

aa plus

LISTENING LIKE RASULULLAH

صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ

*How to eliminate distractions
& reclaim deep listening*



CHAPTER MARKERS

01 *The Benefits of Listening
(according to the Quran)*

02 *Distraction: Our
Greatest Enemy*

03 *Becoming Better
Listeners*

04 *After a difficult
conversation*





THE BENEFITS OF LISTENING

According to the Quran

plus

Are you a good listener?

Tick the boxes that apply to you.

☐

People often approach you with their problems.

☐

You don't feel the need to hog the conversation, preferring to chip in only when necessary.

☐

People open up easily to you in a conversation.

☐

People don't seem annoyed or get defensive with your questions.

☐

People seem to value your feedback and response.

☐

People are focused while talking to you, not getting distracted.

☐

People feel safe sharing their deepest thoughts with you.

*If you tick more than 3 boxes,
you are a relatively good listener!*



In order to
be a good
listener,
we have to
know what
the Quran
says about
listening.



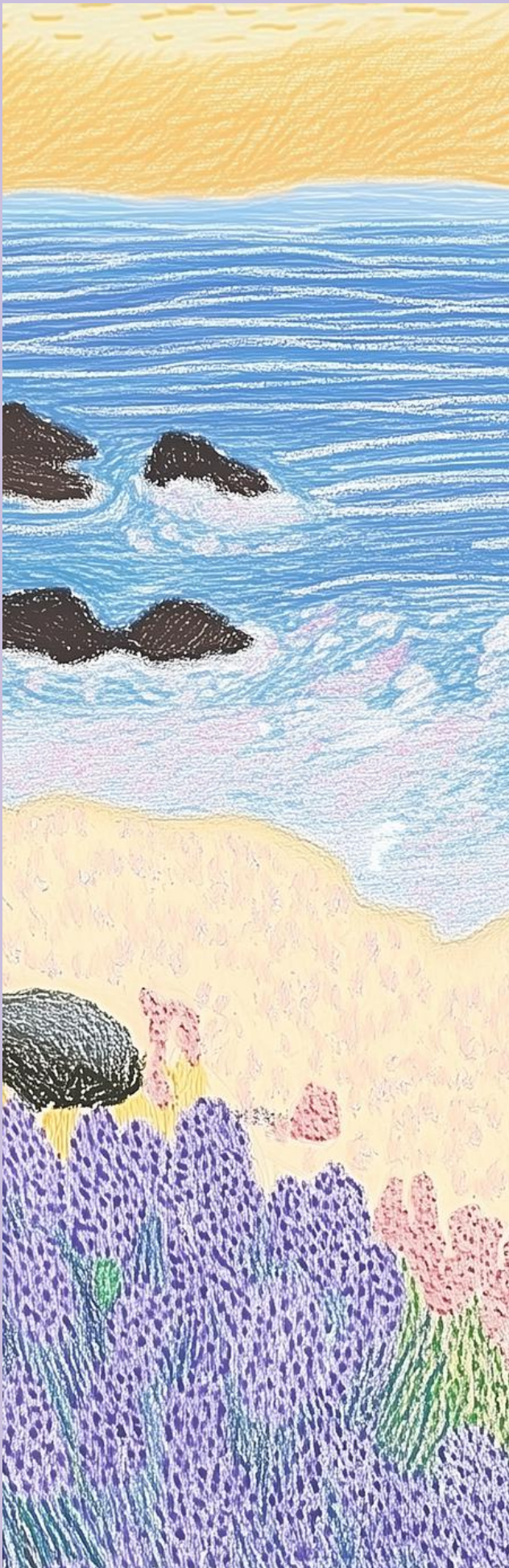
#1: Listening is An Attribute of Allah SWT

- One of the most frequently mentioned Names of Allah SWT in the Quran is **as-Samee** (the One who hears all). It is mentioned about 45 times.
- We are reminded so frequently of this Name because it is the foundation of establishing our relationship with Him - **we can only trust that He will respond when we have full faith that that He hears.**

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ
أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

*When My servants ask you 'O Prophet' about Me:
I am truly near. I respond to one's prayer when
they call upon Me. (Al-Baqarah 2:186)*

- We are reminded by this attribute that if we wish to be listened to by Allah, we must also become good listeners.
- The Prophets of Allah knew that **just as knowing that Allah was listening to them helped them move forward in life, they could help others advance by being a present listener to those who needed them too.**
- By listening, we can help others push through hardships, help them reach their full potential, cool their fires of anxiety and trauma, and save them from being trapped in life, giving them the courage to move forward.
- The Prophet ﷺ explained a very interesting formula regarding Allah's attributes - **the only ones who will experience the effects of His Names are those who embody them.** Just as 'the one who doesn't show mercy shall not receive mercy' and 'whoever covers the fault of others, Allah will cover his faults', **our desire to be heard by Allah and by others is dependent upon *our* ability to listen to others.**



To be
listened
to, we
must
first
learn to
listen



#2: Listening is a Means to Gratitude

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ لَعَلَّكُمْ تَشْكُرُونَ

And Allah brought you out of the wombs of your mothers while you knew nothing, and gave you hearing, sight, and intellect so perhaps you would be thankful. (An-Nahl 16:78)

- Allah first highlights our weakness and incompetence at birth, and then informs us of the tools which He has given to us to overcome our ignorance. The first tool mentioned is, of course, hearing!
- This could be because of 1) the fetus developing their sense of hearing *before* their sight; and 2) scholars indicated that listening is the first faculty we develop and the last to leave.

- Allah then teaches us how we can respond to the blessings given to us - through thankfulness and showing gratitude (*Shukr*).
- To understand how we can be thankful for the blessing of listening, we reflect upon the verse that points out the crime of **not listening**:

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ

*Do not be like those who say,
“We hear,” but in fact they are not listening.*

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ

*Indeed, the worst of all beings in the sight of Allah
are the 'wilfully' deaf and dumb, who do not
understand.*

(Al-Anfal 8:21-22)



When
was the
last time
we showed
Gratitude
for our
sense of
hearing?



#3: Listening Helps Us Reflect on Allah's Signs

- The purpose of our life is to worship Allah, and eventually meet Him in the Hereafter with a sound heart. How can we achieve this if we don't reflect upon His immeasurable Signs?
- We were sent to Earth, following our testament to the Lordship of Allah, to prove that we would recognise His Signs and Blessings, and come to know Him.
- In the following Ayahs, Allah concludes each verses by explaining that the signs will only benefit and guide people who can listen:



هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ

It is He who made for you the night to rest therein and the day, giving sight. Indeed in that are signs for a people who listen. (Yunus 10:67)



وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ

And Allah sends down rain from the sky, giving life to the earth after its death. Surely in this is a sign for those who listen. (An-Nahl 16:65)



أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ

Is it not yet clear to them how many peoples We destroyed before them, whose ruins they still pass by? Surely in this are signs. Will they not then listen? (As-Sajdah 32:26)



#4: Listening Allows You to Respond to Allah

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ أُذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَمِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ

Indeed, We have destined many jinn and humans for Hell. They have hearts they do not understand with, eyes they do not see with, and ears they do not hear with. They are like cattle. In fact, they are even less guided! Such 'people' are 'entirely' heedless. (Al-A'raf 7:179)

- This verse clearly points out that it is not the absence of the faculty itself that is blameworthy, but the failure to use and sharpen this faculty so that it can reach its true potential and the purpose for which it was given.
- Compare this with those who, in contrast, listen deeply to His signs:

وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ
الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا
مَعَ الشَّاهِدِينَ

When they listen to what has been revealed to the Messenger, you see their eyes overflowing with tears for recognizing the truth. They say, “Our Lord! We believe, so count us among the witnesses. (Al-Ma’idah 5:83)

- This verse shows that a **sign of a good listener** is that they allow themselves to be impacted by what is communicated to them.
- There is a willingness to listen despite the pain the words may bring, and this willingness makes it **easy** for them to respond accordingly to how Allah wants from them.
- We will never be able to respond to Allah or the people around us until we start to listen.



#5: Listening Allows You Have Inner Silence

- Learning to become a good listener forces a person to notice the noise from within themselves. We have to identify where the noise that is distorting what we hear is coming from.
- **Many times, we allow our emotional state to interfere with the true message of the speaker.**

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

*When the Quran is recited, listen to it attentively and
be silent, so you may be shown mercy.*

(Al-A'raf 7:204)

- The silence mentioned in this verse can also refer to silencing the sound from our thoughts, which is more deafening than the sound from the mouth.

- In the process of becoming better listeners, we will learn more about who we are. What are our triggers? Why do we avoid connecting with people? Why are we impatient?
- When we begin to notice our *Nafs* getting in the way of our connection with people, we take note of them and think about how to work on them.
- Once focus, appreciation, and deliberation are cultivated in the heart, we will be able to hear all that the world has to say, especially to the people who have the greatest rights upon us and who can benefit most from us being a listening companion.

May we regularly seek solitude to silence the noise in ourselves. Amin.



Let's Recap!

5 BENEFITS OF LISTENING

from the Quran

- Listening is an **Attribute of Allah, As-Sami'**
- Listening is a means to show **Gratitude (Shukr)**
- Listening helps us **reflect on Allah's Signs**
- Listening allows you to **respond to Allah correctly**
- Listening allows you to have **Inner Silence**

An overhead illustration of several people standing on a dark floor with white grid lines. Most of the people are looking down at their smartphones. The people are wearing various colorful clothing: a red sweater, a grey sweater with a pink skirt, a yellow sweater, a white sweater, a blue floral shirt, and an orange shirt. The text 'aa plus' is written in the upper center of the image.

aa plus

DISTRACTION: OUR GREATEST ENEMY

Ask yourself these questions:

☐ *Do you check your phone every few minutes even though there is nothing particularly important on it?*

☐ *Is it easy for you to focus on a task or do you get easily distracted?*

☐ *How many times have you gotten distracted while reading this publication?*

Research shows
that people
check their
smartphones on
average every
12 minutes
during their
waking hours,
and two in five
adults look at
their phone
within five
minutes of
waking.



*According to
Sh Abdul Hakim Murad*

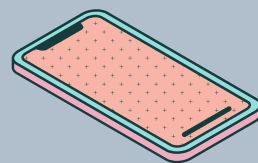
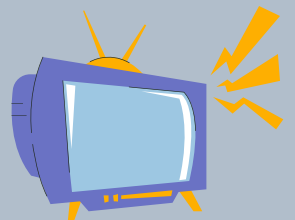
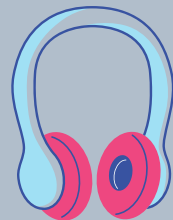
DISTRACTION IS THE START OF SIN

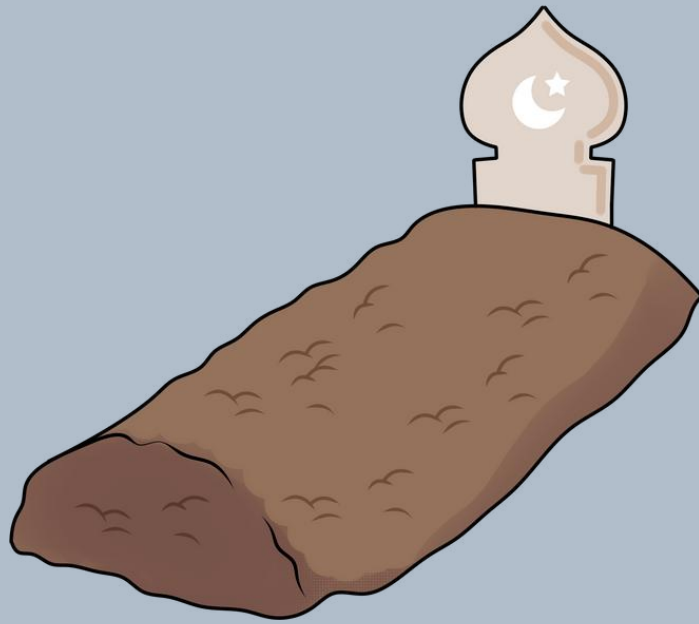
But how exactly?



Distraction leads to Heedlessness

- The whole world is filled with distractions today. Corporations make money out of entertaining us, to distract us. All the entertainment tools surrounding us today - from Netflix to Disney to Tiktok - are about the **suffocation of the normal function of the human mind**.
- When we indulge in these Dunya tools, we not only lose track of time, but also our true purpose in this world.
- In Islam, this kind of **heedlessness** is referred to as غفلة **Ghafla**. It is the sin of forgetting Allah and the purpose behind one's existence and one's duty to Allah.





“The time of people’s judgment has drawn near, yet they are heedlessly (ghafla) turning away. Whatever new reminder comes to them from their Lord, they only listen to it jokingly, with their hearts ‘totally’ distracted.”

(Al-Anbiya’ 21:1-3).



reflection point

What is distracting
your **heart**
lately?

*What is consuming your
attention is also taking up
space in your heart from
being focused on Allah.*



How did the Prophet ﷺ deal with distractions?

- The Prophet ﷺ had to deal with distractions too! Let's look at the two hadiths below:
- It was narrated from Ibn 'Abbas that the Messenger of Allah ﷺ took a ring and put it on, then he said: ***"This distracted me from you all day, shifting my gaze from it to you (and back again)."*** Then he threw it away. (An-Nasa'i)
- In another hadith, 'A'isha had a figured curtain with which she secluded the side of her house, but the Prophet ﷺ said to her, ***"Remove this figured curtain of yours from us, for its pictures keep interfering with my prayer."*** (Bukhari)
- From these Hadiths, we learn that sometimes, to be focus and present (whether in prayer or in our interactions with others), we need to physically remove the distraction. Or as the Prophet ﷺ did, eliminate them immediately.



OUR PROPHET
ﷺ
PHYSICALLY
REMOVED
DISTRACTIONS
& ELIMINATE IT
IMMEDIATELY.



The Noise in our Hearts

- Spending too much time online or in the company of unproductive activities, may lead to increased noises in our hearts that will affect the way we listen.
- It was narrated from Ibn 'Abbas that the Messenger of Allah ﷺ said: **"The people of Paradise are those whose ears Allah fills with the praise of people when they are listening, and the people of Hell- fire are those whom He fills their ears with condemnation when they are listening."** (Ibn Majah)
- Everyone can hear the same speech, but interpret it differently (based on our culture, experience, understanding, etc but most of all, our "Lens" ". If we are listening through the Lens of Akhirah and love people for the sake of Allah, we will only process goodness from them.



Part of
perfection
of one's
Islam is
leaving
that which
does not
concern
him.



Silencing the Noises

- To silence our inner noise means reflecting on what we are doing to sabotage personal concentration, and then implementing steps towards behavioural change that will improve our chances of concentrating better.
- **Regularly scheduled periods of silence are the only means of finding our true voice and understanding ourselves.** Many of the teachings on Islamic spiritual and religious well-being revolve around moments of reflection and contemplation. The Prophet ﷺ himself loved meditating in the Cave of Hira to get away from the noise of Makkah.
- We have to put an end to the noise in **and** around us, or we run the risk of losing our ability to connect to our thoughts and feelings.

5 WAYS TO HEAL YOUR ATTENTION SPAN

1 - Schedule time for reflection to take stock of how you can use your time more productively. (Don't skip this! If it's not scheduled, it remains a "fantasy"!) 

2 - Never miss your daily Dhikrs (schedule it in!). It helps to recalibrate your inner compass. 

3 - Have at least a 'No Phone Morning / Evening' once in your week. Spend quality time with who or what you love on this day. 

5 WAYS TO HEAL YOUR ATTENTION SPAN

4 - Relieve anxiety by going outside in Nature , even if it is just taking a peak out of your window! Nothing can beat being in the company of Allah's beautiful creations that are constantly in Remembrance of Him. c

5: Set clear boundaries with your time, energy and consumption. Protect your emotional and mental space by removing and reducing "clutter" .



TURN OFF AND TUNE IN.

Bismillah.



aa plus

BECOMING BETTER LISTENERS



Ibn Al-Qayyim's Levels of Listening

Ibn Al-Qayyim offers a detailed classical breakdown of the levels of listening, based in the Quran and Sunnah, with each level deeper than the previous one.

1) Sama' Idrak
(Hearing with the ears)



2) Sama' Fahm
(Listening for understanding)



3) Sama' 'Ijaba
(Listening to correctly respond)

1) Sama' Idrak:

Hearing with the Ears

- This happens when a person receives the sounds of speech but doesn't allow their intellect to grasp the deeper meaning of what is being said, much like the hypocrites.
- Allah speaks directly about this level of listening in the Quran:

Indeed, We have destined many jinn and humans for Hell. They have hearts they do not understand with, eyes they do not see with, and ears they do not hear with. They are like cattle. In fact, they are even less guided! Such 'people' are 'entirely' heedless.

(Al-A'raf 7:179).

- This verse highlights how even with the actual faculties of sight, hearing, and understanding, they did not use these senses to their full potential. i.e. whatever they heard did not reach their hearts.



The Prophet ﷺ always listening compassionately

- It was in the Prophet ﷺ's nature to be receptive and accepting of what people said. He ﷺ listened to people so much that he was mocked and referred to as someone who just accepted what was said to him ﷺ.

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ

And among them are those who abuse the Prophet and say, "He is an ear." (At-Tawbah 9:61)

- It was this easygoing nature of his that emboldened the hypocrites during his time to often avoid struggling for the sake of Allah, as he was known to accept whatever excuses presented to him ﷺ.
- One such incident was recorded in the following narration by Ka'b bin Malik RA:

One such incident was recorded in the following narration by Ka'b bin Malik RA:

"When it was said that Allah's Messenger ﷺ, had come near, all the evil false excuses abandoned from my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. So Allah's Messenger ﷺ arrived in the morning, and whenever he returned from a journey, he used to visit the Mosque first of all and offer a two-rak`at prayer therein and then sit for the people. So when he had done all that (this time), those who had failed to join the battle (of Tabuk) came and started offering (false) excuses and taking oaths before him. They were something over eighty men; Allah's Messenger ﷺ accepted the excuses they had expressed, took their pledge of allegiance, asked for Allah's Forgiveness for them, and left the secrets of their hearts for Allah to judge.

(Bukhari)



Lesson point:

Even though the Prophet ﷺ knew that the hypocrites were giving false excuses for not joining the Battle of Tabuk, he ﷺ listened to all of them (over eighty of them!) one by one.

Would we have such patience for people, especially those we know are lying?





The Prophet ﷺ Was Not Gullible

قُلْ أُذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ
لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ ءَامَنُوا مِنْكُمْ

Say, "[It is] an ear of goodness for you that believes in Allah and believes the believers and [is] a mercy to those who believe among you." (At-Tawbah 9:61).

The hypocrites mistook his hearing as gullibility, when in fact, they themselves were bad listeners i.e. they missed what could have been an opportunity of a lifetime to listen to the message of the final Messenger.

2) Sama' Fahm: Listening for understanding

- According to Ibn al-Qayyim, **this level of listening cannot be possessed by people of avoidance and inattention.** He describes the primary qualities that stop a person from reaching the second level, namely, heedlessness and avoidance.
- The main thing that prevents a person from deep listening is their unwillingness to respond; because empathetic listening requires one to hear what the other is saying and respond accordingly.
- The following verses in Surah Al-Anfal are perhaps the most comprehensive collection of verses highlighting the topic of listening to understand:



O believers! Obey Allah and His Messenger and do not turn away from him while you hear 'his call'. Do not be like those who say, "We hear," but in fact they are not listening. Indeed, the worst of all beings in the sight of Allah are the 'wilfully' deaf and dumb, who do not understand. Had Allah found any goodness in them, He would have certainly made them hear. 'But' even if He had made them hear, they would have surely turned away heedlessly.

O believers! Respond to Allah and His Messenger when he calls you to that which gives you life. And know that Allah stands between a person and their heart, and that to Him you will all be gathered.

(Al-Anfal 8:20-24).

- The verses teach us the importance of **using our bodies to communicate presence and concern** for what the speaker is saying. Non-verbal behaviours like head nod, eye contact, and forward body posture reflect a degree of psychological closeness with others.
- On the other hand, **avoidance** is also depicted as a negative response to the message of Allah.
- When describing the Prophet ﷺ, Abu Hurayra said, "When he faced someone, he faced him completely. When he turned away, he turned away completely. I have never seen anyone like him and I will never see anyone like them." (Al-Abani)
- If a person is a good listener, that should be taken as a sign that Allah wishes good for a person.



AN ATTENTIVE PROPHET

- The Prophet ﷺ said, "When I start the prayer I intend to prolong it, but on hearing the cries of a child, I cut short the prayer because I know that the cries of the child will incite its mother's passions." (Bukhari)
- He ﷺ heard the cries of the child and immediately understood that it would cause distress to the mother.
- This response was only possible because he ﷺ was empathetic and attentive to the needs of others. An avoidant person wouldn't have noticed this detail. #MaShaAllah



A MERCY TO EVERYONE

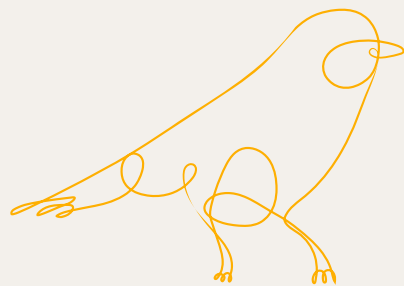
- Anas reported that a woman had partial derangement in her mind so she said (in another narration, she shouted), ***"Allah's Messenger, I want something from you."*** He ﷺ said, ***"Mother of so and so, see on which side of the road you would like (to stand and talk) so that I may do the needful for you. He stood aside with her on the roadside until she got what she needed."*** (Muslim)
- The Prophet ﷺ responded to her in a way that dignified her, and did not dismiss her nor her request. Here we can see that the Prophet ﷺ extended his mercy, compassion, and time to everyone, including those who may not be looked at as mercifully by society.

3) Sama' 'Ijaba: Listening to Respond

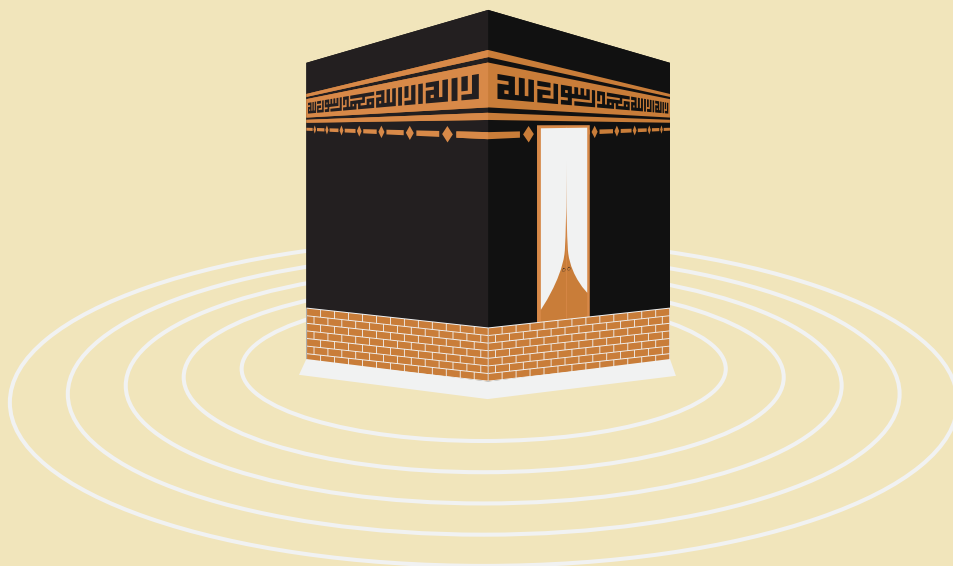
- At this level, we are not merely listening to give a response. We are listening to give an **appropriate** response, as it means that we are giving observable feedback to the speaker and assuring them that we're attentive.
- The Prophet ﷺ knew that responding appropriately was important because he was not only surrounded by sincere believers; he also had to respond to the hypocrites and his staunch enemies.
- His ability to curate the right responses to the person he is speaking to **allowed for many potentially dangerous situations to be defused.**

- When we look at how the Prophet ﷺ responded to people, we see that he ﷺ did not respond in the same way to all people.
- Let's ponder on this hadith: **A man asked the Prophet ﷺ, "What deeds are the best?" The Prophet ﷺ said, "To perform the (daily compulsory) prayers at their (early) stated fixed times, to be good and dutiful to one's own parents, and to participate in Jihad in Allah's Cause."** (Bukhari)
- Scholars explain that the reason for the different responses was that he was always considering the speaker. He ﷺ knew that different people have different capabilities, and so to some, he ﷺ responded with one single deed, to others he ﷺ gave variety of answers so people can choose which deeds they can perform best.

- Three response styles that we can engage in (and which the Prophet ﷺ frequently engaged in) when listening to people are prompting, questioning, and paraphrasing.
- **Prompting** involves brief statements of encouragement to draw more information from the other. Some prompts include, ***"Tell me more."*** or ***"That's interesting."***
- We see this in his interaction with Abu 'Umair, who lost his favourite pet: **Anas b. Malik said, The Messenger of Allah ﷺ used to come to visit us. I had a younger brother who was called Abu 'Umair by Kunyah (surname). He had a sparrow with which he played, but it died. So one day the prophet ﷺ came to see him and saw him grieved. He asked: *What is the matter with him?* The people replied: His sparrow has died. He then said: Abu 'Umair! What has happened to the little sparrow? (Abi Dawud).**



- He ﷺ asked a seemingly obvious question to the boy to prompt him to tell him ﷺ more about his loss. Additionally, he ﷺ acknowledged the boy's sadness, when most adults would have dismissed what seemed like a trivial matter.
- **Questioning** forces the other person to think about their thoughts and understand their problems more clearly. Many times we ask questions to send a message rather than to receive one.
- The Prophet ﷺ would ask, "Have you finished what you have to say?", "Is there anything left that you would like to say?", "Have you finished and would you like to hear my response?".
- In the following hadith, we see this response style being applied:



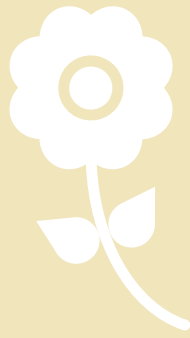
A man asked the Prophet ﷺ about the Hour (i.e. Day of Judgment) saying, "When will the Hour be?" The Prophet ﷺ said, "What have you prepared for it?" The man said, "Nothing, except that I love Allah and His Apostle." The Prophet ﷺ said, "You will be with those whom you love."

(Bukhari)



Drop Some Compliments

- The Messenger of Allah ﷺ had said to Abu Musa: *If you were to see me, as I was listening to your recitation (of the Qur'an) yester-night (you would have felt delighted). You are in fact endowed with a sweet voice like that of David himself.* (Muslim)
- Here we learn that the Prophet ﷺ was not one to shy from giving compliments when he heard something pleasing, as long as it was the truth!
- How many of us find it heavy to offer compliments to others, because of our pride and ego?



reflection point

Which
level of
listening
do you
think you
are
currently
practising?

7 THINGS TO DO TO LISTEN LIKE THE PROPHET ﷺ



Listen more than you speak. The Prophet ﷺ was sent to nation of orators yet he added a deeper dimension to eloquent words, which is eloquent silence.



Give appropriate non-verbal cues such as turning your body to the person you are speaking to, giving them your full attention.



Be empathetic and discard any judgement when listening. Listen to those who may be hidden or looked down upon in society.



Be attentive to people's needs and how they express themselves. Acknowledge their feelings and be aware of their struggles.



Practise to have patience with others. Sometimes, we tend to rush others to finish what they are saying.



Compliment when necessary, as this helps to increase the confidence of the speaker.



Work on being genuine and sincere in your interaction, because people can sense pretentiousness and insincerity and may close up to you.



aa plus

AFTER A DIFFICULT CONVERSATION

aa plus



YOU'VE DONE
YOUR BEST
GIVING OTHERS
THEIR RIGHTS,
BUT HAVE YOU
GIVEN THE
SAME RIGHTS
TO YOURSELF?



Take A Spiritual Shower

- Just like we need to take a shower before going out for the day and after coming home, **we also need to do a spiritual shower before and after a conversation**, especially a heavy or difficult one.
- This spiritual self-care helps ensure that we are healthy enough to perform all our duties as Muslims as well as becoming a functional member of society.
- If we don't take time to recharge, we may end up having burn-out, anxiety, depression and this may lead to spiritual decline.

WHAT DID
THE PROPHET
DO TO
ENSURE HIS
HEART WAS
SOUND AND
LIGHT, ﷺ ?

Here's how he ﷺ did it..

#1
Gratitude

He ﷺ anchored himself with **Gratitude**, despite being tested the most.

#2
Tahajjud

He ﷺ frequently stood up at night for **Tahajjud** as a form of self-care.

#3
Du'a

He ﷺ was known to make du'a for anything and everything, because to him, du'a is worship.

#4
Istighfar

He ﷺ moistened his tongue with **Istighfar** and **turned to Allah in repentance daily**.

#5
Quran

He ﷺ sought comfort in the **words of Allah**, especially after encounters with his enemies.



BELOVED OF ALLAH SWT

“ My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks.”

(Bukhari)

The Lover of Allah

- When Allah loves us, every sense in our body will follow in obedience to Him. This means we will only hear what He likes to Hear; we will see what He is pleased to See and we will use our hands and legs for purposes to find His Pleasure only.
- The Prophet ﷺ was the most busy of men, yet he always had time to spend alone time with Allah SWT. Why?
- Because he ﷺ knew that **he needed to seek Allah in everything that he did, while also being emotionally invested in people.**
- Before the first revelation, Allah SWT made solitude beloved to the Prophet ﷺ, and he ﷺ continued to have these moments of solitude through the night prayers.



final reminder:

IF YOU WISH
TO BE HEARD,
LEARN TO
LISTEN LIKE
THE PROPHET.

صَلَّى اللَّهُ
عَلَيْهِ
وَسَلَّمَ

"LISTEN LIKE THE PROPHET"

CHECKLIST

Use this as a guide to work on deepening your listening skills.

☐

Do I interrupt?

☐

Do I listen attentively?

☐

Do I ask questions?

☐

Do I get distracted?

☐

Do I have a
preconceived bias?

☐

Do I rush the speaker?

☐

Do I feel calm?

☐

Do I take a spiritual shower,
post-conversation?



aa plus