

# ZAMZAM



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English

المكتب التعاوني للدعوة والإرشاد وتوعية الجاليات بجنوب مكة،

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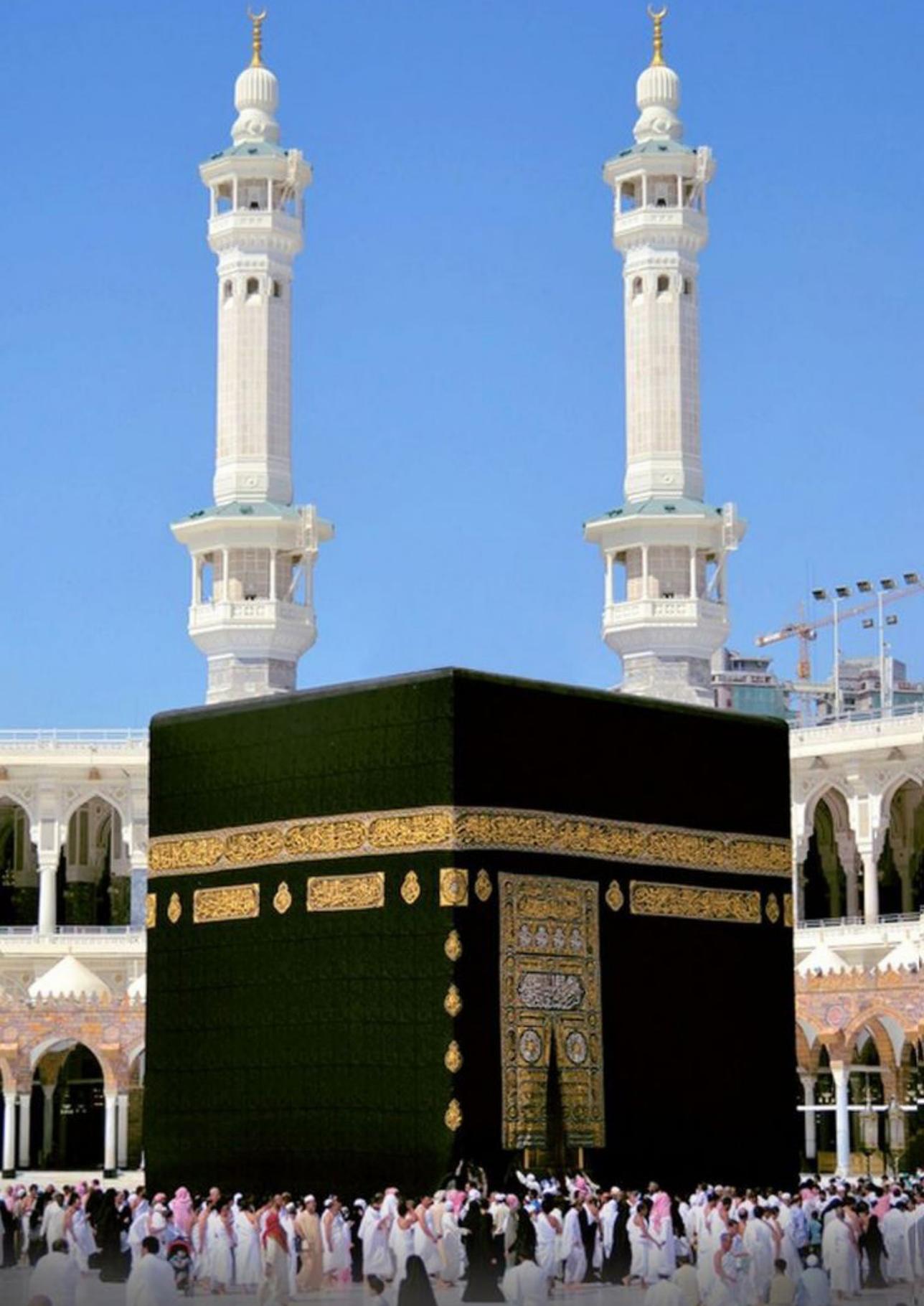


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May Allah accept all our good deeds.



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# Introduction

In the name of Allah, the most Gracious, the most Merciful

All praise is due to Allah, the Lord of the Universe. May the peace and blessings of Allah be upon the seal of the prophets and the messengers who was sent as a mercy for all humanity, our Prophet Mohammed, and upon his family and companions.

We are pleased to present to you the Islamic magazine, Zamzam, in English with a new beautiful presentation. This innovative presentation includes new Islamic articles all based on the teachings of the Qur'an and the Sunnah of Prophet Mohammed, and his Companions.

We ask Allah the Exalted that our humble efforts will be most valuable to you.

لا إله إلا الله محمد رسول الله

# The Importance of the Testimony of Faith

## Its Importance

- Certainly there could be no greater and more important a statement than ‘La ilaha illa Allah’ (there is no god worthy of worship but Allah).
- It is the statement of declaration of belief in the oneness of Allah which is the dividing line between *Iman* (faith) and *kufr* (disbelief).
- It was the call of all of the previous Messengers and Prophets.
- Allah Himself attested to the importance of this statement in the Qur’an:

**“...and know that La ilaha ill Allah (that there is no god worthy of worship but Allah)...”** (Qur’an 47:19)

It is necessary for an unbeliever to declare this statement in order for him to become a Muslim. A person who pronounces it faithfully will have his property and life safeguarded in this world. It is an obligation upon any Muslim who

wants to understand the Deen of Islam to realize its meaning, merits, principles, conditions and its place in life.

- Remembering Allah (Dhikr Allah) is one of the most important parts of Islam. Allah commanded us to do so in many verses of the Qur’an, especially after the performance of important religious obligations:

**“...Then when you leave Arafat, remember Allah (by glorifying and praising Him) at the Mash`ar il-Haram. And remember Allah (by invoking Allah for all good) as He has guided you...”**

(Qur’an 2:198)

He I also said:

**“...and establish prayers for My remembrance.”** (Qur’an 20:14)

The best way to remember Allah is described to us in the Hadith of the Messenger (ﷺ).

He said: "...and the best (supplication)

I and the other prophets who were sent before me proclaimed is: There is no god worthy of worship but Allah, He is Alone and has no partner. To Him belongs the Ownership (of everything), and to Him belongs all Praise, and He has total power over all things. [La ilaha ill Allah, wah. dahu la shareeka lahu, lahul mulku wa lahul h.amdu wa huwa `ala kulli shay'in Qadeer.]" [Tirmidhi]

The Messenger of Allah (ﷺ) also said: "The best remembrance of Allah is to say 'la ilaha ill Allah' (there is no god worthy of worship except Allah)."

All of the above points highlight the importance of this 'kalima' which we will try to explain in some more detail so that a clearer understanding of it can be achieved.

## The place of 'La ilaha illa Allah' in the life a Muslim

- It is pronounced daily by the Muslim in:

- (a) The call to prayer.
- (b) At the beginning of their prayers
- (c) During Tashahhud.
- (d) During times of 'Dhikr', which is before and after prayers, in the late evening and also in the early mornings.
- (e) Allah sent all His Messengers with this 'Kalima'.
- (f) About it and its obligations will people be questioned .
- (g) The first question in the grave will be about this 'Kalima'.
- (h) It is the key to Jannah.

(i) It is what the Muslims are commanded to invite to as is established in the Hadith of Muadh when he was sent to Yemen to call the people to Islam. The Messenger of Allah (ﷺ) said: "You are going to encounter with a people of the Book, so let the first thing you call them to is the proclamation of 'la ilaha ill Allah' (there is no god worthy of worship but Allah)..."

[Bukhari]



## The Merits of 'La ilaha illa Allah'

Abu Sa'id al-Khudri narrated that the Messenger of Allah (ﷺ) said: "Moses (AS) said: O Lord! Teach me something that I can remember You with and I can supplicate You with. He I said: Say 'La ilaha ill Allah', O Musa. He (Musa) said: All of your servants say this. Allah replied: If the seven Heavens and those who dwell in them other than Me and the seven Earths are put into one pan (of the scale) and 'La ilaha ill Allah' is put into the other; 'La ilaha ill Allah' would be heavier." [Ibn Hibban and Hakim]

The Messenger of Allah (ﷺ) said: "A person from my Ummah will be summoned in the presence of all creation on the Day of Judgement. Ninety-nine scrolls (of his deeds) would be unfolded, each extending as far as the range of the vision can stretch, then he would be

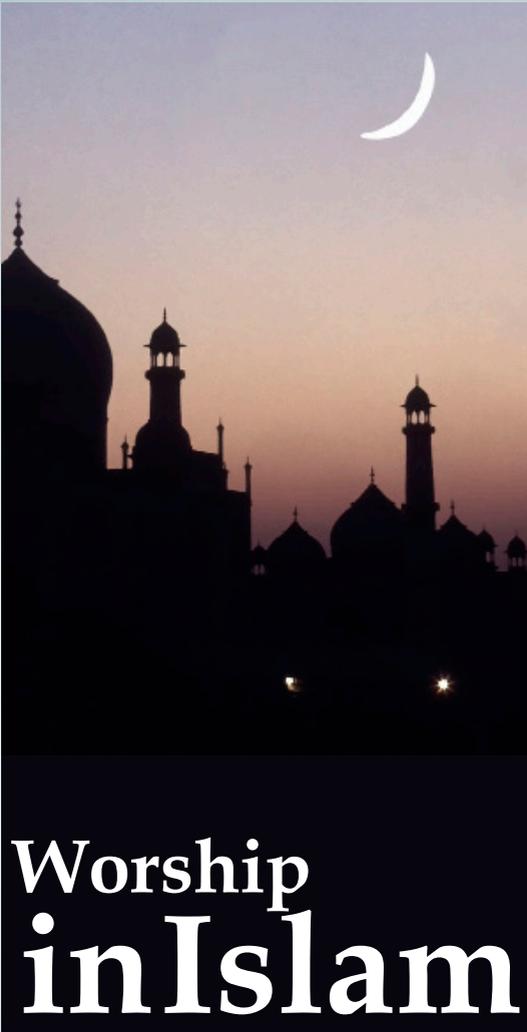


asked: ‘Do you deny any of these deeds?’ He will reply: ‘No, My Lord.’ He will be asked: ‘Do you have any excuse or any good deed?’ The man who will be scared will say: ‘No’ It will be said to him: ‘Yes you have some good deeds. No iniquity will befall you.’

A card will then be shown to him, on it will be written: ‘La ilaha ill Allah, Muhammad Rasul Allah.’ He will say: ‘O Allah! What cards and records are these?’ It will be said to him: ‘No injustice shall befall you.’ The (ninety-nine) records will then be placed in one pan of the scale and the card on the other. The card will then outweigh the records.” [Tirmidhi and al-Hakim]

All of these merits of the ‘Kalimah’ are summarized by Ibn Rajab as follows:

- Jannah is its reward.
- Proclaiming it before death will cause one to be admitted to Jannah.
- It is a refuge from the Fire of Hell.
- It is the best of good deeds.
- It wipes out sins.
- It traverses all barriers in order to be accepted by Allah, the Almighty.
- It is the best proclamation ever uttered by the Prophets.
- It is the best celebration of Allah’s praises.
- It is the best of deeds and it multiplies into many good deeds.
- It is a protection against Satan.
- It is a safety from the darkness and the punishment of the graves and from the Day of Resurrection.
- The eight doors of Paradise will be accessible to the one who says it.
- People who pronounce it will certainly come out of the Fire of Hell, even if they have been cast into it for falling short of observing its obligations.



# Worship in Islam

## The Meaning of Worship

The concept and purpose of worship in Islam is unparalleled to any other religion in existence. It combines the mundane with the spiritual, the individual with the society, and the internal soul with the external body. Worship has a unique role in Islam, and through worship a person is regarded as a true Muslim who accords his entire life to the Will of Allah.

The importance of worship may be seen in the fact that it has been prescribed by Allah in all religions prior to Islam. Allah (سُبْحَانَهُ وَتَعَالَى) said in the Qur'an:

“And assuredly We have sent among every people a messenger (with the command): worship Allah...” (Qur'an 16:36)

Worship in Islam has so many facets that it is difficult to describe them all in words. The most general meaning of worship in Islam is inclusive of everything which is pleasing to Allah, whether they deal with issues of belief, or deeds of the body. It may include everything a person perceives, thinks, intends, feels, says and does. It also refers to everything that Allah requires – external or internal. This includes rituals as well as beliefs, work, social activities, and personal behavior; for a human being is a whole, such that every part affects every other.

Worship may be classified into two types:

- 1) Specific beliefs, feelings, and visible acts of devotion paid in homage to Allah in accordance to what He has commanded.
- 2) All other acts of goodness generally encouraged in the life of a Muslim.

## Devotion to Allah

This facet of worship entails that one fulfill certain deeds which Allah has commanded in His religion, whether they deal with the inner self or the outer body, and whether they be obligatory or voluntary. This facet of worship

is not only limited to following His commandments, however, but it is also inclusive of leaving those things which He has forbidden. Worship, in this sense, maybe defined as anything believed, felt, or done as an act of obedience to Allah.

In this respect, worship may also be called servitude, as it is in essence living one's life in complete servitude to Allah, doing what He commands, and avoiding what he forbids, as a slave lives within the will of his master. In essence, all creations are slaves of Allah, whether they like it or not, for they are all subject to the laws He has placed within His creation:

“There is none in the heavens and the earth but comes unto the Most Beneficent (Allah) as an obedient slave.” (Qur'an 19:93)

“To Him submitted all creatures in the heavens and the earth, willingly or unwillingly, and to Him they will be returned...” (Qur'an 3:83)

But worship differs from servitude in that it must be coupled with love, awe and reverence. No act of obedience is regarded as worship unless it is coupled with these feelings; one must love the action and love, hold in awe, and revere the One for whom the action is being performed.

For this reason, in discussing this topic, it must be emphasized that worship is solely for Allah. Islam adheres to the strictest form of monotheism and does not tolerate that any act of worship be directed towards other than Allah. It is Allah alone who demands our obedience,

and it is Allah alone who deserves our love. Any veneration of other deities besides Allah, whether they be demigods, prophets, angels, saints, or martyrs, or their relics, statues, or pictures, is considered as a breach in this monotheism, and a person is rendered out of the fold of Islam if committed. Even though one may justify that they venerate saints due to their service to Allah, or their relics as a remembrance of them, Islam does not differentiate between direct and indirect, or subordinate and superior worship. All worship and acts of veneration, homage, and obedience must be offered to Allah alone.



## The Inner Forms of Worship

As mentioned earlier, acts of worship prescribed by Allah either deal with the inner self or the outer body. Those which deal with the inner self do so with belief and feelings. Humans are commanded to believe in certain ultimate truths, discussed in the articles of faith, and this is the most important aspect of worship. Belief is the basis for what a person

feels and does – actions and feelings are a reflection of belief. If a person’s belief is incorrect or weak, it will never produce the desired results in regards to their feelings or actions. For example, if a person incorrectly believes that Allah has forgiven them their sins due merely to their faith, their belief will not produce the desired feeling of fear which should be present in their heart,

nor will this belief cause a person to cease sinning and perform deeds of righteousness.

Allah has also commanded us to maintain certain feelings in our hearts, both towards Allah

as well as others of His creation. Muslims

must love Allah, fear him, have awe in Him, place their trust in Him, and revere Him. Muslims have also been commanded to love their fellow Muslims, to have mercy and compassion towards them, to love righteousness and to hate sin. These are all considered acts of worship of the inner self because they are in essence a fulfillment of the commandments of Allah; Muslims will be rewarded for fulfilling them.



## The Outer Forms of Worship

Throughout history, certain religions, due to their tampering, have placed more emphasis on the inner format of worship, wholly or partially dismissing the importance of the outer, while others have placed more emphasis on apparent

and visible acts of rituals, diminishing the value of

belief. As mentioned earlier, in Islam, there is no absolute separation

between the inner and outer – the inner

state produces and ought to produce

outer manifestations, and outer conditions

and actions have inner consequences. There is

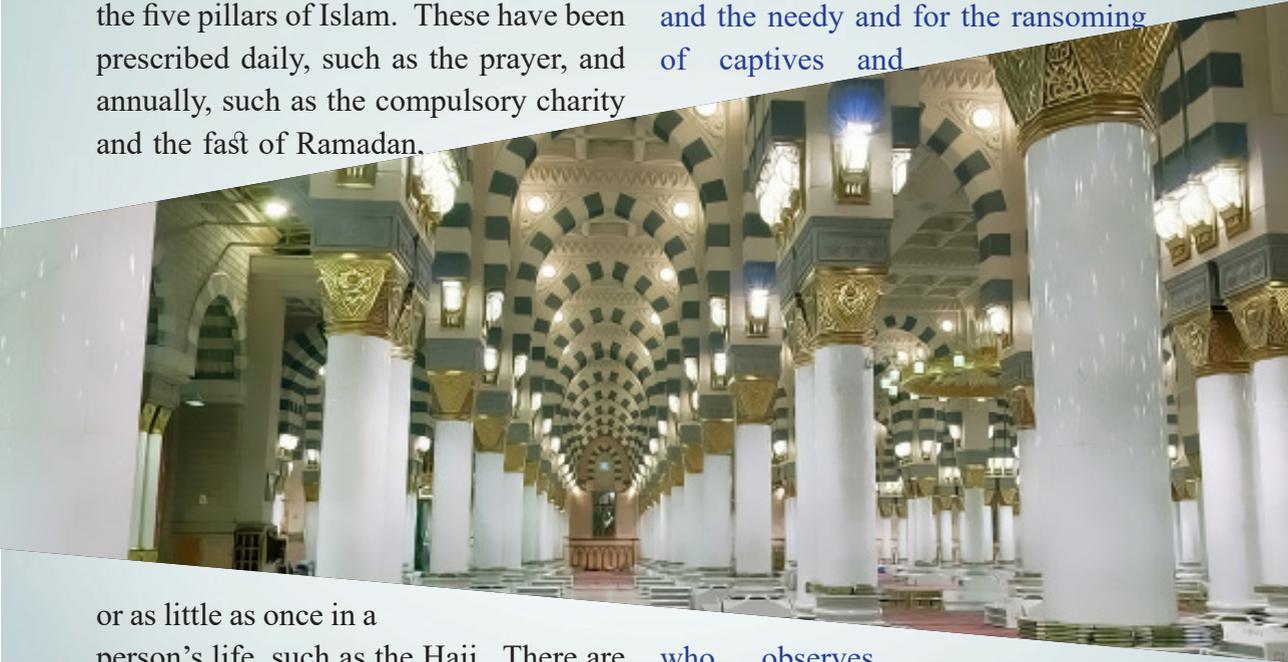
certainly a correspondence between the inner and outer state, and each tends to modify the other. All inner intentions lead to equivalent postures and actions. One can often judge a person’s inner state by his outer. A person in despair or fear, for instance, has a certain posture and expression on his face. Conversely, if certain activities or postures are adopted then the equivalent inner state will result. Visible acts of worship offered to Allah are fruits of the Muslim’s belief. For this reason, not only does Islam require that

a person believe in the ultimate truths laid out in its doctrine, but it also requires that faith produces tangible action. It is not enough for one to maintain certain beliefs for salvation, but rather deeds are essential in order for one to be successful in this life and the next.

Allah has commanded that Muslims fulfill certain commandments throughout the course of their lives, exemplified in the five pillars of Islam. These have been prescribed daily, such as the prayer, and annually, such as the compulsory charity and the fast of Ramadan.

presence of Allah. Actions performed mechanically or as habits produce only automatons and do not facilitate spiritual growth.

“It is not righteousness that you turn your faces toward the East or the West, but righteous is he who believes in Allah and the Last Day and the Angels and the Book and the Prophets, and gives his beloved money to his relatives and the orphans and the needy and for the ransoming of captives and



or as little as once in a person's life, such as the Hajj. There are many other acts of worship prescribed in Islam other than the five pillars, some of which are obligatory and others of which are voluntary, their performance left to a Muslim's discretion.

Though there is a ritual connected with these acts of worship, they should not be mistaken for ritualism or regimentation. Acts of worship must be done with full awareness of what one is doing and awareness of the

who observes prayer and pays the poor-due; and those who fulfill their promises when they have made one, and the patient in poverty and affliction and the steadfast in time of war; it is those who have proved truthful and it is those who are the God-fearing.” (Qur'an 2:177)

## The Purpose and Benefit of Worship

Allah is not in need of our worship. Worship has been legislated in Islam and

all other previous religions for the benefit of humanity, both in the individual and societal sense. Worship is essential for the maintenance of spirituality in the life of Muslims and its growth. Formal worship trains the individual to love his Creator and to develop constant awareness of Allah. Allah (سُبْحَانَكَ وَتَعَالَى) says:

“O people! Worship your Lord Who has created you and those before you in order that you may be of the God-conscious.”

(Qur'an 2:21)

Allah also said to Moses:

“...And establish the prayer in order to remember Me.” (Qur'an 20:14)

Acts of worship serve as a means through which one remembers Allah and maintains a relationship with Him. Muslims perform prayer a minimum of five times daily in order to maintain this relationship. When a one supplicates, implores, praises Allah, recites verses from His revelation, which has been called “the Reminder”, along with other forms of worship throughout the day, they will gain the sense that the Power and Knowledge of Allah is present with them at all times, leading them to this sense of God-consciousness.

Worship also creates a strong sense within a Muslim to remove the evil within himself and in the community and environment and to establish the word of Allah throughout the world. Allah (سُبْحَانَكَ وَتَعَالَى) says: “...Indeed the prayer prevents one from committing licentious and evil deeds...” (Qur'an 29:45)

Again, when a person spends his day performing specific acts of worship, they

are constantly reminded of the purpose of life and their final end, and this in turn helps them to accord their lives to the Will of Allah, doing what He is pleased with and avoiding what He dislikes.

One can clearly see the impact worship has on a collective level. Society is merely a conglomeration of individuals, and when individuals are spiritually and morally upright, the society itself will also be upright. Ideally, the society will be one which feels that Allah is ever-watching over them; one to which beneficent acts of kindness will be an inseparable adjective, and sin and vice will be confined and limited.

Although it may seem to some that worship and obedience to Allah is similar to imprisonment and slavery, the worship of Allah and servitude to Him actually liberates humans from all types of subjugation. A person break frees from the chains of society, peers, and family, and liberates him to please His One True Lord. This is true freedom that brings about security and contentment. Servitude to Allah is ultimate source of freedom.

## The Comprehensive ness of Worship

As mentioned earlier, the definition of worship in Islam is one which is comprehensive, including everything a person perceives, thinks, intends, feels, says and does. It refers to everything that Allah requires, external, internal or interactive. This includes rituals as well

as beliefs, work, social activities, and personal behavior.

There is a distinction between that which is good, that which is evil and that which is neutral. A good thing is that which is according to the purposes and nature made by Allah. It leads to harmony and is, therefore, a reward in itself because it removes conflict and suffering. It follows that anything that accords with this must be a form of worship.

This Islamic understanding of worship allows the whole of one's life to be an act of worship, as long as the objective of that life is the pleasure of Allah, which is achieved by doing good and refraining from evil. A person can turn everyday activities into acts of worship by purifying his or her intention and sincerely seeking Allah's pleasure through these activities.

Allah's Messenger (ﷺ) said:

“Helping a person or his belongings onto his mount is an act of charity. A good word is charity. Every step taken on the way to performing prayers is charity. Removing an obstacle from the road is charity.” [Bukhari]

Earning a living can be a form of worship. The Companions saw a man and were astonished by his hard work and industry. They lamented: “If he were only doing this much work for the sake of Allah...”

Allah's Messenger (ﷺ) said:

“If he is working to support his small children, then it is for the sake of Allah. If he is working to support his elderly parents, then it is for the sake of Allah. If he is working to occupy himself and

keep his desires in check, then it is for the sake of Allah. If, on the other hand, he is doing so to show off and earn fame, then he is working for the sake of Satan.”

[al-Mundhiri, al-Suyuti]

Even the most natural acts can become acts of worship if they are accompanied by the proper intention: Allah's Messenger (ﷺ) said:

“When one of you approaches his wife, it is an act of charity.” [Muslim]

The same can be said for of eating, sleeping, working and traits of good character, such as truthfulness, honesty, generosity, courage, and humbleness, can become worship through sincere intention and deliberate obedience to Allah.

In order for these otherwise mundane actions to be counted as acts of worship deserving of divine reward, the following conditions must be met:

A. The action must be accompanied by the proper intention. Allah's Messenger (ﷺ) said:

“Actions are but by intentions, and a person gets only what he intended.”

[Bukhari]

B. The action must be lawful in and of itself. If the action is something prohibited, its perpetrator deserves punishment. Allah's Messenger (ﷺ) said: “Allah is pure and good, and He accepts only what is pure and good.”

[Muslim]

C. The dictates of Islamic Law must be completely observed. Deception, oppression, and iniquity must be avoided.

Allah's Messenger (ﷺ) said:

**“He who deceives us is not one of us.”**

[Muslim]

D. The activity should not keep the person from performing his or her religious obligations. Allah (سُبْحَانَهُ وَتَعَالَى) says: **“O you who believe, do not let your wealth and children distract you from the remembrance of Allah...”** (Qur'an 63:9)

As we see here, the concept of worship in Islam is not restricted to mere monasticism, meditation, or acknowledging the reality in which Allah has created us, nor is it one based upon mere ritualism and performance of certain actions with no apparent meanings. Rather Islam has combined the inner and the outer and has defined righteousness and placed for it a reward. It is this comprehensiveness of the concept of worship through which humans may fulfill the purpose for which they have been created. Allah (سُبْحَانَهُ وَتَعَالَى) says: **“And I did not create jinn nor mankind except to worship Me.”** (Qur'an 51:56)

Humans are required to live not according to their subjective desires, automatisms, mental conditioning or according to the dictates of social, political or academic authorities, but in accordance with their cosmic purpose inherent in us: the worship Allah.

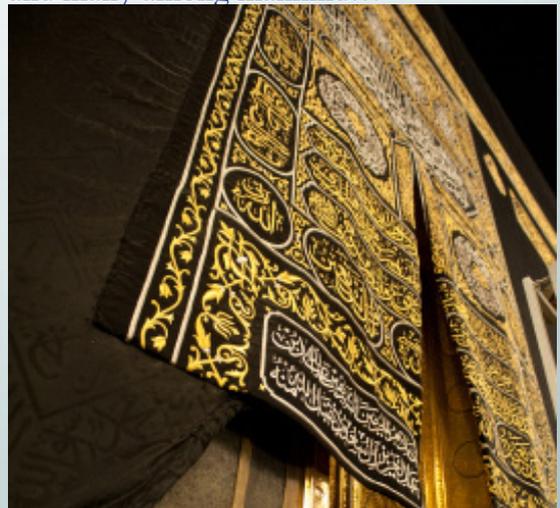
**“So set you your face towards the straight religion, the nature (framed by) Allah with which He has created humankind. No change let there be in the creation of Allah, that is the straight religion, but most people do not know.”** (Qur'an 30:30)

When one lives their life fulfilling those aspects which Allah has commanded, leaving those things which Allah has forbidden, and according each of their actions to the Will of Allah, their life, from morning until evening, from the time of birth until death, is turned into worship for which they will be rewarded. This was the state of the Prophets, as Allah (سُبْحَانَهُ وَتَعَالَى) says:

**“Indeed, my prayer, my sacrifice, my living, and my dying are for Allah, the Lord of the all that exists.”** (Qur'an 6:162)

When one achieves this state, they come into harmony with the rest of creation and return to their natural state of being, as all others of the creations of Allah are unconsciously in constant worship of Allah, as He has said:

**“Do you not see that unto Allah bow down in worship (or submit in service and adoration) whosoever is in the heavens and whosoever is in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the beasts, and many among mankind...”**





# The Prophet Muhammad: a Mercy for all Creation

“Indeed, in this (Qur’an) is notification for a worshipping people. And We have not sent you, [O Muhammad], except as a mercy to the worlds.” (Qur’an: 21:106-107)

Allah’s Messenger (ﷺ) was the kindest of men, and he exceeded all others in courage and valor. Being extremely kind-hearted, his eyes brimmed with tears at the slightest sign of inhumanity. A Companion, Shaddad bin ‘Aws رَضِيَ اللهُ عَنْهُ reported the Messenger as saying: “Allah has commanded you to show kindness to everyone, so if you have to kill, kill in a good manner, and if you slaughter an animal, slaughter it gently. If anyone of you has to slay an animal, he should sharpen the blade first and treat the animal well.” Ibn ‘Abbas رَضِيَ اللهُ عَنْهُ relates that a man placed a goat on its side and then started sharpening his knife. When the Prophet (ﷺ) saw him

he asked: “Do you want to kill it twice? Why did you not sharpen the knife before placing it on the ground?”

## A Mercy for the Believers

The Messenger’s compassion towards the believers was of the utmost degree. The Qur’an describes his compassion in the following verse:

“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful.” (Qur’an: 9:128)

Sa’d bin ‘Ubadah رَضِيَ اللهُ عَنْهُ once became ill, so Allah’s Messenger (ﷺ) visited him in his house. On seeing his faithful Companion in a pitiful state, he was moved to tears. Then, he said: “Allah

does not punish because of tears, nor because of grief, but he punishes because of this.” and he pointed to his tongue. [Bukhari]

## A Mercy Towards his Enemies

The prisoners of war taken captive at the battle of Badr were amongst his bitterest enemies. Nevertheless, he (ﷺ) made sure that they were given the best of treatment.

In Makkah, his people inflicted him with every kind of suffering, eventually forcing him to emigrate to Madinah, and then waged war on him for five years. However, when he conquered Makkah without bloodshed in the twenty-first year of his Prophethood, he asked the Makkan unbelievers who were awaiting his decision about them: “How do you expect me to treat you?” They responded unanimously: “You are a noble one, the son of a noble one.” He announced to them his decision:

“You may go free! No reproach this day shall be on you; may Allah forgive you.”

## A Mercy for Women

Prophet Muhammad (ﷺ) was also very kind and affectionate towards women. Women were very badly treated in those times. The Noble Prophet (ﷺ) gave them honor and dignity at par with men in the community. ‘Umar رضي الله عنه reported: “We did not have

much regard for women while we were at Makkah, but they were better treated in Madinah. Allah’s Messenger established women’s rights through his sayings and commandments, which improved their position and status.”

## A Mercy for Children

Allah’s Messenger (ﷺ) was particularly compassionate towards children. When he saw a child crying, he sat beside him or her and shared his or her feelings. He felt the pain of a mother for her child more than the mother herself. Once he said: “I stand in prayer and wish to prolong it. However, I hear the cry of a child and cut the prayer short for the anxiety which the mother is feeling.” [Bukhari]

He would take children in his arms and embrace them. He was once hugging his beloved grandsons, Hasan and Hussain, when Aqrah bin Habis told him, ‘I have ten children. So far, I have not kissed any of them.’ Allah’s Messenger (ﷺ) responded: “The one with no mercy for others will not receive mercy.” [Bukhari, Muslim]

According to another version, he said: “What can I do for you if Allah has removed from you the feeling of compassion?” [Tirmidhi]



## A Mercy for Animals

His compassion encompassed not only human beings, but also animals.

The Prophet (ﷺ) forbade his companions to keep the unintelligent creatures hungry or thirsty, to disturb or to overburden them. He commended that kindness and putting them at ease were meritorious acts tending to bring man nearer to Allah. Abu Hurairah رضي الله عنه reports that the Prophet (ﷺ) said: “A traveler who was thirsty saw a well in the way. He got inside the well and when he came out he saw a dog licking mud due to thirst. The man realized that the dog was as thirsty as he

was, so he got into the well again, filled his leather sock with water and carried it out holding it with his teeth. Thus, he quenched the thirst of the dog. Allah was pleased with this act of kindness and pardoned his sins.” The Companions asked: “O Messenger of Allah, is there recompense in the matter of beasts and wild animals also?” The Prophet (ﷺ) replied: “There is recompense in regard to every creature that has a beating heart.” ‘Abdullah bin ‘Umar رضي الله عنه related that the Prophet (ﷺ) said: “A woman was cast away to hell because she had withheld food and water from her cat and refused to set it free so that the cat might satisfy its hunger...”

Once on return from a military campaign, a few Companions took away the chicks of a bird from their nest to stroke them. The mother bird came back and when it could not find its chicks in the nest, it began to fly around screeching. When informed of the matter, Allah’s Messenger (ﷺ) became angry and ordered the chicks to be put back in the nest. [Abu Dawud]

## Conclusion

The Messenger of Allah (ﷺ) was sincere and balanced in his love and compassion. He was more compassionate than any other person. He was a Prophet raised by Allah, the Creator and Sustainer of all beings, for the guidance and happiness of conscious beings – mankind and jinn – and the harmony of existence. Therefore, he lived not for himself but for others; he is a mercy for all the worlds.



# The Importance of Prayer

The importance of the prayer in Islam cannot be understated. It is the first pillar of Islam that the Prophet (ﷺ) mentioned after mentioning the Testimony of Faith, by which one becomes a Muslim. It was made obligatory upon all the prophets and for all peoples. Allah has declared its obligatory status under majestic circumstances. For example, when Allah spoke directly to Moses, He (ﷺ) said, “And I have chosen you, so listen to that which is inspired to you. Verily, I am Allah! There is none worthy of worship but I, so worship Me and offer prayer perfectly for My remembrance.”

(Qur'an 20:13-14)

Similarly, the prayers were made obligatory upon the Prophet Muhammad (ﷺ) during his ascension to heaven. Furthermore, when Allah praises the believers, such as in the beginning of the Surah entitled ‘al-Muminun’ (the Believers), one of the first descriptions He states is their

adherence to the prayers. Once a man asked the Prophet about the most virtuous deed. The Prophet stated that the most virtuous deed is the prayer. The man asked again and again and for the first three times, the Prophet answered, “The prayer,” then on the fourth occasion he stated, “Jihad in the way of Allah.” [Ahmad]

The importance of prayer is demonstrated in many of the Prophet’s statements. For example, the Prophet (ﷺ) said, “The first matter that the slave [of Allah] will be brought to account for on the Day of Judgment is the prayer. If it is sound, then the rest of his deeds will be sound. And if it is incomplete, then the rest of his deeds will be incomplete.” [Sahih al-Jami’]

The importance of the prayers lies in the fact that no matter what actions one performs in his life, the most important aspect is one’s relationship to Allah (سُبْحَانَكَ وَبِحَمْدِكَ), that is, one’s faith (iman), God-consciousness (taqwa), sincerity (ikhlas) and worship of Allah (ibadah). This relationship with Allah is both

demonstrated and put into practice, as well as improved and increased, by the prayer. Therefore, if the prayers are sound and proper, the rest of the deeds will be sound and proper; and if the prayers are not sound and proper, then the rest of the deeds will not be sound and proper, as the Prophet (ﷺ) himself stated.

In reality, the prayer is performed properly – with true remembrance of Allah and turning to Him for forgiveness – it will have a lasting effect on the person. After he finishes the prayer, his heart will be filled with the remembrance of Allah. He will be fearful as well as hopeful of Allah. After that experience, he will not want to move from that lofty position to one wherein he disobeys Allah. Allah has mentioned this aspect of the prayer when He has said,

“Verily, the prayer keeps one from the great sins and evil deeds.” (Qur’an 29:45)

An Islamic scholar has described this effect in the following eloquent way:

Its aim is to generate within the subliminal self of man such spiritual power, light of faith and awareness of Allah as can enable him to strive successfully against all kinds of evils and temptations and remain steadfast at times of trial and adversity and protect himself against the weakness of the flesh and the mischief of immoderate appetites.

The overall affect that the properly performed prayers should have upon humans is described in other verses in the Qur’an:

“Verily, man was created impatient, irritable when evil touches him and ungenerous when good touches him.

Except for those devoted to prayer those who remain constant in their prayers...”

(Qur’an 70:19-23)

As for the Hereafter, Allah’s forgiveness and pleasure is closely related to the prayers. The Messenger of Allah (ﷺ) said, “Allah has obligated five prayers. Whoever excellently performs their ablutions, prays them in their proper times, completes their bows, prostrations, and observes khushu (i.e., when one’s heart is fully attuned to the prayer and it reflects in his demeanor), has a promise from Allah that He will forgive him. And whoever does not do that has no promise from Allah. He may either forgive him or punish him.”





The prayers are a type of purification for a human being. He turns and meets with his Lord five times a day. As alluded to above, this repeated standing in front of Allah should keep the person from doing sinful acts during the day. Furthermore, it should also be a time of remorse and repentance, such that he earnestly asks Allah for forgiveness for those sins that he committed. In addition, the prayer in itself is a good deed that wipes away some of the evil deeds that he performed. These points can be noted in the following hadith of the Prophet (ﷺ) :

“If a person had a stream outside his door and he bathed in it five times a day, do you think he would have any filth left on him?” The people said, “No filth would remain on him whatsoever.” The Prophet then said, “That is like the five daily prayers: Allah wipes away the sins by them.” [Bukhari, Muslim]

In another hadith, the Prophet (ﷺ) said, “The five daily prayers and the Friday Prayer until the [next] Friday prayer are expiation for what is between them.” [Muslim]



# What can you do in one minute?

All perfect praise be to Allah, and may Allah exalt the mention of the Prophet Muhammad as well as that of his family and all his companions.

Time is the life of a person and it should be preserved and spent properly. Therefore, a wise person is he who preserves his time and does not waste it in useless things and idle talk. Rather, one should spend his time in good endeavors and in performing righteous deeds which should please Allah, the Exalted, and benefit people. In every minute of your life, you may do something which will increase your status (in the Hereafter) and bring happiness to your nation.

**Therefore, if you are keen to achieve glory and bring happiness to people, you should not waste your time in resting and playing.**

Indeed, in one minute, one may do much good and obtain a great reward. One single minute could extend your life,

increase your acts of obedience, your understanding, your memorization (of the Qur'an), and your good deeds. If you know how to spend one minute, it can be added to the book of your good deeds (on the Day of Judgement).

**The following are some investments which you can do in one minute:**

1- **In one minute**, you can recite Surah al-Fatihah (the opening chapter of the Qur'an) a number of times silently. Some scholars, may Allah have mercy upon them, stated that a person gets more than 1400 good deeds for reciting it once.

2- **In one minute**, you can recite Surah 112 [al-Ikhlās] silently 20 times; reciting it once equals reciting one-third of the Qur'an. If one recites it 20 times, then this equals reciting the whole Qur'an 7 times. If you recite this Surah every day for one minute, this means reciting it 600 times in one month, and 7200 times in one year.

This equals the reward of reciting the whole Qur'an 2400 times.

3- In one minute, you can read a part of the Qur'an.

4- In one minute, you can memorize a small verse of the Qur'an.

5- In one minute, you can say "La ilaha illa Allah wahdahu la shareeka lah, lahul mulku wa lahul hamdu wa huwa 'ala kulli shay'in qadeer" (None has the right to be worshipped except Allah Alone, He has neither partners nor associates, to Him belongs sovereignty and praise and He is over all things wholly capable) 20 times; its reward is setting 8 slaves free for the sake of Allah from the children of Isma'il (Ishmael), may Allah exalt his mention.

6- In one minute, you can say "Subhana Allah wa bihamdihi" (How perfect Allah is and all praise be to Him) 100 times, and whoever says this, his sins will be forgiven even if they were like the foams of the sea.

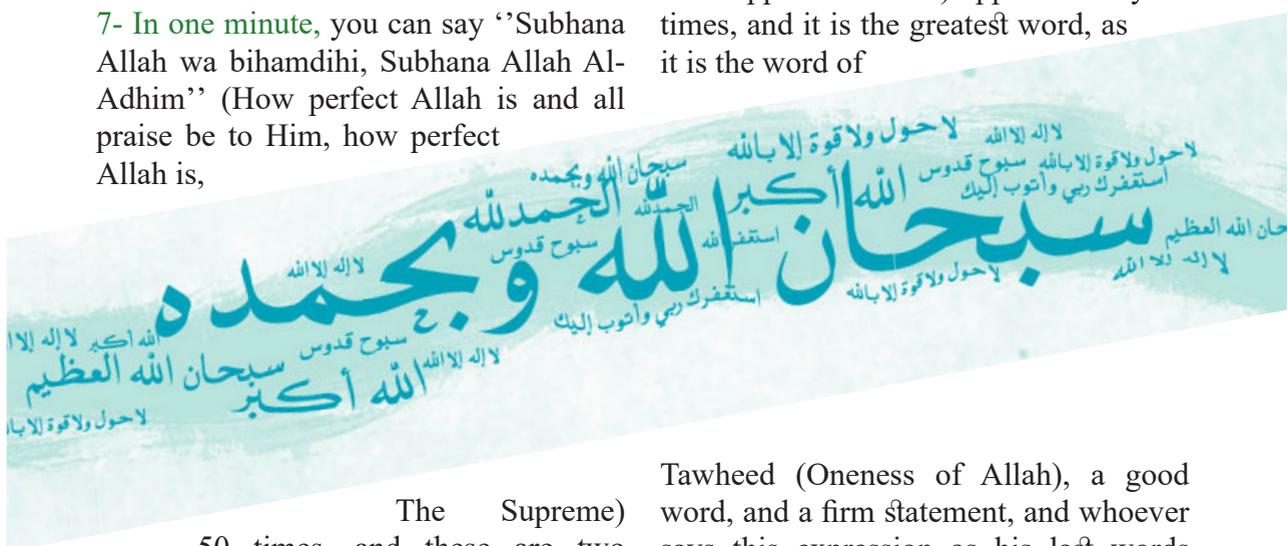
7- In one minute, you can say "Subhana Allah wa bihamdihi, Subhana Allah Al-Adhim" (How perfect Allah is and all praise be to Him, how perfect Allah is,

8- The Prophet (ﷺ) said: "If I were to say: 'Subhana Allah, wal hamdu lillah, wa la ilaha illa Allah, wallahu Akbar (How perfect Allah is, all praise be to Allah, None has the right to be worshipped except Allah, and Allah is the greatest.) it is better for me than the whole world.'" [Muslim].

In one minute, you can say all the above words 18 times, and these words are the most beloved words to Allah, and the best of all speeches, and their weight on the scale of good deeds is very heavy, as reported in authentic narrations.

9- In one minute, you can say "la hawla wa la quwwata illa billah" (there is neither might nor power except by Allah) more than 40 times. This is a treasure among the treasures of Paradise, as reported by Bukhari and Muslim, may Allah have mercy upon them.

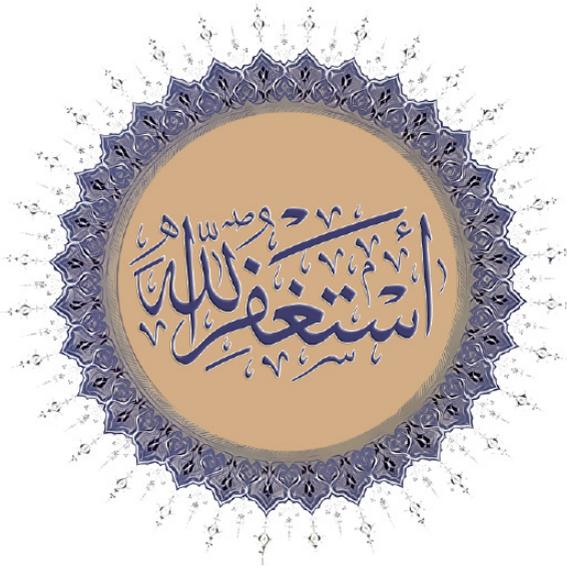
10- In one minute, you can say "La ilaha illa Allah" (None has the right to be worshipped but Allah) approximately 50 times, and it is the greatest word, as it is the word of



The Supreme) 50 times, and these are two expressions which are easy to say, but they are very heavy on the scale of good deeds, and they are beloved to Allah. [Bukhari, Muslim].

Tawheed (Oneness of Allah), a good word, and a firm statement, and whoever says this expression as his last words before breathing his last, he will enter Paradise; the above expression also has other virtues.

11- In one minute, you can say: ‘‘Subhanah Allah wa bihamdihi, ‘adada khalqihi, wa ridha nafsihi, wa zinata ‘arshihi, wa midada kalimatihi’’ (How perfect Allah is and all praise be to Allah, by the number of His Creation and His Pleasure, and by the weight of His Throne, and the ink of His Words) more than 15 times. This statement equals multiplied rewards of ordinary legislated mention of Allah, as confirmed by the Prophet (ﷺ).



12- In one minute, you can say ‘‘Astaghfiru Allah’’ (I seek forgiveness of Allah) more than 100 times. The virtue of seeking forgiveness is well-known, it is a reason of obtaining forgiveness, entering Paradise, having good provisions, increasing one’s strength, repelling harm, having affairs facilitated, the descent of rain, and increasing in wealth and children.

13- In one minute, you can give a short summarized speech which could be very beneficial for the listeners.

14- In one minute, you can exalt the mention of the Prophet (ﷺ) by saying ‘‘Salla Allahu ‘Alayhi wa sallam’’ (may Allah exalt his mention) 50 times, for which Allah will exalt your mention 500 times, because one exaltation is multiplied tenfold.

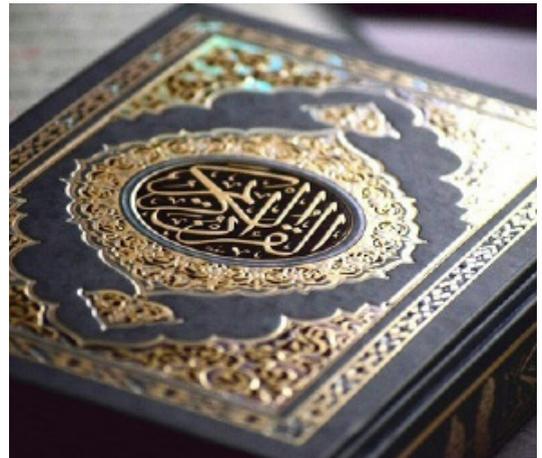
15- In one minute, you can think about the creation of the heavens and the earth, as a result you will be considered among the people of understanding whom Allah mentioned in the Qur’an.

16- In one minute, you can think about being grateful to Allah, loving Him, fearing Him, hoping for Him (His Mercy) and longing to meet Him; by doing so, you would have achieved great acts of worship while you may be lying down on your bed or walking in the street.

17- In one minute, you can read more than two pages from a beneficial book which is easy to understand.

18- In one minute, you can keep ties with your kinship by phoning them.

19- In one minute, you can supplicate to Allah.





20- In one minute, you can greet (by saying Salam to) a number of people and shake hands with them.

21- In one minute, you can forbid evil.

22- In one minute, you can enjoin good.

23- In one minute, you can advise a brother.

24- In one minute, you can intercede in doing good for a person.

25- In one minute, you can comfort a distressed person.

26- In one minute, you can remove an obstacle from the road.



Therefore, with sincerity and awareness that Allah is always watching you, your good deeds and reward may be multiplied. You should know that most of the actions do not require anything from you, you do not need to be in a state of purity and they do not cause you any hardship.

You may do the above deeds while walking on the road, or being in a car, or while lying down, or sitting, or waiting for someone. In addition to this, these actions are the best ways to achieve happiness, be content, and overcome problems and difficulties.

Finally, I suggest that you keep this paper in your pocket in order to remember these actions and to read it over to your Muslim brothers and sisters. By doing so, you will help them benefit from their time. Never underestimate any good deed. Indeed the person who enjoins others to do good is as if he did those good actions himself [he will get their reward without diminishing anything from their own reward].

I ask Allah to safeguard you and protect you.

All perfect praise be to Allah and may Allah exalt the mention of His Prophet Muhammad, as well as that of his family and companions.

اَسْتَغْفِرُ اللهَ

# Surah al-Fatiha



1. In the Name of Allah, the Most Beneficent, the Most Merciful.
2. All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).
3. The Most Beneficent, the Most Merciful.
4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)
5. You (Alone) we worship, and You (Alone) we ask for help (for each and every thing).
6. Guide us to the Straight Way
7. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray.

The Prophet Muhammad (ﷺ) told us that this chapter in the Qur'an is unlike any other. Nothing like it was revealed in any previous scripture. When one recites this Surah sincerely they would be professing their belief as a true Muslim.

## All praise is due to Allah

When you state that all praise is due to Allah alone, you are in fact acknowledging that only He has all the attributes of perfection and that only He is the Bestower of all the bounties that any of His creation enjoys. And since gratefulness is the essence of worship, you are also acknowledging that He is the only one who deserves to be worshipped.

## Lord of all the worlds

The Arabic word for Lord, Rubb, conveys a number of meanings that are not accurately captured by the English word 'Lord.' It means that He is the one who owns, who creates, who sustains and who looks after all that exists. The only relationship between Him and all creation is that He is The Creator of all that exists. He cannot therefore be the father of anyone in any real sense! To say that He is the Creator and yet the father of some of His creation is a contradiction in terms. You don't create your child, you beget him. It is because of this that the Qur'an

keeps reminding those who claim that Allah has children (the Arabs who used to say that the angels are the daughters of Allah, the Christians who say that Jesus is the son of Allah, and a Jewish sect who used to believe that Ezra is the son of Allah) that Allah is the Creator and Owner of everything.

## The Most Gracious, Most Merciful

The two Arabic words, Rahman and Raheem, for which these English phrases stand, are two intensive forms of a root word which conveys the meaning of mercy. Rahman is more intensive than Raheem, and refers to Allah's all-encompassing mercy, His mercy to all His creation in this life and the life to come. Raheem refers to His special mercy to the faithful. No created being can therefore be Rahman, but created beings can be described as Raheem in a limited and special sense of the word.

## Master of the Day of Judgment

Allah is the Master of all days and all things, but while some people can have some limited mastership or even falsely claim to have it, no one can be, or claim to be master in any sense on the Day of Reckoning. On that Day Allah will ask all of His creation: "To whom is sovereignty today?" And the answer will be "To Allah, the One who holds absolute control over all that exists". This reminds us of the fact that this world is only a transient station on the road to the final abode where we shall either be rewarded or punished for what we do here.



## You Alone do we worship and You Alone do we ask for help

The foregoing verses were like an introduction to this one. It is as if you are saying: because we acknowledge the fact that all praise is to You, that You are the Lord of all the worlds, that You are Most Gracious and Most Merciful, and that You Alone are the Master of the Day of Judgment, we hereby declare that we worship none but You and seek help from none except You. This verse emphasizes the fact that what is important is not only that You worship Allah, but that you worship none besides Him, because none except Him deserves to be worshipped. Worship in the broader sense of the word includes that you obey none but Him in any absolute sense, love no one as or more than you love Him and pray to no one except Him. It also includes that you seek help from none but Allah; this doesn't mean that you don't extend or accept any help from any of Allah's created beings in matters in which they have the power to help. It only means that you believe that even when you give or receive such help that it is ultimately coming from Allah because nothing in this world happens without His will and power. So it is from Him alone that you are ultimately turning for help, and it is on Him that you ultimately and absolutely depend.

## Guide us to the Straight path

Having acknowledged all those truths about Allah, and having declared to Him that it is He Alone that we worship and ask for help, we now go on to ask Him to grant us the thing that we need most: knowing and taking the shortest path that leads to Him. Having known who Allah is we are convinced that such guidance must come from Him, that it must be available to all who want to follow it, and that there must be no doubt about the fact that it is from Him. That guidance, we know, is nowhere to be found in any complete way except in Allah's words, the words that He revealed to His chosen Prophets like Noah, Abraham, Moses, Jesus and Muhammad, may Allah praise them all. But we also know for sure that none of the books that contain that guidance is now at our disposal except one – the Qur'an. It is to this Divine book that we must turn for a detailed description of the Straight Path that leads to our Lord. This path is an absolute path that was given to each Prophet and Messenger of Allah and it does not change over the passage of time.

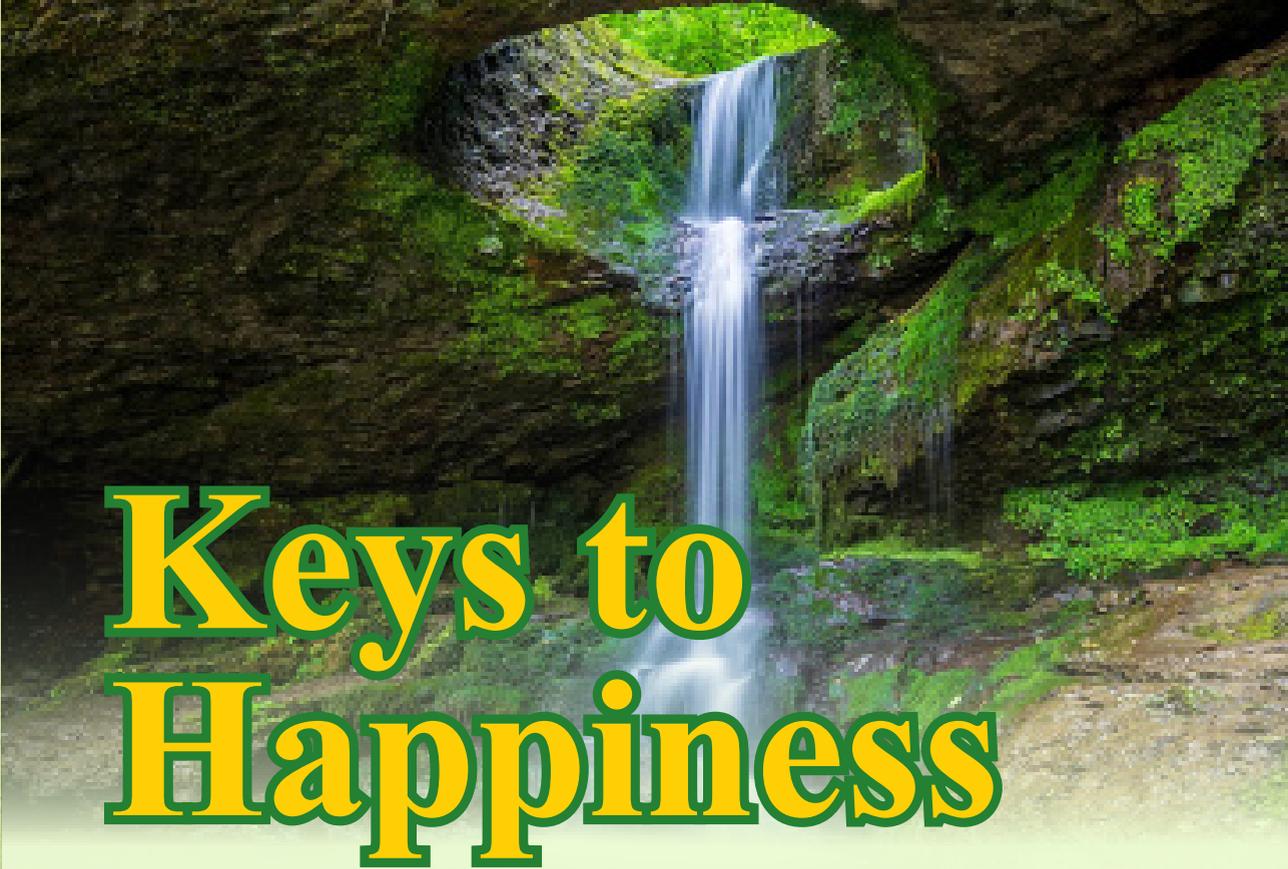
## The Path of those on whom You bestowed Your bounties

The straight path described in the Qur'an is not a theoretical path; it is an actual path that some people before us have taken. As Muslims, we believe every Prophet and Messenger of Allah preached the belief in the Oneness of Allah and that all worship was to be dedicated to Him alone.

## Not the path of those who incurred Your wrath or those who went astray

Just as the Straight Path is described above in a positive way, the paths of those who deviated from it are described in a negative manner. We always ask our Lord to keep us away from the paths taken by two kinds of deviant people: those who knew the truth about religion and yet refused to act according to it, and there brought upon themselves the wrath of Allah. The second group of people were those who made their religion suit their whims and desires and are thus went astray. The Qur'an tells us in some detail about their main deviations, among the greatest of which is that they have no great respect for Allah or His words: they ascribe to Him imperfect, even insulting attributes; they distort His words at will to make them suit their own wishes or preferences and they commit immoralities in the name of religion.





# Keys to Happiness

Happiness is the only goal on earth that all people without exception are seeking to attain. Believers and unbelievers alike seek to be happy, but each party is using different methods.

However, only believers can achieve genuine happiness. All forms of happiness attained without a firm belief in Allah (سُبْحَانَكَ وَتَعَالَى) are mere illusions.

The following are tips for the attainment of happiness:

1. Know that if you do not live within the scope of today, your thoughts will be scattered, your affairs will become confused, and your anxiety will increase. These realities are explained in the following hadith:

“When you are in the evening, do not expect to see the morning, and when you are in the morning, do not expect to see the evening.” [Bukhari]

2. Forget the past and all that it contained, focus on the present.

3. Do not completely preoccupy yourself with the future and then discard the present. Be balanced in life, prepare yourself adequately for all situations.

4. Do not be shaken by criticism; instead, be firm. Be sure that in proportion to your worth, the level of people’s criticism rises. Also, make good use of criticism in discovering your shortcomings and faults, and let it drive you toward self-improvement.

5. Have complete faith in Allah and perform good deeds; these are the ingredients that makeup a good and happy life.

6. If you desire peace, tranquility, and comfort, you can find it all in the remembrance of Allah.

7. You should know with certainty that everything that happens, occurs in accordance with the divine decree.

8. Do not expect gratitude from anyone.

9. Train yourself to be prepared for the worst possibility.

10. Perhaps what has happened is in your best interest, even though you may not comprehend how that can be so.

11. Everything that is decreed for the believer is the best for him.

12. Enumerate the blessings of Allah and be thankful for them.

13. Remember that you are better off than many others.



14. Relief comes from one hour to the next. Indeed, with each difficulty there is relief.

15. In both times of hardship and ease, one should turn to supplication and prayer, either patiently contented or thankful.

16. Calamities should strengthen your heart and reshape your outlook in a positive way.

17. Do not let trivialities be the cause of your destruction.

18. Always remember that Allah is Oft-Forgiving.

19. Assume an easy-going attitude and avoid anger.

20. Life is bread, water, and shade; so do not be perturbed by a lack of any other material thing. And Allah (سُبْحَانَهُ وَتَعَالَى) said:

“And in the heaven is your providence and that which you are promised.”

(Qur'an 51:22)

21. A daunting evil that seemingly will happen usually never occurs.

22. Look at those who have more afflictions than you do and be grateful that you have less.

23. Bear in mind the fact that Allah loves those who endure trials with steadfastness, so seek to be one of them.

24. Constantly repeat those supplications that the Prophet, may the mercy and blessings of Allah be upon him, taught us to say during times of hardship.

25. Work hard at something that is productive, and cast off idleness.

26. Do not spread rumors and do not listen to them. If you hear a rumor inadvertently, do not believe it.

27. Know that your malice and your striving to seek revenge are much more harmful to your health than they are to your antagonist.

28. The hardships that befall you atone for your sins, if you endure with patience.



# Seeking Good Companions

The Prophet Muhammad (ﷺ) often spoke to his companions about the value of good companionship. He emphasized the need to surround ourselves with good people. People who hold the same values and beliefs that we do, make the best friends and companions. Differences of opinion, different lifestyles and interests may make our friendships interesting and sometimes challenging but if the core value system is not the same, the friendship itself probably has no solid foundation.

For the believer, the solid foundation must always be Islam; the irrefutable truth that there is no divinity worthy of worship but Allah and that Muhammad is His messenger. Every believer, past, present and future is linked by this fundamental truth. Prophet Muhammad (ﷺ) spoke about this bond on many occasions.

“The example of the believers, in their mutual love and mercy for one another is

like the example of one body, if one part feels pain, then all of the body suffers in sleeplessness and fever.” [Bukhari, Muslim]

“The believer to the believer is like a solid building, one part supporting the other.”

[Bukhari, Muslim]

Friendship and companionship are important in Islam. A good friend is one who accepts your shortcomings, but at the same time guides and supports you. A good friend is one who accommodates your faults but corrects them where possible. A good friend is one who will love and forgive you for the sake of Allah. It is important to choose your friends carefully. Prophet Muhammad (ﷺ) warned the believers about this too. He said that a person would be influenced by his friends, and he warned that everyone should look carefully at those they consider to be their friends.

What we can understand from this is that it is easy to be influenced by the

people around us. It is easy to take on their mannerisms and qualities without even being aware of it. If these are good qualities then it is a good thing but what if the people you consider friends have pushed you away from the remembrance of Allah? This could be a disaster, and Allah (سُبْحَانَهُ وَتَعَالَى) warns about it in the Qur'an: "And (remember) the Day when the wrong-doer (oppressor, polytheist etc.) will bite on his hand, he will say: 'Oh! Would that I had taken a path with the Messenger. Ah! Woe to me! Would that I had never taken so-and-so as a friend! He indeed led me astray from the Reminder (the Qur'an) after it had come to me.'" (Qur'an 25:27)

Prophet Muhammad (ﷺ) also reiterated this point when he told the story of the blacksmith and the perfume seller.

"The example of a good companion (friend) in comparison with a bad one is like that of one who sells musk and the blacksmith. From the first, you would either buy musk or enjoy its good smell, while from the blacksmith you would either get burned or smell a bad scent."

[Bukhari]



Once we have found good friends it is important to keep and maintain the friendship. Believers are connected by their love of Allah and His messenger and this entails certain responsibilities. A person must be prepared to overlook some of the faults of his brother or sister in Islam; he must be prepared to give them excuses for any incorrect or bad behavior they see in them.

This does not mean, however, you should turn a blind eye to sin. No, rather it means that you must maintain the ties of friendship while seeking to understand and help those who have gone astray. Believers must never embarrass or publicly harass one another. They must never expose each other's faults. Kindness and mercy must be evident in all dealings.

"Whoever conceals (the fault of) a Muslim, Allah will conceal his fault on the Day of Judgment." [Abu Dawud]

Some Muslim scholars have said, "The Believer seeks excuses for his brothers, whilst the hypocrite seeks out their faults." And another scholar wrote, "If one of your brothers commits an error, then seek ninety excuses for him, and if not, then you are the blameworthy one."

In his traditions, Prophet Muhammad (ﷺ) said, "A person visited his brother in another town and Allah sent an angel to wait for him on his way. The angel said, "Where do you intend to go?" the man answered, "I intend to go to my brother in this town." The angel said, "Have you done any favor to him, the repayment of which



you intend to get?” He said: “No, I love him for the sake of Allah, the Exalted and Glorious.” Thereupon the angel said, “I am a messenger to you from Allah to inform you that Allah loves you as you love him.” [Muslim]

Believers should never be envious of one another, they should always be happy when the blessings of Allah fall upon their friends and companions. The Prophet (ﷺ) said:

“None of you truly believes until he wishes for his brother what he wishes for himself.” [Bukhari]

The Muslim’s prayer for his absent brother will be answered. There is an angel at his head who, whenever he prays for his brother, says, “Ameen, and you shall have likewise.”

“Do not have malice against a Muslim; do not be envious of other Muslims; do not go against a Muslim and forsake him. Oh the slaves of Allah! Be like brothers with each other. It is not violable for a Muslim to shun his brother for over three days.”

[Muslim]

A believer loves all other believers for the sake of Allah. He desires for them what he desires for himself. A believer is tolerant of others mistakes or shortcomings and is forgiving. There is no anger, envy, hatred or malice between believers. Believers are kind, loyal and generous to one another and they pray for each other.

It may sound too good to be true, but this is Islam. It is a way of life that expects every person to respect every other person. Islam says you are part of a community and it is your right and your responsibility to be the very best person that you can be. Seeking good companions and maintaining good relationships is a responsibility that each believer has to himself, his community and to Allah. Seek companions who are seeking paradise in the hereafter.

Allah (سُبْحَانَهُ وَتَعَالَى) said in the Qur’an:

“Content yourself with those who pray to their Lord morning and evening, seeking His approval, and do not let your eyes turn away from them out of desire for the attractions of this worldly life, and do not yield to those whose hearts We have made heedless of Our remembrance, those who follow their own low desires, those whose ways are unbridled.” (Qur’an 18:28)



# Daw'ah Through Actions

Among the characteristics and morals which the da'i (caller to Islam) must possess is acting upon his own da'wah, and he must be a good example of what he is calling to. He shouldn't be someone who calls to something and then leaves that thing himself. Nor should he be someone who forbids an action and then does that action himself. This is the condition of the losers, and we seek refuge with Allah from this.

As for the successful believers they call to the truth, act upon it, eagerly seek it, and hasten towards it. They also keep away from those things that they themselves forbid.

Allah, the Most High, says in the Qur'an: **“And who is better in speech than he who invites (men) to Allah, the Most High, and does righteous deeds and says I am**

**one of the Muslims.”** (Qur'an 41:33)

This magnificent verse clarifies to us that the da'i must be one that acts righteously calling to Allah, the Most High, with his tongue as well as with his actions as it is specified in the Qur'an, “...and (the one who) does righteous deeds.”

So the da'i must call the people with his tongue and with his actions, and there is no-one better in speech than these types of people. They are those who call and direct the people to Allah through their pure speech, actions, and whole conduct which make them become righteous examples.

Similarly the Prophets (peace be upon them all) gave da'wah through their speech as well as their actions and indeed through their whole way of life. Thus many of those who were being called,



benefitted more from their conduct than from what they actually said, especially the general people and those deficient in knowledge. So these people derived benefit from this virtuous lifestyle, and their behavior and their actions, to a greater extent than from mere speech which they may not necessarily have understood.

So truly the most important task for the da'i is that he must have a righteous lifestyle, he must be righteous in his actions and possess a righteous character so that he can be emulated in his words and actions...

...O my brothers and sisters, da'wah (calling to Islam) is to be done by your actions, as you are commanded to do it with your speech. However, da'wah through actions will be more effective than da'wah which is merely done with speech. So I say again, that those who practice Islam in a wrong manner, they will create a false understanding of Islam in people's view. Allah (سُبْحَانَهُ وَتَعَالَى) has said about those who invite to what is correct, but do not practice themselves:

**“O you who believe! Why do you say that which you do not do. Most hateful it is with Allah that you say that which you do not do.”** (Qur'an 61:2-3)



# 5

## Take advantage of five before five

Is it just me or does the time seem to be passing more quickly lately? One minute it is 2010 the next we are in 2017. No matter how badly we want the time to slow down it just moves forward, one second, one minute, and one hour at a time. Days go by and it feels like minutes. Before the day's work even starts it is night time. Allah mentions this phenomenon in various places throughout the Qur'an.

“They will say: “We stayed a day or part of a day. Ask of those who keep account.””

(Qur'an 23:113)

“...A speaker from among them said, “How long have you stayed (here)?” They said, “We have stayed (perhaps) a day or part of a day.” They said, “Your Lord (alone) knows best how long you have stayed (here)...”” (Qur'an 18:19)

Time passes swiftly, and when we stand before Allah on the Day of Judgement it

will seem as if we have lived, dreamed and hoped for less than a day. It will seem as if we have worshipped our Creator for only the briefest of time and in only the most lackadaisical way. We know that many of us will beg Allah for more time, time to correct our actions and time to worship in a better way.

“Until, when death comes to one of them (those who join partners with Allah), he says: “My Lord! send me back...””

(Qur'an 23:99)

Prophet Muhammad (ﷺ) reiterated this for us. Time will not slow down and we cannot go back to fix the mistakes we make therefore he advised us to take advantage of five, before five.

“Take advantage of five matters before five other matters: your youth, before you become old; your health, before you fall

sick; your wealth, before you become poor; your free time before you become busy; and your life, before your death.”

[al-Hakim]

We are advised to take advantage of what time we have. When we are young we take our youth and energy for granted. We feel as if we have all the time in the world, tomorrow, tomorrow, tomorrow. But tomorrow creeps up on us slowly and one of the first things we lose is our youth.

A gray hair appears, there is a niggling pain in our back, or our shoulder or a knee. As old age approaches people find it harder to fulfill even their obligatory acts of worship. When it is impossible to bend our knees and put our head on the ground in submission, we want only to be able to go back and pray one extra prayer, fast one extra day the way we did when we were young and full of energy. The young must take advantage of their youth before old age strips it away. Boundless energy should be used to help others, and to collect as many rewards as possible.

A believer must also take advantage of health before being overcome by sickness, with or without old age. Even young people are affected by ill health and injuries that make it impossible to worship in the way that they would like. Allah (سُبْحَانَهُ وَتَعَالَى) has emphasized the benefits and rewards that come from a believer experiencing pain and suffering. However when a person suffers ill health, he realizes just how fragile human beings are. Prophet Muhammad reminds us that we do not know when our health will be



taken from us. One day we have all our strength and mental faculties, the next we might be relying on others for even the simplest things.

Wealth is another blessing that comes to us from Allah (سُبْحَانَهُ وَتَعَالَى). A believer should give as much as possible in charity while there is still something to give. We tend to think of charity as money but it is not confined to monetary matters. We give with our hands, our time, our knowledge and our money. We even give with our smile. However, we should

use our monetary wealth to worship and please Allah before it is taken from us. We have no way of knowing when Allah will see fit to remove our wealth from us. People are rich one day and homeless the next. We must spend our wealth for the sake of Allah before we do not have the means to do so. And this will not go unrewarded.

“The likeness of those who spend their money for Allah’s sake, is as the likeness of a grain (of corn), it grows seven ears, every single ear has a hundred grains, and Allah multiplies (increases the reward) for whom He wills, and Allah is All-Sufficient for His creatures needs, All Knower.” (Qur’an 2:261)

Free time is another great blessing from Allah that each of us possesses, regardless of how busy we think we are. Spending this time wisely means not wasting it in fruitless activities that have no benefit. Even the simplest of acts can become worthwhile by simply doing them for the sake of Allah. If we free ourselves from fruitless time wasting activities it is possible the time to increase our religious deeds. When a person chooses wisely, worldly deeds can also be done for the sake of Allah. Remember that time moves inexorably forward. Do it today because you may not have a tomorrow. Use your free time wisely today before life is filled with worldly obligations that contain no benefit whatsoever unless you live every moment to please Allah.

The final thing we have been advised to take advantage of is, life before death overtakes us. Every morning we should thank Allah for another day. Each day is

a chance to do well; to spend in charity, to worship longer, harder, or in a better way. It is a chance to spread good cheer, smile, and pay that extra dollar or two in charity. It is a chance to perform countless random acts of kindness. We have become relaxed about the reality of death. At some point, perhaps in a matter of hours, minutes, or even seconds, our life will be taken away from us. Prophet Muhammad (ﷺ) advises us to take advantage of the time we have. Do what you can now, not tomorrow, for tomorrow may never come.

This reminder from the Prophet Muhammad (ﷺ) deals with responsibility, wisdom, foresight and time management, but it is not the only time he reminded us of the importance of being aware of our blessings and using them to our own advantage. We are constantly reminded, throughout the Qur’an and the traditions of the Prophet, that time is fleeting and that every little thing we do is able to become a source of great reward. Prophet Muhammad (ﷺ) also said, “Three things follow the deceased [to his grave], two of them return and one remains with him. His family, wealth and deeds follow him, while his family and wealth return, his deeds remain with him.” [Bukhari]



# Honesty



When honesty is lost, then await the the Hour (the Day of Judgment). These are the words of Prophet Muhammad (ﷺ). They paint a picture of the time leading up to the Day of Judgement, when righteous people will be sorrowful due to the lack of honesty around them. In the 21st century, we live in a world where honesty is valued and yet shunned at the same time. We expect people to be honest in their dealings with us yet we watch and applaud television shows and movies that promote and encourage lying and deceitfulness.

Without thinking, we teach our children that dishonesty is acceptable. When we expect our children to tell the caller on the telephone we are not home, this is a lesson in deceit. When we refuse invitations and pretend we are busy, this is lying. We admonish our children for lying, yet the reality is we have been their teachers. Whether we tell lies, or whether we allow our children to live in a world surrounded by deceit, the lesson is learned and the honesty begins to disappear from the hearts of the next generation.

Honesty incorporates the concepts of truthfulness and reliability and it resides in all human thought, words, actions and relationships. It is more than just accuracy; it is more than just truthfulness, it denotes integrity or moral soundness. Islam commands truthfulness and forbids lying. Allah commands that a Muslim be honest.

“O you who believe! Fear Allah, and be with those who are true (in word and deeds).” (Qur’an 9:119)

Ibn Kathir, the renowned Qur’an scholar, explained the meaning of this verse. He said, “Being truthful and adhering to truthfulness, means you will be among the people of the truth and be saved from calamity and that it will make a way out for you from your problems”.

A true believer, one who is truly submitted to Allah, has many characteristics by which he can be identified. The most obvious of these noble characteristics are honesty of character and truthfulness of speech. Prophet Mohammad (ﷺ) was a perfect example of honesty. Even before his Prophethood, he had earned the titles

of al-Ameen (the trustworthy one) and al-Sadiq (the truthful).

Al Amin, the Prophet Muhammad once gathered all the people of Makkah and asked them, “O people of Makkah! If I say that an army is advancing on you from behind the mountains, will you believe me?” All said in one voice, “Yes, because we have never heard you telling a lie.” All the people, without exception, swore to his truthfulness and honesty because he had lived an unblemished and extremely pious life among them for forty years.

Abu Sufyan described his honesty. When Prophet Muhammad (ﷺ) sent a letter to the Emperor of Byzantium inviting him to Islam, the Emperor, Heraclius sent for the Makkahn trader, Abu Sufyan. Even though he was, at that time, a dire enemy of Islam, he spoke the truth about Prophet Mohammad when he said, “He neither tells lies nor betrays others, he bids people to worship Allah alone and orders us to observe prayer, honesty and chasteness.»

[Bukhari]

This honesty, an essential ingredient of the Muslim character, includes being truthful towards Allah by worshipping Him sincerely; being truthful to oneself, by adhering to Allah’s laws; and being truthful with others by speaking the truth and being honest in all dealings, such as buying, selling and marriage. There should be no deceiving, cheating, falsifying or withholding of information, thus a person should be the same on the inside as he is on the outside.

Prophet Muhammad (ﷺ) warned us of the dangers inherent in dishonesty, and the benefits of living in an honest way.



He said:

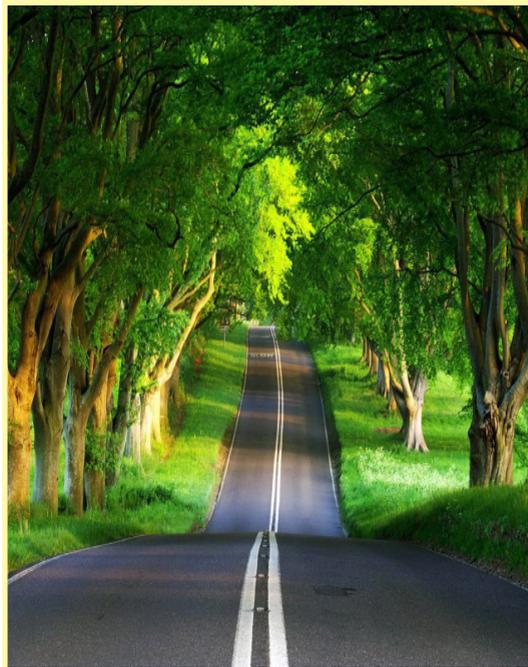
“Truthfulness leads to righteousness, and righteousness leads to Paradise. In addition, a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to wickedness and evil-doing, and wickedness leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allah, as a liar.”

[Bukhari]

A true Islamic society is based upon honesty and justice, and is intolerant of dishonesty in all its various forms. Honesty in all business transactions is emphasized and the Prophet Muhammad exhorts Muslims to be scrupulously honest in all their dealings. Abdullah ibn Omar was once described as the “brother of the night.” He would stand at night performing prayer, weeping, seeking Allah’s forgiveness and reading Qur’an. One day, he was sitting among some close friends and he read the following verses:

“Woe unto those who give short measure, those who, when they are to receive their due from people, demand that it be given in full but when they have to measure or weigh whatever they owe to others, give less than what is due. Do they not know that they are bound to be raised from the dead (and called to account) on an awesome Day, the Day when all men shall stand before the Sustainer of all the worlds?” (Qur’an 83:1-6)

Abdullah wept until he was faint and kept repeating the words “the day when all men shall stand before the Sustainer of all



the worlds.” He was amongst the most honest and trustworthy men, but being reminded of the punishment for those who are deceitful filled him with fear.

A Muslim seeking to please Allah and follow the path of righteousness should be aware of the dangers of deceit and dishonesty. However, equally he should know that Allah is all Merciful and all Loving, willing to forgive even the gravest sins for those who strive for His sake. Honesty is very important in the life of a believer.

For those who wish to be among the truthful, Prophet Muhammad (ﷺ) has left us with these words of guidance, “Let he who believes in Allah and the Last Day either speak good or keep silent.” [Muslim]



# Moral System of Islam



Islam has laid down some universal fundamental rights for humanity as a whole, which are to be observed and respected under all circumstances. To achieve these rights, Islam provides not only legal safeguards, but also a very effective moral system. Thus, whatever leads to the welfare of the individual or the society is morally good in Islam and whatever is injurious is morally bad. Islam attaches so much importance to the love of Allah and love of man that it warns against too much formalism. We read in the Qur'an:

“It is not righteousness that you turn your faces towards the East or West; but it is righteousness to believe in Allah and the Last Day and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the freeing of captives; to be steadfast in prayers, and practice regular charity; to fulfill the contracts which you made; and to be firm and patient in pain and adversity and throughout all periods of panic. Such are the people of truth, the God-conscious.” (Qur'an 2:177)

We are given a beautiful description of the righteous and God-conscious man in these verses. He should obey salutary regulations, but he should fix his gaze on the love of Allah and the love of his fellow-men.

We are given four directions:

- a) Our faith should be true and sincere,
- b) We must be prepared to show it in deeds of charity to our fellow-men,
- c) We must be good citizens, supporting social organizations, and
- d) Our own individual soul must be firm and unshaken in all circumstances.

This is the standard by which a particular mode of conduct is judged and classified as good or bad. This standard of judgment provides the nucleus around which the whole moral conduct should revolve. Before laying down any moral injunctions, Islam seeks to firmly implant in man's heart the conviction that his dealings are with Allah, who sees him at all times and in all places; that he may hide himself from the whole world, but not from Him; that he may deceive everyone but cannot deceive Allah; that he can flee from the clutches of anyone else, but not from Allah's.



Thus, by setting Allah's pleasure as the objective of man's life, Islam has furnished the highest possible standard of morality. This is bound to provide limitless avenues for the moral evolution of humanity.

By making Divine revelation as the primary source of knowledge, it gives permanence and stability to the moral standards which afford reasonable scope for genuine adjustments, adaptations and innovations though not for perversions, wild variation, atomistic relativism or moral fluidity. It provides a sanction to morality in the love and fear of Allah, which will impel man to obey the moral law even without any external pressure. Through belief in Allah and the Day of Judgment, it furnishes a force which enables a person to adopt the moral conduct with earnestness and sincerity, with all the devotion of heart and soul. It does not, through a false sense of originality and innovation, provide any novel moral virtues, nor does it seek to minimize the importance of well-known moral norms, nor does it give exaggerated importance to some and neglect others without cause. It takes up all the commonly known moral virtues and with a sense of balance and proportion it assigns a suitable place and function to each one of them in the total scheme of life. It widens the scope of man's individual and collective life – his domestic associations, his civic conduct, and his activities in the political, economic, legal, educational, and social realms. It covers his life from home to society, from the dining-table

to the battlefield and peace conferences, literally from the cradle to the grave. In short, no sphere of life is exempt from the universal and comprehensive application of the moral principles of Islam. It makes morality reign supreme and ensures that the affairs of life, instead of dominated by selfish desires and petty interests, should be regulated by norms of morality.

It stipulates for man a system of life that is based on all good and is free from all evil. It encourages people not only to practice virtue, but also to establish virtue and eradicate vice, to bid good and to forbid wrong. It wants that their verdict of conscience should prevail, and virtue must be subdued to play second fiddle to evil. Those who respond to this call are gathered together into a community and given the name Muslim. And the singular object underlying the formation of this community (Ummah) is that it should make an organized effort to establish and enforce goodness and suppress and eradicate evil.

Here we furnish some basic moral teachings of Islam for various aspects of a Muslim's life. They cover the broad spectrum of personal moral conduct of a Muslim as well as his social responsibilities.

## God-Consciousness

The Qur'an mentions this as the highest quality of a Muslim:

*"The most honorable among you in the sight of Allah is the one who is most God-conscious."* (Qur'an 49:13)



Humility, modesty, control of passions and desires, truthfulness, integrity, patience, steadfastness, and fulfilling one's promises are moral values that are emphasized again and again in the Qur'an:

“And Allah loves those who are firm and steadfast.” (Qur'an 3:146)

“And vie with one another to attain to your Sustainer's forgiveness and to a Paradise as vast as the heavens and the earth, which awaits the God-conscious, who spend for charity in time of plenty and in times of hardship, and restrain their anger, and pardon their fellow men, for Allah loves those who do good.” (Qur'an 3:133-134)

“Establish regular prayer, enjoin what is just, and forbid what is wrong; and bear patiently whatever may befall you; for this is true constancy. And do not swell your cheek (with pride) at men, nor walk in insolence on the earth, for Allah does not love any man proud and boastful. And be moderate in your pace and lower your voice; for the harshest of sounds, indeed, is the braying of the donkey.”

(Qur'an 31:18-19)

In a way which summarizes the moral behavior of a Muslim, the Prophet (ﷺ) said: “My Sustainer has given me nine commands: to remain conscious of Allah, whether in private or public; to speak justly, whether angry or pleased; to show moderation both when poor and when rich; to reunite friendship with those who have broken off with me; to give to him who refuses me; that my silence

should be occupied with thought; that my looking should be an admonition; and that I should command what is right.”

## Social Responsibility

The teachings of Islam concerning social responsibilities are based on kindness and consideration of others. Since a broad injunction to be kind is likely to be ignored in specific situations, Islam lays emphasis on specific acts of kindness and defines the responsibilities and rights within various relationships. In a widening circle of relationships, then, our first obligation is to our immediate family – parents, spouse, and children – and then to other relatives, neighbors, friends and acquaintances, orphans and widows, the needy of the community, our fellow Muslims, all fellow human beings, and animals.

## Parents

Respect and care for parents is very much stressed in the Islamic teaching and is a very important part of a Muslim's expression of faith.

“Your Sustainer has decreed that you worship none but Him, and that you be kind to your parents. Whether one or both of them attain old age in your life time, do not say to them a word of contempt nor repel them, but address them in terms of honor. And, out of kindness, lower to them the wing of humility and say: My Sustainer! Bestow on them Your mercy, even as they cherished me in childhood.”

(Qur'an 17:23-24)





## Other Relatives

“And render to the relatives their due rights, as (also) to those in need, and to the traveler; and do not squander your wealth in the manner of a spendthrift.”  
 (Qur’an 17:26)

## Neighbors

The Prophet (ﷺ) has said:

“He is not a believer who eats his fill when his neighbor beside him is hungry.”  
 [al-Mundhiri]

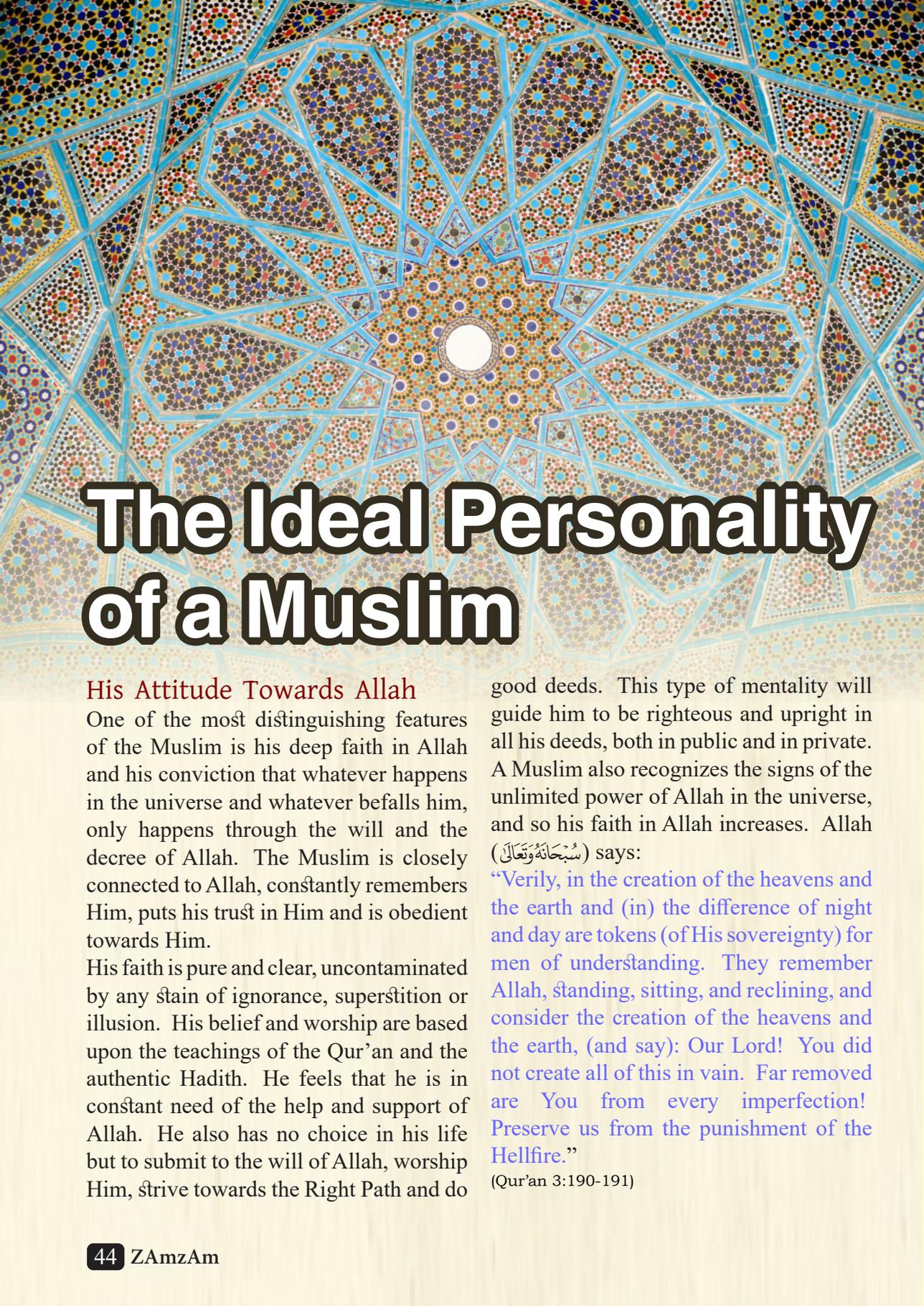
“He does not believe whose neighbors are not safe from his injurious conduct.”  
 [Bukhari]

Actually, according to the Qur’an and Sunnah, a Muslim has to discharge his moral responsibility not only to his parents, relatives and neighbors, but to the entire mankind, animals and trees and plants. For example, hunting of birds and animals simply for the sake of sport is not

permitted. Similarly, cutting down trees and plants which yield fruit is forbidden unless there is a pressing need for it.

Thus, on the basic moral characteristics, Islam builds a higher system of morality by virtue of which mankind can realize its greatest potential. Islam purifies the soul from self-seeking egotism, tyranny, wantonness and indiscipline. It creates God-conscious men, devoted to their ideals, possessed of piety, abstinence, discipline and uncompromising with falsehood. It induces feelings of moral responsibility and fosters the capacity for self-control. Islam generates kindness, generosity, mercy, sympathy, peace, disinterested goodwill, scrupulous fairness and truthfulness towards all creation in all situations. It nourishes noble qualities from which only good may be expected.





# The Ideal Personality of a Muslim

## His Attitude Towards Allah

One of the most distinguishing features of the Muslim is his deep faith in Allah and his conviction that whatever happens in the universe and whatever befalls him, only happens through the will and the decree of Allah. The Muslim is closely connected to Allah, constantly remembers Him, puts his trust in Him and is obedient towards Him.

His faith is pure and clear, uncontaminated by any stain of ignorance, superstition or illusion. His belief and worship are based upon the teachings of the Qur'an and the authentic Hadith. He feels that he is in constant need of the help and support of Allah. He also has no choice in his life but to submit to the will of Allah, worship Him, strive towards the Right Path and do

good deeds. This type of mentality will guide him to be righteous and upright in all his deeds, both in public and in private. A Muslim also recognizes the signs of the unlimited power of Allah in the universe, and so his faith in Allah increases. Allah (سُبْحَانَهُ وَتَعَالَى) says:

“Verily, in the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His sovereignty) for men of understanding. They remember Allah, standing, sitting, and reclining, and consider the creation of the heavens and the earth, (and say): Our Lord! You did not create all of this in vain. Far removed are You from every imperfection! Preserve us from the punishment of the Hellfire.”

(Qur'an 3:190-191)

## His Attitude Towards His Self; Mind, Body and Soul

A Muslim pays due attention to his body's physical need taking good care of it and promoting its good health and strength. He does this by being active, not eating excessively. Rather, he eats enough to maintain his health and energy because he understands that a strong believer is more loved by Allah than a weak believer. The Prophet (ﷺ) said: "Indeed a strong believer is more beloved to Allah than a weak believer. In the both of them are good virtues."



Allah (سُبْحَانَهُ وَتَعَالَى) says:

“Eat and drink; but be not wasteful, for Allah does not love the people who waste.” (Qur’an 7:31)

A Muslim also pays attention to his personal hygiene because the Prophet (ﷺ) placed great emphasis on it. His

appearance is always neat and clean. His oral hygiene is also very clean because the Prophet encouraged the use of the siwak (tooth-stick from the Arak tree). However, he does all of this in accordance with the Islamic ideal of moderation; avoiding the extremes of exaggeration and negligence. Allah (سُبْحَانَهُ وَتَعَالَى) says: “Say: Who has forbidden the adornment of Allah which He has brought forth for His slaves, and the good things of His providing? Say: Such, on the Day of Resurrection, will be only for those who believed during the life of the world. Thus do We detail Our revelations for people who have knowledge.”

(Qur’an 7:32)

In addition to taking care of his physical self, a Muslim also takes care of his mental self. This is done by keeping away from drugs. He also does not forget to exercise regularly to maintain his physical fitness because there is a direct relationship between the physical health and mental health. He also takes care of his mind by pursuing beneficial knowledge; religious and secular. Allah (سُبْحَانَهُ وَتَعَالَى) says:

“And say: My Lord! Increase me in knowledge.” (Qur’an 20:114)

A Muslim also pays as much attention to his spiritual development as to his physical and intellectual development. He does so in a precisely balanced fashion which does not concentrate on one aspect to the detriment of others. For this reason, the life of a Muslim revolves around the worship and remembrance of Allah; five daily prayers, fasting the month of Ramadan, etc.



## His Attitude Towards People

With his parents, the Muslim is an example of sincere obedience and love. He treats them with kindness and respect, infinite compassion, utter politeness and deep gratitude. He recognizes their status and knows his duties towards them through Allah's command. Allah (سُبْحَانَهُ وَتَعَالَى) says: **“Worship Allah and do not ascribe any partner to Him and (show) kindness to the parents.”** (Qur'an 4:36)

With his wife, the Muslim exemplifies good and kind treatment, intelligent handling, deep understanding of the nature and psychology of women, and proper fulfillment of his responsibilities and duties.

With his children, the Muslim is a parent who understands his great responsibility towards them. He pays attention to anything that may influence their Islamic development and give them a proper education. This is so that they may become active and constructive elements in the society, and be a source of goodness for their parents and community.

With his relatives, the Muslim maintains the ties of kinship and knows his duties towards them. He understands the high status given to relatives in Islam, which makes him keep in touch with them, no matter what the circumstances.

With his neighbors, the Muslim illustrates

good treatment and consideration of others' feelings and sensitivities. He puts up with their mistreatment and turns a blind eye to his neighbor's faults while taking care not to commit any such errors himself.

A Muslim's relationship with his brothers and friends is the best and purest of relationships because it is based upon loving for the sake of Allah. He is loving towards them and not cold-hearted. He is loyal to them and does not betray them. He is sincere and does not cheat them. He is tolerant and forgiving. He is also generous and supplicates for their happiness and well being.

In his social relationships with all people, the Muslim is well-mannered, civil, noble, and characterized by the attitudes which Islam encourages. Some of these characteristics are: not being envious of others, fulfils his promises, modesty, patience, avoiding slanders and obscenities, not interfering in that which does not concern him, refraining from gossiping, and avoiding stirring up trouble.

These are the qualities and attitudes that every Muslim strives to make as part of their character and personality. For this reason, a society that has residents with such characteristics is one that will enjoy true happiness and peace.



# The Pleasures of Paradise

The reality of Paradise is something which people will never be able to understand until they actually enter it, but Allah has shown us glimpses of it in the Qur'an. He has described it as a place essentially different to the life of this world, both in the very nature and purpose of life, as well as the types of delights which people will enjoy therein. The Qur'an tells people about Paradise, which Allah offers to them, describes its great blessings, and proclaims its beauties to everyone. It informs people that Paradise is one of two ways of life prepared for them in the next world, and that every good thing will be theirs in Paradise to a degree that surpasses our present ability to imagine. It also shows that Paradise is a place where all blessings have been created perfectly and where people will be offered everything their souls and hearts will desire, and that people will be far removed from want

and need, anxiety or sadness, sorrow and regret. Every kind of beauty and blessing exists in Paradise and will be revealed with a perfection never seen or known before. Allah has prepared such blessings there as a gift, and these will be offered only to people with whom He is pleased. But what is the nature of these delights in Paradise, and how will it be different from the delights of this world? We will try to highlight a few of these differences.

## Pure delight without pain and suffering

While people in this world experience some delight, they also face much toil and suffering. If one was to scrutinize the life which they live, they will find that the amount of hardship they face is much more than the ease and comfort. As for the life of the Hereafter, there will be no hardship nor suffering in it, and

people will live therein in pure joy and delight. All the causes of sorrow, pain and suffering which people experience in this life will be absent in the Hereafter. Let's take a look at some of these causes.



## Wealth

When one thinks of success in this life, they usually conjure the image of big houses, fine jewelry and clothing, and expensive cars; financial stability is seen to be the key to a happy life. To most people, success is inseparably related to wealth, even though this is the furthest from the truth. How many times have we seen the wealthiest of people living such miserable lives, that it sometimes even leads them to commit suicide! Wealth is something which humans in their very nature desire at any cost, and this desire has been created for a great and wise purpose. When this desire is not satiated, it causes some extent of grief in a person. For this reason, Allah has promised the inhabitants of Paradise that they will have all that they imagined as far as wealth and belongings are concerned, both for those who were extremely poor, experiencing even hunger and thirst, to those well-to-do but who desired even more. Allah

gives us a glimpse of this when he says: "... there will be there all that the souls could desire, all that the eyes could delight in ..." (Qur'an 43:71)

"Eat and drink at ease for that which you have sent forth (good deeds) in days past!" (Qur'an 69:24)

"... They will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade. They will recline therein on raised thrones. How good [is] the recompense! How beautiful a couch [is there] to recline on!" (Qur'an 18:31)



## Disease and Death

Another cause of pain and suffering in this life is the death of a loved one or disease, which are both non-existent in Paradise. None will feel any sickness or pain in Paradise. The Prophet Muhammad, may the mercy and blessings of Allah be upon him, said about the people of Paradise:

"They will never fall ill, blow their noses or spit." [Bukhari]

None will die in Paradise. All shall live eternally enjoying the pleasures therein. The Prophet Muhammad said that a caller will call out in Paradise when people enter it:

"Indeed may you be healthy and never be sick again, may you live and never die again, may you be young and never grow

feeble again, may you enjoy, and never feel sorrow and regret again.” [Muslim]



## Social Relationships

As for the remorse felt due to a rift in personal relationships, people will never hear any evil or hurting comments or speech in Paradise. They will only hear good words and words of peace. Allah (ﷻ) says: “They will not hear therein ill speech or commission of sin. But only the saying of: Peace! Peace!” (Qur’an 56:25-26)

There will be no enmity between people nor ill-feelings:

“And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world)...” (Qur’an 7:43)

The Prophet (ﷺ) said:

“There will be no hatred or resentment among them, their hearts will be as one, and they will glorify Allah, morning and evening.” [Bukhari]

People will have the best of companions in the Hereafter, who were also the best people in the world:

“And whoever obeys Allah and the Messenger – those will be with the ones upon whom Allah has bestowed favor – of the prophets, the steadfast affirmers of truth, the martyrs and the righteous.

And excellent are those as companions!” (Qur’an 4:69)

The hearts of the people of Paradise will be pure, their speech will be good, their deeds righteous. There will be no hurtful, upsetting, offensive or provocative talk there, for Paradise is free of all worthless words and deeds. If we were to discuss all the causes for anguish in this life, we would surely find its absence or opposite to be true in Paradise.



## The Eternalness of the Hereafter

The Pleasures of this world are transient whilst the joys of the hereafter are lasting and eternal. In this life when a person enjoys something, it is only a short while before they get bored with it and proceed to search for something they feel is better, or they may not feel a need for it altogether. As for the delights of Paradise, a person will never feel bored with anything, but rather, its goodness will increase each time they indulge in it.

Also, the life of this world is very short. Humans only live on this earth for a short while, and very few people reach the age of seventy.

“...Say: Short is the enjoyment of this world. The Hereafter is (far) better for

him who fears Allah...” (Qur’an 4:77)

As for Paradise, people will live forever. Allah (سُبْحَانَهُ وَتَعَالَى) says:

“...its provision is eternal and so is its shade...” (Qur’an 13:35)

“What is with you must vanish, and what is with Allah will endure ...” (Qur’an 16:96)

“(It will be said to them): This is Our Provision, which will never finish.” (Qur’an 38:54)



## Superior Delights

The delights of the people of Paradise, such as their clothing, food, drink, jewelry and palaces, will be far superior to their counterparts in this world. There is in fact no room for comparison, as even the smallest space in Paradise is better than this world and all that is in it. The Prophet Muhammad (ﷺ) said:

“The space of the bow of any one of you in Paradise is better than all that the sun rises upon.” (Mishkat al-Masabeeh)

## Free from all Impurities

Paradise is free from all the impurities of this world. Eating and drinking in this life results in the need for excretion and its associated unpleasant odors. If a person drinks wine in this world, he loses his

mind. Women in this world menstruate and give birth, which are sources of pain and hurt. Paradise is free from all of these discomforts: its people will not urinate, defecate, spit or suffer from catarrh. The wine of Paradise, as described by its Creator, is:

“Crystal-white, delicious to those who drink (thereof), free from intoxication, nor will they suffer intoxication therefrom.”

(Qur’an 37:46-47)

The water of Paradise does not become brackish, and its milk never changes in flavor:

“...rivers of water incorruptible; rivers of milk of which the taste never changes...”

(Qur’an 47:15)

The women of Paradise are pure and free from menstruation, postnatal bleeding and all the other impurities suffered by women in this world, and all people in Paradise are free from urine and defecation.

Allah (سُبْحَانَهُ وَتَعَالَى) says:

“...and they shall have therein purified mates...” (Qur’an 2:25)

The Prophet (ﷺ) answered a person when they asked how the people of Paradise will relieve themselves:

“They relieve themselves by perspiring through their skins, and its fragrance will be that of musk, and all stomachs will have become lean.” [ibn Hibban]

What we have mentioned has been a mere comparison in order to understand the nature of Paradise, but as Allah said, its delights are truly hidden:

“No person knows what is kept hidden for them of joy, as a reward for what they used to do.” (Qur’an 32:17)



## Paradise: There is Nothing Like It

The delights of Paradise surpass the imagination and defy description. They are like nothing known to the people of this world; no matter how advanced we may become, what we achieve is as nothing in comparison with the joys of the Hereafter. As is mentioned in several reports, there is nothing like Paradise:

“It is sparkling light, aromatic plants, a lofty palace, a flowing river, ripe fruit, a beautiful wife, and abundant clothing – in an eternal abode of radiant joy, in beautiful soundly-constructed high houses.” [Ibn Majah, Ibn Hibban]

The Sahabah asked the Prophet (ﷺ) about the buildings of Paradise and he replied with a wonderful description:

“Bricks of gold and silver, and mortar of fragrant musk, pebbles of pearl and sapphire, and soil of saffron. Whoever enters it is filled with joy and will never feel miserable; he will live there forever and never die; their clothes will never wear out and their youth will never fade.” [Ahmad, Tirmidhi]

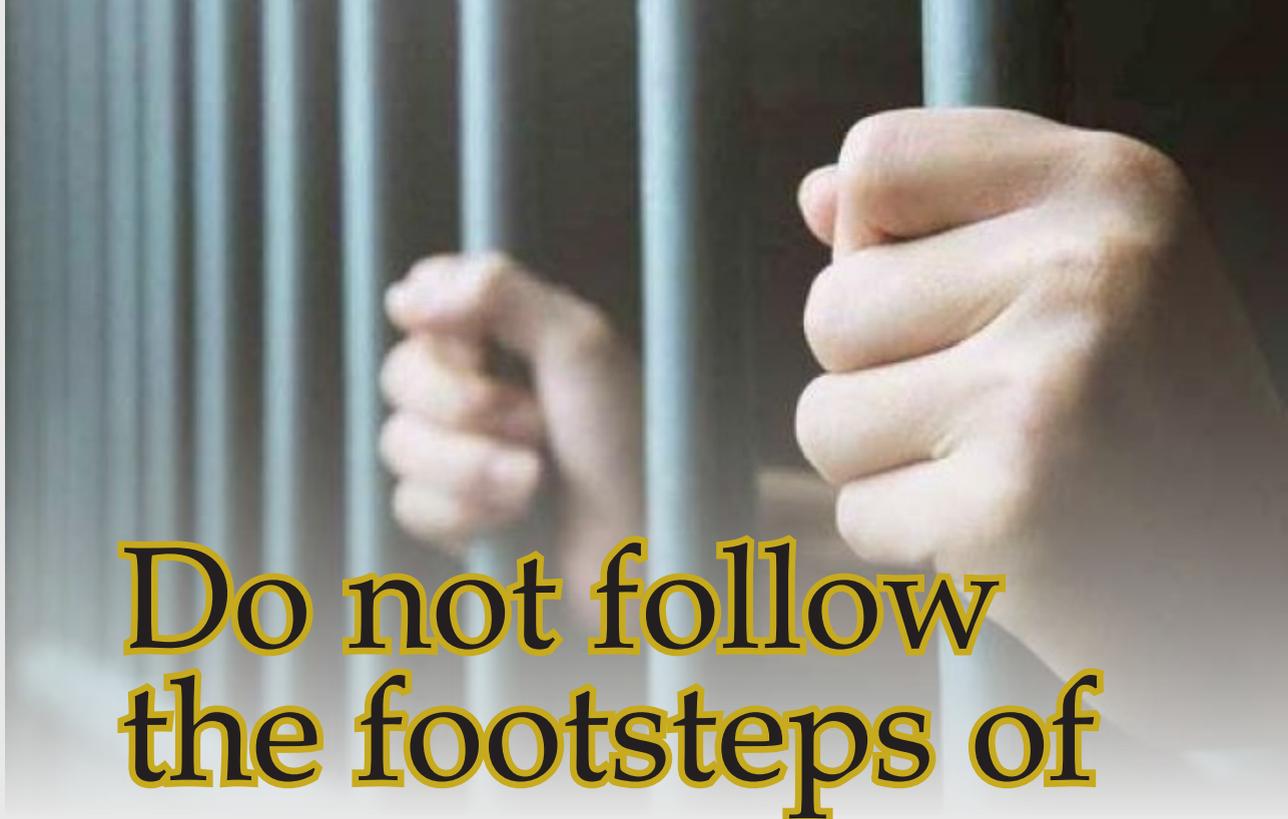
Allah (سُبْحَانَهُ وَتَعَالَى) says:

“And when you look there (in Paradise) you will see a delight (that cannot be imagined), and a great dominion.” (Qur’an 76:20)

What Allah has kept hidden from us the delights of Paradise is beyond our ability to comprehend. The Prophet narrated that Allah (سُبْحَانَهُ وَتَعَالَى) said:

“I have prepared for My slaves what no eye has seen, no ear has heard and no human heart can imagine.” Recite if you wish:

“No person knows what is kept hidden for them of joy as a reward for what they used to do.””



# Do not follow the footsteps of

“O Mankind! Partake of what is lawful and good on earth, and follow not Satan’s footsteps: for, verily, he is your open foe and bids you only to do evil, to commit deeds of immorality, and to attribute unto Allah what you do not know.” (Qur’an 2:168-169)

Allah addresses all of humanity, the faithful and the faithless, to think about something we take for granted: food. Allah produces everything on earth: seeds, fruits, vegetables, and meats for human consumption, but forbids us relatively few things that are unwholesome. Some of the foods Allah has forbidden are the meat of dead animals, blood, and pork. Every food is lawful in Allah’s law except

what He has forbidden, that has been stolen, or taken by breaking Allah’s law.

The best foods for us are organic, natural, and wholesome – foods produced by Allah, but when people start altering the food chain, they produce new, unknown problems. We need to be grateful for what Allah provides us.

This verse also indicates that eating enough to live is a duty imposed on human beings by Allah. Going to extremes in starving oneself to look beautiful, for example, is not permitted.

Allah also commands humanity not to follow the footsteps of Satan, i.e., what Satan commands. Islam tells us everything important for us to know about

Satan, including how to protect ourselves. What does Satan command? Disbelief, oppression, injustice, sins, and eating what Allah has forbidden. Allah reminds us that Satan is an enemy, so human beings should be on guard against him. Allah, in His mercy, did not stop at warning us from following Satan's footsteps, but also warned against what Satan commands:

- (a) Satan commands evil. Evil includes all types of sins.
- (b) Satan commands adultery, fornication, drinking alcohol, getting drunk, and killing.
- (c) The greatest command of Satan is to make us say about Allah what we don't know. Satan's greatest way of misguiding people is to say Allah has a son, an equal, to liken Allah to an old man sitting in heaven, to think Allah will punish everyone or forgive everyone without any knowledge from Allah Himself, or to say Allah permits or forbids something without any basis in knowledge from what Allah has revealed. As for Allah, He commands justice and forbids immorality and wrongdoing. Everyone should assess what they believe in order to ensure what they are following is Allah's guidance rather than the promptings of Satan.















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What Muslim  
Children Must  
Know



An explanation  
of the last tenth  
of the noble  
Quran

اللغة الإنجليزية

إهداء  
يوزع مجاناً  
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