
6. Even the intercession of the prophets has its limits. Ibrahim's plea for forgiveness for his father was rejected because Allah has forbidden the disbelievers to enter Paradise.
7. Azar's rejection of the truth led to his transformation into a foul-smelling reptile and his condemnation to hellfire. This

serves as a powerful warning of the consequences of disbelief and stubbornness.

8. Although Ibrahim found it difficult to accept his father's fate, he eventually submitted to Allah's judgment. This shows the importance of accepting and respecting the will of Allah.
9. Azar's statement on the Day of Judgment, „Today I will not disobey you,“ shows the importance of obeying the Prophets and adhering to their teachings in order to avoid a similar fate.
10. We also learn that repentance and turning back must take place before it is too late. Azar's insight and willingness to obey his son Ibrahim in the afterlife did him no good, for the door to repentance and turning back closes with death. This is also a powerful warning to those non-Muslims who are close to Islam but hesitate to embrace it for various reasons.
11. The story illustrates the challenge of relationships as Ibrahim had to deal with his father's disbelief and its consequences. It serves as a reminder that devotion to Allah must always take precedence over all other relationships.

## ***Story 43:***

# **Two Paths to Paradise**

Two men from an Arab tribe had converted to Islam, and one of them was more committed and devoted than the other. One day, jihad in the way of Allah began, and the two of them joined the Prophet in battle. They fought bravely, and one of them was martyred - the one who was more devoted and committed to the religion. The other returned victorious with the Prophet. Time passed quickly, and the second man died a year after his companion's martyrdom.

One day, the respected companion, Talha bin Ubaydullah, had a strange dream. In the dream, he saw the man who had died a year after his companion, and Allah ordered him to enter Paradise before his martyred friend. Talha was told to return because it was not his turn to enter Paradise. He went to the Prophet early in the morning and told him about the unusual vision. Talha was confused and asked how the second man could enter paradise before his more pious, martyred friend. The Prophet asked him, "Did he not fast after Ramadan and perform about six thousand obligatory and other voluntary prayers?"

### **Lessons from this story:**

1. There can be different paths to success or paradise, even if they seem unconventional or unexpected. The story shows the individual paths that each person takes on their spiritual journey and emphasizes that each person's path, however different, can ultimately lead to the same destination.
2. Both men in the story were faithful to their beliefs and their devotion led them to their ultimate goal - Paradise.

3. The story emphasizes the importance of constant effort and dedication to achieve one's goals. The man who entered paradise before his martyred friend did so because he had made constant efforts to practice his faith.
4. Life is unpredictable, and sometimes the expected result does not occur. The man who seemed to be more dedicated did not go to Paradise first.
5. A Muslim must devote himself and his wealth to the service of his religion.
6. Dreams and visions can have important meanings and provide insight or guidance.
7. Talha's decision to turn to the Prophet for clarity and understanding shows the importance of receiving wisdom and guidance from trustworthy sources.
8. Finally, we learn that living longer is beneficial for a believer because his faith and obedience grow. The Prophet said, "The best of people are those who have long lives and do good deeds, and the worst of people are those who have long lives and do bad deeds" [Ahmad, Tirmidhi and reported by Al-Albani].

## ***Story 44:***

# **The Witnessing Limbs**

One day, the Prophet was sitting with his companions when he suddenly laughed. He asked his companions if they knew why he was laughing, and they replied that only Allah and His Messenger knew best. The Prophet then told them the reason for his laughter, saying that he was laughing at a servant's speech to his Lord on the Day of Judgment.

This servant will stand before Allah to account for his deeds. He will say to Allah: "O Lord! Have You not forbidden injustice to Yourself and to Your servants?" Allah, the Exalted, will say: "Yes." The servant will then say: "I do not want anyone to testify against me, but I will testify against myself." Allah Almighty will reply, "Today your testimony against yourself is sufficient."

Then the mouth of the servant will be sealed, so that he cannot speak. Allah will command the eyes of the servant to speak, and they will say: "O my Lord! I have indeed looked upon that which is forbidden. Allah will make his ears speak, and they will say: "O my Lord! I have listened to what is forbidden. Allah will make his hands speak, and they will say: "O my Lord! we have done that which is forbidden. Allah will make his feet speak, and they will say: "O my Lord! we have walked towards that which is forbidden. Then will Allah, the Almighty, make the servant speak. The servant will stand up and rebuke those parts of his body which testified against him, and he will say: "Depart from me, and woe to you! I defended you and lied for you, hoping that you would enter the Garden and escape the Fire."

## **Lessons from this story:**

1. The story emphasizes the importance of avoiding sinful actions that can have dire consequences on the Day of Judgment. It is a reminder to live a life in accordance with one's faith and principles.
2. We have the power to choose our actions, and it is our responsibility to make the right choices, knowing that they will have consequences in this world and the next.
3. The different parts of our body work together to commit sins or good deeds. This serves as a reminder to pay attention to how each part of our body contributes to our overall actions and to make a conscious effort to use it for good.
4. Allah Almighty has forbidden injustice and made it a source of darkness on the Day of Resurrection.
5. Allah judges His servants with mercy and compassion. If He were to judge us with strict justice, we would all be damned.
6. Finally, Muslims should use their body parts in obedience to Allah and avoid disobedience, for these body parts will bear witness against them on the Day of Judgment.

## ***Story 45:***

# **The Trial of the Four**

One day, the Prophet sat with his companions to teach them their religion and remind them of Allah. He told them the story of four people who will argue on the Day of Judgment. They are a deaf man, a madman, an old man who does not understand anything, and a man who lived in a period between the prophets and did not receive the message of monotheism.

These four people will come on the Day of Judgment and argue that some of them did not receive any message, while others did not understand anything.

The deaf man will stand before Allah and say, "O Lord, Islam came, but I was deaf and could not hear the message of Islam."

The madman will stand up and say, "O Lord, Islam came, but I used to be a madman and did not understand anything. Even children used to throw stones at me."

The old man will say, "O Lord, Islam came, but I was too old to comprehend anything."

The man who lived between the Prophets will say: "O Lord, I lived in a time when no message or Prophet reached me."

When Allah hears their arguments, He will take from them a covenant to obey Him, and they will agree. Then will Allah command them to cast themselves into the Fire. He who obeys Allah and throws himself into the Fire will find it cool and peaceful, and will enter

Paradise. But whoever disobeys Allah, the angels will cast him into the actual fire of Hell.

### **Lessons from this story:**

1. Allah does not burden any soul with more than it can bear.
2. The story emphasizes the importance of receiving, understanding, and acting upon the message of Islam.
3. There are people who will be excused by Allah on the Day of Judgment for not understanding or receiving the message of Islam. Allah Almighty says: "And We would never punish 'a people' until We have sent a messenger 'to warn them'." (Al-Isra, 15). The Prophet also said, "The pen is lifted from three people: a sleeping person until he awakens, a child until he becomes an adult, and an insane person until he regains his sanity."
4. Allah is the Most Merciful and the Most Just, and He gives everyone a fair chance to prove his faith and piety, even if he has not had the opportunity to learn the Message during his lifetime.
5. Obedience to Allah is crucial, even when it comes to difficult decisions or actions, such as throwing oneself into the fire.
6. The story serves as a reminder that faith can be tested in a variety of ways and that each individual may face unique challenges due to his or her circumstances.
7. Finally, we learn that all good is in obeying Allah and all evil is in disobeying Him and transgressing His commands.

## ***Story 46:***

# **In the Shadows of Deception**

The noble companion Abu Hurairah narrated that the Prophet ordered him to guard the place where Zakat al-Fitr (charity given at the end of Ramadan) was kept. He warned him not to let anyone approach it. One night, Abu Hurairah saw a man stealing food, so he caught him and threatened to bring him to the Prophet to report him. The man pleaded with Abu Hurairah, saying that he was poor and needy, that he had children who desperately needed food, and that he was in debt. Abu Hurairah was moved by his situation and let him go.

The next morning, Abu Hurairah found the Prophet asking him about the prisoner he had taken the night before. Amazed at how the Prophet knew about the incident, he remembered that the Prophet received revelations from Allah, so it was certain that Allah had informed him about the incident through the angel Gabriel. Abu Hurairah told the Prophet that the man had begged for mercy and that he had let him go.

The Prophet said that the man had lied to him and that he would return. Abu Hurairah knew that the Prophet was right, for he had foretold that the man would return. So, he waited in a hidden place and suddenly the man came and started stealing food again. Abu Hurairah caught him and told him that he would report him to the Prophet. The man pleaded with Abu Hurairah again, saying the same words as before. Abu Hurairah felt sorry for him and let him go.

The next morning, the Prophet asked Abu Hurairah again about the prisoner, and Abu Hurairah told him what had happened. The Prophet said that the man had lied to him for the second time. The Prophet also told Abu Hurairah that the prisoner would return for the third time and that he should not let him go this time, no matter what excuses he gave.

Abu Hurairah waited for the man and caught him when he returned for the third time. He told him that he would report him to the Prophet, and the man begged him again, but this time Abu Hurairah did not let him go. The man said, "Forgive me, and I will teach you some words that will benefit you." Abu Hurairah asked, "What are they?" He replied, "Whenever you go to bed, recite 'Ayat-al-Kursi' - 'Allahu la ilaha illa huwa-l-Haiy-ul Qaiyum' until you finish the whole verse. If you do this, Allah will appoint a guard for you who will stay with you, and no devil will come near you until the morning." Then the man was released.

The next morning, the Prophet asked Abu Hurairah about the prisoner, and he told him what had happened. The Prophet said, "He really told the truth, although he is a complete liar. Do you know to whom you were talking these three nights, O Abu Hurairah?" Abu Hurairah replied, "No." The Prophet informed him that it was Satan.

### **Lessons from this story:**

1. A Muslim must be honest and trustworthy.
2. We must believe everything the Prophet says.
3. We should recite the Ayat al-Kursi before going to bed to protect ourselves from the devils.

4. Satan uses tricks and deceptions to deceive Muslims and tempt them to sin.
5. Mercy and compassion are qualities of believers. We should treat others with compassion, especially those who are needy and poor. Abu Hurairah showed mercy and compassion to the man even though he stole because he believed that the man was in desperate need.
6. The man lied to Abu Hurairah twice and the Prophet warned him against deception. It is important to be careful and verify statements before believing everything you hear.
7. Despite the man's (Satan's) lies, he eventually shared useful information about "Ayat-al-Kursi" with Abu Hurairah. This teaches us that wisdom and knowledge can come from unexpected sources and that we should be open to learning from different encounters.
8. Finally, we learn that Allah teaches us wisdom, patience, and prudence in dealing with people and events, and that we should trust in Allah and seek His guidance and victory over the devil and his evil deeds.

## ***Story 47:***

# **The Chosen Seventy Thousand**

The Prophet sat with his companions and told them that on the night of Isra and Mi'raj (the night journey and ascension), the nations were presented to him, and he saw each prophet with his people. He saw one prophet whose call was answered by only nine of his people, another prophet whose call was answered by only one man, and yet another prophet whose people did not answer his call at all. Then the prophet saw a great multitude of people and thought they were his people. He asked, "Who are these people?" The angels told him that they were the people of Musa (Moses). Then the angels told the prophet to look toward the horizon. The Prophet saw a great multitude of people, and the angels told him that they were his people, and among them were seventy thousand who would enter Paradise without reckoning, their faces shining like the full moon.

When the Prophet told this to his companions, they began to wonder who these seventy thousand would be and who would enter Paradise without reckoning. One of them suggested that they might be the Prophet's companions from the beginning of his mission, and another suggested that they might be those who were born Muslims and did not associate anything in worship with Allah. The Prophet's companions continued to discuss this until the Prophet came out and asked them what they were discussing. They told him, and he said, "These (70,000) are the people who do not draw evil omens from birds, and do not brand themselves, and do not treat themselves with ruqya, but put their trust in their Lord." One of the Prophet's companions, Ukasha bin Muhsin, prayed to Allah to make him one of them. The Prophet said, "You are one of them. Another man stood up

and asked the Prophet to pray that he become one of them. The Prophet said, "Ukashah preceded you."

### **Lessons from this story:**

1. A Muslim who calls people to Allah should not be discouraged if only a few respond to his call. This was also the experience of the Prophets.
2. The people of the Prophet Muhammad are the greatest of all peoples.
3. A Muslim should strive for anything that will bring him closer to Paradise, as Uqasha did by asking to be one of the seventy thousand.
4. Ruqyah and branding one's body are not the preferred methods of treatment. Those who trust in Allah will be among the seventy thousand who will enter Paradise without accountability.
5. Those who strive for good, seek the prayer of the Prophet, and strive to be among the seventy thousand will have success and blessings in this life and in the Hereafter.

## ***Story 48:***

# **When Paradise Pales**

Every Muslim living on the face of the earth desires to enter Paradise and experience its eternal bliss. In it are things that no eye has seen, no ear has heard, and no human heart can conceive. Some people not only desire Paradise, but also long to see the face of Allah, for that is the greatest pleasure in Paradise. Therefore, the Prophet informs us that on the Day of Resurrection, when people are gathered before Allah for judgment, He will divide them into two groups: those who enter Paradise and those who enter Hell. Those who enter Paradise will live in unimaginable luxury, but even then, Allah will call out to them and say, "O people of Paradise, shall I give you anything more?" The people of Paradise will be astonished because they are already enjoying pleasures they never dreamed of, so they will say: "Have You not illuminated our faces, admitted us to Paradise, and saved us from the Fire? O Allah! You have given us more than we could ever ask for!" Then Allah will reveal Himself to them, and when they see His Face, all the joys of Paradise will pale in comparison.

### **Lessons from this story:**

1. Muslims should strive to enter Paradise.
2. The greatest joy in Paradise is to see the noble Face of Allah. The story shows that true fulfillment comes from being close to Allah. While people in Paradise enjoy incredible material and sensual pleasures, seeing the face of Allah brings them even greater bliss.

3. The inhabitants of Paradise give thanks for their blessings and realize that what they have received is more than they could ever have wished for.
4. The worst punishment for the people of Hell is that they cannot see the Face of Allah. That is why Allah says, "Nay! they (the wrong-doers) will be veiled from the sight of their Lord on that Day" (Al-Mutaffifin, 15).
5. Finally, we learn that the closer we are to Allah and the more obedient we are to Him, the closer we will be to Him in Paradise and the more we will rejoice to see His Face.

## ***Story 49:***

# **The Flames of False Intentions**

One day, the Prophet told his companions a sad story about the first three people to be condemned to the fire on the Day of Judgement. The cause of his sadness was that these three belonged to the blessed nation, but they did their good deeds not for the pleasure of Allah, but for the sake of fame and to receive praise and admiration from others.

On the Day of Judgment, when Allah gathers people in the land of assembly to judge them, an angel calls the first of these three, a reader of the Qur'an. The individual stands before Allah, who reminds him of the blessings bestowed upon him, which he acknowledges. Allah then asks about the use of these blessings, and the reader of the Qur'an replies that he has acquired knowledge and taught it to others, and that he has read the Qur'an to please Allah. Allah Almighty and the angels expose him as a liar. Allah declares that the man studied Islam and read and memorized the Qur'an in order to be known as a scholar, reader, and hafidh (memorizer) of the Qur'an, and that his wishes were fulfilled. Then Allah commands the angels to cast him face down into the Fire.

The second person, a generous donor, is called by an angel and stands before Allah. Allah reminds him of his blessings and asks what he has done with them. The man replies that he has spent his money seeking Allah's pleasure and has spared no effort to contribute to Allah's beloved causes. Allah and the angels again declare that he has lied, as his real intention was to be known for his generosity. Consequently, Allah commands the angels to cast him into hellfire.

Finally, an angel calls the third person, a martyr who fought for the cause of Allah. Allah reminds him of the blessings and questions his use of them. The man claims that he fought for Allah and was martyred. However, Allah and the angels declare that he lied and fought to be seen as brave and courageous. The angels are then ordered to throw him face down into the fire.

### **Lessons from this story:**

1. One of the central themes of this story is the importance of having pure intentions when doing good deeds. It teaches that actions should be done for the sake of Allah, not for personal recognition or worldly gain.
2. The story highlights the pitfalls of hypocrisy, where individuals outwardly perform good deeds but are driven by selfish motives. What really matters is not just the outward actions, but the inner motivations behind them. If one's intentions are not aligned with seeking Allah's pleasure, one's deeds will not be accepted. This ultimately leads to their condemnation in the Hereafter.
3. The story serves as a reminder that individuals will be held accountable for their actions and intentions in the afterlife.
4. This story encourages self-reflection and self-evaluation to ensure that one's intentions are sincere when performing acts of worship, charity, or other good deeds.

## ***Story 50:***

# **The Denied Oasis**

On the Day of Judgment, people will be gathered, emaciated and tired, desperately searching the land for water to quench their thirst after spending hundreds of years in their graves. After a long wait on the Day of Judgment, with the sun directly overhead, they will finally realize that the only source of water in the gathering place is the Prophet's Pond. They will approach the pond in search of a refreshing drink that will quench their thirst forever.

Some of these individuals will be greeted by the Prophet, delighted to see him, and allowed to drink from his pond. Others, however, will be held back by the angels and prevented from approaching the pond. The Prophet will exclaim, "O Lord, these are my companions!" An angel will reply, "O Messenger of Allah, you do not know what they have done after you." At this point, the Prophet would disassociate himself from those who introduced innovations into his religion and did not uphold his Sunnah, saying to them, "Woe to you, woe to you, because of those who changed things after me."

### **Lessons from this story:**

1. Those who follow the Prophet's Sunnah will be granted a drink from his pond on the Day of Judgment, while those who introduce innovations will be denied.
2. The Prophet has no knowledge of the unseen, as evidenced by the angel's statement, "You do not know what they have done after you."

3. Muslims should prepare good deeds and stay away from innovations, lest the Prophet disassociate himself from them on the Day of Judgment and say, "Woe to you, woe to you, for those who have changed things after me.
4. The story emphasizes the importance of adhering to the Prophet's Sunnah and avoiding innovations and wrongdoing in religion. Preserving the Prophet's Sunnah and following it as an example is the true path of faith, which benefits the individual both in this life and in the Hereafter.

## ***Story 51:***

# **Heaven's Touch, Hell's Embrace**

Once upon a time, there was a very poor man who was severely tested by Allah in all aspects of his life: his health, his wife, his children, and everything else. In spite of everything, this man always thanked and praised Allah and never complained about His will. He was an example of patience and contentment. The Prophet told us that on the Day of Resurrection, this man will stand before Allah and Allah will command His angels to take him and plunge him into Paradise once. After that, they will bring him back to present him to Allah, who will ask him, "My servant, have you ever experienced hardship?" The servant will answer: "No, my Lord, I have never known any distress." Indeed, his statement will not be a lie, because he will forget all the hardships he has experienced in this world after he enters Paradise once.

On the other hand, another man, a rich disbeliever, enjoyed all the wealth and luxury in the world that one could wish for, but he was far from obeying Allah and lived his life in disobedience. He never thought of believing in Allah or thanking Him for His blessings. The Prophet told us that on the Day of Resurrection, this man will stand before Allah and Allah will command His angels to take him and plunge him into Hell once. After that, they will bring him back to present him to Allah, Who will ask him: "My servant, have you ever received anything good?" The servant will answer, "No, my Lord, I have never received anything good." This statement will not be a lie either, because after going to hell once, he will forget all the blessings he received in this world.

## **Lessons from this story:**

1. If Allah loves a servant, He will test him. The Prophet said: "The most tested are the prophets, then the next best, then the next best. A man is tested in his religion. If he is strong in his religion, his tests will be harder. If he is weak in his religion, he will be tested according to his strength in religion. The servant will be tested until he walks on earth without sin."
2. The true blessing is in Paradise, and a single plunge in it makes us forget all the sufferings of this world.
3. The poor man in the story is an example of someone who remains patient and contented in the face of adversity. This teaches us the importance of accepting our circumstances and being grateful for what we have.
4. When Allah bestows all kinds of blessings on a servant, it does not mean that He loves that servant. Allah gives this world to whom He pleases, and the Hereafter He gives only to those whom He loves.
5. The story shows the transience of our experiences in this world, whether positive or negative. Ultimately, it is our deeds and our faith that determine our fate in the Hereafter.
6. The rich disbeliever fails to express his gratitude for the blessings he has received. This teaches us to be grateful for our blessings and to use them in a way that pleases Allah.
7. The rich man's disbelief and disobedience to Allah ultimately lead to his suffering in the Hereafter. This serves

as a reminder of the importance of faith and obedience to Allah.

8. The true punishment is the punishment of Hell, and a single plunge in it makes us forget all the blessings of this world.
9. Hell is so terrible that all the calamities, disasters, and pains of this world are nothing compared to it.
10. The story shows how a single plunge in paradise or hell can completely change one's perception of one's earthly experiences. This underscores the importance of striving for the afterlife and placing spiritual well-being above material possessions.
11. The story emphasizes the importance of patience and gratitude for what Allah has given us. Therefore, we should always realize that the worst that can happen to us in this world is far from the beauty of Paradise or the torment of Hell, and that Allah gives Paradise and true consolation to those who believe in Him and worship Him.
12. The story underlines Allah's mercy and justice on the Day of Judgment. Allah will reward the patient and contented servant with a taste of Paradise, while the ungrateful and disobedient servant will experience the consequences of his actions in Hell.
13. This hadith calls us to cultivate the religion of Allah and to strive to worship Allah with love and sincerity, to give thanks to Allah in all circumstances, to endure the trials of this world, and to contemplate them for the sake of Paradise.

## ***Story 52:***

# **When Death Meets Its End**

One day, the Prophet sat with his companions and began to describe an amazing scene from the Day of Judgment. As the companions listened intently to the Prophet's words, he told them that on that day death would be brought forth, but not the angel of death. Then a caller would cry out, "O people of Paradise," and the people of Paradise would hear the call. They would rush toward the sound, fearing that this call would expel them from Paradise. Then the caller would cry out, "O, people of Hell," and the people of Hell would hear the sound. In overwhelming joy, hoping that this call would release them from Hell, they would run toward the sound. Both groups would gather on a path sharper than a sword and as thin as a strand of hair. The caller, pointing to Death in the form of a large sheep, would then ask, "Do you recognize this?" They would all answer, "Yes, we know it. It is Death." Then it would be slaughtered in front of everyone. At that time, it would be announced to the people of Paradise and Hell, "Eternal life and no more death." The people of Paradise would be filled with increased joy, and the people of Hell would be filled with increased sorrow.

### **Lessons from this story:**

1. Life in this world is temporary and death is inevitable.
2. The Hereafter has a beginning but no end. There will be only eternity. We should always remember this so that we work hard to enter Paradise.

3. When one has severe pain in this world, most people only endure it with painkilling drugs and the knowledge that the pain will pass. Therefore, we should always ask ourselves, "What will I do if I go to Hell, where the pain never ends and there is nothing to numb the pain?" You will want to die, but there is no more death. In this world death was the worst thing, but in the Hereafter it would be the most beautiful thing for the inhabitants of Hell. They will say: "How I wish death had been the end of me." (Al-Haqqah, 27)
4. The story teaches us the truth about the eternal consequences of our actions, with people in heaven experiencing eternal joy and people in hell experiencing eternal suffering. This lesson can serve as motivation to make moral choices and strive to live a life of goodness.
5. Every preacher should follow the example of the Prophet and teach people about their religion, because people always want to know what awaits them in the afterlife so that they can prepare to meet Allah.
6. Eternal life in Paradise is the last and final state for the believers and an honor reserved for them alone.

## ***Story 53:***

# **The Echoes of Mercy**

There was a servant who loved Allah and His Messenger, but he was weak in the face of his desires and often committed sins. However, after each sin, he would repent and ask Allah for forgiveness. Allah forgave him but did not pardon him. The difference is that when Allah forgives a servant, He does not punish him for the sin, but He will remind him of it on the Day of Judgment. When Allah pardons a servant, He will neither punish nor remind him, and the angels will erase those sins from the servant's record.

In this story, Allah has forgiven the servant. When the Day of Resurrection came, and the servant stood in the assembly, the angels called for him, and he was taken to be presented to Allah Almighty. When the servant stood before Allah, he was reminded of all his sins. The servant confessed them and thought that he had perished and was among the people of the burning fire. Then the Almighty Forgiving said to him: "I covered them up for you in this world, and today I forgive them. Take your book in your right hand and enter Paradise." The servant took his book in his right hand and rejoiced, feeling grateful that he had been forgiven. He went on to live in the eternal bliss of Paradise.

### **Lessons from this story:**

1. We must be careful not to fall into sins, for they bring the wrath of Allah.
2. If we do fall into sin, it is imperative that we hasten to repent.

3. No matter how many times we falter, it is essential to sincerely repent and ask for forgiveness. It is never too late to return to the path of righteousness.
4. This story highlights the immense mercy and compassion of Allah toward His creations. Even when we stumble, He is always ready to forgive us if we are sincere in our repentance.
5. The story reminds us that despite our faults and mistakes, there is always hope for salvation if we sincerely seek forgiveness and return to the right path.
6. The servant's love for Allah and His Messenger, even in the face of his weaknesses, demonstrates the importance of maintaining faith and seeking guidance in difficult times.
7. The most important aspect of repentance is to seek forgiveness in order to avoid punishment or accountability on the Day of Resurrection.
8. When Allah forgives a servant, He does not punish him for it, but He shows him all his sins.
9. When Allah pardons a servant, He does not remind him of his sins in the Hereafter and admits him to Paradise with a clean record.
10. Repentance and seeking forgiveness from Allah are powerful and effective forms of worship in Islam.
11. Taking the servant's book in their right or left hand is a sign of their state in the Hereafter. If they take it in their right

hand, they will be called to Paradise; if they take it in their left hand, they will be thrown into Hell.

## ***Story 54:***

# **The Man Who Lost His Son**

The Prophet loved to sit with his companions, always teaching them, engaging them in conversation, solving their problems, and checking on their welfare. He was like a father to all his companions. A man with his young son often joined these gatherings. As the man sat with the Prophet, his son would play around him, bringing happiness and joy into his life. The Prophet asked the man, "Do you love your son?"

The man replied, "May Allah love you as I love him, O Messenger of Allah." After some time, the child passed away. The companion, grieving for his son, stopped visiting the Prophet. After a few days, the Prophet asked his companions about the man. They informed him that the man's son, whom he had often seen with him, had died. The Prophet was deeply saddened and immediately set out to comfort the grieving companion.

When he arrived, the Prophet said, "O so-and-so, which would you prefer: to have enjoyed your son's company while you were alive, or to find him waiting for you at the gates of Paradise when you arrive?"

The man replied, "O Messenger of Allah, I would prefer that he go before me to the gates of Paradise and open them for me." The Prophet stood up and said, "This is for you." One of the companions asked, "O Messenger of Allah, is this promise specifically for him or for all of us?" The Prophet replied, "It is for all of you."

## **Lessons from this story:**

1. A Muslim should be humble, even if he is the head of the community.
2. The Prophet loved to spend time with his companions, teaching and talking to them. This emphasizes the importance of building strong relationships and a sense of community.
3. The Prophet visited the grieving man to comfort him, showing the importance of showing compassion and supporting people in need.
4. A Muslim should cherish his children, put their welfare before his own, and treat them with kindness and love.
5. Coping with the loss of a loved one requires patience and perseverance. The story teaches us to defy the odds and find hope in the belief in a better future.
6. When a child dies, Muslims should trust that Allah will reward them in the Hereafter and that their child will intercede for them on the Day of Judgment.
7. The Prophet knew, loved and cared for his companions, worried about their welfare, talked to them and took care of their problems like a father. This is what we should imitate.
8. Love for Allah surpasses love for a child, and this love for Allah leads to love for people, kindness to them, and attachment to them.
9. Having our children enter the gates of Paradise is the most precious legacy we can leave for them, and having our children

precede us to the gates and open them for us is the greatest gift and blessing.

## *Story 55:*

# **The Ebb and Flow of Faith**

There was a great companion named Hanthalah who was walking down the street one day, feeling worried and sad. He met Abu Bakr, his friend, and said to him, "O, Abu Bakr, I am worried. Hanthalah is in distress." Abu Bakr replied, "Praise be to Allah, what are you saying?" Hanthalah explained, "When we are with the Messenger of Allah and he talks to us about Paradise and Hell, it is as if we can see them with our own eyes. But when we leave the Messenger of Allah and go to our homes, we are busy with our wives and children and do not maintain the same spiritual state that we have with the Messenger of Allah." Abu Bakr confessed, "I feel the same way." And they both went to the Messenger of Allah. Upon entering, Hanthalah quickly approached the Messenger and repeated his concern. The Messenger replied, "By the One in Whose Hands my soul is, if you were to remain as you are with me and in constant remembrance, the angels would greet you on your beds and in the streets. But life has its ups and downs, hour by hour."

### **Lessons from this story:**

1. Gathering to seek knowledge helps to strengthen faith.
2. When a Muslim seeks answers in his religion, he must turn to knowledgeable people.
3. A Muslim should not be deceptive in his worship or good deeds.

4. Despite his many good deeds, Abu Bakr was uncertain of himself and sought advice from the Messenger of Allah.
5. We learn the importance of good companions and a supportive community to strengthen the faith of Muslims.
6. If a Muslim notices that his brother is worried or sad, he should inquire about his welfare and try to alleviate his worries, as Abu Bakr did with Hanthalah.
7. Hanthalah openly shares his worries and admits his weaknesses, which shows the importance of humility and honesty in personal development.
8. When struggling with doubts or worries, it is wise to seek advice and support from trusted friends, mentors, or religious leaders.
9. We learn the importance of maintaining the remembrance of Allah and uplifting the spirit, as can be seen in Hanthalah's eagerness to maintain the spiritual state he experienced with the Messenger of Allah.
10. The Prophet's statement "hour by hour" means that one's faith fluctuates - one moment one has the feeling of seeing paradise and hell, and the next moment one is preoccupied with worldly affairs. "Hour by hour" refers to obeying Allah and engaging in lawful and permissible actions at the same time, so that the soul does not become tired. This is a lesson in finding a balance between spiritual pursuits and daily life.

## *Story 56:*

# **The Promised Martyrdom**

There was a great companion named Umm Waraqah of the Ansar. She was of a high, noble and distinguished lineage and was blessed with great wealth. As the battle of Badr approached, Umm Waraqah went to the Prophet and expressed her desire to go to the battle with him to serve Allah. She offered to nurse the wounded and told the Prophet that she wanted Allah to grant her martyrdom. The Prophet ordered her to go home and told her that Allah would grant her martyrdom in her home. Umm Waraqah was amazed and filled with joy when she heard this good news from Allah's Messenger.

Umm Waraqah stayed in her house and devoted much of her time to the scriptures in which the Suras of the Qur'an were written, reciting their verses with humility and devotion. Thus, her closeness to Allah grew day by day and her piety increased.

Although Umm Waraqah was unmarried and childless, she did not live alone in her large house. A maid and a male servant helped her. She treated them with love and affection as a mother would treat her own children. In her will, she clearly stated that in the event of her death, her maid and servant should be set free. This made both of them very happy and they began to look forward to that day.

When the Messenger of Allah died, the mantle of leadership fell on the shoulders of Abu Bakr. When Abu Bakr died, Umar was appointed caliph of the Muslims. At that time, Umm Waraqah was still alive, although she had grown old, and she continued her worship. She eagerly awaited the time when she would meet Allah as a pure Muslim. She slept little and her hours of worship in the darkness of

the night were long as she asked Allah for forgiveness and humbly worshipped Him. She prayed and recited the Qur'an with great attention and care.

As Umm Waraqah grew older, her maid and male servant became impatient and longed for their emancipation. Satan came to them and incited them to take matters into their own hands and conspire against Umm Waraqah to kill her and thus gain their freedom.

So they strangled her, wrapped her in a cloth, laid her on one side of the house, and fled. Umar bin Al-Khattab called the people together and ordered them to pursue the two escaped servants and bring them to justice. The two had not yet left Medina and were caught. When they were brought forward, Umar ordered their execution, making them the first to be executed in Medina. Thus, Allah granted Umm Waraqah martyrdom in her house, as the Messenger of Allah had promised.

### **Lessons from this story:**

1. A Muslim should strive to contribute to the service of his religion.
2. Umm Waraqah trusted the Prophet's words that she would be martyred at home. This teaches us to believe in divine guidance.
3. Umm Waraqah waited patiently for her promised martyrdom while continuing to perform her religious duties.
4. Allah fulfilled the promise to Umm Waraqah through the Prophet, which shows that divine promises are always fulfilled, even in unexpected ways.

5. Martyrdom is an act of worship and service to Allah and can take different forms, such as martyrdom in battle or martyrdom in self-defense.
6. The story ends with the execution of the servant and the maid who betrayed Umm Waraqah. This serves as a reminder that betrayal and treachery can have serious consequences.
7. The execution of the punishments is carried out by the competent authority or its designee.

## ***Story 57:***

# **The Prophet's Trusted Servant**

When the Prophet migrated to Medina and settled there, Umm Salim approached him with her son, Anas ibn Malik. She offered Anas as a servant to the Prophet, who accepted. Anas was 10 years old and spent the best years of his life serving the Prophet for 10 years.

One day, Anas asked for permission to play with the other boys, and the Prophet granted it. After some time, the Prophet remembered that he wanted to send Anas on an errand. The Prophet went out, greeted the boys, called Anas, and gave him the special task. Anas went where the Prophet had instructed him to go and brought back what the Prophet had requested. Anas was late, and when he went to see his mother, Umm Salim, she asked him about the reason for the delay. Anas told her that the Prophet had sent him on a mission. She asked him about the nature of the mission, and Anas replied that it was a confidential matter that he would not reveal because it was the Prophet's secret. She tried to persuade him to reveal the secret, but Anas politely insisted that it was the Prophet's secret. His mother advised him to be careful of the evil people around him and warned him not to reveal the Prophet's secret to anyone.

### **Lessons from this story:**

1. Anas ibn Malik's 10 years of service to the Prophet demonstrates the importance of loyalty and devotion to a cause or person in whom we believe. By serving the Prophet, Anas was able to learn from him and become a better person.

2. Anas was entrusted with a secret by the Prophet, and he chose not to reveal it, even to his own mother. This illustrates the importance of being trustworthy, especially when it comes to confidential matters.
3. The story emphasizes the importance of respecting the privacy of others, especially when they have confided in us. Anas understood the importance of keeping the Prophet's secret and did not reveal it to anyone.
4. Umm Salim's advice to Anas to be careful of evil people and not to reveal the Prophet's secret shows the importance of parental guidance and wisdom in shaping a child's character.
5. The Prophet's permission for Anas to play with other boys shows the importance of balancing responsibilities and free time, especially for young people.
6. The Prophet greeted the boys and called out to Anas in a friendly manner, demonstrating the importance of being friendly and approachable to others, regardless of their age or status.
7. Anas obeyed the Prophet and completed the task assigned to him, emphasizing the importance of obedience to authority, especially when it comes to our spiritual or moral leaders.
8. Even if we are not fortunate enough to serve the Prophet directly, we can still serve his Sunnah by following and obeying his teachings and spreading his Sunnah among the people.

## ***Story 58:***

# **Three Dates to Paradise**

The Prophet was in Aisha's house and wanted to go out to check on his companions and teach them about their religion. He left three dates with Aisha. While Aisha was sitting and remembering Allah, there was a knock at the door. She stood behind the door and asked who it was. The woman replied, "I am a widow with two orphaned daughters and I am looking for food for them. Aisha opened the door and welcomed her.

Looking around the house for food to give them, Aisha found only the three dates the Prophet had left for her. Remembering that the Prophet encouraged Muslims to feed others and care for orphans, she gave the three dates to the woman and apologized that she had nothing else to offer. The woman distributed the dates, giving one to each of her daughters and keeping one for herself. As the daughters ate their dates, they looked at their mother. The mother shared her date with her daughters and did not eat any. Aisha was deeply moved by this scene.

When the Prophet returned, Aisha recounted the events and expressed how impressed she was by the mother's actions. The Prophet said to her: "Indeed, Allah has granted her Paradise because of the way she treated her daughters."

### **Lessons from this story:**

1. Caring for orphans and helping those in need, as both Aisha and the mother do, is part of a Muslim's character.

2. Aisha's willingness to share the only food she has with the needy woman and her daughters illustrates the value of selflessness and generosity in life.
3. The story teaches us that even small acts of kindness, such as sharing food or comforting others, can have a great impact on others and are rewarded by Allah.
4. Allah rewards those who show mercy with the promise of paradise.

## ***Story 59:***

# **A Mother's Blessing**

Once the Prophet sat with Aisha and told her about a dream, he had experienced the night before. He told her that he had entered Paradise and heard someone reciting the Qur'an in a beautiful voice. The Prophet was astonished and asked the angels who this man was. They revealed that it was Haritha bin Al-Nu'man, the great companion. The Prophet then said, "Such is the virtuous one, such is the virtuous one." This meant that Allah had rewarded Haritha with this great abode in Paradise because of his devotion to his mother. The Prophet informed Aisha that Haritha was exceptionally virtuous towards his mother to the extent that he never let her eat with her own hands but fed her and never raised his voice above his mother's voice.

### **Lessons from this story:**

1. One of the greatest acts of worship that a servant can perform in order to come closer to Allah is virtuous behavior toward parents. This is emphasized in the Qur'an, where Allah commands: "Your Lord has commanded that you should worship none but Him, and that you be kind to your parents. If either or both of them reach old age with you, say no word that shows impatience with them, and do not be harsh with them, but speak to them respectfully and lower your wing in humility towards them in kindness and say, 'Lord, have mercy on them, just as they cared for me when I was little.'" (Al-Isra, 23-24)

2. Being virtuous to parents is one of the most direct ways to enter Paradise, while being disrespectful to parents is one of the quickest ways to enter Hell.
3. The hadith emphasizes the importance of good manners in expressing love for one's parents, as Haritha would never let his mother eat with her own hands but fed her and never raised his voice above hers.
4. The story illustrates the importance of cultivating a strong bond between parents and children. Such bonds can bring happiness, support, and guidance to both parties.
5. The story reminds us to cherish our families and be grateful for their presence in our lives. It is important to recognize the sacrifices our parents make for us and to reciprocate with love, care, and respect.

## ***Story 60:***

# **The Healing Verses**

A group of the Prophet's companions went on a journey and, feeling tired, they stopped at an Arab village. They asked the villagers to give them shelter, but the villagers refused and displayed their greed and cruelty. The companions stayed in the village without receiving any kindness from the villagers.

That night a scorpion stung the chief of the village, and the villagers tried every method they knew to treat him, but none was successful. As the man was about to die, the villagers decided to seek help from the noble companions who had stopped in their village. They asked the Companions if anyone could perform Ruqya. The great companion Abu Saeed Al-Khudri replied, "Yes, I can perform Ruqya, but by Allah, we asked you to accommodate us, and you did not. If you want me to perform Ruqya on the chief of the village, set a price for it." The villagers agreed to give the companions a share of a sheep if they saved the chief of the village.

Abu Saeed Al-Khudri performed Ruqya on the man using the opening verses of the Qur'an. The chief of the village stood up, walked vigorously, and showed no signs of his previous affliction. The villagers gave the companions their share of the sheep. Before they divided the sheep among themselves, Abu Saeed Al-Khudri suggested that they wait until they had consulted the Prophet about what had happened and followed his guidance. When they spoke to the Prophet, he asked Abu Saeed, "What made you realize that the opening verses of the Qur'an would cure the man?" Astonished, the Prophet laughed and said, "Enjoy, divide, and give me a share," meaning that they should divide the sheep among themselves as it was lawful wealth.

## **Lessons from this story:**

1. Hospitality is a key aspect of the Muslim character; as the Prophet said, "Whoever believes in Allah and the Last Day should honor his guest.
2. The initial refusal of the villagers to welcome the Prophet's companions shows the consequences of stinginess and cruelty. Their situation forced them to seek help from the same people they had mistreated.
3. The story demonstrates the importance of faith in Allah and the healing power of the verses of the Qur'an as the chief of the village was cured after Abu Saeed Al-Khudri performed Ruqya using the opening verses of the Qur'an.
4. It is permissible for someone who performs Ruqya to receive compensation, but it should not be a requirement or turned into a business. Instead, the person should seek reward and compensation for alleviating the suffering of fellow Muslims.
5. Before dividing the sheep amongst themselves, Abu Saeed Al-Khudri suggested waiting until they consulted the Prophet about the incident, demonstrating wisdom in decision making.
6. The companions sought guidance from the Prophet to ensure that their actions were appropriate and lawful, emphasizing the importance of seeking advice from trusted sources.

## ***Story 61:***

# **The Weight of Two Dinars**

Jabir ibn Abdullah, a great companion of the Prophet, narrated that a man died during the Prophet's time. The people washed and shrouded the deceased and then brought him to the Prophet to lead the funeral prayer. However, the Prophet asked a question that had not occurred to them: "Is he in debt?" When they answered in the affirmative and confirmed that the man owed two dinars, the Prophet said, "Pray for your companion yourself."

The companions were alarmed and worried about the deceased man because the Prophet had refused to pray for him. At this point, Abu Qatada stood up and said, "O Messenger of Allah, I will take responsibility for his debt." The Prophet then told him, "Both the debt and the deceased man are now in your trust." Abu Qatada agreed, and the Prophet led the funeral prayer for the deceased.

The next day, the Prophet met Abu Qatada and asked him if he had paid the debt of the deceased man. Abu Qatada replied that the man had just died, implying that paying the debt a few days later would not be a problem. The next day, the Prophet met Abu Qatada again and asked him the same question. This time, Abu Qatada confirmed that he had paid the debt, to which the Prophet said, "Now you have relieved him of his punishment."

### **Lessons from this story:**

1. A Muslim must be trustworthy to everyone around him.

2. The story emphasizes that debts should be paid promptly and taken seriously in Islam, as the Prophet initially refused to lead the funeral prayer for the man who owed two dinars. However, as wealth increased in the Islamic state, the Prophet took it upon himself to settle the debts of the deceased before praying for them.
3. The story shows that leaving debts unpaid can have consequences even after death, as the Prophet initially refused to pray for the deceased man because of his outstanding debts.
4. Abu Qatada's willingness to take responsibility for the deceased man's debt demonstrates the importance of showing compassion and empathy for others, even after they have died.
5. The story illustrates the importance of community members supporting each other, as Abu Qatada stepped in to help the deceased man by taking responsibility for his debt.
6. When Abu Qatada took responsibility for the deceased man's debt, the Prophet trusted him to fulfill his promise and held him accountable for the task.
7. The Prophet pointed out that by paying the deceased man's debt, Abu Qatada had relieved him of his punishment, thus demonstrating the positive effects of fulfilling one's obligations in Islam.
8. The Prophet's companions showed respect for his decision not to lead the funeral prayer initially and sought a solution according to his guidance. This shows the importance of following the Prophet's guidance in all aspects of life.

## ***Story 62:***

# **Forbidden Feast**

This story is narrated by the great companion Abdullah ibn Mas'ud, who was with the Prophet and other companions after the Prophet had talked to them about Allah. A man asked the Prophet for permission to leave, and he granted it. When the man left, another man who was sitting with the Prophet spoke badly about the man who had left. The Prophet became angry and said to him, "Muhill" (meaning: use the twig to clean your teeth). The man was surprised and asked the Prophet, "Why?" since he had not eaten any meat. The Prophet replied, "You ate your brother's flesh." In Surah Al-Hujurat, verse 12, Allah says, *"Would any of you like to eat the flesh of their dead brother?"*

This is a powerful metaphorical comparison because the man who slanders his brother is compared to eating his flesh. The defamer is like one who cuts his brother's flesh while his soul is absent due to death; just as the defamed is unable to defend himself because he is absent from his own defense, similarly the flesh of the dead is cut and he is unable to defend himself.

The Prophet mentioned this amazing scene that would happen on the Day of Judgment and said that whoever eats his brother's flesh in this world will be near him on the Day of Judgment. He will be told, "Eat everything dead as you ate it alive," and he will eat and scream.

### **Lessons from this story:**

1. Backbiting, slander, and similar things are forbidden because they destroy good deeds and spread hatred and

enmity among Muslims. The Prophet said, "Do you know what backbiting is?" They said, "Allah and His Messenger know best. He said: "It is to mention your brother with what he does not like. He was asked: "What if what I say about my brother is true?" He said: "If what you say is true, you have backbitten, and if it is not true, you have slandered him, that is, you have wronged him. And whoever wrongs others will be punished on the Day of Judgment.

2. Islam emphasizes good manners and respect for the rights of others, emphasizing the need for respectful words and actions in our daily interactions.
3. The story illustrates the gravity of slander by comparing it to eating the flesh of one's dead brother, a powerful metaphor that emphasizes the ugliness of the act.
4. The essence of brotherhood in Islam includes compassion, communication, and support. The story teaches us that we should protect, preserve, and defend our brothers and sisters in faith rather than harm them.
5. The story serves as a reminder to exercise self-control in our speech, especially when we are tempted to criticize or defame someone in their absence.
6. The story teaches us that those who engage in slander and backbiting will face the consequences on the Day of Judgment. This is a reminder to be mindful of our actions and the impact they can have on ourselves and others.
7. The story encourages us to treat others with compassion and respect, recognizing that just as we would not want our

reputation tarnished in our absence, we should not do the same to others.

8. The Prophet warns us against spreading rumors and gossip, saying that gossiping and following the faults of Muslims leads to the oppression of a Muslim brother.

## ***Story 63:***

# **Visions from the Trench**

When the Jews witnessed the victory of the polytheists over the Muslims in a battle, some of their leaders approached the Quraish to incite them to attack the Messenger of Allah. They promised to stand with them against him, so the Quraish responded by rallying the tribes around them to attack the Prophet in Medina. The polytheist army advanced toward Medina and eventually numbered 10,000. The Muslim army was vastly outnumbered by the alliance of disbelievers. Upon receiving this news, the Prophet gathered his companions and consulted with them. Salman Al-Farisi suggested that they dig a trench to prevent the polytheists from reaching them. The companions began to dig the trench around Medina, with the Prophet actively participating alongside them.

While digging, they came upon a solid rock that they could not break. They informed the Prophet, who went to the place, took a pickaxe, and called upon the name of Allah.

He struck the rock with a powerful blow and broke a third of it. He exclaimed, "Allahu Akbar! I have been given the keys to Sham, and by Allah, I shall see its red palaces in time."

Then he struck the rock a second time, breaking another third, and declared, "Allahu Akbar! I have been given the keys of Persia, and by Allah, I shall see the white palaces of its cities."

Finally, he struck the rock a third time, breaking the remaining portion, and declared, "Allahu Akbar! I have been given the keys of

Yemen, and by Allah, I shall see the gates of Sana'a from my place here."

### **Lessons from this story:**

1. The story demonstrates the importance of working as a team, as the Prophet and his companions worked together to dig the moat around Medina to protect themselves from the polytheist army.
2. Disbelief is united; therefore, all disbelievers oppose Islam and the Muslims and seek to eliminate them at any time and place.
3. The Prophet set an example by actively participating in the task of digging the trench. This underscores the importance of leaders actively participating in the work they assign to their followers.
4. The Prophet gathered his companions and consulted with them before making a decision on how to defend Medina. This shows the value of seeking advice and being open to suggestions from others, even as a leader.
5. The Prophet invoked Allah's name when he was faced with the solid rock that the companions could not break. This teaches us the importance of relying on Allah in times of difficulty and seeking His help to overcome challenges.
6. The companions faced challenges while digging the trench, but they persevered and sought the Prophet's help when they encountered the solid rock. This teaches us to be patient and persistent in overcoming obstacles.

7. The Prophet praised Allah and celebrated the breaking of the rock, emphasizing the importance of expressing gratitude and recognizing achievements.
8. Despite being outnumbered and facing a powerful enemy, the Prophet and his companions maintained their faith in Allah and took practical steps to defend themselves. This teaches us the importance of maintaining faith and hope in difficult times.
9. The Prophet showed immense courage and strength while being the most merciful of people.
10. The Prophet always gave hope to the hearts of his companions, assuring them of the conquest of Sham, Persia, and Yemen, even when the polytheists gathered a force of ten thousand to attack them.

## ***Story 64:***

# **The Earth's Rejection**

Allah sent the Prophet Muhammad as a mercy to the world, calling people to worship Allah and embrace His Unity. While some accepted the call, others rejected it. One day, a man from the Banu Najjar tribe accepted Islam and followed the Prophet. He learned Surah Al-Baqarah and Al-Imran and used to write for the Prophet. Although he seemed to be one of the Prophet's close companions, he never really converted to Islam. He professed faith outwardly while harboring disbelief in his heart.

One day, the man renounced Islam, proclaimed his former faith, and began to oppose the Prophet. He told people that Muhammad knew nothing and was not a prophet as he claimed; instead, it was he who composed the revelations. As the days passed, the wicked man died and his disbelieving companions buried him.

The next day, a strange thing happened: the earth had thrown up his body. The disbelievers accused the Prophet and his companions of tampering with the man's grave. They reburied him in a deeper pit, but the same situation repeated itself several times. Finally, they realized that the Prophet and his companions were not responsible and left the man's body as it was.

### **Lessons from this story:**

1. Allah Almighty sent the Prophet as a mercy to guide mankind to Paradise.

2. The man in the story professed Islam outwardly, but in his heart he was a disbeliever. This hypocrisy and his deceitful behavior eventually led to his rejection by both the earth and the community. This is a strong warning against hypocrisy and deceit.
3. The earth's rejection of the man's body is an example of divine intervention, illustrating that Allah's power and wisdom are beyond human comprehension.
4. The man tried to discredit the Prophet by claiming that he composed the revelations himself. Spreading such falsehoods can have serious consequences, as seen in the story.
5. The disbelievers first accused the Prophet and his companions of tampering with the grave. However, after witnessing the repeated rejection of the man's body by the earth, they finally admitted that the Prophet and his companions were not responsible. This illustrates the importance of being open to recognizing the signs of Allah even in extraordinary circumstances.
6. The Prophet and his companions continued to adhere to their beliefs and practices despite the opposition they faced. This serves as a reminder to remain steadfast in one's faith even when confronted with adversaries or challenging situations.
7. The man's opposition to the Prophet and his message led to his ultimate downfall. This story serves as a cautionary tale against opposing the truth and the divine message.

8. A Muslim must never rely on himself alone but must always seek Allah's guidance and ask that his heart remain steadfast in the faith. The Prophet often prayed, "O Changer of the hearts, keep my heart firm upon Your religion."
9. The story emphasizes the importance of worshipping Allah and embracing His Unity.

## ***Story 65:***

# **The Beloved Three**

One day the Prophet sat down to tell his companions the story of the three whom Allah laughed at, loved, and was pleased with.

The first of these three was a man who joined the Islamic army in the way of Allah Almighty. The battalion he was fighting with was discovered, and he remained steadfast and fought the enemies without fear. He never fled and was sure of victory or martyrdom from Allah. Allah laughed at him, loved him, and was pleased with him, and He said to the angels: "See how patient My servant is."

The second man was a man whom Allah honored with a wife of extraordinary beauty and charm. He lived in a beautiful house and had a soft bed. However, he would leave his wife and his bed at night to stay up to pray and weep before Allah Almighty. Allah laughed at him, loved him and was pleased with him, and said to the angels: "Behold My servant, he has left his desires and remembered Me, even when he wanted to sleep."

The third man was a man who went on a long and difficult journey with his companions. His companions slept while he stood up at night to pray and weep before Allah Almighty. Nothing was dearer to the traveler after the length of his journey than sleep and rest, but he got up, moved by his love for prayer and tears, and longed to communicate with his Lord. Allah laughed at him, loved him, and was pleased with him.

## **Lessons from this story:**

1. Allah, the Exalted, laughs, but His laughter is not like the laughter of creatures. He, the Praised and Exalted, is incomparable, and He is the All-Hearing and the All-Seeing.
2. The first man showed great perseverance and bravery by standing firm and fighting fearlessly against his enemies. This teaches us the importance of perseverance and courage in the face of danger.
3. The second man put his faith and devotion to Allah above his desires and comfort. This shows us the importance of putting our faith and spiritual well-being above worldly pleasures.
4. The third man demonstrated devotion and sacrifice by choosing to pray and commune with Allah despite his exhaustion from the long journey. This underscores the importance of maintaining our spiritual practices even under difficult circumstances.
5. The story emphasizes that Allah appreciates and loves those who show steadfastness, devotion, and sacrifice in their faith.
6. Prayer plays a crucial role in maintaining a strong connection with Allah, as shown by the second and third men who prioritize prayer in their lives.
7. The story teaches us the importance of finding a balance between our worldly life and our spiritual well-being. It

shows how the priority of faith can lead to the love and pleasure of Allah.

8. All three men sought Allah's approval for their deeds and were rewarded with His love, laughter, and joy. This teaches us the importance of seeking Allah's approval in everything we do.
9. The Prophet told these stories to his companions to inspire and motivate them to follow the example of the three men. This is a lesson for us to share stories of dedication and commitment to inspire others on their own spiritual paths.
10. A Muslim must always strive to do whatever Allah Almighty loves.
11. If Allah laughs at a servant, he enters paradise without accountability.
12. The story encourages self-reflection and analysis of character and deeds, and emphasizes the importance of communicating with Allah and remembering Him.
13. Paradise is the reward for the servant who performs his worship with sincerity and determination.

## ***Story 66:***

# **The Ring of Fire**

One day, the Prophet entered the mosque to pray with his companions. After the prayer, he turned to teach and remind them of Allah, and the companions listened attentively. While the Prophet was speaking, he noticed that one of his companions was wearing a gold ring. The Prophet, expressing his disapproval, took the ring from the companion's hand and threw it on the ground, asking, "Would you like to have a piece of fire in your hand?"

The Prophet continued his speech, and when he had finished, he left the companions and went to his house. The companions then turned to the one whose ring had been thrown and said, "Take your ring and use it," implying that he should not wear it but could utilize its value. But the companion firmly replied, "No, by Allah, I will never take this ring after the Prophet threw it away."

### **Lessons from this story:**

1. It is forbidden for men to wear gold. This is mentioned in several hadiths.
2. The story demonstrates the Companions' love for the Prophet, their respect for his teachings, and their willingness to obey his orders immediately. This is evident when the Companion refuses to take the ring from the ground or benefit from it out of respect for the Prophet's command.

3. We are reminded of how important it is for every Muslim to respect the Prophet's commands and prohibitions, to follow his instructions, and to avoid what he has forbidden.
4. The Prophet used the metaphor of "a piece of fire in your hand" to emphasize the negative effects of wearing a gold ring. This illustrates the power of symbols and metaphors to convey important messages and lessons.

## ***Story 67:***

# **The Truthful Remedy**

One day, a man approached the Prophet and said, "O Messenger of Allah, my brother is suffering from a severe stomach ache. What should we do?" The Prophet advised him, "Give him honey." The companion went to his sick brother and gave him honey, but the pain continued. He returned to the Prophet and told him, "I gave him honey, but the pain got worse." The Prophet instructed him, "Give him honey again." The companion returned to his brother and gave him honey again, but the pain continued. He went back and forth between his brother and the Prophet three times, and each time the Prophet repeated, "Give him honey." The fourth time the Prophet said: "By Allah, Allah has spoken the truth, and your brother's stomach is lying. Honey is a remedy for people, but his stomach does not respond to it and needs more of it. Give him honey." So the companion returned to his brother and gave him some honey, and by Allah's permission he was cured.

### **Lessons from this story:**

1. Muslims should be moderate in their food intake and not eat too much, as the Prophet advised: "Eat as much as you can tolerate to maintain your body."
2. Honey is a remedy for physical ailments. The Prophet also said, "Take two remedies: honey and the Qur'an. Imam Ibn al-Qayyim commented on this hadith and explained that the Prophet combined human and divine medicine, the treatment of body and soul, and earthly and heavenly remedies."

3. The story teaches us to trust in the guidance and wisdom of the Prophet because he advised the companion several times to give honey to his brother even though he did not feel any improvement at first.
4. The Companion showed patience and perseverance by following the Prophet's advice several times even though his brother's condition did not improve immediately.
5. The story shows that faith in the wisdom of Allah and the teachings of the Prophet can lead to miraculous results, as evidenced by the brother's eventual recovery.
6. We are reminded that all healings and recoveries come from Allah, and sometimes it may take a while for the effects to become apparent. The brother was finally healed by Allah.

## ***Story 68:***

# **The Hand That Fed Arrogance**

One day, the Prophet invited some of his companions to his house for dinner. They came and sat down to eat with the Prophet. The Prophet turned to each companion and noticed that one of his companions was eating with his left hand. He said to this companion, "O so-and-so, eat with your right hand, for we know that the devil eats with his left hand " But the man sinned out of pride and refused to eat with his right hand, although nothing prevented him from doing so. His right hand was healthy, but he said to the Prophet, "I cannot do it." When the Prophet saw the man's arrogance, he exclaimed, "May you never be able to do it."

Thereupon, this companion became crippled in his right hand and could not eat with it from that day on. Allah punished him for his disobedience to the Prophet and the Sunnah.

### **Lessons from this story:**

1. This story teaches us that feeding others is one of the best ways to connect hearts, because the Prophet was the most noble and generous person. In a hadith he said, "Spread peace, feed the hungry, nurture the bonds of kinship, get up at night when people are asleep, and enter paradise in peace.
2. It is advisable to teach people the customs of eating and drinking, because the Prophet said, "O young man, pronounce the name of Allah, eat with your right hand and drink with your right hand. He also said, "None of you

should eat or drink with your left hand, for the devil eats and drinks with his left hand.

3. It is essential for Muslims to obey the teachings and guidance of the Prophet, as disobedience can lead to negative consequences.
4. This story emphasizes the importance of being humble and avoiding arrogance. The companion's refusal to follow the Prophet's advice resulted in a punishment that affected his ability to eat with that hand.
5. Recognizing one's weaknesses and working on them is crucial for personal growth. In this story, the Companion recognized his arrogance but failed to address it, resulting in negative consequences.
6. Finally, we learn that those who disobey the Prophet's commands face punishment in this world and the hereafter.

## ***Story 69:***

# **The Voice of the Unheard**

One day, after the morning prayer, the Prophet turned to the people and shared a remarkable story. This story, narrated by Abu Hurairah, tells of the extraordinary events that had happened to some people in the past. The Prophet told the story of a man who was riding on the back of a cow, as people usually ride horses, camels, and mules. When the cow slowed down, the man slapped it to speed it up. Unexpectedly, the cow turned to the man and spoke in human language, saying, "We were not created for this. We were made to plow and cultivate." The companions were amazed and exclaimed, "Glory be to Allah, a cow that speaks!"

Their astonishment did not stem from disbelief in the Prophet, but rather from hearing something out of the ordinary. The Prophet confirmed, "Yes, a cow that speaks. I believe in it, and so do Abu Bakr and Umar." Although they were not in the mosque at the time, he knew that they would believe his story, even though it seemed unbelievable.

The Prophet also told another story about a speaking wolf. The wolf had stolen a sheep from a shepherd who was strong and brave. The shepherd chased the wolf and retrieved the sheep, so the wolf turned to the shepherd in anger and said, "How can you take away the livelihood that Allah has provided for me? You have taken my sheep today, but who will save it on the Day of Resurrection, when there will be no protector for it?" The wolf was referring to the Day of Judgment when shepherds will abandon their flocks and leave them unprotected. The companions were as astonished at the wolf's speech as they had been at the cow's. The Prophet informed us that the hour will not come until the dogs speak to the people.

## **Lessons from this story:**

1. It is recommended to tell stories that demonstrate Allah's power, which is why the Prophet told this story to the companions after the morning prayer.
2. It is permissible to address people immediately after prayer.
3. The story shows that Allah's power knows no bounds, as the cow and the wolf spoke in human language. This serves as a reminder that nothing is impossible for Allah.
4. The story teaches us the value of believing in the unseen and accepting the truth of the Prophet's narrations, even when they seem extraordinary or unbelievable.
5. The amazement of the companions upon hearing the stories emphasizes their strong faith and trust in the Prophet, as they did not doubt the truth of these unusual events.
6. It is not permissible to use animals for purposes other than those for which Allah created them. Allah designed each animal to perform a task according to the abilities He gave them.
7. The Prophet informed his companions that the hour would not come until the dogs spoke to the people, teaching us to be aware of the signs of the end of times and to always be prepared.
8. The story emphasizes the great virtue of Abu Bakr and Umar and states that they were among the first to believe in the Prophet Muhammad. Their absence from the morning prayer was due to the fact that they were sent by the Prophet

on a secret mission outside the city. It is emphasized that they would never miss the prayer with the Prophet if they were in the city.

# *Story 70:*

## **Invisible Guardians**

The Prophet was sitting with Abu Bakr when suddenly a stranger approached and began to insult Abu Bakr. Despite the provocation, Abu Bakr remained silent and calm, while the Prophet simply smiled without saying a word. The man persisted in his insults, but Abu Bakr only responded when the man's taunts became harsher. Upon hearing Abu Bakr's response, the Prophet became angry and left the scene. Abu Bakr followed him and asked, "O Messenger of Allah, you were present when he insulted me, but when I responded, you became angry and left." The Prophet replied, "An angel was protecting you, but when you retaliated, Satan came and I could not remain in his presence."

### **Lessons from this story:**

1. In the story, Abu Bakr remains calm and composed despite the stranger's insults, while the Prophet smiles. This teaches us the importance of self-control in the face of provocation and insult. Instead of reacting with anger or aggression, we can choose to remain calm and composed.
2. Abu Bakr does not respond to the stranger's insults until they become increasingly violent. This shows the power of our words and the effect they can have on others. We should choose our words carefully and avoid escalating situations by using hurtful or inflammatory language.
3. When Abu Bakr returns the insults, the Prophet becomes angry and walks away. This teaches us that anger can have

negative consequences, including driving away those who are trying to protect us.

4. Retaliation often leads to further hostility and conflict, while patience helps defuse tense situations.
5. There are invisible guardians who protect and defend us. When we realize this, we can feel a sense of comfort and security knowing that we are not alone.
6. Satan likes to interfere in conflicts, stirring up hostility and ill will. Therefore, it is important to maintain peace and wisdom by carefully determining our position and approaching situations in a just and thoughtful manner.
7. Anger causes the angels to leave and allows Satan to take their place.
8. The Prophet left when Satan came, showing the importance of distancing oneself from negative influences and harmful situations.
9. The Prophet and Abu Bakr were in each other's company, showing the importance of surrounding ourselves with good and righteous people who can support and guide us in difficult times.

# Story 71:

## Ma'iz

One day, the Prophet was sitting with his companions, teaching them and reminding them of Allah the Almighty, when a man named Ma'iz approached him. Ma'iz said, "O Messenger of Allah, I've committed an evil deed, and I want you to purify me and impose the punishment on me." The Prophet was astonished and replied, "Go back, seek forgiveness from Allah, and repent to Him." Ma'iz left, but returned and repeated his request. The Prophet continued to advise him, but Ma'iz persisted until his fourth attempt. The Prophet then asked, "What do you want me to purify you of?" Ma'iz replied, "Purify me of adultery, O Messenger of Allah."

The Prophet was astonished and wondered if Ma'iz was mad. He asked those around him if Ma'iz was mentally unstable, but they assured him that Ma'iz was not. The Prophet then asked if Ma'iz had been drinking wine. A companion approached Ma'iz and sniffed him, but found no trace of wine. Finally, the Prophet asked Ma'iz, "Have you committed adultery?" Ma'iz replied, "Yes, O Messenger of Allah." The Prophet ordered his companions to take Ma'iz and stone him to death.

The people were divided into two groups: some believed that Ma'iz had damned himself by committing this sin and being stoned to death, while others felt that his repentance was the ultimate act of seeking forgiveness. Ma'iz had given up his life so that Allah would forgive his grave sin.

They remained divided until the Messenger of Allah asked them to pray for forgiveness for Ma'iz bin Malik. They said, "May Allah

forgive Ma'iz bin Malik." The Prophet said: "He has repented, and if I had distributed his repentance among seventy of the people of Madinah, it would have been enough for them. I saw him among the rivers of Paradise, swimming and enjoying himself."

### **Lessons from this story:**

1. A Muslim must be aware that Allah is always watching and knows his secrets and intentions. They should not dare to disobey Allah, but if they fall into sin, they must hasten to repent.
2. Islam does not seek to torture people or shed blood, contrary to the claims of its enemies.
3. Islam is a compassionate religion that offers Muslims the opportunity to repent and seek forgiveness before being punished. That is why the Prophet first advised Ma'iz to seek forgiveness so that Allah would forgive him.
4. The story of Ma'iz also teaches us about the consequences of sin. Ma'iz's sin led to his death. Thus, he paid the ultimate price for his actions.
5. The Prophet's request to his companions to seek forgiveness for Ma'iz shows the importance of supporting those who seek forgiveness and repentance.
6. Allah is merciful to His servants. When Ma'iz asked for the punishment to be imposed on him, he had already repented and become pure. That is why the Prophet saw him swimming in the rivers of Paradise.

## ***Story 72:***

# **The Four Choices**

The Prophet Muhammad once shared a story with his companions about the four types of people. These four types represent all individuals living on earth. The Prophet described them so that each of us can identify with one of these four types.

The first person is a knowledgeable individual who understands the difference between right and wrong and the reward and punishment associated with each. This person pursues knowledge, becomes knowledgeable, and is blessed with both knowledge and wealth. Instead of using his wealth for disobedience, he devotes it all to Allah, gives charity, maintains family ties, and fears Allah in managing his wealth. The Prophet said that this man is in the best of places.

The second person is also a knowledgeable person who seeks knowledge and wants to do good and give charity, but he is poor. He has sincere intentions toward Allah and promises that if he is given wealth, he will act like the first man. The Prophet said that these two men will receive the same reward, one for his deeds and the other for his intentions.

The third man neither has knowledge nor religion nor good character, but he possesses a great deal of wealth. Lacking religious scruples, he uses his wealth for sin and wrongdoing and is stingy with his family and relatives. The Prophet said that this man is in the worst place.

The fourth person neither has knowledge, religion, nor good character, and he is also poor. However, his intention if given wealth

is to behave like the third man. The Prophet said that both of them will bear the same burden of sin, one for his actions and the other for his intentions.

### **Lessons from this story:**

1. Knowledge is better than wealth, because knowledge guides a person to use wealth properly and to obey Allah.
2. Scholars are among the most fearful of Allah.
3. If a Muslim is blessed with wealth, it is his duty to remember those who are less fortunate and to give priority to helping them.
4. Wealth should not be a measure of one's worth, as intentions and actions are more important.
5. One's place in the eyes of Allah is determined by one's intentions and actions.
6. If a person has sincere intentions for Allah, he will earn good deeds even if he does not actually perform them. However, if it becomes possible for them to do so, they will do so.
7. Ignorance of Allah and religion causes a person to mismanage his wealth and use it for disobedience to Allah.
8. It is important to constantly work on self-improvement and strive to be the best version of ourselves in the eyes of Allah.

9. Finally, if there is ignorance in a person, whether he is rich or poor, he will tend to follow evil ways because he does not know the difference between good and evil.

## ***Story 73:***

# **Thirsty Paws, Merciful Hands**

The Prophet told the story of a prostitute among the children of Israel who came upon a dog dying of thirst near a well. Seeing the plight of the dog, she did not hesitate to act. She took off her shoe, drew water from the well and let the dog drink from it. For this act of mercy and compassion she showed to the poor dog, Allah pardoned her and forgave her sins.

### **Lessons from this story:**

1. This story emphasizes the importance of kindness and compassion toward all living beings, not just humans. Helping the thirsty dog is a noble and praiseworthy act.
2. The prostitute's sins are forgiven by her mercy. This means that people are not incorrigible and can change their lives through sincere acts of kindness and mercy.
3. The prostitute is capable of good and noble deeds in spite of her social status and profession. This teaches us not to judge people by their occupation or past mistakes, but to appreciate their potential for good.
4. A seemingly small act of kindness - giving water to a thirsty dog - has a profound effect: the forgiveness of sins. This shows the potentially great impact of small acts and acts of kindness. The reward can be greater than the act itself. Her deed may seem small to the ordinary eye, but to Allah it was great, so the reward was also great. A single deed

accepted by Allah can lead to forgiveness and entry into Paradise. This teaches us to do good deeds and never to belittle even a small, good deed.

5. Regardless of who one is, acts of mercy have value. A woman's social status as a prostitute does not diminish the value of her acts of mercy.
6. The hadith combines three things that are considered insignificant and worthless but are not in fact: the dog, which is impure, the prostitute, and the shoe.

## ***Story 74:***

# **The Wisdom of Prophet Sulayman (Solomon)**

In this hadith, the Prophet narrates the story of two women, each accompanied by her son. A wolf snatched one of the sons, leaving the women to claim the remaining child as their own. They presented their case to the Prophet Dawud (David), who, using his personal judgment, ruled in favor of the older woman. He reasoned that the older woman might not be able to bear more children, while the younger woman might be able to bear more children in the future.

Unsatisfied with the decision, the younger woman sought the judgment of Prophet Sulayman (Solomon), the son of Prophet Dawud. After hearing their story, he called for a knife and declared, "I will cut the child in two and give each of you half." The older woman agreed, but the younger woman refused, choosing to give the child to the older woman rather than see it harmed. Based on this evidence of maternal compassion, Prophet Sulayman determined that the child belonged to the younger woman.

### **Lessons from this story:**

1. The story highlights the importance of using wisdom and discernment when making judgments or decisions, as demonstrated by both Dawud and Sulayman.
2. The use of tricks in decision making to find out the truth is only possible with increased wisdom and experience of circumstances.

3. Wisdom and understanding are gifts from Allah and do not depend on age.
4. Truth is always on one side.
5. The younger woman's willingness to sacrifice her claim to the child in order to protect him from harm shows the power of compassion and selflessness in resolving disputes.
6. Prophet Sulayman's decision was based on evidence rather than personal judgment, illustrating the value of considering concrete evidence when making decisions.
7. The story emphasizes the deep, innate connection between a mother and her child, as seen in the younger woman's refusal to allow the child to be harmed.