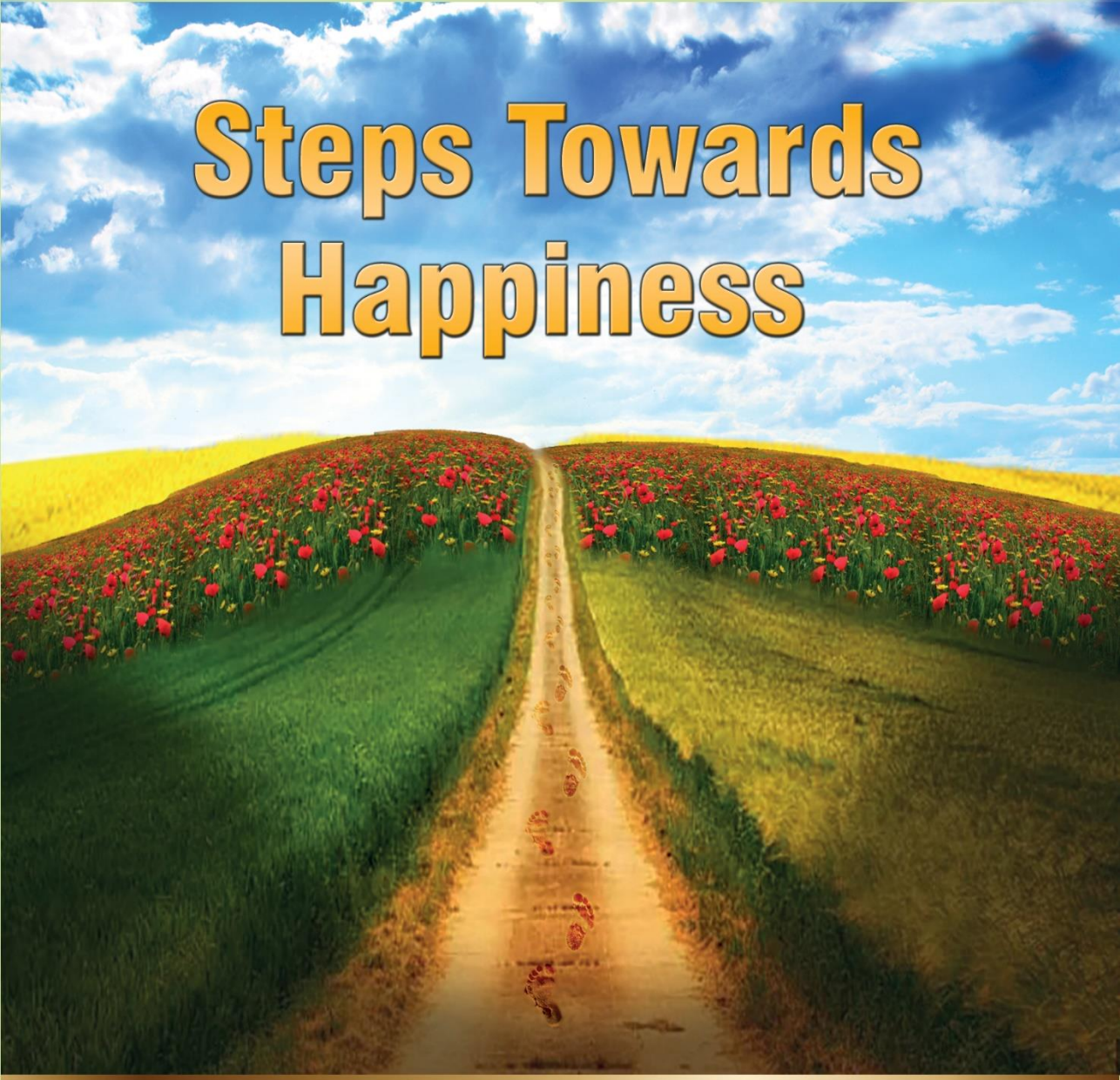


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Imām and Khatīb (Deliverer of sermons)
of The Prophet's Noble Mosque

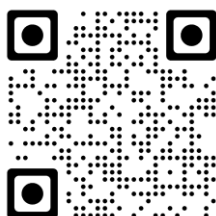
Steps Towards Happiness



مترجم بالإنجليزية

Steps Towards Happiness

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Steps Towards Happiness

By

Dr Abdul muhsen bin Muhammad Al-Qasim

**Imam and Deliver of Sermons at the Prophet's Noble Mosque and Head
of the Department at the Court of Appeals in Medina.**



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

Introduction

All praise is for Allah, the Lord of all worlds, and may peace and blessings be upon our Prophet Mohammad, peace be upon him, and on his family and his Companions.

To proceed:

These are brief excerpts on various topics that assist the servant in reaching the shore of happiness. I have titled it "Steps towards Happiness", following the path of the dignified scholars in their works, such as Ibn al-Qayyim in his books "Al-Fawaid" and "Bada'i al-Fawaid," Ibn al-Jawzi in his book " Sayed al-Khater," and Ibn Hazm in his book "Mudawat al-Nufus."

I ask Allah to benefit us through it and make it an asset for us in the hereafter.

May Allah's peace and blessings be upon our Prophet Mohammad, his family, and all his companions.

Dr Abdulmohsen ibn Mohammad Al-Qasim

Imam and Preacher at the Prophet's Noble Mosque.

This book was completed on the 7th of Shawwal, 1443 AH, in Al-Masjid an-Nabawi Al-Sharif.



Happiness

The Essence of Happiness

Happiness is the paradise of dreams and the ultimate hope; all humans seek it, but few attain it. Despite the differences in people's circumstances, including their livelihoods, means, goals, languages, races, inclinations, and aspirations, they all agree on pursuing happiness. This is due to the pain caused by life's difficulties and their desire for a happy and joyous life free of sorrows and worries.

Attaining happiness is a gift from Ar-Rahmaan bestowed upon whomever He wills among His worshippers. Some enjoy it, while others are deprived of it and live in hope. Therefore, the successful are those who are guided towards it, pursue it, work to attain it, and consciously steer clear of anything that conflicts with it and results in suffering.

Where can I find happiness?

Some people believe that happiness lies in money and wealth, while others perceive it in status and authority. Some even pursue it through forbidden aspirations. People strive tirelessly to attain happiness, but there are those who grasp it and those who are deprived of it. Unfortunately, some individuals misunderstand the true nature of happiness. They prioritize worldly matters over their faith and their desires over the hereafter, only to experience illusions and worries. Consequently, they endure hardships and suffer sorrows.

The truth is that true happiness can only be achieved through the fear of Almighty Allah, obedience to Him and His Messenger, peace be upon him, and by staying away from sins and evil deeds. Allah, glorified be He, says:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا * يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ
ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

"O you who have believe fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment." (Quran, 33:70-71)

Ibn Taymiyyah, may Allah have mercy on him, says:¹ "Faith in Allah and His Messenger is the essence of happiness."² Life and its worldly

¹ Sheikh al-Islam Ibn Taymiyyah, whose full name is Abu al-Abbas Ahmad ibn Abdul-Halim ibn Abdul-Salam ibn Taymiyyah al-Harrani, then al-Dimashqi. He was born in 661 AH and passed away in 728 AH.

² Collected Fatwas of Sheikh al-Islam (193/20)

possessions can never provide true happiness without piety.

As the poet said:¹

Happiness in wealth's accumulating, I do not see,

But true joy resides with the righteous, truly free.

For fear of Allah, the best provision, it shall be,

And with Him, the righteous find abundance, endlessly.

¹ Al- Al-Hutayah , in his diwan (393)

The Path to Happiness

There is no path to happiness, but through obedience to Allah. Whoever engages in good deeds and avoid sins and transgressions lives a happy life and draw closer to his creator. Allah, glorified be He, says:

﴿مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً﴾

"Whoever does righteousness, whether male or female, while being a believer - We will surely cause him to live a good life" (Surah An-Nahl, 16:97)

Ibn Kathir¹, may Allah have mercy on him, said: "A good life encompasses various aspects of comfort, regardless of their source"².

True happiness flourishes when a worshiper of Allah embraces the concept of the oneness of Allah, and connects his heart to his Creator, entrusting all his affairs to Him. Ibn al-Qayyim³, may Allah have mercy on him, said: " Tawheed (monotheism) unlocks the door to goodness, joy, pleasure, happiness, and delight for the worshiper."⁴

Happiness reaches its pinnacle by treating creation kindly and steadfastly adhering to the obedience of Allah. Shaykh al-Islam, may Allah have mercy on him, says "Happiness in your dealings with others, lies in

¹ Abu al-Fida' Isma'il ibn 'Umar ibn Kathir al-Qurashi al-Basri then al-Dimashqi, born in 701 AH and died in Damascus in 774 AH. Al-Radd al-Wafir (p. 92), Dhayl Tabqat al-Huffaz by al-Suyuti (238).

² Tafsir Ibn Kathir (601/4).

³ Abu Abdullah Muhammad ibn Abi Bakr ibn Ayyub al-Dimashqi, Ibn al-Qayyim al-Jawziyyah, born in 691 AH and died in 751 AH. Dhayl Tabqat al-Hanabilah (170/5).

⁴ Zad al-Ma'ad (186/4).

treating them for the sake of Allah. You place your hope in Allah concerning them and do not place your trust in them with regards to Allah. You fear Him You fear Him in your dealings with them and do not fear them, not fearing them in relation to Allah. You treat them kindly, hoping for the reward from Allah, not seeking any reward from them. You abstain from oppressing them out of fear of Allah, not out of fear of them."¹

Whoever truly experiences the sweetness of faith has also tasted the sweetness of happiness. He lives with a positive disposition, a heart at peace, and limbs that are tranquil. Ibn al-Qayyim, may Allah have mercy on him, says: "I heard Shaykh al-Islam Ibn Taymiyyah said: 'Indeed, in this world, there is a paradise. Whoever does not enter it will not enter the paradise of the hereafter.' He once said to me: 'What can my enemies do to me? My paradise and garden are in my chest and accompany me wherever I go'"².

¹ Collected Fatawa Shaykh al-Islam (51/1)

² Al-Wabil al-Sayyib, (48)

The One Deprived of Happiness

Misery is in following one's desires, committing sins and misdeeds. Worldly pleasures are intertwined with various forms of harms. They are the cause of misery in this world and the Hereafter. Allah, glorified be He, says:

﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى﴾

"But whoever turns away from My remembrance - indeed, he will have a depressed life" (Surah Taha, 20:124). This means a life of hardship and distress¹.

Shaykh al-Islam, may Allah have mercy on him, said, "Every evil in the world, regarding a servant, is a result of disobeying the Messenger, peace be upon him, or ignorance of what he came with; and the happiness of the servants in their worldly life and the Hereafter lies in following the message."²

To escape misery and attain happiness, one must repent and turn to Allah. Ibn al-Qayyim, may Allah have mercy on him, said, "The door to evil is closed through repentance and seeking forgiveness"³.

The purity and well-being of the heart can only be achieved by abandoning sinful acts, as sins are akin to poisons that can deteriorate or weaken the heart. Therefore, whoever transitions from the state of humiliation brought by disobedience to the state of honor found in obedience, Allah enriches them without wealth and grants them contentment and comfort without reliance on worldly companions. Conversely, the wretched individual

¹ Zad Al-Maseer fi 'Ilm At-Tafsir (180/3)

² Majmoo' Fatawa Shaykh al-Islam (93/19)

³ Zad Al-Ma'ad (186/4)

is the one who turns away from obeying Allah and indulges in what Allah has forbidden.

How Do I Know If I Am Truly Happy?

True happiness is achieved through three things: gratitude for blessings, patience during trials, and seeking forgiveness for sins.

Ibn al-Qayyim, may Allah have mercy on him, elaborated on the signs of a servant's happiness, he said, "When one shows gratitude for blessings, exercises patience during trials, and seeks forgiveness for sins, these three things are crucial indicators of a servant's happiness. They are the signs of their success in this world and the Hereafter, and a servant needs for them"¹.

These qualities not only signify success in both this world and the Hereafter but are also essential for a true servant who recognizes their constant need for them and never neglects their importance.

Furthermore, if you deeply reflect and hold yourself accountable for your shortcomings, magnify your mistakes, fear your slip-ups, and disregard the good deeds you have done in the hope of seeking rewards from your Creator, then these are signs of a soul seeking a happy life. Ibn al-Qayyim, may Allah have mercy on him, said, "The sign of happiness is when a person keeps his good deeds behind and constantly focuses on his faults. The sign of misery is when a person keeps his good deeds in front of him and neglects his faults"².

Therefore, true happiness lies in being conscious of one's Creator, displaying good behavior towards others, expressing gratitude for blessings and utilizing them in obedience to Allah, facing trials with patience and

¹ Miftah Dar As-Sa'adah (298/1)

² Al-Wabil As-Sayyib (5)

accountability, and inner contentment. This stems from the confidence that Allah purifies the soul through, elevates one's status. This true happiness also lies in a person seeking forgiveness for his sins from his Lord, and feeling remorse for past mistakes.



Steps Towards Happiness

A decorative rectangular frame with a double-line border. At the top and bottom center, there are ornate floral flourishes consisting of symmetrical scrollwork and a central flower-like element.

Sincerity

What is sincerity?

Sincerity is to have your intention in a particular action solely for the sake of Allah. It means that you do not desire anything in your actions other than seeking the pleasure of Allah. You do not seek to show off, or to attain reputation, or elevation in the eyes of others. You do not anticipate praise from people, nor do you fear their criticism.

If your intention is solely for Allah and you do not adorn your actions for the sake of humans, then you are sincere. Al-Fudayl ibn 'Iyad¹, may Allah have mercy on him, said: "Performing actions for the sake of people is associating partners with Allah (shirk), abandoning actions for the sake of people is ostentation (riya'), and sincerity is when Allah saves you from both²."

Therefore, dedicate all your actions sincerely to Allah, without seeking the attention of others. Be one of those who are included in the verse that Allah, glorified be He, says:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ *
لَا شَرِيكَ لَهُ ۗ وَبِذَلِكَ وَأَنَا أُؤْمَرْتُ أَوْلُ الْمُسْلِمِينَ﴾

"Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims." (Surah Al-Anam, 6:162-163)

¹ He is Abu Ali al-Fudayl ibn 'Iyad ibn Mas'ud al-Tamimi al-Yarbu'i. He was born in 105 AH and died in 187 AH. See "Siyar A'lam al-Nubala" (421/8) and "Tabaqat al-Huffaz" by al-Suyuti (110/1)

² "Hilyat al-Awliya" (95/8)

Sincerity to Allah is the path to happiness.

The servant becomes affluent by obeying Allah and turning towards Him. Sincerity in actions to Allah is the essence of religion, the crown of deeds, and the path to happiness. It is the epitome of dignity, the elevation of ambition, and true intellect. Nothing can be perfected and no blessings can be attained except through the righteousness of one's intention and sincerity.

Allah commanded His Prophet Muhammad, peace be upon him, to be sincere in multiple verses. He said to him,

﴿فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ﴾

“[O Muhammad], in truth. So worship Allah, [being] sincere to Him in religion.” (Surah Az-Zumar, 39: 2)

And He said,

﴿قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ﴾

“Say, [O Muhammad], "Indeed, I have been commanded to worship Allah, [being] sincere to Him in religion”. (Surah Az-Zumar, 39: 11)

And He said,

﴿قُلِ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي﴾

“Say, "Allah [alone] do I worship, sincere to Him in my religion,” (Surah Az-Zumar, 39: 14)

So, the rectification of actions is derived from the rectification of intentions, and the rectification of intentions is derived from the rectification of the heart.

The foundation of acceptance of deeds by Allah is sincerity accompanied by adherence to the way of the Prophet, peace be upon him.

‘Abdullah ibn Mas’ood¹ (may Allah be pleased with him) once said: “speech and action will not benefit except with a correct intention. Speech, action, and a correct intention will not benefit except with what is in accordance with the sunnah”²

Sincerity is highly esteemed in the realm of worship. Ibn al-Jawzi³, may Allah have mercy on him, said, "How few are those who work solely for the sake of Allah, exalted is He, because most people are inclined towards displaying their acts of worship."⁴

Ibn Rajab⁵, may Allah have mercy on him, said: "Pure showing-off is rarely found in a believer when it comes to fulfilling the obligations of prayer and fasting. However, it may manifest in acts of obligatory charity, pilgrimage, and other outwardly apparent deeds, or in actions which have benefits extending to others. Sincerity in these acts is precious, and no Muslim doubts that this action is futile, and its owner deserves Allah's displeasure and punishment⁶."

¹ He is Abu Abdur-Rahman Abdullah bin Mas'ud bin Ghafil al-Hudhali. He embraced Islam at the dawn of Islam and passed away in 32 AH or 33 AH. See "Asad al-Ghabah fi Ma'rifat As-Sahabah" (381/3).

² Ibn Battah in "Al-Ibanah al-Kubra" (2/803).

³ He is Abu al-Faraj Abdul-Rahman bin Ali al-Qurashi al-Baghdadi, known as Ibn al-Jawzi. He was born in 508 AH and passed away in 597 AH. See "Takmilat Liwafayat an-Naqalah" by al-Mundhiri (394/1) and "Siyar A'lam al-Nubala" (365/21).

⁴ Sayd al-Khatir, (p. 264)

⁵ Abu al-Faraj Abd al-Rahman ibn Ahmad ibn Rajab al-Baghdadi, al-Dimashqi, al-Hanbali, was born in 736 AH and passed away in 795 AH. "Al-Jawahir al-Munaddad fi Tabaqat Muta'akhiri As-habi Ahmad" (Volume 46/1) "Tabaqat al-Huffaz" by al-Suyuti (Volume 1, p. 540).

⁶ Jami al-Ulum wal-Hikam" (Volume 79/1)

Some scholars, such as Imam al-Bukhari¹ in his Sahih², al-Maqdisi³ in 'Umdat al-Ahkam⁴, al-Baghawi⁵ in his explain of as-Sunnah⁶ and "Masaabih al-Sunnah"⁷, and al-Nawawi⁸ in his collection of Forty Hadiths⁹, began their works with the Hadith: "Actions are judged by intentions", as an indication to the importance of sincerity in deeds.

Sufyan al-Thawri¹⁰, may Allah have mercy on him, said: "I have not treated anything more difficult for me than my own intention because it's changing¹¹."

¹ Abu Abdullah Muhammad ibn Ismail ibn Ibrahim al-Ju'fi, al-Bukhari, was born in 194 AH and passed away in 256 AH. This information can be found in "Tadhkirat al-Huffaz" by al-Dhahabi (Volume 104/2).

² The chapter of "how the revelation began to the Messenger of Allah, (peace be upon him)", No. 1

³ Abu Muhammad Abdul Ghani ibn Abdul Wahid ibn Ali ibn Surur al-Jama'ili al-Maqdisi was born in 541 AH and passed away in 600 AH. It can be found in "Dhayl Tabaqat al-Hanabilah" (Volume 3/1).

⁴ It is mentioned in, Mutun Talib al-Ilm, the additional texts, specifically within our edition, on page 13.

⁵ Abu Muhammad al-Husayn ibn Mas'ud al-Farra al-Baghawi. He passed away in 516 AH, and died at an age between 73 and 79 years old. "Tabaqat al-Shafi'iyyah al-Kubra" by al-Subki (57/7) and "Siyar A'lam al-Nubala" (Volume 439/19).

⁶ "Kitab al-Iman," (51/1), no. 1.

⁷ In the introduction (110/1).

⁸ He is Abu Zakariya Yahya ibn Sharaf ibn Murri al-Nawawi al-Shafi'i. He was born in 631 AH and passed away in 676 AH. "Tabaqat al-Shafi'iyyah al-Kubra" by al-Subki (8/395) and "Tabaqat al-Shafi'iyya" by Ibn Qadi Shahba (153/2).

⁹ It is mentioned in, Mutun Talib al-Ilm, level 1, specifically within our edition, on page 79.

¹⁰ He is Abu Abdullah Sufyan ibn Sa'id ibn Masruq al-Thawri. He was born in 97 AH and passed away in 126 AH. This information can be found in "Siyar A'lam al-Nubala" (229/7).

¹¹ Narrated by Abu Nu'aim in "Hilyat al-Awliya" (7/62).

Engaging in actions without sincere intention for the sake of Allah is wasted energy, scattered effort, and it will be rejected. Allah, the Most High, is free from any need. He only accepts actions that are purely dedicated to Him. Abu Umamah al-Bahili¹, may Allah be pleased with him, said: A man came to the Prophet, peace be upon him, and said, 'O Messenger of Allah, what do you think about a person who participates in battles seeking both rewards and fame?' The Messenger of Allah, peace be upon him, said, 'He will have nothing.' The man repeated his question three times, and each time the Messenger of Allah, peace be upon him, said, 'He will have nothing.' Then he said, 'Verily, Allah accepts only what is done sincerely for Him, and that which is done seeking His Face, narrated by An-Nasa'i².

The prophet, peace be upon him, stated that Allah, glorified be He, says: "I am so self-sufficient that I am in no need of having an associate. Whoever performs an action associating someone else with Me in it, I will abandon him and his association", (Muslim)³.

¹ He is Abu Umamah Sudai ibn Ajlan ibn Wahb al-Bahili, who resided in Homs. He passed away in 81 AH at the age of 99. He was the last companion of the Prophet (peace be upon him) to pass away in the Levant region. "Al-Isti'ab fi Ma'rifat al-Ashab" (736/2).

² Book of Jihad, Chapter: Regarding someone who participates in battles seeking both rewards and fame, Hadith number (3140). An-Nasa'i is Abu Abdur Rahman Ahmad ibn Shu'ayb ibn Ali al-Khurasani al-Nasai. He was born in 215 AH and passed away in 303 AH – may Allah have mercy on him. "Tadhkirat al-Huffaz" by al-Dhahabi (194/2).

³ Book of Zuhd (Asceticism) and Raqaiq (Heart-Softening Narrations), Chapter: Regarding someone who associates partners with Allah in their actions, Hadith number (2985), from the narration of Abu Hurairah, may Allah be pleased with him. Muslim is Abu al-Husayn Muslim ibn al-Hajjaj ibn Muslim al-Qushayri al-Naysaburi. He was born in 204 AH and passed away in 261 AH. "Tadhkirat al-Huffaz" by al-Dhahabi (125/2).

What Are the Actions in Which One Sincerely Dedicates Themselves to Allah?

Some people believe that sincerity (i.e., ikhlas) is only required in acts of worship such as prayer, recitation of the Quran, and visible acts of worship like inviting people to Allah and spending in charity. However, this is not correct. Sincerity is obligatory in all acts of worship, including visiting neighbours, maintaining family ties, and dutifulness to parents. Sincerity is required in these actions as well, and they are among the most important acts of worship.

Every action that is loved and accepted by Allah requires sincere intention, regardless of its nature. This even applies to dealings each other, such as honesty in buying and selling, treating one's spouse with kindness, and seeking reward in raising children and other similar matters. The Prophet, peace be upon him, said, "You will not spend a thing seeking the face of Allah, but you will be rewarded for it, even the morsel of food you put in your wife's mouth." (Agreed upon)¹

Therefore, every matter that is loved and accepted by Allah, whether it is a statement or a visible or hidden deed, is an act of worship, and sincerity is obligatory in it, no matter how trivial the action may appear.

¹ Al-Bukhari in the Book of Faith, under the chapter of the actions being judged by intention, Hadith number (56), and by Muslim in the Book of Wills, under the chapter of bequeathing one-third, Hadith number (1628), from the narration of Sa'd ibn Abi Waqqas may Allah be pleased with him.

The Blessings of Actions Lies in Sincerity

If a servant sincerely intends and performs a righteous deed, even if it is small, Allah accepts it and multiplies its reward. The Prophet, peace be upon him, said, "I have seen a man moving around in Paradise because of a tree he had cut from the middle of the road, which used to harm Muslims." In another narration, it is mentioned, "A man passed by a branch of a tree lying on the road, and he said, 'I swear by Allah, I will remove this so that it does not harm Muslims.' He was admitted to Paradise because of it." (Agreed upon)¹

By his sincerity, along with the seemingly minor act, Allah admitted him to Paradise.

Consider the example of a sinful woman who had committed ugly deeds but then performed a small act that was insignificant in the eyes of people, which was giving water to a dog, not a human. Allah forgave her due to that small act of kindness, despite her past misdeeds. The Prophet, peace and blessings be upon him, said, "There was a dog going around a well. Thirst had nearly killed him. A prostitute from Banu Israil saw it, so she took off her sock, and drew up some water and gave it to the thirsty dog to drink. Allah forgave her for that." (Agreed upon)²

¹ Reported by Al-Bukhari in the Book of Injustices, under the chapter of taking a branch or anything harmful from the road and throwing it away, Hadith number (2472), and by Muslim in the Book of Righteousness, Maintaining Family Ties, and Manners, under the chapter of the merit of removing harm from the road, Hadith number (1914), from the narration of Abu Hurairah may Allah be pleased with him.

² Reported by Al-Bukhari in the Book of Prophetic Narrations, under the chapter of the story of the cave, Hadith number (3467), and by Muslim in the Book of Peace, under the chapter of the merit of treating honorable animals kindly and feeding them, Hadith number (2245),

The significance in Islam is not solely based on the abundance of actions. Rather, the true significance lies in the sincerity of intention and purpose, along with the abundance of actions that align with the Sunnah of the prophet, peace be upon him,. Allah has combined these aspects in His saying,

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ
وَذَلِكَ دِينُ الْقَيِّمَةِ﴾

And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion. (Surah Al-Bayyinah, 98:5)

The mentioned verse encompasses sincerity, establishing prayer, and giving zakah.

Performing actions, even if they are abundant, leads the doer to the Hellfire if his belief is incorrect – and we seek refuge in Allah. Allah, glorified be He, says,

﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا﴾

“And We will regard what they have done of deeds and make them as dust dispersed.” (Surah Al-Furqan, 25:23)

Al-Fudayl ibn 'Iyad, may Allah have mercy on him, said: Allah, glorified be He, says,

﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا
وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾

from the narration of Abu Hurairah, may Allah be pleased with him.

“[He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving – “(Surah Al-Mulk, 67:2),

He commented on the mentioned verse, saying, " The best deed is the most sincere and correct." They asked, "O Abu 'Ali, what makes it sincere and correct?" He replied, "Verily, if an action is sincere but not correct, it will not be accepted. And if an action is correct but not sincere, it will not be accepted. It is only accepted when it is both sincere and correct. Sincerity means it is for Allah, and correctness means it is in accordance with the Sunnah."¹

¹ Majmoo' Fatawa Sheikh al-Islam (124/3)

Throughout a Sincere Intention You Attain the Reward of the Action, Even If You Do Not Perform It.

Generosity is one of the qualities of Allah. When a servant intends to perform righteous deeds but is unable to do so due to circumstances beyond their control, they will still be rewarded for that action as a gracious gift from Allah. Jabir ibn Abdullah¹, may Allah be pleased with him, reported that "We accompanied the Prophet, peace be upon him, in an expedition when he said, "Some people have remained behind us in Al-Madinah, and we never cross a valley but they are with us. They were held back by sickness." In another narration the wordings are: "... Except that they are participate with you in gaining the reward." (Muslim)²

Al-Bukhari also narrated this hadith on the authority of Anas ibn Malik³ (may Allah be pleased with him), who narrated that after returning from the Battle of Tabuk, the Prophet, peace be upon him, said, "There are some people in Medina who, whenever we took a path or crossed a valley, they were with us. They were held back due to a valid excuse."⁴

The Prophet, peace be upon him, also mentioned a person who has no

¹ Jabir ibn Abdullah ibn Amr al-Khazraji al-Ansari. He was of those who was present during the Pledge of al-Aqabah. He died in 74 AH, and lived for ninety-four years. (Al-Isabah fi Tamyiz al-Sahabah 546/1)

² Muslim, Book of Leadership, Chapter: The reward for those who missed out on joining the army due to illness or any other valid excuse, Hadith no. 1911.

³ Anas ibn Malik ibn al-Nadr al-Khazraji al-Ansari, who participated in eight expeditions with the Messenger of Allah, died in 93 AH, and was the last Companion to pass away in Basra. (Ma'rifat al-Sahabah by Abu Nu'aym 231/1)

⁴ Bukhari, Book of Jihad and Expeditions, Chapter: The reward for those who have a valid excuse for not participating in a battle, Hadith no. 2839.

wealth but intends to give charity and says, "If I had wealth, I would do the deeds of so-and-so." The Prophet, peace be upon him, said, "He is rewarded according to his intention, and he will have the same reward." (Tirmidhi)¹

On the authority of Ibn Abbas² (may Allah be pleased with him), from the Messenger of Allah (peace and blessings of Allah be upon him), from what he has related from his Lord: Verily Allah ta'ala has written down the good deeds and the evil deeds, and then explained it [by saying]: "Whosoever intended to perform a good deed, but did not do it, then Allah writes it down with Himself as a complete good deed. And if he intended to perform it and then did perform it, then Allah writes it down with Himself as from ten good deeds up to seven hundred times, up to many times multiplied." (Al-Bukhari)³ (Muslim)⁴

Thus, a Muslim keeps his intention for every good deed, as Umar ibn al-Khattab⁵, may Allah be pleased with him, said: "The best of deeds is

¹ Book of Asceticism, Chapter: What is mentioned about this world being like four dots, Hadith number (2325), on the authority of Abu Kabsha al-Anmari. Al-Tirmidhi is Abu Isa Muhammad ibn Isa ibn Sawrah al-Sulami al-Tirmidhi. He was born in the year 210 AH and passed away in the year 279 AH. His biography can be found in Tadhkirat al-Huffaz by al-Dhahabi (154/2) and Siyar A'lam al-Nubala (270/13)

² He is Abu al-Abbas Abdullah ibn Abbas: a Hashemite Qurashi from the Banu Hashim clan, cousin of the Messenger of Allah. He was born in the year 3 AH and passed away in the year 68 AH or 70 AH. His biography can be found in Asad al-Ghaba fi Ma'rifat al-Sahaba (3/186) and al-Isaba fi Tamyiz al-Sahaba (121/4).

³ Book of Softening the Hearts, Chapter: Whoever intends to do a good deed or an evil deed, Hadith number (6491).

⁴ Book of Faith, Chapter: When a servant intends to do a good deed, and if he intends to do a bad deed, it is not recorded, Hadith number (131).

⁵ He is the Commander of the Believers, Abu Hafs Umar ibn al-Khattab ibn Nufayl al-Adawi al-Qurashi. He was born thirteen years after the Year of the Elephant. He embraced Islam after forty men and eleven women. He was assassinated by Abu Lu'lu'a al-Majusi in the year 23 AH. His biography can be found in al-Isti'ab fi Ma'rifat al-As'hab (1144/3).

sincerity of intention in what is with Allah¹." And Dawud al-Tai² (may Allah have mercy on him) said: "I have seen all goodness gathered in having a good intention."³

Whoever desires that his actions be complete should make his intention good, indeed, Allah rewards the servant according to his intention, even a morsel of food. The prophet, peace be upon him, said: "You will not spend anything, seeking thereby to please Allah, without being rewarded for it, even the morsel of food you put in your wife's mouth." (Agreed upon).⁴

The righteous predecessors used to emphasize having a good intention in every righteous matter. Yahya ibn Abi Kathir⁵, may Allah have mercy on him, said: "Learn the intention, for it goes further than actions do."⁶ And Zubeid al-Yami⁷, may Allah have mercy on him, said: "Have a good intention in everything you want to do, even in going to the restroom"⁸.

¹ Mentioned by Ibn Rajab in *Jami' al-'Ulum wal-Hikam* (71/1).

² He is Abu Sulaiman Dawud ibn Nasir al-Tai al-Kufi. He was born after the year 100 AH and passed away in the year 162 AH. His biography can be found in *Siyar A'lam al-Nubala* (422/7).

³ *Jami' al-'Ulum wal-Hikam* (70/1).

⁴ Previously cited

⁵ He is Abu Nasr Yahya ibn Abi Kathir al-Tai al-Yamami. He passed away in the year 129 AH. His biography can be found in *Siyar A'lam al-Nubala* (27/6).

⁶ *Hilyat al-Awliya* (3/70), *Jami' al-'Ulum wal-Hikam* (70/1).

⁷ He is Zaid ibn al-Harith al-Yami al-Kufi, a hadith scholar from the younger generation of the Tabi'un. He passed away in the year 122 AH. His biography can be found in *Siyar A'lam al-Nubala* (296/5).

⁸ *Jami' al-'Ulum wal-Hikam* (70/1).

The Reward of Sincerity

Good deeds are only accepted when accompanied by sincerity. Without sincerity, actions will be rejected, even if they are many. Sincerity, by the permission of Allah, prevents Satan from having control over the servant. Allah, glorified be He, said about Iblis:

﴿ قَالَ فَبِعِزَّتِكَ لَا أُغْوِيَنَّهُمْ أَجْمَعِينَ * إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلِصِينَ ﴾

“[Iblees] said, "By your might, I will surely mislead them all. Except, among them, Your chosen servants." (Surah Sad:82-83)

The sincere servant is protected by Allah from disobedience and detestable acts. Allah, glorified be He, said about Yusuf:

﴿ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلِصِينَ ﴾

“And thus [it was] that We should avert from him evil and immorality. Indeed, he was of Our chosen servants.” (Surah Yusuf: 12: 24)

Sincerity brings tranquility to the heart, a sense of happiness, and liberation from the humiliation of others. Al-Fudayl ibn 'Iyad, may Allah have mercy on him, beautifully stated: "Whoever knows people finds rest.¹" Meaning, when he realizes that they cannot benefit or harm him, he finds rest from them.

With sincerity, the ranks are elevated, and the doors of goodness are opened. The Prophet, peace be upon him, said: 'If you remain behind, whatever good deed you will do for Allah's Sake, will raise and upgrade you

¹ Majmu' Fatwa Sheikh al-Islam (93/1).

to a higher position (in Allah's Sight)" (Agreed upon)¹

Abu Bakr bin Ayyash², may Allah have mercy on him, said: Abu Bakr did not precede them - meaning he did not precede the Companions - in prayer or fasting, but rather with something that settled in his heart³.

Even a small deed with sincerity is great in the sight of Allah, and the reward is multiplied. The Prophet, peace be upon him, said: "If anyone gives as sadaqa the equivalent of a date from something lawfully earned, for Allah accepts only what is lawful, Allah will accept it with His right hand, then foster it⁴ for the one who gave it as one of you fosters his colt⁵, till it becomes like a mountain." (Agreed upon)⁶

Abdullah ibn Al-Mubarak⁷, may Allah have mercy on him, said: " A small deed may become great by intention, and a great deed may become

¹ Narrated by Bukhari, Book of Funerals, Chapter on The Mourning of the Prophet ﷺ for Sa'd ibn Khawla, number (1295), and Muslim, Book of Wills, Chapter on Wills with One-Third, number (1628), from the hadith of Sa'd ibn Abi Waqqas.

² His name is Abu Bakr ibn Ayyash ibn Salim, a freed slave of the Banu Asad al-Hanat tribe. There is a difference of opinion regarding his name. He was born in the year 95 AH and passed away in the year 193 AH. Siyar A'lam al-Nubala (8/495), Tadhkirat al-Huffaz by al-Dhahabi (194/1).

³ Minhaj al-Sunnah by Sheikh al-Islam (223/6).

⁴ It means: to preserve and nurture, to take care of something, to rectify and reform it. Mashariq al-Anwar (280/1), Al-Nihayah fi Ghareeb al-Hadith wa al-Athar (179/2).

⁵ Al-Nihayah fi Ghareeb al-Hadith wa al-Athar (474/3).

⁶ Narrated by Bukhari, Book of Zakat, Chapter on Allah not accepting charity from ill-gotten gains, number (1410), and Muslim, Book of Zakat, Chapter on Accepting Charity from Questionable Earnings and Nurturing It, number (1014), from the hadith of Abu Hurairah, may Allah be pleased with him.

⁷ His name is Abu Abdur Rahman Abdullah ibn al-Mubarak ibn Wadhah al-Hanzali, their freed slave, al-Marwazi. He was born in the year 118 AH and passed away in the year 181 AH. Tadhkirat al-Huffaz by al-Dhahabi (201/1).

small by intention."¹

Ibn Kathir, may Allah have mercy on him, said regarding the verse:

﴿وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

“And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.” (Surah Al-Baqarah 2:261): That is, according to his sincerity in his deed.²

When sincerity is strengthened, the intention is magnified, and the righteous deed is concealed (from others) - one of the acts in which hiding is recommended - the servant draws near to his Lord. The Prophet, peace be upon him, said: “Seven people will be shaded by Allah under His shade on the day when there will be no shade except His” He mentioned from the seven , “a man who gives charity so secretly that his left hand does not know what his right hand has given.” (i.e. Nobody knows how much he has given in charity). Agreed upon³

¹ Jami' al-'Ulum wa al-Hikam (71/1).

² Tafsir Ibn Kathir (693/1).

³ Narrated by Bukhari, Book of Adhan, Chapter on Sitting in the Mosque Waiting for Prayer and the Virtue of Mosques, number (660), and Muslim, Book of Zakat, Chapter on the Virtue of Concealing Charity, number (1031), from the hadith of Abu Hurairah, may Allah be pleased with him.

How Can I Be Sincere to Allah in All My Actions?

Satan seeks to corrupt the righteous deeds of humans. A believer remains in constant struggle against their enemy, Satan, until they meet Allah with faith in Him and with sincerity in all their actions solely for Him. The most important factors of sincerity are as follows:

1. Du'a (Supplication):

Guidance is in the hands of Allah, and hearts are between two fingers from the fingers of the Most Merciful, He turns them as He wills. So, seek refuge in Allah Who rests all guidance, express to Him your needs and poverty, and continually ask Him for sincerity. One of the most frequent supplications of Umar ibn al-Khattab, may Allah be pleased with him, was: "O Allah, make all of my deeds righteous, and make them solely for Your sake, and do not make anyone have a share in them."¹

2. Concealing One's Own Deeds:

Whenever a deed, in which concealing is legislated, is hidden, it becomes closer to sincerity and more likely to be accepted. The sincere believer loves to conceal their good deeds, just as they love to hide their sins. In the narration of the seven people that will be shaded by Allah under His shade on the day when there will be no shade except His shade, it is mentioned: "And a man who gives charity so secretly that his left hand does not know what his right hand has given." Agreed upon.

Bishr ibn al-Harith², may Allah have mercy on him, said: "Do not do

¹ Narrated by Ahmad in Az-Zuhd (p. 97), number (617).

² Abu Nasr Bishr ibn al-Harith ibn Abdul Rahman al-Marwazi, commonly known as Bishr al-Hafi, was born in the year 152 AH and passed away in the year 227 AH. "Siyar A'lam al-

good deeds seeking to be mentioned. Conceal your good deeds just as you conceal your sins"¹.

Supererogatory night prayers were favoured over daytime prayers, and seeking forgiveness in the pre-dawn hours was preferred over other times, because that is hidden and closer to sincerity.

3. Looking at the Deeds of the Righteous Who Are Above You:

In your righteous deeds, do not look at the actions of your contemporaries who are below you in hurrying towards good. Instead, always aspire to emulate the prophets and the righteous. Allah, may He be glorified, says:

﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَانِهِمْ آقْتَدِهِ﴾

“Those are the ones whom Allah has guided, so from their guidance take an example” (Surah Al-An'am, 6:90)

Read the biographies of the righteous among the scholars, worshippers, noble individuals, and ascetics. This is more likely to increase faith in the heart.

4. Belittling One's Own Deeds:

One of the flaws of a servant is being pleased with oneself. Whoever looks at themselves with a sense of satisfaction has destroyed themselves. And whoever looks at their own deeds with a sense of wonder diminishes their sincerity, weakens it, or nullifies the righteous deed after performing it. Ibn al-Qayyim, may Allah have mercy on him, said: "A sign of accepting a

Nubala" (469/10)

'Siyar A'lam al-Nubala" (476/10)

deed is its insignificance and independence in your heart, to the extent that a knowledgeable person seeks forgiveness from Allah after their obedience." It was the practice of the Messenger of Allah, peace be upon him, that when he finished his prayer, he would seek forgiveness from Allah three times¹.

5. Fear of the Non-Acceptance of Deeds:

Consider every righteous deed that you perform to be something small. When you do it, be afraid of its non-acceptance. Safeguard yourself from being amazed or proud of it. Instead, let the fear of its non-acceptance remain suspended. Allah, may He be glorified, says:

﴿وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَبَتْ تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ ۗ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ ۗ وَلِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ﴾

“And do not be like she who untwisted her spun thread after it was strong [by] taking your oaths as [means of] deceit between you because one community is more plentiful [in number or wealth] than another community. Allah only tries you thereby. And He will surely make clear to you on the Day of Resurrection that over which you used to differ”. (Surah An-Nahl, 16:92)

Imam Ahmad² and At-Tirmidhi³ narrated that Umm al-Mu'minin

¹ Madarij as-Salikeen, (62/2).

² Musnad Ahmad, Hadith No. 25263

Imam Ahmad refers to Imam Ahmad ibn Hanbal, Abu Abdullah Ahmad ibn Muhammad ibn Hanbal ash-Shaibani al-Marwizi al-Baghdadi. He was Imam of Ahl al-Sunnah wal-Jama'ah, one of the four Imams of the four Sunni madhahib (schools of fiqh). He was born in 164 AH and passed away in 241 AH. Tabaqat al-Hanabilah, (4/1).

³ the book of interpretation of Quran, Chapter of Surah Al-Mu'minin, no. (3175).

Aisha¹, may Allah be pleased with her, said: "I said: 'O Messenger of Allah,

﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ﴾

"And they who give what they give while their hearts are fearful because they will be returning to their Lord – "(Surah Al-Muminun, 23:60).

Is this the one who steals, commits adultery and drinks alcohol?' He said: 'No, O daughter of Abu Bakr As-Siddiq, rather it is a man who fasts and gives charity and prays, but he fears that those will not be accepted from him."

Ibn Kathir, in his explanation of the verse mentioned above, said: "And those who give what they give while their hearts are fearful because they may not be accepted, due to their fear that they may have fallen short in fulfilling the conditions of giving."²

Sincerity requires striving before, during, and after the deed.

6. Not Being Affected by People's Speech:

A truly successful individual is one who is not affected by the praise of people. When they are praised for doing good, it only increases their humility and fear of Allah. They firmly believe that people's praise can be a source of temptation for them. They supplicate to Allah to protect them from this temptation, as no one can benefit or harm with praise or disparagement except Allah.

¹ She is Umm al-Mu'minin Aisha bint Abu Bakr as-Siddiq, the wife of the Prophet Mohammed, peace be upon him. She was born four or five years after the Prophet's mission began. The Prophet married her in Makkah two years before the Hijrah (migration to Madinah), and died in the year 58 AH. This information can be found in Al-Isti'ab fi Ma'rifat al-As-Sahabah (1881/4) and Al-Isabah fi Tamyiz al-Sahabah (231/8).

² Tafsir Ibn Kathir (480/5).

Thus, people should be regarded with the same status as the inhabitants of graves, who cannot bring any benefit or harm to you. Ibn al-Jawzi, may Allah have mercy on him, said: "Abstain from seeking people's approval, eliminate the desire for status from their hearts through righteous actions, sincerity in intentions, and concealing one's state. This is what elevates a person."¹

7. Recognizing that People Neither Control Paradise nor Hellfire:

When a servant realizes that those people seek to please will stand with him in the gathering of Judgment Day, fearful and exposed, he understands that directing his intentions towards them is misplaced. They are incapable of easing his burden in that difficult time. When doing so, you realise that actions should only be intended for the One who possesses reward and punishment, and to whom all slaves are humbled.

So, O believer, be certain that human beings do not possess Paradise to grant you an entry into it, nor do they have the power to rescue you from the Hellfire, even if you were to seek their help. Even if all of humanity, from Adam until the last person, were to stand behind you, they would not be able to advance you even a single step towards Paradise.

So why seek the approval of people who have no control over your fate? Ibn Rajab, may Allah have mercy on him, said: "Whoever fasts, prays, and remembers Allah, seeking worldly reputation, there is no good in it for him at all. It does not benefit him, due to the sins associated with it, and it does not benefit anyone else either"².

¹ Sayd al-Khatir (p. 264)

² Jami' al-'Ulum wa al-Hikam (67/1).

Furthermore, those for whom you adorn your actions for the sake of praise will not fulfil your desires. Rather, they will criticize you, expose your flaws, and harbour animosity towards you. The Prophet, peace be upon him, said: “He who wants to publicise (his deeds, to get people to to praise him), Allah will publicise (his humility), and he who makes a display (of his deeds, to get people to to praise him), Allah will make a display of him” (Agreed Upon)¹.

However, if you strive sincerely for the sake of Allah, He will love you, and the servants will love you. Allah, glorified be He, says:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا﴾

“Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection”. (Surah Maryam, 19:96). (i.e. Love)²

8. Remember that You Will Be Alone in the Grave:

Souls are rectified by remembering their purpose. When a servant realizes that they will be confined to the grave alone, without any companion, and that nothing will benefit them except righteous deeds, and that all human beings cannot alleviate any punishment of the grave for them, and that everything is in the hands of Allah. He then firmly believes that nothing can save him except the sincere actions for the Creator alone, exalted and majestic. Ibn al-Qayyim, may Allah have mercy on him, said: "preparation to

¹ Narrated by Al-Bukhari in the Book of Riqaq, Chapter on Showing Off and the Candle, Hadith number (6499), and Muslim in the Book of Asceticism and Reliance, Chapter on Associating Partners with Allah in One's Deeds, Hadith number (2987), from the narration of Jundub, may Allah be pleased with him.

² Tafsir Ibn Kathir (269/5).

meet Allah is among the most beneficial things for a servant and the most effective in achieving their rectitude. For whoever prepares to meet Allah, their heart will be detached from the worldly life and perusing it."¹

¹ Tariq al-Hijratayn (p. 176).

Does Ostentation Enter Upon the Righteous?

The paths of Satan to deceive the servant are numerous. He dresses in the attire of each category of people to mislead them. He pushes the traders towards consuming usury, and he beautifies forbidden adornments for women. He enters upon the righteous through the door of ostentation.

At-Taybi¹, may Allah have mercy on him, said about ostentation: "It is among the most harmful diseases of the soul, with hidden motives and concealed intentions. The scholars, worshippers, and those who struggle to be on the path of the Hereafter are tested with it."²

It is one of the most hidden and dangerous doors that Satan uses against the servant. It was mentioned in Taysir al-'Azeez al-Hameed³: "Ostentation is more fearsome for the righteous than the trial of the Dajjal (Antichrist)."

The Prophet, peace be upon him, used to warn his companions about it and said to them: "Shall I not tell you of that which I fear more for you than Dajjal?" We said: "Yes." He said: "Hidden polytheism, when a man stands to pray and makes it look good because he sees a man looking at him." (Narrated by Ahmad)⁴

And the righteous person, if they show off with their actions, they will be punished in the afterlife before others.

¹ He is Al-Husayn ibn Muhammad ibn Abdullah At-Taybi, who passed away in 743 AH. Ad-Durar al-Kamimah fi A'yan al-Miah ath-Thaminah (185/2).

² Explanation of At-Taybi on Mishkat al-Masabih (3374/11).

³ (p. 461).

⁴ In Musnad, Hadith number (11252) from the narration of Abu Sa'id al-Khudri, may Allah be pleased with him.

The Prophet, peace be upon him, says: "The first to be judged on the Day of Resurrection will be a man who had died as a martyr. He will be brought forward. Allah will remind him of the favours He had bestowed upon him and the man will acknowledge them. Then He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I fought for Your Cause till I was martyred.' Allah will say: 'You have lied. You fought so that people might call you courageous; and they have done so.' Command will then be issued about him and he will be dragged on his face and thrown into Hell.

Next a man who had acquired and imparted knowledge and read the Qur'an will be brought forward, Allah will remind him of the favours He had bestowed upon him and the man will acknowledge them. Then He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I acquired knowledge and taught it, and read the Qur'an for Your sake.' Allah will say to him: 'You have lied. You acquired knowledge so that people might call you a learned (man), and you read the Qur'an so that they might call you a reciter, and they have done so.' Command will then be issued about him, and he will be dragged on his face and thrown into Hell. Next a man whom Allah had made affluent and to whom Allah had given plenty of wealth, will be brought forward, Allah will remind him of the favours He had bestowed upon him and the man will acknowledge them. He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I did not neglect any of the ways You liked wealth to be spent liberally for Your sake'. Allah will say to him: 'You have lied. You did it so that people might call you generous, and they have done so.' Command will then be issued about him and he will be dragged on his face and thrown into Hell." (Muslim)¹

¹ Book of Governance, Chapter: "Whoever fights with the intention of ostentation deserves to go to the Hellfire," Hadith number (1905), narrated by Abu Hurairah, may Allah be pleased

Reflect upon this hadith. The first people whose cases will be decided on the Day of Resurrection are the martyr, the scholar, and the generous person. If their intentions were corrupted, they will be dragged on their faces into the Hellfire, despite their actions being done for the sake of Allah. But the deviation of intention from sincerity deepened their fall into the abyss.

with him.

This matter is not driven by ostentation

Whoever performs a righteous deed purely for the sake of Allah, and then Allah bestows upon them good praise in the hearts of the believers—without seeking it or anticipating it—and rejoice in the favour of Allah and delighted by it, then this does not harm, and it is not considered ostentation.

Abu Dharr¹, may Allah be pleased with him, said: “The Prophet, peace be upon him, was asked about a man who does a deed for the sake of Allah, and people praise him for it’ He said: ‘That is the immediate glad tidings of the believer” (Muslim)²

However, as for someone who performs a righteous deed and embellishes it for the purpose of being praised by people, then this is indeed ostentation.

¹ He is Abu Dhar Jundb ibn Junadah ibn Sufyan al-Ghifari. He was the fourth or fifth person to join Islam, and passed away in 32 AH. *Asad al-Ghabah fi Ma'rifat As-Sahabah* (357/1).

² Book of Righteousness, Kinship, and Etiquette, Chapter: "Verily, the glad tidings of a righteous deed is itself a glad tiding; it does not detract from it," Hadith number (2642).

The Punishment of Ostentatious

The hopes of the ostentatious are lost, and his efforts are in vain. He is treated contrary to his intention and is punished with two types of punishment: punishment in this worldly life and punishment in the Hereafter.

1. The punishment in the worldly life

Allah exposes the ostentatious in this world and reveals his hidden intentions. The Prophet, peace be upon him, says, "He who wants to publicise (his deeds to get praised by people), Allah will publicise (his humility), and he who makes a display (of his deeds, to get praised by people), Allah will make a display of him" (Agreed upon).

Al-Khattabi¹, may Allah have mercy on him, said: "Whoever performs a deed without sincerity, seeking to be seen and heard by people, will be punished by Allah exposing and disgracing them, and revealing what they used to conceal²."

Even if the ostentatious try to conceal his hidden intentions and secrets of the heart, Allah will make them clear and apparent. The Prophet, peace be upon him, says, "The one who creates a false impression of receiving what one has not been given is like one who wears two garments of falsehood" (Agreed upon)³

¹ Abu Suleiman Hamad bin Muhammad bin Ibrahim al-Khattabi was born in 300 AH and died in 388 AH. *Siyar A'lam al-Nubala* (23/17).

² *A'lam al-Hadith* (Sharh Sahih al-Bukhari) (3/2257).

³ Narrated by Bukhari, Book of Marriage, Chapter: "The one who wears two garments of falsehood that he did not deserve" (5219), and Muslim, Book of Clothing and Adornment, Chapter: "Prohibition of counterfeiting in clothing and other things, and wearing what one

2. The Punishment in The Hereafter:

The ostentatious has been threatened with the Hellfire in the Hereafter. Allah, glorified be He, says:

﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ *
 أُؤْتِيكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا
 وَبَنَطِلٌ مَّا كَانُوا يَعْمَلُونَ﴾

Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein, and they therein will not be deprived. Those are the ones for whom there is not in the Hereafter but the Fire. And lost is what they did therein, and worthless is what they used to do.” (Surah Hud, 11:15-16)

the prophet, peace be upon him, said: "The first of the people whose case will be decided on the Day of Resurrection will be a man who died as a martyr. He will be brought forward..." and he mentioned among them the martyr, the reciter of the Quran, the one who gave in charity, and those whose deeds were for other than Allah. Until he said: "Then it will be said to him: 'You have lied, but you did so in order to be called brave, and it has been said.' Then a command will be issued about him, and he will be dragged on his face and thrown into Hell."

Thus, the ostentatious is humiliated in this world, and will face punishment in the Hereafter; we seek refuge in Allah.

does not deserve" (2130), from the narration of Asmaa, may Allah be pleased with her.

The Pursuit of Worldly Gain Through Religion

Religion is too noble to be tainted by the filth of worldly desires. Righteous deeds cannot be based on anything other than sincerity, and whoever diverts their actions intended for the Hereafter for worldly purposes will be punished. The Prophet, peace be upon him, said, "If anyone acquires knowledge that should be sought seeking the Face of Allah, but he acquires it only to get some worldly advantage, he will not experience the fragrance of Paradise" (Ahmed¹ and Abu Dawood²)

Even if a person performs many righteous deeds, his intentions are corrupt, he will be led to destruction. Allah informed us about the hypocrites who pray, spend, and fight, and the Prophet, peace be upon him, stated that they recite the holy Quran. He described them by saying, "And the example of a hypocrite who recites the Qur'an is like a Raihana (sweet basil) which smells good but tastes bitter" (Narrated by Bukhari)³.

However, due to their lack of sincerity, Allah, glorified be He, says:

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا﴾

¹ In Al-Musnad, number (8457), from the narration of Abu Hurairah, may Allah be pleased with him.

² In the book of knowledge, in the chapter on seeking knowledge for other than Allah, number (3664), from the narration of Abu Hurairah, may Allah be pleased with him.

Abu Dawud is Sulaiman ibn al-Ash'ath ibn Ishaq al-Azdi as-Sijistani. He was born in 202 AH and passed away in 275 AH. "Tadhkirat al-Huffaz" by Al-Dhahabi (127/2).

³ Narrated by Bukhari in the book of the virtues of the Quran, in the chapter on the sin of one who seeks fame, benefits, or pride through recitation of the Quran, number (5059), and by Muslim in the book of the prayer of travellers and shortening it, in the chapter on the virtue of a guardian of the Quran, number (797), from the narration of Abu Musa al-Ash'ari, may Allah be pleased with him.

“Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper” (Surah An-Nisa, 145)

The first group of people to be burnt in the Hellfire are the reciter of the Quran, the fighter in the cause of Allah, and who give charity with their wealth, but their actions were not sincerely for the sake of Allah. They did these deeds only to be praised by others, such as being called a reciter, a brave fighter, or a generous donor.

So, seek what is with Allah with your statements and actions, as it will remain, while everything else will perish.

If a servant performs an action that outwardly appears to be for the sake of goodness, but his intention behind it is to achieve worldly goals, then this is a form of practical hypocrisy. Ibn Rajab, may Allah have mercy on him, said: "One of the greatest characteristics of practical hypocrisy is when a person performs an action and shows that he intended good with it, but he actually did it to attain a malicious objective.

He completes his plan and achieves his goal through this deception, and he rejoices in his cunning and deceit, and people praise him for what he has shown. He reaches his hidden evil purpose. Allah has mentioned this in the Quran regarding the hypocrites and the Jews."¹

Even worse than this is someone who loves to be praised for what they have not done. They are promised the torment of Hell. Allah, glorified be He, says:

﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُحِبُّونَ أَنْ تُحْمَدُوا بِهَا لَمْ يَعْمَلُوا فَلَا تَحْسَبَنَّهُمْ
بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

¹ Jami' al-'Ulum wal-Hikam (493/2).

“And never think that those who rejoice in what they have perpetrated and like to be praised for what they did not do - never think them [to be]

in safety from the punishment, and for them is a painful punishment”.
(Surah Al-Imran: 2:188)



Relying upon Allah.

The Status of rel ying upon Allah

Putting the trust in Allah (Tawakkul) holds a high status among the ranks of religion. Allah has linked it to worship in His saying,

﴿فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ﴾

“So worship Him and rely upon Him.” (Hud 11:123)

Allah has made it a means to attain His love, as He says,

﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

“Indeed, Allah loves those who rely upon Him.” (Surah Al-Imran 3:159)

In relying upon Allah, lies the pleasure of the Most Merciful as well as protection from Satan. The Prophets, peace be upon them, were the bests of those who put their trust in Allah. Prophet Ibrahim (Alkhalil), peace be upon him, said,

﴿رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبْنَا وَإِلَيْكَ الْمَصِيرُ﴾

“Our Lord, upon You we have relied, and to You we have returned, and to You is the destination.” (Surah Al-Mumtahanah 60:4)

﴿وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أَنِيبُ﴾

And Prophet Shu'aib, peace be upon him, said, “And my success is not but through Allah. Upon Him, I have relied, and to Him, I turn.” (Surah Hud 11:88)

One who truly relays upon Allah will enter Paradise without any reckoning. The Prophet, peace be upon him, said, “Seventy thousand people of my Ummah would be admitted into Paradise without rendering any

account. They (the companions) said: Who would be of those (fortunate people)? He said: They would be those who do not seek ruqya from others, not take omens, nor do they cauterise, but they repose their trust in their Lord. (Sahih Muslim)¹

¹ Book of Faith, Chapter on the evidence of groups of Muslims entering Paradise without any reckoning or punishment, Hadith number (218) narrated by Imran ibn Husain, may Allah be pleased with them.

Taking Action Does Not Contradict Putting Trust in Allah

Focusing, only, on the causes diminishes Tawhid (monotheism), and eradicating the causes is a deficiency in intellect, and turning away from the means that we have been commanded to follow contradict the teachings of the Sharia. so, a servant has to rely on Allah with their heart, not on the means.

The reality of Tawakkul is to take the necessary actions and rely on the One who causes them, believing that He has control over them. If He wills, He can prevent their consequences, and if He wills, He can make have an opposite effect, and if He wills, He may create obstacles and circumstances that hinder their effectiveness.

The monotheist who puts his trust in Allah does not rely on the means nor does he hope in them. However, he does not neglect or invalidate them. Instead, he engages in the means while constantly looking towards the One who causes them, glorified be He.

Achieving the reliance on Allah does not negate striving in the means that Allah has decreed. Allah has commanded us to take the means while also relying on Him. Striving in the means with our physical efforts is an act of obedience, while relying on Allah with our hearts is an act of faith in Him.

People are only ruined by a lack of achieving reliance on Allah and refrain from relying solely on apparent means with their hearts and attachment to them. That is why they exert great effort in pursuing the means, striving to the utmost level, but they only receive that which has been destined for them.

If they truly reliance on Allah in their hearts, Allah would provide for them with even the slightest means, just as He provides sustenance to birds

with the simple act of their flying out in the morning. This is a form of seeking and striving, but it is a minimal effort. As mentioned in Taysir al-Aziz al-Hamid¹, “This is known through textual evidence and experiences.”

¹ Taysir al-Aziz al-Hamid, page 136.

Putting Trust On Allah In Seeking Provision

Many people strive in seeking provision. The young seek it, and the old pursue it. Most of life's concerns, conversations, and events revolve around it. However, the wise believer is the one who entrusts their provision to the Provider (Allah).

Provision, whatever portion you have of it, comes to you in your weakness and strength. Therefore, do not waste your time worrying about what is guaranteed for you in terms of provision. As long as your appointed time is still remaining, provision will come to you. Allah, glorified be He, says:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا
كُلٌّ فِي كِتَابٍ مُبِينٍ﴾

"And there is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and place of storage. All is in a clear register." (Surah Hud: 11: 6)

Some of the righteous predecessors said, "Rely on Allah, and provisions will come to you without effort or hardship."¹

A servant of Allah has to be content with the provision He has given to him. 'Umar ibn Abdulaziz², may Allah have mercy on him, said, "Between a servant and his provision is a veil. If the servant is content and satisfied, his provision will come to him. But if they trespass and breach the veil, his

¹ Jami al-'Ulum wal-Hikam (502/2)

² Abu Hafs 'Umar ibn 'Abdul 'Aziz ibn Marwan Al-Umawi Al-Qurashi, Al-Khalifa Al-Rashid. He was born in 63 AH and passed away in 101 AH. "Siyar A'lam an-Nubala" (114/5).

provision will not increase beyond what has been ordained for them."¹

If one looks at those who are less fortunate than him in this world, it will divert his heart from worldly desires. The Prophet Mohammad, peace be upon him, said, "Look to one who is lower than you, and do not look to one who is above you. For indeed that is more worthy (so that you will) not belittle Allah's favours upon you." (Muslim)²

So, rely on Allah with your heart while actively seeking provision with your efforts, relying on the Generous Creator. Additionally, beware of excessive eagerness to achieve your desires in life, as it may lead you away from relying on Allah, and struggling to achieve what you desire by contradicting the teachings of the Sharia, and you rely on the means in a way that makes you careless of delegating matters to the One who caused them.

So, whoever desires to be the strongest of people has to rely on Allah; and whoever desires to be the richest has to let what is in the hands of Allah be more trustworthy to him than what is in his own hands.

¹ Jame' al-'Ulum wal-Hikam (502/2)

² Narrated by Muslim, Book of Asceticism and Heart-Softening Narrations, Hadith number (2963), from the narration of Abu Hurairah, may Allah be pleased with him.

The Results of Trusting in Allah

Trusting in Allah brings peace of mind, stability, and protection from the schemes of evildoers. It is one of the strongest means by which a servant can repel the harm and injustice inflicted upon him by others. By trusting on Allah, the soul becomes independent of what people possess. As Sheikh al-Islam says: "No one places his hope or relies on a creation except that their expectations are betrayed."¹

Whoever entrusts his affairs to Allah attains his goals. This was evident in the case of Prophet Zakariya, peace be upon him, who, despite reaching a high age, was granted a son who was a great leader from the best of mankind and their prophets. Allah, the Most High, informed Zakariya of this good news, saying,

﴿يَزَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا﴾

"O Zakariya, indeed We give you good tidings of a boy whose name will be Yahya. (John) We have not assigned to any before [this] name." (Surah Maryam: 19:7)

Prophet Ibrahim, peace be upon him, was also given the glad tidings of a child. His wife expressed her surprise after a long wait, saying,

﴿يَوَيْلَىٰ يَٰأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا ۖ إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ﴾

"Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is a strange thing!" (Surah Hud 11:72)

Prophet Ibrahim, peace be upon him, left Hajar and Isma'il in a barren

¹ Majmu' Fatawa Shaykh al-Islam (257/10)

valley with no cultivation or water. But then, Ismail became a Prophet who commanded his people to establish prayer and give charity.

Prophet Yunus, peace be upon him, was not abandoned on the barren land shore. Allah, glorified be He, says,

﴿فَتَبَدَّنَهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ * وَأُنَبِّتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ﴾

“But We threw him onto the open shore while he was ill. And We caused to grow over him a gourd vine.” (Surah As-Saffat, 37:145-146)

Al-Fudayl ibn 'Iyad , may Allah have mercy on him, said, "If you despair of people and do not desire anything from them, your Lord will grant you all that you desire."¹

So, cast your worries before the All-Powerful, attach your hopes to Him, surrender your matters to the Merciful, sever your attachments to the creation, and hope for nothing except from Allah.

When trust and hope are strong, and the heart is focused on supplication, the call will never be neglected. Allah, glorified be He, says:

﴿أَمِّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ إِنَّهُ مَعَ اللَّهِ
قَلِيلًا مَّا تَذَكَّرُونَ﴾

"Is He [not best] who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity with Allah? Little do you remember." (Surah An-Naml, 27:62)

Therefore, turn to Allah with a humble heart, as a clear indication, and

¹ Jami' al-'Ulum wal-Hikam (494/1)

the door will be opened for you. Whoever attaches themselves to Allah, entrusts his needs to Him, seeks refuge in Him, and delegates all his affairs to Him, Allah will suffice him in all his concerns and make everything easy for them. But whoever relies on others, depends on his knowledge and intellect, and relies on his power and strength, Allah will forsake and degrade him.

Having Good Thoughts Concerning Allah

Optimism is having a good assumption about Allah. The Prophet Mohammad, peace be upon him, admired this quality. He said, "I like Fal." They said, "What is the Fal?" He said, "A good word." (Agreed upon)¹

A believer is commanded to have a good assumption about Allah in all circumstances. Pessimism is having a bad assumption about Allah. When a servant's faith increases, their good assumption about their Lord also increases. And when their faith decreases, their doubts about their Creator worsen.

Among the bad assumptions about the Great Lord is the assumption that Allah does not support His monotheistic servants or elevate them, or the assumption that Allah will not manifest His religion. It is also a bad assumption for a servant to think that he can achieve what is with Allah through disobedience and opposition, rather than through obedience and seeking closeness to Allah, or thinking that if he leaves something for the sake of Allah, Allah will not compensate him with something better; or assuming that whoever does something for the sake of Allah will not be rewarded better than that; or assuming that if he is sincere in his desires and fears, humbles himself, asks Allah for help, and relies on Him, Allah will disappoint him and not grant him what he asked for; or thinking that generosity leads to poverty, assuming that one's wealth decreases through charity, or assuming that Allah will not fulfill His promise of reward for charity; or assuming that adhering

¹ Al-Bukhari, Book of Medicine, Chapter of No Contagion, Hadith No. 5776, and Muslim, Book of Salam (Peace), Chapter of Tiyyarah (Superstitious Beliefs Related to Omens and Augury), Hadith No. 2224, from the narration of Anas ibn Malik, may Allah be pleased with him.

to this religion does not elevate the status of its adherents. Whoever assumes any of these things has a bad thought concerning Allah and has fallen into what Allah has forbidden.

This is indeed a bad assumption about Allah because it assumes something about Allah that is inconsistent with His beautiful names, sublime attributes, and perfection. It attributes to Him what is not befitting His beauty, perfection, attributes, and qualities.

Most people assume something about Allah that is not true, a bad assumption regarding what concerns them and what He does with others. Only those who know Allah, His names, His attributes, and understand the reasons for His wisdom and praise are exempt from this. Sheikh Mohammad ibn Abdul Wahhab¹, may Allah have mercy on him, said: "No one is exempt from this except those who know the names and attributes (of Allah) and know themselves."²

Ibn al-Qayyim, may Allah have mercy on him, said: "Most people, in fact, all of them except those whom Allah wills otherwise, assume something about Allah that is not true and have a bad assumption. The majority of human beings believe that they are wronged by fate, lacking in fortune, and that they deserve more than what they have been given. Their words indicate that they think Allah has wronged them and denied them what they deserve, and their souls testify to that, while their tongues deny it and they do not dare to express it openly.

¹ He is Mohammad ibn Abd al-Wahhab ibn Sulaiman Al-Tamimi Al-Najdi. He was born in 1115 AH and was an Imam of the Da'wah (Call) movement, a reformer of the twelfth century. He passed away in 1206 AH. "Ad-Durar as-Saniyyah fi al-Ajwibah an-Najdiyyah" (374/1) and "Tasheel as-Sabilah" (1643/3).

² It is mentioned in, texts of Knowledge seeker, including footnotes of verification. Book of Tawheed (Monotheism), page 396

If you search within yourself and delve into the depths of your hides, you will find in it a hidden fire, like fire hidden in a flint. Strike the flint of whoever you wish, and its sparks will tell you about what is hidden within it.

And if you were to search within anyone, you would see that they often blame fate, suggesting that the opposite of what happened to them should have occurred. This demonstrates their independence and arrogance. Therefore, examine your own soul. Are you free from such tendencies?

If you are immune from it, then you are immune from something great. Otherwise, I believe it would be difficult for you to find salvation.

The intellectually inclined individual who seeks goodness for themselves should take heed of this advice. They should turn to Allah, the Exalted, and seek His forgiveness continuously for entertaining negative assumptions about their Lord. Additionally, they should also be cautious of harboring negative assumptions about themselves, as this is the root of all evil and the origin of all harm."¹

Therefore, it is obligatory for a Muslim not to assume a bad assumption about his Lord and to have a good assumption about Him in all matters. In a hadith sacred Hadith, Allah Almighty says, "I am as My servant thinks of Me." (Agreed upon)²

¹ "Zad al-Ma'ad" (Provision for the Hereafter), (211/3).

² Narrated by Al-Bukhari in the Book of Tawheed, Chapter: "They wish to change the words of Allah" Hadith No. 7505, and Muslim, Book of Dhikr (Remembrance), Supplication, Repentance, and Seeking Forgiveness, Chapter: The Virtue of Remembrance and Supplication to Allah, Hadith No. 2675, from the narration of Abu Hurairah, may Allah be pleased with him.



Supplication

The Importance of Supplication

Supplication (Du'a) is a characteristic of devotion, the garden of the heart, and the paradise of this world. It is an easy way of worship, not restricted by place, time, or circumstance. It is the enemy of calamity, defending against it, treating it, and preventing it. It diminishes its impact if it happens. Umar ibn Al-Khattab said, "I do not carry the burden of answers; rather, I carry the burden of supplication. When I am inspired to supplicate, the response comes with it."¹

It is a great honor for a servant to be in proximity to Allah during supplication. Allah, glorified be He, says,

By the permission of Allah, supplication unveils calamities and disasters, preventing the occurrence of punishment and destruction. It is the weapon of the believer, and nothing is more effective to reach a higher degree in attaining what is desired than it. It holds the power to obtain blessings and repel afflictions like no other. It relieves worries and eliminates distress. It is sufficient honour for a servant to be in proximity to Allah during supplication. Allah, glorified be He, says,

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي
وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾

“And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that

¹ Majmu' Al-Fatawa by Sheikh Al-Islam (193/8)

they may be [rightly] guided.” (Surah Baqarah, 2:186).

The most helpless of people is the one who is incapable of supplication.

Through supplication, the soul transcends, aspirations rise, and greed for what is in the hands of creation diminishes. It is the arrows of the night released by the devout, and it is a stretched rope between the heavens and the earth. so, seek refuge in Allah alone in request and attainment, pour yourself out to Him in supplication and seeking refuge, and submit humbly before Him. Sustenance is treasures and their keys are in supplication. Have faith that Allah's provisions are full, and His generosity knows no bounds, continuously bestowing day and night. They are never diminished by giving.

Call upon Allah, the Most Generous, and surrender yourself before Him. Submit all your affairs to Him and be determined in your request, with great desire. The supplicant will not be turned away, and the seeker will not be disappointed.

Whoever is burdened by poverty and seeks assistance from fellow humans will find no relief in their poverty. However, those who bring their needs to their Lord will witness the wonders of His provision, for He is the most magnificent Provider.

Whoever thinks well of Allah, He will flood them with abundant goodness and pour upon them beautiful blessings. Therefore, persist in asking, for the Giver is generous, and the Revealer is capable. Do not rush the response when you supplicate, and do never consider it as a slow if it is delayed. Whoever regularly knocks on many doors is likely to have one opened.

And whoever is afflicted by the hardships of life should turn to Allah. He protects and gives peace to the distressed when they call upon Him. Allah,

glorified be He, says,

﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَلَيْسَ اللَّهُ مَعَهُ قَلِيلًا مَّا تَذَكَّرُونَ﴾

“Is He [not best] who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity with Allah? Little do you remember.” (Surah An-Naml, 27:62)

This is similar to the situation of Yunus (Jonah) inside the belly of the whale. Through supplication, he was expelled from it unharmed.

With a single supplication, all the people of the earth were drowned, and Allah, glorified be He, saved Noah, peace be upon him, and those with him among the believers. Allah says,

﴿قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ * فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ * فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الْمَشْحُونِ * ثُمَّ أَغْرَقْنَا بَعْدَ الْبَاقِينَ﴾

"He said, 'My Lord, indeed my people have denied me. Then judge between me and them with decisive judgement and save me and those with me of the believers. So We saved him and those with him in the laden ship. Then We drowned thereafter the remaining ones.'" (Surah Ash-Shuara, 26:117-120).

Pharaoh was destroyed by the supplication of Musa (Moses), peace be upon him. Allah, glorified be He, said:

﴿وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَئَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَن سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ﴾

“And Moses said, "Our Lord, indeed You have given Pharaoh and his establishment splendor and wealth in the worldly life, our Lord, that they may lead [men] astray from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment." (Surah Yunus, 10:88)

Allah bestowed upon Sulaiman (Solomon), peace be upon him, such a gift without measure through his supplication to the Bestower, saying,

﴿قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ *
فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ * وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ *
وَأَآخِرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ﴾

“He said, "My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower. So We subjected to him the wind blowing by his command, gently, wherever he directed. And [also] the devils [of jinn] - every builder and diver. And others bound together in shackles.” (Surah Sad, 34:35-38)

Allah cured Ayub (Job) may Allah have mercy on him from his illness through his humble supplication. Allah, glorified be He, said:

﴿وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ﴾

“And [mention] Job, when he called to his Lord, "Indeed, adversity has touched me, and you are the Most Merciful of the merciful." (Surah Al-Anbiya, 21:83)

When people enjoy the comfort of their beds, raise their hands in prayer to the Allah in the darkest hours of the night. With a supplication, circumstances can be transformed. The barren will have children, the sick will be healed, the needy will be provided for, and the miserable will find happiness.

Compendium of Supplications

Supplication (Du'a) is recommended for every Muslim in all times and places. It is an act of worship where a Muslim calls upon their Lord for anything that is not sinful. There are several supplications that are highly encouraged for Muslims to frequently recite. Here are a few examples:

1. Seeking sincerity (ikhlas) from Allah. Umar ibn Al-Khattab used to say in his supplication, "O Allah, make my deeds righteous, and make them solely for Your sake. Do not let anyone have a share in them"¹.
2. Seeking guidance and steadfastness. The Prophet Mohammad, peace be upon him, advised Ali ibn Abi Talib, saying, "Say, " O Allah, direct me to the right path and make me adhere to the straight path," and when you make a mention of right guidance, keep in mind the right path and when you consider of the straight (path), keep in mind the straightness of the arrow"².
3. Supplicating for beneficial knowledge and righteous actions. Allah commanded His Prophet, peace be upon him, to ask for an increase in knowledge, as mentioned in the Quran. Allah, glorified be He, said:

﴿وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾

"And say, 'My Lord, increase me in knowledge'" (surah Taha: 20:114).

4. Supplicating for goodness in this worldly life and the Hereafter: Anas reported that the most frequent supplication of the Prophet

¹ Ahmad, in the book of al-Zuhd (p. 97), no. 617.

² Sahih Muslim, Book of Remembrance, Supplication, Repentance, and Seeking Forgiveness, 2725.

Mohammad, peace be upon him, was, “O our Lord, grants us good in this life and good in the next life, and protects us from the punishment of the Fire.” (Agreed upon)¹.

There are many other comprehensive supplications from the Prophet.

¹ Sahih Al-Bukhari, Book of Invocations, 6389, and Sahih Muslim, Book of Remembrance, Supplication, Repentance, and Seeking Forgiveness, 2690



Charity

The Virtue of Charity

Allah has divided His creation into the rich and the poor, and their interests are fulfilled only by satiating the need of the poor. Allah has obligated giving to the poor that which fulfils their needs from the surplus wealth of the rich.

A generous believer is close to Allah and His creation, and his people. He is close to Paradise and far from the hellfire. On the other hand, a miser is distant from Allah's creation and distant from Paradise, while being close to the hellfire. The generosity of a person endears him to his enemies but his miserliness makes him hated to even his own children.

The most beloved of creation to Allah is the one who embodies His qualities that He has not reserved for Himself. Allah is generous and loves the generous among His servants, knowledgeable and loves the knowledgeable, and merciful and loves the merciful. Ibn al-Qayyim, may Allah have mercy on him, said, "The generous person who gives in charity is given by the Generous One (Allah) what others are not given; it is a reward of the same kind as his action."¹

Among the best deeds of a Muslim is giving charity to the poor, those in need, and those in distress. Umar ibn Al-Khattab said, "I have been told that deeds show off to one another, so charity says: I am the best of you".²

The guidance of the Prophet, peace be upon him, encourages kindness,

¹ "Al-Wabil As-Sayyib" (p. 36).

² Ibn Khuzaymah narrated in his Sahih, in the book of Zakat, in the chapter on the virtue of charity over other deeds (95/4), hadith number (2433).

charity, and striving to relieve the suffering of Muslims.

The best charity is one that meets the needs of the recipient and continues to benefit them.

The miser is prevented from doing good and restricted from acts of righteousness. They suffer from a constricted chest, a small-mindedness, tiny joy, and a multitude of worries, grief, and sadness. Their needs are seldom fulfilled, and they are hardly supported in what they seek.

So be charitable in your day, even if it is with a small amount. The best charity is the effort of the one who has little. Every morning, two angels descend, and one of them says, "O Allah, give him who spends something in place of it;" the other says, "O Allah, give him who withholds destruction." (Agreed upon)¹

Charity is a loan that is returned multiplied. The Prophet, peace be upon him, said, "Sadaqah (charity) does not decrease wealth." (Muslim)². And Allah, glorified be He, says,

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ أضعافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ﴾

"Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants

¹ It is narrated by Al-Bukhari in the Book of Zakat, in the chapter on the saying of Allah: "But as for he who gives and fears Allah" (O Allah, give the spender a replacement for what he has spent), hadith number (1442). And Muslim, in the Book of Zakat, in the chapter on the spender and the withholder, hadith number (1010), from the narration of Abu Hurairah (may Allah be pleased with him).

² The Book of Goodness, Maintaining Family Ties, and Etiquette, in the chapter on the recommendation of forgiveness and humility, hadith number (2588), from the narration of Abu Hurairah (may Allah be pleased with him).

abundance, and to Him you will be returned) .”Surah Al-Baqarah: 2: 245)

Therefore, be generous to the poor with an open heart and a cheerful demeanour, having good expectations in Allah's multiplication of rewards and wealth.

The Rewards of Charity

Charity shields the servant from the punishment of Allah, for his sins and transgressions warrant his destruction. Thus, charity comes to redeem him from punishment.

That is why the Prophet, peace be upon him, said in his sermon about women on the day of Eid: "Give alms, you women folk, for I have been shown that you will be the majority of the inhabitants of hell." (Agreed upon)¹

In Sahih Bukhari and Sahih Muslim, it is narrated: "Protect yourselves from Hell-fire even with half a date"²

"Protect yourselves from the Fire, even with half a date."

Charity extinguishes the misfortune of sin. The Prophet, peace be upon him, said to Mu'adh³, may Allah be pleased with him: "Shall I not guide you to the gateways of what is good? Fasting is a protection, and charity extinguishes sin as water extinguishes fire," (Tirmidhi)⁴

¹ Narrated by Al-Bukhari in the Book of Zakat, Chapter on Zakat for Relatives, Hadith No. 1462, and by Muslim in the Book of Zakat, Chapter on the Virtue of Spending and Giving Charity to Relatives, Spouse, Children, and Parents, Even if They Are Polytheists, Hadith No. 1000, from the narration of Zainab, the wife of Abdullah bin Mas'ud, may Allah have mercy on them

² Narrated by Al-Bukhari in the Book of Zakat, Chapter on Beware of the Fire, Even with Half a Date and a Small Amount of Charity, Hadith No. 1417, and by Muslim in the Book of Zakat, Chapter on Encouragement to Give Charity, Even with Half a Date or a Good Word, as It Acts as a Barrier from the Fire, Hadith No. 1016, from the narration of Adi bin Hatim, may Allah have mercy on him

³ He is Abu AbdurRahman Mu'adh ibn Jabal ibn Amr Al-Khazraji Al-Ansari, one of the seventy Companions who witnessed the Treaty of Al-Aqaba from the Ansar. He passed away in the year 18 AH. Refer to Al-Isti'ab fi Ma'rifat Al-Ashab (1402/3).

⁴ Book of Faith, Chapter on the Prohibition of Praying During Prohibited Times, Hadith No.

Charity guards against evil, wards off calamities, preserves wealth, brings sustenance, brings joy to the heart, instils trust in Allah and good expectations of Him, purifies the soul, nurtures it, endears the servant to his Lord, covers up all flaws, increases life span, protects from the torment of the grave, provides shade on the Day of Judgment, intercedes with Allah the Exalted, eases the hardships of this world and the Hereafter, and invites one to all forms of righteousness. Therefore, do not be reluctant to give charity.

And it is a protection between the servant and the Hellfire, and the sincere one who is engaged in it will seek shade by it on the Day of Judgment and will be called from the gate of charity. The Prophet, peace be upon him, said: "Those who give sadaqa will be invited to enter by the gate of sadaqa".¹

Charity lifts afflictions and relieves sorrows by the permission of Allah. Ibn al-Qayyim, may Allah have mercy on him, said: "Charity and acts of kindness have a remarkable effect in repelling afflictions, warding off the evil eye, and the evil of envy. This has been experienced by nations in the past and present, and it suffices as evidence. The eye, envy, and harm can hardly affect a benefactor who gives charity. Even if they do affect him, he is treated with kindness, support, and assistance, and he will have a praiseworthy outcome. So, the benevolent one who gives charity is protected by his kindness and charity, has a defence and a strong fortress from Allah."²

Ibn al-Qayyim also said: "Indeed, charity has a remarkable effect in

2616.

¹ Narrated by Al-Bukhari in the Book of Fasting, Chapter on the Gate of Paradise for the Fasting People, Hadith No. 3666, and by Muslim in the Book of Zakat, Chapter on Collecting Charity and Acts of Kindness, Hadith No. 1027, from the narration of Abu Hurairah, may Allah be pleased with him.

² Bada'i al-Fawa'id (242/2)

repelling various types of afflictions, even if it is given by a sinner, an oppressor, or even a disbeliever. Indeed, Allah Almighty repels various types of afflictions through it. This is a known matter among people, both the specific and the general, and it is widespread throughout the entire earth because they have witnessed it."¹

Whenever a person gives charity sincerely, their heart expands and their chest is relieved by it. Ibn al-Qayyim, may Allah have mercy on him, said: "Even if charity had only this benefit alone, the slave should be befitting by it to increase and hasten towards it. Allah Almighty says:

﴿وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

“And whoever is protected from the stinginess of his soul - it is those who will be the successful.” (Surah Al-Hashr 59:9)²

¹ Al-Wabil al-Sayyib (p. 31)

² Al-Wabil al-Sayyib (p. 33)

Do Not Give Charity to The Poor with The Intention of Having Him Pray for You

The servant is elevated through charity if he sincerely dedicates it to Allah, without seeking the supplication of the needy, praise, fame, or materialistic desires. So, if you give charity to a poor person do not do it with the intention of having them pray for you. Instead, spend on him seeking the pleasure of Allah, so that you may be included in the saying of Allah:

﴿وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ﴾

“And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is kind to [His] servants”. (Surah Al-Baqarah 2:207)

Shaykh al-Islam, may Allah have mercy on him, said regarding the saying of Allah:

﴿وَيُطْعَمُونَ عَلَىٰ حُبِّهِ مَسْكِينًا وَيَتِيمًا وَأَسِيرًا * إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكْرًا﴾

"And they give food in spite of love for it to the needy, the orphan, and the captive, [saying], 'We feed you only for the countenance of Allah. We wish not from you reward or gratitude.'" [Surah Insan:8-9]

And whoever seeks supplication or praise from the poor has gone against this verse. In the hadith narrated in Sunan Abi Dawood¹, it is mentioned: "Whoever does a good deed to you, repay him. If you cannot find

¹ Book of Zakat, Chapter on Giving to Those Who Ask in the Name of Allah, Number (1672), from the narration of Ibn Umar, may Allah be pleased with them.

anything to repay him, then pray for him until you know that you have repaid him."

For this reason, when Aishah, may Allah be pleased with her, would send someone a gift; she would ask the carrier of the gift: "What did they say to you?" He would say: "May Allah bless you." So Aisha would say: "May Allah bless them too. We will respond to them in the same way they spoke, and our reward will remain for us." (al-Nasa'i)¹

And some of the Salaf said: "If you give to a poor person and he says, 'May Allah bless you,' then say: 'May Allah bless you too.'" Meaning, if he rewards you with supplication, then supplicate for him with the same supplication, so that you do not get any reward by him²

It is also stated: 'If someone seeks compensation from people - praise, supplication, or anything else - they have not acted kindly towards them for the sake of Allah.'³

Shaykh al-Islam, may Allah have mercy on him, explained that giving charity for the purpose of receiving supplication does not include the giver in Allah's saying:

﴿ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ ﴾

“[saying], 'We feed you only for the countenance of Allah’ [Surah Insan: 9]

The Muslim gives charity for the sake of Allah, and whatever is

¹ Al-Sunan Al-Kubra, Book of Actions for Day and Night, What to Say to Someone Who Does You a Favor, Number (10062).

² Majmu' Fatawa Shaykh al-Islam (112/11)

³ Majmu' Fatawa Shaykh al-Islam (54/1)

achieved through it, such as relief from distress and removal of worries, is a result of giving charity for the sake of Allah.



Various Acts of Obedience



Do Not Despise Any Righteous Deed

Do not despise any righteous deed that you do, even if it seems small in your eyes. It could be the reason for your entry into paradise. And do not belittle committing any sin that you do, as it could be the cause of your entry into the Hellfire. So, strive in engaging in all types of righteous deeds, for you do not know which one will be the cause of your eternal happiness. It has been narrated that a man entered paradise by removing a branch of a tree from the path.

And you, O Muslim, may say a word or offer advice to someone, and it could be the means of their guidance and bring happiness to them in this world and the Hereafter. And you will also find happiness in it throughout your life.

So, do not despise a righteous deed, even if it seems small in your eyes. The Prophet, peace be upon him, said, "Fear the Hellfire, even if it is with half a date." (Agreed upon)¹

Every righteous deed in Islam is great, so engage in various righteous deeds and strive to be consistent in them, even if the quantity of your deeds in a specific type is small. The Prophet, peace be upon him, said, "The most beloved deeds to Allah are those that are done consistently, even if they are few in number." (Agreed upon)²

¹ Narrated by Al-Bukhari in the Book of Zakat, Chapter on Beware of the Fire, Even with Half a Date and a Small Amount of Charity, Hadith No. 1417, and by Muslim in the Book of Zakat, Chapter on Encouragement to Give Charity, Even with Half a Date or a Good Word, as It Acts as a Barrier from the Fire, Hadith No. 1016, from the narration of Adi bin Hatim, may Allah be pleased with him.

² Narrated by Al-Bukhari, Book of Al-Riqaq, Chapter on Intention and Consistency in Actions, Hadith number (6464), and Muslim, Book of Prayer of Travelers and Shortening It, Chapter on the Virtue of Consistently Performing Night Prayers and Others, Hadith number

Beware of all paths of disobedience, as you do not know which one will lead you into the fire. It has been narrated that a woman entered the Hellfire because she had mistreated a cat. The Prophet, peace be upon him, said: "A woman was punished on account of a cat which she held captive till it died. Hence, she entered the Hell-Fire due to (her mistreatment of) the cat. She did not feed it or give it water while she held it captive, nor did she let it out so that it may eat the things that creep on the earth." (Agreed upon).¹

So, follow the path of generosity, good ethics, good manners, cheerfulness, serving others, speaking the truth, fulfilling promises, and dealing with financial matters in a righteous manner. Engage in every avenue of goodness.

Ibn al-Qayyim, may Allah have mercy on him, said, "The one who is truly devoted to worship does not have a specific goal in his worship that he prioritizes over others. Rather, his goal is to seek the pleasure of Allah, and his worship is based on that. He constantly progress in servitude, moving from one level to another, continuously striving. If you see the scholars, you will find him with them. If you see the worshippers, you will find him with them. If you see the warriors in the path of Allah, you will find him with them. And if you see those who remember Allah, you will find him with them. If you see the charitable and righteous, you will find them with them."²

(783), from the narration of Aisha, may Allah be pleased with her.

¹ Narrated by Al-Bukhari, Book of Watering, Chapter on the Virtue of Giving Water, Hadith number (2365), and Muslim, Book of Peace, Chapter on the Prohibition of Killing Cats, Hadith number (2242), from the narration of Ibn Umar, may Allah be pleased with him.

² Madarij al-Salikin" (111/1)

The World Is the Plantation for The Hereafter

Your lifespan, O human, in this life is limited, and your rank in the hereafter is built upon the days you live. If you strive for righteousness, you will be among the fortunate. But if you neglect yourself in this life and waste your time, you will regret it in the hereafter. Allah, the Almighty, has mentioned that your position in the hereafter depends on your actions in this world. Allah, glorified be He, said:

﴿وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى﴾

"And that there is not for man except that [good] for which he strives."
(Surah An-Najm: 53:39)

And He also says,

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ﴾

"Every soul, for what it has earned, will be retained." (Surah Al-Muddaththir: 74:38)

You do not know when the Angel of Death will visit you. And when your soul is taken, your relatives, loved ones, and those around you will be occupied with worldly matters after your burial, busy striving in this life, which will make heedless of supplicating for you after your death.

Allah's decree in life is that people forget. For example, you may not pray for your great-grandfather, even though he is not far from you, even though he played a role in your existence in this life. And there will come a time when your grandchildren and those after them will forget to pray for you.

Therefore, if you realize this, and you know that people will be negligent about you after your death, then increase your righteous deeds and

knock on every door of goodness in this world. Perhaps that will bring you closer to your Lord in the Hereafter.

Increasing in Acts of Obedience

The fruit of knowledge is action, and the pleasure in life comes from increasing in righteous deeds. The sign of sincerity is to increase in acts of obedience, and the ascent of one's status in Paradise will be determined by the extent of effort exerted in performing virtuous actions.

The best among humans are those who serve as role models by consistently engaging in a multitude of virtuous actions. Ibrahim, peace be upon him, was praised by Allah for his devotion, as mentioned in the Quran. Allah, glorified be He, said:

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ﴾

“Indeed, Abraham was a [comprehensive] leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah”. (Surah Nahl 16:120).

Dawud, peace be upon him, “used to sleep half the night, then stand in prayer for one-third of it, and then sleep for one-sixth. He would fast one day and break his fast the next day”. (Agreed upon)¹

Allah also praised Zakariya, his wife, and Yahya. Allah, glorified be He, said:

﴿فَأَسْتَجِبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي
الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَشِيعِينَ﴾

¹ Narrated by Al-Bukhari, Book of Night Prayer, Chapter: Whoever Sleeps Until Morning (Hadith No. 1131), and Muslim, Book of Fasting, Chapter: Prohibition of Fasting the Entire Year for Those Who Are Afflicted or Unable (Hadith No. 1159), from the narration of Abdullah bin Amr (may Allah be pleased with him).

“So We responded to him, and We gave to him John, and amended for him his wife. Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive”. (Surah Al-Anbiya 21:90).

The righteous scholars used to engage abundantly in the worship of Allah. Ibn al-Qayyim, may Allah have mercy on him, said: "I once witnessed Sheikh al-Islam Ibn Taymiyyah praying Fajr, then sitting and engaging in the remembrance of Allah until close to midday. Then he turned and said, "This is my morning, and if I had not partaken of this lunch, my strength would have diminished."¹

Sheikh al-Islam, may Allah have mercy on him, said about himself: "There are times when a matter, thing, or situation troubles my mind. So, I seek forgiveness from Allah, the Exalted, a thousand times - or more or less - until my heart finds solace and the difficulties are resolved." He also said, "During that time, I could be in the market, the mosque, on the road, or at school, and that does not prevent me from engaging in remembrance and seeking forgiveness until I attain what I seek."²

Ibn Kathir mentioned Ibn al-Qayyim, may Allah have mercy on both of them, saying: "I do not know anyone among the knowledgeable people in our time who worships more than him. He had a specific way in prayer, prolonging it greatly, lengthening his bowing and prostration, and many of his companions would sometimes criticize him for that, but he would not change or abandon it."³

¹ Al-Wabil al-Sayyib, p. 42.

² Al-Uqud al-Durriyah fi Manaqib Ibn Taymiyyah, p. 21.

³ Al-Bidayah wa al-Nihayah, (523/18)

Obedience is a light that is cast into the chests. So, increase in worshipping Allah and submitting to Him. It is the best means to achieve what one seeks. Increase in remembering Allah, reciting His book, and standing in prayer during the darkness of the night. When the heart becomes pure, it leaves its traces. And when it becomes abundant, it becomes more fruitful

What are the acts of worship that I should increase in?

The best deeds after the obligatory ones are the voluntary acts of worship; as the Prophet, peace be upon him, said: "Allah the Exalted has said: 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (prayer or doing extra deeds besides what is obligatory) till I love him. When I love him I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks; and if he asks (something) from Me, I give him, and if he asks My Protection (refuge), I protect him'". (Al-Bukhari)¹

The best voluntary acts that a servant can do are as follows:

1. Night prayer:

The voluntary prayers are among the most virtuous acts of worship in the sight of Allah. The precious hours of the night are a time of great value. Standing in prayer during the night is a characteristic of the righteous believers who are promised the gardens of eternal bliss. It is an indication of the strength of intellect and faith, and a means of drawing closer to the Lord of all worlds, as the Prophet, peace be upon him, said: "If you people greet all whom you meet, provide food, care for the wellbeing of your kindred, and pray at night when people are asleep, you will enter paradise in peace. (Ibn Majah)²

¹ Book of Devotion, Chapter of Humility, Number (6502), from the Hadith of Abu Hurairah.

² Book of Foods, Chapter of Feeding Others, Number (3251), from the Hadith of Abdullah bin Salam, may Allah have mercy on him.

Among the virtues of the people of faith is their standing before Allah in the darkness. Allah, glorified be He, says:

﴿كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ﴾

“They used to sleep but little of the night” (Surah Adh-Dhariyat 51:17).

The righteous used to compete in prayer and worship during the darkness of the night, finding in it a pleasure in their souls that cannot be compared to the pleasures of this world. Abu Sulayman Ad-Darani¹, may Allah have mercy on him, said, "By Allah, if it were not for standing in prayer at night, I would not have loved this worldly life."²

The Prophet Muhammad, peace be upon him, never neglected night prayer, whether during travel or at home. He would perform it while standing, sitting, and even on his feet during his journeys, even if he was not facing the qiblah.³

The righteous used to criticize those who neglected night prayer. Al-Hasan Al-Basri⁴, may Allah have mercy on him, said, "No one abandons night

Ibn Majah, full name Abu 'Abdullah Yazid ibn Majah al-Rabi'i al-Qazwini, was born 209 AH and passed away in 273 AH. Tadhkirat al-Huffaz, by Al-Dhahabi, volume 155/2. May Allah have mercy on him.

¹ Abu Sulayman Abdur-Rahman bin Ahmad Ad-Darani was born in 140 AH and passed away in 215 AH. Siyar A'lam an-Nubala (182/10)

² Az-Zuhd wal Raqaiq by Al-Khatib Al-Baghdadi (p. 94).

³ ³ Narrated by Bukhari in the Book of Witr, Chapter: Witr Prayer during Travel, Hadith Number (1000), and Muslim in the Book of Prayer of Travelers and Shortening it, Chapter: The Permissibility of Voluntary Prayer on a Mount during Travel, where it is directed, Hadith Number (700) from the narration of Ibn Umar, may Allah have mercy on them both.

⁴ Abu Sa'id Al-Hasan bin Abi Al-Hasan Yasar Al-Basri, a Tabi'i Imam, was born in 21 AH and passed away in 110 AH. Siyar A'lam an-Nubala (563/4)

prayer except due to a sin they have committed."¹

This is based on the advice of the Prophet peace be upon him to Abdullah bin Umar², may Allah be pleased with them both, where he said, "What an excellent man Abdullah is if he only prays at night." After that, Abdullah bin Umar would hardly sleep at night.³

And the prophet said to Abdullah bin Amr bin Al-Aas⁴, may Allah be pleased with them both, narrated: "O Abdullah, do not be like so-and-so who used to pray at night and then abandoned it." (Agreed upon)⁵

One of the honours of servitude to Allah is worshipping Him at night. The soul does not reach its highest honour except through its devotion to Allah. It is not fitting for a righteous young person to abandon night prayer, even if it is just for half an hour before dawn, during which they can engage in intimate conversation with their Lord at a time when the gates of the

¹ Nazhat al-Majalis wa Muntakhab an-Nafa'is (120/1)

² Abdullah bin Umar bin Al-Khattab bin Nufayl Al-Adawi Al-Qurashi was born in 3 AH and passed away in 73 AH. Al-Iṣābah fi Tamyīz aṣ-Ṣaḥābah (290/6).

³ Narrated in Sahih Bukhari, in the Book of the Companions of the Prophet (peace be upon him), Chapter: the virtues of Abdullah ibn Umar ibn al-Khattab (may Allah be pleased with them both), Hadith number 3739; and in Sahih Muslim, in the Book of Virtues of the Companions (may Allah be pleased with them), Chapter: the virtues of Abdullah ibn Umar ibn al-Khattab (may Allah be pleased with them both), Hadith number 2479.

⁴ He is Abu Muhammad Abdullah bin Amr bin Al-Aas As-Sahmi Al-Qurashi. He embraced Islam before his father. He passed away during the nights of Harrah while Yazid bin Muawiyah was the governor. Some sources mention the year 63 AH, while others mention a different year. Al-Isti'ab fi Ma'rifat Al-Ashab (956/3)

⁵ Narrated by Bukhari in the Book of Tahajjud, Chapter: Disapproval of abandoning night prayer for someone who used to perform it, Hadith Number (1152), and Muslim in the Book of Fasting, Chapter: Prohibition of Fasting Continuously without a Valid Reason, Hadith Number (1159), from the narration of Abdullah bin Amr, may Allah have mercy on with them both.

heavens are open. The early generations of Muslims would not forsake night prayer. Tawus¹, may Allah have mercy on him, said, "I never thought that anyone would sleep during the pre-dawn hours"²

2. Abundance in Remembrance of Allah:

Remembrance of Allah is the scale of elevation and honour. It is more than what is perfumed by the tongue. It is an open door between the servant and his Lord, as long as the servant does not close it with their heedlessness. Ibn Al-Qayyim, may Allah have mercy on him, said: "Indeed, through remembrance, Allah Almighty grants the Remembrancer His remembrance, as He says:

﴿فَاذْكُرُونِي أَذْكَرْكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُونَ﴾

“So remember Me; I will remember you.” [Surah Al-Baqarah 2:152].

If there was nothing in remembrance except for this alone, it would be sufficient in its excellence and reward.³ By increasing in remembrance, the servant ascends in the sight of his Lord, and our Prophet Muhammad, peace be upon him, used to remember Allah at all times.⁴

Remembrance brings happiness to the heart and a sense of intimacy with Allah. Ibn Al-Qayyim, may Allah have mercy on him, said: "Once Sheikh Al-Islam told me: 'I do not leave remembrance except with the

¹ He is Abu Abdur-Rahman Tawus bin Kaysan Al-Farisi, and later known as Al-Yamani Al-Jundi. He passed away in 106 AH. Source: Siyar A'lam an-Nubala (49/5)

² Ibn Rajab (420/4)

³ Al-Wabil Al-Sayyib (p. 42)

⁴ Narrated by Muslim in the Book of Menstruation, Chapter: Remembrance of Allah in the state of sexual impurity and other situations, Hadith Number (373), from the narration of Aisha, may Allah be pleased with her.

intention of giving my soul rest and tranquillity, preparing myself for the remembrance to come."¹

3. Recitation of the Holy Quran:

The holy Quran is the pillar of the Ummah (Muslim community), the source of wisdom, the sign of the message, and the light for the eyes and insights. By reciting it and acting upon it, one's status is elevated, his rank is increased, and his faith is strengthened.

The magnificent Quran is the foundation of knowledge and its branches. It is from the Quran that morals and manners are derived. Safeguarding the Book of Allah is a means of protection, by the permission of Allah, from evils and tribulations. It serves as a fortress against doubts and desires. Therefore, recite the Quran on your tongue while contemplating its meanings with your heart.

4. Fasting Three Days Every Month:

Our Lord, Almighty and Glorious, (Allah) is characterized by gratitude. He rewards abundantly for even small acts of worship. The Ummah of Muhammad, peace be upon him, is a blessed nation. They work little in a short lifespan and are rewarded greatly. They surpass other nations in the Hereafter.

One of the ways to achieve this is by fasting three days every month, which is equivalent to fasting the entire month. Each day of fasting is rewarded as if one has fasted for ten days, as a generous gift from Allah. It is a recommendation from the Prophet, peace be upon him, to Abu Hurairah²,

¹ Al-Wabil Al-Sayyib (42).

² Abu Hurairah, whose full name is Abu Hurairah Abdur-Rahman ibn Sakhr Al-Dawsi, embraced Islam between Al-Hudaybiyah and Khaibar. He passed away in 57 AH. Al-Isabah

may Allah have mercy on him. Abu Hurairah reported: "My beloved friend, may Allah's peace and blessings be upon him, advised me with three things: to fast three days every month, to perform the two units of Duha prayer, and to perform the Witr prayer before sleeping." (Agreed upon)¹

fi Tamyiz Al-Sahabah (348/7)

¹ Narrated by Al-Bukhari in the Book of Tahajjud Prayer, Chapter: Duha Prayer in the City, Hadith Number (1178), and by Muslim in the Book of Travelers' Prayer and Shortening It, Chapter: The Recommendation of Duha Prayer, and that the minimum is two units, the complete is eight units, the middle is four or six units, and the emphasis on maintaining it, Hadith Number (721).



Gratitude to Allah

The Importance of Gratitude

Allah has bestowed upon you His great blessings and has showered you with abundant gifts, so that you may express gratitude for them. Gratitude is the purpose behind His creation and command. Allah, glorified be He, says:

﴿وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ
وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ﴾

"And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful." (Surah An-Nahl: 16:78)

Allah has informed us that those who do not show gratitude to Him are not truly His slaves. Allah, glorified be He, says:

﴿وَأَشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ﴾

"And be grateful to Allah, if it is [indeed] Him that you worship." (Surah Al-Baqarah 2:172)

Allah praised the first messenger He sent to the earth for his gratitude. He said:

﴿ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾

"O descendants of those We carried [in the ship] with Noah. Indeed, he was a grateful servant. (Surah Isra: 17:3)

He commanded His servant, Moses, to receive the prophethood and teachings with gratitude. Allah, glorified be He, says:

﴿قَالَ يَمُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلِمَتِي فَخُذْ مَا آتَيْتُكَ وَكُن
مِنَ الشَّاكِرِينَ﴾

"O Moses, I have chosen you over the people with My messages and My words [to you]. So take what I have given you and be among the grateful." (Surah Al-Araf: 7:144)

He praised His beloved, Ibrahim (Abraham), for his gratitude for His blessings. Allah says about him:

﴿شَاكِرًا لِّأَنْعَمِهِ ۚ أَحْتَبَهُ ۖ وَهَدَيْنَاهُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ﴾

[He was] grateful for His favors. Allah chose him and guided him to a straight path. (Surah An-Nahl: 16:13)

Allah commanded the family of the prophet David (Dawud) to work with gratitude. Allah, glorified be He, says:

﴿أَعْمَلُوا ءَالَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ﴾

"Work, O family of David, in gratitude." (Surah Saba: 34:13)

Allah commanded His messenger Muhammad, peace be upon him, to be grateful. He said to him:

﴿بَلِ اللَّهِ فَاعْبُدْ وَكُن مِّنَ الشَّاكِرِينَ﴾

"Rather, worship (only) Allah and be among the grateful." (Surah Zumar: 39:66)

The first advice that Allah gave to mankind was to be grateful to Him and to their parents. Allah, glorified be He, says:

﴿أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ﴾

"And be grateful to Me and to your parents; to Me is the final destination." (Surah Luqman: 31:14)

The prophets also commanded their people to be grateful. Ibrahim said to his people:

﴿فَأَبْتِغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۗ إِلَيْهِ تُرْجَعُونَ﴾^ط

“So seek from Allah provision and worship Him and be grateful to Him. To Him you will be returned.” (Surah Al-Ankabut: 29:17)

The best supplication is the prayer for assistance and seeking His pleasure with gratitude for His blessings and worship. Imam Ibn Taymiyyah, may Allah have mercy on him, said: "I have pondered over the most beneficial supplication, and I found it to be seeking assistance according to His pleasure. Then I saw it in the following verse:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

“It is You we worship, and You we ask for help.” (Surah Al-Fatihah: 1:5)¹

When Satan, the enemy of Allah, realized the value and significance of gratitude, and that it is the most important act of worship, he made it his ultimate goal to cut people off from it. He said,

﴿ثُمَّ لَا تَجِدُهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ
وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ﴾

"Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful." (Surah Al-Araf 7:17)

The grateful ones are a minority among the creation, so be among that blessed few. Allah, the Almighty, says,

﴿وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ﴾

¹ Madaarij al-Saalikeen by Ibn Qayyim (100/1)

"And few of My servants are grateful." (Quran 34:13)

Every blessing that does not bring you closer to Allah is a trial. Al-Fudayl ibn 'Iyad, may Allah have mercy on him, said, "Adhere to gratitude for blessings, for a blessing that has been taken away from people and returned to them."¹ When you realize that Allah continues to favour you with His blessings, even as you disobey Him, then be cautious and fear Him.

When a servant attains a position with Allah, he should preserve it and remain steadfast upon it. Then, when he thanks Allah for what He has given him, Allah grants him something even better than it. But if he neglects gratitude, Allah gradually leads him astray.

Blessings are connected to gratitude, and more blessings are bestowed upon those who are grateful. Allah, glorified be He, says:

﴿وَإِذْ تَأَذَّرَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ﴾

"And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.'" (Surah Ibrahim: 14:7)

Through gratitude to Allah and obedience to Him, the doors of this world and the Hereafter open up for His servant. Allah, glorified be He, says:

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ﴾

Allah says, "And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the

¹ Tarikh Dimashq by Ibn Asakir (446/48).

earth; but they denied [the messengers], so We seized them for what they were earning." (Quran 7:96)

How do I express gratitude for Allah's blessings?

Gratitude should come from your heart, tongue, and actions. Expressing gratitude in the heart means recognizing the blessings and attributing them to its Creator. Allah, glorified be He, says:

﴿وَمَا بِكُمْ مِّن نِّعْمَةٍ فَمِنَ اللَّهِ﴾^ط

“And whatever you have of favor - it is from Allah. (Surah An-Nahl 16:53)

Expressing gratitude with the tongue involves praising and thanking the Bestower of the blessings. The Prophet Muhammad, peace be upon him, said, "Alhamdulillah' (Praise be to Allah) fills the scales." (Muslim)¹

Expressing gratitude with your actions means utilizing the blessings in ways that please Allah and refraining from using them in disobedience or sin. The happiest of people are those who make blessings a means to draw closer to Allah and attain success in the Hereafter. The most miserable are those who follow their desires and indulge in worldly pleasures while neglecting gratitude for Allah's blessings.

Be content with what Allah has provided for you, and you will be among the most grateful people. Remember that expressing gratitude for Allah's blessings is a form of worship. The Prophet Muhammad, peace be upon him, said, "The one who eats and is grateful is like the one who fasts and is patient." (Narrated by Al-Hakim)²

¹ Book of Purification, Chapter on the Virtue of Wudu, Hadith number 223, narrated by Abu Malik al-Ash'ari, may Allah be pleased with him.

² Al-Mustadrak, Book of Foods, Hadith number 7194, narrated by Abu Hurairah, may Allah

be pleased with him.

Al-Hakim refers to Abu Abdullah bin Muhammad al-Naysaburi al-Shafi'i, who was born in 321 AH and died in 405 AH. *Tabaqat al-Fuqaha al-Shafi'iyah* (198/1), *Siyar A'lam al-Nubala'* (162/17).



Remembrance of Allah



The Importance of Remembrance

Remembrance of Allah (Dhikr) brings joy, happiness, sustenance, and honour. It necessitates being mindful of Allah, increasing in worship, turning to Him in repentance, and nearness to Him. It is a remedy for various ailments. Ibn 'Awn¹, may Allah have mercy on him, said, "Remembrance of Allah is a cure, while remembrance of people is a disease."² Another incident is reported where a man complained to Al-Hasan Al-Basri about hardness of heart, and he advised him, "Soften it with the remembrance of Allah."³

Through remembrance of Allah, ranks are elevated, sins are forgiven, calamities are repelled, difficulties are eased, and it brings comfort to the hearts. Allah, glorified be He, says:

﴿أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

"Unquestionably, by the remembrance of Allah, hearts are assured."
(Surah Ar-Rad: 13:28)

The Prophet Muhammad, peace be upon him, advised someone, "Keep your tongue moist with the remembrance of Allah." (Narrated by At-Tirmidhi)⁴

Through remembrance of Allah, hearts come alive. The Prophet, peace be upon him, said, "The example of one who remembers his Lord and one

¹ Abu 'Awn 'Abdullah ibn 'Awn ibn Artaban Al-Muzani Al-Basri, born in 66 AH and died in 151 AH. Sources: Siyar A'lam al-Nubala' (364/6).

² Tarikh al-Islam (101/4).

³ Rawdat al-Muhibbin (p. 167).

⁴ Book of Invocations, Chapter on the Virtues of Remembrance, Hadith number 3375, narrated by Abdullah ibn Busr, may Allah be pleased with him.

who does not remember Him is like that of the living and the dead." (Narrated by Al-Bukhari)¹

No one truly understands the greatness of Allah more than those who remember Him frequently, as abundant remembrance is a sign of sincerity towards Allah.

¹ Book of Invocations, Chapter on the Virtues of Remembrance of Allah Almighty, Hadith number 6407, narrated by Abu Musa, may Allah be pleased with him.

The Best Remembrance

The best remembrance is the recitation of the Holy Quran. The Prophetic Sunnah has provided various forms of remembrance, and among the best of these remembrances are as follows:

“The words dearer to Allah are four: ‘How perfect Allah is and all praise is for Allah. None has the right to be worshipped except Allah alone and Allah is great It does not matter which you say first (Muslim)¹

"And "there is no might nor power except with Allah": It is one of the treasures of Paradise." (Agreed upon)²

“Whoever says: ‘Glory is to Allah, the Magnificent, and with His Praise (Subhān Allāhil-Azīm, wa biḥamdih)’ a date-palm tree is planted for him in Paradise.” (At-Tirmidhi)³

“Two phrases which are dear to the Compassionate One and are light on the tongue but heavy in the scale are: “How perfect Allah is and I praise Him; and How perfect Allah is the Most Great.” (Agreed upon)⁴

¹ Book of Manners, Chapter on the Dislike of Being Named with Ugly Names and with No Benefit and Similar Matters, Hadith number 2137, narrated by Samurah ibn Jundub, may Allah be pleased with him.

² Narrated by Al-Bukhari, Book of Invocations, Chapter: There is no Power or Strength except with Allah, Hadith number 6409, and Muslim, Book of Remembrance and Supplication and Repentance and Seeking Forgiveness, Chapter on the Merit of Lowering the Voice in Remembrance, Hadith number 2704, narrated by Abu Musa Al-Ash'ari, may Allah be pleased with him.

³ Chapters of Invocations, Chapter number 3464, narrated by Jabir, may Allah be pleased with him.

⁴ Narrated by Al-Bukhari, Book of Oaths and Vows, Chapter: If One Says, "By Allah, I Will Not Speak Today" and Then Prays or Recites or Glorifies or Exalts Allah or Declares His Greatness, Hadith number 6682, and Muslim, Book of Remembrance and Supplication and

“And the praise of Allah fills the scale. Glorification and praise fill up what is between the heavens and the earth”.(Muslim)¹

Sa'd Ibn. Abi Waqqas², may Allah be pleased with him, said: Once when we were with the messenger of Allah he asked whether any of us was incapable of acquiring a thousand daily, and when one of those who were sitting with him asked how any of them could acquire a thousand he replied, “If he says, Glory be to Allah, a hundred times, a thousand blessings will be recorded for him or a thousand sins will be removed from him.”(Muslim)³

Repentance and Seeking Forgiveness, Chapter on the Virtue of Saying "La ilaha illallah" (There Is No Deity Worthy of Worship Except Allah), "Allahu Akbar" (Allah Is the Greatest), "Alhamdulillah" (Praise Be to Allah), and Other Forms of Remembrance, Hadith number 2694, narrated by Abu Hurairah, may Allah be pleased with him.

¹ Book of Purification, Chapter on the Virtue of Wudu (ablution), Hadith number 223, narrated by Abu Malik Al-Ash'ari, may Allah be pleased with him.

² He is Sa'd ibn Abi Waqqas, and name of Abi Waqqas is Malik ibn Uhayb Al-Zuhri Al-Qurashi. He was the seventh person to embrace Islam and was one of the companions whom Umar, may Allah be pleased with him, consulted in matters of consultation (Shura). He passed away in 54 AH, or it was said 55 AH, or it may be different. Al-Isti'ab fi Ma'rifat Al-As'hab (606/2), Al-Isabah fi Tamyiz Al-Sahabah (62/3).

³ Book of Remembrance and Supplication and Repentance and Seeking Forgiveness, Chapter on the Virtue of Saying "La ilaha illallah" (There Is No Deity Worthy of Worship Except Allah), "Allahu Akbar" (Allah Is the Greatest), "Alhamdulillah" (Praise Be to Allah), and Other Forms of Remembrance, Hadith number 2698.

Seeking Forgiveness

Seeking forgiveness is the cause for the forgiveness of sins, entry into paradise, warding off calamities, and the increase of wealth and children. Allah, glorified be He, says:

﴿فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا * يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا * وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلَ لَكُمْ جَنَّاتٍ وَجَعَلَ لَكُمْ أَنْهَارًا﴾

"So I said, 'Ask forgiveness of your Lord. Indeed, Indeed, He is ever a Perpetual Forgiver. He will send [rain from] the sky upon you in [continuing] showers and give you increase in wealth and children and provide for you gardens and provide for you rivers.'" (Surah Nuh, 71: 10-12)

It is also a means for a happy life and abundant blessings. Allah, glorified be He, says:

﴿وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ ۗ وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ﴾

"And [saying], "Seek forgiveness of your Lord and repent to Him, [and] He will let you enjoy a good provision for a specified term and give every doer of favor his favor. But if you turn away, then indeed, I fear for you the punishment of a great Day". (Surah Hud, 11: 3)

Through seeking forgiveness, one's strength is increased. Prophet Hud said to his people:

﴿وَيَقَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ﴾

"And O my people, ask forgiveness of your Lord and then repent to

Him, and He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength. And do not turn away, [being] criminals." (Surah Hud, 11:52)

Seeking forgiveness is also a means for the descent of mercy from the heavens. Allah, the Most High, says:

﴿قَالَ يٰٓقَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ ۗ اللَّهُ لَعَلَّكُمْ تُرْحَمُونَ﴾

"He said, 'O my people, why are you impatient for evil before [i.e., instead of] good? Why do you not seek forgiveness of Allah that you may receive mercy?'" (Surah An-Naml, 27: 46)

Seeking forgiveness removes sins and the harm of disobedience. Qatadah¹, may Allah have mercy on him, said: "Verily, this Quran guides you to your diseases and their remedies. As for your disease, it is sins, and as for your remedy, it is seeking forgiveness."²

The Prophet, peace be upon him, used to frequently seek forgiveness. He said,

There is (at times) some sort of shade upon my heart³, and I seek forgiveness from Allah a hundred times a day". (Muslim)⁴

¹ He is Abu Al-Khattab Qatadah ibn Da'amah ibn Qatadah Al-Sadusi. He was born in 60 AH and passed away in 118 AH. Siyar A'lām al-Nubalā" (269/5) and "Taqrīb al-Tahdhīb" (453/1).

² Jami' al-'Ulūm wal-Ḥikam (415/2).

³ "Mashāriq al-Anwār 'alá Ṣaḥāḥ al-Āthār" (142/2).

⁴ Book of Remembrance, Supplication, Repentance, and Seeking Forgiveness, chapter on the recommendation of seeking forgiveness and increasing it, number (2702), from the narration

Abu Al-Minhāl¹, may Allah have mercy on him, said, "No neighbour is dearer to a person in his grave than seeking forgiveness."²

So, increase in seeking forgiveness at all times, and it will rectify your religious and worldly affairs.

of Al-Agharr Al-Muzani, may Allah be pleased with him.

¹ He is Abdur-Rahman ibn Mut'im Al-Banani Al-Basri Al-Makki. He passed away in 106 AH. "Taqrīb al-Tahdhīb" (p. 350).

² Jami' al-'Ulūm wal-Ḥikam (415/2).



Purification of the Heart



Avoiding Sins

The heart fluctuates in this life between hardness and softness. When sins accumulate, it becomes hardened, and when a servant increases in acts of obedience, the heart becomes softened.

Sins have ugly consequences if they are committed hastily or accumulated. A spark may burn down a whole town, and sins are like shackles around people's necks, and destruction comes from persisting in them. Blessings disappear with sins, and retribution and punishment follow. The sinner finds that every matter he turns to is closed off or difficult to achieve.

Sins diminish the blessings of life. Whatever goodness the servant may miss out by committing a sin is multiplied many times compared to the pleasure and enjoyment gained from it. The punishment for wrongdoing will eventually come, even if it is delayed. Allah, the Most High, says,

﴿مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ﴾

"Whoever does evil will be recompensed for it." (Surah An-Nisa 4:123)

Iblis was expelled from the abode of honour for neglecting to prostrate just once. Allah, glorified be He, says:

﴿قَالَ فَأَهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ﴾

"[Allah] said, "Descend from Paradise, for it is not for you to be arrogant therein. So get out; indeed, you are of the debased." (Surah Al-Araf 7:13)

Adam was expelled from Paradise for partaking of a forbidden fruit. Allah, the Most High, says,

﴿وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ * فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ﴾

"And We said, 'O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers.' But Satan caused them to slip out of it and removed them from that [condition] in which they had been." (Surah Al-Baqarah, 2:35-36)

"A woman entered the Hellfire because of a cat that she had confined."¹
 "While a man was walking, dragging his dress with pride, he was caused to be swallowed by the earth and will go on sinking in it till the Day of Resurrection."²

Thus, sins lead to destruction. So be fearful of your sins and never feel secure from punishment. For the insignificance of a sin in the eyes of a servant is great in the sight of Allah, indicating impending doom.

Beware of belittling sins, because when they accumulate upon a person, they destroy him. The Prophet, peace be upon him, said, "Verily, the example of the belittling of sins is like a group of people who set up camp in a valley, and then one of them brought a stick, and another one brought a stick, until

¹ Narrated by Al-Bukhari, Book of Drinks and Watering, Chapter on the Virtue of Giving Water, Hadith number (2365), and Muslim, Book of Righteousness and Maintaining Family Ties and Good Manners, Chapter on the Prohibition of Torturing a Cat or Similar Animals that Do Not Harm, Hadith number (2242), from the narration of Abdullah ibn Umar (may Allah be pleased with him).

² Narrated by Al-Bukhari, Book of Prophetic Hadiths, Chapter on the Hadith of the Cave, Hadith number (3485), from the narration of Ibn Umar (may Allah be pleased with him).

they baked their bread."(Ahmed)¹

Sin becomes magnified and its danger intensifies when a person openly commits it, belittles it, takes delight in it, or disregards Allah's covering. Anas ibn Malik (may Allah be pleased with him) said, "Verily, you perform deeds that appear to you as insignificant as a strand of hair, but we used to count them among the destructive sins during the time of the Prophet, peace be upon him,." (Al-Bukhari)²

When death approached Muhammad ibn al-Munkadir, may Allah have mercy on him,³ he wept. He was asked, "What makes you weep?" He replied, "By Allah, I do not weep for a sin that I am aware of committing. But I fear that I may have committed a sin, considering it insignificant, while it is great in the sight of Allah."⁴

Sin is not limited to committing forbidden actions alone; rather, falling short in fulfilling obligations is also among the blameworthy deeds. Imam Ibn Taymiyyah , may Allah have mercy on him, said, "Repentance and seeking forgiveness can be a result of neglecting obligations and committing prohibitions. Many people are unaware of this"⁵

¹ In Al-Musnad, Hadith number (22808), from the narration of Sahl ibn Sa'd (may Allah be pleased with him).

² Book of Asceticism, Chapter on the Reprehensible Aspects of Sin, Hadith number (6492).

³ He is Abu Abdullah Muhammad ibn Al-Munkadir ibn Abdullah Al-Tamimi Al-Qurashi, born 30 AH and passed away in 130 AH. Siyar A'lam al-Nubala (353/5).

⁴ Revival of the Religious Sciences, (481/4).

⁵ Majmu' Fatwa by Shaykh al-Islam, (670/11).

Avoiding Temptations

Islam teaches the importance of purity of belief and heart. It warns against polluting the heart with doubts or defiling it with desires. In times when people are far from the guidance of the Prophet, the need to hold fast to the sources of Islam becomes even more important. The Prophet said, "No time will come upon you but the time following it will be worse than it. (Al-Bukhari)¹

One of the effects of temptations is that anyone who leans towards them will be affected by their corruption. The Prophet said, "And whoever looks at them [temptations], they will take hold of him." (Bukhari)²

The pure and true Islam teaches the importance of following the two lights: the Quran and the Sunnah. It warns against anything that goes against them, as it leads to corruption of the heart.

When doubt enters the heart, it is difficult to remove it. Imam Ibn Taymiyyah, may Allah have mercy on him, said: "When a servant exposes himself to misfortune, Allah leaves him to himself."³

Neglecting one's duties, rushing towards evil deeds, and relying on television broadcasts as a guide lead to destruction.

¹ The book of tribulations, in the chapter "No time will come except that the time after it is worse than it," Hadith number (7068), narrated by Anas ibn Malik, may Allah be pleased with him.

² The book of tribulations, in the chapter "The tribulation of the one who remains seated is better than the one who stands," Hadith number (7082), narrated by Abu Hurairah, may Allah be pleased with him.

³ Majmoo' Fatawa Sheikh al-Islam (577/10).

When the heart is darkened by numerous sins, it becomes burdensome to perform righteous deeds, while accepting falsehood becomes easy. During a time when revelation was descending and the companions were closely adhering to the Prophet, peace be upon him, he expressed his concern about tribulations. When he saw Umar ibn Al-Khattab holding a portion of the Torah, his face changed color, he said, "Are you confused, O son of Al-Khattab? By the One in whose hand is my soul, I have brought it to you pure and clear. Do not ask them about anything, for they may tell you the truth and you reject it, or they may tell you falsehood and you believe it. By the One in whose hand is my soul, if Moses were alive, he would have no choice but to follow me." (Narrated by Ahmad)¹

Whoever exposes themselves to doubts and desires, and then seeks to rectify their heart, will find it resistant. Many have stumbled and been destroyed, and many have strayed without hope of being retrieved. The soul is greedy when you give it a chance, so restrain it with the reins of obligations and prohibitions. Whoever exercises patience against their desires will reap abundant fruits.

So stay away from the causes and sources of temptations, for their proximity is a trial that can hardly be escaped. Those who hover around the flames are likely to fall into. Safeguard yourself with the provisions of knowledge and seek the company of the righteous. Follow the path of truth and adhere to the path of guidance. Strive to preserve your beliefs.

The scholars used to advise one another to distance themselves from the sources of temptation. Ibn al-Qayyim, may Allah have mercy on him, said:

¹ In al-Musnad, Hadith number (15156), narrated by Jabir ibn Abdullah, may Allah be pleased with him.

"The army of desires leads to deviation, and the army of false doubts. Whichever heart inclines towards them and seeks refuge in them, it will be saturated with them. Then its tongue and limbs will overflow with their consequences. If one consumes the doubts of falsehood, suspicions, suspicions and fallacies will erupt from their tongue and actions."¹

¹ Miftah Dar al-Sa'adah (140/1).

Remember death and visit graves.

A wise person has to remember the death every day and night, repeatedly reminding their heart of it, in order to counter their desires. Indeed, frequent remembrance of death is a shield against arrogance and, by the permission of Allah, a protection against panic. The death of others serves as a reminder of your own mortality.

The Prophet, peace be upon him, used to frequently visit graves day and night. However, when it was Aisha's night, he would not visit Al-Baqi cemetery. Aisha, may Allah be pleased with her, said, "Every night of mine, the Messenger of Allah, peace be upon him, would go out to Al-Baqi at the end of the night." (Muslim)¹

Visiting graves sharpens one's resolve for the Hereafter and diverts one's gaze from worldly matters. The Prophet Mohammed peace be upon him said, "Visit graves, for they remind you of the Hereafter." (Ibn Majah)²

So, keep death in front of your eyes to rectify your affairs, and visit graves to revive your heart.

¹ Book of Funerals, Chapter: What to say upon entering graves and supplicating for its inhabitants, Hadith (974).

² Book of Funerals, Chapter: What has been mentioned about visiting graves, Hadith (1569), narrated by Abu Hurairah, may Allah be pleased with him.



**Dutifulness to the Parents and
Maintaining Family Ties**



Dutifulness to the Parents

Allah has made parents the source of happiness, the garden of compassion and affection. Their rights are immense, and their goodness surpasses all other creations. There is no one greater in kindness - nor more virtuous - than parents.

Being dutiful to parents is the character of the prophets, the habit of the righteous, and the cause of relieving distress, multiplying blessings, and answering prayers. It opens the heart and makes life sweet. Allah Almighty said in the description of His prophet Yahya, peace be upon him:

﴿وَبِرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا﴾

“And dutiful to his parents, and he was not a disobedient tyrant”. (Surah Maryam: 19:14)

And He said about Jesus, peace be upon him:

﴿وَبِرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا﴾

“And dutiful to my mother, and He has not made me a wretched tyrant”. (Surah Maryam: 19:32)

Being dutiful to parents is the virtue of noble people, evidence of excellence and perfection, and it is a path to Paradise. The Prophet Muhammad, peace be upon him, said: "The father is the middle door of Paradise (i.e. the best way to Paradise), so it is up to you whether you take advantage of it or not." (Narrated and authenticated by At-Tirmidhi)¹

¹ Book of dutifulness and Family Ties, Chapter on the Virtue of Pleasing Parents, Hadith number (1900), Narrated by Abu Darda, may Allah be pleased with him.

Their rights are obligatory, next to the rights of Allah the Almighty:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

“Worship Allah and associate nothing with Him, and to parents do good,” (Surah An-Nisa: 4:36)

Being dutiful to both parents is a beloved deed to Allah and is superior to striving in the cause of Allah. Ibn Mas'ud, may Allah be pleased with him, narrated: “I asked the Prophet, peace be upon him, which action is dearest to Allah and he replied, “Prayer at its proper time.” I asked what came next, and he replied that it was kindness to parents. I asked what came next and he replied that it was jihad in path of Allah'. (Bukhari and Muslim).”¹

Being dutiful to parents is a path to Paradise. The Prophet, peace be upon him, said: "Let him be humbled, let him be humbled. It was said: Allah's Messenger, who is he? He said. He who finds his parents in old age, either one or both of them, and does not enter Paradise”. (Muslim)²

¹ Sahih Bukhari, Book of Prayer Timings, Chapter on the Virtue of Praying at Its Appointed Time, Hadith number (527), and Sahih Muslim, Book of Faith, Chapter on the Superiority of Believing in Allah, Hadith number (85).

² Book of dutifulness, Family Ties, and Manners, Chapter on the Humiliation of One Who Does Not Enter Paradise Despite Attaining the Presence of His Parents in Their Old Age, Hadith number (2551), Narrated by Abu Hurairah, may Allah be pleased with him.

Have Hope for Your Parents

Make your parents hopeful that you will be among those whose conduct is virtuous and whose character is noble, with a steadfast commitment to righteousness and a distance from wicked deeds and immoral actions. Do not fall prey to deviation, or become a captive to pleasures and desires, or a victim of ignorance and whims.

Do not squander your hope as well as theirs in you for a moment of temptation or an hour of negligence. Choose your companions wisely and seek their company. For if the soul is left to its whims, it will go astray and lead others astray. But if it is purified, it will acquire the beauty of righteousness, the gentleness of virtues, and the excellence of character.

And whoever does not control himself from indulging in doubtful matters has fallen into heedlessness, torn their conscience, ruined himself, lost the respect of others, and killed the hopes of their parents and relatives in them.

Maintaining Family Ties

Maintaining family ties, known as "Silat al-Rahim," is among the acts of worship that are beloved to Allah and one of the best forms of obedience. It is from Allah's bounty and generosity that He has made maintaining family ties a source of blessings and an increase in the servant's provisions. The Prophet, peace be upon him, said, "He who wishes to have his earnings grow (and be blessed) and his term of life prolonged, he should keep ties with his kin" Related by Al-Bukhari". (Agreed upon)¹

It is obligatory for a Muslim to be connected and maintain ties with their relatives. It is preferable to designate a specific day of the week to visit relatives and engage in conversations with them. This practice brings tranquillity to the heart.

Maintaining family ties should not distract a person from seeking knowledge, spreading the message of Islam, or benefiting others. Visiting relatives is a blessing in life, and whoever desires an increase in blessings should increase his efforts in maintaining family ties. Ibn At-Tin², may Allah have mercy on him, said, "Maintaining family ties is a means of success in obedience and abstaining from disobedience. After death, it remains as a beautiful remembrance, as if the person has not died".³

¹ Narrated by Al-Bukhari in the Book of Sales, Chapter: "Whoever desires expansion in provision" (2067), and by Muslim in the Book of Righteousness, Maintaining Family Ties, and Good Manners, Chapter: "Maintaining Family Ties and the Prohibition of Cutting Them" (2557), from the hadith of Anas bin Malik, may Allah be pleased with him.

² He is Abu Muhammad Abdulwahid bin At-Tin As-Safaqsi, who passed away in 611 AH. Shajarat al-Nur al-Zakiyyah fi Tabaqat al-Malikiyyah (242/1).

³ Fath al-Bari by Ibn Hajar (416/10).

A Muslim should not underestimate the importance of maintaining family ties. Showing kindness to relatives is the duty of every person, as they deserve care, attention, respect, and protection. Allah, the Most High, says:

﴿وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

“But those of [blood] relationship are more entitled [to inheritance] in the decree of Allah. Indeed, Allah is Knowing of all things.” (Surah Al-Anfal: 8:75)

Maintaining family ties is a means of success in life and a source of wealth. Allah, in His wisdom, has made it a means of honour. Keeping family ties is a noble act of worship and one of the best deeds. Amr ibn Dinar¹, may Allah have mercy on him, said: "There is no step taken after the obligatory acts of worship that carries greater reward than visiting relatives."²

Your relative is a part of you. If you treat them well, you are treating yourself well. If you withhold kindness from them, you are depriving yourself. And Allah created the kinship and named them after Himself, and our Lord promised to maintain the connection of those who maintain ties with them. The prophet Mohammed, peace be upon him, said: “Are you not satisfied that I should keep relationship with one who joins your ties of relationship and sever it with one who severs your (ties of relationship)? They (the ties of blood) said: Certainly so. Thereupon He said: Well, that is how things are for you.” (Agreed upon)³

¹ He is Abu Muhammad Amr ibn Dinar Al-Jumahi, their patron from Makkah, Al-Athram. He was born during the rule of Muawiyah in 45 AH or 46 AH and passed away in 126 AH. Siyar A'lam al-Nubala (5/300), Tadhkirat al-Huffaz by Al-Dhahabi (1/85).]

² Mentioned in Makarim al-Akhlaq by Ibn Abi al-Dunya (p. 82).

³ Narrated by Al-Bukhari in the Book of Manners, Chapter: "Whoever maintains ties, Allah

The bond of kinship is connected to the Throne of Allah, saying: "Whoever maintains me, I maintain him. Whoever severs me, I sever him." (Agreed upon)¹

Maintaining family ties wards off afflictions, by the permission of Allah, and elevates calamities from a person. Whoever is connected with Allah (Al-Raheem) receives every goodness, and no one severs him. But whoever is cut off by the Almighty, no human being can maintain them, and they will live in distress.

will maintain ties with him," Hadith number (5987), and Muslim in the Book of Righteousness, Maintaining Family Ties, and Good Manners, Chapter: "Maintaining family ties and the prohibition of severing them," Hadith number (2554), from the narration of Abu Hurairah, may Allah be pleased with him.

¹ Narrated by Al-Bukhari in the Book of Manners, Chapter: "Whoever maintains ties, Allah will maintain ties with him," Hadith number (5989), and Muslim in the Book of Righteousness, Maintaining Family Ties, and Good Manners, Chapter: "Maintaining family ties and the prohibition of severing them," Hadith number (2555), from the narration of Aisha, may Allah be pleased with her.

How to Keep a Good Relationship with My Kin?

Maintaining family ties is achieved through making a commitment to visit them, honouring and respecting them, visiting them when they are sick, facilitating assistance to those in need, and checking on their well-being.

In modern means of communication, there are aids to fulfil this act of worship. Through staying connected, the bridge of compassion and love extends. By exchanging letters and messages, the bond of friendship is sustained. And by conveying greetings, the covenant is renewed.

Utilize any permissible means to strengthen the bonds with your relatives when performing this act of worship.

Inviting your relatives, directing them, guiding them, and advising them is more obligatory for you than offering them to others. Allah, glorified be He, says:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

“And warn, [O Muhammad], your closest kindred.” (Surah Ash-Shuara, 26:214)

My Relatives Mistreat Me

Relatives are not equal when it comes to maintaining kinship, love, and mercy. Upholding family ties is a great act of worship that should not be done in response to people's actions nor abandoned due to the neglect of others. A Muslim is one who maintains ties with their relatives, even if they sever ties with them, not seeking any reward but purely for the sake of worshipping Allah, the Most High. The Prophet Muhammad, peace be upon him, said, "The one who maintains ties of kinship is not the one who reciprocates. The one who maintains ties of kinship is the one who, when his relatives cut him off, maintains ties of kinship." (Al-Bukhari)¹

Even though the Prophet's own relatives who were disbelievers harmed him severely, he still maintained ties with them and said, "But I will uphold the ties of kinship with you." (Muslim)²

Allah, glorified be He, says to the Prophet Muhammad, peace be upon him, despite their enmity towards him,

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ﴾

"Say, [O Muhammad], "I do not ask you for this message any payment [but] only good will through kinship." (Surah Ash-Shuraa, 42:23)

¹ Book of Etiquette, Chapter: The One who Maintains Family Ties is not the One who Reciprocates, Hadith number (5991), narrated by Abdullah bin Amr bin Al-Aas, may Allah be pleased with him.

² Book of Faith, Chapter: Regarding the saying of Allah, the Most High, "And warn your closest kindred," Hadith number (204), narrated by Abu Hurairah, may Allah be pleased with him.

When a relative mistreats you, respond with kindness. This is the Islamic prescribed remedy. The one who does evil to you should be met with good. This act brings honour and elevation in the sight of Allah and earns respect from people. It requires self-control and restraining oneself from responding in kind. Allah, the Most High, says,

﴿ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ﴾

“Repel, by [means of] what is best, [their] evil.” (Surah Al-Muminun, 23:96)

This noble characteristic can only be attained by those who humble themselves before Allah.

And there is another form of goodness in response to their mistreatment, which is to suppress anger. This is a characteristic of the people of Paradise. Allah, glorified be He, says:

﴿وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ * الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَبِيرِ وَالصَّغِيرِ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

"And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous * Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good." (Surah Al-Imran 3:133-134)

In contrast, responding to their mistreatment with the same is the abandonment of maintaining family ties, fuelling division, and falling into the traps of Satan. A man came to the Prophet Muhammed, peace be upon him, and said, "O Messenger of Allah, I have relatives whom I maintain ties with, but they cut off ties with me. I am kind to them, but they behave rudely

towards me. I am patient with them, but they are ignorant towards me." The Prophet, peace be upon him, responded, "If it is as you say, then it is as if you are feeding them ashes. And you will continue to have the support of Allah against them as long as you remain in this state." (Muslim)¹

¹ Book of Goodness, Maintaining Family Ties, and Etiquette, Chapter: The Obligation of Maintaining Family Ties and Prohibition of Cutting Them Off, Hadith number (2558), narrated by Abu Hurairah, may Allah be pleased with him.



Marriage

Benefits of Marriage

The wife is the refuge that Allah has prepared for a man to find tranquillity in. Allah, the Most High, says,

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً
وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ﴾

"And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought." (Surah Ar-Rum, 30:21)

Thus, Allah mentioned that the wife is a source of tranquillity.

He also described her as a garment, as He says,

﴿أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ﴾

"It has been made permissible for you on the night of fasting to approach your wives [for sexual relations]. They are a clothing for you and you are a clothing for them." (Surah Al-Baqarah, 2:187) Which is better for a young man, to have a garment to cover himself and a dwelling to seek shelter in, or to remain naked and alone without a place of refuge?

Marriage is beneficial for young people in general. It enhances their mental well-being, promotes masculinity, and serves as a foundation in society. A wife is a support for obedience and a pillar in the trials of life. Therefore, do not hesitate, young man, to make a firm decision to enter the gate of marriage, hoping for happiness.

Qualities of a Wife

The inner qualities and good character of a woman may not be apparent until after marriage. Many women have been praised based on their appearance, but later on, it is discovered that it was not true. Islam encourages those seeking marriage to choose a woman who possesses faith and fulfils the objectives of a lawful marriage. The Prophet, peace be upon him, said, "A woman is married for four things: for her wealth, for her lineage, for her beauty or for her piety. Select the pious, may you be blessed!". (Agreed upon)¹

Therefore, religion should be the foundation in the engagement. Additionally, one should consider her good manners, noble character, pleasant demeanour, as her beauty shines through her faith and character. If a woman possesses religion, wealth, lineage, and beauty, then she is the ideal choice. However, do not prioritize beauty over faith. The Prophet, peace be upon him, said, "The world is but a (quick passing) enjoyment; and the best enjoyment of the world is a pious and virtuous woman". (Muslim)²

Before engagement, patience should be your guide, and inquiring about her parents' character is fundamental in understanding your future wife's character. Flaws in the character of either parent can have a negative impact on her.

¹ Narrated by Al-Bukhari, Book of Marriage, Chapter: Competence in Religion, Hadith number (5090), and Muslim, Book of Breastfeeding, Chapter: The Recommendation of Marrying a Woman with Religion, Hadith number (1466), from the narration of Abu Hurairah, may Allah be pleased with him.

² Book of Breastfeeding, Chapter: The Best Provision of the World is a Righteous Woman, Hadith number (1467), from the narration of Abdullah ibn Amr, may Allah be pleased with him.

Marriage of Sons and Daughters

The predominant characteristic in societies is the imitation of one another, and this is a mistake. Islam has established firm principles and pillars, so we do not need to imitate others. Our religion strongly encourages the marriage of young men and women because of the apparent benefits and the prevention of expected risks. The Creator (Allah) knows His creation best. In Islam, our Prophet, peace be upon him, said, "O young men, those of you who can support a wife should marry, for it (marriage) controls the gaze and preserves one from immorality. And whoever cannot (marry) should fast, for it is a means of reducing the sexual desire." (Agreed upon)¹

If early marriage was harmful to young people, the pure and sacred Shariah would not have encouraged it. The established principle in Islamic law is that "whatever Allah has commanded, He loves and is pleased with." So if Allah loves the marriage of young men and women, why do parents hesitate to marry them?

In society, there are many woes and calamities caused by delaying marriage, and the only remedy for that is through the institution of marriage prescribed by Allah. In it, chastity, modesty, and righteousness are realized.

¹ Narrated by Al-Bukhari, Book of Fasting, Chapter: Fasting for those who fear being single, Hadith number (1905), and Muslim, Book of Marriage, Chapter: The Recommendation of Marriage for those who desire it and have the means, and the engagement of those who are unable to provide for marriage through fasting, Hadith number (1400), from the narration of Abdullah ibn Mas'ud, may Allah be pleased with him.



Morals

The Sublimity of Morals

Good manners attract hearts. With good speech and lofty character, people are drawn towards you. The Prophet, peace be upon him, was a role model in his manners as well as interactions. There was a Jewish boy who used to serve the Prophet, peace be upon him. He fell ill, and the Prophet, peace be upon him, visited him, sat by his head, and said to him, "Embrace Islam." The boy looked at his father, who was present, and he said to him, "Obey Abu Al-Qasim (the Prophet) and embrace Islam." So the boy became a Muslim. The Prophet, peace be upon him, left while saying, "Praise be to Allah who saved him from the Hellfire." (Al-Bukhari)¹

The well manner does not require spending money or exhausting oneself. The good moral is nothing, but a cheerful face, doing good deeds, and refraining from causing harm.

Adorning oneself with good manners, noble ethics, good guidance, and righteous conduct is the characteristic of virtuous and honourable individuals. The best people are those with the best morals. The Prophet, peace be upon him, said, "Indeed, among the best of you are those with the best manners." (Agreed upon)².

Accordingly, our religion commands noble behaviour and prohibits vices. A person's elevation is through his religion, Etiquette, and morals.

¹ Sahih Al-Bukhari, Book of Funerals, Chapter: If a child embraces Islam and dies, should the funeral prayer be performed for them, Hadith number (1356), from the narration of Anas, may Allah be pleased with him.

² Sahih Al-Bukhari, Book of Virtues, Chapter: The abundance of the Prophet's modesty, Hadith number (3559), and Sahih Muslim, Book of Virtues, Chapter: The abundance of the Prophet's modesty, Hadith number (2321), from the narration of Abdullah ibn Amr, may Allah be pleased with him.

Refining souls is a means to cultivate hearts and serves as evidence of the praiseworthy matters.

Is Good Manner an Act of Worship?

Good manner is indeed an act of worship among the greatest acts of worship that many people are unaware of it. Ibn Rajab, may Allah be pleased with him, said, "Many people think that piety is only about fulfilling the rights of Allah without considering the rights of His servants".¹

Abu Hurairah narrated that the Messenger of Allah was asked about that for which people are admitted into Paradise the most, so he said: "Taqwa of Allah, and good character (At-Tirmidhi).²

The human's faith is not complete without good manner. The Prophet, peace be upon him, said: "The most perfect man in his faith among the believers is the one whose behaviour is most excellent; and the best of you are those who are the best to their wives." (At-Tirmidhi)³

Good manner along with faith lead the servant to the highest levels of Paradise. The Prophet, peace be upon him, said, "I guarantee a house in the outskirts of Paradise for the one who avoids disputes even if he is in the right, a house in the middle of Paradise for the one who avoids lying even in jest, and a house in the highest part of Paradise for the one who has good character." (Abu Dawood)⁴

¹ Jami' al-'Ulum wal-Hikam (1/454) by Ibn Rajab.

² Book of Good Manners and Maintaining Family Ties, Chapter: What has been mentioned about good character, number (2004).

³ Sunan At-Tirmidhi, Book of Breastfeeding, Chapter: The right of a woman upon her husband, Hadith number (1162), from the narration of Abu Hurairah, may Allah be pleased with him.

⁴ Book of Etiquette, Chapter: On good character, number (4800), from the narration of Abu Umamah, may Allah be pleased with him.

The culmination of all goodness is in good manner. The Prophet, peace be upon him, said, "Virtue is noble behaviour"¹

Anas ibn Malik, may Allah be pleased with him, narrated the noble character of the Prophet Muhammad, peace be upon him, saying: "The Messenger of Allah, peace be upon him, had the best manners among the people." (Agreed upon)²

The great morals of the Prophet were elevated, and his Lord described him by saying:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

"And indeed, you are of a great moral character" (Surah Al-Qalam, 68:4).

His face was always radiant with joy and good fortune; he was never gloomy or disgusted. Jarir ibn Abdullah³, may Allah be pleased with him, said: "Since I embraced Islam, I have never seen the Messenger of Allah, peace be upon him, except that he smiled at me." (Al-Bukhari in Adab al-Mufrad).⁴

¹ Book of Goodness, Maintaining Family Ties, and Etiquette, Chapter: Explanation of Goodness and Sin, Hadith number (2553), from the narration of An-Nawwas bin Sam'an Al-Ansari, may Allah be pleased with him.

² Narrated by Al-Bukhari in the Book of Etiquette, Chapter: Giving a Child a Kunya (nickname) before their birth, Hadith number (6203), and Muslim in the Book of Virtues, Chapter: The Prophet Muhammad (peace be upon him) had the best character, Hadith number (2310).

³ He is Abu Abdullah Jarir bin Abdullah bin Jabir Al-Bajali. He embraced Islam forty days before the death of the Prophet (peace be upon him) and passed away in 51 AH. Asad Al-Ghaba fi Ma'rifat As-Sahaba (333/1).

⁴ Chapter of Smiling, page 97, Hadith number (250)

A person with good morals, combined with faith, is the closest to the Prophet, peace be upon him, in the Hereafter. The Prophet, peace be upon him, said: "The dearest and the closest of you to me on the Day of Resurrection will be those who are the best in behaviour," (At-Tirmidhi).¹

Some people neglect fulfilling the rights of creations, thinking that perfect worship is limited to rectifying their relationship with their Creator, without considering their relationship with others. Ibn Rajab, may Allah have mercy on him, said: "Many times, those who are dedicated to fulfilling the rights of Allah and excelling in His love, fear, and obedience tend to neglect the rights of the servants altogether or fall short in fulfilling them. Striking a balance between fulfilling the rights of Allah and the rights of His servants is extremely precious, a task that can only be accomplished by the perfection achieved by the prophets and the righteous."²

Combining the right of Allah and the right of His servants is not achieved by every servant. Al-Muhasibi³, may Allah have mercy on him, said: "There are three things that are highly valued or lacking having a good appearance along with maintaining it, having good character along with religiousness, and having good brotherhood along with trustworthiness."⁴

¹ Chapters of Goodness, Maintaining Family Ties, Chapter: What is Mentioned about Noble Morals, Hadith number (2018).

² Jami' al-'Ulum wal-Hikam (454/1).

³ He is Abu Abdullah Al-Harith bin Asad Al-Muhasibi Al-Baghdadi. He passed away in the year 243 AH. Siyar A'lam an-Nubala (12/110), Tabaqat al-Shafi'iyyah (59/1).

⁴ Jami' al-'Ulum wal-Hikam (454/1).

Being Honest

Being honest is one of the greatest moral virtues and noble human qualities. It is the foundation of faith. Through truthfulness, nobility, ambition, and excellence are manifested. It is a characteristic adorned by honourable men and exemplified by the faithful. Abu Bakr As-Siddiq, may Allah be pleased with him¹, was never known to tell a lie during his lifetime.

Mus'ab bin Al-Zubair², may Allah be pleased with him, describing Abu Bakr As-Siddiq, may Allah be pleased with him, , "The entire Ummah agreed to call him As-Siddiq (the truthful) because he hastened to believe in the Messenger of Allah and adhered to truthfulness. There was never any flaw³ or hesitation in his character."⁴

Allah commanded His Messenger to enter and exit with truthfulness, as stated in the verse,

﴿وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ وَأَجْعَلْ لِي مِنْ لَدُنْكَ سُلْطٰنًا نَّصِيْرًا﴾

"And say, 'My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority.'" (Surah Al-Isra, 17:80)

¹ Abu Bakr, Abdullah bin Uthman bin 'Amir Al-Taymi Al-Qurashi, known as As-Siddiq. He was the close companion, and the first caliph of the Messenger of Allah, may Allah bless him and grant him peace. He passed away in 13 AH. Al-Isti'ab fi Ma'rifat Al-Ashab (963/3), Asad Al-Ghaba fi Ma'rifat As-Sahaba (84/3).

² He is Abu Isa Mus'ab bin Al-Zubair bin Al-Awam Al-Asadi Al-Qurashi. He passed away in 72 AH, and he lived for forty years. Siyar A'lam an-Nubala (140/4).

³ Meaning: detestable and prohibited things. Mat'alib al-Anwar fi Sahih al-Athar (136/6).

⁴ Tarikh al-Khulafa (p.26).

Honesty is also a sign of the elevated status of the one who possesses it. Adorning oneself with it leads the servant to the ranks of the righteous. If you see a person who is truthful in their speech and dealings, then expect their nobility and elevated status.

The servant is required to be truthful in all circumstances. Al-Junayd¹, may Allah be pleased with him, said, "The essence of truthfulness is to be truthful in a situation that nothing can save you from except lying."²

When you adorn yourself with truthfulness, know that it is a great favour from Allah upon you. Ibn al-Qayyim, may Allah be pleased with him, said, "Allah has not bestowed upon a servant, after Islam, a favour better than truthfulness, which is the nourishment and life of Islam. And He has not afflicted him with a greater calamity than lying, which is the sickness and corruption of Islam."³

On the Day of Judgment, nothing will save the servant except truthfulness. Allah, the Exalted, says,

﴿قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

"Allah will say, 'This is the Day when the truthful will benefit from their truthfulness.' For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah being pleased with them, and they with

¹ He is Abu al-Qasim al-Junayd bin Muhammad bin al-Junayd al-Nahawandi, al-Qawariri. He was born in the year 220 and passed away in 297 AH. Tabaqat al-Sufiyya (129), Siyar A'lam al-Nubala (66/14).

² Madarij al-Salikin (2/265).

³ Zad al-Ma'ad (517/3).

Him. That is the great attainment." (Quran 5:119)

Therefore, adhere to truthfulness in your words and actions to attain the rank of the truthful in Paradise.

Fulfilling Promises

Fulfilling promises is among the characteristics of people with integrity. Failing to fulfil promises reflects a deficiency in manhood, disobedience to Allah, the Lord of the worlds, and a sign of disdain for others. Only the lowest of individuals lack this quality.

The Prophet Muhammad, peace be upon him, said, “Three are the signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust.” (Agreed upon)¹. Muslim added, "...even if he observes fasting, performs prayers, and claims to be a Muslim."

Whoever breaks his promise has indeed disobeyed Allah. Allah, glorified be He, says:

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ^ج وَأَوْفُوا بِالْعَهْدِ^ط
إِنَّ الْعَهْدَ كَانَ مَسْئُولًا﴾

“And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.” (Surah Al-Isra, 17:34)

Therefore, it is a must to fulfil commitments and honour promises.

As for one who makes a promise but intends not to fulfil it, relying on the will of Allah, this is considered a breach of the promise. Ibn Rajab, may

¹ Narrated by Bukhari, Book of Faith, Chapter: Signs of a Hypocrite, Hadith No. (33), and Muslim, Book of Faith, Chapter: Describing the Characteristics of a Hypocrite, Hadith No. (59), from the narration of Abu Hurairah (may Allah be pleased with him).

Allah have mercy on him, said, "This is the worst kind of breach. Even if one says, 'I will do such and such, if Allah wills,' while intending not to do it, it would be considered lying and breaching the promise. said Al-Awza'i."¹

¹ Jami' al-'Ulum wal-Hikam (482/2). Al-Awza'i is Abu Amr Abdur Rahman bin Amr bin Yahmad al-Awza'i. He was born in 88 AH and passed away in the year 157 AH. Siyar A'lam al-Nubala (107/7)

The Messengers and Serving People

Benefiting people and striving to alleviate their sorrows are among the qualities of the prophets and messengers. They were exemplary in this regard. For example, the noble Prophet Yusuf (Joseph), peace be upon him, even after what his brothers did to him, prepared for them provisions.

Prophet Musa (Moses), peace be upon him, when he arrived at the watering hole in Madyan, found a group of people watering their flocks. He also found two women who were standing aside, waiting. He removed the stone from the well and watered their flocks for them.

Musa, peace be upon him, also interceded with his Lord to appoint his brother Harun as a prophet. He said,

﴿وَأَجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي﴾

"And appoint for me a minister from my family" (Surah Taha, 20:29).

Ibn Kathir¹ commented on this by saying, "Some of the early scholars said that no one has shown greater favour to their brother than Musa to Harun, peace be upon them. Musa interceded until Allah made him a prophet and messenger along with Musa when they were sent to Pharaoh and his people. This is why Allah, the Most High, said about Musa,

﴿وَكَانَ عِنْدَ اللَّهِ وَجِيهًا﴾

'And he is with Allah well-pleased'" (Surah Al-Ahzab 33:69).

Khadijah², may Allah be pleased with her, describes our Prophet

¹ Tafsir Ibn Kathir (236/6).

² She is Khadijah bint Khuwaylid, the mother of the believers. She was the first one to believe

Muhammad, peace be upon him, saying, "By Allah, you join ties of relationship, you speak the truth, you bear people's burden¹, you help the destitute², you entertain guests³, and you help against the vicissitudes (Nawa'ib)⁴ which affect people." (Agreed upon)⁵

Our Prophet Muhammad, peace be upon him, would never turn away someone who asked him for something. Jabir, may Allah be pleased with him, said, "It never happened that Allah's Messenger, peace be upon him, was asked for anything and he said: No." (Agreed upon)⁶

The material world is too insignificant to deny those who seek its provisions.

Following this righteous path, the companions and the righteous

in Allah and His Messenger. She bore all of his children except for Ibrahim. She passed away in 3 AH or 4 AH. *Al-Isti'ab fi Ma'rifat al-As-hab* (1817/4).

¹ Meaning important matters and needs, including family and everything that requires effort and transportation. *Tafsir Ghareeb Ma fi As-Sahihain* - Bukhari and Muslim (p. 509).

² Meaning: You earn what others are forbidden to earn. It refers to something that you cannot acquire for yourself, and it is also said to mean earning for people what they are lacking and in need of. *Mashariq al-Anwar* (69/2), *Al-Nihayah fi Ghareeb al-Hadith wa al-Athar* (1913).

³ Meaning: You provide him with his food and accommodation. *Mashariq al-Anwar on Sahih al-Athar* (2/181).

⁴ "Nawa'ib" is the plural of "na'ibah," which means an event or incident. It is mentioned in the context of truth because "na'ibah" can be either good or evil. *Sharh al-Nawawi on Sahih Muslim* (202/2).

⁵ Narrated by Al-Bukhari, in the chapter on how the revelation began to the Messenger of Allah, peace be upon him, Hadith number (3), and by Muslim, in the book of faith, in the chapter on how the revelation began to the Messenger of Allah, peace be upon him, Hadith number (160), from the narration of Aisha, may Allah be pleased with her.

⁶ Narrated by Al-Bukhari, Book of Manners, Chapter on Good Character and Generosity, and Disliking Stinginess, Hadith number (6034), and Muslim, Book of Virtues, Chapter on the Prophet Muhammad, peace be upon him, being asked about something and responding with "No" due to his abundant generosity, Hadith number (2311).

walked. 'Umar, may Allah be pleased with him, used to take care of widows and personally provide them with water.¹

Zubayd, would take a torch from the fire and go around to the elderly women of the neighbourhood, saying, “Did a house stop by your place? Do you want fire? And when he woke up, he went around the old women of the neighborhood, saying: Do you have a need in the market? Do you want something?”²

And the Shaykh al-Islam, may Allah have mercy on him, was striving very hard to fulfill the needs of the Muslims.³

¹ Ibn Rajab mentioned it in his book "Jami' al-'Ulum wa al-Hikam" (295/2).

² Sifat al-Safwah (56/2).

³ "Al-Aqd al-Durriya" (P. 134.)

Fulfilling the Needs of Others

The blessings of Allah are not bestowed and His wrath is not averted except by obedience to Him, drawing close to Him, and being kind to His creation. The true religion, Islam, came with knowledge and action, commanding sincerity in worship and good treatment of others. Shaykh al-Islam, may Allah have mercy on him, said: "Whoever worships Allah and is kind to others, then he is upholding the rights of Allah and the rights of the servants of Allah. This is the essence of true religion."¹

Fulfilling the needs of others brings blessings to time and effort, and it makes difficult things easy. The Prophet, peace be upon him, said: "If anyone makes it easy for the one who is indebted to him (while finding it difficult to repay), Allah will make it easy for him in this worldly life and in the Hereafter," (Muslim)²

The Shariah came with the encouragement of cooperation between people, fulfilling their needs, and seeking to relieve their distress. The Prophet, peace be upon him, said: "If anyone relieves a Muslim believer from one of the hardships of this worldly life, Allah will relieve him of one of the hardships of the Day of Resurrection." (Muslim)³

By doing good and being kind to others, one's end is improved and one is protected from a bad death. The Prophet, peace be upon him, said: "Good deeds towards others protect their doer from the evil places, calamities, and

¹ Al-Fatawa (53/1).

² Book of Remembrance, Supplication, Repentance, and Seeking Forgiveness, Chapter on the Virtue of Gathering for Qur'an Recitation and Remembrance, Hadith No. 2699, narrated by Abu Hurairah, may Allah be pleased with her

³ A portion of the previous Hadith.

destructions. And those who do good in this world are the ones who will do good in the Hereafter." (Narrated by Al-Hakim)¹

Fulfilling the needs of others is an act of sincere charity. Ibn Abbas, may Allah be pleased with him, said: "Whoever goes to fulfill the need of his brother, every step he takes will receive a charity."²

Attending to the needs of people is a key to goodness, while neglecting them opens the door to evil. Ibn al-Qayyim, may Allah have mercy on him, said: "Intellect, religious texts, innate disposition, and the experiences of nations all indicate that drawing closer to the Lord of the worlds, seeking His pleasure, and showing righteousness and kindness to His creation are among the greatest causes of bringing forth all goodness, while their opposites are among the greatest causes of bringing forth all evil."³

Performing acts of kindness is an eternal treasure, and being diligent in the affairs of people is a purification for noble souls. Laziness in pursuing virtues is a terrible companion, and love for comfort and ease leads to regret that surpasses all pleasures.

One of the calamities, for those with determination, is when people do not seek them out to fulfill their needs. Hakim ibn Hizam⁴, may Allah be pleased with him, said: "Every morning, if no one comes to me with a need,

¹ In Al-Mustadrak (213/1), number (429), from the hadith of Anas ibn Malik, may Allah be pleased with him.

² It is mentioned by Ibn Rajab in "Jami' al-'Uloom wal-Hikam" (90/2).

³ Al-Jawab al-Kafi (p. 30).

⁴ He is Abu Khalid Hakim ibn Hizam ibn Khawild al-Asadi al-Qurashi. He was born thirteen or twelve years before the Year of the Elephant and passed away in 54 AH during the caliphate of Muawiyah, may Allah be pleased with him. Al-Isti'ab fi Ma'rifat al-Ashab (1/362).

I know that it is a calamity."¹

By serving people and fulfilling their needs, you captivate their hearts and incline their hearts towards you. As the poet² said:

Be kind to people, and you will enslave their hearts,

For as long as goodness prevails, humans will be enslaved by it.

¹ Siyar A'lam al-Nubala' (51/3).

² He is Abu al-Fath al-Busti. Title: Al-Hikam - within the texts of the student of knowledge, level four - our edition (p. 70).

Humility

The reality of greatness lies in proximity to Allah, and distinction is achieved through piety.

﴿يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَىٰ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." (Surah Al-Hujuraat, 49:13)

Adorning oneself with luxurious clothing and physical appearance does not hold any value in the sight of Allah. The Prophet Muhammad, peace be upon him, said: "Verily Allah does not look to your faces and your wealth but He looks to your heart and to your deeds. (Muslim)¹

Looking down upon others due to their lack of wealth, social status, or physical appearance reveals a weakness of intellect, a deficiency in perception, and a lack of faith.

Life with all its beauty, wealth, status, and adornments is transient². How many poor people have become rich, and how many honorable individuals have been disgraced! One who belittles others may risk losing the blessings of wealth, status, position, or reputation.

¹ The Book of Goodness, Maintaining Family Ties, and Etiquette, Chapter: The Prohibition of Oppressing Muslims, Abandoning and Disparaging Them, Shedding Their Blood, and Harming Their Honor, Wealth, Hadith number (2564), narrated by Abu Hurairah, may Allah be pleased with him.

² That is, it alternates between this person and that person. Al-Sahah (1700/4).

Humility towards creation is a sign of a healthy faith, a sound mind, and a compassionate heart. Ibn Rajab, may Allah have mercy upon him, said: "It may happen that someone possesses a good image, wealth, status, or worldly leadership, yet their heart is ruined due to a lack of piety. On the other hand, someone who possesses none of these may have a heart filled with piety, making them more honorable in the sight of Allah. In fact, this is the most common occurrence.

In humility lies the elevation of this world and the hereafter. The Prophet peace be upon him said, "No one will humble himself for sake of Allah without God exalting him." (Muslim)¹

The great scholar of hadith, Abu Musa Al-Madini², may Allah have mercy on him, used to teach the Quran to children on boards, with the majesty of his status and the greatness of his position.

And the humble person is the one who, when they see someone, says, "This person is better than me." As Imam Ash-Shafi'i³, may Allah have mercy on him said, "The highest ranked among people is the one who does not see his own rank, and the most favored among them is the one who does not see his own favor."⁴

¹ Book of Goodness, Maintaining Family Ties, and Etiquette, Chapter on the Recommended Act of Forgiveness and Humility, Hadith number (2588), narrated by Abu Hurairah (may Allah be pleased with him).

² He is Abu Musa Muhammad ibn 'Umar ibn Ahmad Al-Madini Al-Asbahani Ash-Shafi'i. He was born in the year 501 AH and passed away in 581 AH. [Reference: Tabaqat Ash-Shafi'iyyah Al-Kubra (160/6)]

³ He is Abu Abdullah Muhammad ibn Idris ibn Al-Abbas Al-Mutalibi Al-Qurashi Al-Shafi'i. He was one of the Imams of the four schools of jurisprudence. He was born in 150 AH and passed away in 204 AH. [Reference: Hilyat Al-Awliya wa Tabaqat Al-Asfiya (63/9)]

⁴ Siyar A'lam An-Nubala (99/10).

The Ugliness of Lying

Lying is the key to hypocrisy and its foundation. It is one of the most distinctive qualities of the lowliest of creation. The Prophet Muhammad, peace be upon him, said, "Three are the signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust." (Agreed upon)¹

Adam and Eve were expelled from Paradise due to the lie of Satan. Allah, glorified be He, said about Satan,

﴿وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ﴾

'And he swore [by Allah] to them, 'Indeed, I am to you from among the sincere advisors" (Surah Al-A'raf, 7: 21).

The scholars have considered the state of a liar to be worse than that of animals. Shaykh al-Islam said, 'The liar is in a worse state than a dumb animal²'.³

Lying leads to the corruption of both the present life and the Hereafter. Ibn

al-Qayyim, may Allah have mercy on him said: "Every corrupt act, whether apparent or hidden, has lying as its source. Allah Almighty punishes the liar by preventing him from achieving his interests and benefits. He rewards the truthful by enabling him to achieve the interests of his present life and

¹ Narrated by Bukhari, Book of Faith, Chapter: Signs of a Hypocrite, Hadith No. (33), and Muslim, Book of Faith, Chapter: Describing the Characteristics of a Hypocrite, Hadith No. (59), from the narration of Abu Hurairah (may Allah be pleased with him).

² It means: that does not speak. The narration attributed to Qasim bin Salam (1/281).

³ Majmu' Fatawa Shaykh al-Islam, (74/20).

Hereafter. The interests of the present life and the Hereafter have not been achieved like truthfulness, and the corruption and harm of them have not been achieved like lying." ¹

Even if the only harm that you get from lying is that it deprives you of the rank of truthfulness in the Hereafter, that is enough harm. Indeed, the rank of truthfulness cannot be attained by a habitual liar. So avoid lying in your speech, because it will lead you to vice, alienate your companions, make people hate you, and cause others to warn against dealing with you.

¹ Al-Fawa'id (p. 136).

Avoiding Envy

Envy is a disease of the soul that often occurs among peers due to one's dislike for another person or because the other has a virtue over him. It is one of the greatest gateways for Satan and a blameworthy trait found among the Jews. Allah, glorified be He, says:

﴿أَمْ تَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ
وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا﴾

"Or do they envy people for what Allah has given them of His bounty? But we had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom" (Surah An-Nisa, 4:54).

Envy is a burning fire that harms the one afflicted with it, and it leads to the punishment of Allah. Hence, it is said, "May Allah fight against envy, how just it is! It starts with its companion and kills him!"¹

It has also been said that the first sin that Allah was disobeyed with was three: greed, arrogance, and envy. Greed is from Adam, arrogance is from Satan, and envy is from Cain, as he killed Abel.²

Envy is a form of opposing Allah. The envious person hates the blessings of Allah upon His servant, and Allah has loved it, and the envious person loves its disappearance from him, and Allah hates that; so he is opposed to Allah in His judgment, destiny, love, and hatred.

Envy is also contrary to brotherhood in religion. The Prophet, peace be

¹ Al-Mustatraf fi Kulli Fun Mustathraf (p. 305).

² Majmu' Fatawa Shaykh al-Islam (126/10).

upon him, said, "Do not envy one another, and do not inflate prices for one another¹, and do not hate one another, and do not turn-away from one another², and do not undercut one another in trade, but [rather] be slaves of Allah and brothers [amongst yourselves].(Muslim)³

The envious person despises the favors of Allah upon His servants, is hatred by creation, selfish, and dislikes the benefits for others. Muawiyah ibn Abi Sufyan⁴, may Allah be pleased with them, said, "I can please everyone except for the envious person of a blessing because nothing satisfies him except its disappearance."⁵

Ibn al-Qayyim, may Allah have mercy on him, said: "The envious person is an enemy of his own blessings, i.e. the blessings of Allah, and an enemy of His servants. He is hated by Allah and by people, and he will never be dominant, nor will he be assisted. People do not put someone in charge over them except someone who wants to do good to them."⁶

The virtuous person is not envious, and only the inferior is envious.

¹ "Tanaajush": It is when a person increases the price of a commodity without intending to buy it. This is a narration from Qasim ibn Salam, Ghareeb al-Hadith (10/2)

² "Tadabbur": ": It refers to disassociation and avoidance. This is a narration from Qasim ibn Salam, Ghareeb al-Hadith (10/2).

³ Book of Goodness, Maintaining Relations, and Etiquette, Chapter on the Prohibition of Oppressing a Muslim, Abandoning and Despising Him, Shedding His Blood, Violating His Honor, and Taking His Wealth. Hadith number (2564) from the narration of Abu Hurairah, may Allah be pleased with him.

⁴ He is Abu Abdur-Rahman Muawiyah ibn Abi Sufyan ibn Sakhr al-Umayri al-Qurashi. He embraced Islam before the conquest of Mecca at the age of 18 and passed away in 60 AH. Ma'rifat al-Sahaba by Abu Nu'aym (2496/5).

⁵ Al-Majlisah wa Jawahir al-Ilm (50/3).

⁶ Bada'i al-Fawa'id (237/2).

Allah, may He be exalted, may grant the envied the blessing for which he was envied, and return it to him, or increase it. Shaykh al-Islam, may Allah have mercy on him, said: "His hatred for the blessing of Allah upon His servant is a disease, for that blessing may return to the envied and be greater than it, or its like may befall the like of that envied."¹

Whoever finds envy in his heart for another should strive against his soul with piety and patience. Raja' ibn Haywah² may Allah have mercy on him said: The more a servant remembers death, the more he will leave envy and joy."³

So you should strive to remove envy from your heart, and do good to the envied person; by honoring him, praying for him, and spreading his virtues. Raise yourself to remove what you found in your heart of envy until you reach a level where you wish that your Muslim brother is better than you and better; Ibn Rajab, may Allah have mercy on him, said: "And this is one of the highest degrees of faith, and its owner is the perfect believer who loves for his brother what he loves for himself."⁴

The envied person is oppressed and commanded to be patient and pious; let him be patient with the harm of the envious, and forgive him, for the elevation is for him.

Ibn al-Qayyim, may Allah have mercy on him, said, "One of the most difficult and challenging things for the soul, which can only be achieved by

¹ Majmu' Fatawa Shaykh al-Islam (10/112).

² He is Rajaa ibn Haywah ibn Jarool al-Kindi, who passed away in 112 AH. Siyar A'lam al-Nubala' (557/4).

³ Hilyat al-Awliya' wa Tabaqat al-Asfiya' (173/5).

⁴ Jami' al-'Ulum wa al-Hikam (263/2).

those whom Allah greatly favors, is to extinguish the fire of the envious, the transgressor, and the one who harms you by treating him with kindness. Whenever he increases in harm, evil, transgression, and envy, you increase in kindness towards him, advising him and showing compassion to him."¹

¹ Bada'i al-Fawa'id (243/2).

Beware of Backbiting

Whoever holds himself in high regard will protect and preserve it, while those who belittle themselves allow it to roam freely. They release its reins and cast it into disgraceful acts, failing to safeguard it from pitfalls, exposing people's faults, blemishes, slips, and imperfections. Do not assume that you know what others do not know, or that you have achieved what others could not. The successful one is the one who is preoccupied with his flaws instead of focusing on the flaws of others.

Backbiting is a catalyst for evil deeds. Al-Hasan al-Basri may Allah have mercy upon him said, "By Allah, backbiting is quicker in consuming a person's religion than consuming food is in consuming his body."¹ It is astonishing that a person only backbites those who are superior to him, while he chooses to show mercy instead of backbiting those who are below him.

Islam has waged war against desires and has established consequences for backbiting: that your good deeds will be transferred to the one you backbite. All of this serves as a deterrent from engaging in backbiting. Ibn al-Mubarak, may Allah have mercy upon him, said, "If I were to backbite anyone, it would be my parents, for they are more deserving of my good deeds."² Backbiting is the fire that consumes good deeds, just as fire consumes firewood.

Considering the harm caused by backbiting, such as hard-heartedness and the loosening of the tongue, scholars feared it for themselves. Abu

¹ Ihya Ulum al-Din (143/3).

² Al-Adhkar by Imam Nawawi (p. 340).

'Asim,¹ may Allah have mercy upon him, said, "Since I realized that backbiting is forbidden, I have never backbitten anyone."²

Therefore, safeguard your tongue from people's honor, from slipping into harmful speech and being rejected. Be pure in your soul, beloved among people, and close to the Creator.

¹ Abu 'Asim al-Dahhak bin Mukhlid al-Dahhak al-Shaibani al-Basri, was born in 120 AH and passed away in 212 AH. *Tabaqat al-Huffaz* by al-Suyuti (p. 159).

² *Al-Kawakib al-Durari fi Sharh Sahih al-Bukhari* (2/15).



The Good Companion



The Benefits of the Good Companion

A person is influenced by his companion, and he is known by his company. The Muslim, alone, is weak in worshiping his Lord. Therefore, he must have a companion who strengthens his resolve to journey towards his Lord. Companionship has a great status in Islam.

The Prophets, and indeed the Messengers of great determination, had chosen companions for themselves. Prophet Jesus, peace be upon him, said,

﴿مَنْ أَنْصَارِي إِلَى اللَّهِ﴾

"Who are my supporters for the cause of Allah?" (Surah As-Saff, 61:14), meaning those who assist me in calling people to Allah.¹

Our Prophet Muhammad, peace be upon him, also had a companion during his lifetime. Allah, glorified and exalted be He, said,

﴿إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا اللَّهُ مَعَنَا﴾

"When he said to his companion, 'Do not grieve; indeed, Allah is with us.'" (Surah At-Tawbah, 9:40).

Allah informed us that our Prophet had a companion. Furthermore, Prophet Muhammad, peace be upon him, said, "If I were to take a close friend, I would have chosen Abu Bakr as my close friend, but he is my brother and companion."²

¹ Tafsir Ibn Kathir (2/45).

² Narrated by Bukhari, in the Book of the Companions of the Prophet (peace be upon him), in the chapter titled "The statement of the Prophet (peace be upon him): 'If I were to take a close friend,'" hadith number (3656), from the narration of Ibn Abbas. Also narrated by Muslim, in the Book of the Virtues of the Companions of Allah's Messenger (peace be upon him), in the chapter titled "The Virtues of Abu Bakr As-Siddiq" (may Allah be pleased with him), hadith number (2383), from the narration of Abdullah ibn Mas'ud (may Allah be pleased with him).

And the Prophet, peace be upon him, used to visit his companion Abu Bakr at his home twice every day. Aisha (may Allah be pleased with her) said, "I had seen my parents following Islam since I attained the age of puberty. Not a day passed but the Prophet, peace be upon him, visited us, both in the mornings and evenings. (Bukhari)¹

A good companion safeguards you in your absence and shows affection when you are present. He brings you closer to your Lord, guide you towards goodness, remind you when you forget, and encourage you to do good whenever you hear something from them. Therefore, choose a sincere advisor and companion on your path, someone who supports you when you stumble and strengthens your determination when you weaken. Frequent the company of the righteous, the people of goodness, nobility, high morals, piety, knowledge, and etiquette.

¹ Book of Etiquette, in the chapter titled "Does one visit their companion every day or in the morning and evening," hadith number (6079).

Brotherhood in Allah

Every bond in life will be turned into enmity in the Hereafter, except what is in the essence of Allah. Allah Almighty said:

﴿الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ﴾

Close friends, that Day, will be enemies to each other, except for the righteous” (Surah Az-Zukhruf, 43:67)

Ibn Kathir, may Allah have mercy on him, said in his interpretation ¹: "That is, every friendship and companionship for other than Allah will be turned into enmity on the Day of Resurrection, except that which is for Allah. For it will remain permanent as long as He remains."

Allah loves those who befriend each other for His sake, those who love one another for the sake of obedience to Him. The Prophet, peace be upon him, said:

"A man visited his brother in another village, so Allah appointed an angel to wait for him on his way². When he came, the angel asked him: 'Where are you headed?' He replied: 'I am going to visit my brother in this village.' The angel asked: 'Do you have any favor upon him that he should repay?'³ He said: 'No, except that I love him for the sake of Allah.' The angel then said: 'I am a messenger from Allah to you, and Allah has loved you as you have loved him.'" (Muslim)⁴

¹ Tafsir Ibn Kathir (237/7).

² Meaning: on his way. Source: Mashariq al-Anwar 'ala Sahih al-Athar (1/255).

³ Meaning: You establish and strive for its righteousness and maintain it. Source: Mashariq al-Anwar (278/1).

⁴ Book of Goodness, Maintaining Relations, and Etiquette, in the chapter on the virtue of love for the sake of Allah,

Love for the sake of Allah is a secure and pure love, free from deceit and distance. It is far from betrayal or abandonment, and it does not fear any obstacles. It hides from worldly interests and remains steadfast with the permanence of Allah, who is glorified and never die.

Brotherhood in Allah is a worship that is facilitated and blended with blessings and companionship. It increases with faith, sincere advice, safeguarding secrets, delivering benefit to your brother, and protecting him from harm. Its purity is manifested through truthful speech, avoiding envy, and staying away from deceit or ill intentions. Its signs are loyalty, trustworthiness, and giving gifts. The Prophet, peace be upon him, said, "Exchange gifts, as that will lead to increasing your love for one another." (Bukhari in Al-Adab al-Mufrad)¹

The perfection of faith is restricted by it. The Prophet, peace and blessings be upon him, said: "By the One in Whose hand is my soul, you will not enter Paradise until you believe, and you will not believe until you love each other. Do I not guide you to something that, if you do it, you will love each other? Spread peace among yourselves." (Muslim)²

Its essence is like one body with multiple hearts. The Prophet, peace and blessings be upon him, said: "The believers are like one man." (Muslim)³

The Prophet, peace be upon him, said, "The believers in their mutual

hadith number (2567), from the narration of Abu Hurairah (may Allah be pleased with him).

¹ Book of Accepting Gifts, Chapter (p. 208), Hadith number (594), from the narration of Abu Hurairah (may Allah be pleased with him).

² Book of Faith, Chapter on Clarifying that Only the Believers Enter Paradise, and that Love among the Believers is a Sign of Faith, and that Spreading Peace is a Means to Attain it, Hadith number (54), from the narration of Abu Hurairah (may Allah be pleased with him).

³ Book of Goodness, Maintaining Relations, and Etiquette, Chapter on the Compassion, Sympathy, and Support of the Believers, Hadith number (2586), from the narration of Nu'man ibn Bashir (may Allah be pleased with them).

love, mercy, and compassion are like a single body. When one part of it suffers, the whole body responds to it with sleeplessness and fever." (Agreed upon)¹

When believers are brothers, they command what brings hearts together and unite them. They forbid what causes hearts to separate and differ.

¹ Narrated by Bukhari in the Book of Etiquette, Chapter on Mercy towards People and Animals, Hadith number (6011), and Muslim, Book of Goodness, Maintaining Relations, and Etiquette, Chapter on the Compassion, Sympathy, and Support of the Believers, Hadith number (2586), from the narration of Nu'man ibn Bashir (may Allah be pleased with them).

The Bad Companion

The bad companion has an impact on religion, behavior, manners, morals, and aspirations. The Prophet, peace and blessings be upon him, said: "A man is on the religion of his friend, so let one of you look at whom he befriends." (Abu Dawud)¹

The harm of bad companions is clear. Because of their harm to man, Islam warned against befriending them, prohibited association with them, and made it obligatory to migrate to a good community. Allah, glorified be He, says:

﴿إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الظَّالِمِينَ أَنفُسِهِمْ قَالُوا فِيمَ كُنَّا قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي
الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ
مَصِيرًا﴾

"Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination". (Surah An-Nisa, 4:97)

The nature of humans is such that they are easily influenced by those they associate with, to the point that they can even be affected by animals. The Prophet, peace be upon him, said, "the pride and conceitedness is found among (Al-Faddadun)² the owners of horses and camels and tranquillity is

¹ Book of Etiquette, Chapter on Those Whom One is Commanded to Associate with, Hadith number (4833), from the narration of Abu Hurairah (may Allah be pleased with him).

² "Al-Faddadun" refers to those whose voices are raised in their gatherings, in their wealth, and in their livestock. It is a narration mentioned by Ibn al-Jawzi (180/2).

found among those who rear goats and sheep”. (Agreed upon)¹

Thus, the Prophet, peace be upon him, informed us that those who tend to camels often display arrogance and pride, while those who tend to sheep are known for their tranquility and humility. If a person can be influenced by an animal that lacks intellect and understanding, then it is even more crucial to be cautious of human companions who engage in conversations, express opinions, and may lead one astray by appealing to their desires and beautifying temptations. It is indeed true that one can be influenced by such companions.

The bad companion will lead you away from your Lord, and will follow your mistakes. He will be close to you in times of prosperity, and far from you in times of adversity. He will pursue his desires, and if you stand in the way of what he desires, he will abandon you.

The bad companion will harm you to the very end of your life. If you want to know the truth of this, then reflect on the story of the Prophet's, peace be upon him, uncle, Abu Talib, when he was on his deathbed, with two bad companions by his side. When death approached Abu Talib, the Prophet, peace be upon him, came to him, and with him were Abdullah ibn Abi Umayyah and Abu Jahl. The Prophet, peace be upon him, said to him, "Say, 'There is no god but Allah,' a word with which I will argue for you before Allah." Abu Jahl and Abdullah ibn Abi Umayyah said to him, "Do you want to abandon the religion of Abd al-Muttalib?" (meaning, do not become a Muslim, but remain a disbeliever.) The Prophet, peace be upon him, repeated his request, and they repeated their opposition. Finally, Abu Talib's last words were, "He

¹ Narrated by Bukhari in the Book of the Beginning of Creation, Chapter on the Best Wealth of a Muslim being Livestock that Graze on the Tops of Mountains, Hadith number (3301), and Muslim in the Book of Faith, Chapter on the Excellence of the People of Faith and the Superiority of the People of Yemen, Hadith number (52), from the narration of Abu Hurairah (may Allah be pleased with him).

is on the religion of Abd al-Muttalib," and he refused to say, "There is no god but Allah." (Agreed upon)¹

Consider the concern of the well-intentioned advisor who was worried about his dying uncle, hoping that he would be saved from the Fire. The bad companions showed no mercy or compassion for the weakened dying man. Instead, they sat by him and taught him disbelief until he passed away, knowing fully well that their teachings would lead him to enter the hell. They were aware that if they had left him to die upon Islam, it would not have harmed them because he was going to die anyway. But this is the nature of bad companions.

The harm of the bad companion is renewed in various ways. Therefore, the Prophet, peace and blessings be upon him, likened him to a blacksmith's bellows², which harms you in any case. The Prophet, peace be upon him, said, "The example of the good companion and the bad companion is like the example of the musk carrier and the blacksmith's bellows. The musk carrier will either give you some of his musk, or you will buy some from him, or you will at least smell its pleasant fragrance. But the blacksmith's bellows will either burn your clothes, or you will at least smell its foul odor." (Agreed upon)³

¹ Narrated by Bukhari in the Book of Funerals, Chapter on When a Polytheist Says "There is no deity worthy of worship except Allah" at the Time of Death, Hadith number (1360), and Muslim in the Book of Faith, Chapter on the First Pillar of Faith: Saying "There is no deity worthy of worship except Allah," Hadith number (24), from the narration of Al-Musayyib (may Allah be pleased with him).

² "Kīr al-Haddād" refers to the tool a blacksmith uses to blow air onto the fire. It is made of thick leather. *Al-Mafāṭih fī Sharḥ al-Maṣābiḥ* (231/5), *Al-Nihāyah fī Ghareeb al-Ḥadīth wa al-Athar* (217/4).

³ Narrated by Bukhari in the Book of Sacrifices and Hunting, Chapter on Musk, Hadith number (5534), and Muslim in the Book of Righteousness, Ties of Kinship, and Good Manners, Chapter on the Recommendation of Sitting with the Righteous and Avoiding the Companions of Evil, Hadith number (2628), from the narration of Abu Huraira (may Allah be pleased with him).

The bad companion's harm is evident to everyone. They tempt you to be lazy in worship and neglect the virtues of good deeds. They weaken your high aspirations, neither elevating you to noble heights nor distancing you from lowly matters. He stands in the way of your lofty aspirations and happy ambitions. He even has an impact on your outward appearance, damaging your reputation and social status.

"When you accompany a group of people, befriend their best individuals,

And do not be harsh with the worst, lest you descend with the descending."¹

Beware of the bad companion before you regret befriending him in the Hereafter. Allah, glorified be He, says:

﴿وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلَيْتَنِي أَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا * يَوَيْلَ لِي لَيْتَنِي لَمْ أَخَذْ فُلَانًا خَلِيلًا * لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا﴾

“And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger a way. Oh, woe to me! I wish I had not taken that one as a friend. He led me away from the remembrance after it had come to me. And ever is Satan, to man, a deserter."(Surah Al-Furqan, 25: 27-29)

And follow the advice of the Prophet, peace and blessings be upon him, in choosing companions, he said: "Do not befriend anyone but a believer, and do not let anyone eat your food except a pious person." (Abu Dawud)²

¹ Adab al-Dunya wa al-Din by al-Mawardi (p. 165).

² Book of Etiquette, Chapter on Whom One is Commanded to Associate with, Hadith number (4832), from the narration of Abu Sa'id al-Khudri (may Allah be pleased with him).

The Community Does Not Motivate Me to Do Good Deeds

Some societies have greatly changed. In some of them, lying, breaking promises, cutting off ties of kinship, disobedience to parents, laziness in performing good deeds, not being careful about doubtful matters, competition in the world, enmity between people for its sake, and competition in its arenas, with clear negligence of the affairs of the Hereafter, have become widespread. They compete in worldly pursuits while being oblivious to the state of the Hereafter.

Allah has narrated the stories of the prophets, their conditions, their manners, and their worship. He commanded us to emulate them and follow their examples in matters that do not contradict our religion. Allah, glorified be He, says:

﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدْنُهُمْ أُقْتَدَ﴾

“Those are the ones whom Allah has guided, so from their guidance take an example”. (Surah Al-An'am, 6:90)

He mentioned about the righteous household - Zachariah, his son, and his wife - their devotion to Allah and their competition to do every good deed. He said:

﴿فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي
الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَشِيعِينَ﴾

So We responded to him, and We gave to him (Yahya) John, and amended for him his wife. Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive. (Surah Al-Anbiya, 21:90)

So if you see the society awash in a characteristic of hypocrisy by

breaking their promises, remember that Allah has praised Ismail, the son of his friend, upon them be peace, for fulfilling his promise. He said about him:

﴿وَأَذْكُرُّ فِي الْكِتَابِ إِسْمَاعِيلَ ۚ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا﴾

"And mention in the Book Ismail. Indeed, he was true to his promise, and he was a messenger and a prophet." (Surah Maryam, 19:54)

And in the case of people being stingy with their wealth and their turning away from the quality of generosity, remember what Allah has informed us about the generosity of Ibrahim, peace be upon him, when he received guests. He went¹ to his people and came with a fat, roasted calf², and presented it to only three guests. And our Prophet Muhammad, peace and blessings be upon him, was asked for money by a man. He gave him a herd of sheep between two mountains.³

If you feel distressed by the prevalence of deviation in some societies, the lack of modesty in some individuals, and the pursuit of forbidden relationships by some young people, then remember that there are servants of Allah who have been endowed by Him with beauty and lineage. Even though women tempt them towards immorality, he abstains from it. He prefers imprisonment over committing indecency, and he has been imprisoned for refusing to comply. Allah, speaking about the story of Joseph, said,

﴿قَالَتْ فَذَلِكُنَّ الَّذِينَ لُمْتُنِي فِيهِ وَلَقَدْ رَودتُهُ^ط عَنْ نَفْسِهِ^ط فَاسْتَعْصَمَ^ط وَلَئِن لَّمْ يَفْعَلْ مَا^ط أَمَرُهُ^ط لَيَسْجَنَنَّ^ط وَلَيَكُونَا^ط مِنَ الصَّغِيرِينَ﴾

¹ Meaning: It refers to what they secretly possessed. Al-Sahah (1320/4).

² Meaning: It refers to being roasted. Al-Nihayah fi Gharib al-Hadith wal Athar (450/1).

³ Narrated by Muslim in the Book of Virtues, in the chapter of what the Messenger of Allah, peace be upon him, was asked about something and he said, "No," due to the abundance of his giving. Hadith number (2312), narrated by Anas ibn Malik, may Allah be pleased with him.

"She said, 'That is the one about whom you blamed me. And I certainly sought to seduce him, but he firmly refused; and if he will not do what I order him, he will surely be imprisoned and will be of those debased.'" (Surah Yusuf, 12:32)

Make the messengers of Allah, peace be upon them, your role models in chastity and integrity. The preservation of a young person's honor and their triumph over desires are crowns upon their heads.

In the case of the opening of the world to some people, attracting them with material possessions and worldly comforts, the ego may become inflated with arrogance and pride. If you feel such inclinations within yourself, say to your soul, "O soul, calm down. Indeed, the noblest of people in lineage, the most esteemed in status, and the highest in rank with Allah, attended to their own flock, attended to their own needs, mended their own shoes¹, and slept on a mat until it left marks on their body."²

In the midst of the hustle and bustle of life, and the many dealings with the creation of Allah, they may make mistakes in words or slips in actions against you. At that time, let your character with forgiveness and pardoning those who have wronged you, and remember that there is one who was thrown into the well alone, and in exile alone, while he was a young boy. Despite such machinations, he forgave those who committed grave injustices against him, and said to them:

¹ Narrated by Ahmad in Al-Musnad, hadith number (24903), from the narration of Aisha, may Allah be pleased with her.

² Narrated by Al-Bukhari in the Book of Clothing, in the chapter of what the Prophet, peace be upon him, used to wear from garments and sheets. Hadith number (5843). Also narrated by Muslim in the Book of Divorce, in the chapter regarding granting favors, separating from women, and giving them a choice. Hadith number (1479), from the narration of Umar ibn al-Khattab, may Allah be pleased with them both.

﴿قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾

"He said, "No blame will there be upon you today. Allah will forgive you; and He is the most merciful of the merciful." (Surah Yusuf, 12:92)

If you witness widespread disobedience and a lack of fulfilling the rights of parents prevailing in society, take inspiration from the example of Prophet Yahya (John), peace be upon him, who showed excellent kindness and obedience to his parents. Allah, praising him, said,

﴿وَرَبًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا﴾

"And dutiful to his parents, and he was not a disobedient tyrant." (Quran 19:14)



Inviting to Allah

The Virtue of Inviting to Allah

The best of deeds and the most beloved to Allah is to invite to Him, and the words of the caller are the best words in the balance of Allah. Allah, glorified be He, says:

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ﴾

“And who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslims." (Surah Fussilat, 41:33)

It is the way of the prophets and their followers. Allah Almighty said:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي
وَسُبْحٰنَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

“Say, "This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him." (Surah Yusuf, 12:108)

Every good deed performed by someone guided by you holds a reward for you as well. The Prophet, peace be upon him, said: "Whoever guides someone to goodness will have a reward like the one who does it." (Muslim)¹

Inviting people to Allah is one of the fundamental principles of this religion. It is the path to salvation. Allah has mentioned that humans are at loss unless they fulfill four obligations: belief in Allah, good deeds, enjoining what is right, and patience. Allah has dedicated an entire surah to this:

﴿وَالْعَصْرِ * إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ * إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا﴾

¹ Book of Leadership, chapter on the virtue of assisting a warrior in the way of Allah with a mount or otherwise, and his responsibility towards his family. Hadith number (1893) narrated by Abu Mas'ud Al-Ansari, may Allah be pleased with him.

بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿

"By time, indeed, mankind is in loss, except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience." (Surah Al-Asr, 103:1-3)

Therefore, invite people to Allah with wisdom, gentleness, and good advice. Do not hesitate to invite others. If you see someone being lazy in performing their prayers, guiding them to it is a form of invitation. Reminding a disobedient child about the punishment for disrespecting their parents is also a form of invitation. Providing counsel to those who sever family ties is a type of advice.

I Love Inviting People to Allah, But I Am Not Eloquent, What Should I Do?

Eloquence, fluency, and articulate speech are not prerequisites for inviting people to Allah. Even Allah's Interlocutor, Prophet Moses, peace be upon him, when it comes to eloquence, he had a heavy tongue. So, he asked Allah, saying:

﴿وَأَحْلَلْ عُقْدَةً مِّن لِّسَانِي﴾

"And untie a knot from my tongue." (Surah Taha, 20:27).

His enemy, Pharaoh, mocked him and said:

﴿أَمْ أَنَا خَيْرٌ مِّن هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ﴾

"Or am I [not] better than this one who is insignificant and hardly makes himself clear?" (Surah Az-Zukhruf, 43:52).

i.e. He does not excel in speech and articulation, as he claims.¹

However, despite this, his nation became the most followed after the nation of Muhammad, peace be upon him. He conveyed his knowledge and message to the best of his abilities and eloquence, within the limits of his efforts and capabilities. Do not let shyness prevent you from conveying goodness to others.

Inviting people to Allah is not limited to delivering sermons from a pulpit or giving advice in gatherings. The invitation to Allah takes various forms. Reproaching an individual for their wrongdoing is an invitation. Supporting charitable causes with financial assistance is an invitation. Facilitating the paths of da'wah (calling to Allah) is an invitation. Thus, the

¹ Tafsir Ibn Kathir (282/5).

society, regardless of its different groups, becomes inviters to Allah through their wealth, pens, and tongues.

Advice

Creation is prone to deficiencies and the manifestation of flaws. The origin of religion is built upon advising and concealing these deficiencies. The Prophet Muhammad, peace be upon him, said, "The religion is Nasihah (advice)." the people said, 'To whom should it be directed?' He replied, "To Allah, His Book, His Messenger, peace be upon him, to the leaders of the Muslims and to the common folk of the Muslims." (Muslim)¹

This principle of advising is one of the pillars of societal reform, and the messengers of Allah, peace be upon them, exemplified it in his invite to his people. Allah said about Prophet Noah, peace be upon him,

﴿أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأُنصِحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ﴾

"I convey to you the messages of my Lord and advise you, and I know from Allah that which you do not know." (Surah Al-A'raf, 7:62)

Allah also said about Prophet Hud, peace be upon him,

﴿أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ﴾

"I convey to you the messages of my Lord, and I am to you a trustworthy advisor." (Surah Al-A'raf, 7:68)

And Allah said about Prophet Saleh, peace be upon him,

﴿فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِن لَّا تُحِبُّونَ النَّاصِحِينَ﴾

"And he turned away from them and said, O my people, I had certainly conveyed to you the message of my Lord and advised you, but you do not

¹ Book of Faith (Iman,) Chapter on Clarifying that Religion is Advice, Hadith number, from Hadith of Tamim Ad-Dari, may Allah be pleased with him.

like advisors." (Surah Al-A'raf, 7:79)

The companions of the Prophet, may Allah be pleased with them, pledged allegiance to him based on this principle. Jarir ibn Abdullah, may Allah be pleased with him, said, "I pledged allegiance to the Messenger of Allah, peace be upon him, to establish prayer, pay zakat, and offer sincere advice to every Muslim." (Agreed upon)¹

The sincere advisor is one whose heart is pure, whose chest is sound, and whose character is good. Their heart is filled with piety, and they have attained a high rank through this quality. Ibn 'Ulayyah² said regarding the statement of Abu Bakr al-Muzani, may Allah have mercy on them: "Abu Bakr, may Allah be pleased with him, surpassed the companions of the Messenger of Allah, peace be upon him, not through fasting or prayer, but through something in his heart." He said, "What was in his heart was love for Allah, the Mighty and Majestic, and sincere advice to His creation."³

The love for reforming society through sincere advice is an honor and a blessing bestowed by Allah upon His servant. Al-Fudayl ibn 'Iyad, may Allah have mercy on him, said, "What we have witnessed is that those who attained the greatest heights in the sight of Allah were not those who excelled in abundant prayer and fasting. Rather, they excelled through their generosity of spirit, purity of hearts, and sincere advice to the Ummah."⁴

Sincere advice is one of the most virtuous deeds. Ibn al-Mubarak, may

¹ Al-Bukhari, Book of faith (Iman), Chapter on the saying of the Prophet, peace be upon him: "Religion is advice to Allah, His Messenger, the leaders of the Muslims, and the general Muslim population," Hadith number 57. Also, Muslim, Book of faith, Chapter on Clarifying that Religion is Advice, Hadith number 56.

² He is Abu Bashr Isma'il ibn Ibrahim ibn Miqdam al-Asadi, Al-Basri. He is also known as Ibn Ulayyah, who is his Mother. He was born in 110 AH and passed away in 193 AH. Siyar A'lām al-Nubalā (9/107)

³ Jami' al-'Ulum wa al-Hikam (225/1).

⁴ Hilyat al-Awliya' wa Tabaqat al-Asfiya' (8/103).

Allah have mercy on him, was asked, "Which deeds are the most virtuous?" He replied, "Sincere advice to Allah."¹

When advice is absent from a society, backbiting becomes prevalent. Only those who love you will offer you sincere advice. Let your sincere advice be concealed. Ibn Rajab, may Allah have mercy on him, said, "When the righteous predecessors wanted to advise someone, they would advise him in secret. Some of them even said, 'Whoever advises his brother privately, it is sincere advice. But whoever advises him openly before people, then it is a rebuke.'"²

Sincere advice is necessary for those who seek advice from you. The Prophet, peace be upon him, said: "Muslim has six duties towards another Muslim mentioned "when he asks your advice give it to him;" (Muslim)³.

Let your advice to your brother be accompanied by compassion, mercy, love, affection, and the perfection of advice. Keep it far from boasting, envy, or public humiliation. The more it adheres to the guidelines of the Sharia, the more effective and influential it will be, and the quicker it will bring about change.

Do not hesitate to offer advice to anyone, nor should you belittle them. Allah may change their situation with a few simple words that the speaker may forget after moments, but due to the sincerity of the words, they leave an impact on the heart of your brother.

¹ Jami' al-'Ulum wa al-Hikam (225/1).

² Jami' al-'Ulum wa al-Hikam (225/1).

³ Book of Salam, chapter on the rights of a Muslim upon another Muslim, Hadith number (2162), narrated by Abu Hurairah, may Allah be pleased with him.



**Enjoining Good and Forbidding
Evil**



Importance of Enjoining Good and Forbidding Evil

Enjoining good and forbidding evil is one of the fundamental principles of Sharia and one of the most obligatory rules of religion. It is the impregnable fortress of Islam that protects the Ummah from discord and the evils of sins. It shields Muslims from the temptations of Satan and the inclinations of desires.

It is the sturdy structure that upholds the fabric of religion, preserving beliefs, behavior, and morals, while repelling trials and vices. By implementing it, nations prosper, blessings are preserved, security is established, supplications are answered, and the plots of enemies are thwarted, leading to the elevation of ranks and excellence in character.

Through enjoining good and forbidding evil, societies cultivate manners and virtues, while eradicating vices and moral decay.

The Status of Enjoining Good and Forbidding Evil

The highest and most honorable among people is that who rectifies himself and then extend his efforts of reform and goodness to others. This is among the most distinctive qualities of our Prophet Muhammad, peace be upon him. Allah, glorified be He, says:

﴿يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ﴾

Allah, the Most High, says: "He enjoins upon them what is right and forbids them what is wrong." (Surah Al-A'raf, 7:157)

This characteristic has made this Ummah a source of pride¹ and a crown of distinction among nations. It is a symbol of its elevated status and position among them. Allah has praised the believers who uphold this practice, Allah, glorified be He, says:

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

"The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those—Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise." (Surah At-Tawbah, 9:71)

And leaving it (enjoining good and forbidding evil) is among the most prominent qualities of the hypocrites. Allah, glorified be He, says:

¹ "Al-Ghurrah" refers to a white mark on the forehead of a horse. Al-Sahah defines it as a mark on the horse's forehead. (Al-Sahah, 2/767)

﴿الْمُنْفِقُونَ وَالْمُنْفِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنْفِقِينَ هُمُ الْفَاسِقُونَ﴾

"The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right and close their hands. They have forgotten Allah, so He has forgotten them [accordingly]. Indeed, the hypocrites - it is they who are the defiantly disobedient". (Surah At-Tawbah, 9:67)

The one who upholds this practice, even with a small act of charity, is considered righteous. The Prophet, peace be upon him, said: "Enjoining good and forbidding evil is a form of charity." (Muslim)¹

It is a noble act of worship through which a person's sins are erased and their transgressions are forgiven. The Prophet, peace be upon him, said: "There would (first) be turmoil for a person in regard to his family, his property, his own self, his children, his neighbors (and the sins committed in their connection) would be expiated by fasting, prayer, charity, enjoining good and prohibiting evil". (Agreed upon)²

¹ In the book of Zakah, under the chapter explaining that the term "sadaqah" (charity) applies to every type of good deed, it is mentioned in hadith number (1006) from the narration of Abu Dharr, may Allah be pleased with him.

² Narrated by Al-Bukhari in the Book of Fasting, under the chapter of fasting as an expiation, hadith number (1895), and by Muslim in the Book of Faith, under the chapter of the statement that Islam started as something strange and will return to being strange, hadith number (144), from the narration of Hudhaifah ibn Al-Yaman

The Wisdom Behind Enjoining Good and Forbidding Evil

Know that not every command or prohibition that you undertake necessitates the removal of the reprehensible or the fulfillment of the obligatory. The reins of rectitude are in the hands of the All-Guiding, Allah, the Most High. He says:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

"Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided."
(Surah Al-Qasas 28:56)

And He, glorified be He, says:

﴿إِنَّمَا أَنْتَ نَذِيرٌ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾

"_But you are only a warner. And Allah is Disposer of all things."
(Surah Hud 11:12)

Evil may cease through forbidding it, or it may persist despite efforts. Therefore, do not make the removal of evil the sole focus as you establish this noble practice. It is incorrect to abandon enjoining good and forbidding evil if the evil is not eliminated.

Enjoining good and forbidding evil is established for numerous fruitful reasons:

One of reasons is that the Muslim fulfills this practice as a sublime act of worship which is one of the greatest acts of worship. Through its performance, the servant draws closer to his Lord and embodies a characteristic of the believers. Allah, glorified be He, says:

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۗ أُولَٰئِكَ

سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

"The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those—Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise." (Surah At-Tawbah, 9:71)

Another reason is that it serves as a means of expiating sins and transgressions, preserving blessings, averting punishment from the heavens, and preventing greater harm to society than the existing evil. It is a means of reforming the community and safeguarding the embrace of Islam. It protects the nation from trials, shields it from doubts and desires, and brings immense goodness to humanity. All of these are among the benefits of forbidding evil.

If the evil is removed through forbidding it, then this is a great blessing. Even if the evil persists, the servant reaps numerous benefits by establishing this practice. these benefits are benefiting both the individual and society with goodness and abundant blessings. So, this is among the objectives of the Shari'a.

Ibn Rajab, may Allah have mercy on him, elucidated the objectives of enjoining good and forbidding evil, saying: "Know that enjoining good and forbidding evil is sometimes motivated by the hope for reward, sometimes by the fear of punishment for neglecting it, sometimes by the anger for the violation of Allah's prohibitions, sometimes by sincere advice and mercy towards the believers, hoping that they may refrain from what exposes them to Allah's anger and punishment in this world and the hereafter. It is also motivated by the reverence, magnificence, and love for Allah, recognizing that He deserves to be obeyed and not disobeyed, to be remembered and not

forgotten, to be thanked and not ungrateful."¹

¹ Jami' al-'Ulum wa al-Hikam (255/2).

The Person Who Enjoins Good and Forbids Evil May Be Harmed, What Should He Do?

The Person Who Enjoins Good and Forbids Evil May Be Harmed. However, whoever upholds it should not be disheartened by the difficulties he faces. It is an act of worship that is a result of faith, and he should fortify himself with patience, confident in the reward he will receive despite the hardships he endures.

Ibn Kathir, may Allah have mercy on him, said: "The one who enjoins good and forbids evil will inevitably face harm from people, so he is commanded to be patient."¹

Among the advice of Luqman, may Allah have mercy on him, to his son is:

﴿يَبْنِيْ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوْفِ وَاَنْتَهَ عَنِ الْمُنْكَرِ وَاَصْبِرْ عَلٰى مَا اَصَابَكَ
اِنَّ ذٰلِكَ مِّنْ عَزْمِ الْاُمُوْر﴾

"O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination" (Surah Luqman, 31:17).

Thus, after enjoining good and forbidding evil, he advises his son to be patient, indicating that those who fulfil this duty may be harmed.

Beware of betrayal and succumbing to weakness. Stand with faith and reliance on Allah in the face of adversity. Be patient, have trust, persevere in your efforts, and address people in the light of Allah's words:

﴿قُلْ هٰذِهِ سَبِيْلِيْ اَدْعُوْا اِلَى اللّٰهِ عَلٰى بَصِيْرَةٍ اَنَاْ وَمَنْ اَتَّبَعَنِيْ﴾

¹ Tafsir Ibn Kathir (338/6).

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وَسُبِّحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾

"Say, 'This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him'" (Surah Yusuf, 12:108).

The Consequences of Neglecting Enjoining Good and Forbidding Evil

Whoever neglects enjoining good and forbidding evil, out of fear of people, loses obedience and respect. Beware of flattery¹, as it is a door to humiliation and degradation. Do not feel sorry for those who despises² you or distance themselves from you due to your enjoining and forbidding to him. Cut off your desires for people and have trust in the sufficiency of the Lord of creation. Performing this duty does not diminish your sustenance or shorten your lifespan, but neglecting it, on the other hand, is a signal of Allah's displeasure with His creation. Ali ibn Abi Talib³, may Allah be pleased with him, said: "Whoever does not recognize goodness in his heart and does not reject evil in his heart, he is overturned⁴, and what is above him becomes beneath him."⁵

Whoever neglects this worship is belittled by the disobedient people, and Allah allows those who oppose the Sharia to have power over them.

¹ "Mudahanah" refers to seeing an evil and having the ability to prevent it but choosing not to, out of consideration for the wrongdoer or for other reasons. Definitions (p. 207).

² Meaning: "to despise you." Lisan al-Arab (198/15).

³ He is Amir al-Mu'minin Abu Al-Hasan Ali ibn Abi Talib ibn Abd Al-Muttalib Al-Hashimi Al-Qurashi, the cousin of the Messenger of Allah (peace be upon him). He embraced Islam at the age of thirteen. He was killed by Ibn Muljam in 40 AH. Al-Isti'ab fi Ma'rifat al-As-hab (1089/3).

⁴ Meaning: "up down." Al-Sehah (986/3).

⁵ Mentioned by Ibn Abdul-Barr in Al-Tamhid (282/23).

Shall I Forbid Evil While I Practice Disobedience?

Abandoning sin is not a prerequisite for enjoining good. Rather, sinners advise one another. It is obligatory for a Muslim to enjoin what is right, even if they do not adhere to it himself, and to prohibit evil, even if they commit it. However, there remains the discrepancy¹ between actions and words.

So, if someone listens to music and sees another person listening to it, it is incumbent upon him to condemn the act of listening to the forbidden. By remaining silent about the evil, he would be combining two prohibitions: first, the act of listening to music, and second, abstaining from condemning the evil and not rejecting it.

And whoever witnesses a person of evil but does not forbid him, he has assisted in perpetuating it and have created a separation between himself and his disobedience. Silence about sin embellishes it in the hearts, and avoiding reprehensible acts is a requirement of rejecting them in the heart.

¹ Meaning: "opening" or "gap." Lisan al-Arab (79/12).

How to Forbid Evil?

Forbidding evil can be divided into three levels:

First level: Forbidding with physical action, which is applicable when one has the ability to remove the evil. For example, a person in their own home can physically remove the evil.

Second level: Forbidding with words when physical action is not possible. For instance, if someone sees a woman dressed immodestly in public, he can verbally advise her with wisdom.

Third level: Forbidding in the heart, which is the weakest level of forbidding. When physical action and verbal advice are not feasible, one should still reject the sin in their heart. Rejecting sinful actions in the heart is an obligation for every Muslim and should not be neglected under any circumstances.

The Prophet Muhammad, peace be upon him, said: "Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith." (Muslim).¹

Ibn Rajab, may Allah have mercy on him, said: "Rejecting evil in the heart is necessary. If one's heart does not reject evil, it indicates the absence of faith from his heart."²

Shaykh al-Islam, may Allah have mercy on him, said: "If the heart does not have aversion to what Allah dislikes, then it does not possess the level of

¹ Book of Faith, Chapter: Prohibition of Evil as Part of Faith, Hadith No. (49), narrated by Abu Sa'id al-Khudri, may Allah be pleased with him.

² Jami' al-'Ulum wal-Hikam (245/2) by Ibn Rajab.

faith that deserves reward.

The saying of the Prophet, peace be upon him, "From faith"¹ means from this complete faith, which is absolute faith. It implies that nothing beyond these three levels is considered part of faith, not even the weight of a mustard seed.

The meaning is that these are the ultimate boundaries of faith. Anything beyond this is not intended to imply that one who does not fulfil these levels lacks faith completely.²

Forbidding evil should be done with wisdom and capability, and avoiding a greater evil or corruption takes precedence over forbidding a lesser evil.

¹ Referring to the hadith of Ibn Mas'ud, may Allah be pleased with him, which states: "then they were succeeded by people who said what they did not practise and did things they were not commanded to do. So he who strives against them with his hand is a believer, he who strives against them with his tongue is a believer, and he who strives against them with his heart is a believer. Beyond that there is not so much faith as a grain of mustard seed" (Muslim). Book of Faith, Chapter: Clarification that Forbidding Evil is Part of Faith, and that Faith Increases and Decreases, and that Enjoining Good and Forbidding Evil Are Obligatory, Hadith No. 50).

² Majmoo' Fatwa Sheikh al-Islam (52/7).

What Should I Do with Those Who Commit Sins?

Do not be shaken by the misguidance of others, even if deviation is widespread. Do not despair in carrying out your mission, because they are in need of you. Always be certain that humiliation encompasses those who engage in sins, even if they appear to be proud. Allah, the Most High, says:

﴿إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَاهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا
وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ﴾

"Indeed, those who took the calf [for worship] will obtain anger from their Lord and humiliation in the life of this world. And thus do We recompense the inventors [of falsehood]." (Surah Al-Araf, 7:152)

People who commit sins are constantly surrounded by the garment of humiliation, each one according to his disobedience. The Prophet, peace be upon him, said: "Humiliation and insignificance have been decreed for those who oppose my command" (Ahmad)¹. On the other hand, the people of obedience are the people of honour, and your honour is directly proportional to your obedience. Allah, the Most High, says:

﴿وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ﴾

"And to Allah belongs [all] honour, and to His Messenger, and to the believers." (Surah Al-Munafiqun, 63:8)

You are the honourable one among your community, so be humble for those who have been afflicted with disobedience. Call them with wisdom, gentleness, and good advice, without belittling them. Pray abundantly for their guidance. With good character combined with your call, you will earn the hearts.

¹ In Al-Musnad, Hadith No. 5667, reported by Ibn 'Umar, may Allah be pleased with them both.

Do Not Despair of Advising the One Who Promotes Evil

Knock on the door of the sinner's heart repeatedly. You never know when Allah will open their heart through your efforts. Prophet Nuh (Noah), peace be upon him, spent nine hundred fifty years calling his people, never losing hope in his mission. So, whenever you witness someone engaged in disobedience, hasten to advise them with wisdom and gentleness. Do not delay in giving advice, because the negligent one may meet his Lord while still in disobedience. You regret for your shortcomings if you did not offer him guidance.

Patience with Mockers

Guidance is a generous gift from the Most Gracious, not granted to everyone. It is Allah's Sunnah (way) in this life to test those who adhere to this religion, purifying the sincere in his steadfastness. Allah, the Most High, says:

﴿وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۗ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكٰذِبِينَ﴾

“But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars. (Surah Ankabut, 29:3)

The messengers of Allah faced mockery from their own people. Allah, the Most High, describes the people of Nuh (Noah):

﴿وَيَصْنَعُ الْفُلَكَ وَكَلَّمَا مَرَّ عَلَيْهِ مَلَأُ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ ۗ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ﴾

“And he constructed the ship, and whenever an assembly of the eminent of his people passed by him, they ridiculed him. He said, "If you ridicule us, then we will ridicule you just as you ridicule.” (Surah Hud, 11:38)

Allah, Exalted is He, informed us that every messenger sent was met with accusations of sorcery or madness, mocking their message. Allah, the Most High, says:

﴿كَذٰلِكَ مَا آتٰی الْذِّیْنَ مِنْ قَبْلِهِمْ مِّنْ رَّسُوْلٍ اِلَّا قَالُوْا سٰحِرٌ اَوْ مَجْنُوْنٌ﴾

“Similarly, there came not to those before them any messenger except that they said, "A magician or a madman." (Surah Adh-Dhariyat, 51:52)

Even the companions of the Prophet Muhammad, peace be upon him, faced mockery. Allah, Glorified is He, says:

﴿وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ * وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ﴾

"And when they passed by them, they would exchange derisive glances. And when they returned to their people, they would return jesting." (Surah Al-Mutaffifin, 83:30-31)

Mockery of the reformers is an ongoing practice. So, if someone mocks your steadfastness, your adherence to the Sunnah, or your appearance reflecting the Sunnah, do not be saddened. Their mockery is driven by desire or ignorance, while deep down, the mocker wishes for guidance but does not possess it. Allah, Glorified is He, says about the people of misguidance:

﴿رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ﴾

"Perhaps those who disbelieve wish that they had been Muslims." (Surah Al-Hijr, 15:2)

Moreover, they know that what you follow is the truth. Allah, Exalted is He, says:

﴿وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ﴾

"And they rejected them, while their [inner] selves were convinced thereof, out of injustice and haughtiness. So see how was the end of the corrupters." (Surah An-Naml, 27:14)

If someone mocks you, adhere to what the prophets adhered to. They adhered patience, forgiveness, forbearance, and composure. Turn away from those who harm you. Allah, the Most High, said to His Prophet, peace be upon him:

﴿فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ ۚ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ ۚ بَلَّغْ ۚ فَهَلْ يَهْلِكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ﴾

"So be patient, [O Muhammad], as were those of determination among the messengers and do not be impatient for them. It will be - on the Day they

see that which they are promised - as though they had not remained [in the world] except an hour of a day. [This is] notification. And will [any] be destroyed except the defiantly disobedient people? (Surah Al-Ahqaaf, 46:35)

Allah, the Mighty and Majestic, also said:

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

“Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [even] after the truth has become clear to them. So pardon and overlook until Allah delivers His command. Indeed, Allah is over all things competent.” (Surah Al-Baqarah 2:109)

Allah commanded forgiveness and turning away, and He, the Majestic and Exalted, said:

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾

"And take what is given freely, enjoin what is good, and turn away from the ignorant." (Quran 7:199)

If someone mocks you, hold onto patience and do not let panic or fear diminish your actions or commitment to this religion.

Do Not Weaken

Allah Almighty has decreed in His divine laws that those who engage in disobedience are greater in number than those who obey the Most Merciful. Allah, the Most High, says:

﴿وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ﴾

"And many of the people are defiantly disobedient" (Surah Al-Maidah, 5:49).

And He also says:

﴿وَإِنْ تَطِعَ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ اللَّهِ﴾

"And if you obey most of those upon the earth, they will mislead you from the way of Allah" (Surah Al-Anam 6:116).

Allah, the Majestic and Exalted, states:

﴿وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ﴾

"And few of My servants are grateful" (Surah Saba, 34:13).

So, if you see that the people of transgression are the prevailing majority, let it not dissuade you from holding steadfast to this religion. Look to the truth and not to the number of individuals. Allah described Ibrahim (Abraham), peace be upon him, as a nation in himself. Allah says:

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ﴾

"Indeed, Abraham was a [comprehensive] leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah." (Surah An-Nahl, 16:120).

Ibn Mas'ud, may Allah be pleased with him, said: "You are a nation

even if you are alone."¹

The prevalence of deviation should urge you to hold onto your religion, not weaken your commitment to it. This attitude should lead you to express gratitude for the favour of Allah upon you, for He has chosen you for guidance among His creation while others have gone astray. This reminds you to appreciate this great blessing and divine grant upon you.

This should increase your guidance and serve as a call for others. Al-Fudayl ibn 'Iyad, may Allah have mercy on him, said: "Do not be deceived by falsehood due to the multitude of those who perish, and do not feel lonely due to the few who traverse the path of truth."²

So, if you tread the path of truth, know that people wish to be on the truth just like you. However, guidance is not achieved through wishes alone. So, praise Allah for bestowing upon you the steadfastness.

¹ Narrated by Al-Lalika'i in his explanation of the creed of Ahl al-Sunnah wal-Jama'ah (1/121), number (160).

² Al-Adhkar by An-Nawawi (p. 108).



Patience

Prophets and Trials

Through trials, the status of the righteous is elevated, and the reward of the pious is magnified. Sa'd ibn Abi Waqqas, may Allah be pleased with him, reported: "When the Prophet was asked which people suffered the greatest affliction he replied, "The prophets, then those who come next to them, then those who come next to them. A man is afflicted in keeping with his religion; if he is firm in his religion his trial is severe, but if there is weakness in his religion it is made light for him, and it continues like that till he walks on the earth having no sin." (Ahmad)¹

The path of trials is a difficult journey. Adam endured it, Ibrahim was thrown into the fire, Isma'il was sacrificed, Yunus was cast into the belly of the whale, Ayyub endured severe afflictions. Yusuf was sold for a meager price, false accusations were made against him, he was imprisoned unjustly. Also, Our Prophet Muhammad, peace and blessings be upon him, faced various forms of harm. You are also traversing the path of trials.

A believer is tested to be purified, not to be punished. True calamity lies only in matters related to religion, while other afflictions are a means of well-being. With trials, ranks are elevated, and sins are expiated. So, do not grieve over what you have missed in this world, as its trials are transient, its events are fleeting, and its worries are numerous. When the prophets were tested, they showed patience.

So, be patient, O you who are tested, just as the chosen ones among humanity, peace and blessings be upon them, showed patience. Perhaps Allah will gather you with them in the Hereafter.

¹ In Al-Musnad, number 1481.

Patience with Tribulations

In his life, a person is exposed to trials, calamities, tribulations, and afflictions. The light of faith does not shine brightly and certainty does not become firmly established except through purification and testing.

Life is built upon challenges and facing dangers. No one expect to be exempt from trials and pain. However, between those who face few trials and those who face many. Ibn al-Jawzi, may Allah have mercy on him, said, "Whoever desires to have lasting safety, victory over their enemies, and well-being without afflictions must understand the obligations and comprehend submission."¹

It is inevitable that every soul will experience pain, whether it believes or disbelieves. Afflictions distinguish the truthful from the liar. Allah, the Almighty said:

﴿أَحْسَبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ﴾

"Do people think that they will be left to say, 'We have believed,' and they will not be tested?" (Surah Al-Ankabut, 29: 2)

Affliction is nothing but the opposite of goals and contrary to desires. The world does not become pure for anyone, even if he attains from it what he may attain. The Prophet, peace be upon him, said: "Whoever Allah intends good for, He afflicts him." (Al-Bukhari)²

A person experiences fluctuations in their life, transitioning from blessings to facing hardships. Ibn al-Qayyim, may Allah have mercy on him,

¹ Sayd al-Khatir, p. 302.

² Book of Patients, Chapter on the Expiation of Illness, Hadith no. 5645, narrated by Abu Hurairah, may Allah be pleased with him.

said, "Whoever Allah created for Paradise, His gifts will never cease to come to him from the unpleasant things, and whoever Allah created for Hell, His gifts will never cease to come to him from the desires."¹

A steadfast believer remains firm in the face of great afflictions. His heart does not change, and his tongue does not speak. Concealing calamities and pains is one of the characteristics of the nobles, and those who are destroyed are destroyed only because of the lack of steadfastness.

Lighten your burden by reminding yourself of the promise of reward and facilitating matters for yourself, so that tribulations may pass without complaints. Always remember that what prevented you was for the purpose of giving, what afflicted you was for the purpose of healing, and what tested you was for the purpose of purification.

¹ Al-Fawaid, p. 32.

How Can My Tribulations Become Easier?

Ibn al-Jawzi, may Allah have mercy on him, said: "There is nothing more difficult in fulfilling obligations than patience in accepting the decree, and there is nothing better in it than being content with it."¹

Whoever contemplates the vastness of the world, understands how it receives waves and endures the passage of time, will not underestimate the descent of afflictions, nor rejoice hastily in abundance. So, do not grieve over missed opportunities in life, and accept whatever befalls you, as if it had not affected you, and desire whatever you have sought, then let go of it as if it was never sought.

Ibn al-Qayyim, may Allah have mercy on him, said: "The Sheikh of Islam (Ibn Taymiyyah), may Allah have mercy on him, once said to me: Afflictions and trials are like heat and cold. When the servant knows that they are inevitable, he does not become angry at their occurrence, nor does he become saddened by them."²

The ups and downs of life are worries, and people are tormented by them according to their attachment to them. Finding joy in them is the source of grief, and its pains stem from its pleasures. Abu Darda, may Allah be pleased with him, said: Allah is that one only disobeys Him in it, and one can only attain what is with Him by leaving it."³

So have certainty in the decree of Allah, His creation, and His management. Be patient with His trials and judgments, and submit to His

¹ Sayd al-Khatir, p. 107.

² Madarij al-Salikin, Volume 3, p. 361.

³ Al-Bayan wa al-Tabyin, p. 220.

command. The world is brimming with difficulties and destinies, imprinted with hardships and horrors. Ibn Muflih¹, may Allah have mercy on him, said: "The Sheikh of Islam (Ibn Taymiyyah) often exemplified this with the following verse:

It is imprinted with darkness, yet you desire

Purity from filth and destinies."²

Be a believer in predestination, for faith in it is a pillar of the religion. Not everything that is desired can be attained. With insistence in supplication and turning completely to Allah, doors are opened, desires are fulfilled, and the severest of difficulties that are in the hands of people will be the least of their concerns. Do not despair, for you will be forsaken. Remember the numerous blessings of Allah upon you, and repel sadness with contentment in the inevitable decree. The length of the night, even if it seems prolonged, will be followed by the dawn, and the end of distress is the beginning of relief. Seek refuge in Allah, and relief will come towards you. Whoever drinks from the cup of patience while seeking refuge in Allah, the way out will come to them.

¹ He is Abu Abdullah Shams Al-Din Muhammad ibn Muflih ibn Muhammad ibn Mufarraj, Al-Maqdisi Al-Hanbali. He was born in 707 AH and passed away in 763 AH. Al-Maqasid al-Arshad (517/2) and Al-Sahb al-Wabilah (1089/3).

² Al-Adaab al-Shar'iyyah (247/2).



Seeking Knowledge¹



¹ In our book, "The Easiest Way to Memorize the holy Quran and Seek Islamic Knowledge," there is a detailed explanation of this topic.

Preserving Time

The days are parts of life, stages of the journey that pass day by the other. Their passage exhausts lifespans, brings closer the appointed times, and closes the doors of deeds' treasures. A discerning young person seizes the blossoms of his youth by preserving the Quran, studying texts, attending the lessons of scholars, reading books, and engaging in worship. This is in accordance with the advice of the Prophet, peace be upon him, who said, "Be keen on what benefits you and seek help from Allah, and do not give up." (Muslim)¹

Scholars have always emphasized the importance of preserving their time and having righteous companionship to assist them in obeying their Lord.

¹ Book of Qadr (Fate), Chapter on Enjoining the Use of Strength, Abandoning Weakness, Seeking Help from Allah, and Entrusting Affairs to Him, Hadith number (2664), narrated by Abu Hurairah (may Allah be pleased with him).

The Virtue of Knowledge

Knowledge is the most noble acquisition, the most prestigious pursuit, the most valuable ammunition that one can strive for, and the sweetest fruit that one can harvest. What a person acquires cannot compare to the knowledge that guides him towards guidance or shields him from misguidance. Sufyan ibn 'Uyaynah,¹ may Allah have mercy on him, said, "Whoever seeks knowledge has pledged allegiance to Allah."²

Knowledge is the inheritance of prophethood, as Allah, glorified be He, says:

﴿وَوَرِثَ سُلَيْمَنُ دَاوُدَ ۖ وَقَالَ يَا أَيُّهَا النَّاسُ عُلِّمْنَا مَنْطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ ۗ إِنَّ هَذَا هُوَ الْفَضْلُ الْمُبِينُ﴾

“And Solomon inherited David. He said, "O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is evident bounty.” (Surah An-Naml, 27:16)

Whoever Allah grants the knowledge of the Book (Holy Quran) and the Sunnah, He has chosen him. The Prophet, peace be upon him, said, “When Allah wishes good for anyone, He bestows upon him the Fiqh (comprehension) of the religion.” (Agreed upon).³

¹ He is Abu Muhammad Sufyan ibn 'Uyaynah ibn Abi Imran Maymun al-Hilali, born in 107 AH and passed away in 198 AH. See *Siyar A'lam al-Nubala'* (454/8).

² Miftah Dar al-Sa'adah wa Munshur Wilayat al-'Ilm wal-Irada (71/1).

³ Narrated by Al-Bukhari in the Book of Holding Fast to the Quran and Sunnah, Chapter on the Statement of the Prophet, peace be upon him, "A group of my Ummah will always remain victorious upon the truth." They are the people of knowledge. Hadith number (7312). Also narrated by Muslim in the Book of Zakah, Chapter on Prohibition of Begging. Hadith number (1037), from the hadith of Mu'awiyah ibn Abi Sufyan (may Allah be pleased with them both).

Seeking knowledge and increasing in it is an honour beyond comparison and a virtue that has no limits. Its rewards are immediate, and its gaining is everlasting. Who seeks it is part of a noble lineage. Allah, glorified be He, says:

﴿يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

“Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.” (Surah Al-Mujadilah, 58:11)

There is nothing more beneficial, by the permission of Allah, for a servant than fortifying themselves with the knowledge of the Shariah.

Following the path of knowledge is a means of attaining eternal bliss in Paradise. The angels eagerly desire to sit with its people, and creation is content with them seek forgiveness for them.

The wise devote themselves to the magnification of knowledge and encourage its acquisition. Allah has elevated certain people through knowledge and made them leaders in goodness. How many individuals, who were considered lowly, has knowledge raised to the ranks of the honourable! And how many insignificant individuals, in the eyes of people, has knowledge among the great!

The angels love to sit with its people, and they encompass them with their wings. Everyone in the heavens and on earth seeks forgiveness for them. The Prophet, peace be upon him, said, “Whoever takes a path upon which he seeks knowledge, then Allah makes a path to Paradise easy for him. And indeed the angels lower their wings in approval to the one seeking knowledge. Indeed, forgiveness is sought for the knowledgeable one by whomever is in the heavens and whomever is in the earth, even the fish in the waters. And superiority of the scholar over the worshiper is like the superiority of the

moon over the rest of the celestial bodies. Indeed, the scholars are the heirs of the Prophets, and the Prophets do not leave behind Dinar or Dirham. The only legacy of the scholars is knowledge, so whoever takes from it, then he has indeed taken the most able share.”(Abu Dawood¹ and At-Tirmidhi)²

¹ Book of Knowledge, Chapter on the encouragement to seek knowledge, Hadith number (3641), narrated by Abu Darda, may Allah be pleased with him.

² Book of Knowledge, Chapter on the virtue of jurisprudence over worship, Hadith number (2682), narrated by Abu Darda, may Allah be pleased with him.

Benefits of Knowledge

Beneficial knowledge rectifies beliefs, purifies souls, refines morals. Through it, righteous deeds bear abundant fruits. Knowledge is a companion in solitude, a friend in seclusion, a guiding light on the path to Paradise. It is a noble form of worship among the most virtuous acts of worship. Bashir al-Hafi, may Allah have mercy on him, said, "I do not know of any action in the life better than seeking knowledge."¹

Whoever plants the seed of knowledge reaps insight, and whoever plants the seed of humility reaps reverence. Ibn Hazm,² may Allah have mercy on him, said, "Even if the only benefit of knowledge and preoccupation with it was that it cuts off distressing whisperings, dispels futile hopes that bring nothing but worries, and relieves the soul from painful thoughts, that alone would be the greatest reason to seek it. How then can we enumerate its virtues?"³

¹ Sharaf As-hab al-Hadith (p. 82).

² He is Abu Muhammad Ali ibn Ahmad ibn Said ibn Hazm al-Qurtubi, born in 384 AH and passed away in 456 AH. *Bughyat al-Multamis fi Tarikh Rijal Ahl al-Andalus* (415), *Siyar A'lam al-Nubala* (184/18).

³ *Al-Akhlaq wa al-Siyar fi Mudawat al-Nufus* (p. 21).

Recitation of the Holy Qur'an

Allah honours the reciter of the Qur'an with abundant rewards. The Messenger of Allah, peace be upon him, said, "If anyone recites a letter of the Book of Allah, he will be credited with a good deed, and a good deed gets a tenfold reward. I do not say that A.L.M are one letter, but alif is a letter, lām is a letter and mīm is a letter."¹

Recitation of the Qur'an is a means of steadfastness. Allah, the Exalted, says,

﴿وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ
وَرَتَّلْنَاهُ تَرْتِيلًا﴾

"Those who disbelieve say, 'Why was the Qur'an not revealed to him all at once?' Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly." (Surah Al-Furqan, 25:32)

Ibn Kathir said, "The Qur'an was revealed gradually over twenty-three years according to events and circumstances, and what was needed from the rulings, to establish the hearts of the believers with it."²

The Qur'an is a proof for its people on the Day of Judgment. It will intercede on behalf of its companions before the Lord of all worlds. The Prophet, peace be upon him, said, "Recite the Qur'an, for it will come as an intercessor for its companions on the Day of Resurrection." (Muslim)³

¹ Book of Virtues of the Qur'an, which narrated on the prophet, peace be upon him, Chapter on the Reward for Reciting a Letter of the Qur'an, Hadith No. 3171, narrated by Abdullah bin Mas'ud, may Allah be pleased with them.

² Tafsir Ibn Kathir, 6/109.

³ Book of Prayers of Travelers and Shortening of Prayers, Chapter on the Virtue of Reciting the Qur'an and Surah Al-Baqarah, Hadith No. 804, narrated by Abu Umamah Al-Bahili, may Allah be pleased with him.

Memorizing of the Holy Qur'an

The one who memorizes the Qur'an is accompanied by noble angels. The Prophet, peace be upon him, said, " Such a person as recites the Qur'an and masters it by heart, will be with the noble righteous scribes. And such a person exerts himself to learn the Qur'an by heart, and recites it with great difficulty, will have a double rewards."¹

The advice of the scholars is to preserve the Book of Allah Almighty. Ibn al-Jawzi, may Allah have mercy on him, said, "One should consider what knowledge to memorize, for life is precious and knowledge is abundant. Indeed, some people spend their time on things other than memorizing knowledge, even though all knowledge is good. However, it is better to prioritize what is most important and superior. The best thing to occupy oneself with is the memorizing of the Qur'an."²

Old age does not prevent one from memorizing the Qur'an. The revelation was completed, and the age of Abu Bakr As-Siddiq, may Allah be pleased with him, was sixty-one years, yet he memorized the entire Qur'an. Imam An-Nawawi, may Allah have mercy on him, said, "He was among the great Companions who memorized the entire Qur'an"³. Abu Muhammad Abdullah ibn Umar ibn Hammouyah⁴, may Allah have mercy on him,

¹ Narrated by Al-Bukhari in the Book of Tafsir (Exegesis of the Qur'an), in the chapter "The Day the Horn will be blown, and you will come forth in multitudes," Hadith No. 4937, and by Muslim in the Book of Prayers of Travelers and Shortening of Prayers, in the chapter on the virtue of the skilled reciter of the Qur'an and the one who stammers therein, Hadith No. 798, from the narration of Aisha, may Allah be pleased with her.

² Sayd al-Khatir, page 193.

³ Tahdhib al-Asma' wa al-Lughat, page 1912.

⁴ He is Abu Muhammad Abdullah ibn Umar ibn Ali ibn Hammouyah al-Juwayni. He was born in 566 AH and passed away in 642 AH. Siyar A'lam al-Nubala', (96/23).

memorized the Qur'an and he was over eighty years old¹.

Whoever does not memorize anything from the Book of Allah, his heart is like a ruined house. The Messenger of Allah, peace be upon him, said, "Verily, the one who has nothing of the Qur'an in his heart² is like a ruined house." (At-Tirmidhi)³

¹ Al-Bidayah wa al-Nihayah, (275/17)

² Meaning: His heart. Source: Mirqat al-Mafatih, (1470/4)

³ From the chapters on the virtues of the Qur'an, Hadith No. 2913, narrated by Ibn Abbas, may Allah be pleased with both of them.

Memorizing of Scholarly Texts

The sciences of Islam encompass various texts and explanations. Due to the importance of these texts in preserving knowledge, scholars have emphasized the need to memorize them. Ibn al-Jawzi, may Allah have mercy on him, said, "Knowledge is nothing but what is acquired through memorization"¹. Shaykh al-Islam advised, "One should strive to adhere to the authentic sources of knowledge in each field, as transmitted from the Prophet".²

Imam al-Nawawi, may Allah have mercy on him, said, "After memorizing the Qur'an, one should memorize concise texts from various disciplines, starting with the most important ones such as jurisprudence, grammar, and hadith then gradually moving on to others as one finds ease".³

Ibn al-Jawzi, may Allah have mercy on him, also said, "One should consider what knowledge to memorize, for life is precious and knowledge is abundant".⁴

My father, Muhammad ibn Abdul Rahman ibn Qasim, may Allah have mercy on him, wrote, "Whoever memorizes the foundational texts gains access to knowledge, while those who neglect them are deprived of it. They become distant from the foundations, overwhelmed by numerous details, and even lose what little they had harvested. Even if one thinks they have a means to reach the heavens, it will be cut off".⁵

¹ Encouragement to memorize Knowledge and Mentioning the Great memorizers (p. 34).

² Majmu' Fatawa Shaykh al-Islam (664/10).

³ Al-Majmu' Sharh al-Muhadhdhab (38/1).

⁴ Sayd al-Khatir (p. 193).

⁵ He is Muhammad ibn Abdul Rahman ibn Muhammad ibn Qasim from the Al-'Asim tribe of the Qahtan clan. He

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passed away in 1421 AH. Compiler of the Fatawa of Shaykh al-Islam Ibn Taymiyyah and the Fatawa of Shaykh Muhammad ibn Ibrahim Al Al-Sheikh, may Allah have mercy on them.

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The Attendance of Scholars' Lessons

Attending the lessons of scholars is a noble form of worship. In their lessons, there is an increase in faith, companionship with the righteous, advice for the ummah (Muslim community), and their faces radiate the fear and mindfulness of Allah. One benefits from sitting with knowledgeable individuals through their compassion towards the weak and their support for the poor.

In their lessons, the characteristics of the scholars are evident, and their speech is marked by honesty. Their actions reflect a pure and abundant devotion, preserving their time. They exhibit excellent conduct in their interactions, the patience of the elderly, and the wisdom of the wise. With their peers, they exemplify loyalty and maintain strong bonds. With strangers, they show hospitality towards guests. Their gatherings serve as reminders of the exemplary predecessors, sharpening the focus on matters of the hereafter.

In their lessons, the young students capture the essence of the books stored in the hearts of the scholars. They memorize the best of what they have read and display the fruits of their knowledge in their circles. They correct the wording found within the books and provide guidance on what should be read and retained. In proximity to them, they clarify the understanding of the written knowledge of the scholars.

In their lessons, there are scattered treasures and abundant fruits. Therefore, be among the closest people to them and their lessons, so that you may drink from the spring of their knowledge and virtues.

Reading of Books

A Muslim cannot do without reading as well as attending the lessons of scholars and seeking answers to what puzzles him. Books are abundant in various fields, and one is eager to read the important ones filled with benefits. The books of the predecessors are distinguished by their adherence to the Quran and Sunnah, the correctness of their wording, and the abundance of their meanings. You may find in books what you cannot find in lessons. Through reading, one's perceptions increase, understanding expands, minds elevate, and the character of the predecessors is acquired. It is a journey that transports the soul to a blissful life.

Whoever delves into the books of divine scholars recognizes their value, their advice to the ummah, and the elevated status they hold. The outcome of this is being gathered with them in the gardens of bliss.

What Books Should I Read?

Here are some suggested books for reading, categorized by their levels. Those who read them, by the permission of Allah, will acquire abundant knowledge. The books are as follows:

❖ Level One:

1. "Al-Tibyan fi Adab Hamalat al-Quran" by Al-Nawawi.
2. "Al-Wabil al-Sayyib min al-Kalim al-Tayyib" by Ibn Qayyim.

❖ Level Two:

1. "Al-Kaba'ir" by Al-Dhahabi.
2. "Al-Fusul fi Ikhtisar Sirat al-Rasul" by Ibn Kathir.

❖ Level Three:

1. "Al-Jawab al-Kafi" by Ibn Qayyim.
2. "Al-'Ubudiyya" by Sheikh al-Islam Ibn Taymiyyah.

❖ Level Four:

1. "Hadi al-Arwah" by Ibn Qayyim.
2. "Sayd al-Khatir" by Ibn al-Jawzi.

❖ Level Five:

1. "Tafsir al-Quran al-'Athim" by Ibn Kathir.
2. "Zad al-Ma'ad" by Ibn Qayyim.
3. "Al-Sahah" by Al-Jawhari.
4. "Tahdhib al-Lughah" by Muhammad al-Azhari.

❖ Level Six:

1. "Fatawa Sheikh Muhammad bin Ibrahim Al al-Sheikh"
2. "Fatawa Sheikh Abdul Aziz Ibn Baz.
3. "Fatawa al-Lajnah al-Da'imah" (The Permanent Committee for Scholarly Research and Ifta).

❖ Level Seven:

1. Works of Sheikh al-Islam Ibn Taymiyyah.
2. Works of Ibn Qayyim.
3. "Al-Durar al-Saniyyah fi al-Ajwibah al-Najdiyyah" by Ibn Qasim.

Not Rushing to Gather the Results

Do not try to acquire knowledge all at once, for whoever aims to grasp it all at once will lose a significant portion of it. Rather, knowledge is acquired gradually, with the passing of days and nights. Seek the remedy of sincerity in your actions, as it is the cure for the limited effort.

When you embark on the pursuit of knowledge, do not read lengthy and controversial books while you are still at the beginning. And when you start memorizing texts, do not attempt to memorize a text that the predecessors memorized in months, while you try to do so in days.

The approach of Sheikh Muhammad bin Ibrahim¹, may Allah have mercy on him, with his students was that they would memorize only three verses from "Alfiyyah ibn Malik"² (a poem on Arabic grammar) each day, along with three hadiths from "Bulugh al-Maram"³, and three lines from "Zad al- Mustanqa"⁴. They would complete "Zad" every three years using this patient and precise method. Through this meticulous approach, the firmly rooted scholars emerged.

Scholars sometimes spend years working on their publications. Ibn Hazm, may Allah have mercy on him, said about his book, *Manners and*

¹ He is Muhammad bin Ibrahim bin Abdul Latif Al Al-Sheikh, born in 1311 AH and died in 1389 AH. "Al-Durar al-Suniyyah fi al-Ajwibah al-Najdiyyah" (474/16).

² "Alfiyyah" in grammar by Jamal al-Din Abu Abdullah Muhammad ibn Abdullah ibn Malik al-Tai al-Jayyani. Refer to "Tabaqat al-Shafi'iyyin" (908).

³ "Bulugh al-Maram" by Abu al-Fadl Shihab al-Din Ibn Hajar al-Asqalani. Refer to "Al-Jawahir wal Durar fi Tarjamat Sheikh al-Islam Ibn Hajar" (661/2).

⁴ "Zad al- Mustanqa" is an abridged version of the book "Al-Muqni" by Abu al-Naja Musa bin Ahmad bin Musa al-Hajawi al-Maqdisi. "Shatharat al-Dhahab fi Akhbar Min Dhahab" (10/472).

biographies, "I spent most of my life on it,"¹ even though it was only eighty pages. Ibn Hajar², may Allah have mercy on him, spent twenty-five years working on his commentary of Sahih al-Bukhari, titled "Fath al-Bari."

A preacher should not measure the success of his call by the number of respondents. His duty is limited to conveying and inviting, while guidance and turning hearts are in the hands of Allah. Allah, exalted be He, says,

﴿مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ﴾

“Not upon the Messenger is [responsibility] except [for] notification. And Allah knows whatever you reveal and whatever you conceal”. (Surah Al-Maidah, 5:99).

So, convey the message, and it is your Lord who guides. Allah, glorified be He, says:

﴿وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ﴾

“And you threw not, [O Muhammad], when you threw, but it was Allah who threw”. (Surah Al-Anfal, 8:17)

Look at the efforts of the Prophet, peace be upon him, to invite his uncle Abu Talib to Islam, yet he did not achieve what he desired. Allah, glorified be He, says:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

“Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided.” (Surah Al-Qasa 28:56).

¹ "Al-Akhlaq wal-Siyar Fi Mudawat an-Nufus", p. 11.

² He is Abu al-Fadl Ahmad ibn Ali ibn Muhammad al-Kanani al-Asqalani, then al-Masri, the Shafi'i scholar. He was born in 773 AH and died in 852 AH. Refer to "Tabaqat al-Huffaz" by al-Suyuti, p. 552.

Among the prophets, there were those who diligently called their people for years, but they did not respond. The Prophet, peace be upon him, said, "Some nations were displayed before me. A prophet would pass in front of me with one man, and another with two men, and another with a group of people (Al-Raht)¹. and another with nobody with him." (Al-Bukhari)²

Therefore, perform righteous deeds with sincerity and do not seek immediate results.

¹ "Al-Raht" refers to a group of fewer than ten men. "Al-Sahah" (1128/3).

² Book of Medicine, chapter on the person who is burnt or causes someone else to be burnt, and the virtue of a person who does not cause harm, Hadith number 5705, narrated by Ibn Abbas, may Allah be pleased with them both.

Respecting Scholars

The scholars are the lamps of worship, the beacons of the lands, and the pillars of the nation. Salman al-Farisi,¹ may Allah be pleased with him, said: "The example of a scholar is like that of a person carrying a lamp in a dark path, providing guidance to those who pass by."² Honoring the Sharia (Islamic law) and religion involves honoring the scholars, as they are the successors of the prophets in their call. The Prophet, peace be upon him, said: "The scholars are the heirs of the prophets."³

The early predecessors held the scholars in great reverence and esteem. Rabi' ibn Sulaiman,⁴ may Allah have mercy on him, said: "I would not dare to drink water while Imam al-Shafi'i was looking at me. Such was his awe."⁵

Asking them is a knowledge, sitting with them brings happiness, and being in their company enhances good behavior, and accompanying them safeguards the youth

Asking them is a knowledge, sitting with them brings happiness, and being in their company enhances good behavior, and accompanying them safeguards the youth from slipping, by the permission of Allah. Abu al-

¹ He is Abu Abdullah Salman al-Farisi, it is said that he was a freed slave of the Messenger of Allah, peace be upon him, and he is known as Salman the Good. He passed away during the caliphate of Uthman in 35 AH. "Al-Isti'ab fi Ma'rifat al-Ashab" (2/634).

² Narrated by al-Dhahabi in "Al-Musnad," in the chapter on informing about the Messenger of Allah, peace be upon him, and teaching the Sunnah, (461/1), Hadith number (576).

³ In "Al-Musnad," Hadith number (21715) narrated by Abu al-Darda', may Allah be pleased with him.

⁴ He is Abu Muhammad al-Rabi' ibn Sulaiman ibn Abd al-Jabbar al-Muradi al-Masri, He was born in 173 AH or 174 AH and died in 207 AH. "Tabaqat al-Shafi'iyyah" by Ibn Qadi Shuhbah (1/65).

⁵ From "Manaqib al-Shafi'i" by al-Bayhaqi (145/2).

Darda', may Allah be pleased with him, said: "Part of a person's understanding is seen in his walking, entering, and exiting in the company of knowledgeable people."¹

The result of sitting with scholars is not only to acquire knowledge and understanding but also to emulate them in guidance, character, elevated aspirations, and benefiting others. Maymun ibn Mihran², may Allah have mercy on him, said: "I found the rectification of my heart in sitting with the scholars."³

However, when the younger generation distances itself from scholars, it leads to confusion in seeking knowledge and an inclination towards personal opinions, which causes division and a decrease in devotion. Sha'bi⁴, may Allah have mercy on him, said: "Sit with the scholars, for if you do good, they will praise you. And if you err, they will interpret for you and excuse you. And if you are ignorant, they will teach you. And if they testify for you, they will benefit you."⁵

Therefore, when sitting with scholars, observe proper etiquette, humble yourself, ask them questions with gentleness, and let your speech with them be the best. When you sit with them, be more eager to listen than to speak,

¹ Narrated by Ibn Battah in "Al-Ibanah al-Kubra," in the chapter on warning against accompanying people who corrupt the hearts and ruin faith, (437/2), Hadith number (368).

² Abu Ayyub Maymun ibn Mihran al-Jazari, born in 40 AH and passed away in 117 AH. "Siyar A'lam al-Nubala" (71/5).

³ "Hilyat al-Awliya' wa Tabaqat al-Asfiya" (85/4).

⁴ He is Abu Amr Amir ibn Sharahil al-Sha'bi al-Kufi, born six years after the caliphate of Umar, may Allah be pleased with him, and died in 103 AH. "Tabaqat al-Huffaz" by al-Suyuti (p. 40).

⁵ "Jam' Bayan al-Ilm wa Fadlihi" (519/1), Hadith number (847).

and let your questions reflect understanding, not arrogance. Luqman, may Allah have mercy on him, said: "O my son, sit with the scholars, for Allah revives hearts with the light of wisdom as He revives the earth with abundant rain." ¹

It is upon you to honor the scholars and people of virtue and faith. And when a person learns and acquires a measure of knowledge, he must know that it is little compared to what he is ignorant of, so he should not be filled with pride. Knowledge can only be attained through humility and attentive listening. Respect your teacher, revere their status, and conduct yourself with manners in conversation, listening, and appearance. Bad manners are among the characteristics of the lowly and ignorant, and deviate from the path of the predecessors. Al-Rabee', may Allah have mercy on him, said: "By Allah, I never dared to drink water while Imam Shafi'i was looking at me. Such was his awe-inspiring presence."

Express gratitude to your teacher for his guidance and dedication to your well-being, because the one who does not thank people cannot truly thank Allah. It is among the rights of a student upon his teacher to seek an excuse for him, attribute any shortcomings to oneself, speak kindly to him, and show gentleness in questioning and answering.

Beware of showing off or trying to compete with others. Listen attentively to your teacher's words and do not hesitate to ask questions about any complex matters of religious knowledge. Asking about religion is an honor, while avoiding questions and remaining ignorant is a humiliation. Aisha, may Allah be pleased with her, said: "The best of the women are the

¹ Narrated by Malik in "Al-Muwatta," in the chapter on the pursuit of knowledge, (5/1458), Hadith number (3670).

women of the Ansar. Shyness would not prevent them from inquiring about religion and from acquiring deep understanding in it”.¹

¹ Narrated by Al-Bukhari in the Book of Knowledge, Chapter on Modesty in Seeking Knowledge, Hadith number (130), and Muslim in the Book of Menstruation, Chapter on the Recommendation of Using Water from the Place of Menstruation Stain for Wiping, Hadith number (332).

Respecting Peers

The virtuous qualities of righteousness can only thrive when accompanied by like-minded individuals in character. One of the most exceptional traits in a companion is to be someone who offers sincere advice, remains truthful in friendship, maintains confidentiality, fulfills the bonds of brotherhood. And associate with the righteous. Indeed, they are a great source of support in worldly matters and matters of faith.

Among the features of a Muslim is to not envy their peers for the blessings bestowed upon him by Allah, such as knowledge, understanding, perception, or any signs of benefit to the Muslim community. Muslim should also safeguard his peer in their absence, refraining from harming or tarnishing their reputation through gossip or slander.

The righteous predecessors used to hold their peers in high regard, honoring and revering them while maintaining sincerity in their hearts, and praising them even in their absence. Ibn Kathir and Ibn al-Qayyim, may Allah have mercy on them, were peers and both were students of the great scholar Ibn Taymiyyah, may Allah have mercy on him. Look at how Ibn Kathir esteemed his peer Ibn al-Qayyim, as he said about him: "He had beautiful recitation and excellent character, and he was very affectionate. He would not envy or harm anyone, nor would he find fault in others. He had no grudges against anyone, and I was one of his closest companions and the most beloved person to him."¹

Through a serene heart and love for the sake of Allah, individuals like these Muslims benefited others. Seek the company of those who possess knowledge and wakefulness in their times, and avoid empty gatherings. Study

¹ Al-Bidayah wa al-Nihayah by Ibn Kathir, (18/523)

the biographies of the righteous and increase your knowledge of religious sciences. Cherish your precious life and guard your valuable time. Encourage and advise your companions in matters of religion. Do not envy those who are blessed with the gift of memorization and understanding, and always seek the blessings of divine guidance. Assistance comes from the Bestower, not solely by relying on means.

Obstacles in Seeking Knowledge

Obstacles and afflictions are stumbling blocks in the path of seeking knowledge. Memorization and study are not praiseworthy in the presence of distractions and worldly pursuits.

In the forbidden entertainments of civilization, and satellite stations, there is occupation of thoughts, living in illusions, and waste of time. In avoiding them, there is preservation of religion and clarity of minds, preservation of time, and competition with peers. So purify your hearing and sight from what twists your thinking, leads to bad behavior, and corrupts your morals.

The affliction of knowledge is conceit, and its adornment is patience and humility. The happy one is the one who knows the path to his Lord and walks it, intending to reach Him. The deprived one is the one who knows the path, then turns away from it.

Is There Hardship in Seeking Knowledge?

Seeking knowledge is indeed challenging, but it also brings delight and enjoyment. Knowledge is not attained without traversing the bridge of exertion and hardship. Whoever cannot endure the humility of learning for even a moment will forever drink from the cup of ignorance.

Both knowledge and action require patience, and those who persevere are promised paradise. Allah, glorified be He, says:

﴿سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ﴾

"Peace be upon you for what you patiently endured. And excellent is the final home." (Surah Ar-Ra'd 13:24)

Knowledge is not attained except with patience on hardships, sacrificing oneself in its pursuit, and devoting oneself to it. Ibn Al-Jawzi, may Allah have mercy on him, said: "I have experienced sweeter moments than honey amidst the hardships I encountered in seeking knowledge. During my youthful days, I would carry a dry piece of bread with me to engage in seeking Hadith, sitting by the river of Isa¹. I couldn't eat it except with water. So every time I took a bite, I would drink water with it, and my only concern was the pleasure of acquiring knowledge."²

Ibn Kathir, may Allah have mercy on him, said about himself while

¹ Gura, a town and numerous villages, is a vast area in western Baghdad known by this name, and its source is the Euphrates River. Ma'jam al-Buldan (322/5).

² Sayd al-Khatir (p. 248).

compiling his book "Jami' Al-Masanid": "I kept writing in it during the night, and the lamp flickered¹ until it took away my eyesight along with it."²

Abu Hatim al-Razi³, may Allah have mercy on him, said: "In the first year of my pursuit of Hadith, I spent seven years, and I counted the distance I walked on foot, which exceeded a thousand farsakhs⁴. Then I stopped counting after that and traveled from Bahrain⁵ to Egypt on foot, then to Ramla⁶ on foot, then to Damascus, then to Antioch⁷, then to Tarsus⁸, then I returned to Homs⁹, then from there to Raqqa¹⁰, and then I rode to Iraq. All of this while I was twenty years old."¹¹

Considering the consequences of this matter, patience becomes easy in enduring everything you desire and dislike.

And whoever spends his youth in seeking knowledge, he will reap a

¹ meaning: its intensity increases and decreases. Taj al-'Arus (197/18).

² Al-Fath al- Rabbani for organizing Musnad Imam Ahmad (201).

³ He is Abu Hatim Muhammad bin Idris bin Al-Mundhir Al-Razi. He was born in 195 AH and passed away in 277 AH. Siyar A'lam al-Nubala (247/13).

⁴ The "farsakh" is approximately 8.3 kilometers. It means that he traveled a distance of 8,300 kilometers on foot during that journey in pursuit of knowledge. After that, he stopped counting the distances.

⁵ Bahrain: A city in eastern Saudi Arabia known today as Al-Ahsa, not to be confused with the country of Bahrain.

⁶ Ramla: A city northwest of Jerusalem, located approximately 38 kilometers away.

⁷ Antioch: A city in southern Turkey situated on the left bank of the Orontes River, about 30 kilometers from the Mediterranean Sea.

⁸ Tarsus: A city in southern Turkey located on the coast of the Mediterranean Sea.

⁹ Homs: A city north of Damascus, approximately 162 kilometers away

¹⁰ Raqqa: A city east of Aleppo, about 160 kilometers away

¹¹ Tabaqat al-Shafi'iyyah al-Kubra (208/2).

harvest in old age, take pleasure in what he has compiled, and not lose any physical pleasures in addition to the joy he gains from knowledge. Imam Ahmad was asked, "When will we find rest?" He said, "Upon placing the first footstep in Paradise.¹" May Allah be with you according to the sincerity of your seeking, the strength of your efforts, and your determination and power.

¹ Tabaqat al-Hanabilah (293/1).

The Hardships of Seeking Knowledge in Expatriation

Being separated from family and homeland reveals the strengths of individuals and the generosity of companions. In exile, there is a path that leads to the toils of life and the narrowness of trials. It is a school for aspiring greatness in knowledge, teaching that life may not always be characterized by prosperity and luxury. In exile, the knowledge seeker embarks on a journey without relying on family, recognizing that life is transient. In this regard, Imam Al-Shafi'i said in his poetry collection.¹

Leave your homeland in search of glory,

And travel, for there are five benefits in travel:

The lifting of sorrow, the acquisition of a livelihood,

Knowledge, manners, and the company of the noble.

He also said:²

In the abode, there is no comfort for the intelligent and well-mannered,

So leave homelands and travel in exile.

Travel, and you shall find compensation for what you have left behind,

And strive, for the sweetness of life lies in effort.

Indeed, I have witnessed stagnant water becoming putrid,

It only becomes fresh when it flows.

And if it weren't for the separation of the land, the lion wouldn't have preyed,

¹ page 6

² in his poetry collection page 3

And if it weren't for the separation of the bow, the arrow wouldn't hit its mark.

And if the sun were to remain fixed in the ship forever,

People from different nations and tribes would despise it.

And if the moon did not experience phases, it wouldn't be observed,

By the vigilant eye at all times.

And sand is like a discarded object in its place,

And the oud (musical instrument) in its land is a type of firewood.

So if this seeks exile, its worth becomes esteemed,

And if that seeks exile, its worth becomes as precious as gold.

When a stranger sincerely aligns with Allah, He expands his heart in his solitude. The Prophet, peace be upon him, entered Medina with an entrance of truth in Allah, and seeking the pleasure of Allah. Thus, he attained success and triumph in both this world and the Hereafter. This is unlike the entrance of falsehood that his enemies sought to enter Medina on the day of the Confederates. That entrance was not for Allah or by the will of Allah, but rather it was in opposition to Allah and His Messenger. Therefore, it only resulted in disappointment and loss. Whenever someone leaves their home to another place, their departure and arrival can only be based on either truth or falsehood. The outcome of each person's departure and entrance is nothing beyond truth or falsehood.

Indeed, when Allah, the Almighty, desires to elevate a servant, He first breaks him. Then, when he turns to Allah, seek what He possesses, and draw closer to Him through acts of obedience, Allah raises him according to the extent of his submission to Allah, the Exalted.

The Hardship of Expatriation

Leaving one's homeland is a difficult and painful experience. When the Prophet, peace be upon him, was exiled from Mecca, he looked back at it and said, "By Allah, you are the best land of Allah and the most beloved land of Allah to Allah. If I had not been exiled from you, I would not have left." (Narrated by Ahmad)¹

The great scholars of Islam have faced many hardships in exile, but this did not deter them from their seeking for knowledge. Imam Ahmad, for example, when he traveled to Yemen to study with Abdullah ibn al-Razzaq al-San'ani², ran out of money. He was forced to work as a porter, despite his high status and knowledge, until he reached Sana'a. His companions offered to help him, but he refused their assistance.³

He also pawned his sandals to a baker in exchange for food when he was leaving Yemen.⁴ Ibn Kathir, may Allah have mercy on him, narrated while speaking about the hardships encountered by Imam Ahmad, may Allah have mercy on him, during his journey to Yemen and his stay there for seeking knowledge and hadith: "His clothes were stolen while he was in Yemen, so he sat in his house and the door was closed upon him. His companions missed him and they came to him asking about his situation. He informed them, and they offered him gold, but he did not accept it. He only took one dinar from them to write for them. That dinar was taken as a fee for

¹ In Al-Musnad, Hadith No. 18715, from the narration of Abdullah ibn 'Udi ibn Al-Hamra, may Allah have mercy on him.

² He is Abu Bakr Abdur-Razzaq ibn Hamam ibn Nafi' As-San'ani, a freed slave from Himyar. He was born in 126 AH and passed away in 211 AH. Al-Faydh al-Qadir, Vol.(216/3).

³ Manaqib al-Imam Ahmad, p. 309.

⁴ Manaqib al-Imam Ahmad, p. 310.

the knowledge he would impart to them from the books. He wrote for them and accepted the fee." (Ibn Kathir)¹

Imam Al-Bukhari, may Allah have mercy on him, experienced hardship during his travels and did not have enough to cover his nakedness. Al-Khatib Al-Baghdadi² narrated in the biography of Imam Al-Bukhari, may Allah have mercy on them, the following: "Umar ibn Hafs Al-Ashqar³ said: 'We lost Al-Bukhari for some time during his stay in Basra. We searched for him and found him in a house, naked and with nothing left. We gathered and collected money for him until we bought him clothes, and then he joined us in the narration of Hadith.'"⁴

Imam Al-Bukhari, may Allah have mercy on him, would eat from the ground and did not have anything to buy food with. He said about himself: "I went to Adam ibn Abi Iyas⁵ in Ashqalan, so I missed my expenses. I started eating the herbs of the earth without informing anyone. On the third day, someone came to me whom I did not recognize and handed me a bag of dinars, saying, 'Spend it on yourself.'"⁶

Abu Hatim, may Allah have mercy on him, narrated the difficulties he faced in seeking knowledge. He said: "In the year 214 AH, I stayed in Basra

¹ Al-Bidayah wa An-Nihayah, Vol. 389/14.

² He is Abu Bakr Ahmad ibn Ali ibn Thabit ibn Ahmad ibn Mahdi al-Khatib al-Baghdadi. He was born in the year 392 AH and passed away in the year 463 AH. Tabaqat al-Shafi'iyyah al-Kubra (29/4).

³ He is Umar ibn Hafs ibn Umar al-Ashqar al-Qurashi al-Bukhari. May Allah have mercy on them. He passed away in 266 AH. Lisan al-Mizan (92/6), Tarikh al-Islam (375/6).

⁴ History of Baghdad (332/2).

⁵ Adam ibn Abi Iyas: Abdul Rahman al-Asqalani, originally from Khorasan, known as Abu al-Hasan, grew up in Baghdad, a trustworthy worshipper. He passed away in 221 AH. Taqrib al-Tahdhib (p. 86).

⁶ Siyar A'lam al-Nubala' (448/12), Tabaqat al-Shafi'iyyah al-Kubra (227/2).

for eight months and during that time, I had no income. I began selling my clothes until I ran out of them and remained without any means. I would roam with a friend to attend lectures and listen to Hadith while suffering from extreme hunger. I would return home and drink water due to my hunger. The next day, my friend invited me again, and I accompanied him to listen to Hadith on an empty stomach. When the following day arrived, he said, 'Let us visit the scholars.' I said, 'I am weak and unable.' He asked, 'What is your weakness?' I replied, 'I cannot hide from you what I am going through. It has been two days since I have eaten anything.' He said, 'I have one dinar left. I will give you half, and we will use the other half for rent.' So we left Basra, and I received half a dinar from him."¹

I would roam with a friend to attend lectures and listen to Hadith while suffering from extreme hunger. I would return home and drink water due to my hunger. The next day, my friend invited me again, and I accompanied him to listen to Hadith on an empty stomach. When the following day arrived, he said, 'Let us visit the scholars.' I said, 'I am weak and unable.' He asked, 'What is your weakness?' I replied, 'I cannot hide from you what I am going through. It has been two days since I have eaten anything.' He said, 'I have one dinar left. I will give you half, and we will use the other half for rent.' So we left Basra, and I received half a dinar from him."²

So, do not be saddened by being an expatriation, and do not feel weary of its difficulties, for scholars have encountered hardship and distress in it. However, that only increased their perseverance in seeking knowledge, to the extent that they preserved this religion on their shoulders. Therefore, follow the path of the scholars, as you are taking steps in their footsteps while being

¹ Siyar A'lam al-Nubala' (256/13).

² Siyar A'lam al-Nubala' (256/13).

in a foreign land. Hold firmly to Allah in your solitude and preserve your connection with Him through obedience, so that your Lord may protect you and safeguard your family in their homes. Find solace in embracing the experience of being in a foreign land.

Working with Knowledge

Knowledge is not merely knowing the unknown, but benefiting from that knowledge. Truly beneficial knowledge is seen through its impact on its possessor: radiance on the face, fear in the heart, uprightness in behavior, sincerity with Allah, truthfulness with oneself and others.

Allah, the Almighty, has made righteous deeds inseparable from faith in attaining Paradise. He said:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ هُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
ذَٰلِكَ الْفَوْزُ الْكَبِيرُ﴾

"Indeed, those who have believed and done righteous deeds will have Gardens beneath which rivers flow. That is the great attainment." (Surah Al-Burooj, 85:11).

Thus, He mentioned righteous deeds along with faith.

Allah, the Almighty, criticized the Israelis for not benefiting from knowledge. He said about them:

﴿وَأَتَيْنَهُم بَيِّنَاتٍ مِّنَ الْأَمْرِ ۖ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ﴾

"And We gave them clear proofs of the matter [of religion]. And they did not differ except after knowledge had come to them - out of jealous animosity between themselves. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ. (Surah Al-Jaathiyah, 45:17)

He also condemned the Christians and described them as astray due to their ignorance and worshipping Allah without knowledge.

Whoever acts upon his knowledge emerges from between the two misguided groups - the Jews and the Christians. Acting upon knowledge is not limited to mere worship, but extends even to interactions with creation. Speaking the truth, fulfilling promises, showing kindness to neighbors, maintaining family ties, and forgiving others - all of these are acts based on knowledge.

Ibn Al-Qayyim said about Sheikh Al-Islam Ibn Taymiyyah, may Allah have mercy on both of them: "Some of his closest companions used to say: 'I wish I treated my friends as Ibn Taymiyyah treats his enemies and opponents¹. I have never seen him curse or invoke harm upon any of them; rather, he would supplicate for them. One day, I came to him with the news of the death of one of his greatest enemies, who had shown him enmity and harm. He rebuked² me and expressed displeasure³, then immediately went to the house of the deceased's family to console and support them. He said, 'I am here for you, and whenever you need assistance, I will be there for you.' He spoke similar words. They were delighted, supplicated for him, and praised this noble behavior. May Allah have mercy on him and be pleased with him."⁴

This is how knowledge purifies souls, rises above desires, and overcomes temptations. This is the essence of the Shariah (Islamic law).

¹ Meaning: "I wish I treated my friends as Ibn Taymiyyah treats his enemies, with good manners."

² "Tankaar": Changing from a state that brings you joy to a state that you dislike. Tahdhib al-Lughah (109/10).

³ Meaning: "Surely we belong to Allah and to Him we shall return."

⁴ Madarij al-Salikin (329/2).

Balancing The Demands of Life

In this era, aspirations have become diverse and ambitions have branched out. There are different goals and numerous obligations. One stands before these goals, obstacles, and requirements, choosing to provide care and fulfill duties for the family, to give attention and meet the demands of the spouse, to show respect and fulfill the rights of parents, to maintain friendship and loyalty towards friends, to maintain kinship ties and show kindness to relatives, to uphold commitments and visit neighbors, to give and show compassion to the poor, to dedicate time for seeking sustenance, to pursue knowledge with passion and ambition by attending scholars' lessons, and to have the desire and hope to memorize texts.

With all of this, an aspirant person may find himself perplexed: How can he combine all these scattered acts of goodness?

This requires supplication for the blessing of time and guidance in organizing life's affairs. In the Sharia, there is a principle for combining the requirements of both worldly and religious matters. The Prophet, peace be upon him, said: "Your wife has a right upon you, your visitor has a right upon you, your body has a right upon you" (Agreed upon)¹

So give each rightful entity its due and seize the time of your life and the blossoming of your days through various ways of goodness. Open all doors of goodness and allocate time for each of them to draw nearer to Allah with sincere intentions. Make honoring and being dutiful to your parents your

¹ Narrated by Al-Bukhari, Book of Fasting, Chapter on the right of the body in fasting, Hadith No. (1975), and Muslim, Book of Fasting, Chapter on the prohibition of perpetual fasting for those who are harmed or miss their rights, Hadith No. (1159), from the narration of Abdullah bin Amr, may Allah be pleased with them both.

foremost concern, without disobedience, for blessings and goodness lie in being close to them.



Proposed Program

The Daily Activities of a Muslim

A Muslim should seize the time of his life because he will be held accountable for it. The Prophet, peace be upon him, said, "The feet of a servant shall not move [on the Day of Resurrection] until he is asked about his life and how he spent it." (At-Tirmidhi)¹

It is incumbent upon a Muslim to allocate a daily time for worship, including:

1. Preserving the five daily prayers in congregation.
2. Increasing voluntary prayers.
3. Reciting the Quran.
4. Reading books of Hadith.
5. Reading books of the early righteous predecessors.
6. Attending or listening to the lessons of scholars.
7. Visiting relatives and neighbors.

¹ Chapters on the description of the Day of Resurrection, acts of devotion, and piety according to the Prophet, peace be upon him, in the Book of Resurrection, Hadith No. (2417), narrated by Abu Barzah Al-Aslami, may Allah be pleased with him.

Proposed Daily Program

The actions of a Muslim are noble, and with proper organization, their benefit is maximized. Here is a suggested daily program for every Muslim:

1. Pray Fajr in the mosque with fellow Muslims. The Prophet, peace be upon him, said, "Whoever prays Fajr is under the protection of Allah." (Muslim)¹
2. Remain in the mosque, recite the morning supplications, and then recite the Quran. If you have memorized it, review what you have memorized until the sun rises. Then, perform the two Rak'ahs of Duha (forenoon) prayer.
3. Go to your work, and after returning from work, take some time to rest.
4. After Asr prayer, recite the evening supplications.
5. After Maghrib prayer, stay in the mosque until Isha prayer and engage in similar activities as you did after Fajr, such as reciting the Quran, reading books of Hadith, and books of the early righteous predecessors.
6. During the aforementioned periods, attend lessons of scholars or listen to them.
7. After Isha prayer, sleep early. The Prophet, peace be upon him, disliked sleeping before Isha and engaging in conversation after it. Abu Barzah,² may Allah be pleased with him, reported, "The Prophet,

¹ Book of Mosques and Places of Prayer, Chapter on the merits of praying Isha and Fajr in congregation, Hadith No. (657), narrated by Jundub ibn Abdullah, may Allah be pleased with him.

² He is Nadlah ibn 'Ubayd al-Aslami, known as Abu Barzah, who passed away in 64 AH. Al-Isaba fi Tamyiz al-

peace be upon him, disliked sleeping before Isha and engaging in conversation after it." (Agreed upon)¹

8. Recite the supplications before sleeping, then sleep in a state of purity, lying on your right side.
9. One hour before Fajr prayer, wake up from sleep and do the following:
 - a) Remember Allah upon waking up to untie a knot from Satan. The Prophet, peace be upon him, said, "When one of you goes to sleep the devil ties three knots at the back of his neck, sealing every knot with, 'You have a long night, so sleep'. So if one awakes and mentions Allah a knot will be loosened, if he performs ablution a knot will be loosened, and if he prays a knot will be loosened, and in the morning he will be active and in good spirits; otherwise he will be in bad spirits and sluggish in the morning." (Agreed upon)²
 - b) When you wake up, say, "La ilaha illallah, wahdahu la sharika lah, lahul mulk wa lahul hamd, wa huwa 'ala kulli shayin qadir" (There is no deity worthy of worship except Allah, alone without partner. To Him belongs the dominion, and to Him is the praise, and He is able to do all things), and "Alhamdulillah, SubhanAllah, la ilaha illallah, Allahu Akbar, wa la hawla wa la

Sahaba (341/4).

¹ Narrated by Al-Bukhari, Book of Times of Prayer, Chapter on the time of Asr prayer, Hadith No. (547), and Muslim, Book of Mosques and Places of Prayer, Chapter on the desirability of hastening the Fajr prayer in its earliest time, Hadith No. (647).

² Narrated by Al-Bukhari, Book of Tahajjud Prayer, Chapter on the knots that Satan ties on the back of the head if one does not pray at night, Hadith No. (1142), and Muslim, Book of Prayer of Travelers and Shortening It, Chapter on what is narrated about someone who slept the entire night until morning, Hadith No. (776), from the narration of Abu Hurairah, may Allah be pleased with him.

quwwata illa billah" (Praise be to Allah, glory be to Allah, there is no deity worthy of worship except Allah, Allah is the greatest, and there is no power nor might except with Allah). The Prophet, peace be upon him, said, 'La ilaha illallah wahdahu la sharika lah, la hul mulk wa la hul hamd, wa huwa 'ala kulli shayin qadir. Alhamdulillah, SubhanAllah, la ilaha illallah, Allahu Akbar, wa la hawla wa la quwwata illa billah,' then supplicates to Allah or makes a supplication that will be answered, and if they perform ablution and offer prayer, their prayer will be accepted." (Al-Bukhari)¹

- c) Pray the night prayer (Qiyam al-Layl) that Allah has prescribed for you, and supplicate to Allah and seek His forgiveness until the Adhan for Fajr prayer.

I ask Allah, the Almighty, to make you among the the fortunate ones in this world and the Hereafter, and to grant you success wherever you turn. May He make you blessed wherever you settle, and may He gather us all in the highest level of Paradise.

May Allah's peace and blessings be upon our Prophet Muhammad, his family, and all his companions.

¹ Book of Tahajjud Prayer, Chapter on the virtue of one who wakes up during the night and prays, Hadith No. (1154), from the narration of Ubada ibn as-Samit, may Allah be pleased with him.

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خطوات إلى السعادة

Steps Towards Happiness

د. عبد الحسین محمد الفیاض
إمام وخطيب المسجد النبوي الشريف

Happiness is the paradise of dreams and the ultimate hope; all humans seek it, but few attain it. Despite the differences in people's circumstances, including their livelihoods, means, goals, languages, races, inclinations, and aspirations, they all agree on pursuing happiness. This is due to the pain caused by life's difficulties and their desire for a happy and joyous life free of sorrows and worries.

Attaining happiness is a gift from Ar-Rahmaan bestowed upon whomever He wills among His worshippers. Some enjoy it, while others are deprived of it and live in hope. Therefore, the successful are those who are guided towards it, pursue it, work to attain it, and consciously steer clear of anything that conflicts with it and results in suffering.

Translated into English