

راحة الإمام فى إرشاد الأنام

# The Oasis of the Imam to Guide All Creatures



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أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قال تعالى:

﴿وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

﴿۱۰۴﴾ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

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واحة الإمام في إرشاد الأنام.

**The Oasis of the Imam to guide All Creatures**

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## **(1) The Importance of the Intention and Its Value in Islam. Part (1)**

There are three points to discuss in this regard.

A-The Intention is the standard by which deeds are accepted or rejected.

B-The good Intention makes the habits of the Muslim acts of worship.

C-Allah (SWT) rewards for the good intention even if the deed was not completed.

**A- The Intention is the standard by which deeds are accepted or rejected.**

The intention can be defined as the essence of the deed and its supporting pillar. It is the foundation for every action and it is one of the conditions which have to be fulfilled in order for the deed to be complete. It is the inclination of the heart towards all the good things which are consistent with the righteous aims that bring benefit and prevent harm. The intention is the driving force which the Muslim feels when he does a good deed by which he seeks to please Allah (SWT).

**Prophet Mohammed (PBUH) said:** “The deeds are considered by their intentions, and a person will get the reward according to his intentions. So whoever emigrated for Allah and his Messenger, then his emigration will be for Allah and his Messenger; and whoever emigrated for worldly benefits or for a woman to marry, his emigration would be for what he emigrated for.” (Al-Bukhari, 1).

The place for the intention is the heart, which is the part of the body that Allah looks at to evaluate our deeds. Allah (SWT) does not look at the outside picture of the human being. Rather, Allah (SWT) looks at the inside which reflects the person's true nature. If the intention is pure, Allah (SWT) will accept the deeds. And, if it is corrupt, Allah (SWT) will reject the deeds.

**Allah (SWT) Says:** “And we shall turn to whatever deeds they did (disbelievers, polytheists, sinners), and we shall make such deeds as scattered floating particles of dust.” (Al-Furqan, 23).

### **B - The good Intention makes the habits of the Muslim acts of worship.**

The good intention makes doing the lawful (Halal) thing an act of obedience. Moreover, when the Muslim satisfies his desires through Halal means, it makes him closer to Allah (SWT).

**The Prophet (PBUH) said:** “And in a man's sexual intercourse (with his wife) there is a Sadaqah (charity).” (Muslim, 1006).

The Muslim, when he satisfies his sexual desires through Halal means, he is rewarded for that if his intention is good and pure. Even when the Muslim feeds his wife and children, Allah (SWT) rewards him for that.

**The Prophet (PBUH) said:** “Even for the bite of food which the Muslim puts in the mouth of his wife there will be a reward granted by Allah (SWT).” (Al-Bukhari, 3936).

Most people do physical exercise as a habit. However, when the Muslim does physical exercise with the intention to strengthen his body in order to

obey Allah (SWT), the physical exercise itself becomes an act of worship and the Muslim gets rewarded for it.

**C- Allah (SWT) rewards for the good intention even if the deed were not completed.**

**Allah (SWT) says:** “And whosoever leaves his home as an emigrant to Allah and his messenger (PBUH), and death overtakes him, his reward is then surely incumbent upon Allah. And Allah is ever Oft-forgiving, Most Merciful.” (An-Nisa’, 100). And in a Hadith, **the Prophet Mohammad (PBUH) said:** “Whoever asks Allah (SWT) for martyrdom with sincerity Allah (SWT) will put him at the level of the martyrs in paradise even if he dies in his sleep.” (Muslim, 1909).

**The prophet (PBUH) also said:** “There are people in Madina, whenever you cross a valley or march towards battle they are with you in reward. They only stayed behind because of a valid excuse.” (Al-Bukhari, 4423).

The honorable companions during the expedition of “Tabuk”, which was known as the Expedition of Hardship, were faced with many difficulties. They had to deal with being far away from home, and the extreme heat of the summer. Moreover, they had limited means and were small in numbers. Some of them stayed behind in Madina due to a valid reason such as poverty and limited physical ability.

Despite this the prophet (PBUH) said to his companions about those who stayed behind: “They are sharing the reward with you because of their good intentions, even though they stayed in Madina and did not join you.”

Therefore, the good intention is the reason which makes the person, who stayed behind and did not fight in the cause of Allah (SWT), earn the same reward as the mujahid who physically performed Jihad in the cause of Allah (SWT). This is because he had a pure intention to be among the mujahideen, but something outside of his control prevented him.

The Muslim, if he does a good deed regularly, then he becomes unable to do it because of a sickness or travel, Allah (SWT) will reward him as if he is still healthy and performing that good deed.

In a Hadith, **the Prophet (PBUH) said:** “The one who intends to do a good deed and he does not do it, he will get rewarded for it as if he did it. And if he does it, his reward will be multiplied ten times.” (Muslim, 130).

Likewise, the bad intentions make the allowed things forbidden and the acceptable things not permitted. In another Hadith, **the Prophet (PBUH) said:** “The one who gets married with the intention not to pay dowry to his wife is a fornicator. And the one who borrows money with the intention not to pay back is a thief.” (Ibn Hiban, 2/270).

**We ask Allah (SWT) to make our intentions good And purely for his sake.**



## **(2) The Importance of the Intention and Its Value in Islam. Part (2)**

There are three points to discuss in this regard.

D- The help of Allah (SWT) and his granting of success.

E- The impure intention destroys the deed.

F- Finally, the good intention is not effective if one of these two cases apply.

### **D- The help of Allah (SWT) and his granting of success.**

The help and support of Allah (SWT) is dependent on the goodness and purity of the intention.

**Allah (SWT) says:** “O Prophet Mohammad (PBUH)! Say to the captives that are in your hands: ‘If Allah (SWT) knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allah is Oft-forgiving, Most Merciful.’” (Al-Anfal, 70).

This is also true when it comes to resolving differences between two parties, especially couples. If the two judges who are designated to resolve the conflict have pure intentions, Allah (SWT) will help them reconcile with each other.

**Allah (SWT) says:** “If they both wish for peace, Allah will cause their reconciliation. Indeed Allah is Ever All-Knower, Well Acquainted with all things.” (An-Nisa’, 35).

In a Hadith, **the Prophet (PBUH) said:** “The one who borrows money with the intention to pay it back, Allah (SWT) will make a way for him to pay

back what he owes. And the one who borrows money with the intention not to pay it back, Allah (SWT) will destroy him.” (Al-Bukhari, 2387).

Therefore, if the Muslim is obliged to borrow from others, he should have a good intention to spend the money in the halal and to pay it back in full. In this way, he can guarantee the help of Allah (SWT).

On the other hand, the Muslim should not forget that if the opposite of this is true, then he cannot count on the help and support of Allah (SWT). And if Allah (SWT) does not support him and help him, who else will?

### **E- The impure intention destroys the deed.**

Going back to the Hadith mentioned previously in which **the Prophet (PBUH) said**: “And whoever emigrated for a worldly benefit or for a woman to marry, his emigration would be for what he emigrated for.” (Bukhari, 1).

We can see here that the intention of emigration is not pure and therefore the person does not get any reward.

In another Hadith **the prophet (BUH) said**: “The one who goes on an expedition of Jihad (fi Sabilillah) and his intention is to get an animal shackle, then that is all he will get from his expedition.” (At-Targheeb wat-Taheeb, 2/265).

The Mujahid who intends to get material gains from his jihad, will be given no reward on the Day of Judgment. This matter is made very clear by Prophet Mohammad (PBUH).

In one Hadith **he mentioned that** “the hell fire will be started by three types of people: a scholar, a mujahid and a charity spender. All of which had bad intentions. These three types of people mentioned in the Hadith performed good deeds in their lives”. (Muslim, 1905).

However, because their intentions were not purely for the sake of Allah (SWT), they were punished by a severe punishment.

**F- Finally, the good intention is not effective if one of these two cases apply.**

First, when the person commits sins and acts of disobedience, his intention will not make any difference.

**There are four examples in this regard:**

a) If a person earns his money from usury, then he used some of that money to build a masjid, Allah (SWT) will not accept that from him. In fact, this good deed has no value and it will have no effect with Allah (SWT). The Prophet (PBUH) said: “Allah (SWT) is good and accepts only that which is good.” (Muslim, 1015).

b) The person who is involved in backbiting of another to please a friend is committing an act of disobedience to Allah (SWT) and he is a sinner. The intention of such a person does not benefit him in anything.

c) Also, the person who organizes a gathering of disobedience, which involves dancing or drinking alcoholic beverages. Even if the money he makes goes to charity, he is a sinner no matter what he claims about his intentions.

d) Or the person who buys lottery tickets; he is sinful even if the money goes to charity. Such people are disobedient to Allah (SWT) and their intentions do not make any difference.

Second, if the person performs an act of worship not approved by Allah (SWT), then it is worthless. Even if the intention behind the act of worship is to please Allah, Allah (SWT) will not accept it.

Allah (SWT) has shown us all the ways in which we can worship Him. The person does not have the option of introducing new innovations to the religion.

**The Prophet (PBUH) said:** “If any one of you introduces into this affair of ours (our religion) anything which does not belong to it, it is rejected.” (Al-Bukhari, 2697).

**Allah (SWT) says:** “So whoever hopes for the meeting with his Lord let him work righteousness and associate none as a partner in the worship of his Lord.” (Al-Kahf, 110).

**We ask Allah (SWT) to make our intention good and purely for his sake.**



### (3) Lessons from the Emigration of the Prophet Mohammad (PBUH)

There are four points to discuss in this regard.

A- Pure Intentions.

B- Good Planning.

C- Making Precious sacrifices.

D- The help and Support of Allah.

#### **Introduction:**

Why do we need to talk about the emigration of Prophet Mohammad (PBUH) at this time in particular?.

This is because these days commemorate the beginning of the Hijri year, which make is important to remember the Hijra of the Prophet (PBUH), in order for us to learn new lessons.

These lessons are very important, and are a benefit to the Muslims in the present and the future. Another good reason for us to remember the Hijra is because it is the greatest event in the history of Islam and Muslims at the very early stages. The Hijra marked the change of the state of muslims from weakness to power and from being oppressed to being safe and secure.

More importantly, the Hijra marked the establishment of the Islamic society in Madina. At that point Islam became victorious and prominent and Dawa

extended outwards to include people outside of Mecca and those of other religions. The factors which lead to the success of hijra are the following:

**A- The pure intention:**

Every deed is preceded by an intention, whether good or bad, and that is what determines if the deed is accepted or rejected by Allah. Therefore, the good intention is very important even before the actual deed takes place.

In one hadith **the Prophet (PBUH) said:** “The deeds are considered by the intentions, and a person will get the reward according to his intentions.

So whoever emigrated for Allah and his Messenger, then his emigration will be for Allah and his Messenger; and whoever emigrated for worldly benefits or for a woman to marry, his emigration would be for what he emigrated for.” (Al-Bukhari, 1).

**B- The good planning:**

Here are a few things which the prophet (PBUH) did, which demonstrate his good planning.

First, the prophet (PBUH) designated two camels which he and Abu Bakr were going to ride to Madina six months prior to the Hijra, and Abu Bakr prepared them by feeding them well and taking good care of them.

Second, the prophet (PBUH) designated Abu Bakr to be his companion for the journey.

Third, the prophet (PBUH) designated Abdullah Ibn Oraiqt to be their guide for the journey, even though he was not a Muslim. This was because Abdullah was the most familiar person with roads leading to Madina.

Fourth, the prophet (PBUH) designated Abdullah ibn Abu Bakr who was an intelligent and clever young man, to gather news which was vital to the success of the Hijra and the safety of Prophet Mohammad (PBUH) and his companion Abu Bakr. Abdullah Ibn Abu Bakr used to spend the night in Mecca so that he could bring the news to the prophet (PBUH) the next morning.

Fifth, the prophet (PBUH) designated Asma bint Abu Bakr to supply him and her father with food and water. Asma endured many hardships in the carrying out of the duty that she was entrusted with.

Sixth, the prophet (PBUH) designated Amir Ibn Fua'ira, the servant of Abu Bakr, to cover up the trail that was left behind by the Prophet (PBUH) and Abu Bakr. He used to herd his sheep near the cave of Thawr in order to do this more effectively.

Seventh, the Prophet (PBUH) traveled on side roads to make it more difficult for the pagans to get to him.

Eighth, the Prophet (PBUH) stayed in the cave for three days, long enough for the people of Quraish to give up their search for him and Abu Bakr.

In light of these steps taken by the Prophet (PBUH) we can see that the Muslims today are in desperate need for good planning, which is essential to the well being and success of the Muslim society.

### **C- Making sacrifices with that which is precious:**

Every successful deed requires great sacrifices and great effort. The greatest thing that the Prophet (PBUH) did was establishing the muslim nation, and the delivering of the message. For the sake of Allah and supporting the cause of Islam, the companions offered great sacrifices, this includes the following:

Scarifying one's home. Everybody who made Hijra with the prophet (PBUH) had to leave Mecca which was the place where most of the companions were born and raised. **The Prophet (PBUH) said** as he was leaving Mecca: "By Allah you (Mecca) are the most beloved place to Allah and the most beloved place to me. If the people of Quraish did not force me out, I would never leave you." (Al-Daraqutni, 104).

Some companions sacrificed their wives and children for the sake of Allah. A good example of this is the story of Abu Salamah and his wife.

Some companions sacrificed all of their wealth and everything they owned, like the example of Suhaib Ibn Sinan.

There are some companions who made unique sacrifices, like the ones made by Ali Ibn Abi Talib. Ali agreed to sleep in the Prophet's bed the night he was going to be killed by the people of Quraish. This is considered to be the highest level of sacrifice, when one is ready to loose his life so that the Prophet (PBUH) does not get harmed.

The most important lesson that we can learn from these unique moments from our history is that the success of Dawa requires precious and valuable sacrifices.

**Allah (SWT) says:** “Say if your fathers, you sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight...are dearer to you than Allah and His Messenger (PBUH), and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Fasiqun (the rebellious, disobedient ones).” (At-Tawba, 24).

#### **D- The Help and support of Allah for Muslims:**

a) When all means have been exhausted, and Muslims don't achieve their goals, that's when Allah (SWT) provides additional help and support so that Muslims are always victorious.

The clearest example of this is, when the Prophet (PBUH) and Abu Bakr were in the cave of Thawr, and the pagans were looking for them in the same area. At that point Abu Bakr got very worried and said “O messenger of Allah, if one of them looks under his feet he will be able to see us.”

**The Prophet (PBUH) said:** “O Abu Bakr, what do you think about two persons with whom Allah is third? Don't be sad, Allah (SWT) is with us.” (Al-Bukhari, 4663).

b) And in the story of Suraqah the pagan who came very close to capturing the prophet (PBUH). Allah made his horse sink in quick sand.

This proves that the Prophet (PBUH) who is a carrier of the message of Allah and receives revelation from him is being watched over and protected by Allah at all times.

**One poet said:** “If the support of Allah and his protection is upon you, then you can sleep soundly and safely.”

**We ask Allah (SWT) to make us among the people whom he protects and supports.**

**May Allah accept from me and you and all of us.**



#### **(4)The message of the Masjid in Islam**

1-The first thing that the Prophet Mohammad (PBUH) did in Medina after the Hijra, was the construction of the Masjid.

Because the Masjid is the corner stone, it is the starting point and the lung which allows the Muslims to breathe when they perform the five daily prayers in congregation.

2- The Masjid of the Prophet (PBUH) was very simple in its construction but it was a place from which great leaders were educated.

It was seventy yards long and about the same in width. It had no doors or windows, and its walls were made from bricks.

The pillars were made from the bark of palm trees, and the ceiling from its branches. The mosque was well suited for all seasons. It used to protect the companions from the bitter cold of the winter and keep them cool in the summer.

3- The Masjid was the starting point from where the Prophet Mohamed (PBUH) started all his trips and missions.

And when the Prophet (PBUH) returned from a journey, he returned to the Masjid. Also, when the Prophet (PBUH) intended to fight in a battle, the initial steps were taken in the Masjid.

At the time of the Prophet (PBUH), it was the launching place for all correctional and reformatory activities in life.

4- The great honor of the Masjid resides in the fact that it belongs to Allah. **Allah (SWT) says** (And the mosques are for Allah (Alone), so invoke not anyone along with Allah). (Al-Jinn, 18).

When it comes to building a Masjid the intention should be purely and completely for the sake of Allah. Moreover, the purpose of worship inside the Masjid should be to please Allah (SWT) and the supplication should be directed to none other than Allah (SWT).

5- Allah (SWT) praised those who come to the Masjid in the Qur'an.

**Allah (SWT) says:** (The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day; perform As-Salat (Iqamat-as-Salat), and give Zakat and fear none but Allah. It is they who are expected to be on true guidance) (At-Tawba, 18).

Allah (SWT) praised those who attend the Masjid regularly and He complemented them in the Holy Quran.

Allah Testified for them in the Quran that they are a people of Iman and that they fear no one but Him. For this reason He (SWT) referred to them as the successful and guided ones in both the Dunya and in the Hereafter.

**Allah (SWT) also says:** (In houses (mosques), which Allah has ordered to be raised (to be cleaned, and to be honored) because in them His Name is glorified in the mornings and in the evenings). (An-Nur, 36-37).

6- Among the seven people that Allah will protect under His shade, are those who are attached to the Masjid.

They are the true believers who long for the Masjid as soon as they step out after the prayer. And they cannot wait to come back for the next prayer. The Masjid has become an essential part of their lives that they cannot do without it.

7- A Masjid has its own architecture and fetures that make it different from synagogues and churches.

The Masjid is distinguished in its structural characteristics from the places of worship of other religions. It has very distinct and unique features which allow for its easy recognition by the people of other faiths.

### **The purpose of the Masjid in Islam**

1- It is a place for the collective prayer and the daily five prayers. It has been mentioned **in a Hadith that:** “Congregational prayer exceeds individual prayer in reward by twenty seven times.” (Al-Bukhari, 645).

There is a multiplication of reward when prayer is established in congregation. The angels attend the prayer and Allah (SWT) puts blessing in it, so that it becomes more productive.

2- A place for the Friday (Jumu’a) prayer, which is like a weekly Eid or celebration. In fact, the Jumu’a is an aspect of Muslim power and unity.

**Allah (SWT) says:** “O you who believe when the call is proclaimed for the Salat on Friday, come to the remembrance of Allah and leave off business and (every other thing). That is better for you if you did but know.” (Al-Jumu’a, 9).

3- The Masjid is a place for learning and knowledge. **The Prophet (PBUH) said:** “The Muslim who attends the Masjid will acquire three things: beneficial reward, valuable wisdom, and awaited mercy from Allah (SWT).” (At-Targheeb wat-Tarheeb, 1/176).

In another Hadith, **the Prophet (PBUH) said:** “Whoever comes to our Masjid to learn or to teach is on the same level of someone who is a Mujahid for the sake of Allah.” (As-Shawkani fi al-Sayl al-Gharar, 1/180).

4- The Masjid is where marriage takes place. **The Prophet (PBUH) said:** “Announce the marriage publicly, let it be in the Masjid, and use the (Duf). The Muslim will be prosperous and blessed by Allah (SWT) from the very early stages of his family life, when the first step is started from the Masjid.” (At-Tirmidhi, 1089).

**Allah (SWT) says:** “Is it he who laid the foundation of his building on piety to Allah and his Good pleasure better, of he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell.” (At-Tawba, 109).

5- The Masjid is also a place for Court Hearings among Muslims.

a place for resolving conflicts that may arise among Muslims. It is the courthouse in which the Imam or the judge resolves issues through the Quran and the Sunnah.

6- It is also a place for poetry and culture; Hassan ibn Thabit used to present his poetry in the Masjid.

**The Prophet (PBUH)** used to tell him: “O Hassan, compose for us defamatory poetry about the pagans and Jibreel will be along side of you.” (Sahiha al-Albani, 2084).

7-The Masjid is a shelter for the homeless and the safe place for those who seek refuge. The people of (Assufah) used it to eat and sleep in the Masjid of The Prophet (PBUH)

8- It is, a hospital (Sa’ad Ibn Mu’ath) was treated for his illness in the Masjid.

In the past, the Masjid was the place where the wounded were treated. Those who got hurt in battle were brought to the Masjid for treatment. This was the case before hospitals were built.

9- It is a jail for wrongdoers and sinners (Abu Lubaba) was jailed in the Masjid. When Abu Lubaba committed a sin he imprisoned himself in the Masjid and tied himself up to one of the pillars of the Masjid, until Allah revealed a verse to clear him of his wrongdoing.

10- Last but not least, the Masjid is a place of prayers for women too. **The Prophet (PBUH) said:** “Never forbid women from the Masjid, but their houses are better for them”. (Al-Bukhari, 990).

**We ask Allah (SWT) to make us all from those who attend the Masjid regularly.**

**And we ask Him to accept from us our good deeds.**

**And we ask Him to make our deeds purely for His sake.**



## (5) The Brotherhood in Islam. part (1)

There are two points to discuss in this regard.

A-The status and value of brotherhood.

B-The virtues of brotherhood.

### **Muslim Brotherhood is one of three powers:**

The power of faith and belief (Iman & Aqeedah).

The power of brotherhood and social bonds.

The power of muscles and weapons.

These three powers are the ones that made the society of the Prophet (PBUH) a distinct and ideal society, through which he (PBUH) was able to spread Islam and monotheism (Tawheed) in less than a century.

Now, after fifteen centuries, the attempt today is to revive these powers among Muslims again in order to bring this ummah back to the way and glory of her ancestors and early (salaf).

Abdullah Ibn Mubaarak (RAH) once said: “Without a congregation (Jama’ah), we will have no way out, and our weak will be an easy bite in the mouth of the stronger ones.”

Being as it is, this can only be achieved by virtue of the power of brotherhood and social bonds. In other words, it’s a call of old times’ fraternity to bring back our lost power and dignity.

## **A – The Status and Value of Brotherhood in Islam:**

Muslim brotherhood is a divine bounty and a special grant from Almighty Allah to his special servants and exalted people. It is a divine favor in that **Allah Almighty said**: “And remember the favors of your Lord on you, when you were enemies and he joined your hearts in love, and then turned by His grace into brothers.” (Al-‘Imran, 103).

It’s indeed a gift from Allah, for He is alone the One Who granted it to us. **Allah (SWT) said** to Muhammad (PBUH): “If you were to spend all that is on earth so that you may join and unite their hearts, you wouldn’t have been able to do so, but Allah did.” (Al-Anfal, 63).

In the same context, **the Prophet (PBUH) said** about the mercy and union of this brotherhood: “The example of the believers in love and compassion among themselves is like that of a body. If one part of it complains, the rest reacts with fever and insomnia.” (Muslim, 2586).

Muslim brotherhood is the strongest structure that can ever exist in a society, even stronger and tighter than a tall, concrete building, for the latter falls down with time or is worn away due to erosion.

While Muslim brotherhood, as an immaterial construct, stays as solid as a rock against which all drills and tools fail. In a Hadeeth **the Prophet (PBUH)**: “A believer for a believer is like one building pulling itself together.” (Al-Bukhari, 2446).

Brotherhood cannot be bought with money or acquired through mere talk; rather it’s a co-existence and a mixing of spirits all together, when a heart

longs for another; this is a quality that can only apply to the righteous and truthful believers.

**The Prophet (PBUH)** said more or less to the effect that a believer is labeled as a person whom people easily get familiar with, and he (PBUH) added that there is no good in a person who doesn't get along with others or they with him.

Muslim brotherhood is strongly connected to piety and Imaan, and vice-versa. **Allah (SWT) says:** "Believers are indeed brothers" (Al-Hujurat, 10), meaning believers can only be brothers and no brotherhood can be honest except if it is an Imaani brotherhood (based on piety). Therefore, any brotherhood without Imaan is a fake brotherhood; it has no roots and no fruits either.

The opposite of this meaning is also true: Claiming Imaan without enjoying brotherhood is no real Imaan and it might even end up in shambles and hatred instead. **Allah (SWT) says:** "Friends on that Day (the Day of Judgment) will be enemies to one another except the pious ones, those who fear Allah." (Al-Zukhruf, 67).

Hence, Muslim brotherhood makes the whole Muslim society as one body and one spirit. An Arab poet once pointed out: "If you see him, you should be able to see me; And if you see me, you should be able to see us."

## **B- The Virtues of Brotherhood in Islam:**

Muslim brotherhood has many virtues as well as great benefits and rewards, in that its consequences are favorable, such as union, unity, and love. I will mention today five of these virtues in detail, insha'Allah:

To begin with, those who enjoy brotherhood are the only ones who enjoy the sweetness of Imaan. **The Prophet (PBUH) said:** "If one finds himself in one of these three categories, he will surely enjoy the sweetness of Imaan:

a) The first one, when your love for Allah and His messenger (comes above) your love of everything else; Second, when a person loves his brother purely for the sake of Allah, with no other intentions involved; Thirdly, a person who hates returning to blasphemy (Kufr), after having been saved by Allah from it, the same way he hates to be thrown into the fire of hell." (Al-Bukhari, 21).

b) A second virtue, those who seek to be in the league of brotherhood are cherished with the love of Allah, and they enjoy the privilege of being covered under the shade of the Throne of Allah on the Day of Judgment.

**In the Hadeeth Qudsi**, Allah will ask on the Day of Judgment: "Where are those who used to love one another for My divine favor? Today I shall put them under My shade when no other shade is there but Mine." (Muslim, 2566).

**In another Hadeeth**, the Prophet (PBUH) mentioned seven people whom Allah shall bring under His shade on the Day of Judgment. Among these are

two persons who used to love one another for His sake. They gathered solely for this purpose and they separated because of it. (Al-Bukhari, 2806).

It is also narrated by **Prophet Muhammad (PBUH)** that a man visited a friend of his in a different locality. On his way, Allah (SWT) sent him an Angel in human form. The latter asked him: “Where are you heading?” The man replied: “I’m visiting a fellow of mine that I love in this village.” The Angel inquired: “Are you guys engaged in any worldly gain or benefit?” The man confirmed: “No I have only loved him for the sake of Allah.” Then the Angel told him: “I am a messenger from Allah, I was sent to you only to inform you that Allah has loved you the way you loved your brother.” (Muslim, 2567).

c) A third virtue of brotherhood is that its individuals are given glad tidings of Jannah (paradise) in this life before the next. **The Prophet (PBUH) said:** “Whoever visits a sick person or a Muslim brother for the sake of Allah, it will be announced: Blessed is he and blessed are his steps, and let him choose his residence in Jannah.” (At-Tirmidhi, 2008).

**The Prophet (PBUH) also mentioned** in a Hadeeth that around the Throne of Allah, there are pulpits of Noor (made of light). On top of them are people dressed with Noor, meaning their bodies are covered with light and their faces glow out of light (Noor).

**Then the Prophet (PBUH)** indicated that they are neither prophets nor martyrs (Shuhadaa’). Even these will envy their level, meaning they will be jealous of their high position. The Sahaabah asked: “Describe them to us, O Prophet of Allah.” The Prophet (PBUH) then replied: “It is those who used to

love, befriend and visit one another for the sake of Allah while in this life.”  
(Al-Iraqi fi Al-Ihya, 2/198).

d) A fourth virtue of brotherhood is that it is one of the best means to get closer to Allah. **The Prophet (PBUH)** was asked once about the best Imaan. He (PBUH) replied: “To love for Allah and to hate for His sake.” Then he added: “To love for the others that which you love for yourself, and to hate for them that which you hate for yourself.” (At-Targheeb wat-Tarheeb, 4/85).

e) **Finally** the fifth and last virtue, the people of brotherhood share the benefit of getting their sins cleansed and washed away, meaning they are pardoned and forgiven. **The Prophet (PBUH)** is reported to have said: “When two Muslims meet one another and shake hands together, all their sins start falling down and disappearing from their hands just like the leaves of a tree would do in a windy night.” (Al-Iraqi fi Al-Ihya, 2/255).

**We ask Allah (SWT) to make us among them  
and make us among the people of Paradise.**



## (6) The Brotherhood in Islam. Part (2)

There are two points to discuss in this regard:

D- Its conditions and rights

E- Living examples of brotherhood in Islam

### **D- Its Conditions and Rights**

It should be for the sake and pleasure of Allah only, not for any worldly ends or gains (benefits), in order to strengthen the internal structure of the Muslim Ummah to be able to stand in the face of the intellectual and military invasions that are targeting its belief and way of life. **The Prophet (PBUH) said:** “All actions are judged in accordance with their intent”(Al-Bukhari, 1).

It should be held equally during times of ease and difficulties, in good as well as bad moods, and when being rich as well as poor. I would like to mention here the instance when Moses (Musa, alaihi salam) asked his Lord to send his brother Aaron along with him to Pharaoh.

**He said:** “And appoint for me a Minister from my family, Aaron, my brother; back me up through him, and let him share my task, so that we may glorify You even more, and we may often remember You, for indeed You have been always watching over us” (Taha: 29-35).

**The Prophet (PBUH) also used to say:** “No money has ever benefited me as much as the wealth of Abu-Bakr” (At-Tirmidhi, ٣٦٦١ ).

**And he (PBUH) said:** “A believer is a brother to his fellow believer; he would not transgress against him nor fail him or hand him over. It is enough

as an evil act that a person would cut off his brother more than three consecutive days; each time they meet, one would shun from the other; and the best of them is the one who would start greeting the other” (Muslim, 2580).

If it is not possible, one should at least fulfill the basic rights in Islam towards Muslims. **The Prophet (PBUH) said:** “The rights of a Muslim upon a Muslim are six:

- 1- If you meet him, you should greet him
- 2- If he sneezes, you should ask a blessing for him
- 3- If he is sick, you should visit him
- 4- If he dies, you should attend his funeral
- 5- If he swears by Allah on you, you should not break his swearing
- 6- And if he invites you, you should accept his invitation” (Muslim, 2162).

#### **E -Living Examples of Muslim Brotherhood:**

a) The first example that comes to mind in practical brotherhood in Islam is what the Prophet (PBUH) had established between the early migrants of Islam (Al-Muhajirin) and their supporters (Al-Ansar), and between the two famous tribes called Al-Aws and Al-Khazraj. The Prophet (PBUH) used to take by the hand of two of each of them **and say:** “Love one another for the sake of Allah in couples.”

Hence, the Prophet (PBUH) fraternized between Sa'd Ibn-Rabii' and Abdur-Rahman Ibn-Auf. As an outcome of this, Sa'd offered the opportunity to share with Abdur-Rahman half of his money, to give him either of his dwellings, and to divorce one of his wives in order for Abdur-Rahman to marry her after Iddah.

However, this type of generosity from the side of the Ansar (supporters) was rendered by modesty and unselfishness from the side of the Muhajirin (migrants). As it is, Abdur-Rahman Ibn-Auf refused to take the belongings of Sa'd that way; instead, he just borrowed from him a sum of money and decided to make business, upon which Allah granted him success.

**Allah Almighty said:** "And (it is) for the poor fugitives who have been driven out from their homes and their belongings, who seek bounty from Allah and advocate Allah and His messenger. They are the loyal ones. And those who made their abode in the city and in the faith before them love those who have fled to them, and do not find in their hearts a need of what they are given, and prefer (them) before themselves though poverty may afflict them, and whoever is whoso is saved from his own avarice, these it is that are the successful ones" (Al-Hashr, 8-9).

b) When Muslims captured seventy men from the infidels in the battle of Badr, Aziz – the brother of Mus'ab Bin-Umair – fell captive. When Mus'ab saw him, he told the Muslim assigned to him: Give him hard times, and ask from him whatever you need of money, for his mother is a wealthy woman. Upon this Aziz said: Is this how you advice others with regard to your own brother. Mus'ab replied: You are not my brother; my real brother is this one (and he pointed at the Muslim beside him).

We then notice here that religious brotherhood is stronger than kinship brotherhood, especially when the belief and creed is different.

One of the companions of the Prophet (PBUH) donated a head of a sheep to one of his Muslim brothers. The latter sent it to a second Muslim, and the second to a third, and it kept going around through seven people till it came back again to the first one, out of love for each other.

A man named Masrooq was heavily in debt. His brother Khaithamah was also in debt. Masrooq went and paid the debt of Khaithamah for him without informing him, and Khaithamah went and paid the debt of Masrooq without him knowing it as well.

**We ask Allah (SWT) to make among those who love one another for His sake.**



## (7) Muslim's Ultimate Goal In life

There are four points to discuss in this regard:

A- The first group's goal is to satisfy their desires.

B- The second group's ultimate goal is to make corruption among people.

C- The third group is those whose goal is to collect money.

D- The fourth group makes pleasing Allah the ultimate goal.

A goal by definition is the end of something. For the Muslim, his Ultimate goal is precious, expensive and unique. And it is the goal of prophets and messengers.

The Qur'an has divided people into four categories according to their goals:

**A- The first group's** goal is to satisfy their desires, so their life is just eating, drinking and satisfying their sexual desire. And this aim is very low, dishonorable and so are its people.

**Allah (SWT) said:** "Those who disbelieve enjoy themselves and eat as grazing livestock eat." (Muhammad, 8).

**Allah (SWT) said:** "And certainly We have created for hell many of the jinn and the men; they have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear; they are as cattle, nay, they are in worse errors; these are the heedless ones." (Al-A'raf, 170).

The people in this category, generally, have this motto in life: living is to eat, drink and sleep. It is not worth living if these three things can not be fulfilled.

The best illustration of this state of loss is in the poem of ‘Talasim’ by Elia Abu Madi. He says: “I came to this life not knowing where from, but I am here. When I see a road in front of me, I just walk it.”

**B- The second group’s** ultimate goal is to make corruption among people and they only pretend to be kind. They are Hypocrites. When they talk, they will talk nice but their hearts, souls, and minds are all sick.

**Allah (SWT) said:** “Of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents. And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption.” (Al-Baqara, 204-205).

**Allah (SWT) said:** “And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers." Unquestionably, it is they who are the corrupters, but they perceive [it] not.” (Al-Baqara, 11-12).

Hypocrites are double faced people and are the worst people, **as the messenger of Allah said:** [the worst people are the double faced people the one who meets a group of people with one face. And meets another a group of people with different face.]. (Al-Bukhari, 7179).

**The Prophet (PBUH) also said:** “The signs of a hypocrite are three: Whenever he speaks, he tells a lie. Whenever he promises, he always breaks his promise. If you trust him, he proves to be dishonest.” (Al-Bukhari, 2749).

**C- The third group** is those whose goal is to collect money, gold, silver, and all sorts of pleasures in life, but these are only good if they are used as tools to please Allah not as ultimate goals themselves.

**Allah (SWT) said:** “Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return (Paradise with flowing rivers, etc.) with Him.” (Al-‘Imran, 14).

The person whose ultimate concern is life itself, Allah will scatter his mind and soul and will put him in a state of poverty and insecurity. Allah will give this person in life only what he has decreed for him to receive.

In contrast to this, the Muslim has the potential to be as if he owns the world if he meets these conditions:

- a) If he pursues the lawful (Halal) things only.
- b) If he uses whatever he earns to please Allah.

If he pays Zakat (alms), when the love of money has a place in his hand and no place in his heart.

**D- The fourth group makes pleasing Allah the ultimate goal.** They do anything to please Allah.

**Allah (SWT) said:** “O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.” (Al-Hajj, 77).

**Allah (SWT) said:** “And I have not created the jinn and the men except that they should worship Me.” (Adh-Dhariyat, 56).

So any deed they do, whether it is a job, a prayer, raising their kids, or any small or huge deed, they have the intention this deed is for Allah.

**As Allah (SWT) ordered** His last messenger in his Qur’an: “Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.” (Al-An’am, 162).

**Finally,** you will find people are between these categories, going between these groups.

But smart people, who want their happiness in this life and in the Hereafter, try their best to be in the fourth group, those who work to please Allah.

**May Allah make us among them.**



## (8) Manhood in the Quran

There are four points to discuss in this regard:

- A- The first virtue of manhood is purity.
- B- The second virtue of manhood is working hard for the Day of Judgment.
- C- The third virtue of manhood is Steadfastness
- D- The fourth virtue of manhood is having a positive attitude in life.

People, in general, have different views about the criteria of manhood.

Some people may think that being a male and being a man is the same thing. This is not an accurate understanding, because not every male is a man. Manhood is independent of gender. It is a group of virtues.

### **A- The first virtue of manhood is purity.**

Purity in Islam has two parts: internal purity and external purity. The purity of both the inside and the outside

**Allah (SWT) says:** “In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure.” (At-Tawba, 108).

Internal purity is for the heart to be free from envy, hatred, malice, hypocrisy, and enmity. The heart of the Muslim should be healthy, clean and pure. It should have no place for the sicknesses and diseases that disturb the peace of the soul.

The Prophet (PBUH) was asked about the best of people. **He said:** “The best of people is the person who has a truthful tongue and a heart which is “makhmoum”. This is a virtue of the person who is pure, pious and has no place in his heart for hatred and malice.” (At-Targheeb wat-Tarheeb, 4/33).

As for the external purity, it is best for the Muslim to be clean in his appearance. This can be achieved by having good hygiene and wearing clean clothes. Moreover, it is best for the Muslim to be in a state of ablution most of the time.

Making ablution frequently is a very good thing to do because ablution upon ablution is light upon light, and it is a protection for the Muslim.

**Allah (SWT) said:** “And purify your garments. And keep away from the idols.” (Al-Muddaththir, 4-5).

### **B- The second virtue of manhood is working hard for the Day of Judgment. (Al Akhira).**

**Allah (SWT) says:** “In houses (mosques), which Allah has ordered to be raised (to be cleaned, and to be honored), in them His Name is glorified in the mornings and in the evenings.” (An-Nur, 37).

Allah (SWT) describes true men in the Qur’an to be those people who are eager to attend His houses of worship and are not distracted by business and trade from fulfilling their duty toward Allah.

Those men spend most of their time doing Dhikr (remembrance of Allah) and Istighfar (asking forgiveness) and are fearful of the Day of Judgment. On that

day the hearts of people will be exposed and the records of deeds will be spread open.

True men work hard and prepare seriously, so that Allah may make it easy on them and help them through the obstacles and hardships that everyone will be faced with.

### **C-The third virtue of manhood is Steadfastness.**

This is the persistence on one's principles and honesty with Allah (SWT). On this topic, **Allah(SWT) says:** "Among the believers are men who have been true to their covenant with Allah, of them some have fulfilled their obligations , and some of them are still waiting, but they have never changed. they never proved treacherous to their covenant which they concluded with Allah] in the least." (Al-Ahzab, 23).

Allah (SWT) has described to us the companions of the Prophet (PBUH) as honorable and truthful men. This is because they adhered to Islam despite the difficulties, and they remained steadfast in their battles against the enemies of Islam. Steadfastness is a great virtue. Throughout history it has been seen only in the greatest of men, the likes of the prophets and companions of the Prophet Mohammad (PBUH).

### **D- The fourth virtue of manhood is having a positive attitude in life.**

This is very important and it means rejecting injustice and oppression.

The Muslim should have a positive attitude in changing things in real life situations.

This requires from the Muslim to work continuously in the serious pursuit of reformation and change to the better.

Life has no meaning when people do not support the weak and the oppressed and when they do not try to stop the oppressors and those who carry out injustice.

In this regard Muslims should follow the examples of the believer from aal Firaon and the believer from al-Yaseen.

**Allah (SWT) says:** “And there came running from the farthest part of the town, a man, saying: "O my people! Obey the Messengers.” (Yaseen, 20).

**Allah (SWT) also says:** “And there came a man running from the farthest end of the city. He said: “O Musa (Moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you.” (Al-Qasas, 20).

In another ayah, **Allah says:** “And a believing man of Fir'aun's (Pharaoh) family, who hid his faith said: "Would you kill a man because he says: My Lord is Allah.” (Ghafir, 28). Both men came from a distant place and endured severe hardships to aid and support others who were oppressed by tyrants.

**May Allah make us among them.**



## (9) Where is happiness?

There are four points to discuss in this regard:

A- Is happiness in the material things?

B- Is Happiness in the children?

C- Does happiness mean being promoted to a higher position?

D- Where is happiness?

**Happiness:** is the dream land that everyone is looking for. The philosopher, the average worker, the king in his palace, to the poor man in his simple home, each one is looking for happiness.

I do not think that someone is looking for unhappiness, or is going to settle down for less than happiness.

Many people went looking for happiness in the wrong places, and they came back empty handed, exhausted, heartbroken and hopeless.

### **A- Is happiness in the material things?**

Some people thought that happiness is in living an easy rich life. Man's needs changes according to his age, as put by Imam Abu Hamid Al Ghazali. For example, happiness for a child is in playing; for a young adult, it is in the natural desires; and as the person gets older, it is in gathering money and also in getting higher positions in life.

But look now at the countries where all these material aspects of happiness were achieved. This material side is only an attractive cover for unhappiness and hard life.

Sometimes money becomes a curse and not a blessing. **As Allah says:** “So let not their wealth or their children amaze you; in reality Allah's Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.” (At-Tawba, 55).

Also, **the Prophet Mohammed (PBUH) said,** “Man by nature always wants more, if you give him a valley of gold he will ask for a second one” (Al-Bukhari, 1436).

The Prophet Jesus (AS) said about those who love this life, “The one who loves this life is like a drunken man; the more he drinks the more he becomes thirsty.” The more a person wants of this life, the more they continue to want of this life.

### **B- Happiness in the children?**

**Allah (SWT) says:** “Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your Lord for rewards and better in respect of hope.” (Al-Kahf, 46).

There are people who are happy even though they do not have kids and vice versa. As we know from the story of Musa and Khidr (AS), **Allah (SWT) says:** “And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.” (Al-Kahf, 80).

There are many cases where a person would kill his father to get money.

**C- Does happiness mean being promoted** to a higher position, getting a job or obtaining higher degrees? This may help achieve a partial happiness, but look at how many ministers and people of power who are living a very sad life.

**D- So where is happiness?**

In fact happiness is in the fear of Allah. I do not see happiness in accumulation of wealth but in the fear of Allah and follow His directions.

Happiness is the acknowledgment of Allah and submission to Him and to rely on Him and no one else.

**Imam Ibn Taymiya said**, “Jannah is in my heart, and my heart is in Allah’s hand, and Allah is my supporter and helper.” Ibrahim ibn Adham said, “We are in a state of happiness. If the kings and their sons knew what it is, they would fight us for it.”

Happiness is the peace of mind. **As Allah (SWT) says:** “He it is Who sent down As-Sakinah (calmness and tranquility) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allah belong the hosts of the heavens and the earth, and Allah is Ever All-Knower, All-Wise.” (Al-Fath, 4).

And also, **Allah (SWT) says:** “Indeed, Allah was pleased with the believers when they gave their Bai'a (pledge) to you (O Muhammad PBUH) under the tree, He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquility) upon them, and He rewarded them with a near victory.” (Al-Fath, 18).

Happiness is not seen by the eyes. It cannot be measured. It can not be stored anywhere. And, it can not be bought.

Happiness is when one devotes his life to defending a just cause.

Happiness is when the heart is free of stress of this material life and attains the peace of mind.

**May Allah accept our deeds and give us happiness**



## (10) Business with Allah

Every Muslim in this world is in a continuous search for two things: happiness in this life, and salvation on the Day of Judgment. The wise Muslim is the one who chooses the true path which will allow him to achieve both goals. Achieving happiness and salvation lies in doing business with Allah (SWT).

The reason for this is that Allah alone is the Creator, and He is the Sustainer. Moreover, when the person dies, Allah will resurrect him and hold him accountable to his deeds. Thus, the wise person is the one who works hard to please Allah, so that Allah may fulfill his goals for him.

The companions asked the Prophet (PBUH) about the best type of business to do with Allah (SWT), so that they can be part of it. He answered them by reciting this ayah, which was revealed to him at that moment.

**Allah (SWT) says:** “O You who believe! Shall I guide you to a commerce that will save you from a painful torment. That you believe in Allah and His Messenger (Muhammad PBUH), and that you strive hard and fight in the Cause of Allah with your wealth and your lives, that will be better for you, if you but know!” (As-Saff, 10-11)

The terms for doing business with Allah (SWT) include two main things: the true belief in Allah and His messenger (PBUH), and to sacrifice one’s life and wealth in the cause of Allah.

There are other ways to do business with Allah (SWT), like reading Qur'an, establishing the prayer, and spending in charity from that which Allah has given the person either secretly or openly.

**Allah (SWT) says:** “Verily, those who recite the Book of Allah (this Qur'an), and perform As-Salat (Iqamat as-Salat), and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) trade or gain that will never perish.” (Fatir, 29)

Doing business with Allah is the type of business in which the Muslim will always be a winner. It is like a slave who does business with his master. He sells things he does not own to their owner, and for that he gets paid immediately. This is unimaginable when compared with doing business as we know it.

**Allah (SWT) says:** “Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allah's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurat (Torah) and the Injeel (Gospel) and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success.” (At-Tawba, 111)

The best type of business is not trading in gold, silver, food products, textile and clothing, nor coins or currency. It is not any material trading of this vanishing worldly life. Rather, the best and the most supreme business is with Allah. The one who trades with Allah is the winner, and the one who trades with other than Allah is a loser.

Just as any business transaction, this business has a product, an agreement and two partners. The first Partner is Allah, the Creator and the Provider. The second partner is you, the helpless human being. You become of value when you trade with Allah. The only thing required from you in this transaction is to be true to your promise.

Who created this soul that is in you? It is Allah who did. It is Allah who gave you this money that you have. And Allah is the One Who is going to purchase what He created and what He gave to you by giving the paradise that He owns. So, who is the winner, you or Allah?

This transaction is well stated and registered in His Holy Book revealed to His messenger:

**Allah (SWT) says:** “It is a promise in truth which is binding on Him in the Taurat (Torah) and the Injeel (Gospel) and the Qur’an. And who is truer to His covenant than Allah?” (At-Tawba, 111)

The commodity that you buy is Paradise, the beauty and pleasure of which is beyond the imagination of any human being. He who enters it never dies and stays therein, forever.

Because of this, the companions of the Prophet Mohammed (PBUH) chose Paradise and sacrificed their lives for Allah’s sake, in order to glorify the Word of Allah. As a result, these companions are among those who were sincere in their trade with Allah.

**Allah referred to them in this verse:** “Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not but strive with

their wealth and their lives for the Cause of Allah. Those! They are the truthful.” (Hujurat, 15)

There are so many attractions that lure men to seek eternity on this Earth, but Allah’s call is much stronger. **Allah (SWT) says:** “O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah (Jihad) you cling heavily to the earth! Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter.” (At-Tawba, 38)

And since human nature tends to weigh things according to its desires, Allah forewarned us that the wisest choice is to live according to the Islamic code of life.

**Allah (SWT) says:** “Say: “If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight, are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Fasiqun.” (At-Tawba, 34)

**We ask Allah (SWT) to make us among those who do business with Him.**



## **(11) The Importance of Reforming Oneself. Part (1)**

Islam is dedicated to preparing the sincere Muslim. The sincere Muslim is an essential element for achieving success and prosperity. The sincere Muslim is like the rain: wherever it falls it brings benefit. Moreover, he is like the sun: when it sets at one place it arises at another.

The Arabs, before the appearance of Islam, were a lost nation. They were made up of shepherds, and were no match for other nations. They had no presence on the global stage. The world at that time was dominated by the Romans and Persians, while the Arabs were a weak nation living on the margins of history.

After the appearance of Islam, everything changed in favor of the Arabs. They became leaders among other nations and inherited the treasures of the Roman and Persian empires. The Muslim nation expanded to include most of the world at that time, and was able to redefine the course of history.

These changes were not the result of chance. Rather, they were achieved through the determination, will power, and honest resolve of the Muslims.

Reformation of the individual's own self was the entry to all the greatness and success which was achieved by the early Muslims. It is the only way to make progress on the path of real and lasting prosperity.

### **Why is it important to reform the human self?**

1) Reforming oneself is a mandate by Allah (SWT) upon all Muslims, so that they can protect themselves from the punishment of the Hereafter.

**Allah (SWT) says:** “O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones.” (At-Tahrim, ٦)

The protection of the family, the children, and the person’s own self can only be achieved through change and reform. The person has two choices: either to reform himself and enter paradise; or neglect reforming himself and face the wrath of Allah (SWT) and enter the hell fire.

2) The reforming of oneself is the main reason for success in this life and in the Hereafter. Allah (SWT) has made a balance for us, if it is upheld then the person lives a prosperous life. On the other hand, if this balance is upset, the person lives a miserable life.

**Allah (SWT) says:** “By the Nafs (soul), and he who perfected him in proportion; Then He showed him what is wrong for him and what is right for him. Indeed he succeeds who purifies his own self. And indeed he fails who corrupts his own self.” (As-Shams, 7-10)

3) There is a great emphasis on the reforming of oneself because it is one of the goals of the prophetic message. Allah (SWT) has mentioned purification of the self before mentioning knowledge. This means that reformation and purification of oneself is an important part of acquiring knowledge.

**Allah (SWT) says:** “Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad) of your own, reciting to you Our Verses (the Qur’an) and sanctifying you, and teaching you the Book (the Qur’an) and the Hikma (i.e. Sunna, Islamic laws and Fiqh - jurisprudence), and teaching you that which you used not to know.” (Al-Baqara, 151).

4) There is a great emphasis on reforming the individual because it is the first step and the most important one in reforming the society. Reform does not come from outside; rather, it has to be an event which originates from the individual's own self.

Reforming the society can only occur by reforming the individuals that compose that society. Change only occurs when the individuals in that society change themselves.

**Allah (SWT) says:** "Verily, Allah will not change the condition of a people as long as they do not change what is in themselves." (Ar-Ra'd, 11).

Allah (SWT) does not change a hardship which He has inflicted on a group of people, until they change themselves and stop committing sins. The change created by Allah (SWT) does not occur until the changing of the people occurs first.

The society will not experience positive change until the individuals change. Likewise, the individuals will not experience positive change unless they reform themselves.

5) Islam emphasizes on self-reformation because if the human soul is left neglected this could result in a great loss. This is the loss which Allah (SWT) referred to as the evident loss.

**Allah (SWT) says:** "Say: The losers surely are those who shall have lost themselves and their families on the day of resurrection; now surely that is the clear loss." (Az Zumar 15).

An important question to ask in light of this Ayah is, what does the human being gain if he has all the wealth in the world but is among the losers who lose everything on the day of judgment?" It is indeed a clear and irreversible loss.

6) Islam emphasizes on self reformation, because nowadays people are pursuing the things that matter the least. People take care of their physical well being at the expense of their souls. They emphasize on their external appearance while they neglect self reformation and deprive themselves from worshipping Allah (SWT).

The true essence of the human being should be determined by his goodness and piety and not by his appearance or his social and financial status.

**Abu Alfatah Al-Bustawy said** beautiful poetry in the past :O you who is in the service of his body, are you ask the wind for that which will be lost?

Pursue the perfection of your soul and its virtues

For it is your soul that makes you a human being and not your body.

7) Islam emphasizes on self reformation to quell any internal conflicts they may develop within the individual. It is important to know that Allah (SWT) created three different types of creation. In the first type, Allah (SWT) put intelligence only, and that is the angels. In the second type, Allah (SWT) put desires only, and that is the animal. And In the third type of creation, Allah (SWT) put both intelligence and desires, and that is the human beings.

As a result, the angels obey Allah (SWT) continuously and never commit sins. And the animal will not be held accountable for their actions because

they lack intelligence. However, the human being lives in a constant struggle between his intelligence and his desires.

On one hand, his desire pulls him toward sins. And on the other hand, his mind encourages him to obey Allah (SWT). The individual will remain on this state of internal conflict and anxiety until his mind overcomes his desire. At that stage, the Muslim becomes relaxed and develops a sense of tranquility. This can only be achieved by following the ways that Allah (SWT) has prescribed.

**Allah (SWT) says:** “then whoever follows My guidance, he shall not go astray nor be unhappy; And whoever turns away from My reminder, his shall be a straitened life, and We will raise him on the day of resurrection, blind.” (Ta-Ha, 123 – 124).

8) Islam emphasizes on self reformation because it is a form of Jihad. If the Muslim is unable to perform Jihad on himself, how can he perform Jihad on the enemies of Islam?

Jihad of the desires is a difficult form of Jihad. It requires the Muslim to suppress those desires and to observe patience and endurance.

**Alboaisiry said:** The human self is like a baby, if neglected he will grow to love suckling, And if you wean him, he will quit.

Similarly, the human self desires if you encourage your desires,

And the soul from its evils can bring about evil consequences.

**Alboaisiry also said:** Disobey yourself and Shaitan and never trust them And be cautious of their advice.

Therefore, disobeying the desires of oneself is a major Jihad, because those desires are an internal enemy, which many people overlook. The evils of a hidden enemy are more dangerous than the evils of a clear one.

**We ask Allah (SWT) to help us purify and reform our own selves.**



## (12) The road to Self-reform and Purification. Part (2)

There are two elements to discuss in this regard:

A-The conditions of the human self

B-The signs of the evil self

### A- The conditions of the human self

Every human being has one soul. This soul is constantly fluctuating between several states. Sometimes it is uplifted, while other times it is low and depressed. More importantly it is sometimes on a state of purification while at other times it is in a state of loss.

**Allah (SWT) says:** “Indeed he succeeds who purifies his own self. And indeed he fails who corrupts his own self.” (As-Shams, 9-10)

Allah (SWT) has mentioned three different types of the human soul in the Quran:

The first type is the evil commanding soul. **Allah (SWT) says:** "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful." (Yusuf, 53)

The second type is the reproaching soul. **Allah (SWT) mentioned it** in Surat Al-Qiyamah: “I swear by the Day of Resurrection, and I swear by the self-reproaching person (a believer).” (Al-Qiyama, 1-2)

The third type is the peaceful soul. Allah (SWT) mentioned the happy ending of this type of soul in Surat Al-Fajr.

**Allah (SWT) says:** “(It will be said to the pious): ‘O (you) the one in (complete) rest and satisfaction! Come back to your Lord, Well-pleased (with yourself) and well-pleasing unto Him! Enter you, then, among My honored slaves, And enter you into My Paradise!’” (Al-Fajr, 27-30)

There is no doubt that the human being has only one soul. However, this soul experiences three different states of being. The state of being which the soul’s experience is related to, depends on whether the human being struggles against his soul to force it to do good, or he neglects it and allows it to control him in doing evil.

The human soul is different from one person to another. There is the soul which commands the person to do evil, there is the reproaching soul, and the peaceful soul.

### **B- The signs of the evil self**

Every Muslim should be familiar with the evil-commanding soul so that he can protect himself from it. But what is the evil-commanding soul?

It is the soul which commands the person to commit evil deeds and to be disobedient to Allah (SWT). Moreover, it is a soul which is frequently commanding the person and keeping him preoccupied with evil thoughts.

The person with this type of soul will have no rest and will suffer from sleeplessness, because of his addiction to evil deeds. When he commits sins

he feels a temporary delight, then afterwards he suffers from regret and sorrow which will haunt him in this world and in the Hereafter.

**One Poet said:** “The delight from those forbidden deeds will perish, and the person will be left with shame and disgrace.

“Those forbidden sins will have severe consequences. There is no good in a pleasure which will be followed by punishment in hell-fire.”

**Abdullah Ibn Al-Mubarak said:** I have come to realize that sins destroy and kill the heart of the person. “And those who are addicted to them face disgrace and humiliation.”

There is life in abandoning sins. And it is best for your soul to disobey your self.

Abdullah Ibn Abbas said: “Sins have very negative effects on the individual. They cause blackness on the face and darkness in the heart. They also cause weakness in the body and remove the blessing from the provision. Sins can even fill peoples’ hearts with enmity and hatred.”

The evil-commanding soul follows the footsteps of Shaytan, who leads it to its destruction and demise. Shaytan does everything in his power to mislead the soul of the person. Shaytan’s most dangerous tool is targeting people by inflaming their desires.

Allah (SWT) tells us in the Qur’an how Iblis got to Adam (PBUH). **Allah (SWT) says:** “Then Shaytan whispered to him, saying: ‘O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?’” (Taha, 12•)

Shaytan is a dangerous enemy, because he uses peoples' weakness to mislead them and cause them to fall into sinful acts.

Shaytan may target some of us through the love of money and wealth. He uses this love to command people to gain money from Haram sources. **Allah (SWT) warns us** from this by saying: "And you love wealth with much love!" (Al-Fajr, 20)

Shaytan may target others through sexual desires by inviting them to watch indecent movies which inflame the desires and may lead people to commit Zina (fornication).

The treatment for this type of soul is by elevating it to the reproaching soul and then, finally to the peaceful soul. In order to do this, the person needs to resort to the Qur'an and Sunna, where he can be sure to find the proper medicine.

I will talk about this in more detail in the next Khutba, Insha'Allah.

**We ask Allah (SWT) to help us purify and reform our own selves.**



### **(13) The sincere and honest repentance.**

- A- The meaning of repentance
- B- The requirements for repentance
- C- Encouraging Muslims to repent
- D- The impact of repentance

#### **A- The meaning of repentance**

The first thing that a person with an evil-commanding soul should do is to repent sincerely and honestly to Allah (SWT). This is in order for him to purify himself and elevate his soul to the next level.

**Allah (SWT) says:** “O you who believe! Turn to Allah with sincere repentance.” (At-Tahrim,8) So, what does it mean to repent honestly and sincerely to Allah (SWT)?

#### **B- The requirements for repentance**

Sincere and honest repentance occurs when the person decides to start a new life and abandon the old life of sin involvement.

**Sincere and honest repentance has many requirements, four of which I will discuss today:**

- a) The first requirement that the person has to do is to abandon the sinful acts altogether.
- b) The second requirement is to feel remorse for committing sins.

c) The third requirement is to be determined never to commit those sins again.

d) And the last requirement for achieving a sincere repentance is to return the rights of those individuals who were affected as a result of the sins committed. This needs to be done whether those individuals are still alive or they have passed away.

### **C- Encouraging Muslims to repent**

The sincere and honest repentance is an obligation upon all Muslims. No matter what major or minor sins have been committed, it is never too late to repent.

**Allah (SWT) says:** “And O ye Believers! Turn you all together towards Allah in repentance that you may be successful.” (An-Nur, 31)

The person who has an evil-commanding soul and has committed many sins, should never lose hope in the Mercy of Allah (SWT). Allah (SWT) keeps the doors of repentance wide open during the day and during the night.

**Allah (SWT) says:** “Say: ‘O My Servants who have transgressed against their souls (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.’” (Az-Zumar, 53)

In one Hadith, **the Prophet (PBUH) said:** “Allah (SWT) extends His Hand at night so that those who committed sins during the day may repent. And He (SWT) extends His Hand during the day so that those who committed sins at night may repent.” (Muslim, 2759).

It is clear from this hadith that the doors of repentance are kept open at all times. They are only closed when the person dies, or when the sun rises from the west on the Day of Judgment.

The Muslim should always be encouraged to repent, because Allah (SWT) becomes happy when a sinner repents to him, and asks his forgiveness.

**The Prophet (PBUH) said:** “During the last third of the night, Allah (SWT) descends to the first heaven and says: ‘Is there a repenting person who needs my forgiveness so I can forgive him? Is there a person asking Me so I can give him what he asks for? Is there a person making supplication so I can answer him?’” (Al Albani fi As Sunnah, 498).

After the close examination of all these evidences from the Qur’an and Sunna, no Muslim should have any doubt that Allah (SWT) is the most generous to whom we can turn. Moreover, Allah (SWT) is the only one in whom we should seek refuge, and on whose forgiveness we can count. For this reason, it is Allah (SWT) alone whom we should strive to please.

**Allah (SWT) says:** “So flee to Allah (from His torment to His Mercy), verily, I (Muhammad PBUH) am a plain warner to you from him.” (Az-Zariyat, 50).

#### **D- The impact of repentance**

The final point I want to discuss today is the impact of repentance of the individual.

1- Sincere repentance is the first step towards self purification and the beginning of the road of self elevation to the level of the pious.

2- The forgiving of all past sins and acts of disobedience to Allah (SWT). However, for those sins which involve doing harm to others, the person is obliged to return the rights of those individuals.

3- The relief from all the difficulties and hardships.

4- The befalling of Allah's support and care upon the individual.

**Finally** and most importantly, when the person dies he will get to enter Paradise, where he will have access to unlimited pleasure and happiness.

**The Prophet (PBUH) said:** "Whoever prevented himself from Haram things because of fear of Allah (SWT). Then Allah (SWT) will provide him by better things to his faith and his life" ( Abu Nuayem fi Hilya, 2/224).

**Allah (SWT) says:** "It may be that your lord will remit from you your sins, and admit you into Gardens under which rivers flow (Paradise) the Day that Allah will not disgrace the Prophet (Muhammad) and those who believe with him. Their light will run forward before them and with (their Record Books of deeds) in their right hands they will say: 'Our Lord! Keep perfect our light for us (and do not put it off till we cross over the Sirat (a slippery bridge over the hell) safely and grant us forgiveness. Verily, You are able to do all things.'" (At-Tahrim, 8)

**We ask Allah(SWT) to give us sincere and honest repentance.**



## (14) Remembering Allah and asking forgiveness

There are 3 points to discuss in this regard:

A- Rewards

B-Types

C- Advantages

### **A- Rewards**

The second medicine to change the commanding self (al-Ammara) for the better is the constant remembrance of Allah and asking for His forgiveness.

**Allah (SWT) says:** “Further I have spoken to them in public and in private, saying, ‘Ask forgiveness from your Lord, surely He is the most Forgiving.’” (Nuh, 9-10).

Remembering Allah purifies the soul and gives it immunity and strength, and takes those who remember Allah from the camp of the heedless to the camp of the conscious.

**Allah (SWT) says:** “And glorify the name of your Lord morning and evening.” (Al-Insan, 25).

**And Allah (SWT) also says:** “So glory be to Allah, when you reach evening and when you rise in the morning.” (Ar-Rum, 17).

Those who remember Allah are living and those who do not are among the dead, even though they are present with their bodies, living and seeking sustenance.

**In the hadeeth:** “Those who remember Allah and those who do not, are like the living and dead.” ( Al – Bukhari, 6407).

Those with a commanding self (Ammara) should not lose hope to be forgiven no matter what bad history they may have had. Allah has opened the door of hope for even those with a heavy load of bad deeds .

**In hadeeth Qudsi** Allah says: “Oh Son of Adam, if you supplicated to Me and requested Me to forgive you, I will forgive all your bad deeds. Oh son of Adam, if you presented to Me bad deeds up to the sky and you asked for My forgiveness, I will forgive you. Oh son of Adam, if you bring Me the earth as your bad deeds and you ask Me sincerely, not associating partners with Me, I will reward you that in forgiveness.” (At– targheeb wa At tarheeb 4/214)

So Allah has promised to forgive all bad deeds regardless of how many they are, or how big they are, as long as you repent, come back to Allah and ask for His forgiveness and not associate partners with Him.

Remembering Allah and asking forgiveness relieves distress and opens wide the doors for sustenance of Allah for His servant.

In a hadeeth, **the Prophet (PBUH) says:** “Whoever continues to ask for forgiveness, Allah will bring relief to his distress and solutions to his problems and gives these to him before he knows it.” (Abu Dawood, 1518).

And any time the servant moves closer to Allah, Allah will come even closer.

**In hadeeth Qudsi** Allah(SWT) says: “I have trust in My servant and I will be with him whenever he asks for My forgiveness. If he mentions Me in himself, I will mention him in My self. If he mentions Me among a crowd, I

will mention him among a crowd better than his. If he comes to Me (shibr), I will come to him (Zirah) and if he comes to Me (zirah) I will come to him (Baa), and if he comes to Me walking I will come to him running.” (Muslim, 2675).

### **B-Types**

Based on the preceding, it is clearly important that the Muslim maintains the remembrance of Allah (SWT) and asking forgiveness from Him, and this will surely lead to a healthy soul and stable life. There are four methods that Prophet (PBUH) talked about remembering Allah (SWT):

Statements remembering Allah (SWT) that are recited at the end of every Salat, such as saying: 33 times “Sub-han Allah”, 33 times “Al-Hamdu Lil-lah”, 33 times “Allahu Akbar”, and complete to hundred by saying one last statement, “Sub-han Allah, wa-Al-Hamdu Lil-lah, wa-Allahu Akbar, wa La Haw-la, wa La Qu-wata, Il-la Bil-la Al-Alee Al-Azeem.

Remembering Allah (SWT) morning and evening, such as reciting some Ayat from Qur’an and some specific Ahadith. The Prophet (PBUH) used to recite these every morning and evening.

There are many relevant statements and supplications that mention Allah (SWT), which support Muslims for every task they undertake.

It is recommended to mention Allah (SWT) explicitly any where and any time. Therefore, Muslims will gain rewards and support from Allah (SWT).

**C- The advantages of asking for Allah’s forgiveness for a Muslim are that it**

- a) Makes the Muslim get closer to his Lord, His blessings and His Paradise.
- b) Keeps a Muslim away from the punishment of Allah and His Hellfire.
- c) Keeps a Muslim away from the devil and his ways of deception.
- d) It provides a Muslim with tranquility, peace and a dignified life in this life and the hereafter.

**We ask Allah to make us of those who remember Him and continue to ask for His forgiveness, throughout morning and evening.**



## (15) The means for self reformation

A- Self examination.

B- To make a pledge not to commit sins.

### **A- Self examination.**

Self examinations means to look into oneself and to be sincere in the diagnosis of the disease which affects the Iman.the treatment of others and the ethics of the Muslim. The Muslim also needs to examine the different body parts including: the tongue, the eyes, the ears, the stomach, the private parts, and the brain.

The Muslim needs to ask himself if these parts are on the right path. If they are not, then the Muslim needs to find the proper treatment for his shortcomings so that they can be dealt with swiftly.

**Allah (SWT) says:** “Nay, man will be evidence against himself, Even though he were to put up his excuses.” (Al – Qhiyamah, 9-10 ).

The wise person is the one who examines himself honestly and openly. In the Hadith **the Prophet (PBUH) said:** “the intelligent is the one who accuses himself and prepares for the after death. On the other hand, the ignorant is the one who follows his desires and deceives himself by wishful thinking.” ( At – Termezih, 2459).

Allah (SWT) has implanted in each human being a scale of nature which the person can resort to when in confusion.

In the Hadith narrated by Wabith Ibn Ma'bad **he said:** “I came to the Prophet (PBUH), and he said, ‘did you come to ask me about Al-bir?’ And I said: yes. The Prophet then said, ‘ask your heart, Al-bir is what your makes you tranquility in your heart. And the evil is what contrives in your soul and vibrates in the heart, no matter what other people might say about it.” (Al – Nawawi fi Al- Azkar, 554 ).

In Sahih Muslim there is a famous story of Handalah when he accused himself of hypocrisy when he felt an increase in his level of Iman whenever he was with the Prophet (PBUH). And he noticed a weakness whenever he was with his family.

**The Prophet (PBUH) said:** “Handala is not a Hypocrite, rather (the change in Iman occurs) from hour to hour, and if you stay on this state you will be able to shake hands with the angles.” ( Muslim, 2750).

The Muslim is required to be honest in his examination if he is sincere about reforming himself. The Muslim should write down his shortcomings on a sheet of paper, because the correct diagnosis of the problem is the half way toward reformation.

**Here is a number of questions that aid in the self examination process:**

- 1- Does the person examine himself in regards to his tongue, or Ghaiba and Namima?
- 2- Does the person examine his eyes, and ask himself about the forbidden things that they look at every day?

3- Does the person examine his hearing and ask himself if he is using it to spy on others or invading their privacy?

4- Does the person examine what he eats and ask himself if it's Halal or Haram?

5- Does the person examine how he fulfills his sexual desires whether? Is the halal way or the haram way?

6- Does the person examine what he thinks about? Does he think about working, building, and reforming or does he think about destruction and causing evil between people?

### **B- To make a pledge not to commit sins.**

The second part of reforming oneself is to undertake an oath between yourself and Allah (SWT) to stay away from sins whether minor or major. And to Undertake an oath to fix your shortcomings, in order to be the best Muslim whom Allah (SWT) and his Messenger love.

**Allah (SWT) says** “and fulfil (every) engagement, for (every) engagement will be enquired into (on the Day of Reckoning). ( AL – Isra, 34).

**Allah (SWT) says:** “and any one who fulfils what he has covenanted with Allah,- Allah will soon grant him a great Reward. ( Al Fath, 10).

Every time the Muslim feels weak against the desires of the Nafs, he should remember the oath between him and Allah (SWT).

If the Muslim will be facing a great danger if he breaks his oath with Allah (SWT), in fact he will have one of the signs of a hypocrites.

In the Hadith, **the Prophet (PBUH) said:** “The signs of a hypocrite are three. If he talks he lies, if he promises he breaks his promise, and if he is entrusted with something he betrays the trust. (Muslim, 59).

Finally, the road to self reformation is a difficult one. It is one of the forms of Jihad that requires patience and endurance. However, when the Muslim achieves a victory on himself he will feel internal happiness because of overcoming his desires and not allowing himself to be enslaved by his desires.

**Allah (SWT) says:** “O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah. that ye may prosper.” (Al – Imraan, 200).

**We invoke Allah (SWT) to lighten our punishment  
on the Day of Judgment.**



## (16) Soul Salvation by Striving

Striving means: Prevent the soul from many desires that tend to make us rest, become lazy, sleep, eat and drink excessively, love to own, and attach to the joyful life.

The striving is to stop ourselves from acquainted habits. We must do only necessary needs and focus on obeying Allah (SWT) and prevent our selves from doing unnecessary things.

**Allah (SWT) says:** {And those who strive in Our (cause) We will certainly guide them to our Paths: For verily Allah is with those who do right} (Al - Ankabut, 69).

**Allah (SWT) also says:** And for such as had entertained the fear of standing before their Lord's and had restrained (their) soul from lower desires, Their abode will be the Garden. (Al Naziat, 40-41)

Striving the soul is a difficult matter, that needs self control of desires. This needs patience with great striving.

Al Imam Al Bosayray once said: you treat your soul like a child which grows up on suckling until weaning him.

The soul likes temptations if you allow it and will act in evil and ugly ways.

**Al Imam Al Basayray also said,** Do not follow the soul and devil, but disobey them. As they will always try to tempt you. Do not consider them as opponent or judge, as the opponent or judge will trick you.

Disobeying the soul's desire is a great striving. This is an internal enemy and very hard to pay attention to it for many people.

The road to the hell-fire is paved with pleasant desires. The road to heaven is paved with difficulties. This means: the road to hell-fire is easy as going down hill and the road to heaven is hard as going up hill.

In the Hadith, **the Prophet (PBUH) said:**the hell fire is surrounded with all kinds of desires and passions, while jannah is surrounded with adversities. (Muslim, 2822)

In the other Hadith, **the Prophet (PBUH) said:** " jannah is nearer to anyone of you than your shoes, and so is the hell fire". (Al Bukhari, 6488).

### **Example of striving**

1- to take advantage of time and health that are the human assets. When human waste the valuable time and health in matters that are not useful to life and faith. So what is left out of the life before meeting Allah (SWT).

In the Hadith, **the Prophet (PBUH) said:** {there are two blessing in which many people incur loss they are health and free time for doing good} (Al Bukhari, 6412).

In the other Hadith, **the Prophet (PBUH) said:** {the best of people is one whose life is long and his conduct is good} (At Tirmezih, 2329)

This means: The best people are those who use the time and health wisely in worshiping Allah (SWT) and this lead to happiness in life and hereafter.

2- To have strong faith and body. The strength makes Muslims achieving their hopes and goals from life.

In the Hadith, **the Prophet (PBUH) said:** {a strong believer is better and dearer to Allah than a weak one, and both are good. Adhere to that which is beneficial for you. Keep asking Allah for help and do not refrain from it} (Muslim, 2664)

Ibn Mubarak said “The righteous Muslims have an instinctive soul to do good deeds. However, regular Muslim does good deeds with some hesitation”

3- To control emotion and limb body parts. Not every thing that human desire must be attained. It is better to search for allowable needs (Halal) with wise selection and not excessive and avoid being slave to desire and love to have. Exercising striving is to control eyes, ears, tongues, stomachs, hands, feet, brains, souls, and sexual members. Muslims must use their senses in worshiping and satisfying Allah (SWT).

In the Hadith **the Prophet (PBUH) said:** “the intelligent is the one who accuses himself and prepares for the after death. On the other hand, the ignorant is the one who follows his desires and deceives himself by wishful thinking.”(At Tirmezih, 2459).

4- to increase worshiping Allah (swt). **In the Hadith,:** "Rabiah bin Kab Al-Aslami a servant of the messenger of Allah and also one of the people of As-suffah I used to spend my night in company of messenger of Allah and used to put up water for his ablutions. One day he said to me, ask something of me I said I request for your companionship in jannah; He inquired, is there

anything else?. I said that is all He said then help me in your request by multiplying your prostrations. (Muslim, 489).

**Abu Dardah (RA) once said:** if these three good habits weren't existing, I would not have liked to live one more day.

1-Being thirsty for the sake of Allah (swt) during fasting in summer.

2- Prostration to Allah (swt) in the middle of the night.

3- Have a gathering with righteous people who talk pleasantly like a delicious fruit.

Normally, human likes to rest and sleep at night. Doing more Salats during the night is striving the soul to satisfy Allah (SWT). This mean, the slave Muslim will join the Prophet (PBUH) in heaven.

**We invoke Allah (SWT) to lighten our punishment  
on the Day of Judgment.**



## (17) Methods of reforming oneself (Watching)

One of the effective ways to reform oneself is to have consciousness of Allah (SWT). This means that the Muslim should be alert and fully aware that Allah (SWT) is watching us all the time. And to know that he (SWT) is all-Knowing of all things whether it is in secret or public, day or night. **Allah (SWT) says:** “for Allah ever watches over you.” (An Nisa, 1).

In the famous Hadith **the Prophet (PBUH) said:** “Ihsan is to worship Allah (SWT) as if you see him, and to know that even though you don’t see him He sees you.” (Al Bukhari, 4777).

**A poet once said:** If you are ever by yourself do not say ‘I am alone’ but say ‘Allah is watching me’. Never think that Allah is unaware of what you do or that you can hide something from Him.

### **The benefits of being conscious of Allah’s watchfulness:**

1- It makes the Muslim feel modesty in his heart, which will prevent him from committing sins.

2- It makes the Iman of the Muslim stronger, and as a result his heart will be purified from hypocrisy.

3- The fruit of this consciousness is that the Muslim feels peace and tranquility in his heart and therefore he will experience no contradictions between his actions and intention.

### **The different aspects of the consciousness of Allah (SWT)**

1- Consciousness of Allah (SWT). The Quran and the Sunnah teaches the Muslim to always be conscious of the watchfulness of Allah (SWT) in everything that he does, whether it is related to worldly matters or religious matters. **Allah (SWT) says:** “Seest thou not that Allah doth know (all) that is in the heavens and on earth? There is not a secret consultation between three, but He makes the fourth among them, - Nor between five but He makes the sixth,- nor between fewer nor more, but He is in their midst, wheresoever they be: In the end will He tell them the truth of their conduct, on the Day of Judgment. For Allah has full knowledge of all things.” (Al Mujadalah, 7). **Allah (SWT) also says:** “(Allah) knows of (the tricks) that deceive with the eyes, and all that the hearts (of men) conceal.” (Ghafir, 19).

It is very important for the Muslim to understand that Allah (SWT) knows the internal secrets as well as the internal and external state of being. Moreover, Allah (SWT) knows the hidden intentions and thoughts which have not come into existence yet.

2- Being conscious of the watchful eyes of the angels. The Muslim should understand that the angels have been appointed by Allah (SWT) to be witnesses on people. They have the duty of registering everything said or done by the person.

**Allah (SWT) says** about the angels in the Quran: “Behold, two (guardian angels) appointed to learn (his doings) learn (and noted them), one sitting on the right and one on the left. Not a word does he utter but there is a sentinel by him, ready (to note it).” (Qaf 17-18).

**Allah (SWT) also says:** “But verily over you (are appointed angels) to protect you,- Kind and honourable,- Writing down (your deeds): They know (and understand) all that ye do.” (Al Infitar, 10-12).

3- Being watchful of the physical parts. The physical parts of the person will be witnesses on him on the Day of Judgment. The ears, eyes, tongue, hands and legs will have the ability to speak on the day of judgment and they will say everything that they were involved in doing throughout this life.

**Allah (SWT) says:** “At length, when they reach the (Fire), their hearing, their sight, and their skins will bear witness against them, as to (all) their deeds.” (Fasselt, 20). **Allah (SWT) also says:** “That Day shall We set a seal on their mouths. But their hands will speak to us, and their feet bear witness, to all that they did.” (Ya seen, 65).

4- Being aware of the watchfulness of the earth itself. The part of earth on which you were standing when you committed sins or did good deeds will also be a witness on you. **Allah (SWT) says:** “On that Day will she declare her tidings: For that thy Lord will have given her inspiration On that Day will men proceed in companies sorted out, to be shown the deeds that they (had done).” (Al Zalzalah, 4- 6).

### **Examples from the companions and the righteous people:**

Ibn Omar was walking once then he met with a shepherd who was herding his sheep. He wanted to test him so said to him, “sell me one of your sheep.” And the shepherd told him, “I am a slave (meaning that he does not own those sheep)”.

**Ibn Omar** said, “tell your master that the wolf ate it.” And the shepherds answer was, “what about Allah (SWT)”. Ibn Omar was impressed by the watchfulness of this man and his righteousness so he freed him from slavery and said to him, “these words have freed you from slavery in this life, and I wish that Allah (SWT) will save you in the hereafter because of them.”

Another good example is that of Omar Ibn Al-khatab during his rule of the Muslim Ummah. He heard a woman telling her daughter to mix milk and water. **And the daughter said:** “Amir Almu’mineen has prohibited us from doing this.” The mother then said, “Amir Almu’mineen does not see us.” And the daughters answer was, “Allah (SWT) sees us.” Omar Ibn Al-Khatab when he heard this he was impressed and he married her to one of his sons. This woman was the mother of the righteous Khalifa Omar Ibn Abdel-Aziz.

**Finally,** Abu-Hurairah (May Allah be Pleased with him) went to the market once and he found a man who was mixing water and milk, so he said to him: “what will you tell Allah (SWT) on the Day of Judgment when he tells you to separate the water from the milk?” The man started crying and he promised to never do it again.

Abu-Huraira used a very effective approach in the case of this man. He did not beat him, fine him or jail him, rather, he chose to awaken the watchfulness in his heart. This approach is the most proper way to deal with problems of the individuals as well as the problems of the society.

**We invoke Allah (SWT) to lighten our punishment on the Day of Judgment.**



## **(18) Self Examination and its Role in Building a Righteous Muslim**

There are five points to discuss in this regard:

A-The importance of self examination

B- Meaning of self examination

C- .Methods of self examination

D- The self examination is a Manner of the Qur'an

E- Real stories of self examination.

### **A- The importance of self examination**

At the end of each year, self examination is a method of Islamic Manners to salvage our souls, to purify them, and straighten them. The Muslims will recall their mistakes and sins, times of sickness and healthiness. Muslims will correct and guide themselves to the straight path and avoid self destructive ways.

### **B- Meaning of self examination**

Muslims must hold themselves accountable to all their moves and actions toward worship, towards themselves, their families, and society. This way they will ensure that their sins and disobedience do not reach a level of hardened hearts and corrupted souls. Judging and self examination is a matter of earthly life, just as business owners count their gains and losses at the end of each day, month, or year. The alert Muslims will review their actions in

life in such a way that their budget is the Islamic belief, their gains are good deeds, and their profit are rearwards from Allah (SWT).

### **C- Methods of self examination**

Alert Muslims will demand themselves to review and correct all their acts at the end of day. This is important, as Muslims must straighten themselves before Allah (SWT) judges them on the day of Judgment.

Muslims must examine any behavior and deeds no matter how small or big and then put everything in perspective. **Allah (SWT) says:** “Certainly, Allâh is Ever a Careful Account Taker of all things” (Al-Nisa’, 86).

### **D- Self examination is a Manner of the Qur’an**

The Qur’an mentions judgment and examination in many verses, such as: **Allah (SWT) says:** “And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners” (Al-Anbiya, 47).

**Allah (SWT) also says:** “On the Day when Allâh will resurrect them all together (i.e. the Day of Resurrection) and inform them of what they did. Allâh has kept account of it, while they have forgotten it. And Allâh is Witness over all things” (Al-Mujadila, 6).

**Allah (SWT) also says:** “So whosoever does good equal to the weight of an atom, shall see it. And whosoever does evil equal to the weight of an atom, shall see it” (Al-Zalzalah, 7-8).

The wise Muslim will understand with true faith that Allah (SWT) monitors him and will hold him accountable for every thought and action. Performing self examination about our behavior is the best way to avoid danger on the Day of Judgment.

### **E- Real stories of self examination from our righteous predecessors**

a) **Omar Ben Khatab (R.A) said:** “Judge and examine yourself before judging others, evaluate your deeds before they get you back”. Also, he said: “The Muslim can’t be pious until he judges and corrects himself over judging others”. At night, Omar (R.A) used to tap his foot with a stick and ask himself: “What did I do today?”

b) **Alahnaf Iben-Qays (R.A)** used to put his finger over the flame of a candle until he felt the burning pain and then questioned himself: “What made you do that thing on that day?”

c) **Ayshaa (R.A.) said:** “Abu Baker said to her before he died, ‘There is nobody closer to my heart than Omar’. Then he asked her, ‘What did I say?’ She repeated back his sentence. So he reviewed himself and reworded his sentence: ‘There is nobody dearest to me than Omar’”.

d) **Alhasan Al-Basri (R.A) said:** “The pious believer must control himself by self examination”. On the Day of Judgment, Allah (SWT) will be easy on Muslims who continually evaluate and correct their actions in life. But, Allah (SWT) will be meticulously judging Muslims who did not do enough self examination.

e) When **Iben Assummah** reached 60 years old, he evaluated his past life by calculating the number of days he lived and found that he lived 21,500 days. That number shocked him and he shouted: “What a disappointment, I am going to meet Allah (SWT) carrying 21,500 sins, how about 10,000 sins per day?” His soul shivered from the fear of Allah (SWT) to such a degree that he fainted and passed away. And what a magnificent run to high heaven.

An interesting scenario is if a person puts one gravel in his house for each sin he committed, then his house will be filled up in a short time. However, human beings tend to ignore their sins,

**Allah (SWT) said:** “Allâh has kept account of it, while they have forgotten it. And Allâh is Witness over all things” (Al-Mujadila, 6).

**We invoke Allah (SWT) to lighten our punishment on the Day of Judgment.**



## (19) (God consciousness) or (Fearing Allah)

There are three points to discuss in this regard:

A- What is Taqwah?.

B- All worship leads to Taqwah:

C- The results or fruits of Taqwah:

Fearing Allah or "Taqwah": is the ritual of the soul that protects the one who has it from committing filthy actions.

### **A- What is Taqwah?**

Taqwah is: Fearing Allah the way he should be feared should be by obeying Him and avoiding His disobedience, by remembering him and not forgetting Him, and by being thankful to Him and not rejecting His bounties.

- It is by staying away from the major and minor sins.

- And if you stay away from the major sins and the small sins, indeed that is having taqwah of Allah, being conscious of Allah.

- And be like the one who walking on a ground full of thorns and he is watching where his feet are going.

- And do not belittle the small sins, indeed mountains are made of small stones.

Taqwah is: Fearing your Lord "Allah", Working upon the Qur'an and the Sunnah, being satisfied by the minimum (in terms of worldly things), and preparing for the last day "the day of departure of this life or Dunya".

- And it is by putting a shield between you and the angriness and the punishment of Allah.

Taqwah is: The commandment of Allah to all the people, **as Allah said:** "We have recommended to the prophet of the books before you, and to you (O Muslims) that you all fear Allah..." (An-Nisa, 131).

Taqwah is: One of the main goals of the messages of the prophets. **as Allah said:** " And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities i.e. do not worship Taghut besides Allah)." Then of them were some whom Allah guided and of them were some upon whom the straying was justified. "(An-Nahl, 131).

**B- All worship leads to Taqwah:** For example:

1- Salah: **Allah (SWT) says:** "Recite (O Muhammad PBUH) what has been revealed to you of the Book (the Qur'an), and perform As-Salat (Iqamat as-Salat). Verily, As-Salat (the prayer) prevents from Al-Fahisha (great sins of every kind) and Al-Munkar (disbelief, polytheism, and every kind of evil wicked deed, etc.)." (Al-Ankabut, 45).

2- Fasting: **Allah (SWT) says:** "O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become the pious." (Al-Baqara, 183).

3- Zakah: **Allah (SWT) says:** "Take Sadaqah from their wealth in order to purify them and sanctify them with it, and invoke Allah for them." (At-Tawba, 103).

4- Hajj: **Allah (SWT) says:** “And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness, etc.). So fear Me, O men of understanding.” (Al-Baqara, 197). **Examples:**

- The story of the woman at the time of the prophet who said to her husband: “Fear Allah and do not feed us except from that which is Halal because we can have patience on hunger and thirst, and we do not have patience on the sweltering of hell fire in the day of judgement.”

**Al-Hasan was asked:** “Why those who fear Allah have the best "or the most beautiful" faces?” The answer was: “Because they turned to Allah (SWT) so He gave them some of His light.”

### **C- The results or fruits of Taqwah:**

a) Taqwah grants you the support and help of Allah:

**Allah (SWT) says:** “Truly, Allah is with those who fear Him (keep their duty unto Him), and those who are Muhsinun (good-doers).” (An-Nahl, 128).

b) Taqwah is a differentiation between the truth and the falsehood:

**Allah (SWT) says:** “O you who believe! If you obey and fear Allah, He will grant you Furqan, a criterion [to judge between right and wrong, making a way for you to get out from every difficulty], and will expiate for you your sins, and forgive you, and Allah is the Owner of the Great Bounty.” (Al-Anfal, 29).

c) Taqwah increases your wealth and Rizq:

**Allah (SWT) says:** “And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine.” (At-Talaq, 2-3).

d) Taqwah grants a person salvation from Hell fire: **Allah (SWT) says:** “And Allah will deliver those who are the pious to their places of success (Paradise). Evil shall not touch them, nor shall they grieve. (Az-Zumar, 61).

**Allah (SWT) says:** “Then We shall save those who use to fear Allah and were dutiful to Him. And We shall leave the Zalimun therein (digraced) to their knees (in Hell).” (Maryam, 72).

e) And finally, taqwah is the gaining or winning of Paradise: **Allah (SWT) says:** “Verily! The pious, will be in a place of Security (Paradise), among Gardens and Springs; Dressed in fine silk and thick silk, facing each other.” (Ad-Dukhan, 51-54).

**We ask Allah (SWT) to make us among the muttaqun  
and make us among the people of paradise.**



**(20) The care and support of Allah (SWT) is the weapon of the Muslim. Part (1)**

There are three points to discuss in this regard:

A- The importance of being conscious of the care and Support of Allah SWT

B- The support of Allah (SWT) in the lives of the prophets and messengers.

**A- The importance of being conscious of the support of Allah (SWT).**

Being conscious of the care and support of Allah (SWT) is one of the most important tools in reforming the Muslim individual. This allows the Muslim to be a good brick in the wall of society.

The Muslim when he becomes aware of life, he becomes conscious of the care and support of Allah (SWT), and how it is involved in all aspects of his life. This consciousness however differs from one person to another.

**Allah (SWT) says:** “Have you not seen that Allah knows whatsoever is in the heavens and whatsoever in the earth? There is no Najwa (secret counsel) of three but he is their fourth (with his knowledge,), nor of five but He is their sixth , nor of less than that or more but He is with them wherever they may be. And afterwards on the Day of Resurrection he will inform them of what they did. Verily, Allah is All-Knower of everything.” (Al-Mujadilah, 7).

The Muslim once he becomes aware of the support of Allah (SWT), he guards his body parts from falling into the evil actions.

The care and support of Allah (SWT) causes the Muslim to keep a watchful eye at all times, to keep himself from falling into the haram things.

**Allah (SWT) says:** “Surely, Allah is Ever an All-Watcher over you.” (An-Nisa’, 1).

Prophet Luqman (PBUH) taught his son two things: To be watchful of Allah (SWT), and to be aware and conscious of the care and support of Allah (SWT).

**Luqman (PBUH) said** to his son as mentioned by Allah (SWT) in the Qur’an: “O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle (in bringing out that grain), Well-acquainted (with its place).” (Luqman, 16).

### **B- The care and support of Allah (SWT) in the lives of the prophets and messengers.**

In the past, all of the prophets and the messengers had the consciousness of Allah’s care and support in their hearts. It was imbedded very deeply in their souls and involved in every aspect of their lives. Moreover, it was the source of the godly help which they received during times of hardship. **For example:**

Ibrahim (PBUH) when he confronted his people about the deviation that they were involved in, they conspired against him and threw him into the fire which they had built. They wanted to get rid of him and to make an example out of him.

However, their actions resulted in the intervention of Allah (SWT). Allah (SWT) protected Ibrahim (PBUH) with his help and mercy.

A poet once said: If the support of Allah and his protection is upon you, then you can sleep soundly and safely. For all the dangers in the world become harmless.

The burning fire which Prophet Ibrahim (PBUH) was cast into lost the property of burning upon the command of Allah (SWT), and turned into a cool and harmless fire. **Allah (SWT) said:** “We (Allah) said: ‘be you o fire coolness and safety for Ibrahim.’” (Al-Anbiya, 69).

**Another example:**

Prophet Lut (PBUH) also faced hardships with his people, when he confronted them about the sinful and perverse acts they were committing. They disobeyed him and continued on the path of deviation, and threatened Lut (PBUH).

They said as Allah (SWT) mentioned in the Qur’an: **“They said:** ‘If you cease not, O Lut, verily, you will be one of those who are driven out!’” Lut (PBUH) responded, as mentioned by Allah in the Qur’an: “He said: ‘I am, indeed, of those who disapprove with severe anger and fury your action (of sodomy).’ (As-Shu’ara, 167-168).

**Lut then,** made supplication to Allah (SWT): “My lord! Save me and my family from what they do.” (As-Shu’ara, 169).

**And Allah (SWT) answered** his supplication: “So We saved him and his family, all except an old woman (Lut’s wife) among those who remained behind. Then afterwards We destroyed the others.” (As-Shu’ara, 170-172).

From this group of ayat, it is clear that Lut (PBUH) was on a high level of consciousness of the care and support of Allah (SWT). And because of that he was qualified to receive the help and protection of Allah (SWT).

**We ask Allah (SWT) to give us his care and protection.**



**(21) The care and support of Allah (SWT) is the weapon of the Muslim. Part (2)**

There are two points to discuss in this regard:

C- The support of Allah (SWT) in the lives of the prophets and messengers.

D- The Importance of this consciousness in achieving victory and empowerment.

**C- The support of Allah (SWT) in the lives of the prophets and messengers.**

There are many lessons that can be learned from the story of Musa and Fira'on about the consciousness of the care and support of Allah (SWT).

Musa (PBUH) confronted Fira'on even though Fira'on was a powerful tyrant. Musa (PBUH) demanded that Fira'on free the children of Israel from slavery and from the oppression they were subjected to.

He wanted for his people to worship Allah (SWT) instead of being slaves to Fira'on. Fira'on rejected Musa's demands and instead he gathered a great army to kill Musa and his followers. Fira'on followed Musa and his people until they reached the sea. At that moment, the children of Israel realized, without any doubt, that they were going to be Fira'on's victims.

**They said as mentioned by Allah (SWT) in the Quran:** "And when the two hosts saw each other, the companions of Musa said: 'We are sure to be overtaken.'" (As-Shu'ara, 61).

**Musa's response was mentioned** in the Quran: "He said: 'Nay, verily, with me is my Lord. He will guide me.'" (As-Shu'ara, 62).

Unlike his people, Musa (PBUH) was sure of the support of Allah (SWT) and for that reason he was saved along with his people. Allah's response was immediate: "Then We revealed to Musa (saying), 'Strike the sea with your stick.' And it parted, and each separate part (of that sea water) became like a huge mountain. And We saved Musa and all those with him. Then We drowned the others."

As for the seal of prophets Mohammad (PBUH) he was a recipient of the care of Allah (SWT) throughout his life; before prophethood and after it. He was the most knowledgeable person about Allah (SWT). He was also the most pious of all human beings.

Prophet Mohammad (PBUH) was the most conscious of Allah's care and support. As a manifestation of this, **he (PBUH) said in a hadith:** "Ihsan is to worship Allah (SWT) as if you see him, for He sees you although you do not see him." (Al-Bukhari, 4777).

The consciousness of the care and support of Allah (SWT) was a very important aspect in the life of the Prophet Mohammad (PBUH).

**Allah (SWT) says:** "So wait (O Mohammad PBUH) for the decision of you Lord, for verily, you are under Our eyes." (At-Tur, 48).

It was very clear during the emigration of the Prophet (PBUH) that he was provided with the care and support of Allah (SWT). Prophet Mohammad (PBUH) did all that he could in order to make his journey a successful one.

And when the pagans reached the cave in which the prophet (PBUH) and Abu Bakr were hiding, Abu Bakr was able to hear their **footsteps and said to the Prophet (PBUH):** “O messenger of Allah, if anyone of them looks under his feet he will be able to see us.” And the Prophet (PBUH) said: “O Abu Bakr, do not be sad. Allah (SWT) is with us.” (Al-Bukhari, 4663).

**D-The importance of the protections of Allah (SWT) in achieving victory.**

Very often in this life, the Muslim is faced with difficulties- trials and tribulations. The Muslim, when he finds himself in a situation of hardship, starts to look for a way out. Or he just waits patiently hoping that things will get better with time.

Sometimes the Muslim fails to realize that by turning to Allah (SWT) all his hardships can be resolved.

There are many benefits that come with piety and being conscious of the care and support of Allah (SWT).

Three of which I will share with you:

a) Tranquility: the fruit of being conscious of the care and support of Allah (SWT) is to attain inner peace and tranquility. Allah (SWT) says: “Those who believe, and whose hearts find rest in the remembrance of Allah: verily, in the remembrance of Allah do hearts find rest.” (Ar-Ra’d, 28).

We can learn from this ayah that the one who remembers Allah (SWT) frequently, Allah (SWT) will provide him with the elements of life.

**The Prophet (PBUH) said:** “The difference between the one who remembers Allah (SWT) and the one who does not, is like the difference between the living and the dead.” (Al-Bukhari, 6407).

b) Another benefit that can be gained from the consciousness of Allah’s care and support is that Allah (SWT) provides the Muslim with mercy and kindness.

The human being lives a miserable life when he distances himself from Allah (SWT) and by rejecting iman. **Allah (SWT) says in a hadith Qudsi:** “I am with my slave as long as he remembers me.” (Al-Bukhari, 7405).

c) The third benefit is achieving extraordinary victory. It is not strange for a victory to be achieved when all the elements and requirements for that victory have been met. However, when the elements and requirements for victory are not available, and victory is achieved then it is an extraordinary one.

This can only be done by depending on Allah (SWT) and having trust in Him, and it is a manifestation of being conscious of the care and support of Allah (SWT).

**We ask Allah (SWT) to give us his care and protection.\**



## (22) Towards salvation of the heart. part (1)

There are two points to discuss in this regard:

A-Identifying the heart and its importance

B- Why is it important to salvage the heart?

The heart is the deep feeling that represents our behavior. We are not talking about the actual muscle of the heart, but understanding faith in Allah (SWT) and Islam.

The heart is the most faithful thing in the human being. It represents the honesty and high morals, and directs everything. The heart is the king of our body and all other parts are its followers. If the heart is healthy, then the functions of all other parts are healthy. The opposite is also true, an unhealthy heart leads to an unhealthy body.

**Some scholars said:** “The heart is the center of faith and the chest where Islam resides.”

**Allah (SWT) said:** “Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.” (Qaf, 37)

Question: Is it possible that you have a heart which you don't know is healthy or not? If it is alive or dead?.

**A- Why is it important to salvage the heart?**

The heart is the highest level of honesty and values. When the heart is straight, your work is straight. When the heart is spoiled, your work is spoiled.

**In the Hadith:** “Our body has a small heart, if it is healthy our body is healthy, but if it is ill our body is ill.” (AL Bukhari, 52).

Prophet Luqman (PH) slaughtered a sheep and his master asked him to bring the best parts of the sheep to him. Luqman (PH) brought him the heart and the tongue.

He slaughtered another sheep and his master asked Luqman (PH) to bring the worst parts and he brought again the heart and the tongue. Meaning, the heart and tongue represent us, if they are good, then we are good. If they are bad, then we are bad.

The heart is the window that Allah (SWT) sees His slaves through. **In the Hadith** “Allah does not look at your face or your body, but He looks in your heart”. ( Muslim, 4651 ).

### **B- The heart is the source of communication with Allah (SWT).**

**Allah (SWT) said:** “Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.” (Hajj, 46)

**Allah (SWT) also said:** “Many are the Jinns and men we have made for Hell: They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle, - nay more misguided: for they are heedless (of warning).” (Al-Araf, 179)

The righteous healthy heart is the reason of rescue on the Day of Judgment.

**Allah (SWT) said:** “The Day whereon neither wealth nor sons will avail, But

only he (will prosper) that brings to Allah a sound heart.” (Ash-Shu’ara, 88-89).

**Allah (SWT) also said:** “This is what was promised for you, - for every one who turned (to Allah in sincere repentance, who kept (His Law), who feared the Most Gracious Unseen, and brought a heart turned in devotion (to Him).” (Qaf, 32-33)

The heart is an unstable part and keeps changing. Hearts do not stay stable for a long time unless its owner is in grave danger.

**Allah (SWT) said:** “O ye who believe! Give your response to Allah and His Messenger, when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart, and that it is He to whom ye shall (all) be gathered.” (Al-Anfal, 24)

**Allah (SWT) also said:** “We shall turn to (confusion) their hearts and their eyes, even as they refused to believe in this in the first instance: We shall leave them in their trespassing, to wander in distraction.” (Al-An’am, 110)

The heart may alternate between good deeds and bad deeds, good faith and weak faith. So always be on your guard against your heart changing.

Prophet Muhammad (PBUH) said in a supplication: “O Allah (SWT), Who can change hearts, I invoke You that to fix my Islamic faith in my heart. (At – Tirmeezih, 3522 ).

**We ask Allah (SWT) to keep our hearts firm in our Islamic faith.**



## (23) Towards Salvation of the heart. Part (2)

There are three types of hearts:

- 1- The Believer's heart.
- 2- The Disbeliever's heart.
- 3- The Hypocrite's heart.

There are two elements to discuss in this regard:

- A- The pure heart through the impure heart.
- B- Relation between the heart's purity and faith

The level of people's beliefs differ from one another and also their hearts vary.

**Allah (SWT) said:** "Then We gave the Book (the Qur'ân) for inheritance to such of Our slaves whom We chose (the followers of Muhammad PBUH). Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allâh's Leave, foremost in good deeds. That (inheritance of the Qur'ân) - that is indeed a great grace." (Fatir 32)

### **A- The pure heart through the impure heart.**

**Allah (SWT) said:** "And, verily, among those who followed his (Nuh's) way (Tawhid) was Ibrâhim. When he came to his Lord with a pure heart." (As-Saffat, 83-84)

The pure heart is the one protected from polytheism, fraud, doubt, hate, envy, and revulsion. The Prophet (PBUH) was asked, “Who are the best people?” He answered, “Those whom have truthful tongues and noble hearts.” The meaning of noble heart is a pure and pious heart that does not carry hate or hard feelings.

This means that, The true faith that Allah (SWT) established in His slaves’ hearts is that which tells the truth, avoids lies, and supports Islam.

**Ibn Ma’sud said:** “Allah (SWT) searched His slaves’ hearts and He found the Prophet (PBUH) has the noblest heart. Next, Allah (SWT) found the Prophet’s companions with high levels of nobility.”

In a famous story about Sa’ad Ibn Malik (in the Mosque), **the Prophet (PBUH) said:** “A man will enter now and he is already awarded heaven, because he goes to sleep without carrying hate for any other Muslim brother.”

### **B- Relation between the heart’s purity and faith**

The true pure heart is in a position of true faith to Allah (SWT). The scholar said: “The Islamic faith is the light that penetrates through the heart by order of Allah (SWT) from His love of the Muslims.” **Allah (SWT) said:** “The Bedouins say: ‘We believe.’ Say: ‘You believe not but you only say, ‘We have surrendered (in Islâm)’.” (Al-Hujurat, 14)

The Bedouins’ faith was by tongue and did not taste the sweetness of faith. Allah (SWT) criticized them that they must say we are Muslims but not believers. The fact is they did not attain a high level of Islamic faith.

**Allah (SWT) said:** “Indeed, Allâh was pleased with the believers when they gave their Bai’â (pledge) to you (O Muhammad PBUH) under the tree. He knew what was in their hearts, and He sent down As-Sakina (calmness and tranquility) upon them, and He rewarded them with a near victory”. (Al-Fath, 18)

When Allah (SWT) examines the companion’s hearts, He found true Islamic faith and dedication to Islam. Allah (SWT) rewarded them with peace, love, victory over their souls, and control over their hearts.

When Allah (SWT) created the earth, it was in motion. Allah (SWT) formed the mountains, which provided stability to the earth.

**The Angels wondered,** “O Lord, did You create any creation that is stronger than the mountains?” He answered, “Yes, the iron.”

The Angels wondered, “O Lord, did You create any creation that is stronger than the iron?” He answered, “Yes, the fire.”

The Angels wondered, “O Lord, did You create any creation that is stronger than the fire?” He answered, “Yes, the water.”

The Angels wondered, “O Lord, did You create any creation that is stronger than the water?” He answered, “Yes, the wind.”

The Angels wondered, “O Lord, did You create any creation that is stronger than the wind?” He answered, “Yes, the heart of Adam’s child. If he donates Sadaqah without announcing, in such a way that his left hand does not know about the spending of his right hand" (At Targheeb wa at Tarheeb, 2/68).

A good example of a strong, true faith that bears hard times was the magicians of Fira'un. one morning, they were evil pagans, enjoying money and a high prestige. When they discovered the reality of Allah (SWT), they converted to Islam. They were not afraid of Fira'un's oppression and his threat of punishment. On that evening, these magicians became faithful martyrs.

**Allah (SWT) said about the magicians:** "We prefer you not over the clear signs that have come to us, and to Him (Allâh) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world.

"Verily! We have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allâh is better as regards rewards in comparison to your [Fira'un's (Pharaoh)] reward, and more lasting (as regards of punishment in comparison to your punishment"). (Taha, 72-73)

On a final note, I encourage you to protect your hearts and make sure that Allah (SWT) resides in it. Please understand that the heart must have residence within, either the Merciful or the devil. Verily, Allah (SWT) is the choice for our hearts.

**We invoke Allah (SWT) to salvage our hearts and make them dedicated only to Allah (SWT), the Almighty and Generous.**



## (24) Towards Salvation of the Heart. Part (3)

Today, I will discuss two types of evil hearts that we must avoid.

A- The Polytheist's heart

B- The Hypocrite's heart

### **A- The Polytheist's heart**

The Polytheist's heart is sealed and closed. The Polytheist does not listen to the truth and does not accept Allah's guidance.

**Allah (SWT) said describing such people:** "Verily, those who disbelieve, it is the same to them whether you (O Muhammad Peace be upon him) warn them or do not warn them, they will not believe. Allah has set a seal on their hearts and on their hearings, (i.e. they are closed from accepting Allah's Guidance), and on their eyes there is a covering. Theirs will be a great torment." (Al-Baqara, 6-7)

No doubt the polytheists make a heavy cover over their hearts, preventing them from receiving or understanding the Islamic message. The polytheist's heart sees only what is visible material and is ignorant about the deeper matters.

**Allah (SWT) said:** (Say (O Muhammad PBUH): "I am but a man like you: it is revealed to me by inspiration, that your Ilah (God) is One Ilah (God - Allah), so take the Straight Path unto Him (with true Faith) and seek forgiveness of Him.' And woe to Al-Mushrikoon (the disbelievers in the Oneness of Allah, polytheists, idolaters)." (Fussilat, 6)

**Allah (SWT) said:** “They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter.” (Ar-Rum, 7)

The polytheist’s hearts gathers many sins and bad deeds that cause thick layers of evil rust on their hearts. The only way to cleanse this rust is the true faith in Allah (SWT).

**Allah (SWT) said:** “Nay! But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn.” (Al-Mutaffifeen, 14)

The initial action of pagan’s heart is connected to results of good or bad deed actions. **Allah (SWT) said:** “So when they turned away (from the Path of Allah), Allah turned their hearts away (from the Right Path). And Allah guides not the people who are Fasiqoon (rebellious, disobedient to Allah.” (As-Saff, 5)

**Allah (SWT) said:** “nay, Allah has set a seal upon their hearts because of their disbelief, so they believe not but a little.” (An-Nisaa, 155)

Their behavior and life styles are the results of closed hearts and prevents them from hearing the Truth and following Allah’s guidance.

### **B- The hypocrite’s heart.**

Allah (SWT) describes polytheists in two verses in the Quran. Allah (SWT) describes hypocrites in thirteen verses for their dangerous acts. They disguise themselves as good Muslims in front of the people and they hide their polytheistic hearts. In other words, they do not mean what they say.

**Allah (SWT) said:** “And of mankind, there are some (hypocrites) who say: ‘We believe in Allah and the Last Day’ while in fact they believe not. They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not! In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease. A painful torment is theirs because they used to tell lies.” (Al-Baqara, 8-10)

**Allah (SWT) said:** “They say with their tongues what is not in their hearts.” (Al-Fath, 11)

**Allah (SWT) said:** “And of mankind there is he whose speech may please you (O Muhammad PBUH), in this worldly life, and he calls Allah to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents. And when he turns away (from you, O Muhammad PBUH), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allah likes not mischief. And when it is said to him, ‘Fear Allah’, he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!” (Al-Baqara, 204-206)

The ill heart of hypocrites and their sinful actions will reflect on their friends, causing them anxiety, instability, and confusion, and will even leave them without peaceful hearts or happiness.

**This hypocrisy is of two types:**

a) The hypocrisy is the believe in the person heart. This person will enter hell-fire permanently. **Allah (SWT) said:** “Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them.” (An-Nisaa, 145)

b) The hypocrisy is both a bad habit and a great sin. **The Prophet (PBUH) said:** “There are three characteristics of a hypocrite: if he speaks, he lies; if he promises something, he will break his promise; and if he is entrusted with something, he will violate the trust.” (Muslim, 39).

Some people may have one or two hypocritical acts and this puts them in danger if they do not suppress these ill and bad behaviors.

**Allah (SWT) said:** “Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allah, and purify their religion for Allah (by worshipping none but Allah, and do good for Allah sake only, not to show-off), then they will be with the believers. And Allah will grant to the believers a great reward.” (An-Nisaa, 146)

This is a short summary about the polytheist’s and hypocrite’s heart. Next time, I will discuss in details how to cure sick hearts in Islam.

**We invoke Allah to purify our hearts from polytheism, doubt, and hypocrisy.**



## (25) Towards Salvation of the Heart. part (4)

A- Matters that lead to stiffening the heart:

B- There are two ways of saving the heart:

Today I will speak about important matters that lead the heart to become hard and rough. Also, I will speak about important methods that lead to curing and fixing the heart so that it becomes a committed heart with a strong connection to Allah (SWT).

### **A- Matters that lead to stiffening the heart:**

Having a large number of sins and bad deeds that are poisonous, will kill faith and prevent any merciful attitude. Allah (SWT) said: “Nay! But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn.” (Al-Mutaffifin, 14)

**Abdullah Bin Mubarak** recited a poem: “I saw sins kill hearts; it will lead to humiliation. Leaving sins brings life to hearts; it is better to disobey sins.”

**B-** Having to rush to in the lowly things More talking, more eating, more sleeping, and involvement with more people. When things are in excess, they will turn back on you. Excessive use of the allowable will lead to stiffening the heart. The best behavior is to be moderate in doing everything.

### **There are two ways of saving the heart:**

First: The heart must leave off all obstacles that keep Allah (SWT) away from the heart.

Second: The heart must act in ethical manners that make it saved and committed to Allah (SWT).

### **B- Methods of curing and purifying the heart:**

a) Supplication: The Muslim must submit their supplication to Allah (SWT). He must continue and maintain his supplication, asking Allah (SWT) to salvage his heart and to purify it from sins, hate, envy, greed, and selfishness.

One of the righteous supplications is **from the Qur'an**:“(They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.” (Al-Imran, 8)

The Muslim asks help from Allah (SWT) to salvage and repair his troubled matters as mentioned by Allah (SWT): “You (Alone) we worship, and You (Alone) we ask for help (for each and everything)” (Al Fatiha, 5)

b) Continue to maintain the remembrance of Allah and asking him for forgiveness: When you utter a statement mentioning Allah (SWT), it will transfer from the tongue to the heart, gaining peace and hope and lead to a feeling of happiness and relief. **Allah (SWT) said:** “Those who believe (in the Oneness of Allah), and whose hearts find rest in the remembrance of Allah. Verily, in the remembrance of Allah do hearts find rest.” (Al Raad, 28)

c) Reading the Qur'an: Reading the Qur'an will effect the heart in a very positive way by removing any rust caused by turning away from Allah (SWT), and then the heart will become fully submitted to Allah (SWT).

**Allah (SWT) said:** “Has not the time come for the hearts of those who believe (in the Oneness of Allah) to be affected by Allah’s Reminder (this Qur’an), and that which has been revealed of the truth, lest they become as those who received the Scripture before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts became hardened? And many of them were Fasiqun (disobedient to Allah).” (Al-Hadid, 16)

**Allah (SWT) also said:** “Allah has sent down the best statement, a Book (this Qur’an), its parts resembling each other in goodness and truth, oft-repeated. The skin of those who fear their Lord shivers from it (when they recite or hear it). Then their skin and their heart softens to the remembrance of Allah. That is the guidance of Allah. He Guides therewith whomsoever He pleases and whomever Allah sends astray, for him there is no guide.” (Al-Zumar, 23)

d) Remembering death and the hereafter: When you keep this in mind, you will become humble and not worried. You will be satisfied by what Allah (SWT) has given you of money and property. The Muslim will focus only on satisfying Allah (SWT) and then Allah (SWT) will guide him to the straight path.

In the Hadith, **the Prophet (PBUH) said:** “The Muslim who concerns himself with the Day of Judgment, Allah (SWT) will create a richness in his heart, and He will guide him to the straight path, and He will make earthly matters available to him.” (At Targheeb wa at Tarheeb, 4/131).

e) Take acceptance and satisfaction about what Allah (SWT) gave us and do not get jealous over others. If the Muslim wants good things for himself, he needs not look what others have been given by Allah (SWT). In the

religious matters, the Muslim should look up to the higher level of knowledgeable and righteous Muslims. But, in the earthly matters, he should look to a level lower than him.

If you found out that your Muslim brother has a comfortable life, do not wish any removal of it or compete with him. **Just say:** “O Lord, give me as much as my brother has and give him more.” In the Hadith, **the Prophet (PBUH) said:** “Accept what Allah (SWT) gave you and you will be the richest persons.” (At Tarmedi, 2305). Also, **in the Hadith:** “Being rich is not how much you have, but how much you have in your heart.” (Al Bukhari, 6446)

The sign of the pure heart is worshiping Allah (SWT) and following His orders, doing the Halal, staying away from the Haram and everything that makes Allah (SWT) angry. **Allah SWT) said:** “Thus it is an obligation that mankind owes to Allah). And whosoever honors the Symbols of Allah, then it is truly from the piety of the heart.” (Al-Hajj, 32)

**We invoke Allah (SWT) to give us healthy and pure hearts.**



## (26) The Importance of Supplication in the Muslim Life

A- The Importance of Supplication

B- Manners of Supplication

The supplication is essential as a part of worshiping between the Muslim servant and his Lord. There is a direct connection between the Muslim servant, the weak creature; and the strong Lord, the Powerful Creator.

**The Companions (RWA) asked the Prophet (PBUH):** “Is our Lord near to us, so we whisper to Him? Or is He far away so we call on Him?”

**Allah (SWT) revealed:** “And when My slaves ask you concerning Me, I am indeed near. I respond to the invocations of the supplicant when he calls on Me. So let them obey Me and believe in Me, so that they may be led aright.” (Al Baqara, 186).

Allah (SWT) promised to accept the Muslim’s supplication when he calls on Him. The Muslim must not worry about Allah’s response, but keep focusing on his supplication to Allah (SWT) and this is a mandatory condition for the supplication’s acceptance.

Allah (SWT) orders the Muslim to declare their supplication only to Him and Allah (SWT) promised to respond. Allah (SWT) threatened the arrogant who does not invoke Allah (SWT) and he will be punished on the Day of Judgment.

**Allah (SWT) says:** “And your Lord says, ‘Call on Me, I will answer your prayer. But those who were too proud to worship Me will surely enter Hell in humiliation.’” (Ghafer, 60)

The supplication to Allah (SWT) helps the Muslim in all of his matters, in case of hardships that have or have not descended.

**In the Hadith, The Prophet (PBUH) said:** when the Muslim calls on Allah with a supplication that does not include sin or separation of bonded relative, then Allah (SWT) will grant him one of the three rewards:

Allah (SWT) will fulfill his supplication in his life.

Or, Allah (SWT) will remove away misfortune that only Allah (SWT) knew about.

Or, Allah (SWT) will save the reward until the Day of Judgment and move him up one higher level in heaven. (At Targheeb wa At Tarheeb, 2/893).

Hence, the Muslim is always gaining as long as he keeps supplicating to Allah (SWT).

Muslims must obtain Halal food and drink. **The Prophet (PBUH) said:** “Oh, Saad, have Halal food and Allah (SWT) will respond to your supplication.” (At Targheeb wa at Tarheeb, 3/17).

Allah (SWT) promised the Muslim in time of hardship to fulfill his supplication and especially if he called on Allah in extreme humility, begging.

**Allah (SWT) says:** “Is not He Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any other ilâh with Allâh? Little is that you remember!”(Al Naml 62)

The supplication to Allah is worship. It is preferable for the Muslim to supplicate for other Muslims everywhere on earth and especially for the needy. **In the Hadith**, any Muslim servant who supplicates to other Muslims behind their backs, the angel will say to him, “You will be rewarded back with the same supplication.” (Muslim, 2732).

In the other Hadith, “Submit your supplication to Allah by a tongue that did not disobey Allah.” The companions wondered: “How is that? Oh, Messenger of Allah?” The Messenger replied, “Call on Allah to each other. This way, you did not disobey Allah in your Muslim brother’s tongue, and your Muslim brother did not disobey Allah in your tongue.”

### **B- Manners of Supplication:**

- a) It is preferable to do Wudhu (ablution).
- b) Put yourself facing Qiblah (Ka’aba).
- c) Seek a favorable time for supplication; that is, at the mid of the night, before dawn (last third of the night), at the end of a prayer, between Adhan and Iqamah, when breaking the fast, when it rains, on the battle field, and there is one accepting hour on Friday.
- d) It is preferable to raise hands up during the supplication. Many ahadith support raising the hands.
- e) It is desirable to start the supplication by praising and thanking Allah and then follow by blessing the Messenger (PBUH).
- f) Prepare the heart for supplication.

g) Show clearly to Allah your humbleness and begging Him in your supplication.

h) Supplicate to Allah rigorously and repeatedly. In the Hadith, “Allah loves persistence in supplication.”

i) Choose many supplications at once.

An example of the Prophet’s (PBUH) supplication is: “Almighty Allah, I ask Your satisfaction on me and to enter heaven. I revoke by You avoiding Your Anger and hellfire.”

Also, “O Almighty Allah, forgive me, have mercy on me, guide me, cure me, give me wealth, provide me Halal and not the Haram, and make me rich with your blessing without asking anybody but You.”

**We ask Allah to accept our supplications, to remove our distress,  
and to make manifest to us a better live.**



## (27) The Importance of the Qur'an. Part (1)

There are five points to discuss in this regard.

A-The Qur'an is a book of guidance.

B-The Qur'an is a book of enlightenment.

C-The Qur'an is the book of life.

D-The Qur'an heals the hearts.

E- The Qur'an has the solution of all our issues.

The Qur'an is so important that Allah ordered the Prophet and our umma to follow its directions. It is in the Qur'an in which our umma will find its glory, its honor, and its victory. **As Allah (SWT) says:** "So hold you fast (O Muhammad PBUH) to that which is inspired in you. Verily, you are on a Straight Path." (Az-Zukhruf, 43).

The umma will remain strong and feared by the enemies as long as it holds on to the Qur'an and the Sunnah of the Prophet Mohammad (PBUH).

In one Hadith **the Prophet (PBUH) said:** "I am leaving for you that which if you hold on to, you will never go astray: the Book of Allah and my Sunnah." (Muslim, 1218). **A- The Quran is a book of guidance. Allah (SWT) says:** in Surat al-Baqara, "This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are Al-Muttaqun-the believers and pious." (Al-Baqara, 1-2).

The Qur'an is the true guidance for those who are astray and those who are confused. The Qur'an leads people to safety, to Jannah (heaven), to Allah's acceptance, and keeps them away from the hell fire.

Humanity in this life is in search for the paradise. For this reason it is in a desperate need for a guide to lead the way. This guide is the book of Allah (SWT) the Qur'an.

**Allah (SWT) says:** “Then whoever follows My Guidance he shall neither go astray, nor shall be distressed. But whosoever turns away from My Reminder (neither believes in this Qur'an nor acts on its teachings.) verily, for him is a life of hardship, and we shall raise him up blind on the Day of Resurrection.” (Taha, 123-124).

The Qur'an guides the individual, the family, the society, the nation and the entire world to the right path. It guides the ship of humanity to the shores of safety. On the contrary, worldly systems, human philosophies and man made laws lead the world to instability and insecurity.

### **B- The Qur'an is a book of enlightenment.**

**Allah (SWT) says:** “(This is) a Book which We have revealed unto you (O Muhammad PBUH) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light...” (Ibrahim, 1).

The Qur'an sheds light into the believers' hearts, and it brings everything into light and life. It is like an electric system that brings light to every house and street.

**A poet once said** “The Qur’an is the light for our path, It is a fire upon the transgressor.”

Which means that the Qur’an is the light for those who seek guidance, and it is the fire that burns every evil transgressor.

The most difficult thing for a human being is to live in the darkness while the source that can light his world is right in front of him. Yet he chooses not to reach for it. And if he does reach for it, he is unable to use it for his own benefit.

**Allah (SWT) says:** “And he for whom Allah has not appointed light, for him there is no light.” (An-Nur, 40).

### **C- The Qur’an is the book of life**

**Allah (SWT) says:** “Is he who was dead (without Faith by ignorance and disbelief) and We gave him life...” (Al-An’am, 122). meaning, life is by following the commands of Allah.

Among the examples which demonstrate that the Qur’an brings nations alive are many. The battle of the 10th of Ramadan is one such example from our recent history. During the battle of the 10th of Ramadan, the entire Muslim nation returned to Allah, leaders, soldiers and the public.

The Muslims, in mosques, used to raise their voices with supplication in their prayer especially during night prayers.

The soldiers and the officers of the Muslim army used to raise their voices with Takbir while fighting on the battle field. On that day the prospects of victory loomed in the horizon before Asr prayer.

The one who granted this victory and arranged for it to happen is almighty Allah (SWT). In the Qur'an, **Allah (SWT) says:** "And Allah has made you victorious at Badr, when you were a weak little force. So fear Allah much that you may be grateful." (Al-'Imran, 129).

**Allah (SWT) also says:** "And you (Muhammad PBUH) threw not when you did throw, but Allah threw, that he might test the believers by a fair trial from him. Verily, Allah is All-Hearing All-Knowing." (Al-Anfal, 17).

Allah (SWT) also says: "Verily, our soldiers are the victorious ones" (As-Saffat, 172).

#### **D- The Qur'an heals the hearts**

**Allah (SWT) says** "And we send down from the Qur'an that which is a healing and a mercy to those who believe." (Fussilat, 44)

The Qur'an is the solution for all our personal and social problems. **Allah (SWT) says:** "And whomsoever Allah wills to guide, He opens his chest to Islam, and whomsoever He wills to send astray, He makes his chest closed and constricted, as if he is climbing up to the sky..." (Al-An'am, 125)

We have not found any person who constant lay reader Qur'an, that is a victim of stress and psychological problems.

The Qur'an reader enjoys the peace of mind and heart and has strong faith that shields him from feeling weak or collapsing.

**Imam Ibn Al-Qayim said:** "Whomsoever follows the Sunnah of the Prophet (PBUH) and persist on it in every aspect of his life, from eating and drinking, to wakefulness and sleep; he will never be touched by any ailment except death or an illness which Allah (SWT) has decreed for him." (Zaad al-Ma'ad).

Therefore, the one who follows the teachings of the Qur'an and Sunnah will be protected by Allah (SWT) from disease and illness. His organs will be in good health, and he will feel happiness in his heart.

### **E- The Qur'an has the solution of all our issues**

**Allah (SWT) says:** "And We have sent down to you the Book (the Qur'an) as an explanation of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims)." (An-Nahl, 89).

**Allah (SWT) also says:** "We have not neglected anything in the Book..." (Al-An'am, 38). Which means that, the Qur'an has included everything possible in life?

Every problem big or small has a solution in the Qur'an or in the Sunnah of the prophet (PBUH) In this matter, **Abu Bakr (RA) said,** "If I loose something as trivial as an animal shackle, I will find it in the Qur'an."

There is no such a book in the universe that has these characteristics that brings drastic solutions for every problem.

If only our people knew the value of the Qur'an. It is the most powerful weapon. If our umma follows its directions, it will never go astray and will, of course, have a great life here and in the Hereafter.

The Qur'an is Allah's eternal book and Allah's everlasting miracle.

Allah (SWT) took it upon Himself to protect the Qur'an from change and corruption. For this reason the Qur'an has been preserved in its original form ever since the time of the Prophet (PBUH) and until the day of judgment.

**Allah (SWT) says:** "Verily, it is we who have sent down the dhikr (Qur'an) and Surely, We will guard it from corruption." (Al-Hijr, 9).

**We ask Allah to make us from the people who follow the guidance of the Qur'an. We will be the guardian for it.**



## (28) Our duty towards the Qur'an. part (2)

There are four points to discuss in this regard:

A- The strong believe that the success of the umma is in following the Qur'an.

B- Reading and Recitation of the Qur'an.

C- Interpreting and understanding its verses.

D- Following its rules as an individual, family and society.

**A- The strong believe that the success of the umma is in following the Qur'an.**

The first duty of each Muslim is to strongly and sincerely believe in it, and also believe that the success of the Islamic umma is in following the rules of the Quran and the Sunna.

As it was already **said by Omar bin al-Khattab**, "Allah made us powerful with Islam. If we seek support elsewhere we will not prevail." (Al-Hakim, 2/83).

In Sahih Muslim, **the Prophet (PBUH) said**: "Allah will raise the honor of nations with this Book and destroy others." (Muslim, 817).

This means that Allah will help those who believe in it and disgrace those who do not believe in it, the same way He honored the companions of the prophet and disgraced the disbelievers.

**B- Reading and Recitation of the Qur'an.**

We have to take the Qur'an as our companion, wherever we go, in our homes and our mosques. We should not let a day go by without reading the Qur'an.

**Allah (SWT) says:** "And recite the Qur'an aloud in a slow, pleasant tone and style." (Al-Muzzamil, 4).

**Allah (SWT) also says:** "Recite what has been revealed to you of the Book, (the Qur'an)." (Al-Ankabut, 45).

In Sahih Muslim, **the Prophet (PBUH) said:** "He who reads the Qur'an will find in it an advocate on the Day of the Judgment." (Muslim, 804).

In a Hadith **the Prophet (PBUH) also said:** "on the day of judgment, the person who used to recite the Qur'an regularly will be told by Allah (SWT): 'recite and ascend up the levels of paradise. Make Tarteel like you used to do in the dunya, because your level in paradise will be at the last Ayah you recite.'" (At-Tirmidhi, 2914).

And on the contrary, in regard to the one who does not read the Qur'an, we have this Hadith:

**The Prophet (PBUH) said:** "The person who does not have a place in his soul for Qur'an is like a house in ruins." (At-Tirmidhi, 2913).

This hadith means that the heart of the person who does not recite the Qur'an is like a deserted place which is covered in darkness and attracts only the stray animals and shaiteen. There is no rational sound Muslim who wants to be on such a state of loss.

### **C- Interpreting and understanding its verses.**

**Allah (SWT) says:** “Do they not then consider the Qur’an carefully? Had it been from other than Allah, they would surely have found therein many contradictions.” (An-Nisa’, 82).

The interpretation and the understanding of the Qur’an will help in understanding what Allah wants for us.

**Allah (SWT) says:** “This is a Book, the Qur’an, which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.” (Saad, 29).

The way of worship is to understand the Qur’an, **as Allah (SWT) says:** “Allah has sent down the best statement, a Book, this Qur’an, its parts resembling each other in goodness and truth, oft-repeated. Those who fear their Lord tremble when they recite it or hear it. Then, their skin and their hearts soften to the remembrance of Allah.” (Az-Zumar, 23).

### **D- Following its rules as an individual, family and society.**

There are verses that are directed to the individual, to the family, and to the society. Everyone is asked according to his responsibility.

The person who is not married is required to follow Islamic rules in his worship. Furthermore he is required to know the Halal from the Haram and act according to the values of the Qur’an.

**Allah (SWT) says:** “And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.” (Al-Isra, 133).

**And, Allah (SWT) also said:** “And every one of them will come to Him alone on the Day of Resurrection without any helper, or protector or defender.” (Maryam, 95).

There are Ayat in the Qur'an pertaining to the Muslim family. These Ayat address the head of the family (the man) since he is the one responsible for its well-being.

**The Prophet (PBUH) said:** “All of you are caretakers and everyone is responsible for what he is entrusted with. The husband is responsible for himself, his wife, and his children.” (Muslim, 1829).

**Allah (SWT) says:** “O you who believe! Ward off from yourselves and your families the Fire of Hell whose fuel is people and stones.” (At-Tahrim, 61)

The greatest loss that can befall a person on the Day of Judgment is for him to lose himself and his family to hell fire.

**Allah (SWT) says:** “Say (O Mohammad): The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss.” (Az-Zumar, 15).

**We ask Allah (SWT) to make us among those  
who work according to the Qur'an.**



## (29) Loving Allah (SWT)

1- People have the tendency to love those who show goodness to them.

Therefore, everyone should love Allah (SWT) because he has shown goodness to all of us; he has inundated us with his generosity and granted us countless blessings.

**Allah (SWT) says:** “And He gave you of all that you asked for, and if you count the Blessings of Allah, never will you be able to count them. Verily, man is indeed an extreme wrong-doer, a disbeliever (an extreme ingrate who denies Allah's Blessings by disbelief, and by worshipping others besides Allah, and by disobeying Allah and His Prophet Muhammad (PBUT).” (Ibrahim, 34).

2- When the Muslim looks at all of the blessing he enjoys, he should have nothing but love in his heart for the one who provides them.

The love of Allah (SWT) should reach such a level that the Muslims feels that his heart is filled with it, and that it becomes more prominent than his love for his spouse, his love for all people combined, and even his love for his own self.

3- If the Muslim wishes to know his status in the sight of Allah (SWT), then he should look at his status in this life. If he is involved in much worship of Allah (SWT) and befriends only the pious, then this is a good sign. Moreover, if Allah (SWT) makes easy for him the matters of good and obedience, then he should know that he has a high status in the sight of Allah

(SWT) and that this is a great blessing for which he should thank Allah (SWT).

**Allah (SWT) says:** ““If you give thanks (by accepting Faith and worshipping none but Allah), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily My punishment is indeed severe.””(Ibrahim, 7).

4- The Muslim should know that as his love for Allah (SWT) increases, Allah’s love for him will increase as well. The Prophet (PBUH) are at the highest level when it comes to the love of Allah (SWT). They are considered to be the best of people because they are the most knowledgeable of Allah (SWT), and for that Allah (SWT) loves them the most.

**The Prophet (PBUH) said:** “Allah (SWT) has taken me as a close friend just as he had taken Ibrahim as a close friend.” (Ibn Alkayim fi madarik alsalikeen, 3/469).

5- After the level of the Prophets comes the level of the pious believers who have a sincere love for Allah (SWT).

In the Qudsi hadith, **the Prophet (PBUH) said:** Allah the Almighty has said: 'Whosoever acts with enmity towards a closer servant of Mine (wali), I will indeed declare war against him. Nothing endears My servant to Me than doing of what I have made obligatory upon him to do.

And My servant continues to draw nearer to Me with (nawafil) prayers so that I shall love him. When I love him, I shall be his hearing with which he shall hear, his sight with which he shall see, his hands with which he shall

hold, and his feet with which he shall walk. And if he asks (something) of Me, I shall surely give it to him, and if he takes refuge in Me, I shall certainly grant him it." (Al-Bukhari, 6502).

This Hadith means that Allah (SWT) directs those who love him to the ways of success and goodness, and he provides them with the support, the strength, the provision and the acceptance they deserve.

**Allah (SWT) says:** "“Verily, those who believe [in the Oneness of Allah and in His Messenger (Muhammad) and work deeds of righteousness, the Most Gracious (Allah) will bestow love for them (in the hearts of the believers). (Maryam, 96).

6- Allah (SWT) has described his slaves, who are the believers, by acknowledging that they have the most love for him among his creation. Allah (SWT) says: “But those who believe, love Allah more (than anything else).” (AlBaqarah, 165).

The true Muslim strives to reach the level of sincere love for Allah (SWT). **Allah (SWT) says:** “O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never fear of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.” (Almaeda, 54).

This is a mutual love between the creator and his creation, between the master and his slave. The manifestation of this love is when the slave becomes of value in the sight of Almighty Allah (SWT).

**The sign of the love of Allah (SWT):**

1- To follow the teachings of the Prophet (PBUH) and his sunnah in all matters public and private. **Allah (SWT) says:** “Say (O Muhammad (PBUT) to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful.”” (Al-Imran, 31).

2- To strive to worship and obey Allah (SWT) continuously.

The slave of Allah (SWT) who is sincere in his love for his lord is the one who performs the worship of Allah (SWT) continuously and in its different forms. He worships Allah (SWT) by performing the obligatory and the optional acts of worship, the pillars and the sunnah. Moreover, he prays to Allah (SWT) to make him steadfast on the path of worship and love.

Allah the Almighty has said: And My servant continues to draw nearer to Me with (nawafil) prayers so that I shall love him.

**The pious slaves** of Allah (SWT) like to repeat this supplication: “O Allah, we ask you to love you and love those who love you. And we ask you to love all the deeds that bring us closer to your love. And let our love for you be greater than our love for our families, our wealth, our own selves, the all the people combined.”

3- To love meeting Allah (SWT): **The Prophet (PBUH) said:** “Whoever loves to meet Allah (SWT), Allah loves to meet them. And the one who hates to meet Alla (SWT), Allah hates to meet him!” (Al-Bukhari, 6508).

**The fruit of the love of Allah (SWT):**

1-To taste the sweetness of Iman; And in the famous Hadith **the Prophet (PBUH) mentioned** three quality if they exist within a person he will taste the sweetness of Iman. One of these qualities is for Allah (SWT) and his messenger to be more beloved to the person than anything else. (Muslim, 43).

In light of these Ahadeeth and Ayat we conclude that the more Iman increases and the love of Allah increases in the heart of the slave, he will be able to experience the true taste of Iman. Only then will he be able to achieve inner tranquility and security.

Moreover, he will become clear headed and will feel at that point that the pleasures of life have no value in comparison to the pleasure that can be achieved from the love of Allah (SWT). **Ebrahem eben Adham said:** “we are in such pleasure and happiness, if the kings and their sons knew about it they would fight us for it with their swords.”

2- Allah (SWT) protects his slaves from everything that harms them in this life or in the hereafter. **Allah (SWT) says** in the Quran regarding the matter of Yusuf (PBUH): “Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen (guided) slaves.” (Yusuf, 24).

3- Allah (SWT) will grant his slave the acceptance and the love of other people. Reward comes in line with the nature of the deed; for this reason, Allah (SWT) will make people love those whom he loves

In the Qudsi Hadith, **the Prophet (PBUH) said:** “When Allah Almighty loves a slave, He calls out to Jibril, 'Allah Almighty loves so-and-so, so love him!' and Jibril loves him. Then a call goes out among the people of heaven, 'Allah Almighty loves so-and-so, so love him!' and the people of heaven love him. Then acceptance is placed in the earth for him." (Al-Bukhari, 6040).

One of the righteous said: “those who love Allah (SWT) will be granted the honors of this life and the hereafter.” And what blessing can be greater.

**We ask Allah (SWT) to grant us his love.**



### (30) Slavery to Allah (SWT)

Slavery to Allah (SWT) by definition means to fully comprehend the greatness of the creator, Allah (SWT). It means that the Muslim should feel that he is the slave and that Allah (SWT) is the master. This reality should be viewed as a source of honor and prestige and not as shame.

Slavery to Allah (SWT) involves submission and humility to Him, following his commands and avoiding the forbidden things.

Moreover, slavery to Allah (SWT) involves love for Allah (SWT) and fearing Him. Every Muslim should have a sincere love for Allah (SWT), and love for his reward and his paradise. In addition to this, the Muslim should look forward to meeting with Allah (SWT). However, this love should not be taken for granted. It has to be balanced by fearing Allah (SWT) and his punishment in case the person disobeys Allah (SWT).

The theme of the message the Muslims should convey is to be a true slave to Allah (SWT), and to assist other people in finding the way to Allah (SWT).

**In the Quran, Allah (SWT) says:** And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities i.e. do not worship Taghut besides Allah)." Then of them were some whom Allah guided and of them were some upon whom the straying was justified." (Al-Nahl, 36).

It has been reported that Rabii Ibn Amer said to the leader of the Persians: "Allah (SWT) has sent us to free people from the worship of slaves, and

guide them to the worship Allah (SWT). And to free people from the oppression of all religions to the justice of Islam. And to free them from the distress and tightness of this life to the comfort of this life and the hereafter. Worship or slavery is a description for everything that Allah (SWT) loves and is pleased with, including deeds and sayings hidden and apparent.

The ultimate purpose of creating the Jin and mankind is none other than to worship Allah (SWT). **Allah (SWT) says:** “And I (Allah) created not the jinn and mankind except that they should worship Me (Alone).” (Adh-Dhariat, 56). **Allah (SWT) also says:** “O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.” (Al-Hajj, 77).

Since slavery to Allah (SWT) is an honorable and prestigious thing, it is shameful and humiliating to be a slave to other people and it is a sign of weakness. There are other types of slaves as well. There are those who are slaves to money. Others are slaves to beauty or women. There are even people who choose to be slaves to Shaitan (Satan).

It has been reported in a Hadith that **the Prophet (PBUH) said:** “Perish the slave of dinar, dirham, Qatifah (thick soft cloth), and Khamisah (a garment) for if he is given, he is pleased: Otherwise he is dissatisfied!” (Al-Bukhari, 6435).

In reality, slavery to other than Allah (SWT) is humiliating and will lead to total loss. **Allah (SWT) says:** “Is he who walks prone (without seeing) on his

face, more rightly guided, or he who (sees and) walks upright on the Straight Way (i.e. Islamic Monotheism)?" (Al-Mulk, 22).

### **How do we achieve true slavery to Allah (SWT)?**

1- To summon a sincere intention in the heart before performing any deed; and to make sure that the intention is purely for the sake of Allah (SWT), whether it is a matter of this Dunia or a matter of the hereafter.

The sincere Muslim should keep in mind that just as he seeks to get closer to Allah (SWT) through prayers, fasting, paying charity, and performing Hajj, he can also do so by striving to earn his living from halal sources.

**Allah (SWT) says:** "He it is Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it); so walk in the path thereof and eat of His provision. And to Him will be the Resurrection." (Al-Mulk, 15).

2- Also, marriage is considered to be a form of worship for which the Muslim will be rewarded if he does with a pure intention. In a Hadith, the Prophet (PBUH) said: "and in the sexual act of each of you (with his wife) there is a charity." (Muslim, 1006).

3- Physical exercise a form of worship. It strengthens the body and improves the health. **The Prophet (PBUH) said:** "the strong Muslim is better and more beloved to Allah (SWT) than the weak one." (Muslim, 2664).

4- Helping other people in their daily matters and bringing happiness and joy into their hearts is a form of worship. **The Prophet (PBUH) said:** "the most beloved deed to Allah (SWT) is to bring joy to the heart of a believer, or

to help him resolve a hardship, or to pay off a debt on his behalf, or to feed him when he is hungry.” (Al-Iraqi fi Al-Ihya, 2/261).

5- When the Muslim sleeps to rest his body and to renew his energy so that he can carry on his daily activities it will be counted for him as worship. Mu’ath Ibn Jabal said: “I consider my sleeping [to be worship] just as I consider my nightly prayer [to be worship].”

6- Life in its entirety is a worship to Allah (SWT). As for the different rituals that we perform, they are moments that provide us with a dose of strength in order to revive ones belief. This in return will enable us to conduct our daily activities effectively.

7-The true slave is the one who worships Allah (SWT) in all aspects of his life. Moreover, he will use all of his organs towards this purpose including his tongue, his heart, and his mind.

**Allah (SWT) says:** “Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You!” (Al-Imran, 191).

The manifestation of true slavery to Allah (SWT) is for the Muslim to be connected with Allah (SWT) at all times. This will enable him to experience the taste of Iman, and the sweetness of worship.

**Allah (SWT) says:** “Say (O Muhammad): "Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin

(mankind, jinn and all that exists). "He has no partner. And of this I have been commanded, and I am the first of the Muslims." (Al-Anaam, 162-163).

**We ask Allah (SWT) to make us his true slaves, to him alone.**



### (31) The Blessings of Allah and His Support

1- One of Allah's greatest blessings on the believers is his support and the granting of success. Allah (SWT) has many blessings on us, which we do not acknowledge. This is because we take those blessings for granted.

In order for us to keep receiving Allah's blessings we have to attribute them to him (SWT). Moreover, we have to be grateful to him and to use his blessings to do more good deeds.

**Allah (SWT) says:** "And whatever of blessings and good things you have, it is from Allah." (Al-Nahl, 53). **And he also says:** "and if you count the Blessings of Allah, never will you be able to count them. Verily, man is indeed an extreme wrong-doer, a disbeliever (an extreme ingrate who denies Allah's Blessings by disbelief, and by worshipping others besides Allah, and by disobeying Allah and His Prophet Muhammad(PBUH)). (Ibrahim, 34).

2- If anyone has doubts about Allah's blessings he should ask himself these questions:

Have you ever tried to live one day with closed eyes, so that you can appreciate the blessing of sight that Allah has granted you?

Have you ever lived one day without moving your legs, so that you may appreciate the blessing of the legs on which you walk?

Have you ever tried to live one day without talking, so that you may appreciate the blessing speech with which you express yourself?

And finally, have you ever tried to live without a car, so that you may appreciate this blessing on which you depend everyday?

There are many questions that one can ask himself in order to acknowledge Allah's blessings.

3- Most of the time we tend to think of Allah's blessings in terms of wealth and health, when in fact, everything we have is a blessing.

Allah's blessings on us include children, security, tranquility, being content and the love of others. More importantly, Allah's blessings include protection from harm, disease, and calamities.

We as Muslims have to learn to think about wisdom behind Allah's blessings. **Allah (SWT) says:** "and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know." (Al-Baqarah, 216).

4- Allah's greatest blessing on all of us is the blessing of his support and help. This means that Allah grants us prosperity and success in all that we do, which makes us feel closer to him and more connected with him in all aspects of our lives.

**The Prophet (PBUH) used to say,** as mentioned by Allah (SWT) in the Quran: "And my guidance cannot come except from Allah, in Him I trust and unto Him I repent." (Hud, 88).

For example, If you were a doctor, and you were successful in helping the sick get better, you should contribute your success to Allah (SWT) who is the one who granted you that success. When the person attributes his success to

Allah (SWT), Allah (SWT) will increase his blessings on that person. However, if the person contributes his success to his own experience, Allah (SWT) will hold his support from such person.

If you were a successful scientist who does research and makes new discoveries and inventions, you should contribute all of that to Allah (SWT). The fact is, it is through Allah's blessing that you were able to achieve success and not through your intelligence and talent.. It is Allah (SWT), who created all of us and granted us intelligence. Therefore, we should say, "Allah is praiseworthy at the beginning and the end."

**Imam Ali (RAH) said:** "the one who depends on his wealth, his wealth will not suffice him. The one who depends on his brain will go astray. And the one who depends on Allah (SWT) will never go astray."

**One poet said:** If Allah's help is not with a person, then that person will be a victim to his own decision making. If you were a business man and you succeed in your business, don't attribute this success to your intelligence and talent but rather, attribute it to Allah (SWT). He is the one who grants success and prosperity and he is the one who can take it away.

Let us all follow the example of Prophet Suleiman (PBUH) and not be like Qaron whom Allah (SWT) granted great wealth.

**The Prophet Suleiman (PBUH) said:** "This is by the Grace of my Lord - to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself; and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly my Lord is Rich (Free of all needs), Bountiful.""

Qaron refused to thank Allah (SWT) for the wealth he had and attributed it to himself. He said as mentioned by Allah (SWT) in the Quran: “This has been given to me only because of the knowledge I possess.” (Al-qasas, 78).

The result of this is that his arrogance lead to his destruction. **Allah (SWT) says:** “So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allah, nor was he one of those who could save themselves.” (Al-qasas, 81).

5- It is important to realize that everything that we do requires the help and support of Allah (SWT). Therefore, we must turn to Allah (SWT) before, during and after doing anything, whether it is major or minor.

It is also important to remember to be grateful to Allah (SWT) and to thank him for his blessings, in order to continue receiving his blessings. The manifestation of Allah’s support is that the person becomes beneficial to himself, his family and the society in which he lives. Moreover, the person becomes a source of goodness for others and he brings happiness and joy to their lives.

Another manifestation of Allah’s support is to feel that you are close to Allah (SWT) and to feel internal happiness. This internal happiness allows the Muslim to be steadfast even during times of hardship. The blessing of Allah’s support is the greatest blessing after being guided to Islam.

**We ask Allah to guide us in this life and in the hereafter.**



### (32) Lessons from Isra and Mi'raj part (1)

1- Before the journey of Isra and Mi'raj, the Prophet (PBUH) invited more than twenty tribes to accept Islam. None of them accepted his invitation except a Christian boy named Addas. The rest of them turned away from him and called upon the worst of them to throw stones at him, until his feet bled.

After this incident, the Prophet (PBUH) returned to Mecca in the protection of an infidel named Mutem Ibn Uday. Although the Prophet (PBUH) was deeply sadde, he refused to supplicate to Allah (SWT) to destroy them, and instead, asked Allah (SWT) to guide them to the right path. This proves that he (PBUH) was sent as a mercy to all creation.

Allah (SWT) mentions this in the Quran: “And We have sent you O Mohammad (PBUH) not except as a mercy for the Alamin (mankind, jinn, and all that exists).” (Al-Anbiya, 107)

2- Following this, Allah (SWT) decided to relieve the sadness of the Prophet (PBUH), so He sent a group of jinn to listen to the Qur'an. They believed in him and supported him in spreading the message to their kind who had a better response than the human beings.

**Allah (SWT) says:** “Say (O Mohammad PBUH): ‘It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur'an). They said: ‘Verily, we have heard a wonderful Recitation (this Qur'an)!’” (Al-Jinn, 1-2)

**Allah (SWT) also says:** “And (remember) when We sent you (Mohammad PBUH) a group of the jinn, (quietly) listening to the Quran. Then they stood

in the presence thereof, they said: ‘Listen in silence!’ And when it was finished, they returned to their nation as warners.” (Al-Ahqaf, 29)

This was a message from Allah (SWT) to His prophet telling him do not be sad, and that if human beings rejected him, then jinn would believe in him. And if the people of earth asked him to leave, then the people of heaven were eager to see him. And if human beings were not nice to him, then the jinn, angels and all the previous prophets were ready to celebrate him.

The important question to ask is: Did we carry the message and spread it like the jinn did? The Prophet (PBUH) praised jinn and said that when **Allah (SWT) says**, “Then which of the bounties of your lord will you deny?” (Ar-Rahman, 16), they replied: “None of your bounties we deny our Lord.”

3- The journey of Isra started from the holy Ka’aba in Mecca, to show its importance in Islam. It was the first house of worship and it was built by angels, while its foundations were laid by Ibrahim and Isma’il.

Day and night, people circle around the Ka’aba. And when they stop, the angels take over. Muslims from all over the world face the Ka’aba when they perform their five daily prayers. This teaches the Muslims an important lesson regarding Tawhid and unity.

4- The destination of the journey of Isra was Al-Aqsa mosque in Palestine. This was a major event signaling the transfer of leadership from the Jews, who were committing much mischief, to the Muslim Umma.

**Allah (SWT) says:** “You (true believers in Tawhid, and real followers of Prophet Muhammad PBUH) are the best of people ever raised up for mankind:

you enjoin Al-Ma'ruf (Tawhid and all that Islam has ordained) and forbid Al-Munkar (shirk, disbelief and all that Islam has forbidden), and you believe in Allah.” (Al-Imran, 110)

5- Palestine is a blessed land which encloses Masjid Al-Aqsa, the first qibla and the third holiest place on earth.

Moreover, it was the location where Isra occurred. It was home for the most prophets: Ibrahim, Lut, Yaqoub, Yahya and Zakariya, (peace be upon them), were all buried there. Allah (SWT) extolled Palestine in five places in the Qur'an and made it a pure Islamic land that belongs to all the Muslims.

This means that all Muslims share in the responsibility towards Palestine, its people, and the holy places therein.

In a hadeeth, **the Prophet (PBUH) said:** “Still, there are those among you who will always obey Allah and stand up in the face of evil. They will not be harmed or affected by those who oppose them. They will remain on this state until their time comes.” Then, the Prophet was asked: “Where are those people, O Messenger of Allah?” He replied: “They are in Al-Aqsa mosque and the Muslim lands that surround it.” (Al – Bukhari, 7460).

All the land that surrounds Al-Quds is considered by scholars to be the outskirts of Al-Aqsa.

**We ask Allah (SWT) to improve the conditions of the Muslims everywhere, and we ask him to return Al-Aqsa mosque to the Muslims after all of these years under occupation.**



### (33) Lessons from Isra and Mi'raj. part (2)

6- During this journey the Prophet (PBUH) chose to drink milk instead of wine. This is to indicate that he (PBUH) chose (fitra) which is the nature of the new born.

**Allah (SWT) says:** “The Fitra (natural state) upon which Allah has created mankind; no change let there be in Khalqillah, that is the straight religion, but most of men know not.” (Ar-Rum, 30)

By doing this the Prophet (PBUH) intended to teach the Muslims that the heart should be as white as milk and not have hard feelings or bad intentions towards others.

7- In Masjid Al-Aqsa, the Prophet (PBUH) led all other prophets in prayer. This event was very important in indicating his elevated status, and also the Tawhid of his message and all the previous messages. They all have the same origin, purpose and goal, which is the complete submission to Allah (SWT). All prophets are brothers; they followed one another until the message was completed by the Prophet Muhammad (PBUH).

In a Hadeeth, **the Prophet (PBUH) said:** “The prophets before me are like a nearly finished house, which is missing one block, and people would keep saying, if not only for that block!!” Then the Prophet said: “I am like that block.” ( Al Bukhari, 3641).

8- During the Mi'raj journey, part of what the Prophet (PBUH) saw were scenes in which people were being severely punished. All these were signals

for the Prophet (PBUH) to warn the Umma from all the evil deeds like usury, fornication and the taking of money and property that belongs to an orphan.

These are ailments that affect both individuals and the community at large. Usury makes the rich richer and the poor poorer.

**Allah (SWT) warns us from this:** “Those who devour Riba (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaytan leading him to insanity.” (Al-Baqara, 275)

Fornication leads to unlimited negative consequences; it leaves the door wide open for mischief, spreads all kinds of diseases, and disrupts the lineage of the family.

**Allah (SWT) warns us from this:** “And come not near to the unlawful sexual intercourse. Verily, it is a Fahisha (i.e. anything that transgresses its limits, a great sin), and an evil way (that leads one to Hell unless Allah forgives him).” (Al-Isra, 32)

Taking the property of orphans is an evil crime. It turns the guardian into a thief and the shepherd into a wolf. That is why the person who takes the orphan’s money is like the one who swallows fire.

**Allah (SWT) warns us from this:** “Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!” (An-Nisa, 10)

9- Also during the journey of Mi’raj, the five daily prayers became obligatory. There are important lessons to learn from this:

a) It shows to Muslims the importance of prayer in Islam, which is one of the five pillars of Islam.

**The Prophet (PBUH) says:** “What differentiates between us and them (the disbelievers) is prayer. Whoever abandons it becomes a non believer.” (At Tirmezih, 2621).

Also, the prayer up lifts the soul five times a day and elevates the person to a higher level when the reward is multiplied by ten times.

b) The prayer is an act of obedience that elevates the soul of the Muslim above earthy desires and temptations and moves it up to a higher level. This enables the Muslim to follow the example of the Prophet (PBUH) to the fullest extent.

10- Finally, the journey demonstrated the importance of being obedient to Allah (SWT) in Islam, and how to make a complete submission to Him. The Muslim who understands these lessons and applies them will achieve the ultimate sense of the Greatness of Allah (SWT).

**Allah (SWT) says:** “Glorified (and Exalted) be He (Allah) (above all that they associate with Him), Who took His slave (Muhammad, PBUH) for a Journey by night from the Sacred Mosque to the Farthest Mosque whose precincts We did bless, - in order that We might show him some of Our Signs: for He is the One Who hears and sees (all things).” (Al-Isra, 1)

Allah (SWT) says: “Truly, Allah is with those who fear Him (keep their duty unto Him), and those who are Muhsinoon (good-doers).” (An-Nahl, 128)

In addition, the Muslim should be fearful of Allah (SWT) and always perform good deeds to attain piety and reach the highest level possible.

**We ask Allah (SWT) to improve the conditions of the Muslims everywhere. And we ask him to return Al-Aqsa mosque to the Muslims after all of these years under occupation.**



### **(34) Why should Muslims care about Al-Aqsa mosque?**

There are five elements to discuss in this regard.

A- Al-Aqsa mosque is the first of the two qiblas, the second being Al-Kabba.

B- It was the second Mosque to be built.

A- It is the third mosque to which people can travel.

D-Al-Aqsa mosque was the destination of Isra of the prophet (PBUH) and the place where he was taken off for the journey of Mi'raj.

E- All Muslims share the responsibility for the loss of Al-Aqsa mosque as they are responsible to bring it back.

The Muslims should care about Masjid Al-Aqsa because of its exalted status in the Islamic faith and its holiness in their hearts and souls. It is part of our deep faith that we attain throughout the years. The importance of Al-Aqsa mosque can be shown in the following points:

**A- Al-Aqsa mosque is the first of the two qiblas, the second being Al-Kabba.**

When prayer was first mandated in Islam, Al-Aqsa mosque was the qibla towards which Muslims prayed their five prayers, for the first sixteen months.

Then when the Jews pondered why Muhammad (PBUH) was following their qibla but not their religion, Allah ordered the Prophet (PBUH) and his

companions to pray towards Al-Kabba. The Qur'an revealed the Jews' intentions even before they expressed it.

**Allah (SwT) says:** "The fool among the people will say, 'What has turned them (the Muslims) from their qibla which they used to face in prayer.' Say: 'To Allah belong the east and the west. He guides whom He wills to a Straight way.'" (Al-Baqara 142).

**B-It was the second Mosque to be built.**

**Abu Dhar, (RAH) said:** "I asked the Prophet (PBUH) about the first mosque that was built, **he said:** 'Al-Masjid Al-Haram,' I asked what was the second mosque and he said: 'Al-Aqsa mosque,' I asked how long between the two, he said; '40 years,' then I asked what next. He said: 'Wherever you are and the time of prayer comes you have to pray, any part in the earth could be a mosque.'" (Muslim 520)

This ancient history and the superiority of this mosque has vast importance and holiness and takes a lofty status in the hearts and souls of the Muslims. And one can not love equally other ordinary mosques and Al-Aqsa mosque that were built after the Kabba, and was the qibla for many prophets and was mentioned in the Qur'an and several ahadith. Our love for Al-Aqsa mosque should be much greater.

**C-It is the third mosque to which people can travel.**

**Abi Sayed Al-Khudari (RAH) said: The Prophet (PBUH) said:** "One should not travel specifically for the purpose of worship except to only three

mosques: Al-Masjid Al-Haram, Al-Masjid Al-Aqsa and this Masjid of mine (meaning Al-Masjid Al-Nabawi in Madina).” (Al-Bukhari 1189)

So it is not prescribed for a Muslim to travel to another place aiming to a specific mosque only for the purpose of worship except to these three mosques, whose reward is greater and good deeds are multiplied.

**The Prophet (PBUH) said:** “One prayer in Al-Masjid Al-Haram equals 100,000 prayers, and in Al-Masjid Al-Aqsa equals 500 prayers and in this Masjid of mine (meaning Al-Masjid Al-Nabawi) equals 1,000 prayers.” (Ibn Maja, 1406)

**B- Al-Aqsa mosque was the destination of Isra of the prophet (PBUH) and the place where he was taken off for the journey of Mi’raj.**

The Holy Qur’an pointed to Al-aqsa mosque and joined it with Al-kabba to show their holiness and their place in Islam. **Allah (SWT) says:** “Glory to Allah who did take his servant for a journey by night from the sacred mosque to the farthest mosque, whose precincts we did bless, in order we might show him some of our signs; For he is the one he hears and sees (all things).” (Al-Isra, 1)

Each of these two mosques is in need of the other, and if any of us neglects one of them, it is as if we are neglecting the others. That is why the Prophet (PBUH) was determined to purify this land from the Romans in the battles of Mu`tta and Tabuk, until the Muslims became victorious during the Khilafa of Umar Ibn Al-Khatib (RAH) in the year 15 H. Since that time Al-Aqsa mosque and its surroundings have become and shall be the responsibility of Islam and Muslims.

**E-All Muslims share the responsibility for the loss of Al-Aqsa mosque as they are responsible to bring it back.**

Palestine is part of the whole Islamic world that was opened by the Prophet's companions, so it is a land that belongs to all Muslims, East and West. And since Al-Aqsa mosque exists in that blessed land, it belongs to all Muslims.

It is just like Al-Kabba and Al-Masjid Al-Nabawi. They exist in Saudi Arabia, but belong to all Muslims, and if any bad thing were to befall them, it then becomes mandatory for every Muslim to defend them, no matter where or whom he is.

Al-Aqsa mosque has been lost because of the complacency and negligence of all the Umma, and will be brought back (Allah willing) by all of the Muslim Umma, uniting and coming together and not by the struggle of the Palestinian people by themselves.

In addition, Al-Aqsa mosque joins the Palestinian lands to the whole Muslim nation. So defending Al-Aqsa mosque and Palestine is indeed defending Islam. So whoever refuses to defend Al-Aqsa mosque and Palestine has committed a deficiency in his faith.

**We ask Allah to return Al-Aqsa mosque to the Muslims after all of these years under occupation.**



## (35) The Road to Masjid Al-Aqsa

There are three elements to discuss in this regard:

- A- Changing ourselves for the better
- B- To live the issue of Al-Aqsa mosque
- C- To sacrifice for the sake of Allah

All Muslims are aware of the importance of Al-Aqsa mosque. It is part of our belief, history and present reality. It is not only a Palestinian issue, but should concern every Muslim world wide.

### **A- Changing ourselves for the better**

Allah (SWT) has stated in the Qur'an that changing the community starts by changing individuals. **Allah (SWT) says:** "Surely Allah does not change the condition of a people until they change their own condition; and when Allah intends evil to a people, there is no averting it, and besides Him they have no protector." (Ar-Ra'd, 11)

So these catastrophes and hardships that have come upon communities can not be removed until we first and foremost change on an individual level and stop the mischief, and obey Allah (SWT) and follow His orders.

Real change means changing your self, your spouse, your children, your relatives, your neighbours, your colleagues and co-workers, because individuals are building blocks for families, and families are building blocks for the whole community.

Change should involve several aspects of your life. You have to change your way of living and consumption and not get used to life's materialistic commodities. A Muslim should live a humble life in eating, drinking and dressing.

**B- To live the issue of Al-Aqsa mosque:**

We can live the issue of Masjid Al-Aqsa by doing the following:

- a) To stay informed by following the news and remaining aware of the plans to destroy the Al-Aqsa mosque, especially now since the Zionists have started building tunnels underneath.
- b) To hang its pictures everywhere, in our houses, schools, mosques, factories, offices and to inform Muslims of the value and high status of Al-Aqsa mosque.
- c) make constant supplication to Allah in our prayers, in our workshop, our classes, so that Al-Aqsa mosque will become part of our daily life.
- d) To talk to our spouse and our children about Al-Aqsa mosque, its rich history and the story of the victory that led to its earlier liberation.

Also it is important to talk about the biography of the companions and the righteous, so that we can have the support of Allah, as He supported them.

**Allah (SWT) says:** “Surely Allah is with those who guard against evil and those who do good to others.” (An-Nahl, 128)

**C- To sacrifice for the sake of Allah (SWT)**

Any great achievement requires great sacrifices and there is nothing greater than bringing Al-Aqsa mosque back under the control of Islam. **Allah (SWT) says:** “Allah has purchased of the believers their persons and their goods, for their return is the garden of paradise.” ( At- Tauba, 111).

Allah is the Creator and Sustainer and He is the Owner of Paradise and successful are the ones who make sacrifices to enter Paradise. **A poet says:** “That we should not lose hope even if it seems a long road.

And when the goal is so dear you should rally all your effort.

And be willing to give away your dear belongings.”

**We ask Allah Allah (SWT) to return Al-Aqsa mosque to the Muslims after all of these years under occupation.**



### **(36) Al-Aqsa Mosque: Where is it headed?**

There are many aspects to the dangers that face Al-Aqsa Mosque in Al-Quds today. And for that we have two points to address in today's Khoutba:

A- What is in store for Al-Aqsa Mosque?

B-What is our duty towards Al-Aqsa Mosque?

1- In general, Muslims living in the west are not separated from the current reality of today's world and in particular the reality of Al-Aqsa Mosque and the city of Al-Quds. Every one of us has access to the most current news regarding the events that are unfolding in the Holy Land.

Today, Al-Aqsa Mosque is facing a great danger, as it is experiencing the most critical period in its history. Under the occupation, it is facing a wide range of hostile and aggressive plans to destroy it with the aim of the judaization of the entire city of Al-Quds.

2- We as Muslims in the west are a part of this western society in which we live, and more importantly, we are a part of the Muslim society that lives in us. Therefore, we have responsibilities and duties toward each of the two societies.

Now, I would like to remind myself and you of the current situation of Al-Aqsa Mosque and our duties towards it according to our capabilities.

3- Al-Aqsa Mosque is a very important part of our creed and belief (Iman). It is the first Qibla, which Muslims faced five times a day when they performed their daily prayers.

Also, it was the place from which Prophet Muhammad (PBUH) ascended to heaven during the journey of Al-Isaa' and Al-Mi'raj. Moreover, it is one of the three Holiest Mosques, and the Muslim has the permission to travel a long distance, just to visit it. And the Muslim performs a prayer inside Al-Aqsa Mosque; it will be multiplied five-hundred times, as it has been narrated in Many Ahadeeth.

4- The Land on which Al-Aqsa Mosque is located is a blessed and Holy land, as well as the area that surrounds it. It is both physical and spiritual blessing. **Allah (SWT) says in the Quran:** "Glorified (and Exalted) be He (Allah) [above all that (evil) they associate with Him] Who took His slave (Muhammad (PBUH)) for a journey by night from Al-Masjid-al-Haram (at Makkah) to Al-Masjid-al-Aqsa (in Jerusalem), the neighbourhood whereof We have blessed," (Al-Isra', 1).

5- The city of Al-Quds is the only city to which our Kalifa Omar Ibn Al-khatab went in order to receive its keys when it was first opened by the Muslims. This took place in the fifteenth year after the migration of the Prophet (PBUH), and from that point on Alquds remained under the rule of the Muslims until it was occupied by the Crusaders during the fourth century of the Hijri calendar.

The occupation of the crusaders lasted for ninety Hijri Years before it was liberated by Salahuddin Al Ayubi. Al-Quds was maintained as a Muslim land until it was occupied by the Jews in 1967. Two years later, it was burned set on fire by the occupation. It was a tragic event that resulted in the burning of one third of the Mosque and caused the destruction of a priceless one-

thousand-year-old wood and ivory Minbar that had been sent from Aleppo by Salahuddin.

6- Even though Al-Aqsa Mosque is in Palestine, it is not the property of Palestinians alone. Rather, it is -with its surroundings- an endowment of Islam and a property of the Muslims of the world. It is not permitted to anyone to give up Al-Quds and Palestine or abandon any part of them. All the Muslims in the world are responsible for them, and will be held accountable by Allah (SWT) on the Day of Judgment.

7- I watched on TV a few years back the story of a man over one-hundred years of age from Al-Quds. This man said, “the occupiers approached me and offered me one-hundred thousand dollars for my house. I told them, no. So, they offered me five-hundred thousand, and I said, no. Then, they offered me a blank check, and I said, “I will give you my house for free if you bring me the signature of every Muslim in agreement that I sell you my house”.

Afterwards, the old man cried. And as we know from our Prophet (PBUH), when real men cry this is the manifestation of ultimate oppression and coercion. The Prophet (PBUH) taught us to seek refuge in Allah (SWT) from the oppression of men, in this supplication: “O’ Allah, I seek refuge in you from the hardship of debt and I seek refuge in you from the oppression and over-empowerment of men.”

There are dangerous plans to destroy the Al-Aqsa Mosque of which the Muslims should be aware. These plans are aimed at building the so called “third temple” and include:

1- Vacating the homes that surround Al-Aqsa Mosque by force and driving the Muslims out of the City of Al-Quds.

2- Destroying houses in the neighborhoods of Salwan and ALBustan, which are adjacent to Al-Aqsa Mosque.

3- The occupation authorities do not issue authorization for building new houses in the City of Al-Quds for the Muslims residing there. Moreover, they do not renew expired authorizations.

4- Withdrawal of Identification documents from the original inhabitants, so that they can be denied their rights as citizens.

5- Restriction of the movement of the Palestinians into or outside the city, in order to harass them and force them to move out.

6- The heavy taxation of the Palestinians to exacerbate their financial hardships. This taxation policy is designed to inflict a sense of hopelessness among the Palestinians, also in an effort to drive them out.

7- There are continuous excavations taking place under and around Al-Aqsa Mosque under the pretext of searching for the remains of the second and the first temples. These excavations have resulted in the weakening of the foundation of the Mosque and have even caused the collapse of surrounding buildings and parts of the courtyard of Al-Aqsa. The end aim of this is to eradicate the Islamic identity of the city and to establish a purely Jewish city in its place.

8- The occupation enforces harsh policies to expel Palestinians and prevent them from returning to their homes.

9- They have introduced a law called the absentee law. This law states that the one who stays away from his house in Al-Quds for eight to ten years, his property will be confiscated by the occupation authorities.

10- There is a continuous expansion of settlements to accommodate the increasing number of settlers. These settlement are designed to create a new reality on the ground, because they surround Al-Quds from all directions and they separate it from the rest of the occupied territories. This means that Muslims from surrounding cities have no way of reaching the city of Al-Quds.

Dear Muslims, this is the painful reality of our beloved Al-Aqsa Mosque. Despite these facts, we should not despair because despair is not the virtue of Muslims.

**Allah (SWT) says:** “and never give up hope of Allah's Mercy. Certainly no one despairs of Allah's Mercy, except the people who disbelieve.” (Yusuf, 87)

We have an immense responsibility towards Al-Aqsa Mosque. Therefore, instead of blaming others for these setbacks we should summon our courage and resources to protect and liberate Al-Aqsa Mosque. Instead of cursing darkness, one should light a candle to light up the way for him and others.

### **A- What is our duty towards the Al-Aqsa Mosque?**

1- To have a correct understanding of the matters that pertain to Al-Aqsa Mosque and to realize the full scope of dangers that face it.

2- To support the cause of Al-Aqsa Mosque by all possible means, including the legal aspects of the conflict. More importantly, to educate

people from all parts of the world about the reality of the conflict and that it is a just cause; because it is a struggle of the indigenous people, the Palestinians, who are the original inhabitants of the Holy Land against an outside occupying force. This can result in the shifting of public opinion in favor of the Muslims.

3- It is also critical to support Al-Aqsa Mosque financially and morally. Moreover, it is important to support the inhabitants of the city of Al-Quds so that they remain the majority in the city. It is equally important to press forward the process of renovation of the Islamic monuments and ancient structures that date back hundreds of years.

4- Muslims everywhere should realize that the matter of Al-Aqsa Mosque is a top priority and they should make supplication to Allah (SWT) to protect Al-Aqsa Mosque against all dangers.

**We ask Allah (SWT) to protect All of our holy places from evil  
planning and ill intentions.**



### (37) Lessons from changing the Qebla

Among the important events from our prophet's sira is the event of changing the qebla from Jerusalem to Makkah, which is the first house of worship on earth. Muslims and Jews were tested by this event to listen, obey, believe, submit, and carry out Allah's orders. We try to learn some lessons from this event.

There are many koranic verses regarding the incident. The following are some of the examples.

#### **A- Changing the qebla is a miracle from Allah and an advantage for the Muslim nation.**

Allah (SWT) ordered his prophet in Makkah to pray towards Jerusalem, the qebla for previous nations, because the previous messages were united in the source, purpose, and means. This condition lasted for 16 months until after Hejra. Then, the Jews talked about that by saying: "Why does Mohammad follow our Qebla and not our religion?" Some koranic verses were revealed to clarify the fact of the matter to teach people many vital lessons.

**Allah (SWT) says:** "The fools among the people will say, "What has turned them (Muslims) from their Qiblah [prayer direction (towards Jerusalem)] to which they used to face in prayer." (Al-Baqara, 142)

Those koranic verses prove that the koran is a miracle. The verses discussed the matter before it happened. The Jews were not able to "reject" the koran. They talked regardless. The changing of the qebla proved the Jews' failure in the test. The companions passed Allah's test by obeying him.

**Allah (SWT) says:** And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad (**PBUH**)) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allah guided." (Al-Baqarah, 143)

We learn from the verse to care less about the enemies, as long as we are right and follow the clear truth. The prophet and his companions did not care about the Jews' sayings because Allah was the one who ordered them to pray towards both qebelas. This should increase our trust in Islam and its teachings. Guidance comes from Allah alone.

**Allah (SWT) says:** "Say, (O Muhammad (**PBUH**)) "To Allah belong both, east and the west. He guides whom He wills to the Straight Way." (Al-Baqarah, 142)

Also, we learn the privilege and the specialty of the muslim nation, which our prophet (PBUH) was seeking. He was asking Allah for that. Ibn Abbas (may Allah be pleased with them) said: "Changing the qebla was the first thing that has been changed in the Koran. This is because when the prophet (PBUH) migrated to Madina, which most of its people were Jews, Allah ordered him to pray towards Jerusalem. The Jews were happy. The prophet (PBUH) prayed towards it for 16 months. The prophet (**PBUH**) liked the qebla of prophet Ibrahim may peace be upon him.

**Allah (SWT) says:** "Verily! We have seen the turning of your (Muhammad's (**PBUH**)) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you. (Al-Baqarah, 144)

Both privilege and specialty are necessary for the Muslim nation in belief, qebla, worship, the Muslim personality, and in everything in the Muslims' life.

### **B- Complete submission to listen and obey.**

The true Muslim obeys Allah's orders without arguing or disagreeing, but the hypocrite tries to come up with problems, and asks many questions for the sake of arguing and causing confusion.

The Jews disagreed to change the qebla, and they doubted in the Muslims' previous prayers, especially the prayer of those who died before the changing of the qebla.

Then, **Allah (SWT) says:** "And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allah is full of Kindness, the Most Merciful towards mankind." (Al-Baqarah, 143)

The complete submission makes the Muslim obedient to Allah in everything, by accepting Allah's rules with listening obeying love, and submission.

The Muslims also submit by performing tawaf around the Kaaba. The Muslim does not worship the structure itself, and does not worship any stones. However, the Muslims worship the lord of the building and the lord of everything else. **Allah (SWT) says:** "So let them worship (Allah) the Lord of this House (the Ka'bah in Makkah), (He) Who has fed them against hunger, and has made them safe from fear. (Quraish, 3-4).

### **C- The prophet's (PBUH) status in Allah's view.**

The prophet (PBUH) had an inner desire to pray towards Makkah, and he did not ask Allah that in supplication. Allah granted the prophet (pbuh) his wish. **Allah says:** "Verily! We have seen the turning of your (Muhammad's (PBUH) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid-al-Haram (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. (Al-Baqarah, 144)

This shows the prophet's elevated status in Allah's view. If the person has an elevated status with Alah, Allah would grant the person his wishes, even if the person does not speak.

### **D- The specialty of Prophet Mohammad's nation.**

Allah (SWT) witnessed that the Muslim nation is a nation of (moderation.) **Allah (SWT) says:** " Thus We have made you [true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad (PBUH) and his Sunnah (legal ways)], a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad (PBUH)) be a witness over you." (Al-Baqarah, 143)

Moderation means preferance The Muslim nation is moderate in everything, in the faith, sharieaa, dealings, and everything else. This is so clear for all people who study Islam in great detail.

To illustrate its moderation, the Muslim nation combined both qeblas, which did not happen to any previous nation before us. When he was in Makkah,

the prophet (pbuh) combined both the Kaaba and Juerusalem when he was praying. He combined the two qeblas, and he prayed towards them separately.

This specialty is illustrated in that the Muslim nation is a witness on all the other nations.

**Allah (SWT) says:** "that you be witnesses over mankind and the Messenger (Muhammad (**PBUH**)) be a witness over you." (Al-Baqarah, 143)

The Muslims' specialty is that they have the role of educating, raising, and witnessing the previous nations. **Allah (SWT) says:** " You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad (**PBUH**)) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. (Al-Omran, 110)

### **E- The importance of unity in Islam.**

Muslims in the east and the west pray towards the Kaaba. Also, they make pilgrimage to the same place, even with the difference of the nationalities, colors, and the tongues. The Muslims are united by the Islamic religion, which teaches the Muslim that he is a brick in a big, unified structure. **The Prophet (PBUH) said:** "The believer to the believer is like a building, some [parts of it] support others." (Al-Bukhari, 6026)

**The Prophet (PBUH) also said:** "The example of the believers in their friendly relations, their mercy and their compassion towards one another is

like the whole body, if one part of it is in distress the rest of it experiences fever and sleeplessness." (Al-Bukhari, 6011)

Finally, The Muslims learn from the unity of qebla that the nation is also unified in the means and goals. Unity and being unified are important in the matter of the religion and the dunia.

**We ask Allah to teach us what benefits us**

**and to benefit us by what he had taught us.**



## (38) Unity in Islam

There are two elements to discuss in this regard:

A-The importance of unity in Islam

B-The dangers and the consequences of disunity on Muslims.

### **A-The importance of Unity in Islam**

The Muslims are a single nation. They share the same beliefs, creed, and moral values. Moreover, they have the same heading and follow the same direction. Muslims are united in their thoughts and the concepts they share; the feelings they have and the sentiments they experience.

**The Prophet (PBUH) said:** “The example of the believers in their friendly relations, their mercy and their compassion towards one another is like the whole body, if one part of it is in distress the rest of it experiences fever and sleeplessness.” (Muslim, 2586)

**The Prophet (PBUH) also said:** “The believer to the believer is like a building, some [parts of it] support others.” (Al-Bukhari, 2446)

This Hadith shows that one individual Muslim is like a brick in big structure. The Muslim is not isolated from the society in which he lives, rather, all Muslims live together like one body.

**Allah (SWT) says:** “And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an), and be not divided among yourselves, and remember Allah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith),

and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.” (Al-Omran, 103)

This verse calls upon us to be united in our words and in our support for one another, we can learn from it many lessons:

1-To be alert to the plots and schemes of the hypocrites among us and to stand firm against them when they seek to cause division among us.

2-To cling to the rope of Allah (SWT), because it is the foundation for unity among Muslim. This means to follow the Quran and the Sunnah.

3-To constantly remind Muslims of the benefits of fraternity and brotherhood; and to realize that they are the fruit of Iman and one of the greatest blessings after the blessing of Iman.

**Allah (SWT) says:** “And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly He is All-Mighty, All-Wise.” (Al-Anfal, 63)

The Phrophet (PBUH) drew a straight line in the sand once **and said:** “this is the path of Allah (SWT)-straight.” Then he (PBUH), drew two more lines to the left and to the right of the first line, **then he said:** “on each one of these two paths there is a Shaitan calling on people to follow them.” Then the Prophet (PBUH) read this verse: ““And verily, this (i.e. Allah's Commandments mentioned in the above two Verses) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from

His Path. This He has ordained for you that you may become Al-Muttaqun (the pious” (Ahmed 199/6)

In another Hadith **the Prophet (PBUH) said:** “[O Muslims] be united, and avoid divisions, for the devil joins the one who is alone and he stays far from a group of two. Whoever, wishes to enjoy the luxuries of paradise, let him join the group of united Muslims.” (Al-Turmudhi, 2165)

The companions of the Prophet (PBUH), were of different origins and ethnicities. Among them there was the Arabic, like Abu Bakr; there was the Ethiopian like Bilal; there was the Persian like Salman Al-farisi. Moreover, among the companions of the Prophet (PBUH) there was the free and the slave, the strong and the weak.

The Prophet (PBUH) united all of them and built a strong community which thrived in an environment of Islamic harmony.

### **Avoiding Divisions among Muslims:**

What are some of the main factors that cause divisions among Muslims?

- 1- Following desires; people have different desires that may lead to divisions when followed.
- 2- The love of Dunia and the blind selfishness may cause people to fight for the pleasures of this mortal world.
- 3- The disease of nationalism which is an inclination of the people of Jahilia, and it has the potential to cause serious divisions among people.

- 4- The competition for positions of leadership is a major factor, especially when people ignore the ethics of dispute when it comes to resolving their differences.

The Prophet (PBUH) closed the doors of fitna in the face of anyone who seeks to cause divisions among Muslims. He taught his companions that nationalism has no effect on the essence of a person and it has no value in Islam. When those lessons were applied by the companions Bilal Ibn Rabah [the Ethiopian] was considered among the believers to be at a higher level than Abu Jahl, a pagan who was a descendent of a prestigious family and was the leader of his tribe.

Allah (SWT) has condemned the divisions among the people of the Book for that reason, after calling on them to cling to the rope of Allah (SWT), He (SWT) commanded them to reject divisions.

In the Quran **Allah (SWT) says:** “And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.” (Al-Omran, 105)

Due the seriousness of division and strife among Muslims, Allah (SWT) made it as sinful as leaving Islam and separating oneself from it. **Allah (SWT) says:** “Verily, those who divide their religion and break up into sects (all kinds of religious sects) , you (O Muhammad) have no concern in them in the least. Their affair is only with Allah, Who then will tell them what they used to do.” (Al-Anaam, 159)

Muslims have to realize that if they are not united by truth, they will be divided by falsehood.

The Prophet (PBUH) joined a caravan once and when they stopped to rest the people of the caravan scattered throughout the area and its hills and valleys as if they had no connections with one another. When the Prophet (PBUH) saw this it bothered him and called upon them to unite.

In a Hadith narrated by **Ibn Tha'labah** he said: "whenever people stop at a place to rest [during caravans] they would scatter throughout the hills and valleys of that area. **The Prophet (PBUH) told them once:** "O people your scattering from one another is from Shaitan." After that the Muslims started to sit in groups to the extent that it was said about them: "if a piece of garment were to be extended over their heads it would contain all of them." (Abo Dawoud, 2686)

Ibn Abbas reported that the **Prophet (PBUH) said:** "whoever separates himself from the majority and dies after that, his death would be a death of Jahilia." (Al-Bukhari, 7054)

The Prophet (PBUH) warned us against division and encouraged us to reject and avoid its causes.

**He (PBUH) said:** "Beware of suspicion, for speaking on the basis of suspicion is the worst kind of lie. Do not seek out one another's faults, do not spy on one another, do not compete with one another, do not envy one another, do not hate one another, and do not turn away from one another. O servants of Allah (SWT), be brothers." (Al-Bukhari, 67/24)

**We ask Allah (SWT) to unite our hearts and to make us one family in  
this life and the hereafter. ❁❁❁**

### (39) Benefit of the Charity (Sadaqah)

Sadaqah leads to many great benefits for Muslims.

Sadaqah will return back to Muslims as benefits during the life and at the end of life.

The return of Sadaqah will be to the Muslim himself, to his kids, and to his health.

Sadaqah will provide relief in the darkness of the grave, and the hardship of the Day of Judgment.

The following are verses from the Qur'an and some Hadith that clearly show the rewards of Sadaqah. It is preferable for Muslims to give Sadaqah that will lead to rewards from Allah (SWT):

Do you want to confirm your Islamic faith? Sadaqah is the way.

**Prophet Muhammad (PBUH) said** "Sadaqah is the evidence." (At Targheeb wa at Tarheeb, 189).

Do you want to be cured from illness? Sadaqah is the answer.

**Prophet Muhammad (PBUH) said** "Treat your patients by giving Sadaqah." (Abu Dawood fi Al Maraseel, 210).

Do you want Allah (SWT) to provide you with shade in the Day of Judgment where no shade exists but his shade? Again, give Sadaqah.

**Prophet Muhammad (PBUH) said:** “Every Muslim will have protective shade by his Sadaqah until Allah (SWT) separates people.” (At Targheeb wa at Tarheeb, 2/61).

Do you want to cool down the Anger of Allah (SWT) on you? The method is Sadaqah.

**Prophet Muhammad (PBUH) said** “Secret Sadaqah will cool down the Anger of Allah (SWT).” (At Targheeb wa at Tarheeb, 2/69).

Do you want the Love of Allah (SWT)? Give Sadaqah.

**Prophet Muhammad (PBUH) said** “The most precious job to Allah (SWT) is to make Muslims happy, or to relieve his sorrow, or to pay his debt, or to satisfy his hunger, and if I help my brother Muslim in urgent need, this is better than dedicating one month in the Mosque.” (Al Albani fi Sahih Al jamah,176).

Do you want wealth and blessing? Donate Sadaqah.

**Allah (SWT) said** “Allah will destroy Riba (usury) and will give increase for Sadaqah (deeds of charity).” (Al Bakhrah, 276).

Do you want to obtain righteousness? Give Sadaqah.

**Allah (SWT) said** “By no means shall you attain Al-Birr unless you spend of that which you love; and whatever of good you spend, Allah knows it well.” (Al Imran, 92).

Do you want the door of mercy to open for you? Provide Sadaqah.

**Prophet Muhammad (PBUH) said** “Allah will have His Mercy on the compassionate. Muslims who have mercy on brotherhood on earth, Allah will have mercy on them in the Sky.”(Abu Dawood, 4941).

Do you want a reward when you go to the grave? Donate Sadaqah.

**Prophet Muhammad (PBUH) said** “When a Muslim passes away, his job ended except for three good deeds. One of the deeds that continue is Sadaqah.” (Muslim,1631).

Do you want to pay what you missed in the obligatory Zakat? Sadaqah is the way.

**Prophet Muhammad (PBUH) said** “The Salat is the first that the Muslim will be held accountable for in the Day of Judgment. If he completed his Salat, it will count complete. If he did not complete his Salat, then Allah (SWT) will ask his Angels: Can you find voluntary good deed that my servant did, to complete what he missed from Salat? An example: Sadaqah or any similar good deeds. (At Tirmezih, 413).

Do you want Allah (SWT) to forgive your sins? Give Sadaqah.

**Prophet Muhammad PBUH said** “Sadaqah will snub out sins as water snubs out fire.” (At Tirmezih, 2616).

Do you want to protect yourself from harmfulness? Provide Sadaqah.

**Prophet Muhammad (PBUH) said** “Muslims who provide goodness will be protected from harm.” (At Targheeb wa at Tarheeb, 2/69).

Do you want to purify your soul and sanctify it? Give Sadaqah.

**Allah (SWT) said** “Take Sadaqah from their wealth in order to purify them and sanctify them with it “ (At Taubah, 103).

Do you want to increase your wealth? Provide Sadaqah.

**Prophet Muhammad (PBUH) said** “Three that I swear on them, one of them is: No money will be less after Sadaqah.” (At Tirmezih, 2325).

Do you want to protect yourself from hell-fire? Give Sadaqah.

**Prophet Muhammad (PBUH) said** “Fear the hell-fire with donating at least a half of a date.” (Al Bukhari, 3595).

**And we ask Allah (SWT) to be among those who receive His mercy,  
forgiveness, approval, and acceptance.**



## (40) Charity (Alms-Giving) and Gratitude towards the bounties of Allah Through the Story of the People of the Garden

Many of us think that Allah's testing comes only through hardships and calamities, poverty and sickness, problems and difficulties, etc. However, this is a narrow understanding that limits the testing of Allah to one aspect only.

As a matter of fact, a person can still be tested with abundance and provision as well. For instance, one might be a rich person, have a lot of children, enjoy different types of luxuries and privileges, and lead a life of ease in general.

**Allah (SWT) said:** "Every soul shall taste death, and we test you with evil and good, both as a trial for you, and to Us you shall return." (Al-Anbiaa, 35).

Today, I am going to talk about one of the stories of the Qur'an that teaches a great lesson, and in which one can find guidance and enlightenment. This story reveals certain important aspects that a Muslim today needs to learn from the revelation and the endings of the nations before. As it is said, wise men learn from others' mistakes...fools scarcely learn from their own.

Accordingly, the story of the people of the garden in the Qur'an narrated in Surat Al-Qalam tells one of the lessons of history. Once upon a time, a group of youths used to live in a place in Yemen. They received a big garden from their father, full of shade and fruit. Their father used to be a content person.

He used to give away what is above the necessity of his family to the poor and the needy, paying thereby the right of Allah in it, just as **it is stated in the Qur'an:** "And pay its due on the day of its harvest, and do not waste, for

indeed He (Almighty Allah) does not like those who waste (by extravagance).” (Al-Anaam ,141)

Hence, the giver of bounties is Allah (SWT) alone, and giving thanks to Him should be from the same kind of the bounty, if we wish for the bounties to last. **Almighty Allah said:** “Lo, your Lord has proclaimed: if you show gratitude, I shall give you more; and if you are otherwise thankless (denying the favors of Allah), My Punishment is indeed severe.” (Ibrahim, 7).

As it is, the father of the people of the garden used to be known with such good reputation among poor people, and Allah continued to bestow his bounties on him. However, his children were unlike him. They changed the way things used to go in the garden.

One day, they decided to harvest the fruits at night so they won't give the dues to the poor. They thought, this way, they can make more gains and save a lot of money. They accused their father of mental retarded ness, and claimed that he does not care about their future anymore.

Thus, when they changed their intentions and the proper way their father used to run the things, Allah Almighty changed the condition of their garden. He (SWT) destroyed it at night. By the morning, it was all burnt and ruined. When they saw the scene the next day, they thought it was not their garden and that they lost their way. Yet, it was the painful reality and the strict punishment from their Lord, as it narrated in the Qur'an:

**Allah (SWT) says:** “Verily, We have tried them as We tried the people of the garden, when they swore to pluck the fruits (of the garden) in the morning, without saying: Insha' Allah (If Allah wills). Then there passed by on (the

garden) something (fire) from your Lord at night and burnt it while they were asleep. So the (garden) became black by the morning, like a pitch dark night (in complete ruins)".

"Then they called out one to another as soon as the morning broke, saying: "Go to your tilth in the morning, if you would pluck the fruits." So they departed, conversing in secret low tones (saying), no Miskin (poor man) shall enter upon you into it today. And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom). But when they saw the (garden), they said: "Verily, we have gone astray," (Then they said): "Nay! Indeed we are deprived of (the fruits)!" (Al-Qalam, 16-27)

This was the divine punishment for having changed their intentions and the legacy of their righteous father; their condition was then changed accordingly.

**Allah (SWT) says:** "Allah does not change the condition of a people unless they change their inner state; and if Allah intends to punish some folks, there is no turning back of it, and they will find no protector beside Him." (Al-Raad, 11).

One of the interpreters said that by removing their hardship 'until they change their state of being'; means, by stopping their sins. In other words, change does not come about only after having internally changed but also when one stops sinning.

As we can see in this story, the reward came according to the type of deed committed. When the people of the garden acted opposite to their father's generous habit with the poor and the needy, Allah changed His generous habit

with them too, and this was Allah's punishment on them for being ill-intentioned and greedy.

**We read in Surat Fatir:** “(They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot afflicts only him who makes it. Then, can they expect anything else, but the Sunnah (the way) of those before them? So no substitution will you find to Allah's Sunnah (way of dealing), and no alteration will you find in Allah's Sunnah.” (Fartir, 43).

Therefore, insisting on committing sins is a cause of destruction and the loss of Allah's bounties and favors as well as a source of afflictions. What happened to the people of the garden in this story was just a punishment in worldly gains, not to speak of the punishment awaiting the wrong-doers in the hereafter, which is far worse.

**Allah (SWT) said:** “Such is the punishment (in this life); but truly, the punishment of the Hereafter is greater, if only they knew.” (Al-Qalam, 33).

Their love of money was greater than their love of Allah and His commands. Allah then punished them with their own money, by taking it from them. For whoever loves something other than Allah, Allah makes it his source of punishment. Allah has described their feeling afterwards in the Qur'an as the following: “But when they saw the (garden), **they said:** "Verily, we have gone astray," (Then they said): "Nay! Indeed we are deprived (of the fruits)!"” (Al-Qalam, 26-27).

Wise people recognize trouble before it happens and try to stay away from it by avoiding its causes. Fools, however, don't recognize trouble until after it befalls them. **“The best among them said:** "Did I not tell you: why do you

not say: Insha' Allah (If Allah wills)." They said: "Glory to Our Lord! Verily, we have been wrong-doers." Then they turned, one against another, in blaming. They said: "Woe to us! Verily, we were transgressors and disobedient." (Al-Qalam, 28-31).

Being as it is, all punishments are incurred due to people's disobedience, and they are removed only through sincere repentance. Indeed, no sin is more significant than refusing to give the right of the poor, widows, and orphans from the wealth that Allah has entrusted the rich with. If the stingy and greedy rich do not soon learn from the lessons of others before they lose their wealth or life, then they will have to account for all that they have accumulated and did not pay its dues to Allah.

**He the Almighty said:** "Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful." (Qaf, 37).

Well-off people often exceed the limit by their exaggerated love of money and self-esteem over the needy and unfortunate people. They shouldn't stick to the means; they just have to try them, for the real provider is Allah (SWT). Lack of provision and suffering from problems, on the other hand, are only consequences of breaking the orders of Allah and committing many sins.

Repentance remains an effective solution that wipes out all the transgression. One, at least, should reflect upon his flaws, in that this is itself a type of repentance, by means of which Allah removes trouble. Referring back to the story of the people of the garden,

**Allah (SWT) says:** "Then they turned, one against another, in blaming. They said: "Woe to us! Verily, we were transgressors and disobedient. We

hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins, and reward us in the Hereafter).” (Al-Qalam, 30-32).

To sum up: Most of money is a trial. One has to be cautious in handling it so he or she won't fall in its trap.

The real owner of money is Allah (SWT); therefore, the One Who owns and gives is able to withhold and deprive.

Allah (SWT) has absolute power and so many unseen soldiers that we don't know about. **As In Surat Al-Mudathir:** “And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.” (Al-Mudather, 31).

Changing the intention negatively brings about the punishment of Allah. In Surat Ar Room, **Allah (SWT) says:** “Evil (sins and disobedience of Allah, etc.) has appeared on land and in the sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allah may make them taste a part of that which they have done, in order that they may return (by repenting to Allah, and begging His Pardon).” (Al-Rum, 41).

Insisting on the disobedience of Allah and committing sins is a cause of deprivation, lack of provision, and crisis. Re-evaluation of one's mistakes and honest repentance to Allah is a means to erase sins and remove the punishment.

**We ask Allah (SWT) to make us among those who give Zakkah and Sadaqqa (charity) regularly both openly and secretly. ❁❁❁**

## (41) How do we prepare for Ramadan?

The month of Ramadan was made the best of months by Allah (SWT); and it is the most beloved month to the Muslim. The believer awaits it with a sense of longing. During the blessed month of Ramadan, there is a chance for a new beginning, in which hearts are purified, souls are elevated and bodies are cured.

**Allah (SWT) says:** “O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious).(Al-Baqarah, 185).

It is expected of the believer to receive the month of Ramadan in the best of manner. If you had a very dear friend who was going to visit you, how much money would you spend, how much time would you commit, and how much effort would you contribute in order to be hospitable and generous with him.

Likewise, the month of Ramadan is more worthy of good reception. Ramadan is the month of fasting, the month of Quran, the month of worship, and the month of the night of power (Lailat al-Qadr). Moreover, it is the month of mercy, forgiveness, and salvation from hellfire.

It is evident that Muslims differ in their preparation for the month of Ramadan.

1- Some people prepare for Ramadan by preparing the best kinds of food, drinks, and desserts. This type of people spend on food double what they spend in other months and they eat in Ramadan what they don't eat in other months.

For them, instead of Ramadan being a month of observing Mujahadah against oneself (struggling to control ones desires), they turn it into a month of eating, drinking and squandering.

2- Other people waste the month of Ramadan by sleeping throughout the day and watching TV at night. This type of people destroy themselves by missing out on blessing of the month of Ramadan.

**Allah (SWT) says:** “And He it is who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.” (Al-furqann, 62).

3- Another group of people may keep themselves busy preparing for the Eid by buying new furniture, clothes, and shoes; they concern themselves with appearances and forget the true value of the month of Ramadan.

4- The best among people however, are the wise Muslims who take advantage of Allah’s Blessings in Ramadan. These people utilize their time effectively to increase their balance of good deeds. They work hard to purify their souls and come closer to Allah (SWT) with sincere worship.

The good deeds that the Muslim should do in Ramadan can be summarized in the following:

1- To have a pure intention for the sake of Allah (SWT); the believer should try his best to free his deeds from Riyaa’ (show off) and to achieve the pleasure of Allah (SWT).

Moreover, the believer should be aware that in order to obtain full reward, he has to achieve both of its conditions: the purity of intention, and the goodness of the action.

**Allah (SWT) says:** “And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salat (Iqamat-as-Salat) and give Zakat, and that is the right religion.” (Al-Baiyinah, 5).

2- To renew the sincere repentance to Allah (SWT); sins and acts of disobedience have to be abandoned entirely. In addition, this has to be accompanied by remorse, the determination to never go back to doing sins, and the returning of the rights of others.

**Allah (SWT) says:** “And all of you beg Allah to forgive you all, O believers, that you may be successful.” (Al-Nur, 31).

3- It is important to forgive those who treated you badly and purify your heart from holding grudges or holding enmity against others.

Ramadan is the best opportunity for Muslims to reform social bonds and to improve relationships with family and friends.

In a Hadith by **the Prophet (PBUH), He said:** “Allah (SWT) looks at all of his creation on the night of the middle of Sh’aban; and he will forgive all of them except those who are on Shirk or those who hold enmity in their hearts.” (At-Targheeb wat-Tahreeb,2/132).

Ibn Masoud was asked: how do receive the month of Ramadan?

**He said:** “none among us dared to see the crescent of Ramadan while he still holds grudges and enmity in his heart against his Muslim brothers.”

4- Muslims should devote themselves to performing the five daily prayers in congregation in the Masjid. This is especially true in Ramadan, since the reward is multiplied. The fruit of going to the Masjid and performing the prayers in congregation is the forming of a strong bond with the Masjid, which in return will increase the love of Allah (SWT) in the heart of the Muslim and protect him from hypocrisy.

**Prophet Mohammad (PBUH) said:** “whoever attends congregation for forty consecutive days and he joins the prayer at the time of the first Takbeerah (takbirat Al-Ihram), he will be granted two protections: protection from hellfire, and protection from hypocrisy.” (At-Tirmidhi,241).

5- A very rewarding thing to do in Ramadan is to get in the habit of reciting Athkar; for example, the Athkar after mandatory prayers, the Athkar of the morning and the evening, and the General Athkar.

**Allah (SWT) says:** “O you who believe! Remember Allah with much remembrance and glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers”.(Al-Ahzab, 41-42)

6- In the days prior to the month of Ramadan, the Muslim should prepare his soul to be elevated in status. This means that he should break any bad habits that he has incurred over the years.

These habits might be related to things that have the potential to sever the connection with Allah (SWT) if not properly controlled like eating, drinking,

looking at forbidden things, and mixing with bad people. Organs like the eyes, the tongue, the hands, the stomach and the private parts should be protected from the bad habits.

In a Hadith, **the Prophet (PBUH) said:** “the courteous person is the one who controls his Nafs (desires) and prepares himself for after the death; and the ignorant is the one who follows his desires and [prepares for after his death] by wishful thinking.” (At-Tirmidhi,2459).

Finally, during the blessed month of Ramadan the Muslim should observe the manners of fasting, which includes: hasten the Iftar when the Athan for Maghrib is called, delay the Sahoor, make supplication at the time of Iftar. More importantly, the Muslim should make sure that his food is from a purely halal source.

Also to make an effort to finish reading the Quran at least once in Ramadan and to spend most of his time in the company of righteous people and attending Halaqas of knowledge; because **the Prophet (PBUH) said:** “the one for whom Allah (SWT) intends good, He will make him knowledgeable in his Deen.” (Muslim,1037).

In addition, the poor and the needy should be given special care during this month. They should have enough food and money to get through the month of Ramadan with ease, and not face any hardships.

**We ask Allah (SWT) to make us among those who listen to speech and follow the good in it.**



## (42) The qualities Of Ramadan . part (1)

There are three points to discuss in this regard.

A- The Best and Exalted Month

B- Ramadan, a Month of Fasting

C- Ramadan, a Month of Standing in Prayer at Night

### **A- The Best and Exalted Month:**

Allah (swt) has favored some months over others; some days over others, and some nights over others. Then He (swt) favored the month of Ramadhan over the rest of the months, though it is not one of the sacred months.

Allah (swt) has favored this day because of fasting and its night because of standing awake in prayers, beside the fact that fasting Ramadhan is one of the five pillars of Islam, as everyone knows.

Speaking of the favors of this month, Abu Hurayra (rad) narrated that **the Prophet (PBUH) said**: “A great month has come unto you; Allah (swt) made its fasting obligatory. During it, the doors of heavens are open, the doors of hell are closed, and the devils get chained; in it, there is a special night, better than a thousand months. The deprived is the one who missed its blessings.” (An-Nisa’i)

In another narration reported by Imam Ahmed from Ijrifah (rad) **the Prophet (PBUH) said**: “A caller announces (meaning at the beginning of this month): O you who intends to do good, rejoice; and O you who intends to do evil abstain and stop it till the end of Ramadan.” (At-Tirmidhi, 682).

From the authentic Hadiths narrated by imam Muslim, Abu Hurayra (rad) reported **the Prophet (PBUH) to have said:** “Between the five prayers, Fridays, and from Ramadhan to the next Ramadhan, these are cleansers against the minor sins, if one is to avoid the major sins.” (Muslim, 233).

#### **D- Ramadan, a Month of Fasting:**

Unlike other months, Allah (swt) has applied obligatory fasting specific to this month. **He said:** “Whoever observes the moon sight of this month (meaning Ramadhan), let him observe also the fasting of it. “ (Al-Baqara, 185)

In the Hadeeth, Talha Bin Ubaydullah related that a man once came to the Prophet (PBUH) inquiring: “O Messenger of Allah tell me what fasting has Allah made obligatory on me?”

**The Prophet (PBUH) answered:** “The month of Ramadan.” The man asked again: “Does this apply to any other month?” The Prophet (PBUH) replied in the negative and informed him that only the optional fasting can be observed during the other months. (Al-Bukhari, 1891).

**The Prophet (PBUH) also indicated:** “He who fasts Ramadan with a good faith and intention, Allah (swt) shall forgive all his past sins.” (Al-Bukhari, 38)

Fasting is the only kind of worship privately taking place between a person and his Lord.

**In the Qudssi Hadith,** the Prophet (PBUH) stated on behalf of his Lord: “All the deeds of the son of Adam belong to him except fasting, it is for me, and I

am the only one who rewards it, every good deed (Hassanah) is multiplied ten times. Look at my servant! He leaves his nutrition, drinks, and desires only for my sake. A fasting person has two delights: one upon breaking his fast in this world, and the other when he shall meet his Lord in the next. Indeed, the smell of the mouth of a fasting person is better than the fragrance of musk in the sight of Allah.” (Al-Bukhari, 1904).

We know that the reward is from the same tipe as the deed” Because fasting makes the Muslim feel thirsty and hold up not to drink. Allah awards the fasting Muslims by assigning a special door for them to enter heaven. The door name is Al-Rayan (thirst quencer).

In Hadeeth, **the Prophet (PBUH) said:** there is a door in the heaven called Rayan. Only fasting Muslims will enter through this Rayan door in the Day of Judgment. After all fasting Muslims enter the door, it will be closed and no one else will enter” (Al-Bukhari, 1797)

Fasting in Ramadan is the school of discipline for Muslims. The Muslim will grow up on the Islamic excellence of manners.

**For Examples:** Muslim will learn to be patient by avoiding eating, drinking, and sexual desire. Therefore, Muslim will gain strong well to bear up sorrow and hardship of life.

Muslim will learn sympathy and understanding the feeling of the poor and homeless. Also they will donate money; rich will sponsor the poor, and the strong will assist the weak.

Muslim will behave and follow the good manner of Islamic rules of life. This can be developed through the unity of Muslims. Where, all Muslims in each country will fast at the same time and then break fasting at the same time. This really makes all Muslims as one body and unified as one strong structure.

### **C- Ramadan, a Month of Standing in Prayer at Night:**

Allah (swt) has characterized the month of Ramadan by the night prayers as a voluntary practice of worship.

**The Prophet (PBUH) said:** “He who stands in prayer at night, with good faith and intention during Ramadhan, Allah (swt) will erase all his previous sins.” (Al-Bukhari, 38)

And it is related that the Prophet (PBUH) used to pray most of the time eleven Rak’as only, during as well as outside Ramadhan. Exceptionally, he (PBUH) used to pray in other nights thirteen Rak’as, bearing in mind that there is no limit on the number of Rak’as for the optional night prayers during Ramadan.

When he (PBUH) was asked about the way the night prayer is performed, he **said:** “It goes in pairs (two by two). If anyone feels that the Dawn is close, he should add one more Rak’ah, which will bring his whole prayer into an odd number.” (As-Shafi’i fi Al-Umm, 8/486).

However, the best number stays eleven Rak’as since the Prophet (PBUH) used to limit himself to it most often, in that the purpose behind Salat is

devotion, concentration, tranquility, presence of mind, and sincerity in getting closer to Allah (swt).

In this respect, **the Prophet (PBUH) said:** “My pleasure, satisfaction, and comfort are only reached through Salah.” (Al-Bayhaqi, 7/78).

**We ask Allah (SWT) to accept our fasting and Prayers and all our good deeds**



### (43) The qualities Of Ramadan. Part (2)

There are three points to discuss in this regard:

D- Ramadan, a Month of Qur'an.

E- Ramadan is the month of giving Zakat Al- Fitr.

F- Ramadan Includes a Night, Better than One Thousand Months:

#### **E- Ramadan, a Month of Qur'an:**

Also, from the distinctions of this month is that the very first verses of the Qur'an were initially revealed during Ramadhan.

**Allah (SWT) says:** "Ramadhan, a month during which the Qur'an was revealed as guidance for mankind, clear pieces of evidence, and a separation between Truth and falsehood." (Al-Baqara, 185).

It is therefore favorable that a Muslim should recite more Qur'an during the month of Ramadhan. And we have been told that the Angel Gabriel (als) used to help the Prophet (PBUH) study the Qur'an during Ramadan, and the year in which the Prophet (PBUH) was to die, Jibreel (als) went with the Prophet (PBUH) through the Qur'an twice.

In the same context, **the Prophet (PBUH) said:** "Fasting and (the) Qur'an intercede in favor of a servant on the Day of Judgement; Fasting would say: O my Lord, I have deprived him of food, drink, and the fulfillment of his desires during the day, O Allah accept my intercession. The Qur'an, on the other hand, would say: O my Lord, I have driven sleep away from his eyes during

the night, please accept my intercession. Then both intercessions shall be accepted.” (At-Targheeb wat-Tarheeb, 2/107).

It is advisable during the listening and recitation of the Qur’an to do the following:

- 1- Listening well
- 2-Pondering
- 3- Presence of Heart and Mind
- 4- Avoiding Attraction and Distraction
- 5-Trying to feel the greatness of the speech and speaker
- 6- Avoiding being static and pathetic
- 7- Realizing that every verse addresses one personally

**E- Ramadan is the month of giving Zakat.**

At the end of Ramadan and before Eid Al-Fitr, there is an event called Zakat Al-Fitr. It is a mandatory giving applied on each Muslim.

Zakat Al-Fitr for one Muslim is equivalent to amount of food that is enough for one day and night to feed one poor Muslim. Zakat Al-Fitr must be given out for each member in one family.

When a Muslim gives Zakat Al-Fitr, the intention is to get closer to Allah by helping the poor who need help in the day of Eid.

Zakat Al-Fitr is purification to the fasting Muslims soul from the bad deeds. It teaches the Muslim to be humble and avoid just loving money and pleasure of life. In the Hadeeth, When a Muslim gives Zakat before Salat Al-Eid; It is acceptable to Allah as Zakat Al-Fitr. If Zakat was given after Salat Al-Eid, it is considered as standard Zakat.

The Sunnah says that Zakat Al-Fitr is grain. Some Scholars agreed on giving money instead of grain, which is even better for the poor.

### **F- Ramadan Includes a Night, Better than One Thousand Months:**

Among the special and typical blessings of Allah (SWT) during the month of Ramadhan is that there is a night in it better than one thousand months. It is the night of Qadr (meaning the night of Decree or Power).

**Allah (SWT) says:** “We have revealed it (the Qur’an) in the night of Qadr, and what the night of Qadr is!? The night of Qadr is better than a thousand months. In it, the angels descend by their Lord’s leave with all kind of decrees and matters. Peace it is until the rise of dawn.” (Al-Qadr, 1-5)

**Allah (SWT) has also said:** “We have revealed it in a blessed night; Our warning has been already delivered. During it, every decree and matter of wisdom is ordained.” (Al-Dukhan, 1-2).

In the Hadeeth, **the Prophet (PBUH) said:** “He who stands in prayer during the night of Decree with good faith and intention, Allah is to wipe out all his past sins.” (Al-Bukhari, 38).

For that, the Prophet (PBUH) used to look for the night of Qadr, and he used also to urge his companions to look for it during the last ten days for

Ramadhan, especially the odd-numbered nights, though there was a tendency and an opting for the twenty-seventh night.

It was related that **Ubay Bin Ka'b (rad)** said: "I can swear by Allah which night it is. It is the night that the Prophet (PBUH) once commanded us to make Qiyam in it. It was the twenty-seventh night; and my father used to swear about this and say: It bears the exact sign and indication that the Prophet (PBUH) told us about: that the sun rises up in its morning without rays." (Abu Nu'aim fi Al-Hilya, 4/207).

In the authentic Hadith books, it was narrated that Aesha (rad) asked **the Prophet (PBUH)**: "O Messenger of Allah, what am I supposed to say if I come across the night of Qadr?" He (PBUH) responded: "Say, O Allah, You are oft-forgiving, You like forgiveness, please forgive my sins." (Sahih Ibn Majah, 3119)

**We ask Allah (SWT) to accept our fasting and prayers  
and all our good deed.**



## (44) What did we learn from Ramadan?

In all actuality, Ramadan is a school of discipline. All Muslims grow up on the virtues of Islam and its noble ethics. At the end of Ramadan, the spirit is raised, the soul is blessed and prevailed, their behavior is improved, and the pious grow stronger.

1- In Ramadan, the first lesson we learned was how to strengthen our piety, being conscious that Allah (SWT) is watching us every minute, day and night, privately and publicly, while present or traveling. We developed a self-conscious discipline due to our strong belief in Allah (SWT). We do not fear the law, or monitoring cameras, or the people, but we fear only the Lord of all people, Allah (SWT).

Controlling our physical desires and needs is an act of obedience to Allah with the hope of gaining Allah's satisfaction and blessings.

**Allah (SWT) said:** "O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious)." (Al-Baqara, 183)

2- Ramadan helps the Muslims get used to fasting the nafila (the optional religious worship) so we become closer to Allah.

**The Prophet (PBUH) said:** "He who fasts one day for the sake of Allah, Allah will lead him away from the hell fire as far as 70 years." (Al-Bukhari, 284). And: "Whoever fasts Ramadan and follows by six days from Shawal has the credit of fasting an eternity." (Abu Dawud, 4339)

3- In Ramadan, We learned patience and bared the hardships and difficulties. Ramadan is permissible deprivation, patience with hunger, and submission to Allah (SWT) with humbleness. If we can bear the bitterness of the hunger and thirst for 15 hours everyday, we can grow stronger and bear the hardships of life and will not collapse facing difficulties.

4- In Ramadan, We learned to restrain ourselves from food and drinks and our desires. When we deprive ourselves from what is Halal during Fasting, it becomes easier to avoid the Haram. Allah (SWT) orders the believers in the same way He ordered His Messengers.

**Allah (SWT) said:** {O ye Messengers! Eat from all things good and pure, and do righteous deeds. Verily, I am All-Knowing of what you do} (Al-Mu'minun, 51).

Allah (SWT) provides the Halal needs which are the causes for prosperity. Consequently, the Muslim will do good deeds with the support of Allah (SWT).

5- In Ramadan, we restrained from the daily Halal habits which control us, such as drinking tea, coffee and soft drinks, and eating snacks a few times every day. Ramadan will limit these habits from the excessive.

There are also some of the Haram habits such as smoking. When a Muslim avoids smoking for 15 hours a day for one month, it becomes easy for him to stop this Haram habit.

6- In Ramadan, we learned to gain sympathy and feeling for the poor, weak, and homeless. We went through the experience of hunger and thirst, and bitterness of deprivation. We donated Sadaqah to make the needy happy.

Islam mandates Zakat Al-Fitr upon every Muslim who has more food or money than he needs for another day and night. Zakat Al-Fitr is purification of the soul of all fasting Muslims. When the poor and homeless receive the gift of food and/or clothing, they will not beg for food or clothing on the day of Eid Al-Fitr.

7- In Ramadan, we maintained reading the Qur'an. The Qur'an is the life of our souls, the strength of our hearts, the cleansing of our spirits, and the energy of our life. Ramadan is the month when the Qur'an was revealed. It is preferable for Muslims study Qur'an by themselves, with relatives, children, and friends. The Muslim who studies the Qur'an is special to Allah (SWT). The Qur'an is your friend when you are lonely, your light in the darkness, and your support on the Day of Judgment.

8- In Ramadan, We learned to be humble, devoting ourselves to Allah and preparing ourselves for the end of life. The Muslim who dedicates his time on the last ten days of Ramadan, worshiping Allah (SWT) and performing all righteous deeds seeking from Allah rewards and blessing, his heart becomes tender, his eyes filled with tears crying because of the sins that he committed.

Ramadan helps Muslims get used to worshiping Allah and going to the Masjid as a good daily habit even after Ramadan is over.

Allah will grant the guidance and mercy so that when we meet Allah, He will be satisfied with our deeds.

9- In Ramadan, We increased our supplication, the core of worshipping Allah (SWT). Allah (SWT) assigned the Night of Qadr in the last ten days of Ramadan. The Muslim will be excited to submit his supplication to Allah (SWT) asking mercy, forgiveness, safety from the Hell-Fire. The more supplications a Muslim requests, the Muslim will have true feelings of being servants of his Creator, Allah (SWT).

During the month of Ramadan, we gained knowledge about some roles of Islam that taught us Islamic ethics and our lives, Allah willing, changed for the better.

**We ask Allah (SWT) to accept our fasting, prayers, and charity,  
and all good deeds. Ameen.**



## (45) Fasting and Manners

Fasting has many benefits, it teaches the Muslim a high standard of ethical values and good manners. One of these values is to protect one's organs from committing sins by controlling one's actions, words and behavior.

**Narrated by Abu Umamah he said:** "I asked the Prophet (PBUH) to tell me about a good deed to do." **And he said:** "you should fast frequently, because there is no match for fasting." (Al-Targheeb wa Al-Tarheeb, 109/2)

This Hadith shows that fasting is an ethical institution that teaches the Muslim good manners.

Another Hadith that enforces this meaning is the following: **the Prophet (PBUH) said:** "fasting is a Junnah (sanctuary), if someone happens to be fasting let him avoid vain talk (rafath) and foolish actions. And if someone insults him or shows aggression towards him let him say: 'I am fasting' twice" (Al-BuKhari 1834)

Junnah means, a protection from sins in this life and a protection from hell fire in the hereafter.

Scholars also said that Junnah means a protection from the evil associated with one's desires, because fasting weakens one's desires.

Rafath means, obscene talk including: backbiting and talking about the honor of others negatively.

Moreover, foolish actions are those actions that are committed by ignorant people or the people of Jahiliyya like: talking loudly, using obscene language,

showing off and engaging in arguments based on falsehood. All of these actions cause the blame of others.

Rafath, Fusuq are actions that are against Islamic manners and it is not acceptable for a Muslim to come near them during Ramadan in order for him to become disciplined in controlling his desires.

In a Hadith, **the Prophet (PBUH) said:** “the believer does not defame or slander others, nor does he curse others, nor does he engage in obscene and vulgar talk.” (Al-Turmudhi, 1977)

If a Muslim is faced with another person who is seeking to confront him by aggressive actions or foul language, he should not treat him in a similar manner because he is fasting.

For this reason **the Prophet (PBUH) instructed us to say:** “I am fasting-twice.”

Repetition (of saying ‘I am fasting’) in this case serves as a reminder for the aggressor and discourages him from persisting on his negative behavior.

What does the Muslim learn from this Hadith, and what should he do when in a state of anger?

1-If a Muslim is fasting and something causes him to become angry then he should remind himself and people around him by saying ‘I am fasting, I am fasting.’”

2- to change one's state. If the person is standing then he should sit down. Or, it may be better to leave the place altogether.

3-To seek refuge in Allah (SWT) from Shaitan.

4- To make ablution or Ghusl.

5- Observe patience and try to suppress the inner feelings of rage.

**The Prophet (PBUH) said:** “he who does not refrain from saying falsehood and committing act of falsehood, then it does not make a difference with Allah (SWT) whether or not they refrain from eating and drinking.” (Al-Bukhari, 6057)

This Hadith warns us against words and acts of falsehood because they contradict with the manners of Islam.

Moreover, this Hadith suggests that the fasting of a person who engages in falsehood will not bring him the pleasure of Allah (SWT). In fact, even though that person may experience hunger and thirst Allah (SWT) will not accept his fasting.

We can also learn from this Hadith, that Islamic manners are associated with fasting and that they are as important as not eating or drinking during Ramadan.

It is very important that the Muslim does not forget to ask Allah (SWT) to accept his deed, because that is the ultimate goal.

**Finally**, the Prophet (PBUH) has instructed the youth who are not capable of marriage to do more of the optional fasting, because fasting teaches the Muslim to control his desire. As a result, he will lower his gaze and protect his privates from committing major sins. This is one of the greatest practical

lesson in educating Muslim youth to reach the highest possible level of good manners.

**The Prophet (PBUH) said:** “O community of the youth, whoever among you is capable of marriage then let him do so, and whoever is incapable let him observe fasting for it will be his protection.” (Al-Bukhari, 6065)

**We ask Allah (SWT) to accept our fasting, prayers, and good deeds.**



## (46) Eid al-Fitr in Islam

I would like to congratulate all Muslims everywhere and especially in (..) for this blessed Eid. I also hope that the situation of all Muslims is better than the previous years.

Muslims have the right to be happy and to have fun with their family according to our Islamic values.

Muslims are advised to pray and to thank Allah for the blessing of accomplishing the fasts in the days of Ramadan, praying during its nights, reading His Book and to address Allah in a state of submission to His will and to ask Allah to admit us into His Janna and to save our souls from Hell.

**Allah (SWT) said:** “Say: ‘In the Bounty of Allah, and in His Mercy (i.e. Islam and the Qur’an); -therein let them rejoice.’ That is better than what (wealth) they amass.” (Yunus, 58)

Allah has created after each religious duty a day for celebration so that Muslims will be joyous to thank Allah for helping them accomplish the fasting of Ramadan.

He also made Eid al-Adha another day for a happy celebration after Al Hajj:

**Allah (SWT) said:** “And that you must magnify Allah [i.e. to say Takbir (Allahu-Akbar; Allah is the Most Great) upon seeing the crescent of the months of Ramadan and Shawwal] for having guided you so that you may be grateful to Him.” (Al-Baqara, 158)

It is Allah who chooses these happy and divine celebration days that we did not pick up from western or eastern culture but we took it from the Lord of the West and the East.

When the Prophet (PBUH) immigrated to Medina, he found that the people of Medina celebrated some days from the pagan era.

So, **the Prophet (PBUH) said:** “Allah gave you the Eid al-Fitr and Eid al-Adha which are far better than these pagan celebrations.” (Abu Dawud, 1134)

Today we are celebrating the Eid al-Fitr to thank the Almighty for having made it easy for us to fast during Ramadan. We have to remember that every day we don't commit a sin is a celebration in itself.

So we have to thank Allah every day for that. Today is an Eid and tomorrow is another Eid and any day we do not sin is a day for celebration.

The real Eid is not in wearing new clothes or eating meat and other good food, but the real Eid is when Allah forgives our sins in the Day of Judgment.

### **Pleasant things Muslims will do in the day of Eid**

1- In the morning of the Eid, it is lovable and likable for Muslims to shake hands after Salat and speech of Eid. Muslims will cheer each other saying {Takabel Allah Mennah Wa-Moon-kum} meaning “may Allah accept from me and you”. At this moment, each Muslim will forget any bad feelings and conflicts with Muslim Brothers. The day of Eid is the day of forgiveness, love, and caring for each other.

**Prophet (PBUH) said:** “When two Muslims meet and shake hands, their sins will drop off through their hands just like the leaves drop off a tree in a windy day.” (At Targheeb wa at Tarheeb, 3/٣٧٤).

2- In the day of the Eid, it is lovable for Muslims to visit each other and have happiness for everybody, adult and children, in a family environment.

**Prophet (PBUH) said** “The most precious job to Allah (SWT) is to make Muslims happy. ( Al Iraqi fi Taqreej Al Ihya 2/261)

Also, **Prophet (PBUH) said:** “Whoever visits a sick person or a Muslim brother for the sake of Allah, it will be announced: Blessed is he and blessed are his steps, and let him choose his residence in Jannah.” ( At Tirmedi,2008).

3- In the day of Eid, it is loveable for Muslim to visit relatives they have not seen for a long time. This brings happiness for everybody and shows loyalty and love.

**Prophet (PBUH) said:** “If Muslims want Allah to give him wealth and want people to remember his good deeds after his death, he must reach his relatives with love and care.” (Al Bukhari 5986).

4- While celebrating Eid, it is really nice that Muslims remember his fellow brothers everywhere on earth. Muslims will submit sincere supplication to Muslims who have hardship and unfortunate incidents. Some Muslims have lost their country, homes, relatives, and freedom. We do not forget those unfortunate Muslims during the happiness of Eid.

Ramadan makes the Muslim aware of his unfortunate Muslim brothers who are deprived from food, clothing and are having hard times. If not you, who else will care about our Muslim brothers and sisters everywhere in the world?

Finally, We invoke Allah (SWT) to change the life condition to be better for every Muslim in the world. we ask Allah (SWT) to save our souls from Hell and accept our fasting and all our good deed.

**We ask Allah (SWT) to save our souls from Hell**

**and accept from us the good deeds.**



## **(47) The goodness of a nation can be gathered in One Man**

Who is that man with a tremendous and pure ethics and who became a nation with a people? He is the selective, the one chosen by Allah (SWT), the Prophet Ibrahim (PBUH).

He was born in Babylon within what is now Iraq. In Babylon, people worshiped many gods, but not Allah (SWT).

He was one of the greatest prophets who encountered hardships toward the message of Allah (SWT). He was called the father of prophets, because all the proceeding prophets descended from him.

He immigrated to Philistin and then to Egypt. Also, he took his wife Hajar and their son Ishmael to a location in the Arabian desert near the Kabah in Makah.

Allah (SWT) tested Ibrahim, asking him to sacrifice his son Ishmael, the son he had in his old age. Allah (SWT) wanted to see whether Ibrahim (PBUH) would prefer the love of Allah (SWT) over his beloved son.

Ibrahim was uncle to the Prophet Lut, who was the first believer of Ibrahim's message from Allah (SWT). Ibrahim was a builder. He was very generous and he was given a nick name of father of guests, due to his manner of always eating with somebody else.

Ibrahim was the first one who established circumcision, Hajj ceremony, sacrifice of animals, and the practices of the Islamic Fitra: clipping nails, shaving the under arms, and shaving the pubic area.

He started Dawah (calling people to believe in Allah (SWT)). He called his nearest relative, his father, and his home people to believe in Allah (SWT). **Allah (SWT) says** “And recite to them the story of Ibrahim. When he said to his father and his people: ‘What do you worship? (Ash-Shu’ara’, 69-70).

Ibrahim was a nation of people, such a leader who called people to do good deeds. The message of a righteous teacher is a high level of the message’s purity, which constructs the souls, minds, and hearts, and men then become stronger than moving mountains.

The righteous leader must carry a strong pure ethics that allows him to become the leader of people. He was a virtuous person and a leader with pure ethics.

### **Characteristic leadership of the Prophet Ibrahim (PBUH).**

- 1- The Heart’s purity
- 2- More Qunut, obedience and prayer to Allah SWT often.
- 3- Constantly thanking Allah (SWT) for His bounties.

#### **1- The Heart’s purity:**

Ibrahim (PBUH) had a pure heart. **Allah (SWT) says:** “And, verily, among those who followed his [Nuh’s] way was Ibrahim. When he came to his Lord with a pure heart” (As-Saffat, 83-84).

The meaning of a pure heart is one clean from all diseases of the heart, including: suspicion, accusations, and a corrupted heart.

Allah (SWT) describing Ibrahim's supplication in regard to the day of judgment: **Allah (SWT) says** "And disgrace me not on the Day when (all the creatures) will be resurrected. The Day where neither wealth nor sons will avail, except him who comes to Allah with a clean heart" (Ash-Shu'ara', 87-89).

He manifests his faith in Allah (SWT) and believes what Allah said describing Ibrahim's supplication.

Ibrahim (PBUH) the one chosen by Allah (SWT), wanted to inform all Muslims after him that nothing would be beneficial to them in this worldly life or on the Hereafter like a pure heart and righteous deeds, and we are all in need of this.

## **2- More Qunut, obedience and prayer to Allah SWT often.**

Ibrahim maintains his obedience, humbleness, invoking and begging Allah (SWT). In many verses of Surat Al-Baqara and Surat Ibrahim, he is mentioned invoking Allah (SWT) for many things.

Even the birth of Muhammad's Dawah from Makah was due to Ibrahim invoking **Allah (SWT) Allah (SWT) says** "Our Lord! And send amongst them a Messenger of their own, who shall recite to them Your Verses and instruct them in the Book and Al-Hikma, and purify them. Verily, You are the All-Mighty, the All-Wise" (Al-Baqara, 129).

## **3- Constantly thanking Allah (SWT) for His bounties.**

His tongue and heart testified to the bounties Allah (SWT) bestowed to him. He was the most generous with guests. When Angels came to him in

human form and he was not aware, he quickly slaughtered a healthy calf and cooked it for them to eat.

**Allah (SWT) says:** “Has the story reached you, of the honored guests of Ibrahim? When they came to him and said: ‘Salam!’ He answered: ‘Salam,’ and said: ‘You are a people unknown to me.’ Then he turned to his household, and brought out a roasted calf and placed it before them, (saying): ‘Will you not eat?’” (Al-Dharyat, 24-27).

The lesson here is that he did not ask his guests whether they were hungry or not? Rather, he brought the food to them and asked them to eat.

**We ask Allah (SWT) to make us the followers of all the prophets and messengers.**



## (48) The importance of good deeds in the first Ten Days of the Month of Dhul Hijja

Performing the good deeds is required from the Muslim individual throughout his life. However, there are certain times in which doing the good deeds is more favorable. These times include the special days designated by Allah (SWT) for the benefit of the Muslims. Allah (SWT) multiplies the reward for the good deeds on those days.

It has been narrated by Ibn Abbas (may Allah be pleased with him) that **the Prophet Muhammad (PBUH) said:** "No good deeds done on other days are superior to those done on these (first ten days of Dhul Hijja)." Then some companions of the Prophet said, "Not even Jihad?" He replied, "Not even Jihad, except that of a man who does it by putting himself and his property in danger (for Allah's sake) and does not return with any of those things." (At – tirmeezih, 757).

It is Allah (SWT) who chose those days for the Muslims, and it is He (SWT) who favored them over other days, and made them a special time for worship. These days are so important that Allah (SWT) has sworn by them **when he said in the Quran:** "By the dawn and the ten nights." (AL Fajr,1).

These ten days come at the beginning of the month of Dhul Hijjah, which is one of the sacred months. Moreover, the pillar of Pilgrimage (Hajj) takes place during this month.

This great opportunity comes at a time to prepare the pilgrims before they perform the pillar of Hajj, and for the rest of Muslims, it gives them the

opportunity to participate with the pilgrims in worship and obedience to Allah (SWT).

**The deeds which are most favorable during these ten days:**

1- Increasing remembrance of Allah (SWT). **The Prophet (PBUH) said:** “In those ten days, increase saying: la ilaha illa-Allah, Allahu-Akbar, and Al-hamdu-lillah.” (At- targheeb wat – tarheeb, 2 /191).

**Abu Huraira and Ibn Umar** (may Allah be pleased with them) used to go out to the market place during the ten days of Dhul Hijjah, and they used to make takbir loudly while other Muslims used to repeat after them. (AL – Albani fi Arwah Al ghaleel, 651).

2- It is recommended to increase recitation of the Quran. If a Muslim recites the entire Quran during these ten days, this would be among the best acts of worship and he will get a great reward for it.

3- It is also recommended to increase doing the optional acts of worship (An-nawafil). This can include fasting, praying additional prayers, night prayer, and giving money in charity. Sa’id Ibn Jubair used to strive to do good, to the extent that he could not do more.

4- It is important to increase making supplication to Allah (SWT). The Muslim should insist on asking Allah (SWT) for anything that he wishes for. **Allah (SWT) says:** “And ask Allah of His Bounty.” (An – Nisa,32).

5- It is important to be good to one’s parents, and to visit one’s relatives and help them if they are in need. **The Prophet (PBUH) said:** “Whoever

wishes that Allah (SWT) prolongs his life and increases his provision, then he should be good to his relatives.” (Al – Bukhari, 5986).

To struggle against oneself and to resist all kinds of temptations. These ten days are a good opportunity for the Muslim to break any bad habits that he may have and increase his determination to make it a habit to do good deeds and stay away from the bad ones.

**Allah (SWT) says:** “Whoever does good deeds whether male or female and he is a believer, We will most certainly make him live a happy life, and We will most certainly give them their reward for the best of what they did.” (An – Nahl, 97) .

Doing good deeds includes following the commands of Allah (SWT), avoiding the forbidden things, and staying away from the acts of disobedience.

The Muslim Ummah depends on the individual Muslim for positive change and reformation. This requires from the Muslim to have a strong determination, continuous hard work, and a high sense of sacrifice in order to achieve the goals of the Muslim Ummah. The goals that will improve the situation of the Muslims can only be achieved through genuine effort and not through mere talk.

**Allah (SWT) says:** “Surely Allah does not change the condition of a people until they change their own condition.” (Ar – Rad,11).

6- Finally, it is strongly recommended to perform the sunnah of sacrifice, which is a Stressed Sunnah (sunnah Muakkadah). This is considered to be a

great act of worship the Muslim follows the example of the Prophet Mohammad (PBUH) in carrying out the commands of Allah (SWT) and for that Allah (SWT) grants a generous reward.

**Allah (SWT) says:** “Their flesh and their blood does not reach Allah, but the devotion from you reaches Him.” (Al – Hajj, 37).

**We ask Allah (SWT) to make us from among those  
who persist on doing the good deeds.**



## (49) The importance and benefits of Hajj

The Hajj linguistically means to head towards a place. And as it relates to the Deen, it means to head towards Makka, the Sacred House, in order to perform a specific worship at a specific time.

Hajj is the fifth pillar of Islam, and is mandatory as has been mentioned in the Qur'an and Sunna of the Prophet Muhammad (PBUH).

The one who denies Hajj becomes a Kafir. **Allah (SWT) says:** "In it are clear signs, the standing place of Ibrahim, and whoever enters it shall be secure, and pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) everyone who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds." (Al – Imran, 97).

**And Allah (SWT) also says:** "And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant mountain highway (to perform Hajj)." (Al – Hajj,27).

The person who intends to perform Hajj has to meet the following criteria: he has to be a Muslim who has reached puberty and who is sane, free, and has the physical and financial ability to complete the rituals of Hajj.

The majority of scholars have agreed that Hajj becomes mandatory upon the Muslim as soon as He becomes able to carry out all of its requirements. It is very dangerous for the Muslim to delay the Hajj or not to take it sincerely when he has the means to perform it.

**The Prophet (PBUH) said:** “whoever has the means to go to Hajj and he does not do so, if he wishes he can die a Jew or a Christian. This means that if he dies he won't be on a state of Islam. (At- targheeb wat – tarheeb 2/202)

The Hajj is required at least once in a lifetime from every Muslim.

If a Muslim performs the Hajj more than once, it will count for him as a voluntary deed and he will get an extra reward.

**The Prophet (PBUH) said:** “Allah (SWT) has decreed the Hajj upon you, so perform the Hajj.” Then a man asked: “Are we required to do it every year?” The Prophet (PBUH) replied: “If I say yes then it would become mandatory upon you every year, and if that is the case, you would not be able to do it.” (Ibn Hajar fi Talqees al Habeer, 3 / 831).

It is recommended to do the Hajj more than once, but it is better to spend that money on the needy and the poor. And Allah (SWT) will grant the same reward for doing Hajj when the intention is pure.

### **The benefits of Hajj**

1- It is a reason for erasing all sins and bad deeds.

**The Prophet (PBUH) said:** “Perform Hajj and Umra repeatedly, for they remove sins and poverty just like fire removes impurities from iron. And for an accepted Hajj, there is no reward other than entering Janna (Paradise).” (At – tirmeezih, 810).

In another Hadith, **the Prophet (PBUH) said:** “The one who performs Hajj without committing any sins, he will return clean from sins like the day he was born.” (Al – Bukhari, 1521).

**The Prophet (PBUH) was asked:** “What deeds are most favorable?” He replied: “Believing in Allah (SWT) and His messenger.” Then he was asked: “What comes after that?” He said: “Jihad for the sake of Allah (SWT).” Then he was asked again: “What comes after that?” He said: “An accepted Hajj.” (Al – Bukhari, 1520).

2- Achieving benefits for the Hereafter, like the remembrance of Allah (SWT), making Tawaf around the Ka’aba, and praying in the most sacred location on earth.

**The Prophet (PBUH) said:** “One prayer in the Sacred Mosque equals one thousand prayers in other mosques.” (Al – Bukhari fi at – tareeq al kabir 4/29).

3- The Hajj is an annual gathering of Muslims in Makka, where they get the chance to renew their unity and resolve their differences. It is also an opportunity to identify those who are weak and oppressed, so that the entire Muslim Umma may unite to support them wherever they are in this world.

4- Achieving worldly gains and benefits. **Allah (SWT) says:** “There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading).” This means that there is no harm in doing business and trade if that does not distract the Muslim or interferes with the Hajj rituals. (Al – Baqarah, 198).

5- Finally, One of the benefits of the Hajj is to benefit from the meat of the sacrificial animals. The Pilgrim should eat from it and give some of it away as a gift or charity.

**Allah (SWT) says:** “In them (cattle offered for sacrifice) are benefits for you for an appointed term.” (Al – Hajj, 33).

**We ask Allah (SWT) to accept from us the good deeds.**



## (50) Lessons from the Pillar of Hajj

Hajj is a great school that teaches the Muslim great values. These values pertain to his creed, faith, worship and ethics. After the return from the journey of the Hajj the Muslim attains a renewed shining soul which is filled with pure Iman.

### **Here are some of the lessons that the Muslim learns from Hajj:**

1- To strive to renew the intention and to devote his worship purely for the sake of Allah (SWT). **The Muslim starts** the pillar of Hajj by uttering these words: “Here I come (O Allah) for Hajj”. And the theme which is present in his mind throughout the Tawaf is summarized in this supplication: “Here I am at Thy service O Allah, here I am. Here I am at Thy service and Thou hast no partners. Thine alone is All Praise and All Bounty, and Thine alone is The Sovereignty. Thou hast no partners.” (Al-Bukhari,5915).

**Allah (SWT) says** in Surat Al-Hajj: “It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him.”(Al-Hajj, 37).

2- The second lesson that the Muslim learns is to commit to the remembrance of Allah (SWT) for long periods of time. **Allah (SWT) says:** “And remember Allah during the appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allah (fear Him), and know that you will surely be gathered unto Him.” (Al-Baqarah, 203).

**Allah (SWT) also says:** “So when you have accomplished your Manasik , remember Allah as you remember your forefathers or with a far more remembrance.” (Al-Baqarah, 200).

And in another Aya, **Allah (SWT) says:** “There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading). Then when you leave ‘Arafat, remember Allah (by glorifying His Praises, i.e. prayers and invocations) at the Mash'ar-il-Haram . And remember Him (by invoking Allah for all good.) as He has guided you, and verily, you were, before, of those who were astray.” (Al-Baqarah,198).

3- The Muslim trains his soul to submit in totality to the will of Allah (SWT), without asking questions or questioning the wisdom of Allah (SWT). While the Muslim carries out the different rituals of Hajj he should not be concerned about the number of times that he makes Tawaf (revolution around the Kaaba), nor should he be concerned about the wisdom behind kissing the black stone.

It has been reported that Oman Ibn Al-Khatib that when he kissed the Black Stone **he said:** “By Allah (SWT) I know that you are nothing but a stone. You have not the power to benefit or harm. And if I had not witnessed the Prophet (PBUH) kissing, I would not kiss you.”(Al-Bukhari,1597).

4-To train oneself to have good manners and to be patient when performing the rituals of Hajj. During the times of congestion and hot weather the Muslims improves his discipline and self-control.

In the Hadith, **the Prophet (PBUH) said:** “the one who performs the Hajj without committing rafath (intercourse with wife) or fisq (deviation from the

obedience of Allah by committing major or minor sins) he will return like the day he was born” (Muslim, 1350).

5- Hajj resembles the day of resurrection and the hereafter. Therefore, when such great crowds of Muslims gather at the same place and the same hour, while they all wear the same clothes- the two white pieces of cloth that look like coffins- the Muslims are reminded of the day of resurrection. This is intended to motivate the Muslim to increase his good deeds which will benefit him on that day.

6- To achieve unity among Muslims through equality and brotherhood. During the Pillar of Hajj Muslims of different origins different colors and tongues gather united and repeat the same words “O Allah here we come at your service.”

This great event teaches the Muslims that there is no difference between rich and poor, worker and minister. They all wear the same clothes and repeat the same prayer. It demonstrates the pinnacle of greatness when Muslims achieve true equality, unity and brotherhood among themselves.

7-The Muslim also learns to differentiate between Halal and Haram in his food, drink and clothing. He travels a great distance, spends a large amount of money, he leaves his home and country, and endures the suffering associated with travel all in order to perform the Pillar of Hajj and seek the pleasure of Allah (SWT).

When he raises his voice with prayer by saying (Labaika Allahuma Labaik), he has to be certain that Allah (SWT) will accept from him. therefore, he must follow Halal ways in all aspects of his life.

8-The Muslims learns from the Hajj that there is a connection between Muslims on one hand and all the Prophets and sacred sites on the other. Hajj takes place at the sacred Mosque, the first house of worship which Allah (SWT) put on this earth. It was built by angels. While Ibrahim and Ismail (Peace be upon them) raised its foundation.

It was the site of historic events. Hajjar (peace be upon her) ran back and forth between the Safa and the Marwa looking for water for her baby Ismail (PBUH) until Allah (SWT) sprung zamzam from under his feet in a miracle that lasts to this day.

There is a wisdom behind the Pillar of Hajj, which is, to remember these precious memories which are imbedded in the history of Islam. These memories connect the Muslim to his roots and to the great Prophet (peace be upon them all) as well as to the sacred places where the prophets lived.

9- Hajj teaches the Muslim discipline and organization. The Muslim is like one unit in a great structure, he has to perform his role in congregation. Moreover, the rituals of Hajj have a specific order and each ritual has a specific period, therefore, no one can perform his rituals separately or in a different order.

10-Finally, the Muslim learns to get used to performing worship and acts of obedience. After spending five days packed with different types of good deeds (remembrance by tongue, asking forgiveness, repentance, prayers, glorifying Allah(SWT), making Tawaf and Saai) it becomes easy for the Muslim to get motivated for doing good deeds, because he will realize that it

is in pursuit of pleasure of Allah (SWT) and his paradise. The result of this is the elevation of the soul and tranquility of the heart.

**We ask Allah (SWT) to teach us what is beneficial to us and to make us among those who listen to speech and follow the good in it.**



## (51) Lessons from the last pilgrimage of the Prophet

### (PBUH) part (1)

The tenth year in the Hijri calendar was the year in which Allah (SWT) completed the religion of Islam. And it was the year in which the Prophet (PBUH) finished conveying the message to the best of his ability. Due to this the Prophet (PBUH) felt that his appointed time is nearing its end, and he decided to perform the pilgrimage.

During that year, about one hundred thousand Muslims joined the Prophet (PBUH) in Hajj so that they could learn from him the rituals of Hajj first hand. More importantly, the Muslims had a feeling that the Hajj of that year was going to be the last they will experience in the presence of the Prophet (PBUH).

**The Prophet (PBUH) said** to Mu'ath before sending him to Yemen: "O Mu'ath, it may be that you will not see me after this year, and it may be that you will pass by my mosque and my grave." After hearing this Mu'th (may Allah be pleased with him) cried for fear that he will not see the Prophet (PBUH) again. (Al – Haisami fi Al majma, 3/19).

1- In that last pilgrimage, Allah (SWT) rewarded that Prophet (PBUH) by showing him the fruit of his message for which he endured difficulties and hardships. This reward was manifested in the last speech when the leaders of Quraish tribes were summoned before him and they gave him their testimony that he has carried out the duty that he was entrusted with by Allah (SWT) and that he has conveyed the message of Islam. Islam, the religion which

started with one individual and twenty three years later had more than one hundred thousand followers.

**Allah (SWT) says:** “Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves;” (Al – Baqarah, 143).

The Prophet (PBUH) made preparations to go to Hajj on the tenth year after the Migration. He made ghusl, wore perfume and he put on two pieces of cloth-the Ihram. He (PBUH) prepared the sacrificial animal and made a sincere intention to perform Umrah followed by Hajj then started his journey. It was an eight-day journey from Madina to Mekkah.

When Prophet Mohammad (PBUH) reached Mekkah he entered the sacred mosque and made Tawaf around the Kaba then he followed it by S’aeey between the Safa and Marwa.

Afterwards, he headed to Arafa where he stood before a great crowd of pilgrims and delivered his last and famous speech called Khutbat Alwada’a. In that speech the Prophet (PBUH) addressed many important issues that pertained to the present and the future of the Muslim Ummah.

2- The Prophet (PBUH) started his last speech by resolving the issues which were left over from the Jahilia period. Afterwards, the Prophet (PBUH) gave his advice to the Ummah before his farewell.

The Prophet (PBUH) was like a father giving advice to his son before he travels. He advised the Ummah to be steadfast on the straight path and not to

go away from it. This shows his compassion and mercy for his Ummah as well as his concern for the wellbeing of the Muslims.

3- **The Prophet (PBUH) started his speech by saying:** “O people, listen to what I have to say. For I do not know if I will have another chance to meet you in an event such as this.”

Then, he talked about the sanctity of the blood and wealth of the individual. **He said:** “Indeed, the blood and wealth of the individual is as sacred as this day (the day of Arafah) in this sacred month at this sacred place.” (Al – Haisami fi Al majma, 3/275).

From this we learn that Islam was the first to offer the protection of individual rights and liberties including: the protection of life, wealth, and honor for all. **The Prophet (PBUH) said:** “the Muslim is sacred to another Muslim, including his blood, his wealth and his honor.” (Abu Dawood, 4882).

**The Prophet (PBUH) also said:** “the Muslim is the one who protects his tongue and hands from harming others.” (Al Bukhari, 6484).

The legacy of Islam was in the fact that it came to close the doors of oppression, transgression, and violence. Therefore, under the watch of Islam the lives of individuals are protected along with their property wealth and honor.

Islam has forbidden people from committing transgression, stealing and killing and condemns these actions to the day of judgment.

Muslims who live in the west should make people around them feel safe and secure, and they should be constructive individuals who build strong communities.

Muslims are required to set positive examples for others to follow in good conduct and righteous deeds. More importantly, They should realize that they are the ambassadors of Islam to the west, and that they are representatives of the Prophet Mohammad (PBUH), his companions and their followers.

**We ask Allah (SWT) to make us among those  
who follow the teachings of the Quran and the Sunnah.**



## **(52) Lessons from the farewell pilgrimage of the Prophet (PBUH) part (2)**

4- During the speech of the farewell pilgrimage, the Prophet (PBUH) emphasized on the prohibition of usury. **He said:** “the usury of the Jahiliah period is rejected and unacceptable. And the first usury to be rejected is that which Abbas Ibn Abd Al-Muttalib is involved in. It is all rejected and forbidden.”

One might ask, why did the Prophet (PBUH) emphasize on the prohibition of usury? The answer is that usury is a chronic disease of the society. It allows for the rich to get richer and causes the poor to get poorer. In a society that deals with usury there is a lack of mercy and compassion towards the poor and the needy.

Usury is one of the major sins which Islam has forbidden Muslims from being involved in whether it is with a Muslim or a non-Muslim. This is to protect the society from economic instability, and it has been confirmed by modern studies that usury is the main contributor to economic instability.

Another issue that the Prophet (PBUH) addressed in his speech pertains to the women. He advised the Muslims to be good to women.

**He said:** “fear Allah (SWT) in regards to women, for you have taken them as wives by the trust of Allah (SWT). It is your right over them that they do not cheat on you with other men. And if they do, you can discipline them in a mild way (without bruising). It is their right over you that you spend on them justly.”

The Prophet (PBUH) explained the rights of women and men to one another. And he explained how the man is entrusted with the woman and that she has rights and duties. Therefore the relationship of the man with the woman should be regulated according to shari'ah and not according to human desires.

The third issue that the Prophet (PBUH) addressed was the importance of the Quran and Sunnah in regulating the affairs of the Muslim Ummah. He informed the Muslims that the constitution of the Muslims is the Quran and the Sunnah.

In the Hadith, **the Prophet (PBUH) said:** “and I have left with you that which, if you hold on to you will never go astray: the book of Allah (SWT) and my Sunnah.”

From this Hadith, we can conclude that the Prophet (PBUH) prescribed to us the authority to which all Muslims should turn to after his death. And as long as the Ummah applies the teachings of the Quran and the Sunnah, it will never deviate from the straight path.

**Allah (SWT) says:** “Verily, this is My way, leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) path: thus doth He command you. that ye may be righteous.” (Al- Anam,153).

The Prophet (PBUH) showed people the way to paradise. **He said:** “O people, there is no prophet after me, and there is no nation after you. So, worship your lord, perform the five prayers, fast the month of Ramadan, give charity willingly, perform the Hajj, and obey those who are in charge of your affairs, you will enter the paradise of your lord.”

Indeed, the road that leads to paradise is built upon Iman; the belief in Allah (SWT) alone, worshiping him and performing the pillars of Islam in the best manner possible. It is also built upon having a good character when dealing with other people. And any deviation from these qualities will cause a deviation from the straight path.

5- Finally, the Prophet (PBUH) cautioned the Ummah from following Shaitan. He (PBUH) said in a Hadith: “Indeed, Shaitan has lost hope that he will be worshiped in this land of yours. However, those actions that you belittle, he will consider to be acts of obedience to him and he will be pleased with them.”

Indeed, the primary enemy of the Muslims in this life is Shaitan. And he is involved in a long lasting conflict with all mankind. Therefore, the Muslim is strongly cautioned against worshipping Shaitan or obeying him by doing the minor sins.

**We ask Allah (SWT) to be followers of the teachings  
of the Quran and Sunnah.**



### (53) Rules regarding Sacrifice in Islam

1- In Islam the sacrifice (Udhia) refers to: everything that the Muslim contributes from sacrificial animals during the days of Eid Al-Adha.

2- It is considered an emphasized sunnah.

3- It was mandated by a verse from Quran, passages from Sunnah, and the consensus of scholars. **Allah (SWT) says:** “Therefore turn in prayer to your Lord and sacrifice (to Him only).” (Al-kawthar,2).

And in a Hadith, it was reported that **the Prophet (PBUH)**, “sacrificed two good sheep, which he sacrificed with his own hands. He (PBUH) mentioned Allah’s name and made takbir (by saying bismillah wallahu Akbar), then he placed his knee on their necks.” (Al-Bukhari,5562).

4- Sacrificing an animal on the day of Eid is a Sunnah, and it is one of the best deeds that a Muslim can do.

In a Hadith, **the Prophet (PBUH) said:** “there is no deed a Muslim does on the day of Eid, which is better than sacrificing an animal. So, feel good about it.” (Ibn Maga,).

5- There is no doubt that sacrificing the animal and spilling its blood is better in reward than giving charity instead. Because it is what the prophet (PBUH) did, and it has more precedence to be followed.

6- It is preferred that the person himself perform the act of sacrifice, if he is good at it. It is important to follow the example of the Prophet (PBUH) who performed the act of sacrifice by himself. However, if the person was unable

to do it himself, it is recommended that he witnesses the act of sacrifice of his Udhia.

7- Udhia is to be performed by the Muslim individual on behalf of his family and those whom he supports. And it is permissible to perform Udhia on behalf of the deceased either to honor their wishes or to dedicate the reward for their sake. This is acceptable according to the scholars. However, if the Udhia is dedicated to the deceased this is against the Sunnah of the Prophet (PBUH).

8- It is permissible for the Muslim to appoint some to sacrifice on his behalf. However, it is not permissible for the Muslim to give some of his Udhia in return for performing the sacrifice. Rather, he can give some of it as a gift and not as a payment.

In addition he can grant the person who performs the act of sacrifice on his behalf a separate reward, so that he can dedicate as much of his Udhia as possible for the sake of Allah (SWT).

9-The sacrificial animal should be from the domesticated live stock such as: a camel, a cow, a sheep or a goat.

**Allah (SWT) says:** “And for every nation We have appointed religious ceremonies, that they may mention the Name of Allah over the beast of cattle that He has given them for food” (Al-Hajj, 34).

10-The sacrificial animal should meet the requirements set by the Prophet (PBUH).

**The Prophet (PBUH) said:** “do not sacrifice except a Musinnah ( an animal that has reached the proper age). If you are unable to, then, you can sacrifice a Jith’ which is half a year old.” (Muslim,1963).

The required age for the camel is five years, for the cow it is two years, for the goat it is one year. While, the Jith’ is a sheep that has six month.

11-The sacrificial animal should be free from blemishes and defects. It should not be sick, weak, or crippled.

12-The Udhia should be the property of the one who sacrifices it.

13-The Muslim should perform the Udhia during its designated time, which starts after the Eid prayer on the tenth of Thu-Alhijja till the sunset of the fourth day after that (which is the third day of Tashreeq-the thirteenth of Thu-Alhijja). This means that the period for sacrifice extends for four days.

Therefore, if someone performs his sacrifice before the prayer of Eid or after, the sunset of the fourth day of eid it will not count for him as Udhia.

**The Prophet (PBUH) said:** “whoever sacrifices before the prayer it is no more than meat which he contributes to his family, and it will not be considered as Nusuk (sacrificial animal) in any way.” (Al-Bukhari,5546).

The best time to do it is immediately after the Khutba of the day of Eid. **Allah (SWT) says:** “and whosoever honours the Symbols of Allah, then it is truly from the piety of the hearts.” (Al-Hajj, 32).

14- One Udhia (sheep or goat) will suffice the person and his family and those whom he support from relatives. A camel or a cow can be shared by up to seven people.

15- It is the Sunnah of the Prophet (PBUH) to keep one third of the Udhia, to give one third as a gift for friends, and to give one third in charity for the poor and the needy.

**Allah (SWT) says:** “Then eat thereof and feed therewith the poor having a hard time.” (Al-Hajj, 28).

And in a Hadith, **the Prophet (PBUH) said:** “eat (from your Udhia), save a portion of it, and give from it in charity.” (Ibn Hazm fi Al-Muhala,7/383).

16- If someone intends on performing the sacrifice, he should not clip his nails or cut any of his hair once the month starts.

In a Hadith, **the Prophet (PBUH) said:** “if the month of Thul-hijja begins and a person intends to sacrifice, let him hold from [cutting] his hair or clipping his nails.” (Muslim, 1977).

The wisdom behind this, is for the Muslim to share with the pilgrims the some of the rituals of Hajj. The person who does not follow this is required to repent; however, he is not required to make up for it (by fasting or giving charity).

17- It is recommended to face the Qiblah when sacrificing. And to be

In a Hadith, **the Prophet (PBUH) said:** “Allah (SWT) has made kindness a requirement for everything, therefore, when sacrifice, do it with kindness; and when

you slaughter, slaughter with kindness. And the person sharpen his blade, and let him be easy on his sacrificial animal.” (Muslim, 1955).

18- It is recommended to say during the act of sacrifice: “bismillah wa Allahu Akbar.”

“In the name of Allah (SWT), and Allah is the greatest. O Allah this is from you and for you.” (Al-Albani fe Erwaa Al-Ghalil, 4/350)

19- It is an innovation to perform the sacrifice on the threshold of the door of his house. Or to put some of its blood on his house or the foreheads of his children. This is not from the Sunnah of the Prophet (PBUH).

Finally, what is the Wisdom behind the legislation of this practice?

1- To follow the example of the Prophet Ibrahim (PBUH) when Allah (SWT) sent down for him a sheep to sacrifice instead of his son Ismail (peace be upon them both).

2- To perform similar rituals to those performed by the pilgrims, when they perform the sacrifice in Mekkah.

3- It is a way of celebrating on the day of Eid and feeling happiness. The days of Eid are intended for Muslims to enjoy themselves in lawful ways and to spend happy times with their relatives and friends.

4- It is a way to be generous in providing for the family and relatives. This is manifested in spending more on food and drink during the days of Eid. Especially to help the poor and needy people who don't get the chance to eat meat very often.

**We ask Allah (SWT) to grant us the knowledge which is beneficial to us and to move us from Udhia to making sacrifices.❁❁❁**

## (54) Eid al-Adha in Islam

I would like to congratulate all Muslims everywhere and especially in (...) for this blessed Eid. I also hope that the situation of all the Muslims is better than the previous years.

Muslims have the right to be joyous and to have fun with their family according to our Islamic values.

Muslims are advised to thank Allah for the blessing of accomplishing the fasting during the (first nine days of Dhul Hijja), praying during its nights, reading His Book and addressing Allah in a state of submission to His will and to ask Allah to admit us into His Janna and to save our souls from the Hell.

**Allah (SWT) says:** “Say: ‘In the Bounty of Allah, and in His Mercy (i.e. Islam and the Quran); - therein let them rejoice.’ That is better than what (wealth) they amass.” (Yunus, 58)

Allah has created after this religious duty a day for celebration so that Muslims will be delighted to thank Allah for helping them accomplish the righteous deeds during the (first nine days of Dhul Hijja),.

He made Eid al-Adha for a joyous celebration after Al Hajj: **Allah (SWT) says:** “And that you might magnify Allah for having guided you so that you may be grateful to Him.” (Al-Baqara, 158)

It is Allah who chose these lofty and divine celebration days that we did not adopt from the western or eastern cultures, but rather we took it from the Lord of the West and the East.

When the Prophet (PBUH) immigrated to Medina, he found that the people of Medina celebrated some days from the pagan era. So, **the Prophet (PBUH) said:** “Allah gave you the Eid al-Fitr and Eid al-Adha which are far better than these pagan celebrations.” (Abu Dawud, 1134)

Today we are celebrating the Eid al-Adha to thank the Almighty for having made it easy for us to do good deeds during previous nine days.

We have to remember that every day we don't commit a sin is a celebration in itself. So we have to thank Allah every day for that. Today is an Eid and tomorrow is another Eid and any day we do not sin is a day for celebration.

The real Eid is not in wearing new clothes or eating meat and other good food, but the real Eid is when Allah forgives our sins on the Day of Judgment.

There are many lessons that can be learned from the pillar of Hajj.

Three of which I want to share with you today:

First lesson, the Hajj (Pilgrimage) is a symbol of unity and strength among all Muslims. Muslims from all over the world gather in one place, which is the house of

Allah. They raise their voices with takbir and glorification of Allah in a state of unity, strength, and brotherhood.

Second lesson, the Hajj reminds us of precious memories which are important to every Muslim. They are memories of the Father of all the Prophets, Ibrahim (PBUH), his wife Hajar, and their son Isma'il.

Upon Allah's command, Ibrahim left his wife and new-born son near the Ka'aba, which was a deserted place at the time.

Allah protected Ibrahim's family by His Mercy and Grace, and on that special day Allah made water come out from under Ismail's feet in the dry desert.

That water is called Zamzam and continues to run to this day. The well of Zamzam supplies not only water, but its water is blessed by Allah to heal any diseases that Muslims may have.

Third Lesson, on this day we have to remember the sacrifices that Ibrahim made when he was ordered by Allah to sacrifice his son.

Ibrahim (PBUH) obeyed his Lord's command, and as he was carrying out the command Allah rewarded him by sending a sheep and most importantly informed him that the order was only a test and that he will not lose his son.

This magnificent event teaches Muslims to follow the example of the prophets in trying to get closer to Allah by sacrificing themselves, their time, their money, their children, and everything they own for the sake of Allah.

These are just a few of the many blessings that this chosen family has contributed to the Muslims.

**Finally**, Dear brothers and sisters, let us keep those precious memories that are valuable to every Muslim and keep them alive in our hearts while we celebrate this blessed day of Eid.

**we ask Allah (SWT) to save our souls from Hell**

**and accept from us the good deeds. ❁❁❁**

## (55) The Importance of Good Manners In Islam

A- The rank of good manners in Islam

B- The benefits of good manners in Islam

The Good Manners mean: a smiling face, To deal with others with kindness, To refrain from harming others.

In Islam, manners are the fruit of Aqida (Faith) and worship. Therefore, the Muslim is he who has true faith and performs the worship of Allah (STW) correctly. Moreover, the true Muslim is the one who has a good conduct and good virtues.

The good manners and righteous conduct are the best virtues that the previous prophets used to manifest. Allah (SWT) attested to that for His messenger, Prophet Muhammad (PBUH), **in the Qur'an when He said:** "And verily, you [O Muhammad (PBUH)] are on an exalted (standard) of character." (Al-Qalam, 4).

**The Prophet (PBUH) said:** "I was sent by Allah (SWT) to complete the good manners." (Al-Haythami fi Majma az-Zawa'id 9/18).

Due to the importance of good conduct, whenever he looked in the mirror, **the Prophet (PBUH) used to say:** "As you have exalted my creation, O Allah exalt my manners." (Al-Iraqi fi Al-Ihya, 2/438).

In one Hadith, **the Prophet (PBUH) said to his companions:** "You will not gain the friendship of others by your wealth but by a smiling face and good conduct." (At-Targheeb wat-Tahreeb, 3/358).

### **Examples of Good Conduct:**

A smiling face. A truthful tongue. To deal with others with kindness. To refrain from harming others. Modesty and Honesty. Mercy, Sacrifice, Indifference to Worldly Pleasures, and Having Patience.

### **Examples of Bad Conduct:**

Vanity, envy, hatred, Transgression, aggression, deception, Greed, arrogance, hypocrisy, Backbiting, Defamation (Namimah), Obscenity

### **The Benefits of Good Conduct:**

1- Good manners are a sign of having a complete faith. **The Prophet (PBUH) said:** “The most complete in faith (Iman) among the people is the one who is best in manners.” (Al- Haythami fi Majma az-Zawa'id, 1/63).

2- Having good conduct is a reason for entering paradise. It can elevate the Muslim to the highest levels in paradise. **The Prophet (PBUH) was asked** about the deed which will be foremost to lead a man to jannah, he replied: “Fear of Allah and the good conduct.” (At-Tirmidhi, 2004).

Therefore, fear of Allah brings the love of Allah (SWT) and good conduct brings the love of other people.

In another Hadith, **the Prophet (PBUH) said:** “A believer will attain by his good behavior the rank of one who prays during the night and observes fasting during the day.” (At-Targheeb wat-Tahreeb, 3/352).

3- Good conduct weighs heaviest on the scale of the believer on the Day of Judgment. **The Prophet (PBUH) said:** “On the day of judgment, there is

nothing that weighs heavier on the scale of a believer than good conduct. And Allah (SWT) detests the one who is obscene and vulgar.” (At-Tirmidhi, 2002).

4- Good conduct keeps the believer away from hellfire. **The Prophet (PBUH) said:** “Allah (SWT) has forbidden from hellfire those who are lenient and easy-going.” (Musnad Al Imam Ahmed, 6/19).

And in another Hadith **the Prophet (PBUH) said:** “The worst of people are those whom others avoid because of their bad conduct.”

5- People prefer to avoid dealing with a person of bad conduct. On the other hand, people love the person who has good conduct and they like to deal with him.

The true believer is known by his attitude towards other people. **The Prophet (PBUH) said:** “The believer is the one who can relate to other people and they can relate to him. There is no good in a person who is contrary to that.” (Al- Saqawi fi Al Macased Al Hasana, 515).

6- The Prophet (PBUH) guarantees a house in the highest part of Jannah for one who has good manners. **The Prophet (PBUH) said:** “ I guarantee a house in Jannah for one who gives up arguing, even if he is in the right; and I guarantee a home in the middle of jannah for one who abandons lying even for the sake of fun; and I guarantee a house in the highest part of Jannah for one who has good manners.

7- The people with the best manners will be The dearest and nearest to The Prophet (PBUH) on the Day of Resurrection, **The Prophet (PBUH) said:**

“The dearest and nearest among you to me on the Day of Resurrection will be one who is the best of you in manners; and the most abhorrent among you to me and the farthest of you from me will be the pompous, the garrulous, and Al-Mutafaihiqun,” The companions asked him: “O Messenger of Allah! we know about the pompous and the garrulous, but we do not know who . Al-Mutafaihiqun are .” He replied: The arrogant people.” (At-Tirmidhi,).

**Finally**, the Muslim washes his face and organs five times a day when he performs ablution. Likewise, the Muslim should clean his heart and his tongue at least once a day before sleeping. This can be done by purifying the heart and his tongue from any malice or hatred or lying and Backbiting, towards others.

**We ask Allah (SWT) to purify our conduct and to make us among those who listen to reminders and advice then follow the best of them.**



## (56) The virtue of Sincerity. Part (1)

A-The meaning of sincerity

B- The importance of sincerity

C-The signs of sincerity

D-The means to achieve sincerity

E- The fruits of sincerity

### **A- The meaning of Sincerity:**

Sincerity means that the Muslim purifies his speech and deeds from Shirk (performing deeds for other than Allah), Riya' (hypocrisy), Mubahat (show off) and from seeking reputation and social standing. In other words, the opposite of sincerity is to seek the pleasure of other than Allah (SWT) when performing a deed or uttering speech.

**Al-Fudhail Ibn Ayyath (RAA) said:** to stop from doing a good deed because of people is considered riya' (hypocrisy), and to do a deed for their sake is Shirk. Sincerity is to be free from these two attributes or if Allah (SWT) protects you from them.

**The Prophet (PBUH) said:** "whoever seeks knowledge (the knowledge which is used to please Allah SWT) and his intention is to gain worldly benefits, will not smell the aroma of paradise on the day of judgment." (Abu Dawood, 3664).

Sincerity means that you do good deeds for the sake of Allah (SWT), whether you were a leader or a subordinate, in secret or in public.

The Prophet (PBUH) **in a Hadith Qudsi**: “Allah (SWT) says: I am above the Shirk. The one who does a good deed seeking the pleasure of some else with Me, I will abandon him and the one he makes a partner with me.” (Muslim, 2985).

### **B- The Importance of Sincerity:**

a) Sincerity is the most important deeds of the heart, and it has the most valued status in the sight of Allah (SWT).

**The Prophet (PBUH) said:** “Allah (SWT) does not look at your figures nor your bodies, He, however, looks at your hearts and your deeds.” (Muslim, 4651).

Sincerity is the true essence of the Islamic religion, and the fundamental message of Islam.

**Allah (SWT) says:** “And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him),” (Al-Bayyinah, 5).

**And He (SWT) says:** “So worship Allah (Alone) by doing religious deeds sincerely for Allah's sake only. Surely the religion (i.e. the worship and the obedience) is for Allah only.” (Al-Zumar, 2-3). Also;

**the Prophet (PBUH) said:** “the one who says ‘La ilaha illa Allah’ with a sincere heart will enter paradise.” (Al-Bukhari, 6570).

b) There are two conditions that are required so that Allah (SWT) may accept our deeds. The first condition is to have sincerity whenever performing a deed and to seek the pleasure of Allah (SWT). The second condition is for the deed to be according to the Sunnah of the Prophet (PBUH).

**Allah (SWT) says:** “So whoever hopes for the Meeting with his Lord let him work righteousness and associate none as a partner in the worship of his Lord.”( Al-Qaf, 110)

Our respected righteous ancestors used to start the writing of books by mentioning the Hadeeth of the pure intentions, in which **the Prophet (PBUH) said:** “the deeds are by the intentions, and for every person what he intends for.” ( Al-Bukhari, 1).

This is to demonstrate the importance of sincerity in seeking knowledge, and teaching it. And to demonstrate that seeking knowledge should be for the sake of Allah (SWT) so that he may accept it.

c) Sincerity is the reason for increasing the reward for small deeds.

**Abdullah Ibn Almubarak (RAA) said:** “it may be the (good) intention that makes a small deed great, and it may be the (bad) intention that makes a great deed small”. From this we can learn that sincerity is responsible for increasing the reward for small and minor deeds.

d) Sincerity protects the person from the targeting of Shaitan. Shaitan promised that he would lead astray all of mankind until the Day of Judgment, except those who are sincere.

**Allah (SWT) says in the Quran:** “Iblis (Satan)] said: "By Your Might, then I will surely mislead them all, "Except Your chosen slaves amongst them (i.e. faithful, obedient, true believers of Islamic Monotheism) ". (Sad, 82-83).

### **C- The Manifestation of Sincerity:**

a) To seek the reward from Allah (SWT) alone. The person should not seek to achieve fame, social status, and leadership positions. Nor should he seek the praise and complements of other people. Allah (SWT) mentions this in the Quran when he quotes what some of his messengers told their people.

**He says:** “"No reward do I ask of you for it (my Message of Islamic Monotheism); my reward is only from the Lord of the 'Alamin (mankind, jinn and all that exists).” (Ash Shu’ara, 127).

**Al-Imam Al-Shafi’y (RAA) said:** “I wish that the people benefit from this knowledge.” And he never attributed his knowledge to other than Allah (SWT).

b) The deeds that are done in secret are much better than those done in public. **The Prophet (PBUH) said:** “one of the seven people whom Allah (SWT) will shade with his throne on the day of judgment is a man who gives in charity secretly to the extent that his left hand does not know what his right hand gives. (Al-Bukhari, 1423).

On one occasion, **Omar Ibn Al-Khatib, (RAA)** saw a man who was bending his neck during the prayer, and he said to him, “Straighten your neck. For sincerity is in the heart not in the neck.”

**Tamim Addari(RAA) said:** “By Allah (SWT), it is more beloved to me to pray one Rak’a in the middle of the night than to pray the whole night, then tell other people about it.”

c) To think about yourself and to always accuse yourself of having shortcomings. The truly sincere believer is the one who performs all the acts of worship in the best of manner, and yet he fears that Allah (SWT) may reject his deeds.

**Allah (SWT) referred** to such people in the Quran by saying: “And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities have been accepted or not), because they are sure to return to their Lord (for reckoning).” (Al Mu’ minoon, 60).

d) To view praise and defamation equally. All that the sincere person is concerned about is to please Allah (SWT). Beyond that he does not concern himself whether the people approve or disapprove of what he does.

**Imam Ali (RAA) used to say** when people praised him: “O Allah, forgive me for what they are they do not know. O Allah do not hold me accountable for what they say, and make me better than what they assume.” (Muslim, 2642).

**Al-Hafidh Ibn Rajab (RAA):** “the person may discredit himself in front of people intending for them to think that he is modest. By doing this, he gets their praise. This is the narrowest door to Riya”

Sometimes a person does a deed for the sake of Allah (SWT) but others praise him for it. **The Prophet (PBUH) said about this:** “it is the immediate gladtiding for the sincere Muslim.”

**We ask Allah (SWT) to make us among those  
who are sincere in speech and deeds.**



## (57) The virtue of Sincerity. Part (2)

D- The means to achieve sincerity

E-The fruits of sincerity

### **D- The means for achieving sincerity:**

a) To know the greatness of Allah (SWT). This means that the person comes to the realization that everything runs according to the will of Allah (SWT). Allah (SWT) controls the sustenance of all his creation and he controls life and death. For this the Muslim is required to worship him alone and with sincerity.

**Allah (SWT) says:** “And He is the Irresistible, (Supreme) above His slaves, and He is the All-Wise, Well-Acquainted with all things.” (An’ am, 18).

b) The Muslim has to beg Allah (SWT) and to insist on asking him for sincerity.

The true Muslim is the one who depends completely on Allah (SWT) **and asks the help of no other than Him**, because he recites the following verse every day, “Thee (alone) we worship; Thee (alone) we ask for help.” (Al-Fatihah, 5).

The Muslim has no choice but to ask Allah (SWT) to grant him sincerity of his speech and his deeds. More importantly, the Muslim has to ask Allah (SWT) to protect him from Shirk both external and internal, and to protect him from hypocrisy.

**The Prophet (PBUH) used to say:** “O Allah, I seek refuge in you from committing involuntary shirk, and I ask your forgiveness from the Shirk which I commit voluntarily.”

**Mutrif Ibn Abdullah used** to supplicate by saying: “O Allah, I seek forgiveness from what I claim to do for your sake, while it is mixed with some of what you know (Riya’).”

c) To befriend and accompany the sincere people. Allah (SWT) advised his Prophet (PBUH) **by saying:** “And keep yourself (O Muhammad (PBUH)) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face;” (Al-Qaf, 28).

**The Prophet (PBUH) said:** “[the sincere people] are those whom the Muslim never feels misery when he is in their company.” (Muslim, 2689).

In story, one of the companions was a reason for the victory of the Muslims in one of the battles in which they were unable to penetrate the defenses of a fortified city. This companion resorted to his individual efforts and succeeded in making a whole in the walls of the city.

After that, he fought with Mushrikeen until he was able to open the doors of the fortress. The Muslims were then able to enter, and they fought until they achieved victory. The companion who opened the doors covered his face so that he wouldn't be recognized. He was offered a reward, but he rejected it. He wanted his deed to be purely for the sake of Allah (SWT).

When Omar Ibn Al-Khatab heard of this man he made a supplication in which **he said**: “O Allah let me be with the person of the veil on the day of resurrection.”

e) To train himself to perform deeds in secret. Worshiping Allah (SWT) in secret is more difficult; however, the reward from Allah for such worship is much greater. A good example for worship in secret is the nightly prayer, the additional non-mandatory fasting, and giving of charity in secret.

**The Prophet (PBUH) said**: “Allah (SWT) loves the person who is pious, pure, and secret [in his deeds].” (Muslim, 2965).

Sahl Ibn Abdullah Attasry said: “there is nothing more difficult on the Nafs (soul) than sincerity, because the Nafs gets no benefit from it.”

### **E- The fruits of Sincerity:**

a) The continuation in doing good deeds. The one who does good for the sake of people will stop doing those deeds as soon as people are not watching anymore. On the other hand, the one who does good deeds for the sake of Allah (SWT) he will continue doing those good deeds because he knows that Allah (SWT) is watching him all the time.

The pious people used to say: “whatever is for Allah (SWT) will continue and thrive, and whatever is for other than Allah (SWT) will stop and come to an end.”

b) The person will always receive the help and support of Allah (SWT), especially during times of hardship. Allah (SWT) does not abandon those who are sincere and pious. A good example for his is the story of Yusuf,

when Allah (SWT) protected him from the planning of the wife of the great man (from Egypt) and prevented him from committing a forbidden act.

**Allah (SWT) says:** “Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen (guided) slaves.” (Yusef, 24).

**Omar Ibn Al-Khatab says:** “the who has a pure intention Allah (SWT) will suffice him in his relation with other people.”

**Abu Hazim said:** “the one who improves his relationship with Allah (SWT) Allah will improve his relationship with other people

In the famous story, there were three people who entered a cave seeking shelter from extreme weather conditions. Moments later, a big rock blocked the entrance to the cave and they were trapped inside.

Each one of them made this supplication after mentioning the best deed done **in his life**, “O Allah, you are all knowing. If I did that deed purely for your sake, make for us a way out of this hardship.” After each person’s supplication the rock moved a third of the way until the rock moved enough for them to leave the cave. (Al-Bukhari, 2272).

From the story of these three people we can learn that the one who abandons a sinful act for the sake of Allah (SWT), or the one who does good deeds purely for the sake of Allah (SWT), Allah will make a way out for him from at times of hardship.

c) achieving a state of tranquility. Sincerity allows the Muslim to find peace for his heart and his soul.

In the Hadith, **the Prophet (PBUH) said:** “the one who is concerned with the afterlife, Allah will put satisfaction in his heart and will make him organized in all of his affairs. Moreover, this Dunia will come to him in every way possible.” (At-Targheeb wat-Tahreeb, 4/131).

d) Finally, the acceptance of deeds by Allah (SWT) and enter paradise. This is because sincerity is one of the conditions that has to be fulfilled before Allah (SWT) accepts the deed from the Muslim.

In the Hadith by **the Prophet (PBUH) said:** “Indeed, Allah (SWT) accepts not an action unless it is righteous and for his sake.” (At-Targheeb wat-Tahreeb, 1/40).

It is the ultimate goal of every Muslim to please Allah (SWT) and to enter paradise. and to be safe from the wrath of Allah (SWT) and his punishment.

The Muslim can only achieve this when he dedicates his worship, his life, and his death to Allah (SWT). This is what Allah (SWT) ordered his Prophet (PBUH) to do.

**Allah (SWT) says:** “Say (O Muhammad(PBUH)): "Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, jinn and all that exists). "He has no partner. And of this I have been commanded, and I am the first of the Muslims.” (Al-An’ am, 162-163).

Allah (SWT) also ordered his Prophet (PBUH) to be sincere in all of his actions, and to seek his pleasure alone and to avoid the praise of other people.

**Allah (SWT) says:** And they give food, inspite of their love for it (or for the love of Him), to the Miskin (the poor), the orphan, and the captive (Saying): "We feed you seeking Allah's Countenance only.

We wish for no reward, nor thanks from you. "Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislike to it) So Allah saved them from the evil of that Day, and gave them Nadrah (a light of beauty) and joy. And their recompense shall be Paradise, and silken garments, because they were patient" (al-Insan, 2-12).

**We ask Allah (SWT) to make us sincere in our deeds and our speech.**



## (58) The virtue of Humility. Part (1)

1- Modesty is the manner of ‘lowering the wing’, which means to be humble and have some humility. It also means to be lenient and deal with other people politely and softly.

Allah (SWT) commanded Prophet Muhammad (PBUH) to observe modesty in Surat Al-Shu’ara’, **He (SWT) says:** “And be kind and humble to the believers who follow you.” (Al-Shu’ara’, 215).

**Allah (SWT) also says:** "And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you” (Al-Imran, 159)

2- The manifestation of modesty is to feel that you are one of the people (the ordinary people), rather than above the people and better than all of them. All people are equal before Allah (SWT).

In the famous Hadith, **the Prophet (PBUH) said:** “an Arab is not superior over a non Arab except by piety.” (Al- Haythami fi Majma az-Zawa’id, 3/269).

3- Modesty also includes acknowledging the status of other people and honoring their rights. Moreover, modesty requires a high level of respect for other people.

In the Hadith by **Prophet Muhammad (PBUH), he said:** “he is not from among us the one who does not respect the elderly. Or the one who does not show mercy to the young and does not honor our scholars.” (At-Targheeb wat-Tahreeb, 1/90).

4- An important aspect of modesty is to accept the truth even if it goes against your desire. And, to be pleased with that which is right and to accept the opinions of others if they are correct and accurate, regardless of who contributes those opinions.

**The Prophet (PBUH) said:** “arrogance is rejecting the truth and belittling others.” (Muslim, 91).

5- It is important for the person who seeks modesty to be selfless and not to distinguish himself from others. **Al-Shafi’y said:** “the person of the highest status is the one who considers himself to have no status. And the greatest among people in goodness is the one who does not see the good he does for others.”

6- The modest person is the one who does not have any arrogance in his heart and respect all people regardless of their financial or social status.

**Allah (SWT) says:** “And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.” (Al Israa, 37).

7- The difference between modesty and humiliation is very clear. Modesty is driven by the desire to win the favor of Allah (SWT) and to seek pleasing him in every way possible. This can be achieved through knowledge about Allah (SWT), loving him and glorifying him.

**Allah (SWT) says:** “That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in

the land nor do mischief by committing crimes. And the good end is for the Muttaqun”(Al-Qasas, 83).

On the other hand, humiliation befalls the one who seeks this Dunia and takes advantage of the weakness of others.

**The danger of arrogance, and its causing factors:**

1- There are people who become arrogant because of their knowledge. The person in this category considers his opinions only and he does not respect the opinions of others. The arrogant person is self-centered and he considers his views to be absolutely right, while the views of others are always wrong in his opinion.

**The Prophet (PBUH) said:** “the religion is advising.” (Muslim, 55).

2- There is a second category of people who are arrogant because of their heritage and lineage. A person in this category considers himself to be above others, and he always looks down at them.

**Allah (SWT) says:** “Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa”(Al-Hujurat, 13)

A poet said in the past: The honorable person is not the one who says my father was. Rather, he is the one who says here I am.

3- The third category of arrogance includes a person who is arrogant because of his social status and prestige.

In the famous Hadith, **the Prophet (PBUH) said:** “he will not enter paradise, the one who has in his heart an atom of arrogance.” Then a man said: “O

Messenger of Allah, a man likes to have nice clothing and nice sandals.” And the Prophet’s reply was: “arrogance is rejecting the truth and belittling others.” (Muslim, 91)

4- There are people who have arrogance because of their wealth. They consider themselves to be above others because of their money. Such people like to show off as they were described **by Allah (SWT)** in Surat Al-kahf: “and he said to his companion, in the course of mutual talk: "I am more than you in wealth and stronger in respect of men."” (Al-Kahf, 34).

5- The arrogant person is hated among others, because he always looks down at them. They avoid dealing with him because he is a person of bad manners.

**Imam Ali said:** “I am puzzled by an arrogant person; he forgets that yesterday he was a sperm and tomorrow he will become a corpse.”

6- Farroh was defamed because of his arrogance. Allah (SWT) put a mark on his heart.

**Allah (SWT) says:** “Thus does Allah seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path).” (Ghafer, 35).

Allah (SWT) despises those who are arrogant and he will deprive them of his mercy. **Allah (SWT) says:** “Truly, He likes not the proud.” (An-Nahl, 23).

7- Muslims should beware of arrogance and remind themselves constantly that Iblis disobeyed Allah (SWT) by becoming arrogant, and for that he was cursed and denied the mercy of Allah (SWT). Iblis favored himself over Adam (PBUH) when he said, as mentioned by Allah (SWT) in the Quran: “he

said (to Allah SWT) I am better than him (Adam), you created me from fire and created him from clay.” As a result of this, Iblis was expelled from paradise forever.

**Allah (SWT) says:** “[Iblis (Satan)] said: "I am better than he. You created me from fire, and You created him from clay." (Allah) said: "Then get out from here; for verily you are outcast. And verily My Curse is on you till the Day of Recompense." (Sad, 77-78)

8- Arrogance is an attribute for Allah (SWT) alone because he is the master and creator of All that exists. No slave or creation has the right to share with Allah (SWT) this quality.

**In the Hadith Qudsi Allah (SWT) says:** “arrogance is my garment and Majesty is my veil. Whoever contends with Me in these two attributes I will destroy him without hesitation.” (Abu Dawood, 4090).

9- Muslims should seek to beautify themselves with modesty and humility to Allah (SWT). Modesty is like a crown on the head of the Muslim who possesses it. Moreover, it elevates the status of the Muslim with Allah (SWT) as well as with other people.

**Allah (SWT) says:** “And the (faithful) slaves of the Most Gracious (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.”(Al-Furqaan, 36).

**We ask Allah (SWT) to make us among his modest slaves.**



## **(59) Humility form the virtues of the last of Prophets**

### **Mohammad (PBUH) part (2)**

1- Modesty is a great virtue which is a manifestation of the purity of Nafs and it is one of the ways to get closer to Allah (SWT). Moreover, it fosters love and friendship among people, because it conforms to the Fitra (natural state of being).

In the Hadith **the Prophet (PBUH) said:** “any who observes modesty, Allah (SWT) will raise his status.” (Muslim, 2588)

2- The Prophet (PBUH) used to be the best in manners, and the most modest.

**Allah (SWT) says** about him in the Quran: “And Verily, you (O Muhammad (PBUH)) are on an exalted (standard of) character.” (Al-Qalam,4)

The Prophet (PBUH), also, used to be soft hearted. Khadija, (raa) the wife of the Prophet (PBUH) acknowledged his high ethical standards, his selflessness and modesty.

**She said:** “O Messenger of Allah. Indeed, you stay connected with your relatives, you honor the guest, you support the weak, your endure hardships, and provide help in the face of calamities.” (Al-Bukari, 6982)

3- Aisha (May Allah Be Pleased with Her) was asked about what the Prophet (PBUH) used to do inside his house?.

**And she said:** “He was in the service of his relatives, and when it is time for Salat (prayer) it was as if he doesn’t know us and we don’t know him.” (Al-Bukari, 676)

It is well known about the Prophet (PBUH) that he used to milk his goat or sheep. And, he used to clean and repair his clothes and sandals. Moreover, he used to help his wives doing work around the house and in the kitchen (such as doing the chores and cutting meat).

4- The Prophet (PBUH) was given the choice to either a slave (simple) Prophet or a King Prophet. He (PBUH) chose to be a slave Prophet. And **he said:** “I am no more than a slave (to Allah SWT), I eat like a slave would eat and sit like a slave would sit.” (Al-Thahabi fi sire alam anoble-a, 2/194)

5- The Prophet (PBUH) did not distinguish himself from the people around him. A good example of this is his conduct during the incident of the Khandaq.

He (PBUH) was involved in the digging of the trench around Madinah and carried dirt on his shoulders as did the rest of his companions. Narrated by **Al-Bara Ibn Azeb’ (raa) he said:** “the Prophet (PBUH) was involved with us in moving dirt on the day of Al-Ahzab, and I saw him on that day when the whiteness of his abdomen was covered by the dirt.” (Al-Bukari, 7236).

The Prophet (PBUH), used to consult his companions before making important decisions. He (PBUH) consulted them during the battles of Badr, Uhud, Al-Khandaq, and Khaibar. Allah (SWT) commanded him to do that.

**Allah (SWT) says:** “and consult them in the affairs. Then when you have made a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).” (Al-Imran, 159).

6- The Prophet (PBUH) used to visit the Muslims who were weak or ill. And he used to walk in their funerals.

Narrated by **Annas (raa) he said:** “The Prophet (PBUH) used to visit the Ansar. And he (PBUH) used to greet their children and run his hand over their heads (out of compassion).” (Al-Bagawi fi Shawra As sunnah, 6/335).

**In another narration Annas (raa) said:** “the Prophet (PBUH) used to visit the sick, witness funerals, and accept the invitation of a slave. And on the day of Bani Quraida he was riding a donkey bridled with rope made of rough fabric.” (At-Tirmidhi, 1017).

In another Hadith, Narrated by **Ibn Abbas (raa, he said:** “the Prophet (PBUH) used to sit on the ground, and eat on the ground. He also, used to tie his camel and accept sharing a loaf of barley bread when invited by a slave.” (Al- Haythami fi Majma az-Zawa'id, 9/23).

7- The Prophet (PBUH) used to prevent his companions from standing up for him out of his extreme modesty.

Narrated by Abu Umama (raa) **he said:** “the Prophet PBUH came out to meet us and he was leaning on a stick, so we stood up for him (out of respect), and he said, ‘do not stand up like the other nations do. They stand up for each other to glorify one another.’” (Ibn-Hajar fi Miskat Al Masaabi, 4/336).

In addition to that, the Prophet (PBUH) used to despise praise and prevent his companions from flattering him. **He (PBUH) said:** “do not flatter praise me like the Christians did with Jesus son of Mary, for I am no more than the slave of Allah (SWT) and his messenger. Therefore, say: the slave of Allah (SWT) and his messenger.” (Al-Bukari, 3445).

8- The Prophet (PBUH) used to sit at gatherings wherever there was an available space. He used to mix with people as if he were an ordinary man from among them.

In addition, He (PBUH) used to accept invitations and **used to say:** “If I were invited to a thigh I would accept, and if I were given a shoulder (of a sheep) I would accept it as well.” (Al-Bukari, 5178).

The Prophet (PBUH) was simple to the extent that he used to eat with his servant. In addition, he used to be very hospitable to his guests and put food closer to them so that they would feel comfortable. He (PBUH) used to socialize with his visitors and ask about news.

The Prophet (PBUH) never considered to himself to be superior over others. He used to eat barley and wear clothes made out of wool, which were considered to be for the poor. He even had to walk barefooted on some occasions, and did things such as sleeping in the Masjid, helping the weak and inspecting military brigades.

9- The Prophet (PBUH) had very unique manners and characteristics. He used to be first to say Salam when he met his companions and used to be the first to extend his hand to shake their hands. He (PBUH) was never seen

sitting while extending his legs forward, and he never interrupted the speech of another person.

10- He used to be the one who smiled the most among his companions and would offer his pillow so that others could sit on the ground comfortably.

More importantly, he was extremely forgiving, and when he opened Mecca he forgave all those who expelled him and harmed him. when he entered Mecca he was bending his neck out of modesty to the extent that it almost touched his chest.

**Allah (SWT) described him by saying:** “for the believers (he (PBUH) is) full of pity, kind, and merciful.” (At-Tauba, 128).

**Allah (SWT) also says:** “Indeed in the Messenger of Allah (Muhammad (PBUH) you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day, and remembers Allah much” Al-Ahzab, 21).

**We ask Allah (SWT) to make us among his modest slaves.**



## (60) The Virtue of Modesty. Part (1)

The virtue of Modesty is characterized by the change in facial expressions and the feeling of shyness that the person experiences when doing something wrong. Modesty is an Islamic virtue which is commendable and encourages the person do stay away from evil deeds so as not to be blamed. The opposite of Modesty is shamelessness which is obscenity and vulgarity in speech and actions.

### **The Importance of Modesty:**

1- Modesty is a part of Iman, and it is a way that leads to paradise. In a Hadith, **the Prophet (PBUH) said:** “Modesty is from Iman”. (Muslim, 36).

And in another Hadith He says: “Modesty and Iman are partners; if one of them is lost the other will be lost with it.” (At-Targheeb wat-Tahreeb, 3/350).

This means that if the level of Iman goes up so does the level of Modesty, and the opposite is true.

2- Modesty calls the person for good and it turns him away from evil, and so does the Iman.

In one Hadith, it was reported that **the Prophet (PBUH) passed** by two people who were arguing. One of them said to the other: “you have Modesty?!” As if to tell him that, it is a negative attribute. When the Prophet (PBUH) heard this, he said: “leave him alone, Modesty is a part of Iman.” (Al-Bukhari, 6118).

3- Modesty is one of the branches of Iman. Moreover, it is one of the virtues which the Prophet (PBUH) encouraged us to observe. In a Hadith, **the Prophet (PBUH) said:** “Iman is [more than] seventy levels. The best is to say ‘there is no god but Allah’, and the lowest is to remove harm from the road, while Modesty is one of the levels of Iman.” (Muslim, 35).

4- Modesty leads to goodness in this life and in the hereafter. **The Prophet (PBUH) said:** “Modesty comes only with that which is good.” Therefore, the person who observes Modesty will benefit from it enormously. (Muslim, 37).

5- Modesty is the title for all the virtuous attributes, and it is the title of the message of Islam. In a Hadith, **the Prophet (PBUH) said:** “Every Deen has a distinctive quality, and the distinctive quality of Islam is Modesty.” (At-Targheeb wat-Tahreeb, 3/350).

6- Modesty encourages the person to remain steadfast on the straight path in this life. In a Hadith, **the Prophet (PBUH) said:** "One of the sayings of the early Prophets which was imparted to the people is, "If you do not feel shame, then do as you like." (Al Bukhari, 6120).

7- Modesty was one of the commendable virtues during the period of Jahilia and Islam. (Al Bukhari, 7). Modesty is the Virtue of Allah (SWT), his angels, the prophets and the righteous people:

1- Modesty is one of the attributes of Allah (SWT). **The Prophet (PBUH) said:** “your lord is ever living and bountiful and he is shy to reject one of you when he raises his hands in Dua’a.” (At-Targheeb wat-Tahreeb, 2/390).

2- Modesty is one of the attributes of Angles. They used to feel shy from some of the companions like Othman Ibn Affan. It has been reported that **the Prophet (PBUH) said:** “should I not be shy of the one whom the angles are shy of.” (Al- Haythami fi Majma az-Zawa'id, 9/84).

3- Modesty is one of the attributes of our Prophet (PBUH). **It has been said** about him in the past that, “he is more shy than a virgin covered in her veil.” (Al-Bukhari, 3562).

4- Modesty was one of the attributes of Prophet Musa (PBUH). **The Prophet (PBUH) said about Musa:** “he was a Modest man, (Al-Bukhari, 4799).

**And Allah (SWT) says about him:** ‘O you who believe! Be not like those who annoyed Musa (Moses), but Allah cleared him of that which they alleged, and he was honourable before Allah.’” (Al-Ahzab, 69).

And in another Hadith, **the Prophet (PBUH) said:** “four attributes are the from the virtues of messengers: Modesty, perfuming oneself, using Siwak [to brush ones teeth], and having intercourse [with ones wife].” (At-Tirmidhi, 1080).

5- Modesty is one of the attributes of the righteous people such as Othman Ibn Affan. **The Prophet (PBUH) said:** “the most merciful among my [companions] with my Ummah is Abu Bakr. The most firm among them in the ruling of Allah (SWT) is Umar. The most honest in his modesty among them is Othman. The most knowledgeable among my Ummah in the matters of Halah and Haram is Muath Ibn Jabal. The best among them in the recitation of Quran is Aubay Ibn Kaab. For every Ummah there is a trustee,

and the trustee of this Ummah [the Ummah of Islam] is Abu Ubayda Ibn Al-Jarrah. (At-Tirmidhi, 3790).

6- Modesty is one of the attributes of the righteous women. Therefore, Muslim women must observe Modesty, because it is the best virtue that a woman can have. Here is what Allah (SWT) says in the Quran about the daughter of the righteous man who helped Musa (PBUH). **Allah (SWT) says:** "Then there came to him one of the two women, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are Zalimun (polytheists, disbelievers, and wrong-doers)."" (Al Qasas, 25).

The daughter of the righteous man observed the highest level of modesty when she was instructed by her father to call on Musa so that he can meet him. She spoke to Musa (PBUH) in very few words and did choose not to get into a lengthy conversation with a strange man. Let us be among those who are steadfast in their observance of the virtue of Modesty which is the essence of Islam.

**We ask Allah (SWT) to make modesty beloved to our hearts, and to make us among those who observe it in all of their matters.**



## (61) The virtue of Modesty Part (2)

Modesty is a virtue that reflects good manners, the purity of one's nature and the integrity of his practice of the religion. Due to its importance, modesty should accompany a Muslim just like the shadow accompanies the person.

### **The branches of modesty:**

1- One of the main branches of modesty is that which is granted by Allah (SWT) to every person. It is a natural modesty, and the least a person can do is to preserve it.

2- The second branch of modesty is that which is acquired through Iman. This type of modesty prevents the person from being negligent in performing the tasks that are entrusted to him. We can learn from the Sirah of the Prophet (PBUH) the manifestations of this type of modesty.

**It has been reported that** “whenever the Prophet (PBUH) disliked something it was apparent from his facial expressions”. (Muslim, 2320).

Moreover, whenever the Prophet (PBUH) was told something about one of the companions that he dislikes, he corrects it without mentioning names.

In a Hadith, it was reported that the Prophet (PBUH) once followed the permission of Allah (SWT) in the reduction of a certain act of worship. While a group of people abstained from following this **practice by the Prophet (PBUH)**. When he heard about this he said: “what is the matter with those people who abstain from doing as I do. By Allah, I am most

knowledgeable about Allah (SWT) and I have most fear of him.” (Al-Bukhari, 7301).

### **The rights of Modesty:**

Modesty has many rights over us. This was clearly mentioned in a Hadith by **the Prophet (PBUH)**, he said to the companions: “be bashful (have modesty) of Allah (SWT) in a rightful way.” The companions said: “O Prophet of Allah, we are bashful of Allah (SWT) praise be to Him.”

And the Prophet (PBUH) replied: “It is not the case, but he who is bashful of Allah (SWT) in a rightful way should preserve his head and what it holds. He should preserve his abdomen and what it contains. He should remember death and hardships, and he who seeks paradise let him avoid the pleasures of this life. He who does all of these things is truly bashful of Allah (SWT).” (An-Nawawi fi Al Meshmowa, 5/105)

By preserving the head and what it holds the Prophet (PBUH) meant that the person protects his organs from the forbidden things.

**Allah (SWT) says:** “Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allah).” (Al-Isra, 36)

And by preserving the abdomen and what it contains the Prophet (PBUH) meant that the person protects the internal part of his body from excessive eating and drinking and to protect it from the forbidden the forbidden food, drink, and unlawful sources of income.

**Allah (SWT) says:** “O (you) Messengers! Eat of the Tayyibat [all kinds of Halal foods which Allah has made lawful (meat of slaughtered eatable

animals, milk products, fats, vegetables, fruits, etc.] and do righteous deeds. Verily! I am Well-Acquainted with what you do.” (Al mu’minun, 51).

More importantly, the person should protect his privates from the forbidden ways in fulfilling his desires. **Allah (SWT) says about this:** “And those who guard their chastity (i.e. private parts, from illegal sexual acts) except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame;” (Al mu’minun, 5-6).

It has been reported that the Prophet (PBUH) commanded the Muslims to cover their privates except from their wives. In a Hadith **the Prophet (PBUH) was asked:** “O messenger of Allah, from whom should we conceal our private parts and to whom can we show? He replied: conceal your private parts except from your wife and from whom your right hands possess (female slaves). Then He was asked again:

O messenger of Allah, (what should we do), if the people are assembled together? He replied: If it is within your power that no one looks at it, then no one should look at it. Then the Prophet was asked: O messenger of Allah if one of us is alone, (what should he do)? He replied: Allah is more entitled than people that bashfulness should be shown to him. (At-Tirmidhi, 2794).

### **Things which are not considered to be from Modesty:**

1-To abstain from telling the truth, to conceal the truth, to shy away from confronting evil with words and action, or shy away from enjoining good. These are far from modesty and they are signs of weakness and cowardliness.

**In the Quran, Allah (SWT) says:** “but Allah is not shy of (telling you) the truth.” (Al-Ahzab, 53).

2-To abstain from asking about important religious issues and matters, especially those things which people are ignorant about.

Imam Bukhari relates from **Mujahid who said:** "Sacred knowledge (ilm) is not gained by a shy person or an arrogant one.”.

In a Hadith, **Sayyida A'isha (RA) said:** "How praiseworthy are the women of Ansar; shyness does not prevent them from the learning and understanding of religion." (Muslim, 332).

Abu Musa Al-Ash'ary said to Aisha: I want to ask you about something but I feel bashful of you. **Aisha said:** “do not be bashful to ask me about something you would ask your mother who gave birth to you, I am your mother. (Al-Bukhari, 6121).

**Then, Abu Musa said:** “what requires a man to perform ritual bathing (ghusl)? She said, "When a man sits amidst her four parts and the circumcised part passes the circumcised part ghusl is obligatory." (Muslim, 349).

In another Incident, Umm Sulaym (Allah be pleased with her) came to the Messenger of Allah (PBUH) **and said,** "O Messenger of Allah, Surely, Allah is not shy of the truth. Is it necessary for a woman to take a ritual bath after she has a wet dream?"

**The Messenger of Allah (PBUH) replied:** "Yes, if she notices a discharge." Umm Salama covered her face and asked, "O Messenger of Allah! Does a woman have a discharge?" He replied: "Yes, let your right hand be in dust [an

Arabic expression said light-heartedly to someone whose statement you contradict], how does the son resemble his mother?”

Sometimes a person may appoint someone else to ask on his behalf if he is too shy or has a valid reason.

**Iman Ali (RA) said:** “I used to excrete madhi, so I asked a man to ask the Messenger of Allah (peace and blessings be upon him) about it. I was shy to do so because of my position with respect to his daughter (‘Ali was the Prophet’s son-in-law). He (PBUH) said: “Make ablution and wash your private.” (Al-Bukhari, 178)

### **Words of Wisdom regarding Modesty:**

A famous proverb states: The ones whose clothing is Modesty. People will not see his shortcomings

**A poet said:** You modesty be protective of it. For the honorable man will be known among people by his modesty

Yahya Ibn Mu’ath said: “he who shows modesty towards Allah (SWT) in obedience, Allah (SWT) will show modesty towards him in his disobedience.”

**Abu Hatim said:** “he who has intense modesty, his honor will be protected, his shortcomings will be buried, and his known among people by his good traits.”

**Omar Ibn Al-Khatab said:** “he whose modesty decreases, his piety will decrease. And he whose piety decreases his heart dies.”

**O Allah makes beloved to us the virtue of Modesty, and makes us among those who observe it in all of their affairs. ❁❁❁**

## (62) The Manners of Patience

There are four points to discuss in this regard:

A-Definition of Patience:

B- Patience is in the Quran and ethics of prophet (PBUH):

C-Divisions of patience:

D-Fruitful of being patient:

### **A- Definition of Patience:**

Patience is the soul capacity to endure hardship, difficulty, or inconvenience without complaint. Patience emphasizes calmness, self-control, and the ability to tolerate delay.

**Allah (SWT) says:** (So be patient (O Muhammad) with a good patience). (Al-Ma'arij, 5) Meaning: Be patient and avoid complaining and fussing.

If Muslims patience gets weakened, he must gain tolerant. If a Muslim loose patience, he needs to seek help from friend to support him and encourage him.

**Allah (SWT) says:** “O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful.”(Al-Imran, 200).

In the Hadith **the prophet (PBUH) said:** “And whosoever would be patient, Allah will give him patience”. (Al-Bukhari, 1469).

## **B- Patience is in the Quran and ethics of prophet (PBUH):**

**Allah (SWT) says:** “O you who believe! Seek help in patience and As-Salat (the prayer). Truly! Allah is with As-Sabirun (the patient) “ (Al-Baqara, 153).

Meaning is to seek help from Allah (SWT) by being patient and performing Salat to conquer rough life.

**Allah (SWT) says:** “ And surely, We shall try you till We test those who strive hard (for the Cause of Allah) and As-Sabirun (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful) (Muhammad, 31).

Meaning: Allah (SWT) is swearing that He (SWT) is examining us in order to distinguish the pious from the sin committer

In a Hadith **the prophet (PBUH) said:** “Patience is a glow” (Muslim, 223).

Meaning: Glow is a very bright light that clear the darkness and suffering.

In another Hadith **the prophet (PBUH) said:** “How wonderful is the case of a believer, this good for him in everything and this applies only to a believer, If prosperity attends him and express gratitude to Allah and that is good for him, and if adversity befalls him , he endures it patiently this is better for him”. (Muslim, 2999)

If you faced hardship and tolerated it and this is good for you. This is the way for believers and they are always winner in Allah (SWT) wills.

Allah (SWT) made patience and believing ahead of the pious.

**Allah (SWT) says:** “And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.)” (As-Sajda, 24).

**Allah (SWT) also says:** “And verily, whosoever shows patience and forgives that would truly be from the things recommended by Allah” (Ash-Shu’ra, 43).

### **C- Division of Patience:**

a) Tolerate of hardship: **Allah (SWT) says:** “And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabirun (the patient)” . (Al-Baqara, 188)

Hardships happen by fear, hunger, poverty, losing of money or children and death. As an example, Ayooob (AS) story and Omme Salamah and Arrow bin Zubair.

In the hadith, The prophet (PBUH) passed by a woman who was crying over a grave and said “ Fear Allah and be patient” **She said** , ‘Away from me! My calamity has not befallen you and you are not aware of it.” The woman was later told that it was the prophet (PBUH) (who advised her). She came to his door where she said, “(I am sorry) I did not know you.” Messenger of Allah (PBUH) said: “Patience is (becoming) only at the first stroke of grief”. (Al-Bukhari, 7154).

**The prophet (PBUH) also said:** “the most people who will have misery matters are prophets, then the righteous and then typical Muslims”. (At-Tirmidhi, 2398).

In the hadith: **The prophet (PBUH) also said:** “When Allah intends good for his slave, he punishes him in the world, but when he intends an evil for his slave, he doesn’t hasten to take him to task but calls him to account on the day of resurrection”. (At-Tirmidhi, 2396).

b) Be patient in your obedience: get your soul to be saturated by it.

In the Hadith: **The prophet (PBUH) said:** “The hell Fire is surrounded with all kinds of desires and passions while Jannah is surrounded with adversities”. (Muslim, 2822).

c) Be patient on avoiding sins. To avoid sins and bad deeds needs great patience and strong struggle of the soul.

d) Be patient on the mission of Islam:

As an example, the story of the Badoun Someone said to the prophet (PBUH),”This division is not based on justice and it was not intended to win the pleasure of Allah”. **The prophet said** “Who will do justice if Allah and his Messenger do not “Then the prophet (PBUH) said “May Allah have mercy on (prophet) Musa, he was caused more distress than this but he remained patient.”

**Allah (SWT) says:** "Therefore be patient (O Muhammad) as did the Messengers of strong" (Al-Ahqaf, 35). **Allah (SWT) also says:** “Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them” (Al-Araf, 199).

**D- Fruitful of Patience:**

a) Forgiveness of sins: In the hadith **The prophet (PBUH) said:** “Never a believer is stricken with a discomfort, an illness, an anxiety, a grief of mental worry or even the pricking of a thorn but Allah will expiate his sins on an account of his patience”. (Al-Bukhari, 5641).

b) Awarded generously by Allah (SWT): **Allah (SWT) says:** “only those who are patient shall receive their reward in full, without reckoning”. (Az-Zumar, 10). In the hadith: “greater rewards for greater hardships” (At-Targheeb wat-Tahreeb, 4/223).

c) The people of mercy and guidance: **Allah (SWT) says:** “They are those on whom are the Salawat (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones”. (Al-Baqara, 156).

d) Allah (SWT) loves and with patient Muslims: **Allah (SWT) says:** (And Allah loves As-Sabirun (the patient))” (Al Imran, 146). **Allah (SWT) also says:** (And Allah is with As-Sabirun (the patient) ” (Al-Baqara, 249).

**We invoke Allah (SWT) to be patient on hardships and reward us in  
life and Day of Judgment.**



## (63) The Given Mercy to the worlds. Part (1)

Our prophet Muhammad (PBUH) was a prophet of mercy. Why not? Indeed Allah (SWT) said about prophet Muhammad (PBUH): “And We did not send you except as a mercy for the ‘Âlamîn “ (Al-Anbiyaa, 107). The “worlds” (referred to above) include all created things- humans, jinn, animals, birds, and all that exists.

The prophet Muhammad (PBUH) is a mercy granted by Allah specifically for the believers. Allah gave prophet Muhammad (PBUH) two of his own characteristics (Raouf Rahim).

**Allah (SWT) says:** Verily, there has come unto you a Messenger (Muhammad (PBUH) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad (PBUH) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he (PBUH) is) full of pity, kind, and merciful. (At-Tauba, 128).

This mercy was not just intended for his companions or followers, nor was it intended either for Muslims alone, nor for Arabs alone. Rather it was intended for the whole creation.

### **A- Mercy towards the non-believers being inviting to islam.**

At that time, prophet Muhammad (PBUH) went to (Ta’if), outside Makkah, to invite all the people to Islam. Some of the non-believers in (Ta’if)

commanded some immature and retarded youth people to stone the prophet (PBUH) until his feet bled.

Allah sent to prophet Muhammad (PBUH) an angel of the mountains to ask the prophet's permission to crush his attackers under two mountains. prophet Muhammad (PBUH) replied, "No, Perhaps Allah will bring forth from these people one who will worship Allah alone." (Al-Bukhari, 3231).

**And he said,** "Oh Allah, guide my people as they do not know." (Al bai Haki fi shuab Al-Iman 2/622).

When too many of the disbelievers tortures, punished, and persecuted the Sahaba some of them asked (PBUH) to request from Allah some punishment for them.

**He (PBUH) said:** (Allah did not send me as a curse) "Indeed I was sent as a mercy!" (Muslim, 2599).

He recommended good treatment for the non-Muslims living in Muslims lands, and to join against punishment with out resource to legal rights,

**and said,** "Whoever hurts a person of the book hurts me. Whoever hurts me hurts Allah. Whoever hurts Allah, will never smell the aroma of Jannah. And the aroma of Jannah will be smelled from far away on the Day of Judgment." (Al-Bukhari, 6914).

### **B- Mercy towards women:**

The prophet (PBUH) was a mercy to all women. Women in Jahiliya (before Islam) were not values by their societies and were neglected. Some of

them were even killed at birth, or buried alive because they were considered to be a disgrace.

All of this changed when the Prophet (PBUH) was sent to humanity. He (PBUH) emphasized equal rights for women and restored their rights of which they were deprived.

**He (PBUH) said:** “Indeed women are the sisters of men.” (Abu Dawood, 236).

After the Prophet (PBUH) restored equal rights for women he taught us to treat them well and to be good companions for them.

A man came to the Prophet (PBUH) and asked him: “who is most worthy of my companionship?” **the Prophet (PBUH) replied:** “your mother..” The man asked: “then who?” The Prophet (PBUH) said: “your mother.” Then the man asked again: “then who?” and the Prophet (PBUH) again said: “your mother.” The man then repeated the same question a fourth time, and the final answer was “your father.” (Al-Bukhari, 5971).

This shows the rights for women are emphasized three times more than the rights for men. This is because, among many things, women do the child bearing, and they are the ones to give birth. Then after that they breast feed and raise the child, facing many hardships and difficulties. For this, women deserve to be honored and much appreciated from the men.

### **C- Mercy towards orphans and children:**

Our Prophet (PBUH) shows a mercy to the orphans, the weak and the children. He encouraged us to take good care of them, to support them and to

raise them well. **The Prophet (PBUH) promised** the one who supports orphans to be his companion in Paradise. (Al-Bukhari, 5304).

**He (PBUH) said:** “the one who supports orphans and I will be like this in Paradise.” And he made a gesture with his middle and index fingers.

One day the Prophet (PBUH) saw his grandchildren Alhasan and Alhusain, so he hugged them, kissed them and played with them. Then, a man who was a new convert said: “you kiss your children! By Allah, I have ten children and I have never kissed anyone of them.” **The Prophet (PBUH) said:** “the one who does not show mercy shall not receive mercy.” (Al-Bukhari, 5997).

Moreover, the Prophet (PBUH) used to prolong his prostration so that Alhasan and Alhusain, who used to play on his back, could continue playing until they were satisfied.

One poet said: And if you show mercy, you are like the father and the mother. For these two, in this life, are the merciful.

#### **D- Mercy towards animals:**

The Prophet (PBUH) promoted animal rights and taught his companions to show mercy towards animals. The Prophet (PBUH) also taught us that the inability of animals to speak does not relieve us of our duties and responsibilities towards them.

He(PBUH) commanded us to feed them, take good care of them, and to never inflict pain or suffering upon them. Our Prophet (PBUH) promoted animal rights fourteen hundred years before the appearance of animal rights organizations.

In one Hadith **the Prophet (PBUH) said**: “A man entered Paradise because of a dog. This man was walking and got very thirsty, so when he found a well he descended down the well and drank until he was satisfied. As he emerged out of the well he found a dog who was eating the wet sand from thirst. This man went back and filled his shoe with water to give to the dog. For doing this, Allah (SWT) forgave this man’s sins.” (Al-Bukhari, 6009). **The Prophet (PBUH) also mentioned** that a woman who committed fornication was forgiven for doing the same thing for a dog. (Ibn-Alqasarani fi Thaqirat Al hafath, 1/537).

On the other hand, **the Prophet (PBUH) mentioned** the story of another women who entered Hell because of a cat whom she locked inside of her home and she did not feed it until it died. (Muslim, 2619).

This act demonstrates aggressive behavior and cruelty, because the one who does not show mercy to animals will not show mercy to the orphans, the weak and the children.

Let us learn to be merciful from our Prophet (PBUH) when we deal with others.

**Allah (SWT) says about our Prophet (PBUH)**: “And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh’s) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allâh, certainly, Allâh loves those who put their trust (in Him)”. (Al- Imran, 159).

**We ask Allah (SWT) to make us among the merciful, and we ask him to show us mercy in this life and in the hereafter. ❁❁❁**

## (64) Duty of Muslim toward the Messenger Mohammed

### (PBUH) Part (2)

Our Messenger Mohammed (PBUH) is the conclusion of all Prophets and Messengers of Allah (SWT). He was the most knowledgeable of Allah (SWT) and the most loved by Allah (SWT).

Each Muslim need to know numerous things about the prophet (PBUH) such as:

1- Knowledge of his biography. Meaning is to know: Who is he? Who is his father? Who is his mother? Who is his family? What year was he born? And what tribe he belongs to? We must know that he was born within noble tribe and with finest family heritage.

In the Hadith **the prophet (PBUH) said:** “Allah (SWT) has chosen the tribe and made me from the best of tribes. Allah (SWT) has chosen the dwelling and made me from the best of the dwellings. I am the best soul and the best leanage” (At-Tirmidhi, 3607).

2- Knowledge of his personal family. Who are his wives? Who are his children? Who are his relatives? Allah (SWT) purified his family from every sin.

**Allah (SWT) says:** “Allâh wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet (PBUH) and to purify you with a complete purification.”. (Al-Ahzab, 33)

3- Knowledge of his fine ethics and characters. He was the best of mankind with best shape and look. He had the best ethics.

**Allah (SWT) says:** “And Verily, you (O Muhammad (PBUH)) is on an exalted (standard of) character” (Al-Qalam, 4).

4- Be polite with the prophet in the same way that a son is obeying his father or the student respecting the teacher. It is not allowed to call him by absolute name and we do not use our opinion instead of his sunnah.

**Allah (SWT) says:** “Make not the calling of the Messenger (Muhammad) among you as your calling one of another”. (Al-Hujurat, 2).

**Allah (SWT) also says:** “O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not”. (An-Nur, 63).

5- It is mandatory to obey him. To obey the messenger means to obey Allah (SWT). And this evidence of Muslim slave loving the Lord.

**Allah (SWT) says:** ” He who obeys the Messenger (Muhammad (PBUH)), has indeed obeyed Allâh, but he who turns away, then we have not sent you O Muhammad (PBUH) as a watcher over them. (An-Nisa, 80).

**Allah (SWT) also says:**” Say (O Muhammad (PBUH)) to mankind: "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful. (Al-Imran, 33).

The companions followed suit of Mohammed (PBUH) in their life matters. They maintained knowledge of all small or big detail about the messenger life habits, public or private. Even, they knew the number of white hairs in his beard and head.

6- Make him your idol and follow his behavior. We must follow his Sunnah and hold tight to it and behave by the ethics of (PBUH).

**Allah (SWT) says:**” Indeed in the Messenger of Allâh (Muhammad (PBUH) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much”. (Al-Ahzab, 21)

IT is required by us to love or hate what prophet (PBUH) loves or hates. We must follow Sunnah in every thing in our daily Islamic faith.

**Allah (SWT) says:** “And let those who oppose the Messenger’s (Muhammad) commandment (i.e. his Sunnah- legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them”. (An-Nur, 24).

7- Muslims need to fill their hearts by the love of the messenger (PBUH). This will enhance the pious in the heart. Remember, the Muslim will be with his loving one in the Day of Judgment.

**The prophet (PBUH) said** “You will not be a believer until you love me more than your family, money and any body else.” (Al-Bukhari, 15).

Here is an example of companion love of the messenger (PBUH). The messenger saw a color change on the face of his servant Thopan. He asked him about the reason, Thopan answered “I remembered the Day of Judgment that you will be in the highest level in the heaven, but we are below your nobility, and so how can we put up with the separation away from you?”

**The prophet (PBUH) said:** Oh! Thopan “The person will be with the love one”. (Al-Bukhari, 6168).

Whoever loves the messenger (PBUH), he will be with him in the heaven. What a high level of company to be with the Prophet (PBUH) and his companions.

8- Muslims need to increase the Salat and Taslim on the Prophet (PBUH). This is a big reward from Allah (SWT) and the (PBUH) will answer our Salam from his grave.

**The prophet (PBUH) said:** “Whoever prays to me, Allah (SWT) will give my soul back and then I answer him back”. (Abu Dawood, 2041).

**We invoke Allah (SWT) to make us the follower of the messenger.**



## (65) Following the Straight path

To be steadfast means to adhere to everything in the Quran and the Sunnah of the Prophet (PBUH) without deviation or equivocation.

Steadfastness is a virtue that includes all the actions, the utterances, and the intentions that pertain to performing one's duties and refraining from the forbidden and evil deeds.

The Surah of Al-Fatiha, also known as the mother of the book, is the Surah which the Muslim recites seventeen times every day during the five mandatory prayers. In this Surah, the Muslims asks Allah (SWT) to help him be steadfast and follow the straight path and the path of guidance.

**Allah (SWT) says** in Surat Al-Fatiha: "You (Alone) we worship, and You (Alone) we ask for help (for each and everything)." (Al-Fatiha, 5).

Allah (SWT) commanded his beloved Messenger Muhammad (PBUH) and his companions to follow the straight path and be steadfast.

**Allah (SWT) says:** "So stand (ask Allah to make) you (Muhammad (PBUH)) firm and straight (on the religion of Islamic Monotheism) as you are commanded and those (your companions) who turn in repentance (unto Allah) with you," (Hud, 112).

Steadfastness is one of the greatest blessings of Allah (SWT) upon the Muslim slave after the blessing of Iman and Islam.

On the authority of Aboo 'Amr Sufyaan bin Abdillaah ath-Thaqafee (radiAllaahu anhu) **who said:** I said: "O Messenger of Allah, tell me

something about al-Islam which I can ask of no one but you." **He said:** "Say: I believe in Allah - and then be Steadfast" (Ahmed fi Al-Musnad, 15185).

Allah (SWT) has guaranteed happiness in this life and in the hereafter for those who are steadfast. Moreover, he has guaranteed for them that they shall not be afraid or sad at the time of their death or after that. And their ultimate reward will be to win paradise and to be saved from hellfire.

**Allah (SWT) says:** "Verily, those who say: "Our Lord is Allah (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!" (Fusilat, 30).

### **The aspects of Steadfastness:**

1- To be sincere in the private life as well as the public life.

The true Muslim is he who is watchful of Allah (SWT) in private and in public. **The Prophet said:** "Fear Allah wherever you are. And follow up a bad deed with a good deed and it will wipe it out. And behave towards people with a good behavior." (At-Targheeb wat-Tahreeb, 3/357).

In another Hadith, the Prophet (PBUH) has warned us against committing sins in private, **He said:** "People will come on the Day of Judgement with good deeds like the mountains of Tihaamah and Allah will make their deeds like scattered dust." The Sahabah asked, "Will they not be Muslims?"

He (PBUH) replied: "Of course! They will have prayed as you pray, they will have fasted as you fast, they will have spent in charity from their excess wealth and will have given their portion to the night (i.e. in Salaatu Tahajjud);

however, When they were alone they would violate the sanctuary of Allah (i.e. fall into the haram)” (At-Targheeb wat-Tahreeb, 3/242).

2- To follow the guidance of the Prophet (PBUH) in all matters of Dunia.

The importance of this lies in the fact that it is an evidence of the love of the Prophet (PBUH) and of steadfastness.

**Allah (SWT) says:** “He who obeys the Messenger (Muhammad (PBUH)), has indeed obeyed Allah, but he who turns away, then we have not sent you (O Muhammad(PBUH)) as a watcher over them” (Al-Nisaa, 80).

**Allah (SWT) also says:** “Say (O Muhammad (PBUH) to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful."” (Al-Imran, 31).

**The Prophet (PBUH) said:** “All of my Ummah will enter paradise except those who refuse.” Then he was asked: “who will refuse, O messenger of Allah (SWT).” And he said: “he who obeys me shall enter paradise, and he who disobeys me refuses.” (Al-Bukhari, 7280).

3- Performing good deeds on a regular basis.

Performing good deeds regularly requires patience and Mujahada (struggle against oneself), and these are essential to steadfastness.

**The Prophet (PBUH) said:** “The most beloved deeds to Allah are the ones that are continuous even if they are not many.” (At-Targheeb wat-Tahreeb,).

4- To be with the majority of the Muslims.

To follow the general majority of the Muslim Ummah in the east and the west, and not to deviate from them.

**The Prophet (PBUH) said to Huthaifa:** “be with majority of Muslims and follow their leader.” (Al-Bukhari, 7084).

**Allah (SWT) says:** “. Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression” (Al-Maeda, 2).

5- To stay away from Shubuhah (the doubtful matters).

The doubtful matters are those matters that lie between the halal and the haram. Often, people are confused about the status of these doubtful issues. It is best for one’s Deen and for the sake of steadfastness to avoid the doubtful issues and matters.

In a Hadith **the Prophet (PBUH) said:** “The halal is clear and the haram is clear. Between the two there are doubtful matters concerning which people do not know whether they are halal or haram.

One who avoids them in order to safeguard his religion and his honor is safe, while if someone engages in a part of them he may be doing something haram, like one who grazes his animals near the hima (the grounds reserved for animals belonging to the King which are out of bounds for others’ animals); it is thus quite likely that some of his animals will stray into it.

Truly, every king has a Hima, and the Hima of Allah is what He has prohibited. So Beware, in the body there is a flesh; if it is good, the whole

body is good, and if it is corrupt, the whole body is corrupt, and behold, it is the heart.” (Al-Bukhari, 2051).

6- To stay away from Innovations.

The religion of Islam is a complete and comprehensive religion. It is not lacking in anything, therefore, there is neither a need for additions nor omissions. Islam is structured around following the principles and adhering to them while there is a limited flexibility in secondary issues. For these issues it is permissible for scholars only to make Ijtihad (independent interpretation).

In order for the Muslim to have complete steadfastness, he has to avoid all forms of innovation.

**Allah (SWT) says:** “[Say (O Muhammad (PBUH)) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'an and Prophet Muhammad's Sunnah), and follow not any Auliya' (protectors and helpers who order you to associate partners in worship with Allah), besides Him (Allah). Little do you remember!” (Al-Araf, 3).

And finally, **the Prophet (PBUH) said:** “Whoever introduces something new into this matter of ours that is not from it will have it rejected.” (Al-Bukhari, 2697).

**We ask Allah (SWT) to grant us honesty and sincerity in our steadfastness.**



## (66) A Smiling face is virtue of the Muslim

What does it mean to have positive facial expressions?

It is to meet other people with a smile on your face, whether it is someone familiar or not.

Smiling affects people in a positive way and it brings compassion to their relationships. It works wonders in strengthening social bonds. Moreover, it is an indication of good manners and the highest standard of ethics.

**Ibn Qutaibah used to say:** “smiling is the source of compassion. Virtuosity is easy to fulfill: it is a smiling face and lenient talk.”

Narrated by Jubair Ibn Abullah, **he said:** “never did the Prophet (PBUH) refuse to see me after I accepted Islam, and never did he meet me without smiling in my face.” (Al-Bukhari, 3035).

To have a smiling face is different than having a good looking one. One may have a good looking face, but when you look at him he never smiles and always has negative expressions on his face such as frowning. On the other hand, one may have a not very good looking face, but when you look at him you feel at ease because of the smile on his face. People do not like a frowning face. In fact, they find it repulsive and they try to avoid the person with such face.

**The Prophet (PBUH) said:** “the Mu’min loves others and is lovable to them. There is no blessing in he who is not lovable. And the best among people is the most beneficial and helpful to others.” (Al- Ssaqawi fi Al Macasad Al Hasana, 515).

There is no doubt that facial expressions reflect the inner state of the person, and the degree to which he is willing to receive or reject them.

**Abdullah Ibn Al-Harith said:** “I never saw a person who smiled more than the Prophet (PBUH).” (At-Tirmidhi, 3651).

Smiling at other people is coherent with the teachings of the Prophet (PBUH). **He (PBUH) said:** “and your smiling in the face of your brother is a charity. Your enjoining good is a charity and your preventing evil is a charity. Showing the way to a lost man is a charity and removing harm from the road is a charity. And pouring [water] from your bucket into your brothers bucket is a charity.” (At-Targheeb wat-Tahreeb, 365/3).

In another Hadith **the Prophet (PBUH) said:** “it is a charity to greet others with a smiling face.” (At-Targheeb wat-Tahreeb, 365/3).

**The Prophet (PBUH) also said:** “do not belittle any of the good deeds, even if it is just greeting your brother with a smiling face.” (Muslim,2626).

One should realize that his face is like a mirror. It reflects the inner psychological state to the outside world. Therefore, if a person is blessed with inner tranquility it will show on his face, and vice versa.

Smiling is one of the most important facial expressions that enables the person to coexist with people of different race, color, language, culture and religion.

Since all human beings are the descendents of Adam and Hawa’(Eve), they are related to one another by this humanistic bond that they all share.

**Allah (SWT) says:** “O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa “(Al-Hujurat, 13).

Therefore, the intelligent Muslim is the one who strives to have solid social bonds with his fellow human beings wherever he may reside.

**The Prophet (PBUH) said:** “Indeed, you will not influence people with your money, but with your smiling face and good manners.” (Ibn Hagar fee Fatah Al Bari, 474/10)

Just like a smile can bring joy to other people, joking can also bring joy to others. However, there are a few issues to discuss that pertain to how joking is regulated in Islam.

### **Regulation of Joking in Islam:**

1- It is mandatory that the substance and subject of joking has to be nothing but the truth.

A companion once said to the Prophet (PBUH): “O Messenger of Allah you joke with us!” and the Prophet (PBUH) said: “I say nothing but truth.” (At-Tirmidhi, 1990).

In another Hadith, **the Prophet (PBUH) said:** “Indeed, truthfulness leads to righteousness, and righteousness leads to paradise. A man says the truth and strives to be truthful, until he is registered with Allah (SWT) as a truthful man.” (Al-Bukhari,6094).

- 1- Joking should not be all the time. Otherwise, people will not to take the person seriously. Therefore, joking should be like salt in food. Too much salt will ruin the food.
- 2- It is important not to mix up serious matters with joking, because serious matters catch the attention of people and engages their minds in a process of thinking and pondering.
- 3- Joking should comply with the Islamic manners. This means that foul language should be avoided along with statements that cause hatred and enmity among people.

Finally, joking should not be a means of wasting time and it should not prevent people from fulfilling their duties and responsibilities.

**We ask Allah (SWT) to bless us with a smiling face in Dunia**

**and in the hereafter.**



## (67) Generosity is a virtue of the Muslim

Being generous means: to spend money on others with an open heart, in order to get rewarded by Allah (SWT).

Generosity is a great virtue which commands the admiration of other people. It is a manifestation of a pure nature, a sound mind, an elevated soul, and a strong Iman.

Islam encourages generosity and spending. Moreover, it encourages us to help the poor and the needy in order to achieve social solidarity.

This is evident is the fact that one of the five pillars of Islam is paying Zakat (alms giving). On top of that, Islam encourages us to spend even more by giving charity.

The people who are most entitled to our generosity are our families: our wives and children. After that comes the distant relatives and the neighbors. Then comes the needy and the poor.

In a Hadith **the Prophet (PBUH) said**: “He does not believe in me, the one who goes to bed full while his neighbor is hungry and he is aware of it.” (At-Targheeb wat-Tahreeb, 323/3).

In another Hadith **the Prophet (PBUH) said**: “Whoever believes in Allah and the Last Day, let him say what is righteous or keep silent. Whoever believes in Allah and the Last Day, let him be kind to his neighbor. And whoever believes in Allah and the Last Day, let him be generous to his guest.” (Al-Bukhari, 6163).

Throughout the Quran, Allah (SWT) commands the believers to spend for his sake in order to help other.

**Allah (SWT) says:** “O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession” (Al-Baqarah, 254)

In another Ayah, **Allah (SWT) says:** “O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allah is Rich (Free of all needs), and Worthy of all praise.” (Al-Baqarah, 267)

**And Allah (SWT) also says:** “Say (O Muhammad (PBUH)) to 'Ibadi (My slaves) who have believed, that they should perform As-Salat (Iqamat-as-Salat ), and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.” (Ibrahim,31)

### **Generosity is a means for inviting people to Islam:**

The Prophet (PBUH) used generosity in order to invite people to Islam. As a result, He (PBUH) achieved great things.

The Prophet (PBUH) was the most generous person that ever walked this earth, and here are some examples of the his generosity with people around him:

1- **A man came to Prophet (PBUH) and asked** him for a goat. The Prophet (PBUH) gave it to him. then this man went to his people and said: “O my people, become Muslims. By Allah, Muhammad (PBUH) gives from his property like the one who does not fear poverty.” Then, Annas said: “if this man accepted Islam for no reason other than this Dunia, then he will not be a Muslim until Islam is more beloved to him than this Dunia and what it contains.” (Muslim, 2312)

2- **On the day of Hunain,** the Prophet (PBUH) gave one hundred sheep to Safwan Ibn Ummayyah. Then, he gave him an additional one hundred. Then an additional one hundred. Ibn Shihab narrated, that Safwan said: “By Allah, the Prophet (PBUH) gave me many things and he was the person I hated the most. He kept on giving me until he became the most beloved person to me. “(Muslim, 2313)

3- **A woman gave the Messenger of Allah (PBUH) a Burdah (gown).** The Prophet (PBUH) asked his Companions: ‘Do you know what a Burdah is?’ They replied, ‘Yes, O Prophet of Allah! It is a piece of woven cloth [similar to a shawl]. The woman said: ‘O Prophet of Allah! I have woven this shawl with my own hands, for you to wear.’ The Messenger of Allah (PBUH) took it while he direly needed it. After a while, the Messenger of Allah (PBUH) came out of his home wearing it, and a Companion said to the Messenger of Allah (PBUH): ‘O Prophet of Allah! Grant me this shawl to wear!’

The Messenger of Allah (PBUH) said: ‘Yes.’ He then sat for awhile, and headed back home, folded it and gave it to the person who asked for it. The Companions scolded him saying: ‘It was not appropriate for you to ask for his shawl; especially since you know he does not turn anyone down or send them

away empty-handed! The man said: ‘By Allah! I only asked him to give it to me because I want to be shrouded in this shawl when I die.’ Sahl, the narrator of the Hadeeth said: ‘The shawl was used as a shroud for that man when he died.’ (Al-Bukari, 2093)

4- **Aysha said:** “the Messenger of Allah commanded me to give away some gold Dinars I had when he fell ill.” When he woke up he asked me: “what did you do?” and I replied: “I was distracted by what I have seen of your illness.” So he said: “bring them to me.” I went and brought those Dinars to the Prophet (PBUH) and when he saw them he said: “what does Mohammad expect if he meets Allah (SWT) while these Dinars are still in his possession.” ((Al- Haythami fi Majma az-Zawa’id,242/10).

From this we learn that the Prophet (PBUH) was keen to spend and give. The (PBUH) was never stingy. He (PBUH) used to give away everything he had even if he was in desperate need of it.

### **The benefits of generosity:**

1- The generous person is beloved to Allah (SWT) and to the people. Moreover, he is close to Allah (SWT) and close to the people.

2- Generosity is a manifestation of purifying oneself from greed and it is a sign that the person is in a constant struggle against his desires to avoid becoming stingy.

3- Generosity teaches the Muslim true belief and trust in Allah (SWT). As a result, Allah (SWT) will bestow more of his bounties and blessing on the

generous person. The one who is generous with others Allah (SWT) will be generous with him.

**Allah (SWT) says:** “Is there any reward for good other than good?” (Ar-Rahman, 60)

4- Generosity puts blessing in the provision. It will increase the wealth, improve the health and extend the lifespan. In addition it prevent harm from befalling the Muslim.

In a Hadith, **the Prophet (PBUH) said:** “good deeds prevent harmful events, and charity in secret extinguishes the wrath of Allah (SWT), and the upholding the ties of kinship extends the lifespan.” (At-Targheeb wat-Tahreeb, 69/2).

**We ask Allah (SWT) to make us among the generous Muslims.**



## (68) The Dangers of Unrestricted Gaze. Part (1)

The unrestricted gaze is a Fitna causing factor that can negatively influence the Iman of the Muslim. Moreover, it is a factor that can cause the Muslim to follow lust and experience its consequence. It is one of the most dangerous sins that Muslims tend to commit, while they are unaware.

For these reasons, the command was very clear in the Quran instructing Muslims to lower and reserve their gaze.

**Allah (SWT) says:** “Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allah is All-Aware of what they do. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts).”(Al-Nur, 31).

The unrestricted gaze is the gateway to Zina, this is why the Quran mentions that protecting ones chastity can only be achieved through restricting ones gaze.

Allah (SWT) concludes the Ayah mentioned previously by saying: “That is purer for them” This is the highest level of purity for souls and clarity of hearts.

Allah (SWT) forbade women from walking in a manner that attracts the attention and eyes of men.

**Allah (SWT) says:** “And let them not stamp their feet so as to reveal what they hide of their adornment.”(Al-Nur, 31)

It has been confirmed by research that there are external factors that initiate sexual excitation. These factors are vision, touch, smell, and hearing respectively. They cause the release of specific hormones, which are responsible for encouraging sexual activity.

Because unrestricted gaze can lead to committing zina of the eyes the Prophet (PBUH) warned us about this in a Hadith.

**He said:** “the eyes commit zina and their zina is unrestricted gaze.” (At-Targheeb wat-Tahreeb,3/88).

Unrestricted gaze provides Shaitan with the tools to deviate the Muslim. After the person enjoys few minutes of Haram gazes he has to deal with the guilt associated with such act and in the end it might lead him to commit sinful acts.

**Allah (SWT) says:** “O you who believe! Follow not the footsteps of Shaitan (Satan). And whosoever follows the footsteps of Shaitan (Satan), then, verily he commands Al-Fahsha' [i.e. to commit indecency (illegal sexual intercourse)], and Al-Munkar [disbelief and polytheism (i.e. to do evil and wicked deeds; and to speak or to do what is forbidden in Islam)]. (Al-Nur, 31)

In a Hadith, the Prophet (PBUH) said: “I don’t see a Fitna after me which is more harmful to men than women.”

Shaitan tries hard to make the image of a woman a factor which occupies his thinking and excites his sexual desires.

The Prophet (PBUH) warned us against this **when he said:** “the woman [walks toward a person] in the image of Shaitan and she [walks away] in the

image of Shaitan. So, if anyone sees a woman let him have intercourse with his wife, because that will turn away what develops in his soul [of evil].” (Al-Bukhari,5096).

One gaze can generate a thought. That thought will then generate an idea, which may develop into desire. Then desire turns into determination. And the determination leads to the act, which becomes a habit. Therefore, we must be cautious of the first forbidden gaze.

One wise poet said: A gaze followed by a smile followed by a conversation followed by an appointment ending in a calamity. Then happens whatever happens of that which you know.

The Prophet (PBUH) instructed us to observe the rights of the road for those who sit on the side of the road.

He (PBUH) was asked: what are the rights of the road? **And he said:** “lowering the gaze, holding back harm, replying salutation (salam) and instructing people to do good and forbidding evil.” (Muslim, 1403).

### **The bad results of unrestricted gaze:**

1- To be the subject of incoming calamities, **the Prophet (PBUH) said:** “calamities fall [upon people] due to sins, and they will not be lifted except by repentance.” (Al-Bukhari,6229).

In another Hadith, **the Prophet (PBUH) said:** “the person can be bereft of provision due to sins he committed.” (At-Targheeb wat-Tahreeb, 3/289).

2- Forgetting knowledge: because knowledge is light and sin is darkness in the heart. Darkness and light cannot be present in one heart simultaneously.

**Al-Shafi'y said:** I complained to Waki' my bad luck. And he instructed me to abandon sins. And told me that knowledge is light. And the light of Allah will never be granted to a sinner.

3- Unrestricted gaze can cause the corruption of the heart. This is critical because the heart is the location of Iman and the position at which Allah (SWT) looks to evaluate his slave. The danger of the gaze lies in its potential to corrupt the Iman in the heart, exactly the same way an arrow affects the throw. If it does not kill it can still cause injury.

**Ibn Al-qaim said:** "Allah (SWT) has made the eye a reflection of the heart. If the person preserves his eyes he will be able to control his desires and actions. If, on the other hand, he lets his eyes loose, the heart will follow desires blindly."

**We Ask Allah (SWT) to make us among those who lower their gaze  
and control their desires."**



## (69) The Benefits of Lowering the Gaze. Part (2)

Every organ in the human body has the potential to be complete or defective. The same concept applies to the eyes; they are complete if they have sight and they are defective if they are blind. People who appreciate the blessing of sight the most are those who are lacking it due to blindness.

Therefore, the Muslim must use his sight only to look at the things that Allah (SWT) made lawful for him to look at, and to avoid looking at forbidden things.

**Here are the things that make it easy for the Muslim to restrict his gaze:**

1- The Muslim has to arm himself with piety and fear of Allah (SWT). Moreover, the Muslim must protect himself from the wrath and punishment of Allah (SWT) in this life and in the hereafter by avoiding his disobedience.

**Allah (SWT) says;** “And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty).” (Al-Talaq, 2).

2- The Muslim must remain aware the Allah (SWT) is watching him at all times. **Allah (SWT) says:** “Surely, Allah is Ever an All-Watcher over you”.(Al-Nisa, 1).

**Allah (SWT) also says:** “Allah knows the fraud of the eyes, and all that the breasts conceal”. (Ghafer, 19).

More importantly, the Muslim has to keep in mind that Allah (SWT) is the only One who knows that which is hidden and He knows the deepest of human thought

3- Also, every Muslim should be aware that he will be questioned about every one of his organs on the day of Judgment.

**Allah (SWT) says** “Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allah).” (Al-Isra, 46).

4- The Muslim should push away any evil thoughts before it's too late when those thoughts turn into a determinations to commit evil acts. This can be achieved through the honest struggle against the evils of the soul and to prevent oneself from persisting on looking at forbidden things.

The Prophet (PBUH) used to advise Ali (May Allah be Pleased with him) to protect his Iman and piety. He advised him that the unrestricted gaze weakens the Iman and the piety.

**The Prophet (PBUH) used to say:** “do not follow a [forbidden] gaze by another [forbidden] gaze. The first one is for you and the second one will count against you.” (Abu Dawood,2149).

The Prophet (PBUH) was asked once about the mistaken gaze, **and he said:** “turn away your gaze.” (Abu Dawood,2148).

5- The Muslim should protect himself from unrestricted gaze by getting married at an early age. If he is unable then it is best for him to fast frequently because it will protect him from going astray.

**The Prophet (PBUH) said:** “if one sees a woman and he likes her, then let him have intercourse with his wife. This will turn away the evil that develops in the soul.” (Muslim,1403).

In another Hadith **the Prophet (PBUH) said:** “whoever is unable to get married then let him fast, for it will shield him from sins.” (Al-Bukhari,5065).

6- The Muslim should fear the bad ending or dying while committing the sin. **The Prophet (PBUH) said:** “everyone will be resurrected on the state of his last moments.” (Muslim, 2878).

7- To take pious people as friends, and stay away from the evildoers.

**Allah (SWT) says:** “And keep yourself (O Muhammad (PBUH) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face;” (Al-Kahf,28).

And in a Hadith **the Prophet (PBUH) said:** “the person is on the religion of his friend, so let the person be aware of those whom befriends.” (Abu Dawood,4833).

To continuously make supplication to Allah (SWT) to protect him from Fitna apparent and hidden.

**The person can say:** “O’ Allah protect me in my body, protect me in my hearing and protect me in my sight.” (Abu Dawood,5090).

**The benefits of lowering the gaze:**

1- It puts light in the heart in addition to strength, bravery, and happiness. This light reflects on the organs and on the face in particular, that's why the pious people have the best looking faces.

2- It gives the person insight. One companion said: "the one who establishes his outside appearance by following the sunnah and his inside by continuous watchfulness, and he lowers his gaze, eat from halal and prevent himself from desires his insight will never be wrong."

3- Lowering the gaze causes the person to be beloved by Allah (SWT) and to have a good life. **Allah (SWT) says:** "then whoever follows My Guidance he shall neither go astray, nor shall be distressed."(Taha, 123).

4- To be among those who taste the sweetness of Iman. Since unrestricted gaze weakens the Iman the opposite is true. Lowering the gaze strengthens Iman and protects it.

**The Prophet (PBUH) said:** "the one who prevents his eyes from enjoying the beauty of a woman, Allah (SWT) will compensate him by Iman and he will find its sweetness in his heart." (At-Targheeb wat-Tahreeb,3/86).

The fruit of the struggle against ones desires is to taste the sweetness of Iman, **because,** "the one who abandons an evil for the sake of Allah (SWT), Allah will compensate him by that which is best." ( Abu Nuayem fi Hilya,2/224).

5-The ultimate benefit is entering paradise. The Prophet (PBUH) has guaranteed paradise for those who control their desires, and protect their organs from all evil. **The Prophet (PBUH) said:** "if you guarantee for me six things I will guarantee paradise for you. Be honest when you speak, keep the

promise, honor the trust, protect your sight, protect your chastity, and hold back your hands [by not oppressing others].” (At-Targheeb wat-Tahreeb,3/269).

It is important for every Muslim to realize that the true manhood lies in controlling the desires and not allowing them be in control.

Moreover, the Muslim should not put himself in a situation that will embarrass him on the day of Judgment. And he should be alert to the tricks of Shaitan, in order to prevent him from causing his Iman to weaken. The struggle against Shaitan and oneself is more difficult than the struggle against enemies and adversaries.

**Allah (SWT) says:** As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allah's religion - Islamic Monotheism). And verily, Allah is with the Muhsinun (good doers)."(Al-Ankabut, 69).

**We ask Allah (SWT) to give us strength to protect our organs from  
sin.**

**And we ask him to protect us from Fitna apparent and hidden.**



## (70) The Tongue is a Double-Edged Sword

1-The most misfortune that befalls the human being in this life comes about as a result of the tongue. It is the most critical organ in the human body, because all other organs are liked to it. If the tongue is good it will reflect of the rest of the organs and, on the other hand, it is evil it will affect the rest of the body negatively.

In a Hadith, **the Prophet (PBUH) said:** “when a person wakes up in the morning, his organs will [start the day] by seeking refuge in Allah (SWT) from the evils of the tongue. The organs say: fear Allah (SWT) for us, because if you were straight we will be straight as well and if you were crooked we will also be crooked. (At-Targheeb wat-Tahreeb,4/24).

2-One of the characteristics of believers is that they avoid vain talk and indecent speech. **Allah (SWT) says:** “And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allah has forbidden).”(Al-Muminun, 3).

Moreover, Allah (SWT) describes his truthful and honest slaves in the Quran **by saying:** “and when the foolish address them (with bad words) they reply back with mild words of gentleness.” (Al-Furqann, 63).

**And He (SWT) also says:** “and if they pass by some evil play or evil talk, they pass by it with dignity.” (Al-Furqann, 72).

3-Allah (SWT) has ordered the believers to choose their words well when they talk to other people. This is to prevent Shaitan from sowing the seeds of

enmity and hatred among them. **Allah (SWT) says:** “and speak good to people” (Al-Baqarah, 83).

**And He (SWT) also says:** “And say to My slaves (i.e. the true believers of Islamic Monotheism) that they should (only) say those words that are the best. (Because) Shaitan (Satan) verily, sows a state of conflict and disagreements among them.” (Al-Isra, 53).

4- Every Muslim has to stay aware of the fact that everything he does whether action or speech has to be good, because it must be according to the Quran and Sunnah of the Prophet (PBUH).

In a Hadith, **the Prophet (PBUH) said:** “the example of the believer is like that of a bee; when it feeds it feeds on good and what produces is good as well. And whenever this bee sets on a hollow branch it never breaks it. Moreover, the example of a believer is like that of bullion of gold; if one blows air on it, it glows and if one weighs it never loses weight.” (Al-Albani fi sahih al jama’ ,5946).

5-It is expected of Muslim individual to take honesty as his title, so that he becomes known for it among other people. In this matter, every Muslim should follow the example of the Prophet (PBUH) who used to be nicknamed the honest and the trustworthy. Moreover, the Muslim should only befriend those who are honest.

**Allah (SWT) says:** “O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds).” (Al-Tauba, 119).

6-Islam does not discourage people from joking with each other as long as their speech is honest and truthful, because it is not permissible to lie to people in order to make them laugh.

On one occasion, a companion inquired to **the Prophet (PBUH)** by saying: “O Prophet of Allah, you joke with us?! And he replied: “I say nothing but the truth.” (At-Tirmidhi,1990).

This means that the Prophet (PBUH) used to be truthful even when he jokes with his companions.

7- Protecting ones tongue from evil is a manifestation of belief in Allah (SWT) and the hereafter. Moreover, it is a sign that the person is a good follower of the teachings of Islam.

**The Prophet (PBUH) said:** “whoever believes in Allah (SWT) and the hereafter, then let him say that which is good or let him be silent.” (Al-Bukhari, 6136).

In another Hadith, **the Prophet (PBUH) said:** “the manifestation of being a good follower of Islam is for the individual to avoid things that do not concern him.” (At-Tirmidhi,2317).

**The Prophet (PBUH) also said:** “the one who keeps silent, will be among the saved ones.” (At-Tirmidhi,2501).

8- The danger of the tongue lies in the fact that it is the main reasons that cause people to enter hellfire.

The Prophet (PBUH) was asked about the organs that are most responsible for entering hellfire, **and he said:** “it is the mouth and the genitals.” (At-Tirmidhi,2004).

9- The tongue can be either a reason for salvation or a reason for great loss in this life and the hereafter.

**The Prophet (PBUH) said:** “the person may say a word of goodness that pleases Allah (SWT) not paying attention to it, and Allah (SWT) will raise him up for it many levels in paradise. On the other hand, a person may say a word that displeases Allah (SWT), not paying attention to it, and he falls into hellfire because of it. (Al-Bukhari,6478).

The meaning of this Hadith is that the one who controls his tongue he controls his fate, and it will be a cause for his entry into paradise. Likewise, there are people who say things of which they do not know the meaning, or they may utter falsehood and indecent speech, and it will be responsible for their fall into hellfire.

**The Prophet (PBUH) said once to Mu’ath:** “shall I tell you about the thing which sums up [all matters concerning the Muslim].” And Mu’ath said: “indeed, O Prophet of Allah.” Then the Prophet (PBUH) held his tongue **and said:** “hold back this [piece of flesh].” And Mu’ath said: “O Prophet of Allah, will we be held responsible for what we utter?” And the Prophet (PBUH) replied: “May your mother lose you O Mu’ath. Is it not the reason for which people are thrown on their faces into hellfire!” (At-Tirmidhi,2616).

10- The evils of the tongue are many, therefore, the sane person must be cautious in order to protect himself from those evils. Protecting ones tongue

is the virtue of the noble and pious people. More importantly, it is one of the teachings of Islam.

The Muslim must know what the evils of the tongue are in order to protect himself by avoiding them. They are backbiting, slander, defamation, vain talk, telling lies, insulting people and cursing at them, talking about things that do not concern the person and talking about religious matters without knowledge.

In the coming I will address the danger of the evils of the tongue and how to protect oneself from them.

**We ask Allah (SWT) to purify our tongues from lies and to make us  
among the honest and truthful people.**



## (71) The Evils of Backbiting. Part (1)

1- The Muslim should always follow the teachings of Islam, therefore, he must hold back his tongue from uttering what has been forbidden by Allah (SWT). The Muslim should not backbite others nor should he spread enmity and hatred among them through his speech. Moreover, the Muslim must refrain from talking about the honor of others negatively.

In addition to this, he should not talk without knowledge and stay away from that which does not concern him. Following these teachings following these teachings of Islam will result in safeguarding the Iman of the person and protecting his good deeds from being lost needlessly. This in return will contribute to living a good life in this world and in the hereafter.

2- Backbiting is a great evil that destroys the human being. It sweeps away his good deeds and replaces them with evil ones. The definition of backbiting is: to talk about your brother in his absence with things that he dislikes. In a Hadith the Prophet (PBUH) described backbiting (ghaiba) **by saying:** “[ghaiba is] to say about your brother things that he dislikes.” Then the Prophet (PBUH) added: “if those things you say about your brother are true then you have committed (ghaiba) backbiting. And if those things are false then you have committed (Buhtan). (Muslim, 2589).

**Allah (SWT) syas:** “And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin.” (Al-Ahzab, 58)

3- Backbiting has been forbidden by a clear verse in the Quran. Moreover, the scholars consider it to be among the major sins and there is evidence in the Sunnah to support this.

**Allah (SWT) says:** “O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting) . And fear Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful.” (Al- Hujurat, 12).

**Ibn Abbas said:** “Allah (SWT) has forbidden the backbiting of a believer in the same manner that he has forbidden eating the flesh of a dead corpse.”

4- **Al-Hasan Al-Basry said:** “backbiting has three branches. All of them were mentioned in the Quran. These branches of backbiting are: Ghaiba, Ifk, and Buhtan. Ghaiba is to say something true about your brother that he dislikes. Ifk is to say pass on something you heard about your brother. And Buhtan is to say something false about your brother.”

5- Ghaiba will cause the person to lose his good deeds on the day of Judgment. In a Hadith the Prophet (PBUH) asked his companions, **He said:** “do you know who is the destitute?” and they replied: “the destitute person is the one who has no Dinars and no belongings.”

**Then the Prophet (PBUH) said:** “the destitute among my Ummah is the one who comes on the day of Judgement with prayers, fasting, and charity and he had insulted some people and talked bad about their honor and chastity.(Muslim, 2581).

Moreover, he had deprived some of their rights and wealth, and spilled the blood of some and oppressed others. On the day of Judgment he will give each one of them from his good deeds as compensation. And if his good deed are depleted before he pays what he owes, he will be given from their sins then he will be cast into hellfire.”

6- Backbiting is one of the sins for which the person will be punished in his grave. The Prophet (PBUH) passed by two graves once **and he said:** “they are being punished, and it is not for something major. One of them did not cover himself during urination. While the other used to spread Nameemah among people.” Then the Prophet (PBUH) asked for palm leaves, and he planted them on each grave and said: “may this reduce their suffering.” (Al-Bukhari,6052).

7- Backbiting will cause the person to punish himself on the day of judgement. **The Prophet (PBUH) said:** “During the journey of Mi’raj, I passed by some people who had copper nails and they punished themselves by scratching their faces and their back. I asked Jibreel: who are these O Jibreel? And he said: ‘they are people who used to eat the flesh of others (meaning they are the backbiters), and they used to talk bad about the honor of others.’” (Abu Dawood,4878).

8- Often times the backbiter assumes that he has two eyes and a tongue while others do not. Therefore, he sees the shortcomings of others but he does not see his own. **Abu Hurairah said:** “one might see the small object in the eye of his brother, yet he does not see the trunk of a tree in his own eye.” (At-Tirmidhi,1913).

It important to know that the one who listens to backbiting and he does not stop the one who commits it, then he will be as sinful as he is. On the other hand, if he refuses to listen to backbiting and stands up against the one who commits it, he will be free from sin and will be rewarded for it by Allah (SWT). In a Hadith, **the Prophet (PBUH) said:** “the one who protects the honor of his brother, Allah (SWT) will turn fire away from his face on the day of judgment.”

9- Backbiting has very negative consequences on social bonds, because the backbiter violates the rights of his Muslim brother. This is something that has been forbidden by Islam.

**In a Hadith the Prophet (PBUH) said:** “the rights of a Muslim are not to be violated by another Muslim. It is forbidden to violate the Muslims belongings, honor and blood. It is a great evil when a Muslim offends his Muslim brother. (Abu Dawood,4882).

10- The backbiter is a person whom Iman has not entered his heart and he has not experienced the sweetness of Iman. Moreover, his Islam is incomplete. **The Prophet (PBUH) said:** “O you people who have believed with their tongues while Iman has not entered their hearts. Do not backbite Muslims and do not seek to expose their faults, for Allah (SWT) will expose the faults of those who seek to expose other Muslims. And the one whom Allah (SWT) exposes his faults will have a scandal in his own house.” (Abu Dawood,4880).

11- The person may say a word which he perceives to be minor. Or he may perform a gesture aimed at revealing something about another person in

his absence. This type of action has the potential to cause harm to others, and for that the Prophet (PBUH) warned us against such actions.

On one occasion, A'isha (may Allah be pleased with her) made a gesture with her hand to imply that a woman was short. When the Prophet (PBUH) saw her **he said**: “you have said a word (through your gesture) that if it were to be mixed with the water of the ocean it would change it.” (At-Targheeb wat-Tahreeb,4/8).

And in another, **one the Prophet's companions said**: “we were with the Prophet (PBUH) and a man who was present with us left. Then, another man started backbiting him. The Prophet (PBUH) said to that man: ‘floss your teeth.’ Then the man asked: ‘why should I floss? I have not eaten meat.’ And the Prophet (PBUH) replied: ‘you have eaten the meat of your brother.’” (Al-Haythami fi Majma az-Zawa'id,8/97).

12- Allah (SWT) has warned us against listening to rumors and news of which we are not certain. Such news and rumors have the potential to harm innocent people.

**Allah (SWT) says**: “O you who believe! If a Fasiq (liar - evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done.” (Al-Hujurat, 6).

13- **The Prophet (PBUH) was asked** about the best among Muslims and he replied by mentioning this comprehensive Hadith: “the Muslim is the one whom other Muslims are safe from his tongue and his hand.” (Al-Bukhari,6484).

14- Finally, The Prophet (PBUH) taught us a valuable lesson when **he said** “this to his companions: “let no one of my companions mention anything to me about another Muslim, for I like to come out to you with a pure chest.” (Abu Dawood,4860). His aim was to ensure that chests are cleared of malice when it came to his relationship with his companions and relationships among Muslims in general.

**We ask Allah (SWT) to purify our tongues from Backbiting  
and to make us among the honest and truthful people.**



## (72) The Factors that Cause backbiting And How to Avoid Them? Part (2)

**Here are some of the factors that cause people to commit backbiting:**

1-Weakness in Iman: the one who has little fear of Allah (SWT) his Iman becomes weak, and as a result, his ability to control his tongue becomes weak. On the other hand, the one whose Iman is strong, he will have no difficulty in controlling his tongue. **The Prophet (PBUH) used** to contribute the property of true strength to the “one who controls himself when angry”. (Al-Bukhari,6114).

2-The company of the people of sins and evildoers. The Muslim should be aware that manners, whether bad or good, can be contagious, and characters can be stolen from others.

In another Hadith, **the Prophet (PBUH) said:** “the individual is on the religion of his companion, so let everyone beware of whom they befriend.” (At-Tirmidhi,2378).

3- Envy is a psychological disease that affects the soul of the individual. People with this disease feel malice in their hearts towards those whom Allah (SWT) gave more bounties.

Moreover, they wish for those people to lose their bounties, and may even cause it to happen. In order for them to achieve their evil aims, they may use backbiting as a tool to expose the private aspects of other peoples' lives.

It is evident that envy motivates many crimes and causes great calamities. Such was the case in the story of Iblis and Adam (PBUH) as well as Qabil and Habil.

4-The love of this life, and competing for high positions of leadership. Al-Fudhail Ibn Iyad said: “everyone who loves leadership will envy, transgress, and seek to expose the faults of others. In addition, he will hate for good things to be said about others.”

There are people who are arrogant to the extent that they expose the faults of others in order to honor themselves.

5-Free time and boredom may cause people to spend their time backbiting others and seeking to expose their private secrets as a means for entertainment and amusement.

The Muslim should realize that if he does not keep his soul busy doing good things, it will keep him busy with evil.

There are cases which are not considered to be backbiting:

1- To submit complaints to a judge or to those who can resolve them. Therefore, if the person talks about his case in front of a judge in order to get back his rights, it is not considered to be backbiting.

**Allah (SWT) says:** “Allah does not like that the evil should be uttered in public except by him who has been wronged. And Allah is Ever All-Hearer, All-Knower.” (Al-Nisa, 148).

2 -To talk about the person who commits sins openly, or the one who commits innovation in religion. Al-Hasan Albasry said: “it is not considered backbiting when talking about the people of innovation or the people who are openly corrupt.”

3- Also, when seeking Fatwa in a personal matter it is not considered backbiting. A good example about this is when Hind the wife of Abi Sufyan asked the Prophet (PBUH) about her husband. She said: “Abi Sufyan (my husband) is a miser and does not give me enough (from his money).

”**And the Prophet (PBUH) said to her:** “take from his wealth what suffices you and your children with courtesy.” (Al-Shafy fi Al-um, 6/280).

4- To ask about a person for the purpose of marriage. Fatima Bint Qais asked the Prophet (PBUH) about some people who were seeking to marry her. She mentioned Muawiyah and Abu Jahm.

**And the Prophet (PBUH) told her:** “Abu Jahm does not put his stick down from his shoulder and Muawiyah is a poor man who has no money.” Then he said to her: “marry Osama bin Zaid.” And Fatima told the Prophet (PBUH) that she dislikes Osama. Ther Prophet (PBUH) insisted that she marry Osama, so she did. And she said afterwards: “Allah (SWT) put great blessing in Osama and I was happy with my marriage to him.” (Muslim, 1480).

5-There is no backbiting for those who pursue the field of Elimination and Modification. This is a branch of Islamic studies that pertains to the Sunnah of the Prophet (PBUH). In this field the scholars seek to determine whether someone who reports Hadith is truthful or not. Moreover, this applies to

writers of history and biographies, because it is very important to be able to verify the integrity of information about events that took place in the past.

### **How to avoid backbiting?**

1-To feel the fear of Allah (SWT) at all times, because it helps the person avoid backbiting and other major sins. Moreover, fear of Allah (SWT) helps clear up the sins of the individual.

**Allah (SWT) says:** “and whosoever fears Allah and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.” (Al-Talaq,5).

2-The Muslim must keep himself busy correcting his own faults and shortcomings instead of searching for the faults of others.

A poet once said: Get busy searching for the faults of your soul .And let others worry about their faults

3-To read about the lives of the righteous people in order to learn from them the good character and to seek the company of the pious.

A poet said: Imitate them if you were not like them. For, there is prosperity in imitating the real men.

4-To hold oneself accountable after committing a sin. This can be done through the means of reform that we have been taught by our Prophet (PBUH).

**Allah (SWT) says:** “Not a word does he utter but there is a watcher by him ready (to record it).” (Qaf, 18).

**Allah (SWT) also says:** “But verily, over you (are appointed angels in charge of mankind) to watch you, Kiraman (Honourable) Katibin writing down (your deeds), They know all that you can do.” (Al-Inftar- 10-12).

5-To realize the importance of repentance from backbiting. In addition, the person has to have the determination to stay away from it and to ask forgiveness from those whom he has transgressed against by backbiting them.

Finally, to Ask Allah (SWT) to forgive him, forgive those whom he has transgressed against and forgive all the Muslims.

**We ask Allah (SWT) to protect our tongues from backbiting and to protect us from all evils apparent and hidden.**



## (73) Anger: its Types and the Treatment from it

**The aim of this Khutba is** to teach Muslims how to control their anger.

Anger is the manifestation of the changes that occur inside the person when he experiences something unfavorable from other people. These changes tend to reflect on ones face and his voice. Everyone is capable of getting of both; being angry and being patient. **The Prophet (PBUH) said:** “Beware of anger, for it is a live coal on the heart of the son of Adam. Do you not notice the swelling of the veins of his neck and the redness of his eyes? It is best for a person on that state to make Wudu (ablution).” (Ahmed, 11405)

**Ibn Al-Qayim said:** “Anger is the monster of the mind. It kills it like the wolf kills a sheep. And the worst thing that consumes the mind is Satan during times of anger and Shahwa (excited desires).”

Anger causes the person to forget the good things, and remember the bad things instead. Moreover, it is harmful to one’s soul and it causes one to commit crimes. Anger has the potential to unleash the tongue to insult and curse and it has the potential to unleash the hand to hit and abuse.

### **The Levels of Anger:**

**1- The Positive anger:** There is the positive anger which is when the person gets angry for the sake of Allah and not for something personal. An example of this is when Musa (PBUH) got angry when his people worshiped the calf.

**Allah (SWT) says** about this in the Quran: “Then Musa (Moses) returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long

in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me (i.e. disbelieving in Allah and worshipping the calf)?" (Taha, 86)

Likewise, the prophet (PBUH) never got angry for personal matters. Narrated by Aisha (May Allah Be Pleased with her) **she said:** "The Messenger of Allah (pbuh) has never beaten a wife or a servant, and he has never hit anything with his hand except when fighting in the cause of Allah. Never did a man do something to the Prophet (PBUH) that required him to take revenge, except when the sanctities of Allah (SWT) are violated. Then he would take revenge for Allah (SWT)." (Muslim, 2328)

**In another Hadith,** it was narrated that some of the companions of the Prophet (PBUH) were sitting at his door and they were talking negatively about other people. One of those companions narrated: "the Prophet (PBUH) came out to us, as if pomegranate grains were popping out of his face (due to extreme anger) and he (PBUH) said: 'O people, is this what was sent to you? Or was it this that you were commanded with? [due to this] you would become disbeliever after me, and you would strike at the necks of one another.'" (Al-Mundhri in Al-Targheeb wa Al-Tarheeb, 107/1)

In another incident, the Prophet (PBUH) got angry when Osama talked to him regarding the woman (Al-Makhzoumia) who committed stealing.

A'isha reported that Quraish had been anxious about the Makhzumi woman who had committed theft, **and said:** Who will speak to Allah's Messenger (PBUH) about her? They said: Who dare it, but Usama, the loved one of Allah's Messenger (PBUH)?

So Usama spoke to him. Thereupon Allah's Messenger (PBUH) said: Do you intercede regarding one of the punishments prescribed by Allah? He then stood up and addressed (people) saying: O people, those who have gone before you were destroyed, because if any one of high rank committed theft amongst them, they spared him; and if anyone of low rank committed theft, they inflicted the prescribed punishment upon him. By Allah, if Fatima, daughter of Muhammad, were to steal, I would have her hand cut off.” (Al-Bukhari, 6788)

**Al-Ahnaf Ibn Qais** used to advise his son by saying: “O son, if you want to befriend a man, then make him angry. If he deals with you justly take him as a friend, otherwise, be cautious of him.”

**2- The Negative Anger:** Negative anger is when the person gets angry for no other cause than for personal matters. This type of anger facilitates an entrance for Shaitan. In a Hadith, **the Prophet (PBUH) said:** “anger is from Sahitan.”(Abu Dawoud, 4748)

The negative anger is a manifestation of a weak Iman and poor manners. On the other hand, patience and tolerance are a manifestation of a strong Iman and a high standard of ethics.

**The Prophet (PBUH) said:** “the tough person is the one who is physically strong, but he who control his emotions during anger.”( Al-Bukhari, 6114)

In an incident the Prophet (PBUH) passed by a group of people who were fighting with one another. **He (PBUH) asked:** “what are they doing?” his companions answered: “that person is tough, anyone who fought with him got defeated.” (Al-Haithami in Mogama Al-Zawaed, 71/8)

**Then the Prophet (PBUH) said:** “don’t you want to know who is tougher. It is the person who was oppressed and he suppresses his anger thereby defeating his oppressor. He also, defeats his Shaitan, and the Shaitan of his oppressor.”

In another Hadith, a man came to the Prophet (PBUH) and asked him for advice. **The Prophet (PBUH) said:** “don’t get angry.” The man repeated his question several times and each time the Prophet’s answer was: “don’t get angry.” (Al-Bukari, 616)

In another narration **the man says:** “I thought about what the Prophet (PBUH) had advised me, and I realized that anger summons all evil.”

**In his Book Fat’h Al-Bari,** the author comments about this Hadith by saying that the struggle against oneself is tougher than the struggle against one’s enemies. For this reason, the Prophet considered the man who controls his anger to be tougher than anyone else.

### **The levels of anger:**

**1- Extreme:** this is characterized by total loss of control during episodes of anger and is considered to be a mental disease.

**2- The level of negligence:** this is characterized by the lack of regulation of one’s anger through following the teaching of Islam or through overcoming emotions mentally. This is considered to be a form of psychological sickness.

**3- Moderate:** in this level the person is able to regulate his anger by following the teachings of Islam and by engaging his mental capabilities. This is the proper way of dealing with one's anger.

One of the advices of **the Prophet (PBUH)** was: “to be just during calmness and anger.” (Al-Tabrani in Al-Awsat, 5610)

**And one of his supplications was:** “O Allah, we ask you the word of truth during calmness and anger.” (Al-Tabrani in Al-Asghar, 296)

**We ask Allah (SWT) to make our anger only for his sake,  
and to make far from us the evil anger.**



## (74) The treatment from Anger. Part (2)

Anger is a sickness that requires treatment. It has been narrated that **the Prophet (PBUH) said:** “for every sickness that Allah (SWT) has [created], He (SWT) has made a cure.” (Al-Bukhari, 5678)

### **Here are some of the means of treating anger:**

1-To avoid everything that causes anger; every person should identify the things that make him angry and strive to avoid them. The Muslim should be guided by this statement: “protection is better than treatment.”

**Al-Khatabi said:** “the meaning of the Hadith that says, ‘don’t get angry’ is to avoid the causes of anger.”

2-The suppression of rage: to hold one’s feelings of anger inside and to not let them out. This can be done by struggling against the evil within one’s self. This is one of the virtues of the pious, and for those who practice it there will be great reward from Allah (SWT).

**Allah (SWT) says:** “Those who spend (in Allah's Cause) in prosperity and in adversity, who repress anger , and who pardon men; verily, Allah loves Al-Muhsinin (the good-doers).” (Al-Omran, 134)

In another verse, **Allah (SWT) says:** “And those who, when an oppressive wrong is done to them, take revenge.” (Ashura, 37)

And in a Hadith, **the Prophet (PBUH) said:** “there is no dose for which the Muslim receives greater reward than a dose of rage which the Muslim suppresses for the sake of Allah (SWT).” (Al-Mundhri, 386/3)

Narrated by **Ibn Abbas he said:** “a man came to Omar Ibn Al-khattab and said, ‘O Ibn Al-Khattab, by Allah (SWT) you don’t provide us sufficiently, and you don’t judge among us with justice.’ Omar Ibn Al-Khattab got very angry and he intended to punish him. Then Al-Hur Ibn Qais said, ‘O Amir of the believers, **Allah (SWT) said to his Messenger in the Quran:** ‘Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).’ and this man is an ignorant, [so ignore him]. As soon as Omar heard this he stopped and listened to it till the end. And he was a man who listened to the book of Allah (SWT).” (Al-Bukhari, 286)

1- Another way to deal with anger is to change one’s position. If one is standing then he should sit down; and if he is sitting then he should stand up or leave the place.

In a Hadith, **the Prophet (PBUH) said:** “if one of you gets angry and he was standing, then let him sit down until his anger goes away. Otherwise, he should lie down.”(Abo Dawoud, 3782)

2- A fourth way to deal with anger is to refrain from talking, and avoid responding to provocations.

**The Prophet (PBUH) said:** “work [for the sake of Allah (SWT)], give glad tidings, and don’t make things hard. And if one of you gets angry, then let him keep silent. (Ahmed fe Mosnadeh 4/12).

**Al-Imam Al-Shafi’y said:** “if the ignorant talks, don’t respond to his comments. Silence is better than answering him.

3- To seek refuge in Allah (SWT) from Shaitan in words.

**Allah (SWT) says:** “And if an evil whisper from Shaitan (Satan) tries to turn you away (O Muhammad) (from doing good), then seek refuge in Allah. Verily, He is the All-Hearer, the All-Knower” (Fusilat, 86).

And in a Hadith by **the Prophet (PBUH)**, when he witnessed an angry man he said: “I know a word if he says it he will be relieved from his rage. It is ‘I seek refuge in Allah (SWT) from the cursed Shaitan.’”

4- Performing ablution can also help in alleviating one’s anger.

In a Hadith, **the Prophet (PBUH) said:** “anger is from Shaitan, and Shaitan is a creature of fire. So, extinguish the fire with water. If one of you gets angry, let him perform ablution.” or take a shower.

#### **The benefits of avoiding anger:**

1- Avoiding anger can save the Muslim from the wrath of Allah (SWT).

Abdullah Ibn Omar asked the Prophet (PBUH): “what will save me from the wrath of Allah (SWT)?” **The Prophet (PBUH) answered:** “don’t get angry, for rewards will be according to deeds. And whoever avoids something for the sake of Allah (SWT), Allah (SWT) will compensate him with that which is better.”

2- On the day of Judgment, those who control their anger will be in a position above all creation.

**The Prophet (PBUH) said:** “Whoever controls his anger and is able to act upon it, Allah (SWT) will bring him forth on the day of judgment above the

heads of his creation, and He (SWT) will make him choose from Al-Hoor Al-Ein until he is pleased.”

3- Controlling anger is a reason for entering paradise. A man came to the Prophet (PBUH) and said: “guide me to a deed which will cause me to enter paradise.” **And the Prophet (PBUH) said:** “don’t get angry.”

4- Finally, the Muslim should always ask Allah (SWT) in prayer to grant him patience. And to make his anger for the sake of Allah (SWT) only.

One of the supplications of **the Prophet (PBUH) used to be:** “O Allah, I ask you the word of truth in pleasure and in anger.”

**We ask Allah (SWT) to make great the distance between us and the bad anger**

**. And to make our anger for His sake in order to seek His pleasure**



## **(75)The Rights of the Wife over her Husband. Part (1)**

The relationship between the man and his wife is based on mutual affection and mercy. Moreover, it requires mutual understanding cooperation, and respect. This is because; life in marriage is a companionship and a partnership between the Muslim couple. In this relationship, the man is entrusted with the responsibility of managing the affairs of his marriage through consultation with his wife.

**Allah (SWT) says:** “And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.” (Ar-Rum, 27).

Therefore, everyone in the relationship has rights over his partner.

**Here are some of the rights of the wife that the husband is entrusted with:**

1- Dowry: it is the legitimate right of the wife to receive a dowry before the marriage contract takes effect. It is considered to be one of the ways in which Islam honors women.

**Allah (SWT) says:** “And give to the women (whom you marry) their Mahr (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart;.” (Al-Nisa, 4)

It is not acceptable for a relative of the Muslim woman to take her dowry or part of it for themselves, unless she approves of it.

**Allah (SWT) says:** “but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allah has made it lawful).” (Al-Nisa, 4)

2- The husband is responsible to spend on his wife and to provide her with everything she needs. He is obligated to provide food, drink, clothing, housing, and healthcare for his wife and children according to his financial ability.

**Allah (SWT) says:** “but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis.” (Al-Baqarah, 233).

**Allah (SWT) also says:** “Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allah has given him.” (Al-Talaq, 7)

**The Prophet (PBUH) said:** “it is their right over you that you shall provide food and clothing with kindness.” (Muslim, 1218).

Providing for the wife and children is one of the greatest ways in which the Muslim can spend his money. Allah (SWT) will reward him for it generously.

In a Hadith, **the Prophet (PBUH) said:** “A dinar spent for the sake of Allah (SWT), a Dinar spent to free a slave, a Dinar spent to feed the poor, and a Dinar spent on your wife, which is greatest in reward? The greatest in reward is the one you spend on your wife.” (Muslim, 995).

3- Housing; it is the duty of the husband to provide a decent dwelling for his wife to the best of his ability.

**Allah (SWT) says:** “Lodge them (the divorced women) where you dwell, according to your means” (Al-Talaq, 6).

4- Good treatment; the Muslim is obligated to treat his wife with kindness in order to build a strong relationship with him and gain her love and affection. It is an important part of the Sunnah of the Prophet (PBUH) to practice good manners, say good words and meet his wife with a smiley face.

**Allah (SWT) says:** “and live with them honourably.”(Al-Nisa, 19).

**The Prophet (PBUH) said:** “be guardians over women in the best of manner and kindness.”(Muslim, 1468)

The Prophet (PBUH) was the best person in his treatment of his wives. **The Prophet (PBUH) said:** “the best among you is the best in his treatment for his wife, and I am the best among you in the treatment of my wives.” (At-Tirmidhi,3895).

And in another Hadith, **the Prophet (PBUH) said:** “the most beloved of Allah slaves to me are the best among them in manners.” (At-Targheeb wat-Tahreeb,3/356).

In order for the Muslim to achieve the highest standard of values he must respect the opinions of his wife, and forgive her mistakes and shortcomings. Moreover, if he mistreats her he must apologize and find ways to make it up to her. He should always honor her family through kind words and treatment; and should exchange visits with them, especially during happy occasions.

5- Helping the wife inside the house doing helping and cleaning. Aisha (RAH) was asked: “what did the Prophet (PBUH) do inside his house? She said: “He used to be in the service of his family, and when the time of Salat comes he went out for Salat.” (Al-Bukhari,676).

6- The Husband must never harm or abuse his wife whether physically or emotionally. **The Prophet (PBUH) said:** “don’t harm or be harmed.”( Al-Bayhaqi fi Al-sunan al kubra, 6/70).

**And he also said:** “No believer should despise a woman believer [his wife]. If he dislikes something about her, he may like another.”(Muslim, 1469).

To overlook the mistakes of others is one of the manners of the courteous and pious people.”

7- Should the Muslim have more than one wife, he should be just in his dealing with all of them. Polygamy is acceptable in Islam as long as a number of conditions are met: equality among the wives, and equality in spending and clothing.

**Allah (SWT) says:** “but if you fear that you shall not be able to deal justly (with them), then only one” (Al-Nisa,3)

8- The husband has a duty to help his wife preserve her Deen.

He should encourage her to be vigilant in performing the mandatory deeds, and encourage her to perform more of the optional good deeds. Moreover, he should teach her the matters of Halah and Haram and teach the Islamic values in general. **Allah (SWT) says:** “O you who believe! Ward off yourselves and

your families against a Fire (Hell)”(Al-Tahreem, 6). **Allah (SWT) also says:** “And enjoin As-Salat (the prayer) on your family, and be patient in offering them” (Taha, 132)

Malik ben denar saw a man who performed his Salat poorly, and he said: “I feel pity for this man’s children.” So he was asked: “this man performs his Salat poorly and you pity his children? And he answered: “he is their role-model and from him they learn.”

9- The husband should be jealous over his wife concerning her Deen and honor. Jealousy in this case does not mean to assume bad things about your wife; rather, it is the type of jealousy which Allah (SWT) loves.

**The Prophet (PBUH) said:** “there is a type of jealousy that Allah (SWT) loves and there is a type which He (SWT) dislikes. The jealousy that Allah (SWT) loves is that which is based on doubt. As for the type that Allah (SWT) dislikes it is the jealousy that is not based on doubt.” (Abu Dawood,2659).

Jealousy over ones wife includes protecting her from the eyes of other men and protecting her from mixing with men who are not considered Mahram.

10- Every Muslim is required to follow the example of the Prophet (PBUH) in being a good companion to the wife by being cheerful and by joking and laughing with her. In addition to that one should conduct himself with mildness and generosity around his wife. (Al-Bukhari,6201).

This was demonstrated very clearly by the Prophet (PBUH) when he raced **Aisha (RAH)**. **Aisha said:** “the Prophet of Allah (PBUH) raced me and I

won, that was before I gained some weight. Then I raced him after that and he won." He said: "we are equal." (Abu Dawood,2578).

**We ask Allah (SWT) to make us among those who fulfill their duties toward their wives and other people.**



## (76) The Rights of the Husband over his Wife. Part (2)

### **The husband has many rights over his wife:**

1- It is the right of the husband to be obeyed by his wife. Therefore, Muslim women are obligated to obey their husbands as long as they don't command them to disobey Allah (SWT). Allah (SWT) has granted men certain privileges and made them the guardians and protectors of women.

**Allah (SWT) says:** "Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means." (Al-Nisa, 34).

Just as a society cannot function without a leader, a family must have a leader and it is the man. It is Allah (SWT) who appointed men to this position of responsibility and commanded women to obey their husbands, because a leader who is not obeyed is an ineffective one.

The Prophet (PBUH) was asked about the best of women, **and his answer was:** "The best of women is one that pleases her husband when he glances at her; obeys him when he commands her and does not oppose him and displease him in matters regarding her body and his wealth." (Ahmed fi Al-Musnad, 13/153).

And in another Hadith, **the Prophet (PBUH) said:** "if I were to command a human to prostrate before another, I would command the woman to prostrate before her husband." (At-Tirmidhi, 1159).

2- To consent to her husband's desires to have intercourse with her. It is one of the aims of marriage to fulfill one's sexual desires in a lawful and pure

way. Furthermore, marriage is intended for bringing joy, pleasure and happiness as well as for the purpose of having children.

**Allah (SWT) says:** “And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them,” (Ar-Rum, 21).

**Allah (SWT) also says:** “And Allah has made for you Azwaj (mates or wives) of your own kind, and has made for you, from your wives, sons and grandsons,” (Al- Nahl, 72).

In a Hadith **the Prophet (PBUH) said:** “if a man calls on his wife to join him in bed and she refuses, and he goes to sleep in a state of anger, the angels will curse her until the morning.” (Al-Bukhari,3237).

3-The wife has to practice good behavior with her husband and to be kind to him. **Allah (SWT) says:** And they (women) have rights (over their husbands in regards to living expenses) similar (to those of their husbands) over them (in regards to obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them.” (Al-Baqarah, 228).

There is a famous Bedouin woman who gave this advice to her newlywed daughter: “be a maid to him, he will be your slave. Be contempt with him and befriend him with listening and obedience.

Don't ever go against his wishes and never reveal his secrets, and be the one who has most tribute to him. And know that you will not achieve what you like until you sacrifice your pleasure for his. And be vigilant about what he sees and what he smells.

Therefore, make sure that he smells only the best of aromas from you and that his eyes don't set on something ugly of you.

Avoid showing happiness in front of him when he is sad; or showing sadness in front of him when he is happy.

4- It is mandatory for the wife to protect the honor of her husband in his absence.

**The prophet (PBUH) said, during his farewell sermon:** "O people, you have rights over your wives and they have rights over you. [it is your right] that they don't share a bed with men other than you, and that they don't commit a grave obscene and indecent act." (Muslim, 1218)

One of the practices which the Prophet (PBUH) encouraged Muslims to observe in order to protect their honor was to forbid a man who is not a Mahram from entering upon women.

**The Prophet (PBUH) said:** "Beware of entering upon women." A man from the Ansar said, "O Messenger of Allah! What about Al-Hamu, or the wife's in-law (the brother of her husband or his nephew, etc.)?" The Prophet (PBUH) replied: "The in-law of the wife is death itself." (Al-Bukhari, 5232).

The prophet (PBUH) also warned women against taking their clothes off outside their homes.

**In a Hadith he (PBUH) said:** "Any woman who takes off her clothes in other than her husband's house (to show off for unlawful purposes), has broken Allah's shield upon her."

The wife should not leave her house except by permission from her husband. She does not have the right to visit her relatives, or visit her ill father if he does not approve of it. Furthermore, she does not have the right to let someone into her house unless she has his permission, and she may not fast (optional fasting) without his approval.

**The Prophet (PBUH) said:** “it is not lawful for the woman to fast in the presence of her husband except by his permission, and she may not grant permission in his house without his approval.” (Al-Bukhari,5195).

5- One of the duties of the wife is not to squander her husband’s money but be a good keeper of it. She is entrusted with the money of her husband so she may not spend from it or give charity unless he gives her permission.

**The prophet (PBUH) said:** “Surely! Everyone of you is a guardian and is responsible for his charges: The Imam (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, every one of you is a guardian and responsible for his charges.” (Muslim, 1829).

If the husband is stingy and does not spend enough on his wife, she has the right to take from his money what suffices her without his permission. However, she has to be moderate in the amount she takes.

In a Hadith, Hind Um Muawiya **said to the Prophet (PBUH):** Abu Sufiyan is a stingy man; do I have the right to take from his money in secret? **He**

**(PBUH) replied:** “take what suffices you and your children in moderation.”  
(Al-Bukhari,2211).

**We ask Allah (SWT) to make us among those  
who fulfill their duties towards others.**



## **(77) Shared Rights between the Husband and his Wife**

Marriage in Islam is a partnership between two individuals; and each individual has rights and responsibilities. In previous Khutbas we discussed the specific rights of the husband and the wife. Today, we talk about the rights which are shared between the two.

### **A- Cooperation in the pursuit of happiness and joy:**

It is the duty of individuals in a marriage to strive to bring joy and happiness to the other. The wife should call her husband with the name that he likes most. Moreover, she should be kind to her husband when he comes back from work and ensure all the means of his comfort inside the house. She should also listen to him and appreciate the things that he provides for her and be grateful to him.

Similarly, the husband is required to find the things that bring joy to his wife and do those things. It is unethical and inconsiderate on the part of the husband to belittle his wife or degrade her status by frequently mentioning her shortcomings. This has the potential to deprive their relationship of compassion and affection.

### **B- To overlook the shortcomings of the other:**

The husband and the wife are both human beings and not angels. Each one of them has his own defects and points of weakness. There is no human being who is perfect, therefore, each one should be forgiving and forgetful of his spouses mistakes. It is not wise for either one to be constantly looking for the defects of the other, or interpret the other's speech negatively.

Moreover, each one should avoid being mistrustful of the other and when a dispute arises it should be resolved through dialogue.

A Poet once said: If a wrongdoer apologizes for his mistakes they can be overlooked And he who does not accept apology is guilty.

**C- Each one in a marriage relationship should strive to look his best in front of his spouse.**

The human nature is geared toward loving everything which is beautiful. Therefore, the husband loves to see his wife looking her best. This will contribute to satisfying his inner desire for beauty and in return help him lower his gaze outside of his house.

There are many ways for the wife to make herself look her best in front of her husband. More importantly, she should not neglect improving her inner beauty because its importance exceeds that of outer beauty. The same goes for the husband, he also should strive to look his best in front of his wife.

**Allah (SWT) says:** And they (women) have rights (over their husbands in regards to living expenses) similar (to those of their husbands) over them (in regards to obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them.” (Al-Baqarah, 228).

**D- To protect the secrets of the spouse:**

Each one of the married couple is an exposed page before his spouse, this is because every individual becomes himself inside his house.

In a marriage, each one knows everything about his spouse, so when there is a disagreement or a dispute it is the duty of both to protect one another's secrets.

**Allah (SWT) says:** “And do not forget liberality between yourselves. Truly, Allah is All-Seer of what you do.” (Al-Baqarah, 237).

It is important at this point to point out that, most of the time, gatherings of women or men involve discussing some family secrets that should not be discussed in such settings.

In a Hadith, **the Prophet (PBUH) said:** “the most disliked people before Allah (SWT) on the day of Judgment, a man expressed himself to her and she to him, and then he exposes her secrets.” Also, when there is a disagreement between the couple it should remain inside their house. Because if it is exposed to the relatives and neighbors, then it becomes difficult to resolve.

#### **5- To be cooperative during times of hardship and joy:**

Life in marriage is filled with changes. Therefore, during times of prosperity each one should encourage his spouse to be obedient to Allah (SWT). The husband should push his wife to perform her prayers on time without delay. Moreover, he should encourage her to do more of the optional good deeds.

In a Hadith, **the Prophet (PBUH) said:** “Allah's mercy be upon him who wakes up at night to pray and wakes his wife up to pray with him. If she refuses he would sprinkle water on her face. And Allah's mercy be upon her,

she who wakes up at night to pray and wakes her husband up to pray as well. If he refuses, she would sprinkle water in his face.”

On the other hand, if the couple is facing difficulties in their lives they should encourage each other to be patient and give strength to one another.

It has been said that the essence of a person can only be seen during times of hardship. This was demonstrated clearly by Khadijah (may Allah be Pleased with her), when the Prophet (PBUH) received revelation for the first time and he went back home in a state of fear and anxiety. **She said to him:** “Allah will never disgrace you. You unite uterine relations; you bear the burden of the weak; you help the poor and the needy; you entertain the guests and endure hardships in the path of truthfulness.” Then Khadijah set out with the Prophet (PBUH) to her cousin Waraqah ibn Nawfal to tell him about what had happened so that he can give her an explanation.

**Finally** these are very important and essential issues to happiness in marriage. Whoever practices these teachings, Allah (SWT) will grant him a happy and joyful life in Dunia and Akhira.

**We ask Allah (SWT) to makes us a force for good, and blockers of evil.**



## (78) General factors related to raising children in Islam. Part (1)

There are factors that influence the child in his early years. These factors affect his thought, his habits and mental capacity. The main factors that contribute to this influence can be summarized in the following:

1- The first factor is the house in which the Muslim child lives. It is the most significant source of influence on the child; and its influence can be either positive or negative. If Islam is practiced properly in the house, then the child will grow up to be a practicing Muslim.

On the other hand, if the house environment is that of indiscipline and deviation, it will reflect on the makeup of the child. Dealing with children is one of the most challenging tasks that face Muslim parents. It requires a strong sense of responsibility in addition to experience and deep knowledge.

Raising children is the responsibility of both parents equally. The fact that the father is immersed in providing financial security for his family does not relieve him of his duties and responsibilities in raising his children. The least the parents can do is to preserve the state of Fitra of their children.

In the famous Hadith, **the Prophet (PBUH) said:** “every newborn is born on a state of pure Fitra. It is his parents that make a Christian, a Jew, or a Hindu out of him.” (Al-Bukhari, 1385).

2- The school is the second factor that has a significant influence on the child. It is a place where he spends forty hours a week. This has crucial importance, because the youngster is a blank slate and everything he learns during the critical time of his childhood will stay with him for the rest of his

life. Moreover, it will become a part of his personality and will shape his behavior and conduct.

3-The media has the third most significant influence on the youngster. This is due to the fact the every child nowadays spends hours of his day watching TV, playing video games, or surfing the web. TV programs have certain concepts that they repeat in different forms. This process of repetition causes the child to learn those concepts involuntarily.

The danger in this lies in the fact that most of those concepts that Muslim children are being exposed to are against Islam. Unfortunately, It is not possible to pick and chose what your child learns from watching TV, therefore, what your child learns will become part of his daily life.

4- The Masjid is also a factor of influence on the youngster. However, the influence of the Masjid is dependent on how often the child goes to it and how much involved he is in its activities.

5- The neighborhood, neighbors and friends have a general influence on the raising of a child.

In a Hadith **the Prophet (PBUH) said:** “the person is on the religion of his closest friend. So let the person be aware of whom he befriends.” (Abu Dawood,4833).

In another Hadith, **the Prophet (PBUH) said:** “Do not befriend other than a believer, and let only the pious eat your food.” (Abu Dawood,4822).

**Here are some general aspects of raising children in Islam:**

1- The first thing that should take place when there is a newborn is the show of happiness and announcing the event as a glad tiding. In addition, the parents should be congratulated and showered with prayers for them and for the newborn.

**Allah (SWT) says:** “(Allah said) "O Zakariyya (Zachariah)! Verily, We give you the glad tidings of a son, whose name will be Yahya (John). We have given that name to none before (him).” (Hud, 71).

**Allah (SWT) also, says:** “And his wife was standing (there), and she laughed. But We gave her glad tidings of Ishaq (Isaac), and after Ishaq, of Ya'qub (Jacob).” (Maryam, 7)

The show of happiness for the newborn was practiced in Jahiliya. When the Prophet (PBUH) was born, Thowayba (who was the slave of Abu Lahab) gave him the glad tiding of the birth of the Prophet (PBUH), and out of his happiness, Abu Lahab granted her freedom from slavery.

Abu Al-Hassan Al-Basry used to make this supplication whenever there was a newborn. **He used to say:** “may Allah’s blessings be upon your newborn; may Allah make you grateful; may Allah grant you his obedience and respect for you; and may Allah make him reach the age of strength (forty years old).

2- It is recommended to make Athan and Iqama during the time of giving birth.

**Abu Rafi’ said:** “I saw the Prophet (PBUH) make athan in the ear of Al-Hassan (son of Ali), when Fatimah gave birth to him- may Allah be pleased with her.” (At-Tirmidhi,1514).

The reason behind this is, so that the first thing that the child hears is the words of Tawheed (monotheism).

3- Tahneek: When the newborn is born, it is the sunnah of the Prophet (PBUH) to perform Tahneek. This means to chew a date then rub the inside of the jaw with it. The purpose of this is to strengthen the muscles of the oral cavity.

Abu Musa Al-Ash'ary when he had his child he sent him to the Prophet (PBUH); and the prophet (PBUH) named him Ibrahim, he performed Tahneek on him, and made a supplication for him to be blessed.

4- Another Sunnah is to shave the head of the new born on the seventh day, then to weigh that hair and pay in charity its equivalent in gold or silver.

In a Hadith, **The Prophet (PBUH) commanded** the shaving of the head of Al-Hasan and Al-Husain on their seventh day. Afterwards, he gave an amount of silver in charity equivalent to the weight of their hair. (Al-Haythami fi Majma az-Zawa'id,4/60).

It is important to understand that it is against the Sunnah to shave parts of the head and leave others.

5- The Child should be given a good name. The Prophet (PBUH) said: "you will be called upon on the day of judgment by your names and your children's names, so make your names good." (Abu Dawood,4948).

In another Hadith, **the Prophet (PBUH) said:** "name [your children] by the names of Prophets. The most beloved names to Allah (SWT) are Abdullah

and Abdurrahman, and the most Honorable are Harith and Houmam.” (Abu Dawood,4950).

Moreover, it is recommended to give the youngster a good nickname.

6- According to the Sunnah of the Prophet (PBUH), Aqiqa should be done on the seventh day. Two sheep should be sacrificed for the male newborn and one sheep for the female.

**The Prophet (PBUH) said:** “the collateral for the newborn is his Aqiqa, which should be slaughtered on his seventh day. On that day he should be named and his head shaved.” (At-Tirmidhi,1522).

7- Circumcision: it is one of the sunnah which adheres to the fitra. It is mandatory for males, and optional for females. It has many medical and health benefits which have been confirmed by modern medicine.

**We ask Allah (SWT) to help us in bringing up our children  
according to the Sunnah of the Prophet (PBUH).**



## (79)The Duties of Parents towards Their Children. Part (2)

The Most beautiful thing in this life for a Muslim is to have obedient and righteous children. They respect him, honor him, take care of him when he becomes old and they pray for him after passing away.

All sound Muslims agree that children are a blessing from Allah (SWT), especially if they are pious and devoted to their parents.

**A poet once said:** Our children are but our livers walking this earth

If the wind blows at them, our eyes stop blinking.

The children are a reflection of their parents; therefore, the parents have great responsibilities and duties toward their children.

Today we are going to identify some of the duties that were prescribed by Islam on Muslim parents. In other words, these are the rights of children over their parents according to Islam.

To protect the children from everything that might harm them in this life or the hereafter. This includes all factors that can harm the children in their religion, body, mind or soul.

**Allah (SWT) says:** “O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones.” (At-Tahrim, ٧)

The children are a part of their parents and trust placed on their shoulders. Therefore, to protect the children, the parents must raise them well, teach them Islamic manners and principals, and educate

them. Especially during their childhood, because the child is born on Alfitra (Islamic nature) and has a blank record of deeds to begin with.

It is the duty of the parents to protect the Fitra of their children by raising them according to Islam and by teaching them Islamic manners. Moreover, the parents should instill in their children the good habits, the good qualities, the best of manners, the strong determination and the noble humanitarian standards of conduct.

**A poet once said;** The youth among us will grow according to the way their parents raise them.

**Here are some general right of the children over their parents:**

1- To choose the mother well, because the mother contributes significantly to raising the child. She spends more time with the children than the father. Therefore, if the mother is good and pious this will be reflected on her children and vice-versa. The goodness of the mother lies in her level of practicing Islam, her manners, her modesty and her good conduct towards her husband and children.

**Allah (SWT) says:** “And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the Salihun (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allah will enrich them out of His Bounty.” (Al-Nur, 32).

**A poet said:** The mother is a school, if you prepare her well she will produce a great nation of great qualities.

2- Another right of the child is to name him with the best of names.

The name that the parents choose for their child should be one that he would like as well as people around him. The name has such importance that it can reflect positively or negatively on his personality. It stays with him all his life, and he will be called by it on the day of judgment.

In a Hadith by Prophet Mohammad (PBUH), **he said:** “the best of names is Harith and Humam.”(Al-Bukhari fi al tareekh al kabeer, 5/35).

The grandfather of the Prophet (PBUH) named him Mohammad so that he would be praised on Earth and in heaven.

Some parents give their children names that do not convey their Muslim Identity. They do this because they fear when their child grows up he will not be able to find work in this society. This is a strange behavior. It reflects poor understanding of Islam and of the reality of this universe. It is Allah (SWT) alone, who controls the provision of everyone in this life.

3- We should teach the child significant parts of the Quran and to make him memorize parts of it.

This is very important, because the memory of the child is clear and fresh and there is nothing better than the word of Allah (SWT) to be the very first thing that he learns.

This has great benefits. It strengthens the memory and the mental capacity of the child. Moreover, it improves his communication skills and his level of intelligence. The result of this will be safeguarding the child from deviation and improving his capacity for success.

4- Parents should raise their Children on loving Islam and honoring its rules. Every Muslim child should grow up on fulfilling his religious duties. These religious duties can be summed up in the following:

- a) Performing the daily prayers and attending Jumu'ah.
- b) To observe fasting and perform prayers in congregation.
- c) Observe Islamic ethics in showing respect for the scholars, the elderly and teachers.
- d) Helping the needy and supporting the weak.

Prophet Luqman (PBUH) instilled in his son all of these qualities at an early age. He instilled in him to love Allah (SWT) and to glorify him. Moreover, he taught him to be good to his parents, to fulfill religious duties and obligations and to be watchful and conscious of Allah (SWT).

In addition to this, Prophet Luqman (PBUH) taught his son to have a good appearance and to practice the best manners in all aspects of his life.

In the Hadith by **Prophet Mohammad (PBUH)**, he said: "Allah (SWT) will ask every person about the responsibilities that he was entrusted with, whether he fulfilled those responsibilities or neglected them." (At-Targheeb wat-Tahreeb,3/109).

What does the person benefit if he gains the whole world at the expense of losing his soul and his children to hell fire. That is indeed the greatest loss that Allah (SWT) mentioned in the Quran.

**Allah (SWT) says:** “Say: The losers surely are those who shall have lost themselves and their families on the day of resurrection; now surely that is the clear loss.” (Az Zumar,15).

The greatest success that the Muslim can achieve in this life is to raise his children well, educate them well and instill in them the good behavior. **The Prophet (PBUH) said:** “When the son of Adam dies, his balance of good deeds will stop increasing except for three things...” One of these three things is a righteous son that prays for his parents after their death. (Al- Haythami fi Majma az-Zawa'id,3/8).

**We ask Allah (SWT) to make us among those who fulfill their duties toward their children.**



## (80) Dutifulness towards One's Parents

Dutifulness towards one's parents means to treat them well, to care for them, to show them respect, and to obey their wishes especially at older age.

Dutifulness towards the parents is mandatory upon every Muslim whose parents are alive. The opposite of that is parental disobedience which is one of the major sins.

### **The benefits of being dutiful towards one's parents:**

1- Due to the importance of being dutiful towards one's parents, Allah (SWT) has made it closely related to worshipping him. This has been addressed in many verses throughout the Holy Quran. **Allah (SWT) says** in one of those verses: "Worship Allah and join none with Him (in worship); and do good to parents." (Al-Nisa, 36).

**Allah (SWT) also says:** "And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents" (Al-Isra, 23).

2- Being dutiful towards one's parents is one of the most beloved deeds to Allah (SWT) after Salat. Moreover, the Prophet (PBUH) has given it preference over Jihad for the sake of Allah (SWT).

It was narrated that `Abdullah ibn Mas`ud said: **I asked the Prophet (PBUH)**, "Which deed is most beloved to Allah?" He said, "Prayer offered on time." I said, "Then what?" He said, "Then honoring one's parents." I said, "Then what?" He said, "Jihad for the sake of Allah." (Al-Bukhari,527).

3- Dutifulness towards the parents is a reason for attaining the pleasure of Allah (SWT). **The Prophet (PBUH) said:** “the pleasure of Allah (SWT) is in pleasing the parents, and the wrath of Allah (SWT) is in angering one’s parents.” (Al- Haythami fi Majma az-Zawa’id,8/139).

4- Dutifulness towards one’s parents is a reason for entering paradise. In a Hadith **the Prophet (PBUH) said:** “May his nose be in the dust! Then may his nose be in the dust! Then may his nose be in the dust someone whose parents are old, or one of them is old, and he does not enter the Garden (paradise).” (Muslim, 2551)

5-Dutifulness towards the parents is a reason for relieving hardships.

This is evident in the story of the three men who were trapped in a cave. **One of them said,** “O Allah! I had old parents and small children and I used to graze the sheep for them. On my return to them in the evening, I used to milk (the sheep) and start providing my parents first of all before my children. One day I was delayed and came late at night and found my parents sleeping. I milked (the sheep) as usual and stood by their heads. I hated to wake them up and disliked to give milk to my children before them, although my children were weeping (because of hunger) at my feet till the day dawned. O Allah! If I did this for Your sake only, kindly remove the rock so that we could see the sky through it.” So, Allah removed the rock a little and they saw the sky. (Al-Bukhari,2272).

**Some warnings related the disobedience of parents:**

4- Disobeying one’s parents can prevent the person from entering paradise.

In a Hadith, **the Prophet (PBUH) said:** “he will not enter Paradise who severs the ties of kinship.” (Al-Bukhari,5984).

2- Disobedience and ill treatment of parents is from the major sins, and it can lead the person to total loss. In a Hadith it has been reported that a Bedouin came to **the Prophet (PBUH) and asked:** “O Prophet of Allaah! What are the fatal sins?” The Prophet answered him: “Shirk”, the bedouin said: “then what?”

**The Prophet said:** “Disobeying parents. “Then what ?” The bedouin asked. The Prophet said: “The ominous oath.” The Prophet said also: “the one who disobeys parents and the disbeliever of fate do not enter paradise.” (Al-Bukhari,6920).

#### **How to be dutiful towards one’s Parents:**

1- To thank them for everything they do and for their efforts in caring for us.

**Allah (SWT) says:** “give thanks to Me and to your parents. Unto Me is the final destination” (Luqman, 14).

2- Lowering the wing to them out of humility, and to be gentle with them, to treat them in the best of manner by showing kindness and mercy towards them. **Allah (SWT) says:** “Lower to them, out of mercy, the wing of humility.” (Al-Isra, 10)

3- To make supplication for them during their life and after their death.

Allah (SWT) teaches **in the Quran to say**, “Lord, show mercy to them as they did in looking after me when I was small.” (Al-Isra, 10)

4- To listen to them and obey them as long as they don't command the person to disobey Allah (SWT), even if they were non-Muslim.

**Allah (SWT) says:** “But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not;” (Luqman, 15)

5- The well treatment of one's Parents and befriending them in a righteous way.

**Allah (SWT) says:** “but behave with them in the world kindly,.” (Luqman, 15)

6- Avoid showing them arrogance or irritation. **Allah (SWT) says:** “Do not say 'Ugh!' to them out of irritation and do not be harsh with them but speak to them with gentleness and generosity.” (Al-Isra, 23)

7- Avoid raising your voice when speaking to them, or interrupting them while they are talking.

**Allah (SWT) says:** “and lower your voice. Verily, the harshest of all voices is the braying of the asses.”” (Luqman, 19)

8- To give them precedence over yourself in eating, drinking, talking, walking, entering and exiting out of respect and honor for them.

9- Special attention for the mother because of the pain and suffering she endured during pregnancy, labor, and suckling of the child.

**Allah (SWT) says** in the Quran in regards to this: “And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination.” (Luqman, 14)

10- If there is a conflict between the rights of the father and the rights of the mother, then the rights of the mother take precedence.

It has been reported that a man came to the Prophet (PBUH) **and asked:** “O Messenger of Allah, what person is the most entitled to the best of my company?” He replied, “Your mother.” He said, “Then whom?” He replied, “Your mother.” He said, “Then whom?” He replied, “Your mother.” He said, “Then whom?” He answered, “Your father.” (Al-Bukhari,5971).

11-There should be special care and attention for parents at old age.

**Allah (SWT) says:** “If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.”(Al-Isra, 23).

12- To spend on them during times of ease and hardship, and to tend to all of their needs.

**Allah (SWT) says:** “They ask you (O Muhammad PBUH) what they should spend. Say: Whatever you spend of good must be for parents and kindred” (Al-Baqarah, 215). How to be dutiful towards the parents after their death:

**A man came to the Prophet (PBUH) and asked:** "O Messenger of Allah! Is there any kindness or dutifulness that I can show to my parents after their

death?" **He, (PBUH), replied:** "Yes. To supplicate for them, seek Allah's forgiveness for them, fulfill their will and pledges after their death, keep on good terms with those who are not connected with you but through them, and show reverence to their friends." (Abu Dawood,5142).

**We ask Allah (SWT) to make us among those who are dutiful to their  
parents**

**and we ask Him (SWT) to make our children dutiful to us.**



## (81) Fostering the Ties of Kinship

The meaning of fostering the ties of kinship is to have a good and healthy relationship with all your relatives. This means to provide help and support for them financially and spiritually according to the means available to the person.

The relatives are those who are related to the person through blood such as uncles and aunts from the father's and the mother's side as well as their children.

The severing of the ties of kinship means to ignore one's relatives, to neglect them and to avoid contacting them. This is Haram and the person is sinful if he does that.

There is a great emphasis on supporting the ties of kinship in the Quran and in the Sunnah of the Prophet (PBUH).

In the Quran, **Allah (SWT) says:** "And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allah (Alone) and be dutiful and good to parents, and to kindred, and to orphans and Al-Masakin (the poor), and speak good to people" (Al-Baqarah, 83).

**Allah (SWT) also says:** "But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allah. Verily, Allah is the All-Knower of everything.." (Al-Anfal, 75)

Moreover, due to the importance of kinship, **Allah (SWT) swore** by it in the beginning of Surat Annisa': "and fear Allah through Whom you demand

(your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.” (Al-Nisa, 1)

**The benefits of establishing the ties of kinship:**

1- It is one of the ways that lead to paradise. For this reason the Prophet (PBUH) linked it with some of the pillars of Islam.

It has been reported that a bedouin came to the Prophet (PBUH) while he was travelling. He asked, "Tell me what will bring me near to the Garden and keep me far from the Fire." He replied, "Worship Allah and do not associate anything with Him, perform the prayer, pay zakat, and maintain ties of kinship."(Al-Bukhari,1396).

2- Kinship prays for the person who upholds it for Allah (SWT) to keep ties with him, and it prays against the person who severs it for Allah to sever ties with him.

**The Prophet (PBUH) said:** "Kinship (rahym) is derived from Allah. If anyone maintains ties of kinship Allah maintains ties with him. If anyone cuts them off, Allah cuts him off." (Muslim, 2555).

3- Upholding the ties of kinship is a reason for receiving the blessing for Allah (SWT) such as: long life and financial prosperity.

**The Messenger of Allah (PBUH) said:** "Anyone who wants to have his provision expanded and his term of life prolonged should maintain ties of kinship."(Al-Bukhari,2067).

4- Upholding the ties of kinship is one of the first deeds that the Prophet (PBUH) commanded his companions to do after his migration to Madina.

**One of the companions said:** “when the Prophet (PBUH) came to Madina, I looked at his face and I realized that it is not the face of a liar. And the first thing that he said was: ‘O people, spread the peace, feed the hungry, uphold the ties of kinship, and pray while others are asleep you will enter the paradise in peace.’ (Al-Baghawi fi Sharh Al- suna, 2/463).

5-Upholding the ties of kinship is a manifestation of believing in Allah (SWT) and the hereafter.

**The Prophet (PBUH) said:** “whomsoever believes in Allah and the hereafter, let him be hospitable with his guest, let him uphold the ties of kinship, and let him say good or be silent.” (Al-Bukhari,6138).

#### **The danger of severing the ties of kinship:**

1-The one who severs the ties of kinship will not enter paradise.

**The Prophet (PBUH) said:** “he will not enter paradise who severs the ties of kinship.” (Al-Bukhari,5984).

2-The one who severs the ties of kinship is susceptible to the curse of Allah (SWT).

**Allah (SWT) says in the Quran:** “Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?” (Muhammed, 22)

3-The one who severs the ties of kinship causes himself to fall into indecent actions and disobedience of Allah (SWT).

**Allah (SWT) says:** “And He misleads thereby only those who are Al-Fasiqun (the rebellious, disobedient to Allah ). Those who break Allah's Covenant after ratifying it, and sever what Allah has ordered to be joined (as regards Allah's religion of Islamic Monotheism, and to practise its laws on the earth and also as regards keeping good relations with kith and kin ), and do mischief on earth, it is they who are the losers.” (Al-Baqarah 26-27)

4-The one who severs the ties of kinship makes himself worthy of the punishment of Allah (SWT).

**The Prophet (PBUH) said:** "There is no wrong action which Allah is swifter to punish in this world – in addition to the punishment which He has stored up for the wrongdoer in the Next World – than cutting off ties of kinship and injustice." (At-Tirmidhi,2511).

### **How to uphold the ties of kinship:**

- 1-To visit relatives in their homes and to socialize with them often.
- 2-To help them take care of their different needs
- 3-To support them financially whenever possible.
- 4-To call them by telephone regularly, to ask about their news.
- 5-To be with them during times of joy, and to congratulate them during happy occasions such as marriage and the birth of a new child.

6-To comfort them during times of hardship and illness and to extend your condolences if they experience a death in the family.

7-To accept their invitation for special occasions.

8-To make supplication for them and pray for them in their absence.

It is very important to understand that the true upholding of the ties of kinship is when your relatives sever their ties with you, and to give to those who deprive you.

**The Prophet (PBUH) said:** "The one who maintains ties of kinship is not the one who reciprocates. The one who maintains ties of kinship is the one who, when his relatives cut him off, maintains ties of kinship." (Al-Bukhari,5991).

A man came to **the Prophet (PBUH) and said:** "Messenger of Allah! I have relatives with whom I maintain ties while they cut me off. I am good to them while they are bad to me. They behave foolishly towards me while I am forbearing towards them.'

**The Prophet said,** 'If things are as you said, it is as if you were putting hot ashes on them and you will not lack a supporter against them from Allah as long as you continue to do that.'" (Muslim, 2558).

**We ask Allah (SWT) to make us among those**

**who uphold the ties of kinship.**



## (82) Regulations regarding the day of Juma'a.

### **The ruling of Juma'a prayer:**

Juma'a prayer is mandatory upon every male Muslim who has reached puberty and is mentally sound and resides in the area. Missing Juma'a is not permitted except for a lawful excuse like sickness, traveling and severe climate or a clear danger.

The Prophet (PBUH) warned us about the danger of missing Juma'a prayer without a reason.

In a Hadeeth, **the Prophet (PBUH) said:** "Whoever misses three Juma'a prayers carelessly will have his heart sealed." (Abu Dawood,1052).

In another Hadeeth **the prophet (PBUH) said:** "People have to stop their neglect of Juma'a prayer or Allah will seal their hearts and they will be among the neglectful." (Muslim,865).

### **The purpose of Juma'a prayer:**

Juma'a prayer is a weekly reminder that renews the faith, softens the heart and sways the self from earthly desires. It strengthens the Islamic brotherhood and allows the Muslims to look into their affairs and issues and find guidance from the Qur'an and Sunna.

It also represents a weekly conference in which Muslims unite under one message, with one purpose. Juma'a prayer should reflect the unity and strength of Muslims in the same neighborhoods and same towns, especially in non-traditional Muslim countries.

## **Recommendations that are favored on the day of Juma'a:**

### 1-Making Ghusl (washing oneself) and coming early to the mosque:

In a Hadith **the Prophet (PBUH) said:** "Whoever makes ghusl and goes to the mosque in the first hour of Jumaa gets reward for giving a camel (Budna). In the second hour, he will get a reward for giving a cow. In the third hour, he will get a reward for giving a male sheep. In the fourth hour, he will get a reward for giving a chicken. In the fifth hour, he will get a reward for giving an egg. And when the Imam starts the khutba, Angels close their books and starts listening to the khutba. (Muslim,580).

### 2- Careful listening:

In a Hadeeth, **the Prophet (PBUH) said:** "Whoever makes wudu (ablution) in a good way and comes to Juma'a and listens attentively, Allah (SWT) will forgive him until the next Juma'a and three days more. On the other hand, the one who touches stones (meaning, not paying attention) commits laghuw and he will miss the reward. (Muslim, 857).

### 3- Putting on perfume:

It was narrated by Salman, (raa) that **the prophet (PBUH) said:** "Any man who makes ghusl on the day of Juma'a, and wears perfume, then when he enters the mosque he does not pass over peoples heads while they sit. And after he prays (tahiyyatul masjid) he sits and listens to the Imam, Allah (SWT) will forgive him until the next Juma'a." (Al Bukhari,883).

### 4- Putting on the best clothes:

Amr Ibn Alass (raa) narrated that **the Prophet (PBUH) said:** "Whoever makes ghusl on the day of Juma'a then wears some perfume and puts on the best clothes.

Then, in the masjid he does not pass over peoples' heads and necks and does not speak during the khutba, it will drop his sins (kafara) between every two Juma'as. On the other hand, the one who passes over peoples' heads and necks and speaks during khutba, it will be counted as Zuhr prayer." (Abu Dawood, 347).

5- Clipping your nails:

Abi Hurairah narrated that **the Prophet (PBUH) used** to clip his nails and trim his mustache on the day of Juma'a before going to the prayer. (Al hisami fi Majma 2/170).

6- Listening to the khutba.

In a Hadeeth, **the Prophet (PBUH) said:** "If you say to your fellow Muslim anything during the khutba, even to hush them, you will have committed (laghuw), and whoever commits (laghuw), his Juma'a will not count for him." (Muslim, 581).

7- Increased salat upon the Prophet (PBUH).

**The Prophet (PBUH) said:** "Increase your salat on me the night and day of Juma'a." (Ibn Hibban fi Marifat assiqat, 1/302).

8- Reciting Surat Al-Kahf:

It has been narrated that **the Prophet (PBUH) said:** "Whoever recites Surat Al-Kahf on the day of Juma'a, a light will shine from under his feet to the sky and it will light for him on the day of judgment and he will be forgiven his sins between every two Juma'as." (At targheen wa at tarheeb, 2/33).

9- Increasing supplication on the day and night of Juma'a:

And that is because there is an hour in which supplication will be accepted. **The Prophet (PBUH) said:** "On that day (the day of Juma'a) is a special hour, during which if a Muslim prays, makes supplication and asks Allah (SWT) for something, Allah (SWT) will give it to him." (Muslim, 852).

**We ask Allah (SWT) to make us from among those who always make Juma'a prayer the way it should be made.**



### (83) The Means for Achieving Victory. Part (1)

The importance of this subject is to educate the Muslims on the means which will bring about a victory from Allah (SWT).

There are two elements pertaining to this issue:

A- The strong conviction that victory comes from Allah (SWT) alone.

B- The factors of victory before the battle.

#### **A-The strong conviction that victory comes from Allah (SWT) alone:**

The True Muslim who is sincere in his Iman believes that victory is in the hands of Allah (SWT), and that all things run according to his will and planning.

When this conviction becomes firmly established in the heart of the Muslim, his trust in Allah (SWT) increases and he becomes fully dependent on Allah (SWT). As a result the Muslim seeks the help and support of no other than Allah (SWT).

**Allah (SWT) says:** there is no help except from Allah. The Exalted, the Wise.” (Al-Imran, 126).**Allah (SWT) also says:** “If Allah helps you, none can overcome you: If He forsakes you, who is there, after that, that can help you?, then, Let believers put their trust in Allah (SWT).” (Al-Imran, 160).

**Allah (SWT) also says:** “And Allah has full knowledge of your enemies: Allah is enough as a Protector, and Allah is enough as a Helper.” (Al-Nisaa, 45).

These verses clearly show that the one who grants victory in all battles is Allah (SWT) alone. And he (SWT) grants it only to his obedient slaves

whom he will empower and to whom he gives the upper hand. In some cases, Allah (SWT) might delay his victory in order to test the Iman and patience of the Muslims.

**Allah (SWT) says:** “Thus (are ye commanded): But if it had been Allah’s Will, He himself could certainly have punished them (without you) but (He lets you fight) in order to test some of you with others. But those who are killed in the Way of Allah, He will never let their deeds be lost. He will guide them and improve their condition. And admit them to the Garden which He has announced for them.” (Muhammed, 4-6).

**Allah (SWT) also says:** “Do you think that you will enter paradise before ALLAH tests those of you who fought (in His Cause) and (also) tests those who are As-Sabirun (the patient ones)? (Al-Imran, 142). From Allah’s most beautiful names are ‘The Strong’ and the ‘The granter of victory’. Therefore, the Muslim who seeks refuge in him and seeks his help, he will never because Allah (SWT) is the power that can never be defeated and he is the King that can never be overcome.

When the Muslims believe that victory comes only from Allah (SWT), they turn to him and seek to please him in order to receive victory from him. They pray to him and him for his support and protection from the enemies. Allah (SWT) does not disappoint the Muslims and he rewards those who remember him during good times, by remembering them during times of hardship.

#### **A- The factors of victory before the battle:**

There are many conditions that need to be fulfilled before the battle in order for the Muslims to receive victory form Allah (SWT). It is important to

understand that Allah (SWT) does not grant victory to those who claim to be Muslims but they do not obey the commands of Allah (SWT).

Allah (SWT) will not grant victory to those who do not implement the teaching of Quran and Sunnah in all aspects of their lives. Moreover, Allah (SWT) does not grant victory to those who follow human made laws or materialistic culture which leads people astray.

And Allah (SWT) does not grant victory to a nation that does not fulfill its duties or the nation in which the individual is lazy and depends on others for his food, drink, transportation, and even weapons.

The Muslims who do not depend on their hard work, and long lasting efforts will not be victorious until they change themselves and fulfill the requirements of strength which include: Iman and conviction (Aqida), unity and brotherhood, arms and bodies.

**We invoke Allah (swt) to grant the victory to his slave Muslims**

**every where.**



## (84) The Means for Achieving Victory. Part (2)

The factors of victory before the battle.

There are two main factors that lead to victory:

1- The entire Ummah needs to be obedient to Allah (SWT), and implement the guidance from Prophet Mohammad (PBUH) in all aspects of our lives.

**Allah (SWT) says:** “O you who believe! If you will aid (the cause of) Allah, He will aid you, and plant your feet firmly.” (Muhammed, 7).

**Allah (SWT) also says:** “We will, without doubt, help our apostles and those who believe, (both) in this world's life and on the Day when the witnesses will stand forth (Day of resurrection) ” (Ghafer, 51).

Victory is unachievable unless true believers do business with Allah (SWT) in which they make precious sacrifices.

**Allah (SWT) says:** “Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allah's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurat (Torah) and the Injeel (Gospel) and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success.” (At-Tawba, 111)

The Khulafaa Arrashidoon used to tell their soldiers that their worst fear was the amount of sins they have committed, because if the Muslims become

equal to their enemies in sins then victory will be for the stronger of the two sides.

We have seen in the past during the battle of the tenth of Ramadan, when all Muslims turned back to Allah (SWT) how things turned in their favor. As the soldiers were fighting on the battlefield and the rest of the Ummah was making supplication in mosques day and night, and Allah (SWT) granted his victory to Muslims before Asr prayer.

2- Preparation of power to the best of our ability.

**Allah (SWT) says:** “Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom you may not know, but whom Allah does know.”(Al-Anfal, 60).

All Muslims are required to pursue the available means in preparation of physical strength and power starting from minor to major and more complex means.

Islam in its past never depended only on numbers and equipment to win their battles neither did they depend on advanced weapons. Rather, they equipped themselves with being obedient to Allah (SWT) then they used the means that were available to them to the best of their ability.

**Allah (SWT) says:** “How often a small group overcame a mighty host by Allah’s Will? Allah is with As Sabirun (the patient)” (Al-Baqarah, 249).

During the battle of Badr, Allah (SWT) gave victory to the Prophet (PBUH) and his companions even though they were fewer in numbers. They were

three hundred and fifteen against one thousand of the non-believers. After the battle of Badr, Quran was revealed to attribute the victory to Allah (SWT), because he was the real maker of that victory.

**Allah (SWT) says:** “And Allâh has already made you victorious at Badr, when you were a weak little force. So fear Allâh much that you may be grateful.. (Al-Imran, 123).

**He (SWT) also says:** “It is not you who killed them; it was Allah. When you threw (handful of dust), it was not your act, but was Allah’s act. (Al- Anfal, 17).

In these verses Allah (SWT) gives the Muslims a lesson in modesty by attributing victory to its rightful maker Allah the Almighty.

**He (SWT) says:** “But Allah willed to justify the Truth according to His words and to cut off the roots of the Unbelievers;-” (Al-Anfal, 17).

In the battle of Mu’ta when the Muslims came face to face with the Romans, one of them said, “the Romans are many, and the Muslims are few”. Abu Rawaha responded, “you should say the opposite: Muslims are many and the Romans are few.

Allah (SWT) grants us victory by our obedience to him and by their disobedience. By Allah, it is what you hate that made you come out to the battlefield.”

In another battle, the battle of Hitteen, Allah (SWT) granted victory to the brave leader Salah Addin. In that battle Salah Addin lead the brigades of Iman and monotheism when he commanded twelve thousand of the believers

against sixty thousand of the crusaders. The Muslims on that day killed thirty thousand of the crusaders and captured the other thirty thousand.

There are many such examples throughout history of how Allah (SWT) grants victory to believers even when they were much fewer than their enemies and less equipped.

**We invoke Allah (swt) to support us  
and grant the victory to his slave Muslims every where.**



### (85) The Means for Achieving Victory. Part (3)

The Important elements that pertain to this subject are:

- A- The requirements for victory during the battle.
- B- The ways in which Allah (SWT) grants victory.
- C- The requirements for victory during the battle.

There is a number of requirements that need to be achieved in order for the army to receive the help and support of Allah (SWT). It is only through the help and support of Allah (SWT) that victory can be achieved.

Allah (SWT) summarizes the requirements for victory in this verse, in which **Allah (SWT) says**: “O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful.”(Al-Anfal, 45).

**A- The requirements of victory can be summarized in the following:**

- 1- Steadfastness: how can Allah (SWT) grant victory to a people who escape from the battlefield, and turn their backs to the enemies of Allah (SWT).

**Allah (SWT) says** about the day of Badr: “(Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.””(Al-Anfal, 12).

2- Remembrance of Allah (SWT). How can Allah (SWT) grant victory to a nation which is negligent of his commands by either turning away from his obedience or by being disobedient to Him.

3- Obedience to Allah (SWT). How can Allah (SWT) grant victory to a nation which returns his favors by committing sins and bad deeds. Or how can Allah (SWT) support a nation where athletes, singers and actors are more important than the scholars and the pious.

4- Avoiding internal divisions and conflict, because Allah (SWT) does not grant victory to a nation which is divided and its people fight amongst each other.

**Allah (SWT) says:** “And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur’ân), and be not divided among yourselves,” (Al-Imran, 103).

5- Patience: Allah (SWT) does not grant victory to a nation which does not observe patience when faced with difficulties and hardships. **Allah (SWT) says:** “O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful.”(Al-Imran, 200).

### **B- The ways in which Allah (SWT) grants victory and empowerment:**

Allah (SWT) has rules and laws which are constant and do not change in this universe. Allah’s rules and laws apply to all of the creation and they also apply to matters of victory and empowerment.

**Here are some of these rules and laws:**

1- It is essential to have a group of people who will always defend the truth and advance the just causes by offering sacrifices. This can be done by seeking the pleasure of Allah (SWT) through all means. This life is nothing but a continuous struggle between the truth and falsehood.

Therefore, when a the dedicated Muslims hold on to the truth, they become qualified to receive the help and support, of Allah (SWT), which will enable them to achieve victory.

**Allah (SWT) says:** “Nay, We (send down) the truth (this Qur’ân) against the falsehood (disbelief), so it destroys it, and behold, (falsehood) is vanished..”(Al- Anbiaa, 18). **Allah (SWT) also says:** "Assault them through the gate; for when you are in, victory will be yours; and put your trust in Allâh if you are believers indeed." (Al-Maeda, 23).

2- When hardships increase this is an indicator that the victory of Allah (SWT) is near. **Allah (SWT) says:** “(They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were rescued. And Our punishment cannot be warded off from the people who are Mujrimûn (criminals, sinners, disbelievers, polytheists)” (Yusuf, 110).

**Allah (SWT) also says:** “Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allâh is Able to give them (believers) victory -”(Al-Hajj, 39).

3- Victory is only granted to those who deserve it. **Allah (SWT) says:** “And that Our hosts! they verily would be the victors..”(Al- safat, 173).

4- The true victory is achieved when the ideals of Islam are established, even though the Muslims may be oppressed or experience hardships for this cause. Some of the early Muslims, like Yassir Abu Ammar and Sumayyah Bint Khyat, were martyred before witnessing the establishment of an Islamic State. Those Muslims were victorious because they achieved martyrdom and Islam was victorious and will remain victorious till the day of judgment.

The Muslim is a winner either way. If Allah (SWT) wills for him to live, he will be victorious and strong. And if Allah (SWT) wills for him to die he will enter paradise. **Allah (SWT) says:** “Among the believers are men who have been true to their covenant with Allâh [i.e. they have gone out for Jihâd (holy fighting), and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed [i.e. they never proved dangerous to their covenant which they concluded with Allâh] in the least.”  ( Al-Ahzab, 23)

**We invoke Allah (swt) to support us and grant the victory to his slave  
Muslims every where.**



## **(86) Originality of the Muslims Personality part (1)**

There are three points to discuss in this regard:

A- Clinging to the Islamic Aqida:

B- To observe the worship of Allah (SWT) in a correct manner

C- To observe virtuous ethics, manners and good character:

Nowadays, the personality of the Muslims undergoes an experience of struggle and conflict between the past and the present. On one hand, there are Muslims who cling to the past, which resembles originality in all aspects of Dunia (life) and Deen (religion).

On the other hand, there are those Muslims who live in the present alone and do not learn from our past. This group of Muslims tends to follow modernity blindly and follow the ways of western societies in a way that they forgot the past of the Muslim Ummah without learning the beneficial aspects of modern life. What is required from Muslims today is to combine the past and the present, originality and modernity, conservatism and renewal.

The Muslims has to understand that these dualities are complimentary in nature and not contradictory. They are a manifestation of diversity rather than opposition. By understanding these factors the Muslims become better prepared to learn about the different components of originality and modernity and their role in influencing the personality of the individual.

The Components of Originality in the personality of the Muslim:

**A- Clinging to the Islamic Aqida:**

Aqida should be firm in the heart of the Muslim. It should be clear and pure in his mind and he should strive to implement it in his daily life and worldly matters. The result of this is that the heart of the Muslim becomes more connected to Allah (SWT) and filled with his love. Moreover, he becomes more trusting in Allah (SWT) that he begins to realize how dependent we are on him, and how everything in this universe happens according to his planning and full knowledge. This is essential in the development of the personality of the Muslim individual and it allows for the true understanding of the purpose of this life and the hereafter.

One of the most important advises that the Prophet (PBUH) gave to Ibn Abbas **He (PBUH) said:** “O son, I will teach [important] words. Protect the cause of Allah (SWT) and Allah will protect you. Protect The cause of Allah (SWT) and he will be with you. If you ask anyone it should Allah (SWT). If you seek help, then seek it form Allah (SWT). And know that if people unite to benefit you, they will not be able to unless Allah (SWT) wills to benefit you. And if they unite to harm you, they will not harm you unless Allah (SWT) wills that you be harmed. The pens have been raised and the paper [on which destiny has been written] have dried.

Aqida is the factor that brings freedom to the personality of the Muslim. This freedom is slavery to Allah (SWT) instead of slavery to his creation. This is the height of freedom and happiness.

**B- To observe the worship of Allah (SWT) in a correct manner:**

Worship is a tool that helps connect the individual with his creator. The daily prayer, the fasting and paying charity and pilgrimage are tools that

purify the soul, reform the heart and give life to the conscience. Moreover, it keeps the Iman awake and distances the individual from the evil deeds.

**Allah (SWT) says:** “and perform As-Salat. Verily, As-Salat (the prayer) prevents from Al-Fahisha (great sins of every kind) and Al-Munkar (disbelief, polytheism, and every kind of evil wicked deed, etc.).” (Al-Ankabut, 45). Allah (SWT) also says: “O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become the pious” (Al-Baqara, 183). Allah (SWT) ) also says: “Take Sadaqah from their wealth in order to purify them and sanctify them with it, and invoke Allah for them.” (At-Tawba, 103). **Allah (SWT) also says:** ““And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness, etc.). So fear Me, O men of understanding.” (Al-Baqara, 197)”

Without worship and acts of obedience to Allah (SWT) the personality of the Muslim individual becomes like a corpse without a soul. It becomes like an arid desert which is lacking water and vegetation, and therefore does not have the capacity to sustain life. More importantly, worship is the manifestation of true Aqida (creed). The Prophet (PBUH) said: “if you see a man who goes to the masjid frequently, then be a witness that this man has faith.”

### **C- To observe virtuous ethics, manners and good character:**

The good manners are a manifestation of the sound and pure Aqida.

The Prophet (PBUH) said: “I was sent to humanity to perfect good manners.” The Prophet (PBUH) was described by his Wife Aisha "that his manners and his conduct was the Quran. From this we can learn that the personality of the

Muslim does not reach a state of perfection unless he observes the good manners, such as: honesty, modesty, patience, and generosity. **Allah (SWT) says:** “And the slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.”(Al-forkan, 63).

These qualities are not secondary Islam during past centuries was spread through the conduct of our ancestors and Salaf. Those before us understood the message of Islam and they implemented it in all aspects of their lives. As a result, other nations adopted Islam because of the high standard values and principles that the Muslims used to observe. **The Prophet (PBUH) said:** “Iman (belief) has more than seventy branches.” **He (PBUH) also Said:** “Modesty and belief are like soul mates if one of them goes away so does the other one.”

**We ask Allah (SWT) to make us among those who listen to reminders and advice then follow the best of them.**



## (87) Originality of the Muslims Personality part (2)

There are three points to discuss in this regard:

D- Abiding by the Islamic rules in our dealings:

E- Adhering to the principles and values of Islam and following the Sunnah of the Prophet (PBUH):

F- To value and hold on to the Arabic language:

### **D- Abiding by the Islamic rules in our dealings:**

The factors that reflect originality of the Muslim's personality lie in conducting oneself according to Islamic rules. This means that the Muslim individual Islamic Shari'ah is in aspects of his life, including trade, marriage, criminal law, and legal issues.

There are many examples of this in the books of Fiqh and Shari'ah. Those books clarify the Halal from the Haram according to the Quran and the Sunnah of the Prophet (PBUH).

The True believer learns from the Quran and the Sunnah of the Prophet (PBUH) that the aims do not justify the means, and that the one who has noble aims must practice noble means to achieve them. The Islamic religion should not be applied in a selective manner. It must be followed as a whole and applied as such. There is no separation between Aqida and Worship or ethics.

**Allah (SWT) says:** “O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion)” (Al-Baqarah, 108).

**Allah (SWT) also says:** “Then do you believe in a part of the Scripture and reject the rest?” (Al-Baqarah, 85).

Abiding by the Islamic Shari’ah in a comprehensive way is essential to the personality of the Muslim. It gives the Muslim individual a cause to strive for and a message to convey to humanity. More importantly it makes the Muslim closer to Allah (SWT) and to the life after death, which is the reason for his creation.

**Allah (SWT) says:** “This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world)” (Al-Zukhrug, 21).

Religion is inherent in the soul of every human being. It exists inside of him and affects his thinking, and his feeling. Therefore, life without religion is like life without water and air.

**E- Adhering to the principles and values of Islam and following the Sunnah of the Prophet (PBUH):**

The personality of the Muslim moves closer to perfection the more he adheres to Islamic values and principle. The Muslim should follow the Prophet (PBUH) in all aspects of his life, in private and in public, in eating and drinking, in his appearance and his conduct. The makes the Muslim

individual seem unique at first sight. The Prophet (PBUH) ordered us to be different than the Jews and the Christians.

**The Prophet (PBUH) said:** “the Mushrikeen do not trim their mustache so trim your mustache and grow your beard.” (Muslim, 259).

People are in need of an example to follow and from whom they can learn the basic principles. Allah (SWT) has blessed humanity with such an example whose Sunnah is a beacon that shines light on the lives of those who follow it.

**Allah (SWT) says:** “Indeed in the Messenger of Allâh (Muhammad(PBUH) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much.” (Al-Ahzab, 21).

#### **F- To value and hold on to the Arabic language:**

The Muslims pride in his religion is an important component that makes up his personality. Similarly the Muslim should have the same pride regarding the Arabic language. The Arabic language is an important tool in understanding the Quran and an important tool that positively affects the mind and the feelings of the individual. **Allah (SWT) says:** “Verily, We have sent it down as an Arabic Qur’ân in order that you may understand.” (Yusuf, 2).

Nowadays, the Arabic language is being targeted by a terrible war by the enemies of Islam, because it is the symbol of the Islamic Identity. When the Muslims hold on strongly to the Arabic language this is a manifestation of originality in their personality and it is a manifestation of strong belief.

The invaders of Islamic countries in the past and present have targeted the Arabic language through aggressive ways. At times, they encouraged the use of regional language and at others, they forced the Muslims to use foreign languages. This was done to separate the Muslims from their firmly established roots, and they have succeeded in some cases.

The negative effects of this war on the Arabic language can be found in Turkey. Turkey in the past was subjected to an aggressive campaign of secularization after the collapse of the Islamic Khilafa. The enemies of Islam sought to suppress any sense of belonging to the Islamic culture. The result of this was that some Muslims became very fluent in foreign languages but very poor in the Arabic language.

The personality of the Muslim who lacks these aspects of originality can lose the sense of belonging to the Islamic religion. It can cause the Muslim to lose his Islamic Identity. In this case, he becomes like a tree which has no roots.

**Allah (SWT) says:** “See you not how Allâh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). Giving its fruit at all times, by the Leave of its Lord, and Allâh sets forth parables for mankind in order that they may remember.” (Ibrahim, 24-25).

**We ask Allah (SWT) to make us among those who listen to reminders  
and advice then follow the best of them.**



## **(88) The elements of modernity in the Muslims personality.**

1- Modernity means the following: that the Muslim lives with the living and not the dead. He lives life realistically with full knowledge of the events that take place around him, so that he can deal with those events with insight and wisdom.

Narrated by Abi Thar Al-Ghafari, **the Prophet (PBUH) said:** “it is required of the rational person to be fully aware and conscious of the times he lives in, and it is required of him to be conservative of his tongue and self-driven taking care of his affairs.” (Ibn Hiban fi Sahihi, 2/361). In another Hadith narrated by Ibn Abbas, **the Prophet (PBUH) said:** “may Allah’s mercy be upon a person who’s conscious of his times and follows the straight path.” (Al-Manawy fi faid Al-Kadeer, 4440).

It is important for the Muslim to be fully aware of the reality of the time he lives in, on all levels: local, regional and global. Moreover, the Muslim must be fully aware of the active and changing elements of the preset time.

Everyone of us must understand that modern times have positive and negative elements. It is the age of technology and knowledge, speed and strength, planning and organization, and above all it is the time for seizing future opportunities. It is required of us to take advantage of the positive factors of the modern time in which we live. The Prophet (PBUH) is our example in this regard and he (PBUH) acknowledged the positive laws that were practiced in Jahiliya, especially those aimed at supporting and protecting the oppressed.

**The Prophet (PBUH) said** about such laws: “if I were called upon to apply those laws in Islam, I would do so.” (Ibn Hagar fi Fatah Al-Bari, 4/553).

We, as Muslims, should adopt the best aspects of the western culture, and avoid the negative and Haram (unlawful) aspects such as the culture of consumption, wealth, and indulgence. We, as Muslims, should not be lazy and dependent on imports from other nations, especially the forbidden products such as alcoholic beverages, and mind altering drugs.

2- The Muslims in modern times should seek knowledge. In addition to that, they should pursue scientific observation and experimentation in all branches of science and technology.

Technology should be developed and mastered in Muslim countries rather than being imported from others. Because when we import from others, we are importing finished products and not knowledge and technology.

This causes the Muslim countries to become dependent and merely a market for the products that are made by other nations.

1-Muslims should follow modern ways in planning, accounting and record keeping. These important issues should not be dealt with randomly.

Narrated by Huthaifa the Prophet (PBUH) was once with a group of companions **and said:** “count for me how many people pronounce Islam.” (Muslim, 149).

And in another narration **the Prophet (PBUH) said:** “record for me the names of everyone who pronounces Islam.” And Huthaifa said: “we recorded one thousand and five hundred people.” (Al-Bukhari, 3060).

The Quran teaches us good planning in the story of Yusuf (PBUH). He (PBUH) formulated a fifteen-year long plan for the economy, agriculture and supply distribution to save people from famine.

Yusuf said as mention **by Allah (SWT) in the Quran:** “[Yusuf (Joseph)] said: "For seven consecutive years, you shall sow corn as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.” (Yusuf, 47-49).

Another incident that demonstrates the importance on planning is the emigration of the Prophet (PBUH) from Mecca to Medina. The emigration of the Prophet (PBUH) was successful because it was preceded by a comprehensive study by the Prophet (PBUH) of the environment around him and all the relevant factors. The Prophet (PBUH) included historical, geographical and social issues in his planning for the emigration. First of all, he ordered his companions to emigrate to Al-Habasha because it had a ruler who does not oppress anyone.

Then after that, the Prophet (PBUH) formulated a plan to emigrate to Medina following the first and the second pledge of allegiance (Bay’at Al-Aqaba). During his journey to Medina the Prophet (PBUH) had a companion and someone to supply him with food and news. And he also designated a guide, selected camels to ride and a place to hide.

## 2-The Optimistic outlook to the future:

The Muslim should always be hopeful and optimistic about a better future. He should look forward for the day when good prevails over evil, and belief prevails over atheism. The day when decency overcomes indecency

and the occupied are freed from their occupiers. The Quran has a record of major historical events and it sheds light on the factors of change. **Allah (SWT) says:** “The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious.” (Al-Rum, 1-5)

**Allah (SWT) also says:** “Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me.” (Al-Noor, 55).

The Muslim should live his life with a positive attitude and have hope that Islam will once again thrive in our lives and change the situation of the world from the darkness of today’s materialism to the light of exalted oneness to Allah (SWT). And change the polluted social life which is infested with indecency to a virtuous social life filled with decency, purity and protected chastity.

**We ask Allah (SWT) to make us among those who listen to reminders and advice then follow the best of them.**



## (89) The effects of sins on Muslims. part (1)

There are four points to discuss in this regard.

A- The death of the heart:

B- Laziness in doing good deeds:

C- Losing Sustenance and Knowledge!:

D- Minor sins can become Major sins by doing a few things:

### **A- The death of the heart:**

Sins cause the death of the Heart and the disconnection between the slave and Allah and between the Muslim and other people.

Sins to the heart are like poison to the body. They kill it and destroy it. Sins are dangerous poisons, they destroy the faith just as the poison kills the body. As a result of sins and wrong doing, one's heart becomes metaphorically dead. When sins become many, the heart becomes closed and does not get affected by reminders because it is totally covered.

**Allah (SWT) said:** "Nay! But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn." (Al-Mutaffifin, 14).

**Abdullah bin Mubarak said** poetry about this subject: "I saw that sins kill the hearts of people, and addiction to sins can bring humiliation. Life for hearts is in leaving sins, and it is best for your soul to disobey yourself."

**The Prophet (PBUH) said:** “When the slave commits a sin a black dot will be put in his heart and this keeps happening until the heart becomes totally black.” (Ibn Taymiyya fi Tafsir Ayat Uskhat, 1/383).

**Ibn Abbas said:** “The sins make the face dark and cause blackness in the heart, weakness in the body, losing sustenance, and hatred in the hearts of people.”

**Ibn Masud said:** “Be careful from minor sins because they keep attacking the slave until they kill him.” (At-Targheeb wat-Tahreeb, 3/289).

**Anas (raa) said:** “You are doing some deeds, you think they are very minor, like little hair; we used to consider them from the major sins.” (Al-Bukhari, 2492).

### **B- Laziness in doing good deeds:**

The good deed is light and the bad one is darkness. The more darkness in the heart, the more sadness and instability in the Muslim life.

**Allah (SWT) said:** “And whomsoever Allah disgraces, none can honor him.” (Al-Hajj, 18).

Some Salaf said: “You could be punished for a sin by doing another sin, and could be rewarded for a good deed by being guided to another good deed.”

Haram food could cause sickness and prevent you from having Halal and better food. A Haram look could prevent you from reading a Surah in Qur’an.

**Sulayman Ad-Darani said:** “Nobody misses Jama’a prayer except because he did a sin.”

**Sufyan Ath-Thawri said:** “I could not make Qiyaam Al-Layl for five months because of a sin I committed.”

**C- Losing Sustenance and Knowledge!:** Piety and Obedience bring sustenance and prevent the slave from sins.

**The Prophet (PBUH) said:** “The slave loses his sustenance because of a sin he commits.” (At-Targheeb wat-Tahreeb, 3/289)

**Some Salaf said:** “I commit a sin and I see the results of it in the behavior of my wife and my riding animal.”

**Abu Ad-Darda says:** “Let the person be aware that the heart of the believers could be cursing him while he is unaware.” Abu Ad-Darda was asked: “How could this be?” His answer was: “The person can commit so many sins in secret that Allah decides to put hatred against him in the hearts of the believers while he is unaware.” **One poet said:** “If received a bounty from Allah then take care of it. For bounties can be removed with sins.

“And show appreciation by thanking Allah, for he is quick in His revenge.”

**D- Minor sins can become Major sins by doing a few things:**

a) Repeating them regularly. No minor sin with insisting, and no major sin with Istighfar-asking forgiveness.

b) Doing it openly **The Prophet (PBUH) said:** “Everyone in my nation will be forgiven by Allah except those who commit sins openly. In this group of people, a man commits a sin at night and he wakes up the next morning

with Allah covering his sins from others. This man then goes on to uncover what Allah has covered for him the previous night.” (Al-Bukhari, 6069).

c) Considering those sins small. Don’t look at the size of the sin but to the greatness of Allah.

d) Carelessness about the seriousness of the minor sin, being happy with it, and praising it in front of others.

e) Being Proud of it in front of others, and carelessness about the protection of Allah.

Finally, Ibn Al-Jawzi said: “If you get an evil thought, reject it. Otherwise this thought will become an idea. The idea will turn into an obsession. The obsession will lead to determination and this will cause an evil action. The evil action will become a habit, which will affect the heart so badly that it becomes full of evil.” This is what is meant by ‘Ran’ which Allah mentioned in Surat Al-Mutaffifin. **Allah (SWT) said:** “Nay! Buton their hearts is the Ran (covering of sins and evil deeds) which they used to earn.” (Al-Mutaffifin, 14).

**We ask Allah (SWT) to protect us from sins and disobedience.**



**(90) The consequences of sins and disobedience on society. part**

**(2)**

**E- The Befalling of punishment from Allah upon the people.**

Nowadays, people are complaining about the difficulties they face in their daily lives and the continuous changes in their condition as a result of time.

These difficulties are related to the widespread of disease and poverty and the absence of blessing from provision.

Yet, they forget that all of these difficulties are happening because of their own evil actions and bad deeds.

**Allah (SWT) said:** “And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.” (As-Shu’ara, 30).

**Allah (SWT) said:** “Evil has appeared on land and sea because of what the hands of men have earned, that Allah may make them taste a part of that which they have done, in order that they may return to Allah.” (Ar-Rum, 41).

**Allah (SWT) said:** “Indeed Allah will never change a grace which He has bestowed on a people until they change what is in their ourselves.” (Al-Anfal, 53).

**The Prophet (PBUH) said:** “Indeed the lizards die in their holes as a result of the corruption carried out by people.” (Ibn Hajar fi Al-Kafi as-Shafi, 160).

**Imam Ali said:** “Any misfortune that happens to people is because of their sins and it never goes away unless they repent to their Lord.”

Indeed, every bad deed that people do is inherited from the previous people whom Allah had destroyed.

**Allah (SWT) said:** “So We punished each of them for his sins, of them were some on whom We sent a violent wind with shower of stones, and of them were some who were overtaken by a torment and awful cry, and of them were some whom We caused the earth to swallow them, and of them were some whom We drowned. It was not Allah Who wronged them, but they wronged themselves.” (Al-Ankabut, 40).

According to Umm Salama, she heard **the Prophet (PBUH) saying:** “When disobedience becomes common amongst the people of my nation, Allah will punish them.” (Ibn Hajar al-Haythami fi Majma az-Zawa'id, 7/270).

**The Prophet (PBUH) said:** “Oh Muhajireen! I warn you about five things:

Whenever adultery becomes spread in a society and they make it public, then plague and other diseases, which were not in their previous generations, will appear and spread among them.

Any group of people who cheat when they measure or weigh, Allah will make their lives hard on them, and they will be ruled by an unjust ruler out of the punishment of Allah.

Any group of people who stop paying Zakkah, Allah will stop the rain from coming down on them. And if it were not for their animals, they will never get the rain.

Any group of people who break their promises, Allah will send an enemy against them, who will seize some of their property.

And if they do not rule by the Book of Allah, nor attempt to implement everything in it, Allah will spread enmity among them.” (At-Targheeb wat-Tahreeb, 2913).

Narrated by Imam Ahmed that **Jubair Bin Nudair said:** “When Cyprus was opened by Muslims and its people were set apart, I saw Abu Ad-Darda sitting alone and crying. And I said to him, ‘Why are you crying in a day that Allah gave victory to the Muslims?’ So he said: ‘Oh Jubair, how will people be answered by Allah if they did not obey His command? These people were a great kingdom full of power, and after they deviated from the path of Allah, they became what you see right now.’”

Allah explained very well the rewards of the actions (good or bad) in more than one thousand ayah in the Qur’an.

**Here are some examples:**

**Allah (SWT) said:** “So when they angered Us, We punished them, and drowned them all.” (Az-Zukhruf, 55).

**Allah (SWT) said:** “So when they turned away from the Path of Allah, Allah turned their hearts away from the Right Path. And Allah guides not the people who are disobedient to him.” (As-Saff, 5).

**Allah (SWT) said:** “And they disobeyed their Lord's Messenger, so He punished them with a strong punishment.” (Al-Haqqah, 10).

**Allah (SWT) said:** “As for him who gives in charity and keeps his duty to Allah and fears Him, And believes in the oneness of Allah , We will make smooth for him the path of ease and goodness. But, he who is a greedy miser

and thinks himself self-sufficient, and disbelieves in the oneness of Allah, We will make smooth for him the path for evil.” (Al-Lail, 5-10).

In general, sins cause corruption on earth. This corruption will affect water, air and crops along with the well being and morals of people. The result of this will be the breakdown of society and the destruction of life altogether.

**We ask Allah to protect us all from every evil and misfortune.**

**And protect us from trials and distress both hidden and apparent.**



## **(91) The ways of Shaitan in deceiving mankind. part (1)**

There are one elements to discuss in this regard:

A- The animosity of Shaitan towards the human being.

### **A- The animosity of Shaitan towards the human being:**

Shaitan is one of the four enemies of the human being. These four enemies are: dunya, desires, shaitan and the person's own self.

**A poet once said:** "I have been distressed by four things, They are the source of my grief and misery. My own self, my desires, dunya and Iblis, how to be free from all of them, while all are my enemies?"

**Another poet said:** "Oppose yourself and Shaitan and disobey them. And if they appear to be giving you advice, treat them in an accusing manner. Never take either one as your opponent or as your judge. For you are well aware of the deceptions of the opponent and the judge".

The animosity of Shaitan is very ancient. It dates back to the beginning of the creation of mankind. The starting point for this animosity was when Iblis refused to prostrate before Adam (PBUH), as Allah (SWT) ordered him to do.

Instead, Iblis said as mentioned **by Allah (SWT) in the Qur'an:** "Iblis said: I am better than him, you created me from fire and you created him from clay." (Saad, 76).

The love of Iblis for himself, his arrogance, and envy made him an enemy to Adam (PBUH) and his children. For that reason, Iblis swore by the Might of Allah (SWT) to mislead Adam (PBUH) and his children.

He said as mentioned **by Allah (SWT)** in the Quran: “Iblis said: by Your Might then I will surely mislead them all.” (Saad, 82).

Iblis also said as mentioned **by Allah (SWT)**: “Then I will come to them from before them and behind them, from their right and from their left, and you will not find most of them as thankful ones.” (Al-A’raf, 17).

The result of the first incident of conflict between Adam and Iblis was the taking out of Adam from paradise.

Allah (SWT) warned mankind of the devious ways of Iblis when **He said**: “O children of Adam, let not Shaitan deceive you, as he got your parents [Adam and Hawwa’] out of paradise, stripping them of their garments, to show them their private parts. Verily, he and his soldiers see you from where you cannot see them. Verily, We made shayatin (devils) Auliya’ (protectors and helpers) for those who believe not.” (Al-A’raf, 27).

Here are a few examples of how he deceived many people throughout the time of the prophets:

Musa (PBUH) was misled by Shaitan when he struck his opponent from the people of Fira’un and killed him unintentionally.

Musa said afterwards, as mentioned by Allah (SWT) in the Qur’an: “**He said**: ‘This is of Shaitan’s doing: Verily, he is a plain misleading enemy.’” (Al-Qasas, 15).

Iblis caused the brothers of Yusuf to envy him and as a result they conspired to kill him and get rid of him. Yusuf said as mentioned **by Allah (SWT)**: “He said: ‘[My Lord] was indeed good to me when he took me out of the

prison and brought you (all here) out of the Bedouin life, after the Shaitan had sown enmity between me and my brothers.”” (Yusuf, 100).

The story of Balqis when she and her people worshipped the sun instead of worshipping Allah (SWT). The hoopoe bird said as mentioned **by Allah (SWT)**: “And Shaitan had made their deeds fair-seeming to them, and has barred them from (Allah’s) way: So they have no guidance.” (An-Naml, 24).

In the story of Ayyub (PBUH). **Allah (SWT) says**: “And remember our slave Ayyub, when he invoked his Lord (saying): ‘Verily, Shaitan has touched me with distress (by ruining my health) and torment (by ruining my wealth)!’” (Saad, 40).

And let no Muslim forget the role of Shaitan in turning the pagans of Quraish against the Prophet Muhammad (PBUH). They conspired to kill him in Dar An-Nadwah. **Allah (SWT) says**: “And (remember) when the disbelievers plotted against you (O Muhammad) to imprison you, or kill you, or to get you out: They were plotting and Allah too was plotting, and Allah is the best of those who plot.” (Al-Anfal, 30).

**We ask Allah (SWT) to protect us from the devils, human and jinn.**



## (92) The ways of Shaitan in deceiving mankind. part (2)

There are three elements to discuss in this regard:

B- The aims and goals of Shaitan.

C- The means that he follows.

D- The treatment and protection from the ways of Shaitan.

### **B- The goals and aims of Shaitan:**

The shaitan works day and night in order to prevent people from the way of Allah (SWT). He wants them to be his partners in his painful and dreadful fate. He does not want to be alone in the Hellfire and therefore he aims for many things, which include:

a) causing people to become disbelievers or atheists or to cause them to commit shirk, whether it is the minor shirk or the major shirk.

**Allah (SWT) says:** “Did I not command you, O Children of Adam, that you should not worship Shaitan. Verily, he is a plain enemy to you. (Ya-Sin, 60).

b) Making innovations in the religion:

If Shaitan fails to turn people away from the pure Tawhid, he tries to get people involved in innovations.

The danger of innovation is that the person involved in it does not repent from it, because he is unaware that he is doing something wrong. On the contrary, the person thinks that he is doing something good to get closer to Allah (SWT).

The Prophet (PBUH) has warned us against falling into Bid'a (innovation). **He said:** "If any of you introduces onto this affair of ours anything which does not belong to it, it is rejected." (Al-Bukhari, 2697).

c) falling into the minor and major sins:

If Shaitan fails in his efforts, mentioned previously, he shifts tactics and tries to get the Muslim involved in the minor and major sins. Shaitan does this so the Iman of the Muslim gets weakened and his watchfulness towards Allah (SWT) starts to diminish.

d) To exceed the limit in doing the permitted things:

The Muslim should not be heavily involved in doing the permitted things, because it generates laziness in worshipping Allah (SWT) and being obedient to him.

e) emphasizing on the optional deeds while neglecting the mandatory deeds.

Shaitan never leaves the Muslim alone. If he cannot get him to fall into major sins he will try to make him lose much of the reward by not doing the mandatory things properly. This causes imbalance in the priorities of the Muslim and reflects on his iman negatively.

**Al-Hasan ibn Salih said:** "Shaitan opens up for the person ninety nine doors for doing good in order to make the person enter one door of evil."

**One of the Salaf said:** "Shaitan used to meet people to teach them, then he switched to learning from them."

Al-Hasan Al-Basri was asked once: “Does Shaitan sleep?” And his answer was: “If Shaitan sleeps, the children of Adam would be rested and relaxed.”

### **C- The means of Shaitan:**

a) Shaitan deceives the Muslim in a gradual manner. Shaitan follows a step by step approach to mislead the person. He does not try to make the person become a Kafir from the very beginning. Rather, Shaitan approaches the person gradually until he succeeds in causing him to disbelieve in Allah (SWT).

**Allah (SWT) says:** “O you who believe! Follow not the footsteps of Shaitan. And whosoever follows the footsteps of Shaitan, then, verily, he commands Al-fahsha’ [indecentcy] and Al-Munkar [disbelief and polytheism].” (An-Nur, 21).

b) Shaitan can also cause the person to be a procrastinator. The person who falls for this trap will constantly postpone an act of worship and obedience of Allah (SWT). Until, eventually, this person will abandon this act of worship completely.

c) Shaitan tries to cause hatred and enmity between people. Allah (SWT) warns against this in the Qur’an when He says: “And say to My slaves they should say those words that are the best. Indeed, Shaitan sows a state of conflict and disagreements among them. Surely, Shaitan is to man a plain enemy.” (Al-Isra, 53)

d) He whispers. **Allah (SWT) says** about Shaitan: “[The one] who whispers in the breasts of mankind, Of jinn and men.” (An-Nas, 5-6).

e) False promises. Shaitan fills his victims with false hopes and then he abandons them. **Allah (SWT) says:** “And Shaitan will say when the matter has been decided: ‘verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me.’” (Ibrahim, 22).

f) Shaitan uses poverty to prevent people from spending in the ways that please Allah (SWT). **Allah (SWT) says:** “Shaitan threatens you with poverty and orders you to commit Fahsha’ [indecent deeds]; whereas Allah promises you forgiveness from Himself and Bounty, and Allah is All-Sufficient for his creatures’ needs, All-Knower.” (Al-Baqara, 268).

#### **D- How do we protect ourselves from the ways of Shaitan.**

a) The person has to be watchful and conscious of everything he does. The person should never forget the old enmity which goes back to the time of Adam (PBUH).

**An Arabic proverb says:** “If your enemy were an ant, do not be distracted from it by sleeping.”

b) To depend on Allah (SWT) in all aspects of our lives. And to read Ayah Al-Kursi frequently along with Surat An-Nas and Surat Al-Falaq.

c) Stay away from anger and the places of Fitna and Shubha (where sins are committed).

d) Stay away from envy and greed, and do not look at what other people have.

e) To be thankful to Allah (SWT), no matter what the situation might be, to have satisfaction in the heart, and to be content with what Allah (SWT) has bestowed upon you.

**We ask Allah (SWT) to protect us from the devils, human and jinn.**

**And we ask him to protect us from all misfortunes and bad things.**



## (93) Lessons from Solomon story. part (1)

### **The fundamentals of the Solomon reign.**

There are two points to discuss in this regard:

A- Knowledge and power

B- Mission and goal of the State

#### **A- Knowledge and power:**

For any nation to start there should be heavy reliance on religious and practical sciences. The first knowledge is knowledge of Allah, His Oneness (Tawheed) and reliance on Him. **Allah says:** “There is no God but Allah, He who created the heavens and the earth.” (Muhammad, 19).

As for the material knowledge it is important because Allah created the universe according to certain permanent systems and structures. **Allah says:** “Our Lord is He Who gave to each thing its form and nature, then guided it aright.” (Taha, 50).

The material sciences are based on the experiment and the building and population of this world. **Allah says:** “He brought you forth from the earth and settled you therein.” (Hud, 61).

Yusuf alaihi assalam set a 15 year planning term to save the land from famine. And Dhu al Qarnain built a very strong dam from iron and copper to protect the people from Yajuj and Majuj.

Talut for example was selected by Allah to guide the people of Israel, because he was physically strong and well versed in science.

Nowadays languages are increasingly important since our Umma is urged to convey the message of Islam to the world.

**Allah (SWT) says:** “Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful.” (Al-Imran, 104).

**And Allah (SWT) also says:** “And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them.” (Ibrahim, 4).

As for power it is embodied in that mighty army which protects the land. Justice needs power to protect it. **Allah (SWT) says:** “And there were gathered before Sulaiman (Solomon) his hosts of jinns and men, and birds, and they all were set in battle order (marching forward).” (An-Naml, 17).

Islam teaches us to be ready and powerful even if we do not need to use that power. **Allah (SWT) says:** “And make ready against them all you can of power, including steeds of war.” (Al-Anfal, 60).

### **B- Mission and goal of the State:**

Any nation that does not have any mission will surely collapse and end. Let's see where are the Pharaohs, the Tartars, where is the legacy that died out?

As for the Umma of Islam, it is here to stay until the end of times because it has a message to humanity to guide it from the darkness to the light, to make the word of Allah as the highest one, and that the religion is for Allah. **Allah (SWT) says:** “O Dawud (David)! Verily! We have placed you as a successor on earth, so judge you between men in truth (and justice) and follow not your desire for it will mislead you from the Path of Allah.” (Saad, 26).

The nations that are based on human enslavement are not going to succeed, so where is the Soviet Union?.

**We ask Allah (SWT) to make us among the believers,  
the strong and knowledgeable.**



## (94) Lessons from Solomon's Story. part (2)

There are two points to discuss in this regard:

C- The visionary leader

D- Contribution of individuals by doing their duty.

### **C- The visionary leader**

Solomon was very alert to the point that he noticed the absence of one of his soldiers without his permission.

**Allah (SWT) says:** "He inspected the birds, and said: 'What is the matter that I see not the hoopoe? Or is he among the absentees?' and decided to punish the absent soldier if there was no excuse." (An-Naml, 20).

**Sulaiman said** as mentioned by Allah in the Qur'an: "I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason." (An-Naml, 21).

But sometimes, as we say, a soldier may know what his captain does not know, the students may know what the teacher does not know, and the absent soldier, in this case the Hoopoe bird, knows what Solomon is not aware of.

The bird said to Solomon as mentioned by Allah in the Holy Qur'an: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news." (An-Naml, 22).

### **D- Contribution of individuals by doing their duty:**

So the State of Solomon did not know laziness. Everyone was busy doing his duty. So the Hoopoe had an assignment in the army to secure and find places of water. He discovered that a behavior of a certain remote people is not compatible with Solomon's mission. He quickly reported the news to his commander so he can deal with it. The hoopoe submitted his report and what was Solomon's reaction to it?

**There are fourteen points to mention in this matter:**

- a) A kingdom run by a woman, she has a powerful army, they do not worship Allah because of a Satanic deviation. He was affected by the fact they do not worship Almighty Allah.
- b) Solomon wanted to be sure of the news so he delivered a message to Sheeba (Balqeess) before he decides the next step.
- c) Sheeba received the letter starting with the name of Allah.
- d) Sheeba consulted with her ministers and advisers because she did not want to dictate her opinion in a very crucial decision.
- e) The ministers delegated the decision to her because they were confused.
- f) She wanted to test if Solomon was a true messenger from Allah or just another greedy king seeking to enlarge his kingdom, so she sent him a gift.
- g) Solomon returned the gift back to her and threatened them with war if they did not submit to Allah.
- h) When Solomon knew she was coming along with her people, he wanted to test her knowledge and wisdom

i) The one who carried Sheeba's throne to Solomon was a good man who knows the greatest name of Allah.

j) Solomon was a very modest man in spite of what Allah bestowed on him, he did not want to be as arrogant as Qaaroon

k) Solomon took her throne and made some changes on it to see if she would recognize it or not. Sheeba was a very smart person and told Suleiman that it looks similar to her throne.

l) Suleiman knew that she will revert to Islam and showed her some of Allah's miracles when she entered his palace.

m) Sheeba was not Muslim before that because she inherited the power from her non believer father.

n) When Sheeba embraced Islam, she did so as a queen. She said as mentioned **in the Qur'an**: "My Lord! Verily, I have wronged myself, and I submit (in Islam), together with Sulaiman (Solomon) to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists)." (An-Naml, 44).

**We ask Allah (SWT) to give us guidance to the Straight Path.**



## (95) How Can We Understand Islam?

1- Islam means, to submit and surrender to the commands of Allah (SWT). **Allah (SWT) says:** “And who can be better in religion than one who submits his face (himself) to Allah (i.e. follows Allah's religion of Islamic Monotheism); and he is a Muhsin (a good-doer).” (Al-Nisaa, 125)

2- The greeting of Islam is peace. When the Muslims meets his Muslim brother, **he says:** “Peace be upon you, and Allah’s mercy and his blessings.” (Al-Bukhari, 12)

The greeting of Islam means that the Muslim gives his brother a pledge of peace and he prays for him to receive the mercy and blessings of Allah (SWT). This will establish a sense of security and tranquility for both parties. Moreover, one of the manners of Islam is to say Salam to those whom you know as well as those whom you don’t know.

In a Hadith, **the Prophet (PBUH) said:** “convey peace (greetings) to those you know and those you don’t know.” (Al-Omran, 19)

3- The central message of Islam is the statement of Tawheed (there is no god but Allah). This statement consists of completely rejecting divinity for other than Allah (SWT) and acknowledging it for Allah (SWT) alone. By doing this the person enters Islam and follows his words with actions that conform to the meanings of the statement of Tawheed.

4- Islam is the final religion of Allah (SWT), and it is the common message of all his Prophets and messengers from Adam to Noah to Ibrahim to Moses

to Jesus and finally to Muhammad (peace be upon all of them). **Allah (SWT) says:** “Truly, the religion with Allah is Islam” . (Al- Omran, 19)

**Allah (SWT) also says:** “And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers”(Al-Omran, 85)

The Holy Quran teaches us that all the Prophets and messengers were Muslims and used to call their people to Islam.

A good example of this is what Musa (Moses, PBUH) said to his people as mentioned by Allah (SWT) in the Quran: “**And Musa (Moses) said:** "O my people! If you have believed in Allah, then put your trust in Him if you are Muslims (those who submit to Allah's Will)." (Yunus, 84)

Moreover, **in the:** “Al-Hawariyyun (the disciples) said: "We are the helpers of Allah; we believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah)." (Al- Omran, 52)

**And Ysuf said:** “Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous." (Yusuf, 101). **And the brothers of Ysuf said:** “and to Him we submit (in Islam)."(Al-Baqarah, 133).

And Finally, the seal of Prophets, **Muhammad (PBUH) said:** “Say (O Muhammad): "Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, jinn and all that exists He has no partner. And of this I have been commanded, and I am the first of the Muslims.” (Al-Anaam, 162)

5- If we wish to know Islam and understand it in the correct manner, we must learn it from its sources: the Quran and the Sunnah. Then we have to practice it the same way that the Prophet (PBUH) did and his companions after him and their followers.

**Here are some of the principles of Islam:**

6- We have to take Islam as a whole and apply it as a whole, and while we strive to achieve that we have to separate our desires from the true understanding of Islam.

**Allah (SWT) says:** “O you who believe! Enter perfectly in Islam (by obeying all the rules and regulations of the Islamic religion) and follow not the footsteps of Shaitan (Satan). Verily! He is to you a plain enemy.” . ( Al-Baqarah, 208)

7-We have to avoid the fragmentation of Islam by acknowledging some parts of it and rejecting other parts that go against our desires.

**Allah (SWT) says:** “Then do you believe in a part of the Scripture and reject the rest?” (Al-Baqarah, 85)

8- Islam teaches equality for all Muslims in the east and the west. In Islam there is no difference between black and white, Arab and non-Arab, a new convert and born-Muslim, and there is no difference between the Ruler and the Ruled.

**Allah (SWT) says:** “O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-

Taqwa [i.e. he is one of the Muttaqun (the pious.)]. Verily, Allah is All-Knowing, All-Aware.”. (Al-Hujurat, 13)

And in a Hadith, **the Prophet (PBUH) said:** “an Arab is not superior to non Arab, and a non Arab is not superior to an Arab except by piety.” (Al-Haythami, 269/3)

9- Islam is a natural religion that conforms to the natural make up of the human being. Islam represents a protective garment that protects us from harm.

**Allah (SWT) says:** “So set you (O Muhammad) your face towards the religion (of pure Islamic Monotheism) Hanif (worship none but Allah Alone). Allah's Fitrah (i.e. Allah's Islamic Monotheism) with which He has created mankind. No change let there be in Khalq-illah (i.e. the religion of Allah - Islamic Monotheism): that is the straight religion, but most of men know not.” . (Ar- Rum, 30)

10-Islam expects from its followers to follow the basics as a bare minimum. Therefore, a Muslim has to practice the five basic pillars of Islam as well as the basic pillars of Iman. These Pillars were mentioned in the Hadith in which **the Prophet (PBUH) said:** “Islam is built upon five pillars.” (Al-Bukhari, 8)

And the Pillars of Iman were mentioned in a Quranic verse in which **Allah (SWT) says:** “The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers" (Al-Baqarah, 285)

For those Muslims who seek to be in a very high level in paradise in order to be close to Allah (SWT), they should do more of the optional good deeds. In a Hadith Qudsi **Allah (SWT) says:** “and my slave keeps on doing the optional deeds in order to get closer to me until I love him.” (Al-Bukhar, 5602)

11- Muslims believe that all the messengers and Prophets are brothers to one another and that we shouldn't make distinctions among them. They all followed the same religion, and their differences were due to the differences in the natures of different people and to the fact that each one was sent at a different period in history.

**The Prophet (PBUH) said:** “the Prophets are brothers, their religion is one, but they had various mothers.” (Muslim, 2365)

**Allah (SWT) says:** “(They say), "We make no distinction between one another of His Messengers" (Al-Baqarah, 285)

12- Islam is the religion of balance in all of its aspects regarding worship, dealing with people, and Sharia (Islamic rulings). The Prophet (PBUH) has warned us against extremism. **He (PBUH) said:** “beware of extremism in religion.” (Ibn Taymeya fe Iqtedaa Al-Serat Al-Mustaqeem, 327/1)

**He (PBUH) also said:** “Religion is easy, and no one overburdens himself in his religion but he will be unable to continue in that way. So do not be extremists, but try to be near perfection and receive the good tidings that you will be rewarded. Gain strength by worshipping in the mornings and afternoons and during the last hours of the night.” (Al-Bukhar, 39)

13- Islam is a flexible religion. There can be no differences in the principles of Islam; however, there is room for differences in opinion regarding the minor issues.

**We ask Allah to teach us what benefits us  
and to benefit us by what he had taught us.**



## (96) The Characteristics of a True Muslim

Introduction:

Some believe that a Muslim is merely the one who pronounces the Shahada or who was born to Muslim parents or in an Islamic country. Others believe that Muslims are those who are named Muhammed, Ahmed, or Mahmoud. Perhaps he is pictured as a man with a long beard and an Abaya that is slightly short and shows his ankles. However, these definitions of a Muslim are far from the truth and are all misconceptions. So, who is a Muslim?

Actually, there are certain characteristics that a true Muslim must possess, other than the solidity of his belief, the validity and soundness of his worshipping rituals, and his decent manners. As we must also differentiate between Islam and Iman from the Quranic story of the Arabs who claimed to have Iman before it had entered their heart. Allah refuted their Iman and clarified that they are only Muslims, and that to achieve Iman, one must pertain to a certain level of submission and belief. Allah (SWT) said: “The Bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful. (Al-Hujurat, 14)

The following are the characteristics of a true Muslim:

1-A true Muslim is the one who behaves harmlessly. He never harms people physically, verbally, or in any other way be it cursing, insulting, or speaking evil of others. The Prophet (PBUH) said in his Hadith: “The Muslim is the one from whose tongue and hand the people are safe.” (Al-Bukhari, 6484).

In another Hadith, the Prophet (PBUH) said: “One who truly believes (Mu'men) is not a slanderer, curser, shameless, nor indecent (foul or nasty).” (Al-Bukhari, 1977).

2-A Muslim should treat everyone well. He should respect the elderly, have mercy on the young, and honor scholars. I'm sure we've all heard of the Prophet's (PBUH) saying: " He is not one of us who doesn't have mercy on the young, honors the old, leads people towards what's right, and reminds them of what's forbidden.” (Al-Turmudhi, 1921)

3-A Muslim cares for his neighbors and constantly asks about their well-being especially in adversities. He should be generous and kind to them regardless, and his guests must be treated the same as well. The Prophet (PBUH) said: “They are not believers those who go to bed full and he knows that his neighbor is hungry.” (Al-Haythami fi Mogama Al-Zawaed, 8/170)

**The Prophet also said:** “He who believes in Allah and the Last Day, let him show hospitality to his guest; and he who believes in Allah and the Last Day, let him maintain good relation with kins; and he who believes in Allah and the Last day let him be kind to his neighbors; and he who believes in Allah and the Last Day, let him speak good or remain silent.” (Muslim, 47)

4-A Muslim is tolerant and lenient when dealing with others in any life affair. The Prophet (PBUH) said: “May Allah show mercy to a man who adopts a kind attitude when he sells, buys and demands for the repayment of loans.” (Al-Bukhari, 2076)

5-A Muslim is honest and is not familiar with cheating, lying, deceiving, or cunning in dealing with others. It was delivered to us that the Prophet (PBUH) said: “He who cheats us is none of us.” (Al-Mundhri fi Al-Targheeb and Al-Tarheeb, 3/32)

6-A Muslim has the capacity and the skills to love everyone and to be loved by others by always showing a smile, being nice and eloquent, and providing help when needed. A Muslim should not frown and always try to smile in the face of others for it is rewarded as a sadaqah. The Prophet (PBUH) said: "Your smiling in the face of your brother is charity, commanding good and forbidding evil is charity, your giving directions to a man lost in the land is charity for you. Your seeing for a man with bad sight is a charity for you, your removal of a rock, a thorn or a bone from the road is charity for you. Your pouring what remains from your bucket into the bucket of your brother is charity for you." (Al- Turmudhi, 1956). He also says: "You (people) cannot satisfy people with your wealth, but satisfy them with your cheerful faces and good morals." (Al-Targheeb wa Al-Tarheeb, 3/358).

7-A Muslim follows whatever is ruled halal in all his life affairs, so he is careful to have a halal career, earn halal money, and eat and drink halal. Allah (SWT) said: O'messengers, eat from the good food and do righteous deeds. Indeed, I, of what you do, am Knowing." (Al-Mu'minun, 51)

8-A Muslim should have a pure heart. His heart should be empty of envy, hatred, grudges, and enemies. Allah (SWT) said as it is heard by one of the righteous people praying to Allah: "And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful." (Al-Hashr, 10)

9-A Muslim should get accustomed to people easily and feel as if they've been familiar and well-known to one another and act on that basis. He should

not see himself better or more distinguished than anyone else. The prophet (PBUH) said: "The believer is likable, easily approachable, and pleasant when approaching others. And there is no good in one who is difficult to approach and harsh with others. And the best of people are those who are most beneficial to people." (Al-Sakhawy fi Al-Makased Al-Hasanah, 515)

10-A Muslim is not racist and is able to get along with any one of any color, age, and religion without any bigotry or oppression. During the time of the prophet (PBUH), the Muslim and the Jewish were all living in one city and in the same community. As were the Christians who lived in Islamic societies safely for centuries, neither themselves, their money, nor their women were threatened in any way. It is an Islamic teaching as the prophet stated in his Hadith: "Whoever killed a Mu'ahid (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of traveling)." (Al-Bukhari, 3166)

**We ask Allah to make us among the honest and piety Muslims as well as those who listen to a speech and follow the best of it.**



## (97) Respecting Scholars is a Virtue of the Muslim

1- In Islam scholars are considered to be the inheritors of the Prophets. Allah (SWT) has chosen the scholars to be the ones who carry the religion of Islam and uphold the principles of Shari'a. The scholars are the most knowledgeable about Allah (SWT), and it is their duty to educate people about him.

**Allah (SWT) says:** “And who is better in speech than he who [says: "My Lord is Allah (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allah's (Islamic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." (Fusilat, 33)

**Allah (SWT) also says:** “. It is only those who have knowledge among His slaves that fear Allah. Verily, Allah is All-Mighty, Oft-Forgiving.” (Fater, 28)

**The Prophet (PBUH) said:** “whoever embarks on a journey to seek knowledge, Allah (SWT) will make easy for him the path that leads to paradise. Indeed, the angels lower their wings to honor those who seek knowledge. And indeed, all the creatures in heavens and on earth ask forgiveness from Allah (SWT) for scholars. So do the whales in the sea. The difference between the worshiper and the scholar is like the difference between a full moon and the rest of the planets in the sky. The scholars are the inheritors of Prophets. Indeed, the Prophets bequeathed neither Dirhams nor Dinars. They bequeathed knowledge, and he who takes that knowledge surely he is a receiver of great fortune.”. (Al-Turmuthi, 2685)

In a Hadith, It has been reported that the Prophet (PBUH) was asked about which person is better a man who is a worshiper or another who is a scholar

and **he (PBUH) said:** “the difference between a worshiper and a scholar is like the difference between me and the lowest [in Iman] among you.” Then the Prophet (PBUH) added: “Indeed, Allah (SWT), his angels, the dwellers of the heavens and the earth, even the ant in its dwelling and the fish in the sea pray for those who educate other people in matters of good.” (Abo Dawoud, 3641)

2- Allah (SWT) has honored the scholars and he (SWT) has elevated their status. Allah (SWT) makes a distinction between the scholars and those who are ignorant and know not. This is due to the importance of knowledge they carry with them.

**Allah (SWT) says:** “Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allah's Signs and Verses).” (Azumur, 9)

**Allah (SWT) also says:** “Allah will exalt in degree those of you who believe, and those who have been granted knowledge.”( Al-Mugadalah, 11)

**Omar Ibn Al-Khattab said:** “indeed, Allah (SWT) raises with this book (the Quran) nations and He (SWT) put others down because of it.”

3- Due to the Importance of scholars to the well being of our Ummah, Allah (SWT) ordered us to ask them about that which we don't know.

**Allah (SWT) says:** “So ask (you, O pagans of Makkah) of those who know the Scripture [learned men of the Taurat (Torah) and the Injeel (Gospel)], if you know not.”.(Al-Nahl, 43 )

Islam considers the presence of scholars a great blessing and mercy from Allah (SWT). On the other hand, their death is a great calamity that befalls the Muslim nation, because the knowledge that they carried will be lost with them.

In a Hadith, **the Prophet (PBUH) said:** “Indeed, Allah (SWT) does not withhold knowledge from people by taking it back from scholars. Rather, he withholds knowledge from them through the death of scholars; and when there are no scholars left the ignorant will be taken as leaders. Those ignorant scholars will be asked by their people and they will answer them without knowledge. They will go astray and will lead their people astray.” (Al-Bukhari, 100)

**Al-Hassan Al-Basri said:** “they used to say [the companions] that the death of a scholar leaves a gap in the religion. Nothing will cover that gap as long as the day and night alternate.”

4- The Prophet (PBUH) encouraged Muslims to respect scholars. Moreover, he made it the duty of Muslims to honor them and revere them.

**The Prophet (PBUH) said:** “it is considered part of glorifying Allah (SWT) to respect the elderly Muslim, honor those who are carriers of the Quran, and to honor the just leader.” (Abo Dawood, 4843)

5- The Prophet (PBUH) regarded those who don't respect and honor the scholars to be deficient in their religion and their understanding of the teachings of Islam.

In a Hadith, **the Prophet (PBUH) said:** “he is not from among us the one who does not respect the elderly, have mercy on the young and uphold the rights and privileges of scholars.”(Al-Mundhri in Al-Targheeb wi Al-Tarheeb, 132/1)

6- One of the important rulings in shari’a is that it is not permissible to talk about their honor negatively, or follow their hidden mistakes , or take them as the subject of discussion at gatherings. “

**Ibn Asakir said:** “indeed the flesh of scholars is poisonous, and the sunnah of Allah (SWT) regarding those who discredit them is well known.”

**Imam Ahmad said:** “the flesh of scholars is poisonous. Whoever smells it will become ill, and whoever eats from it will die.” Eating the flesh of scholars refers to those who speak ill of them.

And smelling the flesh of scholars refers to those to who seek to find out negative things about scholars.

**Imam Ahmad also said:** “the one who allows his tongue to insult scholars without restraint, Allah (SWT) will afflict on him, prior to his death, the death of his heart.”

7- It was the common practice of the Salaf to mention good things about their scholars. Moreover, they used to warn against speaking ill of the scholars or belittling them.

**Ibn Al-Mubarak sadi:** “the one who mocks the scholars, will lose his Akhirah. And the one who mocks the Muslim leaders will lose his Dunya. And the one who mocks his brothers will lose his honor.”

**Al-Awza'i said:** "speaking ill of the scholars, especially the most respected among them , is one of the major and greatest sins." **Abu-Hanifa said:** "every time I have make salat after the death of Hamad [my teacher], I have made supplication for him along with my parents."

**Ibn Al-Otheimeen said:** "honoring the scholars is honoring Shari'a, because they are the ones who carry it. And scholars are offended, it Shari'a that is being offended."

Ibn Abbas took hold of the bridle of Zayd Ibn Thabits horse **and said:** " this is what we have been instructed to do with our scholars." (meaning to show respect to them) Then Zayd Ibn Thabit held the hand of Ibn Abbas **and said:** "this is what we have been instructed to do with those related to our beloved Prophet) PBUH ".

**We ask Allah (SWT) to make us among those who listen to speech  
and follow the best in it.**



## **(98) Muhammad Iqbal: the Philosopher and the Poet**

I will talk to you today about a modern Muslim figure that had many talents. Muslims in the east and the west benefited from his talents; as well as humanity at large. Let us shed light on the factors that made up the personality of this great person and examine the ambitions that he strived to achieve, in order to learn from him the central message of Muslims in this life.

### **The First Factor:**

Muhammad Iqbal was raised since his childhood in an atmosphere of Iman. It was the source of his strength and fountain of his wisdom. Iqbal loved Islam so much and he believed to his core that it was the eternal religion that brings happiness to all mankind.

He used to be very sincere and dedicated to the purpose for which Allah (SWT) has created humanity. Moreover, he had a great love for Allah (SWT) and his messenger Prophet Muhammad (PBUH) to the extent that every time the Prophet's name or Almadina were mentioned in his presence he would weep and would not be able to control his emotions.

### **The Second Factor:**

Iqbal was so attached to the Quran. As a child, his father advised him to read the Quran as if it were revealed to him. Iqbal followed his father's advice and used to read Quran on a daily basis after Fajr prayer. He used to read in a slow manner in order to learn lessons from it, ponder its verses, and immerse himself in its light. His interest in the Quran stemmed from his belief that the

Quran is the key to happiness, the torch that lights up darkness, and the constitution of this life.

**The Third Factor:**

Iqbal used to be strongly connected with Allah (SWT), this was manifested in his strong commitment to night prayer. As far as he was concerned, it was the spiritual nourishment for his soul.

**He used to say this supplication:**

“O Allah, take from me what you like, but don't deprive me the pleasure of praying at night and it's spiritual value.”

**The Fourth Factor:**

He had deep knowledge about the inner human psychology, and he came to realize that the person could reach the level of kings if he has all of these qualities: to be content, to know the limits of oneself, to stay away from the doors of sultans and kings, to be courageous in supporting the truth, to take initiative in reforming oneself and the society.

Iqbal devoted his pen to the service of Islam and Muslims. He exerted considerable effort in trying to bring Muslims out of their state of negligence and inattention. He dedicated many of his international appearances to this effect, and wrote many books and poetry.

These are a couple of lines from his poetry:

If only may people could hear my complaint

That lingers inside of me like a cry of conscience

Let them hear -O my lord- with what you have inspired me

And bring back to them the alertness of Iman

**His ambitions:**

1- He was constantly thinking about how to inject true ambition, freedom values, and true life back into the souls of Muslims and to instill in them to be proud of Islam.

2- He aspired to form a new generation of Muslim youth who are pure and have a sense of pride in their identity. He strived to change today's youth and reform them so that they attain the Iman of Abu-Bakr Assiddiq, the strength of Ali, the temperance of Abu Thar, and the honesty of Salman. Iqbal considered the Muslim to be the ideal person in this life.

3- Iqbal used to say: "the weak Muslim puts the blame of destiny, while the strong Mu'min is the fate and the final decision of Allah (SWT) that cannot be reversed.

4- Iqbal used to say: "if the Mu'min trains himself well and realizes his own true value, then nothing happens in this world that he won't be pleased with."

5- Also, he used to say: "the Muslim is neither easterner nor westerner. Rather his home is the world in its entirety."

"The Muslim is like the sun if it sets somewhere it rises somewhere else- it is ever-shining."

6- He also used to say: “the Muslim has to improve his soul, then he should fight corruption with the passion of his Iman the glare of his life.”

7- Iqbal used to see in the Muslim a giant among men and a hero who impresses others with his manhood and strong personality.

And he used to say: “it is not possible for Muslim to be extinct in this world, for their presence is a symbol of the consecutive Prophetic messages. Islam is Allah’s last message, therefore, it has experienced no change or corruption.”

8- Iqbal believed that the Muslim was created to guide the society. He is in a position of leadership to guide and direct, to enjoin good and prevent evil.

Iqbal’s efforts resulted in the establishing of a Muslim country in Pakistan. **Abu Al-Hasan Annadawy said:** “it is a work of wonder, that all of this success was achieved by this genius who hasn’t passed thirty-two years of age.” **The Poet of India Taghour, said:** “the death of Iqbal has left vacuum in our literature so prevalent it is like a deep wound that takes a very long time to heal. The death of a poet of his caliber is a calamity that India cannot bear.”

**We ask Allah (SWT) to make us among those who listen to speech and follow the best in it.**



## (99) The Philosophy Pertaining to Death in Islam

There are three points to discuss in this regard:

- A- Death is a reality that no one can escape.
- B- The Importance of remembering death in Islam.
- C- How to prepare for death and what comes afterwards.

### **A- Death is a reality from which there is no escape.**

Many people tend to forget all about death in their daily lives. Everyone realizes that he will experience death eventually no matter how much he strives to avoid it or delay it.

**Allah (SWT) says:** “Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allah), the All-Knower of the unseen and the seen, and He will tell you what you used to do.”” (Al-Juma, 8).

In a Hadith **the Prophet (PBUH) said:** “live for as long as you wish for you will die [one day]. So whatever you wish, you will be held responsible. And love whomever you wish for you will be separated.” (At-Targheeb wat-Tahreeb, 1/294).

Let us search our memories for those whom we knew but they have passed away.

Who among us does not remember a friend who died in his childhood or his adulthood; whether his death was the result of an accident or an illness?

Who among us does not remember the death of a relative or a neighbor?

Death is a transitional phase between a mortal life and an everlasting one.

**A poet once said:** Death is nothing but a journey. From the short life to the everlasting one.

Death is the natural final destination of all living things. Allah (SWT) has decreed it upon all of his creation including Prophets and angels.

**Allah (SWT) says:** “Everyone shall taste death. Then unto Us you shall be returned.” (Al-Ankabut, 57).

**Allah (SWT) also says:** “Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honour will remain forever.” (Al-Rahman, 26-27).

**And Allah (SWT) also says:** “And We granted not to any human being immortality before you (O Muhammad): then if you die, would they live forever?” (Al-Anbiaa, 34).

Some people may feel totally secure once they have their house insured and buy health insurance and life insurance. They may feel that they will live to be eighty years old. This type of attitude contradicts the Iman of a true believer who believes in divine destiny.

**Allah (SWT) says:** “and when their turn comes, neither can they delay nor can they advance it an hour (or a moment).” (Al-Nahl, 61).

Death is one of the five unknown things which only Allah (SWT) knows about. Therefore, no one knows when he’s going to die or where.

**Allah (SWT) says:** “Verily Allah, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things).” (Luqman, 34).

### **B- The importance of remembering death in Islam:**

The Prophet (PBUH) wanted that the Muslim increases in remembering death and not forget about it. This is in order that the Muslim may become attached to the hereafter and everlasting life.

**Ibn Omar said:** “I came to the Prophet (PBUH), and I was one of ten people. Then a man from Al-Ansar stood up and asked: ‘O Prophet of Allah (SWT) who is the most resolute among people?’ and the Prophet (PBUH) replied: ‘He who remembers death much, and he who is most prepared for it. Those are the resolute ones; they have the respect of this world and the honor of the hereafter.’” (At-Targheeb wat-Tahreeb,4/197).

In another Hadith Ibn Omar reported that the Prophet (PBUH) put his hand on his shoulder **and said:** “be in this life like a traveler or a passerby.” (Al-Bukhari, 6416).

Because of this incident with the Prophet (PBUH), **Ibn Omar used to say:** “when you are in the evening, don’t expect to get up in the morning. And when you wake up in the morning don’t expect to live to the evening. Save from your health for your illness and from your life for your death.”

### **C- How to prepare for death:**

1- To live your life a Muslim and to obey Allah (SWT), so that when death comes you die as a Muslim.

**Allah (SWT) says:** “O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islam [as Muslims (with complete submission to Allah)].” (Al-Imran, 102).

2- To not wish for death when you face hardship or become ill.

**The Prophet (PBUH) said:** “let no one wish for death because of a harm that befalls him. And if could not help it then he should say: ‘O Allah, give me life if life is better for me, and give me death if death is better for me.’” (Al-Bukhari, 5671).

3- If a Muslim is faced with death, he should face it with a positive attitude by loving to meet Allah (SWT). Just like the person who has been gone for a long time when he comes back to his family.

**The Prophet (PBUH) said:** “whoever loves to meet Allah (SWT), Allah (SWT) loves to meet him. And whoever hates to meet Allah (SWT), Allah (SWT) hates to meet him.” (Al-Bukhari, 6508).

4- To make the hereafter your primary goal in this life, and to save for it as many good deeds as you can.

**Allah (SWT) says:** "But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world;" (Al-qasas, 77).

**A poet once said:** Equip yourself with piety. For you know not when the night comes if you will live to see the dawn

5- To avoid being greedy, covetous, and wanting what others have.

On the other hand, to be content and grateful for what Allah (SWT) has bestowed upon you. In a Hadith **the Prophet (PBUH) said:** “richness is not by great wealth, but by being content.” (Al-Bukhari, 6466).

6- To ask Allah (SWT) in prayer to protect you from agony of dying, and from sudden death. Moreover, to seek refuge in him from the torment of the grave, the Fitna of life and death, and the Fitna of Daggal (anti-Christ)

Finally, is it possible for the person to benefit from his life after his death? The answer is yes, if he applies what’s in this Hadith.

**The Prophet (PBUH) said:** “When the son of Adam dies his actions come to an end except three things, a continuing charity or knowledge which gives benefit or a pious child who prays for him.” (Muslim, 1631).

**We ask Allah (SWT) to make light on us the agony of dying and to make easy on us the day of Judgment.**



## (100) Good Ending

**There are two points to discuss in this regard:**

A-The definition of good ending.

B-The means that will help you achieve a good ending.

**A-The Definition of good ending:**

A good ending is for God to bless man with death while doing a good deed giving him a well-ended life in the best image that he would hope to be seen by God.

**B-Means that will help you achieve a good ending:**

1- Man should always make sure that he is a devout Muslim, living for Islam and according to all Islamic teachings so that if the Angel of death shall approach him suddenly, he would find him in a favorable state to meet God.

**Allah (SWT) said:** “O you who have believed, fear Allah as he must be feared and do not die except as Muslims (in submission to Him).” (Al-Imran, 102)

He also said: “And worship your lord until there comes to you the certainty (death).” (Al-Hijr, 99)

So, whoever had a valid start and lived a life of trueness to Allah can guarantee a sound ending. **The Prophet (PBUH) said:** “If God wanted the best for a man he would use him to that purpose. He was asked: “And how should he be used, O prophet of Allah?

He replied: To use him in doing good righteous deeds and withhold his soul while doing it.” (Al-Turmdhi, 2142)

In another Hadith, the Prophet (PBUH) said: “One of you might do the deeds of the “people of paradise” his whole life and just when there is only

“the length of an arm” distance between him and paradise, he does a deed of the “people of Hellfire” and enters it (Hellfire).” (Al-Bukhari, 7454)

Ibn Ragab, May Allah bless his soul, also had a saying concerning that matter: “ A good ending does not occur except to those whose intentions were always good, because the moment of death does not know any hypocrisy nor could it be made up, it is a moment of truth when all the hidden secrets of the heart are out.”

2-The sincerity of the intentions and to be completely empty of any vanity or self-interest for the sake of the satisfaction of Allah. **Allah (SWT) said:** “Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone." (Al-Kahf, 110)

Allah (SWT) also said: “And they who give what they give while their hearts are fearful because they will be returning to their Lord.” (Al-Mu’minun, 60)

3-Man should reform himself both internally and externally. On the inside, he should purify his heart and soul; and on the outside, he should follow the Sunnah of the prophet and eat, drink, and do what is halal. **As the prophet (PBUH) said:** “ Whoever eats what is good and halal, follows the Sunnah, and spares people his evilness, he shall enter paradise. A man said: “O Prophet of Allah, there are many who do that now.” The Prophet replied: “But that will rarely happen in later centuries.” (Al-Turmdhi, 2520)

4-Man should put his full trust in Allah and expects the best from Him. This demands man to pray for the acceptance of his deeds in pursuit of Allah’s

rewards. **The Prophet (PBUH)** in a Hadith Qudsi said: 'I am as my slave expects me to be.' (Al-Bukhari, 7405)

And in another Hadith, he says: "Let none of you die unless he has good expectations from Allah". (Muslim, 2877)

5-To look forward to and always be ready to meet Allah. The companions of the prophet, when faced with death, would always smile and remember that they are about to meet their beloved prophet Muhammed (PBUH). As it is mentioned in the Hadith: "He who loves to meet Allah, Allah also loves to meet him." (Al-Bukhari, 6507)

6-To prefer and love the Hereafter more than this secular world. **Allah (SWT) says:** "But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allah ]." (Al-Isra, 19)

**He also says:** "But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters." (Al-Qasas, 77)

The Hadith also says: On the authority of Abdullah bin Umar who said: The Messenger of Allah took me by the shoulder and said: "Be in this world as though you were a stranger or a wayfarer." And Ibn 'Umar used to say: "In the evening do not expect [to live until] the morning, and in the morning do not expect [to live until] the evening. Take [advantage of] your health before times of sickness, and [take advantage of] your life before your death." (Al-Bukhari, 6416)

7-To remember death and mention it more often as the absolute truth that we will all have to face which will help us be closer to Allah. **The prophet was**

**asked:** “Which people are more generous? He replied: Those who mention death more and are most ready for it.” (Al-Eraki fi Takhreej El-Ehyaa’, 3/289)

8-To constantly implore Allah in supplication to bless you with a good ending. A recorded supplication says:” O Allah, May my final deeds be the best ones and May my best day be the day I meet you (the day he dies).”

9-To utter the Shahadas at the moment of death. **The Prophet (PBUH) says:** “Whose last words were “There is no God but Allah” enters paradise.” (Abu Dawood, 3116)

And in another Hadith, he says: “ He who says “There is no God but Allah” as his last word enters paradise, and he who fasts as his last deed for the sake of Allah enters paradise, and he who gives charity as his last deed for the sake of Allah enters paradise.” (Al-Mundhri fi Al-Targheeb w Al-Tarheeb, 2/108)

10-Finally, one of the signs of a good ending is for the Angels to come with a good omen from Allah showing man his seat in paradise which brings a smile to his face as he passes life. **Allah (SWT) says:** Indeed, those who have said, "Our Lord is Allah" and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.” (Fussilat, 30)

**May Allah make us among those whose last deeds are the best ones  
and whose best day is the one they meet Allah.**

**May Allah bless us all with a good ending and grant us his  
satisfaction and paradise.**



## ABOUT THE AUTHOR

Dr. Ahmed A. Hammouda was born in 1967 in the city of Aga, province of Daqahlia, Arab Republic of Egypt. He memorized the holy Quran when he was 15 years of age, at the end of secondary school in Al-Azhar.

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He has also worked for many Islamic Organizations. He Served in New Haven Islamic Center in Connecticut with (MAS) from November 2004 -July2005, in Al Tawheed Islamic Center in Minneapolis with (MAS) from August 2005 until December 2006, in Muslim American Society in Columbus, Ohio , as well as the Anniston Islamic Center, Masjid An-Nur in Anniston, Alabama

As a writer, he has published 20 Islamic books and numerous papers on various Islamic subjects, including Islamic solutions to sexual deviant behaviors, Islamic solutions to nicotine addiction, the problem of religious extremes and its solution and anxiety in adulthood and the Islamic solutions.

He published some articles in some of the Egyptian newspapers and magazines like Al-Ahram newspaper and Al-Tebian magazine. He now lives in Al-Madina Al-Munawwarah, Saudia Arabia with his family where he works as a professor at Taibah University.



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