

IHSAN
MASJID AL-AQABAH
SAFA COMMUNITY CENTER
DAWAH SERIES

Narrated Abu Huraira (RA)

THE MESSENGER OF ALLAH (ﷺ) SAID:

“If the believer knew what is with Allah of punishment, none would hope for Paradise, and if the disbeliever knew what is with Allah of mercy, none would despair of (attaining) Paradise.”

[Jami` at-Tirmidhi 3542]

In the name of Allah, the Gracious, the Merciful

All praise is due to Allah. We praise him, we seek His help, we seek His forgiveness, and we seek refuge in Allah from the evil within ourselves and our evil deeds. Whoever Allah guides, there is none to misguide him. Whoever Allah leads astray, there is none to guide him. I testify there is no God but Allah alone, without any partners, and that Muhammad, peace and blessings be upon him, is His servant and His messenger.

Allah Almighty said, **“O you who have faith, fear Allah as it is His right to be feared and do not die unless you are Muslims,” (3:102)**

And Allah Almighty said, **“Fear Allah, from whom you ask each other, and in your family ties, for Allah is ever watchful over you,” (4:1)**

And Allah Almighty said, **“Fear Allah and speak words as befitting. He will amend your deeds for you and forgive your sins. Whoever obeys Allah and His messenger has achieved a great triumph.” (33:70-71)**

The truest word is the Book of Allah and the best guidance is the guidance of Muhammad. The most evil matters are those that are newly invented, for every newly invented matter is an innovation. Every innovation is misguidance, and every misguidance is in the Hellfire.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدُهُ وَرَسُولُهُ

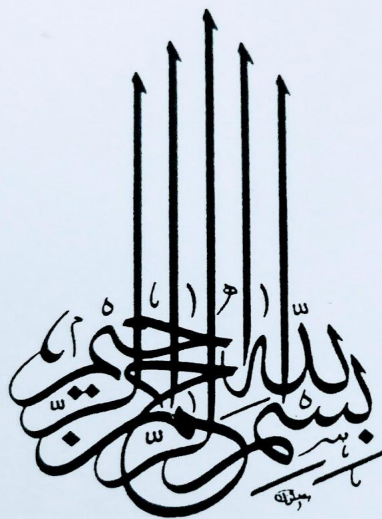
قال الله تعالى يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

وقال الله وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

وقال الله اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنُ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ
وَكُلُّ ضَلَالَةٍ فِي النَّارِ

أَمَّا بَعْدُ ...



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

This is a reflection of work of the great scholars of Islam. Hadith from the Sahih and Word of Allah in his Qur'an. No credit belongs to myself. I'm just collecting sound knowledge to call the people back to me and you. If Allah so wills.

Hadith of Gabriel: Angel Jibril came to teach you Islam, Iman, Ihsan

Umar ibn al-Khattab reported: We were sitting with the Messenger of Allah, peace and blessings be upon him, one day when a man appeared with very white clothes and very black hair. There were no signs of travel on him and we did not recognize him. He sat down in front of the Prophet and rested his knees by his knees and placed his hands on his thighs. The man said, “O Muhammad, tell me about Islam.” The Prophet said, “Islam is to testify there is no God but Allah and Muhammad is the Messenger of Allah, to establish prayer, to give charity, to fast the month of Ramadan, and to perform pilgrimage to the House if a way is possible.” The man said, “You have spoken truthfully.” We were surprised that he asked him and said he was truthful. He said, “Tell me about faith.” The Prophet said, “Faith is to believe in Allah, his angels, his books, his messengers, the Last Day, and to believe in providence, its good and its evil.” The man said, “You have spoken truthfully. Tell me about excellence.” The Prophet said, “Excellence is to worship Allah as if you see him, for if you do not see him, he surely sees you.” The man said, “Tell me about the final hour.” The Prophet said, “The one asked does not know more than the one asking.” The man said, “Tell me about its signs.” The Prophet said, “The slave girl will give birth to her mistress and you will see barefoot, naked, and dependent shepherds compete in the construction of tall buildings.” Then, the man returned and I remained. The Prophet said to me, “O Umar, do you know who he was?” I said, “Allah and his messenger know best.” The Prophet said, “Verily, he was Gabriel who came to teach you your religion.”

Source: Ṣaḥīḥ Muslim 8

Grade: Sahih (authentic) according to Muslim

عن عُمر بن الخطَّاب قال بيَّنا نحن عند رسول الله صلى الله عليه وسلم ذات يوم إذ طلع علينا رجلٌ شديدٌ بياض الثياب شديدٌ سواد الشعر لا يرى عليه أثر السفر ولا يعرفه منا أحدٌ حتى جلس إلى النبي صلى الله عليه وسلم فأسند ركبتيه إلى ركبتيه ووضع كفيه على فخذيه وقال يا محمد أخبرني عن الإسلام فقال رسول الله صلى الله عليه وسلم الإسلام أن تشهد أن لا إله إلا الله وأن محمدًا رسول الله صلى الله عليه وسلم وتقيم الصلاة وتؤتي الزكاة وتصوم رمضان وتحج البيت إن استطعت إليه سبيلًا قال صدقت قال فعجبنا له يسأله ويصدقه قال فأخبرني عن الإيمان قال أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر وتؤمن بالقدر خيره وشره قال صدقت قال فأخبرني عن الإحسان قال أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك قال فأخبرني عن الساعة قال ما المسؤول عنها بأعلم من السائل قال فأخبرني عن أمارتها قال أن تلد الأمة رببتها وأن ترى الحفاة العراة العالة رعاء الشاء يتطاولون في البنيان قال ثم انطلق فلينث مليًا ثم قال لي يا عمر أتدري من السائل قلتُ الله ورسوله أعلم قال فإنه جبريل أتاكم يعلمكم دينكم

صحيح مسلم كتاب الإيمان باب بيان الإيمان والإسلام والإحسان والإيمان بالقدر 8

Ihsan, meaning "to do beautiful things

The concept of ihsan is primarily associated with intention. One who "does what is beautiful" is called a muhsin. It is generally held that a person can only achieve true ihsan with the help and guidance of God, who governs all things.

Ihsan "constitutes the highest form of worship" (ibadah). It is excellence in work and in social interactions. For example, ihsan includes sincerity during Muslim prayers and being grateful to parents, family, community and God.

From the preceding discussion it should be clear that not every Muslim is a man or woman of faith (mu'min), but every person of faith is a muslim. Furthermore, a Muslim who believes in all the principles of Islam may not necessarily be a righteous person, a doer of good (muhsin), but a truly good and righteous person is both a muslim and a true person of faith.

Thus, for one to attain to the level of al-Ihsan, one has to be submissive to Allah as Abraham was submissive to Him. And spend of your substance in the cause of Allah, and make not your own hands contribute to [your] destruction, but do good; for Allah loveth those who do good.

Scholars consider Islam, Iman and Ihsan the three stages in the path towards Allah (swt). The first path is you force yourself and bring yourself to do those actions which you know that Allah wants you to do. The second level is iman where you are not only doing those actions, but you are strengthening your relationship with Allah (swt) and you're beginning to taste the sweetness of your relationship with Allah. The third level is the level of Ihsan, which is to worship Allah as if you see Him, and even if you cannot see Him, to know that He sees you. So, you are moving in this path, this journey, towards the Divine. And in doing so it's getting more and more intense.

Islam and iman are interchangeable concepts revolved around the five pillars of action and the six foundations of belief. When Islam and iman are mentioned together in the same place, then Islam refers to the outward actions and iman refers to the inward beliefs.

Belief manifests itself. The scholars say that a belief lives in the heart and shows itself on the actions and on the tongue. For example, the Prophet (sas) said that the Muslim is the person who the people are safe from his hands and his tongue. And the believer is the one who people trust him with their wealth and themselves.

1. Shahadah: The Declaration of Faith

The Shahadah is a beautiful, profound, yet simple statement which brings one into Islam. All the person has to say is: "La ilaha illa Allah, Muhammad rasulAllah." "I bear witness that there is no deity worthy of worship but God, and I bear witness that Muhammad is the Messenger of God."

These few words in themselves are very powerful and sometimes we don't realize that. We think about all the details in Islam, all of the sayings of the Prophet (pbuh), and many times we forget the Quran. Sometimes we become concerned about legal rulings and we forget that "La ilaha illa Allah Muhammad rasul Allah" is really the foundation of everything. It is an absolute commitment to worship nothing other than Allah and to put all of one's reliance on Allah, and to follow the Prophet (pbuh) as His Messenger, who was sent to mankind to embody the divine message just as other Prophets before Him.

"And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islamic Monotheism with His Verses), except with such of them as do wrong, and say (to them): "We believe in that which has been revealed to us and revealed to you; our Ilah (God) and your Ilah (God) is One (i.e. Allah), and to Him we have submitted (as Muslims)." (Qur'an 29:46

"Muhammad is Allah's Messenger, and those who are with him are firm with the unbelievers but compassionate with one another. You see them occupied in bowing and prostrating and in seeking Allah's bounty and good pleasure. They are distinguished from others by the marks of prostration on their faces. Thus are they described in the Torah. And their parable in the Gospel is that of a tilth that puts forth its shoot, then strengthens it so that it becomes stout and stands firmly on its stem. This is a sight pleasing to the sowers and one by which the unbelievers will be enraged. As for those who believe and do righteous deeds, Allah has promised them forgiveness and a great reward." (Qur'an 48:29)

2. Establishing Prayer

The second pillar of Islam, after the declaration of faith, is the establishment of prayer. It is very interesting terminology that is used in "the establishment of prayer." The verb used in Arabic implies effort. The verb is "to establish," as if one is making something stand. Essentially you are making something stand, so you are making your prayer stand, you are making the prayer happen; you are pushing it to a curve, you are sticking with it, and you are leaning upon it. It is also a foundation for your relationship with Allah.

It is important that we make the effort and we put forth the proper means in order to pray our prayers on time. One of the easiest efforts is to make the intention to always make the prayers at the beginning of their time.

"for those who believe in the existence of that which is beyond the reach of perception, who establish Prayer and spend out of what We have provided them, who believe in what has been

revealed to you and what was revealed before you, and have firm faith in the Hereafter.(Qur'an 2:3-4)

3. Paying the Zakat (Obligatory Charity)

The third pillar of Islam is foundational. Allah (swt) describes the believers in Surah Al-Mu'minin as those who observe and establish the institution of Zakaah in society:

“And they who are observant of Zakah.” (The Quran 23:4)

Allah has made it obligatory on the Muslims to pay a certain percentage , 2.5%, in Zakaah when their wealth exceeds a minimum amount and a year has passed since that amount has been accumulated. It could be gold, silver, or any sort of wealth.

4. Making Pilgrimage to the House of Allah (Hajj)

Hajj is to make pilgrimage to the house of Allah, the Kabah, in Mecca to perform the traditional rights that were performed by the Prophet (sas). Hajj is one of the most beautiful human experiences and one of the greatest migrations on earth. It is absolutely incredible to experience the unity of millions of Muslims making pilgrimage to the Kaaba from every corner of the world.

"and publicly proclaim Pilgrimage for all mankind so that they come to you on foot and mounted on lean camels from every distant point (Qur'an 22:27)

5. Fasting the Month of Ramadan

“Oh you who believe, fasting is prescribed upon you, as it was prescribed to those before you, that you may attain God-consciousness (taqwa)” (The Quran 2:183)

"We have sent it (the Qur'ān) down in the Night of Qadr." (Qur'an 97:1)

So at this point the above makes you a Muslim for your acting on the basic and bare minimum. However the way you perform these duties raises you greatly and separates us from one another. The above and beyond to seek greater reward from our maker then out of pure love and kindness for humanity.

It's not enough to make the team we all want MVP.

The attributes of al-Ihsān

As earlier mentioned, there are certain attributes that one should possess in order to attain to the level of al-Ihsan, (goodness, kindness or excellence). However, apart from what has been said earlier, the following attributes are tied to al-Ihsan and they have been taken from the Quranic verses keeping in line with our focus which is the Quran. The method of content analysis has

been applied to them in order to show their relation to al-Ihsan and they are explained below as follows:

The attributes of sincerity in the commitment to the order of Allah as mentioned in his word: " it is not their meat more blood, that reaches Allah: it is your piety that reaches him: he has dust made them subject to you that you may glorify Allah for his guidance to you and proclaim the good news to all who do rights."hajj 37

This word signifies that it is compulsory for an individual to devote his be to Allah alone. There should not be arrogance, hypocrisy and showing off. The act of worship should not be considered as any other normal activity as it is a serious moment between man and his Lord. This also applies to other forms of worship. The meat and blood of the sacrifice of animals that we slaughtered during the festival season do not reach Allah because Allah is self-sufficient and the praised one. What Allah considers is in these acts of worship are the sincerity of good intentions.

Chapter 2, Verse 83, The Cow

سُورَةُ الْبَقَرَةِ

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَالْبَالِغِينَ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ

waith akhathna meethaqa banee israeela la taabudoona illa allaha wabialwalidayni ihsanan wathee alqurba waalyatama waalmasakeeni waqooloo lilnnasi husnan waaqeemoo alssalata waatoo alzzakata thumma tawallaytum illa qaleelan minkum waantum muaaridoona

And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allah (Alone) and be dutiful and good to parents, and to kindred, and to orphans and Al-Masakin (the poor), [Tafsir At-Tabari, Vol. 10, Page 158 (Verse 9:60)] and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad ﷺ], and perform As-Salat (Iqamat-as-Salat), and give Zakat. Then you slid back, except a few of you, while you were backsliders. (Tafsir Al-Qurtubi, Vol. 2, Page 392).

Chapter 2, Verse 178, The Cow

سُورَةُ الْبَقَرَةِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأَنْثَىٰ بِالْأُنثَىٰ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ وَأَدَاءَ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنْ أَعَدَّىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

ya ayyuha allatheena amanoo kutiba aalaykumu alqisasu fee alqatla alhurru bialhurri waalaaabdu bialaaabdi waalontha bialontha faman aaufiya lahu min akheehi shayon faittibaaaun bialmaaaroofi waadaon ilayhi bihsanin thalika takhfeefun min rabbikum warahmatun famani iaatada baaada thalika falahu aaathabun aleemun

O you who believe! Al-Qisas (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood money, then adhering to it with fairness and payment of the blood money, to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.

Chapter 2, Verse 229, The Cow

سُورَةُ الْبَقَرَةِ

الطَّلُقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَجِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ

alttalaqu marratani faimsakun bimaaaroodfin aw tasreehun bihsanin wala yahillu lakum an takhuthoo mimma ataytumoohunna shayan illa an yakhafaa alla yuqeema hudooda allahi fain khiftum alla yuqeema hudooda allahi fala junaha aalayhima feema iftadat bihi tilka hudoodu allahi fala taaatadooha waman yataaaadda hudooda allahi faolaika humu alththalimoon

The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your Mahr (bridal money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allah (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allah, then there is no sin on either of them if she gives back (the Mahr or a part of it) for her Al-Khul' (divorce). These are the limits ordained by Allah, so do not transgress them. And whoever transgresses the limits ordained by Allah, then such are the Zalimun (wrong-doers, etc.).

Chapter 6, Verse 151, The cattle

سورة الأنعام

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْهِ إِلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِهْلَقَ نَحْنُ نَزَرُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطُنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَمْ وَصَلَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

qul taaaalaw atlu ma harrama rabbukum aalaykum alla tushrikoo bihi shayan wabialwalidayni ihsanan wala taqtuloo awladakum min imlaqin nahnu narzuqukum waiyyahum wala taqraboo alfawahisha ma thahara minha wama batana wala taqtuloo alnnafsa allatee harrama allahu illa bialhaqqi thalikum wassakum bihi laaallakum taaaqiloona

Say (O Muhammad صلى الله عليه وسلم): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Fawahish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand.

Chapter 9, Verse 100, Repentance

سورة التوبة

وَالسُّبْحُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

waalssabiqoona alawwaloona mina almuhajireena waalansari waallatheena ittabaaaooohum
bihsanin radiya allahu aanhum waradoo aanhu waaaaadda lahum jannatin tajree tahtaha
alanharu khalideena feeha abadan thalika alfawzu alaaatheemu

And the first to embrace Islam of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.

Chapter 55, Verse 60, The Beneficent

سورة الرحمن

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

hal jaza alihsani illa alihsanu

Is there any reward for good other than good?

Chapter 4, Verse 36, The Women

سورة النساء

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا

waoaabudoo allaha wala tushrikoo bihi shayan wabialwalidayni ihsanan wabithee alqurba
waalyatama waalmasakeeni waaljari thee alqurba waaljari aljunubi waalssahibi bialjanbi waibni
alssabeeli wama malakat aymanukum inna allaha la yuhibbu man kana mukhtalan fakhooran

Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful;

Chapter 4, Verse 62, The Women

سورة النساء

فَكَتِفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَخْلِفُونَ بِاللَّهِ إِنَّ آرِدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا

fakayfa itha asabathum museebatun bima qaddamat aydeehim thumma jaooka yahlifoon
biallahi in aradna illa ihsanan watawfeeqan

How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allah, "We meant no more than goodwill and conciliation!"

Chapter 5, Verse 93, The Table Spread

سورة المائدة

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَءَامَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ
الْمُحْسِنِينَ

Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allah (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allah and believe, and once again fear Allah and do good deeds with ihsan (perfection). And Allah loves the good-doers.

Chapter 16, Verse 90, The Bee

سورة النحل

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ
inna allaha yamuru bialaaadli waalihsani waeetai thee alqurba wayanha aaani alfahshai
waalmunkari waalbaghyi yaaaithukum laaaallakum tathakkaroona

Verily, Allah enjoins Al-Adl (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and Al-ihsan [i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids Al-Fahsha' (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and Al-Munkar (i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e. all kinds of oppression), He admonishes you, that you may take heed.

Chapter 17, Verse 23, The night journey

سورة الإسراء

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٌ وَلَا تَنْهَرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا
waqada rabbuka alla taaabudoo illa iyyahu wabialwalidayni ihsanan imma yablughanna
aaindaka alkibara ahaduhuma aw kilahuma fala taqul lahuma offin wala tanharhuma waqul
lahuma qawlan kareeman

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

Chapter 46, Verse 15, The wind-curved sandhills

سورة الأحقاف

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي دُرِّيظِي إِنِّي تَنَبُّتُ الْبَيْتِ وَإِنِّي مِنَ الْمُسْلِمِينَ
wawassayna alinsana biwalidayhi ihsanan hamalathu ommuhu kurhan wawadaaaaathu kurhan
wahamluhu wafisaluhu thalathoona shahran hatta itha balagha ashuddahu wabalagha
arbaaaeena sanatan qala rabbi awziaanee an ashkura niaamataka allatee anaaamta aalayya

waaaala walidayya waan aaamala salihan tardahu waaslih lee fee thurriyyatee innee tubtu ilayka wainnee mina almuslimeena

And We have enjoined man to be dutiful and kind to his parents. His mother bears him with hardship and she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty (30) months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."

Narrated Abu Huraira:

At the time of the Fajr prayer the Prophet (ﷺ) asked Bilal, "Tell me of the best deed you did after embracing Islam, for I heard your footsteps in front of me in Paradise." Bilal replied, "I did not do anything worth mentioning except that whenever I performed ablution during the day or night, I prayed after that ablution as much as was written for me."

On the authority of Abu Ya'la Shaddad ibn Aws (may Allah be pleased with him), that the Messenger of Allah (peace be upon him) said:

"Verily Allah has prescribed ihsan (perfection) in all things. Thus if you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters."

[Muslim]

Verily, Allah enjoins justice, and ihsan and giving help to relatives, and He forbids immoral sins, evil and tyranny. He admonishes you, so that perhaps you may take heed. (16:90)

On the authority of Abu Dharr Jundub ibn Junadah, and Abu 'Abd-ir-Rahman Mu'adh bin Jabal (may Allah be pleased with them) that the Messenger of Allah (peace and blessing of Allah be upon him) said:

"Be conscious of Allah wherever you are. Follow the bad deed with a good one to erase it, and engage others with beautiful character."

Related by Tirmidhi

Abu al-'Abbas 'Abdullah bin 'Abbas(ra) reports:

"One day I was riding (a horse/camel) behind the Prophet, peace and blessings be upon him, when he said, 'Young man, I will teach you some words. Be mindful of God, and He will take care of you. Be mindful of Him, and you shall find Him at your side. If you ask, ask of God. If you need help, seek it from God. Know that if the whole world were to gather together in order to help you, they would not be able to help you except if God had written so. And if the whole world were to gather together in order to harm you, they would not harm you except if God had written so. The pens have been lifted, and the pages are dry.'"

Related by Tirmidhi

We shall certainly test you with fear and hunger, and loss of property, lives, and crops. But give good news to those who are steadfast. Those who say, when afflicted with a calamity, 'We belong to God and to Him we shall return.' These will be given blessings and mercy from their Lord, and it is they who are rightly guided.

(Al-Baqarah 2:155-157)

Abu Mas'ud 'Uqbah bin 'Amr al-Ansari al-Badri(ra) reported that the Messenger of Allah(sas) said:

"The Messenger of Allah, peace be upon him, said: 'Among the early prophetic teachings that have reached people is this: if you do not feel shame, do what you wish.'"

Related by Bukhari

**Allah says in the Quran, "Do whatever you will. Indeed, He sees all that you do."
(Al-Fussilat 41:40)**

On the authority of Sufyan bin Abdullah (may Allah be pleased with him) who said:

"I said, 'O Messenger of Allah, tell me something about Islam which I can ask of no one but you.' He (peace be upon him) said, 'Say "I believe in Allah" — and then be steadfast.'" [Muslim]

On the authority of Abu Abdullah Jabir bin Abdullah al-Ansari (may Allah be pleased with him):

A man questioned the Messenger of Allah (peace be upon him) and said: "Do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is halal, and treat as forbidden that which is haram, and do not increase upon that [in voluntary good deeds], then I shall enter Paradise?" He (peace be upon him) replied, "Yes." [Muslim]

On the authority of Abu Malik al-Harith bin Asim al-Ashari (may Allah be pleased with him) who said: The Messenger of Allah (peace be upon him) said:

"Purity is half of Iman. Alhamdulillah (praise be to Allah) fills the scales, and subhan-Allah (how far from imperfection is Allah) and Alhamdulillah (praise be to Allah) fill that which is between heaven and earth. And the Salah (prayer) is a light, and charity is a proof, and patience is illumination, and the Qur'an is a proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or bringing about its ruin." [Muslim]

On the authority of Abu Dharr Al-Ghafari, of the Prophet (peace be upon him) is that among the sayings he relates from his Lord is that He said:

"O My servants! I have forbidden oppression for Myself, and I have made it forbidden amongst you, so do not oppress one another. O My servants, all of you are astray except those whom I have guided, so seek guidance from Me and I shall guide you. O My servants, all of you are hungry except those whom I have fed, so seek food from Me and I shall feed you. O My servants, all of you are naked except those whom I have clothed, so seek clothing from Me and I shall clothe you. O My servants, you commit sins by day and by night, and I forgive all sins, so seek forgiveness from Me and I shall forgive you. O My servants, you will not attain harming Me so as to harm Me, and you will not attain benefitting Me so as to benefit Me. O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all as pious as the most pious heart of any individual amongst you, then this would not increase My Kingdom an iota. O My servants, if the first of you and the last of you, and the humans of you and the jinn of you,

were all as wicked as the most wicked heart of any individual amongst you, then this would not decrease My Kingdom an iota. O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all to stand together in one place and ask of Me, and I were to give everyone what he requested, then that would not decrease what I Possess, except what is decreased of the ocean when a needle is dipped into it. O My servants, it is but your deeds that I account for you, and then recompense you for. So he who finds good, let him praise Allah, and he who finds other than that, let him blame no one but himself."

[Muslim]

The Value of Charity

On the authority of Abu Dharr (may Allah be pleased with him):

"Some people from amongst the Companions of the Messenger of Allah (peace be upon him) said to the Prophet (peace be upon him), 'O Messenger of Allah, the affluent have made off with the rewards; they pray as we pray, they fast as we fast, and they give [much] in charity by virtue of their wealth.' He (peace be upon him) said, 'Has not Allah made things for you to give in charity? Truly every tasbeeh [saying subhan-Allah] is a charity, and every takbeerat [saying Allahu akbar] is a charity, and every tahmeekah [saying alhamdulillah] is a charity, and every tahlilah [saying la ilaha illAllah] is a charity. And commanding the good is a charity, and forbidding an evil is a charity, and in the sexual act of each one of you there is a charity.' They said, 'O Messenger of Allah, when one of us fulfills his sexual desire, will he have some reward for that?' He (peace be upon him) said: 'Do you not see that if he were to act upon it [his desire] in an unlawful manner, then he would be deserving of punishment? Likewise, if he were to act upon it in a lawful manner, then he will be deserving of a reward.'"

[Muslim]

What is Sadaqa?

Abu Hurairah (ra) reported that the Messenger of Allah (sas) said,

"Every joint of a person must perform a charity each day that the sun rises: to judge justly between two people is a charity. To help a man with his mount, lifting him onto it or hoisting up his belongings onto it, is a charity. And the good word is a charity. And every step that you take towards the prayer is a charity, and removing a harmful object from the road is a charity."

Related by Bukhari & Muslim

Righteousness is in Good Character

On the authority of an-Nawas bin Sam'an (may Allah be pleased with him), the Prophet (peace be upon him) said:

"Righteousness is in good character, and wrongdoing is that which wavers in your soul, and which you dislike people finding out about."

[Muslim]

And on the authority of Wabisah bin Ma'bad (may Allah be pleased with him) who said,

"I came to the Messenger of Allah (peace be upon him) and he (peace be upon him) said, 'You have come to ask about righteousness.' I said, 'Yes.' He (peace be upon him) said, 'Consult your heart. Righteousness is that about which the soul feels at ease and the heart feels tranquil. And wrongdoing is that which wavers in the soul and causes uneasiness in the breast, even though people have repeatedly given their legal opinion [in its favour].'"

A good hadith transmitted from the husbands of the two imams, Ahmed bin Hambal and Al-Darimi, with a good chain of authorities.

The Obligation of Following the Sunnah

It was narrated on the authority of Abu Najih al-Irbad bin Sariyah (ra) who said:

"The Messenger of Allah (sas) delivered an admonition that made our hearts fearful and our eyes tearful. We said, "O Messenger of Allah, it is as if this were a farewell sermon, so advise us." He said, "I enjoin you to have Taqwa of Allah and that you listen and obey, even if a slave is made a ruler over you. He among you who lives long enough will see many differences. So for you is to observe my Sunnah and the Sunnah of the rightly-principled and rightly-guided successors, holding on to them with your molar teeth. Beware of newly-introduced matters, for every innovation (bid'ah) is an error."

(Abu Dawud & Al-Tirmidhi, who says it is an authentic hadith - hasan sahih)

Means of Goodness

On the authority of Muadh bin Jabal (may Allah be pleased with him) who said:

I said, 'O Messenger of Allah, tell me of an act which will take me into Paradise and will keep me away from the Hellfire.' He (peace be upon him) said, 'You have asked me about a great matter, yet it is easy for him for whom Allah makes it easy. Worship Allah without

associating any partners with Him; establish the prayer; pay the Zakat; fast in Ramadan; and make the pilgrimage to the House.'

"Then he (peace be upon him) said, 'Shall I not guide you towards the means of goodness? Fasting is a shield, charity wipes away sin as water extinguishes fire, and the praying of a man in the depths of the night.' Then he (peace be upon him) recited: '[Those] who forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allah's cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do' [as-Sajdah, 16-17].

"Then he (peace be upon him) said, 'Shall I not inform you of the head of the matter, its pillar and its peak?' I said, 'Yes, O Messenger of Allah.' He (peace be upon him) said, 'The head of the matter is Islam, its pillar is the prayer and its peak is jihad.' Then he (peace be upon him) said, 'Shall I not tell you of the foundation of all of that?' I said, 'Yes, O Messenger of Allah.' So he took hold of his tongue and said, 'Restrain this.' I said, 'O Prophet of Allah, will we be taken to account for what we say with it?' He (peace be upon him) said, 'May your mother be bereaved of you, O Mu'adh! Is there anything that throws people into the Hellfire upon their faces, or on their noses, except the harvests of their tongues?'
[Tirmidhi]

Do Not Neglect the Religious Obligations

On the authority of Jurthum bin Nashir (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said:

Verily Allah the Almighty has laid down religious obligations (fara'id), so do not neglect them. He has set boundaries, so do not overstep them. He has prohibited some things, so do not violate them; about some things He was silent, out of compassion for you, not forgetfulness, so seek not after them.

[Daraqutni]

The Reality of Zuhd (Asceticism)

On the authority of Sahl bin Sa'ad al-Sa'idi (may Allah be pleased with him) who said:

A man came to the Prophet (peace be upon him) and said: "O Messenger of Allah, direct me to an act which, if I do it, [will cause] Allah to love me and the people to love me." So he (peace be upon him) said, "Renounce the world and Allah will love you, and renounce what people possess and the people will love you."

[Ibn Majah]

No Harming nor Reciprocating Harm

It was related on the authority of Abu Sa'id Sa'd bin Malik bin Sinan al-Khudri (ra) that the Messenger of Allah (sas) said:

There should be neither harming nor reciprocating harm.

(A excellent hadith which Ibn Majah, Al-Daraqutni and others related as of sound isnad, but which Malik related in his Muwatta' as of broken isnad, from 'Amr bin Yahya, from his father, from the Prophet (sas) but dropping (the name of) Abu Sa'id. This hadith has lines of transmission which strengthen one another (so that it may be regarded as of sound isnad).)

**The Onus of Proof is on the Claimant and The Taking of an Oath is on the Denier
On the authority of Ibn Abbas (may Allah be pleased with him), that the Messenger of Allah (peace be upon him) said:**

Were people to be given everything that they claimed, men would [unjustly] claim the wealth and lives of [other] people. But, the onus of proof is upon the claimant, and the taking of an oath is upon him who denies.

[Baihaqi]

Forbidding Evil with the Hands, Speech, and Heart

On the authority of Abu Sa'eed al-Khudree (ra) who said: I heard the Messenger of Allah (saw) say,

“Whoso- ever 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]

Brotherhood in Islam

On the authority of Abu Hurayrah (ra) who said:

The Messenger of Allah (saw) said, “Do not envy one another, and do not inflate prices for one another, and do not hate one another, and do not turn away from one another, and do not undercut one another in trade, but [rather] be slaves of Allah and brothers [amongst yourselves]. A Muslim is the brother of a Muslim: he does not oppress him, nor does he fail him, nor does he lie to him, nor does he hold him in contempt. Taqwa (piety) is right here [and he pointed to his chest three times]. It is evil enough for a man to hold his brother Muslim in contempt. The whole of a Muslim is inviolable for another Muslim: his blood, his property, and his honour.”

[Muslim]

The Virtue of Gathering for the Remembrance of Allah

On the authority of Abu Hurayrah (may Allah be pleased with him), that the Prophet (peace be upon him) said:

Whoever removes a worldly grief from a believer, Allah will remove from him one of the griefs of the Day of Resurrection. And whoever alleviates the need of a needy person, Allah will alleviate his needs in this world and the Hereafter. Whoever shields [or hides the misdeeds of] a Muslim, Allah will shield him in this world and the Hereafter. And Allah will aid His slave so long as he aids his brother. And whoever follows a path to seek knowledge therein, Allah will make easy for him a path to Paradise. No people gather together in one of the Houses of Allah, reciting the Book of Allah and studying it among themselves, except that sakeenah (tranquility) descends upon them, and mercy envelops them, and the angels surround them, and Allah mentions them amongst those who are with Him. And whoever is slowed down by his actions, will not be hastened forward by his lineage.

[Muslim]

The Grace of Allah and His Mercy

On the authority of Ibn Abbas (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. And if he intended to perform an evil deed, but did not do it, then Allah writes it down with Himself as a complete good deed. And if he intended it [i.e., the evil deed] and then performed it, then Allah writes it down as one evil deed."

[Bukhari & Muslim]

Attaining Nearness to Allah and His Love

On the authority of Abu Hurayrah (ra) who said:

The Messenger of Allah (saw) said, "Verily Allah ta'ala has said: 'Whosoever shows enmity to a wali (friend) of Mine, then I have declared war against him. And My servant does not draw near to Me with anything more loved to Me than the religious duties I have obligated upon him. And My servant continues to draw near to me with nafil (supererogatory) deeds until I Love him. When I Love him, I am his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge.' "

[Bukhari]

Leniency for the One who Errs, the One who Forgets, and the One who is Forced

On the authority of Ibn Abbas (may Allah be pleased with him), the Messenger of Allah (peace be upon him) said:

Verily Allah has pardoned for me my ummah: their mistakes, their forgetfulness, and that which they have been forced to do under duress.

[Ibn Majah]

Be in This World As a Traveler

On the authority of Abdullah ibn Umar (ra), who said:

The Messenger of Allah (saw) took me by the shoulder and said,

“Be in this world as though you were a stranger or a wayfarer.”

And Ibn Umar (ra) used to say,

“In the evening do not expect [to live until] the morning, and in the morning do not expect [to live until] the evening. Take [advantage of] your health before times of sickness, and [take advantage of] your life before your death.”

[Bukhari]

The World is the Means for Attaining the Hereafter

On the authority of Abu Muhammad Abdullah bin 'Amr bin al-'Aas (may Allah be pleased with him) who said:

The Messenger of Allah (peace be upon him) said, “None of you [truly] believes until his desires are subservient to that which I have brought.”

[Hujjah]

The Expanse of the Forgiveness of Allah

On the authority of Anas (ra) who said:

I heard the Messenger of Allah (saw) say, “Allah the Almighty has said: ‘O Son of Adam, as long as you invoke Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O Son of Adam, were your sins to reach the clouds of the sky and you then asked forgiveness from Me, I would forgive you. O Son of Adam, were you to come to Me with sins nearly as great as the Earth, and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it [too].’ ” [Tirmidhi]

“If you avoid the great sins you have been forbidden, We shall wipe out your minor misdeeds and let you through the entrance of honor [Paradise].” (An’Nisa 4:31)

This verse indicates that major sins can prevent us from entering paradise, regardless of the actions we do. However, avoiding these sins and performing good deeds can erase the minor sins and enter us into Paradise.

Major Sins preventing one from entering Paradise

Allah (swt) has informed us of the major sins that will prevent us from entering Paradise, these are:

Committing shirk, associating partners with Allah

A highway robber

Harboring any amount of arrogance

Until one’s debt is forgiven or paid

A person whose neighbor is not safe from his mischief

One who has oppressed or wronged someone. He will need to make amends to the person in this life, or the person wronged will get his right on the Day of Judgment.

One of the best examples is the example of Abu Bakr, may Allah be pleased with him, who applied excellence in everything he did. When the Prophet (sas) gave permission to the companions to migrate to Madinah, Abu Bakr declined to migrate with the companions, secretly hoping that he could accompany the Prophet (sas) on his journey. While he was waiting, he readied two camels, fed them, and made sure they were ready to leave at a moment's notice. This is true Ihsan; it is not only doing the action itself in the best way, but preparing for the action in the best way.

[1] Usul al-Fiqh are the principles underlying fiqh (religious jurisprudence); in other words, legal theory.

What is the significance of this disbelief system?

- *Allah almighty sits above the heavens, rises over his throne and decrees. Which becomes creation and creates things. He is the sole creator alone nothing like him*
- *The Angels hear and obey without fail. They carry out all his orders. Jabril delivered the messages. The devil is nothing like the Angels but did dwell among them for a time with love for Allah and honor for his obedience not eternal hell awaits him. This is one of the many signs we benefit from.*
- *The decrees of Allah are recorded in his books. Revelation, Deeds, Health, Life, Death and Religious Creeds.*
- *Allah assembled his agents on earth taught and guided by Jabril aided and supported by Mikial the Collected by the angel of death. Raising their character to all questionable Heights. This prophets and Messengers begin with our father Adam and is sealed (completed by Muhammed Rasullah)*
- *We have a beginning and an ending. Between them is a righteous life or worldly of your own choosing. Keep commandments of Allah and that is successful for your eternal soul. Follow Fame, Excitement, Adventure, Thrills and the Power of this life and lose your eternal soul.*
- *The last day is coming beyond our physical death. The time when the creator removes all he made and stands alone as the uncreated existence. The King The Ruler The Almighty The One and Only.*
- *The Resurrection comes for us all. We come out of our graves to witness the truth of what we were warned. Heaven and Hell will be made clear to us.*
- *Then judgement comes and we see all we did every soul shall know it's worth.*

So dear reader I have a question for you.

Do you choose this life and everything in it for the 60 - 100yrs you may live in it????

Or

The delights and bliss of forever with the company of our maker!!

I testify the no deity worthy of worship besides Allah alone

I testify that Muhammed is his slave and Seal of Allah

You are now invited to do the same as a ticket to life eternal.

Religious guidance to the world.

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

(2:127) Recall when Abraham and Ishmael raised the foundations of the House, praying: “Our Lord! Accept this from us; You are All-Hearing, All-Knowing.

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَ مِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۗ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

(2:128) Our Lord! Make us submissive to You and make out of our descendants a community that submits itself to You, and show us the ways of Your worship, and turn to us in mercy. You are Much-Relenting, Most Compassionate.

Accounts of Deeds

Sahih Muslim

Chapter 54 : WOULD (PEOPLE) BE HELD RESPONSIBLE FOR THE DEEDS COMMITTED DURING THE STATE OF IGNORANCE?

Book 1, Number 0217:

It is narrated on the authority of Abdullah b. Mas'ud that some people said to the Messenger of Allah (may peace be upon him): Messenger of Allah, would we be held responsible for our deeds committed in the state of ignorance (before embracing Islam)? Upon his he (the Holy Prophet) remarked: He who amongst you performed good deeds in Islam , He would not be held responsible for them (misdeeds which he committed in ignorance) and he who committed evil (even after embracing Islam) would be held responsible or his misdeeds that he committed in the state of ignorance as well as in that of Islam.

Book 1, Number 0218:

It is narrated on the authority of Abdullah b. Mas'ud: We once said: Messenger of Allah, would we be held responsible for our deeds committed in the state of ignorance? He (the Holy Prophet) observed: He who did good deeds in Islam would not be held responsible for what he did in the state of ignorance, but he who committed evil (after having come within the fold of Islam) would be held responsible for his previous and later deeds.

Book 1, Number 0219:

This hadith has been transmitted by Minjab b. al-Harith Tamimi with the same chain of transmitters.

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