

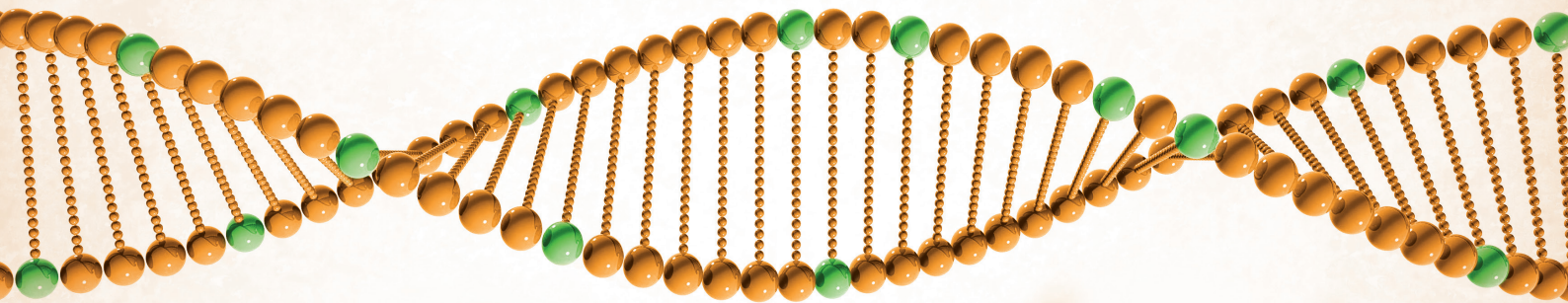


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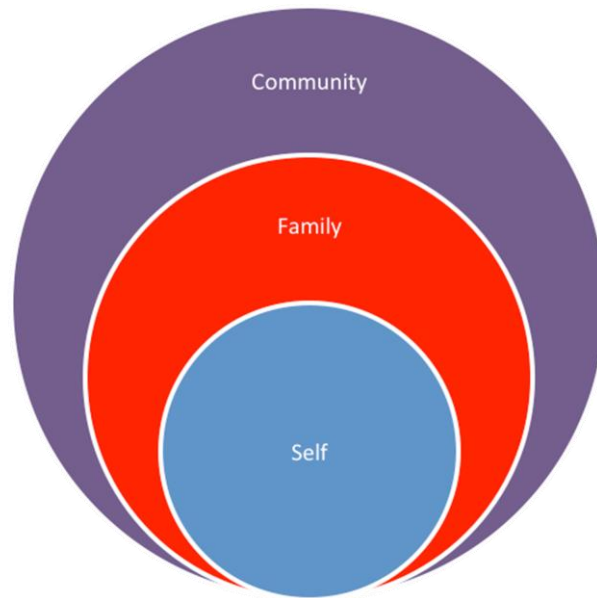
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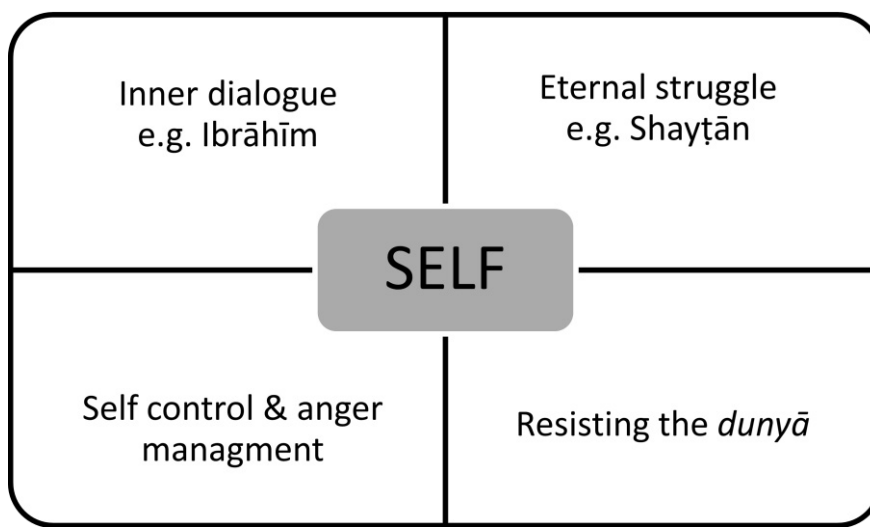
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Course objectives

1. An appreciation of the responsibilities that come with *islām*.
2. An appreciation of how to utilise everything that Allah has graced us with to become the best we can.
3. To be empowered in overcoming our faults, vices and sins.
4. To know how to clothe ourselves with the garment of submission



The Self



The self | Inner dialogue: Qur'anic life lessons from Ibrāhīm, Sūrat al-Shu'arā', Q. 26:69–104


⁶⁹Tell them the story of Abraham, ⁷⁰when he asked his father and his people, 'What do you worship?' ⁷¹They said, 'We worship idols, and are constantly in attendance on them.' ⁷²He asked, 'Do they hear you when you call?' ⁷³Do they help or harm you?' ⁷⁴They replied, 'No, but this is what we saw our fathers doing.' ⁷⁵Abraham said, 'Those idols you have worshipped, ⁷⁶you and your forefathers, ⁷⁷are my enemies; not so the Lord of the Worlds, ⁷⁸who created me. It is He who guides me; ⁷⁹He who gives me food and drink; ⁸⁰He who cures me when I am ill; ⁸¹He who will make me die and then give me life again; ⁸²and He who will, I hope, forgive my faults on the Day of Judgement. ⁸³My Lord, grant me wisdom; join me with the righteous; ⁸⁴give me a good name among later generations; ⁸⁵make me one of those given the Garden of Bliss—⁸⁶forgive my father, for he is one of those who have gone astray—⁸⁷and do not disgrace me on the Day when all people are resurrected: ⁸⁸the Day when neither wealth nor children can help, ⁸⁹when the only one who will be saved is the one who comes before God with a heart devoted to Him.' ⁹⁰When the Garden is brought near to the righteous ⁹¹and the Fire is placed in full view of the misguided, ⁹²it will be said to them, 'Where are those you worshipped ⁹³beside God? Can they help you now, or even help themselves?' ⁹⁴and then they will all be hurled into Hell, together with those that misled them, ⁹⁵and all Iblīs' supporters. ⁹⁶There they will say to their gods, as they bicker among themselves, ⁹⁷'We were clearly misguided ⁹⁸when we made you equal with the Lord of the Worlds. ⁹⁹It was the evildoers who led us astray, ¹⁰⁰and now we have no intercessor ¹⁰¹and no true friend. ¹⁰²If only we could live our lives again, we would be true believers!' ¹⁰³There truly is a sign in this, though most of them do not believe: ¹⁰⁴your Lord alone is the Almighty, the Merciful.


وَأْتَلُّ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ۖ إِذْ قَالَ لِأَبِيهِ
وَقَوْمِهِ مَا تَعْبُدُونَ ۖ قَالُوا نَعْبُدُ أَصْنَامًا
فَنَنْظِلُ لَهَا عَافِيَةً ۖ قَالِ هَلْ يَسْمَعُونَكَ
إِذْ تَدْعُونَ ۖ أَوْ يَنْفَعُونَكَ أَوْ يَضُرُّونَ ۖ
قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ۖ
قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ۖ أَنْتُمْ
وَعِبَاءُ آبَائِكُمُ الَّذِينَ كَانُوا قَدَمُوا إِلَيَّ
رَبِّ الْعَالَمِينَ ۖ وَالَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ
ۖ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ۖ وَإِذَا
مَرِضْتُ فَهُوَ يَشْفِينِ ۖ وَالَّذِي يُمِيتُنِي ثُمَّ
يُحْيِينِ ۖ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي
يَوْمَ الدِّينِ ۖ رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي
بِالصَّالِحِينَ ۖ وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي
الْآخِرِينَ ۖ وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ
ۖ وَأَغْفِرْ لِي لِإِنِّي إِنَّهُ كَانٌ مِنَ الضَّالِّينَ ۖ وَلَا
تُخْزِنِي يَوْمَ يُبْعَثُونَ ۖ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا
بَنُونَ ۖ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ۖ
وَأَرْسَلْنَا الْجَنَّةَ لِلْمُتَّقِينَ ۖ وَبَرَزَتْ الْجَحِيمُ
لِلْعَاوِينَ ۖ وَقِيلَ لَهُمْ أَنْتُمْ مَا كُنْتُمْ تَعْبُدُونَ
ۖ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ
يَنْتَصِرُونَ ۖ فَكُفُّوا فِيهَا هُمْ وَالْعَاوُونَ ۖ
وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ۖ قَالُوا وَهُمْ فِيهَا
يَخْتَصِمُونَ ۖ تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ
ۖ إِذْ نَسَوْنَكُمْ رَبِّ الْعَالَمِينَ ۖ وَمَا أَصَلْنَا
إِلَّا الْمَجْرُمُونَ ۖ فَمَا لَنَا مِنْ شَافِعِينَ ۖ وَلَا
صَدِيقٍ حَمِيمٍ ۖ فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنْ
الْمُؤْمِنِينَ ۖ إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ
أَكْثَرَهُمْ مُؤْمِنِينَ ۖ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ
الرَّحِيمُ ۖ

Bravery

Some narrations on bravery

<p>The exemplar of bravery set by Muḥammad (ﷺ)</p>	<p>°Alī (رضي الله عنه) said: ‘When the battle intensified and we met and faced the enemy, we shielded ourselves behind the Messenger ﷺ of Allah; there was no one who was closer to the enemy than he was’ (Aḥmad).</p>
	<p>Al-Barā’ b. Āzib (رضي الله عنه) said: ‘Wa’llāhi, if the war became severe we would shield ourselves from the enemy, by getting behind the Prophet; in fact the bravest from amongst us would stand next to the Messenger (ﷺ) of Allah’ (Muslim)</p>
	<p>Anas b. Mālik (رضي الله عنه) said: ‘The Messenger (ﷺ) of Allah was the best of people, the most generous of them and the bravest of men. One night the people of Medina heard a loud noise and were overwhelmed with fear. The men went out to see what the noise was, only to find the Prophet Muḥammad (ﷺ) riding his horse, unsaddled, returning from the direction of the noise and his sword around his neck. He said, ‘Do not be afraid, do not be afraid, I found (my horse) very swift’ (agreed upon).</p>
<p>Bravery of °Abd Allāh b. al-Mubārak</p>	<p>In <i>Ṣifat al-ṣafwah</i> (2/329), °Abdah b. Sulaymān said: ‘We were on an expedition in the lands of the Romans with °Abd Allāh b. al-Mubārak. We came upon the enemy, and when the two armies met, a man from their side called for a duel. One of our men went out to him and duelled with him for an hour, injuring him and killing him. Another came out, and he killed him. He called for another duel, and another man came out. They duelled for an hour, and he injured and killed him as well. The people gathered around this man, and I was with them, and saw that he was covering his face with his sleeve. I took the edge of his sleeve and pulled it away to find that it was °Abd Allāh b. al-Mubārak’.</p>

 Bravery is the faith-based inspiration of resilience and tenacity in the face of hardship.

 In the version narrated by al-Dhahabī °Abd Allāh b. al-Mubārak extracted a promise that he would not reveal his identity until after his death.

Compassion

Virtue of possessing a softness of the heart:

<p>Qur'an</p>	<p>فِيمَا رَحْمَةٍ مِّنَ اللَّهِ لَئِن لَّمْ يَكُنِ اللَّهُ لِرِجْسِ هَٰؤُلَاءِ نَافِثًا لَّخَسِرْتُمْ يَوْمًا مِّنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿٣٩﴾</p> <p><i>So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him] (Sūrat Āl ‘Imrān, 3:159).</i></p>
<p>Softness of heart indicates the presence of mercy</p>	<p>With regards to children, al-Aqra^c b. Hābis visited the Prophet and saw him kissing his grandson, al-Ḥasan. Al-Aqra^c said, ‘I have ten children and I have never kissed anyone of them!’ The Prophet (ﷺ) replied: ‘The one who has no mercy will not be shown any mercy’ (al-Bukhārī).</p>
<p>A good [soft] heart reforms the body</p>	<p>Al-Nu^cmān b. Bashr narrates: I heard Allah’s Messenger saying, ‘Both legal and illegal things are evident but in between them there are doubtful (suspicious) things but most have no knowledge of them. Whoever saves himself from these suspicious things saves his religion and his honour, and whoever indulges in them is like a shepherd who grazes (his animals) near the <i>hima</i> (private pasture) of someone else and at any moment his flock is liable to get in it. [O people!] Beware! Every king has a <i>hima</i> and the <i>hima</i> of Allah on earth are His prohibitions. Beware! There is a piece of flesh in the body if it is good (reformed) the whole body is good but if it gets spoilt the whole body gets spoilt and that is the heart’] (al-Bukhārī).</p>
<p>Conscious Compassion</p>	<p>‘Umar b. al-Khaṭṭāb: Allah’s Apostle said, ‘The reward of deeds depends upon the intention and every person will get the reward according to what he has intended. So whoever emigrated for Allah and His Apostle, then his emigration was</p>



Q. 39:22, ... Then woe to those whose hearts are hardened against the remembrance of Allah...



As far as al-Aqra^c b. Hābis was concerned it was a point of pride that he was not ‘soft’ but ‘tough’!

	<p>for Allah and His Apostle. And whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for'] (al-Bukhārī).</p>
<p>Softness of the heart accompanies fear of Allah</p>	<p>In <i>Ṣifat al-ṣafwah</i> (2/330), al-Qāsim b. Muḥammad said: ‘We were on a journey with Ibn al-Mubārak, and I was always asking myself: what is so special about this man that he is so famous? If he prays, so do we. If he fasts, so do we. If he fights, so do we. If he makes Ḥajj, so do we. Then, we spent the night in a house travelling on the way to Shām. The lamp went out, and some of us woke up. So, he took the lamp outside to light it, and stayed outside for a while. When he came back in with the lamp, I caught a glimpse of Ibn al-Mubārak’s face, and saw that his beard was wet with his tears. I said to myself: “This fear of Allah is what has made this man better than us. When the lamp went out and we were in darkness, he remembered the Day of Resurrection.”’</p>

Fear of fame

There are hundreds of statements from earlier generations warning against fame and popularity

<p>Abū Hurayrah</p>	<p>Abū Hurayrah (رضي الله عنه) used to say were it not for an <i>āyah</i> of the Qur'an, I would not have narrated <i>aḥādīth</i>:</p> <p>إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ ﴿١٥٩﴾</p> <p><i>Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers (Sūrat al-Baqarah, 2:159)</i></p>
<p>°Abd Allah b. °Abbās</p>	<p>°Abd Allāh b. °Abbās: ‘Indeed Allah has slaves who have been silenced by the fear of Allah although they are eloquent in speech.’</p>
<p>Ibn Abī Layla</p>	<p>Ibn Abī Layla: ‘I met a hundred and twenty Companions of the Prophet (ﷺ), and none of them would narrate except that he loved his brother to suffice him of that. And none of them gave <i>fatāwa</i> except that he wished his brother would suffice him of that.’</p>
<p>Bishr</p>	<p>A man said to Bishr: ‘Advice me.’ So he said, ‘Let your mention be unknown...’ And Hushib would be found crying saying, ‘My name has reached the Maṣjid!’</p>
<p>Ibrāhīm al-Nakhaʿī and al-Ḥasan</p>	<p>Both Ibrāhīm al-Nakhaʿī and al-Ḥasan used to say, ‘It is enough of an evil that a man should be pointed at in matters of <i>Dīn</i> or <i>Dunyā</i> (i.e. out of fame), except him whom Allah has protected. Righteousness lies here’ and he’d point to his chest three times.</p>
<p>Abū al-°Āliyah</p>	<p>°Āṣim: ‘If more than four people came and sat around Abū al-°Āliyah, he would get up and leave.’</p>
<p>Dāwūd al-Taʿī</p>	<p>Dāwūd al-Taʿī used to say: ‘Flee from people just like you would flee from a lion.’</p>
<p>Imām Aḥmad</p>	<p>Imām Aḥmad: ‘Glad tidings be to the one whose mention has been hidden by Allah!’ And he would say, ‘I wish for something that will never be... I wish to be</p>



Ibn Masʿūd said, ‘(O people!) Be the springs of knowledge and the lamps of guidance! Stick to your homes and be like a light in the night, revivers of hearts, wearing worn-out clothes, you will then.



Ibrāhīm b. Aḍham said, ‘A slave who loves fame has not been truthful to Allah.’

	in a place devoid of other people.’
Dhū’l-Nūn	Dhū’l-Nūn: ‘Being pleased with being around people is from the signs of bankruptcy’
Fuḍayl b. °Iyād	Fuḍayl b. °Iyād: ‘If you can get by without being known, then do so. What does it bother you that people will not praise you, and what does it bother you that you may be blameworthy in the sight of people if in the Sight of Allah you are praiseworthy?’
Muḥammad b. al-°Alā b. Musayyib	Muḥammad b. al-°Alā b. Musayyib from Baṣra wrote to Muḥammad Yūsuf al-Asbahānī saying, ‘O my brother, whoever loves Allah loves that he remain unknown (to the people).’
Bishr b. al-Ḥārith	Bishr b. al-Ḥārith: ‘I do not know a single man who loves fame except that he loses his religion and becomes disgraced. No-one who has fear of Allah, loves to be known amongst the people.’ He (<i>rahimahu’llāh</i>) also said: ‘A man who loves that everyone should know him, will never find the sweetness of the Hereafter.’
Yazīd b. Abī Ḥabīb	Yazīd b. Abī Ḥabīb: ‘Indeed from the <i>fitnah</i> of a scholar is that speech should become more pleasing to him than silence and listening.’
Al-Sha°bī	Al-Sha°bī: ‘We tried incredibly hard to get Ibrāhīm al-Taymī to sit down in the <i>masjid</i> and narrate to the people but he refused.’
Sufyān al-Thawrī	Sufyān al-Thawrī: ‘If you can become a scholar without being known, then do so. For indeed the people, if they knew what was in you, they would eat your flesh.’ He (<i>rahimahu’llāh</i>) wouldn’t allow more than three people to sit in his gathering. One day, more than three came and he saw his gathering had increased so he stood up in fear and said, ‘By Allah, we have been taken and we do not even feel it! By Allah, if the leader of the faithful, °Umar (رضي الله عنه) were to see someone like me sitting in this gathering he would make me stand up and say ‘The like of you is not worthy of this!’

	<p>It is reported that when he sat to narrate <i>ḥadīth</i>, he would sit in fear and terror. If a cloud passed over him, he would become silent until it passed then he'd say, 'I feared that it contained stones with which we would be struck with.'</p> <p>When Bishr al-Hāfi abandoned narrating <i>ḥadīth</i> in a gathering, the people said to him: 'What are you going to say to your Lord when He asks you 'Why did you abandon narrating to the people the statements of My Prophet Muḥammad?!' He (<i>raḥimahu'llāh</i>) said, 'I will say, O my Lord. You have commanded me to do it with sincerity but I did not find that in me.'</p>
<p>Sufyān Ibn 'Uyaynah</p>	<p>It was said to Sufyān Ibn 'Uyaynah once, 'Won't you sit and narrate to us?' He (<i>raḥimahu'llāh</i>) said: 'By Allah, I don't see you worthy of being narrated to nor do I see myself worthy of being listened to.'</p>
<p>Ibrāhīm b. Adham</p>	<p>Ibrāhīm b. Adham: 'I never found delight in living except in al-Shām (greater Syria). I would flee with my religion from height to height and from mountain to mountain. Whoever saw me said 'He's delusional' and whoever saw me said 'He's a porter.'</p> <p>He (<i>raḥimahu'llāh</i>) would also say: 'The scholars! When they taught they would act (righteous deeds) and when they acted, they would become busy in that, and when they became busy they would be missed by the people and when they were missed, they would be sought out by the people, and when they were sought, they would flee.'</p> <p>One day he passed by the gathering of al-Awza'i (<i>raḥimahu'llāh</i>) and saw that a large number of people had gathered. So he said, 'If this crown surrounded Abū Hurayrah, he would have fled.' This reached al-Awza'i who got up and abandoned the gathering from that day on.</p> <p>Ibrāhīm b. Adham was an amazing personality <i>māshā'ā Allah</i>; he tried hard to keep away from the people in fear of them mentioning him too much. But his fame shot up and his name became so widespread that it was said one time 'He is in the garden' (where he worked tending to crops), so the people entered it, encircling it, saying 'Where is Ibrāhīm b. Adham?' So he began to encircle along with them saying, 'Where</p>

	<p>is Ibrāhīm b. Adham?!</p> <p>He (<i>rahimahu'llāh</i>) said: 'My eye never found solace and delight in a day of this world except once. I spent the night in a mosque in one of the villages in al-Shām whilst I had a stomach sickness. The <i>mu'adhdhin</i> then grabbed me by my leg and dragged me out of the mosque!' – He found solace in this because the man did not recognise him and he did not leave the mosque as he was ill and illness had made him remain in the mosque.</p>
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! Point being that his name, character and reputation may have been known but his person was not and thus they did not recognise him when he was amongst them.

Open-mindedness

Definition	Narrow-mindedness is defined as lacking tolerance or not having the mental faculty to see beyond the superficial and recognise the underlying truth.
Cause	<p>The primary reason for narrow-minded is ignorance, the inability to recognise this deficiency and to take corrective action. This is further aggravated if the ignorant person considers himself to be the epitome of wisdom, and if, he has leadership or position of status, he can cause unnecessary harm to others: e.g. a family, a community or a an entire nation.</p> <p>Absence of insight can also result in narrow-mindedness by having a negative effect on one’s thought processes. Insight is a rare virtue, and quite different from ignorance. A person who lacks insight may possess some knowledge, but derives no benefit from it due to a lack of analytical skills while someone with insight assesses his or her knowledge of a situation and puts it to use.</p> <p>A rigidly traditional individual’s perceptivity, like that of a captive frog in a deep well, is able to function only within narrow parameters. Such a person does not realise that there are boundless vistas of knowledge beyond his well; therefore, his mental and intellectual faculties stagnate. He is unable to take advantage of the knowledge available beyond his limited horizon.</p>



Ibn al-Qayyim said: ‘One person may read a text and learn one or two lessons from it, while another may learn one or two hundred.’

A failure to prioritise or differentiate wrong from right often leads people to lose sight of the broader picture, meaning they focus, instead, on the immediate unaware of the potential disastrous effects of an action further down the road. Along with ignorance, narrow-mindedness and, of course, a lack of insight, such lapses prove detrimental to the individual’s future.

Qur'anic injunctions to engage one's mind:

Q. 37:138	<p>أَفَلَا تَعْقِلُونَ ﴿٣٨﴾ <i>Do you not think?</i></p>
Q. 7:184	<p>أَوَلَمْ يَتَفَكَّرُوا <i>Do they not reflect?</i></p>
Q. 2:170	<p>وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ ءَابَاءَنَا أَوْ لَوْ كَانَ ءَابَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾ <i>And when they are told to follow what Allah has revealed, they respond, 'no, we will follow what we found our forefathers doing.' Even though their forefathers did not understand nor were they guided</i></p>
Q. 5:104	<p>إِذَا قِيلَ لَهُمُ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ ءَابَاءَنَا أَوْ لَوْ كَانَ ءَابَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾ <i>And when they are told 'Come towards what Allah has revealed and to his messenger.' They reply, 'No, what our forefathers did is enough for us,' Even though their forefathers did not know anything nor were rightly guided</i></p>
Q. 45:13	<p>إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾ <i>Indeed in that are signs for people who ponder</i></p>

However, reason and intellect are subservient to Revelation, the Qur'an and Sunnah, which must be submitted to; there is no room for opposing them:

! We should have an open mind towards anything that is not related to the religion

Q. 4:59	<p>يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾ <i>Oh you who believe, obey and his Messenger and the people of authority from you, and if you dispute in any matter then refer it to Allah and his messenger, if you truly believe in Allah and the Last Day...</i></p>
Q. 33:36	<p>وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴿٣٦﴾ <i>It is not befitting a believing man or woman, when Allah and His Messenger decree a matter that they have any say in it, and whoever disobeys Allah</i></p>

! The first set of verses promote thinking while the second set promote following, thus showing that the Islamic understanding is a balance between knowing which issues we should consider different views on and which issues are rigid and fix.

	<i>and His Messenger has gone far astray,</i>
Q. 59:7	<p>...وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا...</p> <p><i>... whatever the Messenger gives you, take it and whatever he prohibits you from, stay away from it...</i></p>

A worldly matter:

With regards to worldly subjects, that do not oppose the sharī‘ah, then there is nothing wrong in discussing and considering them. This may seem obvious yet there exist Muslims who consider studying worldly sciences, like medicine etc., as *ḥarām*. The general principle in Islam, regarding things of this world, is that everything is *ḥalāl* until proven *ḥarām*.

There is no room for *khilāf* in issues explicitly stated in the Qur’an and Sunnah and agreed upon by Islamic scholarship

There is that which is implied or understood from the Qur’an and Sunnah and that which is explicitly stated and agreed upon. While the former encompass the possibility of differences, the latter does not and to these we should submit without question.

One should endeavour at keeping an open mind in issues wherein legitimate *khilāf* may exist

The crux of the issue here is ‘legitimate’, the reality is that in today’s world, and everything seems to be subject to a difference of opinion. A legitimate difference of opinion is one that either existed among the early scholars (if it is an old issue) or an issue in which contemporary *mujtahids* differ. In such issues, it is important for Muslims to have an open mind and consider different opinions, without forcing their views upon others.

Optimism

<p>Optimism</p>	<p>The concept of optimism is a simple but very deep one, something that affects all aspects of our life. Basically, everything in life has a good side and a bad side, a positive side and a negative side. But the optimist remains focused on the positives.</p> <p>Optimism does not require a disconnect from reality, rather such an attitude facilitates the living of life.</p> <p>The basis of optimism is belief in Allah, this is coupled with belief in oneself, and knowledge that Allah has made you able to bear whatsoever you are tried with.</p>
<p>Qur'an</p>	<p>It is an attitude recommended in the Qur'an for on the occasion of °Ifk Allah revealed, Q. 24:11:</p> <p style="text-align: center;">لَا تَحْسِبُوهُ شَرًّا لَّكُمْ بَلْ هُوَ خَيْرٌ لَّكُمْ</p> <p style="text-align: center;">... think it not to be an evil to you; On the contrary it is good for you</p> <p>i.e. there was even some benefit in that: the lessons that were learned and the process that has to be followed whenever a doubt is in there.</p>
<p>Sufyān al-Thawrī</p>	<p>Sufyān al-Thawrī said that even Hellfire has its benefit in that it motivates the believers in Allah's worship.</p>

Optimism encompasses:

1. Optimism with one's self,
2. Optimism with others,
3. Optimism with situations in life in general

Optimism with oneself

To have optimism regarding yourself is to believe in oneself and ones abilities, it means one 'holds one's nerve' in dealing with situations:

- Allah revealed about the Prophet: *The Messenger (ﷺ) believed in what was revealed to him.*
- Moreover, one of the supplications of the Prophet (ﷺ) before falling asleep states 'I believe in the book that You sent down and I believe in the Messenger / Prophet You have sent'. Meaning himself.
- The verse in *Sūrat Āl 'Imrān*: وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ *The only ones that will know the meaning of certain verses is Allah*

Almighty and those firmly established in knowledge. To which Ibn °Abbās said ‘I am from them’. His saying so did not conflict with humility.

- And the statement of Yūsuf, *Put me in charge of the treasury, I can do a good job* (قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْمُ, Q. 12:55).

Enjoy life	Self-belief includes loving life and enjoying it. The Prophet mentioned certain things in life that were made beloved to him, and this in no way contradicted his preoccupation with the hereafter. He enjoyed being with his wives; he played with al-Ḥasan and al-Ḥusayn.
Focus on oneself	That is instead of focusing on others. We specialise in finding other people’s shortcomings, not our own. This is not optimism because focusing on yourself means focusing on something you can change. Sometimes you cannot change what other people do; yet you can always change yourself. Focusing on yourself results in some change and is not mere criticism.
Set personal goals	Set personal goals, give yourself something to live for. Sometimes based on our qualifications, certain qualities and characteristics show us our strengths whereby we can serve Islam better. Setting goals will give a different meaning to your life because you can monitor actually how you are doing. There is a beautiful verse of poetry in Arabic that says ‘Be somebody that when they come after him they would say he was here and we can see his traces.’
Be achievement-oriented	Create targets for yourself so that you can focus on achievements whereby success may be measured.
Give yourself credit	Always give yourself the credit for the good that you did, this will, undoubtedly, motivate you to do more.
Learn New Things	Always aspire to learn new things in life. New things are exciting, challenging and motivating.
Use Positive Language	Often the language we use reflects our personal attitudes. Often the one who moans and whinges constantly is miserable because of the fact that he is fixated on the negativities of life.

📌 This is not to disregard the fact that everyone’s personal goal is to worship Allah. *I have only created man and jinn to worship Me.*