



Worshiping Allah

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Pillars of worship

Worship is based on three pillars:

- Love.
- Fear.
- Hope.

Some scholars have maintained that they are four:

- Love.
- Veneration [of Allah Almighty].
- Fear.
- Hope.

Actually, there is no contradiction between the previous two opinions. This is because hope springs from love since a person has no hope except in those he loves. Likewise, fear springs from veneration since a person fears none except a great thing.

Allah Almighty praised the Prophets and Messengers who worshiped Him through fear and hope. He says in the Qur'an:

Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive. [Al-'Anbiya':90]

Likewise, Allah praised His believing servants who maintain hope and fear in His words:

Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord. [Az-Zumar:9]

and they hope for His mercy and fear His punishment. [Al-Isra':57]

They arise from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend. [As-Sajda:16]

And invoke Him in fear and aspiration. [Al-'Araf:56]

The above verses illustrate how the Prophets, Messengers and believing servants of Allah worship Him. So, whoever is better than them and perfect in his worship? Is the supplication of anyone other than them accepted? Of course no. This is because fear and hope are connected. Both of them are the key to Paradise and salvation from Hell fire.

If we to ask a believer the reason why he refrains from committing adultery [zina] although he is able to do it, he will immediately answer: "I fear Allah and hope for His reward." If we to ask a believer the reason why he observes the five obligatory prayers, he will immediately answer: "I fear Allah and hope for His reward."

A believer may love anything other than Allah; however, he does not fear it and vice versa. However, fear and hope must be together when it comes to Allah the Exalted. We have to love and fear Allah at the same time. Thus, a believer must bring together love, fear, hope and veneration.

It is not enough to worship Allah through love alone:

Worshipping Allah through love alone is not enough and erroneous. This is because it is void of venerating and fearing Allah Almighty. A believer who depends on love only in worshipping Allah does not refrain from committing prohibited actions; rather, he does not give heed to Allah's commands claiming that a lover does not torture his beloved. The Jews and Christians said the same in the Qur'an: "But the Jews and the Christians say, "We are the children of Allah and His beloved." [Al-Ma'ida:18]

The excessive Sufis says: "We worship Allah but not out of fearing His punishment or hoping for His reward; rather, we worship Him out of love."

Undoubtedly, this is an erroneous path and corrupted method that have evil consequences. This include, feeling secure from the plan of Allah which leads to leaving the religion. A person who excessively indulges in sins while seeking the mercy of Allah without repentance falls into illusion, arrogance and fake hope.

Likewise, depending on fear only in worshipping Allah without having love or hope is erroneous. Rather, it is invalid and corrupted. This is typically the methodology

followed by the Kharijites who do not maintain love in their worship to Allah and thus they do not find pleasure or desire in worshipping Allah. Therefore, they see the Creator as a tyrant ruler or oppressor which consequently brings about despair and losing faith in Allah's mercy. This ultimately leads to disbelief and thinking bad in Allah. Allah Almighty says in the Qudsi hadith: "I am as My servant thinks of Me and I am with him wherever He remembers Me[1]."

Jabir (may Allah be pleased with him) narrated that he heard the Messenger of Allah (peace and blessings be upon him) saying three days before his death: "No one of you should die unless he thinks well of Allah Almighty.[2]"

Thinking well of Allah is the catalyst for working hard which necessitates answering one's supplication, accepting repentance, forgiveness of sins and reward for doing good deeds. However, insisting on committing sins while thinking well of Allah that He will forgive, answer the supplication and give reward is nothing but ignorance, arrogance and foolishness.

A believing worshipper must love Allah other than anything else; he must venerate Allah other than anything else. Hope necessitates fearing Allah or it becomes secure; fear necessitates hope or it may become despair. Whenever a person fear another, he runs away from him; but when we fear Allah, we seek refuge in Him as per His words: "So flee to Allah." [Adh-Dhariyat: 50]

There is a well known statement of the righteous predecessors [Salaf]: "Whoever worships Allah through love only, he is infidel; whoever worships Allah through fear alone, he is a Hiarri; whoever worships Allah through hope alone, he is Murji'; and whoever worships Allah through fear, hope and love is a true believer.[3]"

[1] Recorded by al-Bukhari in al-Fath (7405) and Muslim (2675).

[2] Recorded by Muslim (2877)

[3]See al-'Ubudiya p.128.

Worship in Islam : The Meaning of Worship

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

The importance of worship may be seen in the fact that it has been prescribed by God in all religions prior to Islam. God said in the Quran:

"And assuredly We have sent among every people a messenger (with the command): worship God..." (Quran 16:36)

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

Worship may be classified into two types:

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

Devotion to God

This facet of worship entails that one fulfill certain deeds which God has commanded in His religion, whether they deal with the inner self or the outer body, and whether they be obligatory or voluntary. This facet of worship is not only limited to following His commandments, however, but it is also inclusive of leaving those things which He has forbidden. Worship in this sense, maybe defined as anything believed, felt, or done as an act of obedience to God.

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

to the laws He has placed within His creation:

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

“To Him submitted all creatures in the heavens and the earth, willingly or unwillingly.” (Quran 3:83)

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

For this reason, in discussing this topic, it must be emphasized that worship is a right with is solely for God. Islam adheres to the strictest form of monotheism and does not tolerate that any act of worship be directed towards other than God. It is God alone who demands our obedience, and it is God alone who deserves our love. Any veneration of other deities besides God, whether they be demigods, prophets, angels, saints or martyrs, or their relics, statues or pictures, is considered as a breach in this monotheism, and a person is rendered out of the fold of Islam if committed. Even though one may justify that they venerate saints due to their service to God, or their relics as a remembrance of them, Islam does not differentiate between direct and indirect, or subordinate and superior worship. All worship and acts of veneration, homage and obedience must be offered for God alone.

The Inner Forms of Worship

As mentioned earlier, acts of worship prescribed by God either deal with the inner self or the outer body. Those which deal with the inner self do so with belief and feelings. Humans are commanded to believe in certain ultimate truths, discussed in the articles of faith, and this is the most important aspect of worship. Belief is the basis for what a person feels and does – actions and feelings are a reflection of belief. If a person’s belief is incorrect or weak, it will never produce the desired results in regards to their feelings or actions. For example, if a person incorrectly believes that God has forgiven them their sins due to their mere faith, their belief will not produce the desired feeling of fear which should be present in their heart, nor will this belief cause a person to cease sinning and perform deeds of righteousness.

God has also commanded us to maintain certain feelings in our hearts, both towards God as well as others of His creation. Muslims must love God, fear him, have awe in Him, place their trust in Him, and revere Him. Muslims have also

been commanded to love their fellow Muslims, to have mercy and compassion towards them, to love righteousness and to hate sin. These are all considered acts of worship of the inner self because they are in essence a fulfillment of the commandments of God; Muslims will be rewarded for fulfilling them.

Worshiping Allah

Worship in Islam : The Outer Forms of Worship

The Outer Forms of Worship

Throughout history, certain religions, due to their tampering, have placed more emphasis on the inner format of worship, wholly or partially dismissing the importance of the outer, while others have placed more emphasis on apparent and visible acts of rituals, diminishing the value of belief. As mentioned earlier, in Islam, there is no absolute separation between the inner and outer - the inner state produces and ought to produce outer manifestations, and outer conditions and actions have inner consequences. There is certainly a correspondence between the inner and outer state, and each tends to modify the other. All inner intentions lead to equivalent postures and actions. One can often judge a person's inner state by his outer. A person in despair or fear, for instance, has a certain posture and expression on his face. Conversely, if certain activities or postures are adopted then the equivalent inner state will result.

Visible acts of worship offered to God are fruits of the Muslim's belief. For this reason, not only does Islam demand that a person believe in the ultimate truths laid out in its doctrine, but it also demands that belief in God produce visible action. It is not enough for one to maintain certain beliefs for salvation, but rather deeds are essential in order for one to be successful in this life and the next.

God has commanded that Muslims fulfill certain commandments throughout the course of their lives, exemplified in the five pillars of Islam. These have been prescribed daily, such as the prayer, and annually, such as the compulsory charity and the fast of Ramadan, or as little as once in a person's life, such as the Hajj. There are many other acts of worship prescribed in Islam other than the five pillars, some of which are obligatory and others of which are voluntary, their performance left to a Muslim's discretion.

Though there is a ritual connected with these acts of worship, they should not be mistaken for ritualism or regimentation. Acts of worship must be done with full awareness of what one is doing and awareness of the presence of God. Actions performed mechanically or as habits produce only automatons and do not facilitate spiritual growth.

"It is not righteousness that you turn your faces toward the East or the West, but righteous is he who believes in God and the Last Day and the Angels and the Book and the Prophets, and gives his beloved money to his relatives and the orphans and the needy and for the ransoming of captives and who observes prayer and pays the poor-due; and those who fulfill their promises when they

have made one, and the patient in poverty and affliction and the steadfast in time of war; it is those who have proved truthful and it is those who are the God-fearing.” (Quran 2:177)

The Purpose and Benefit of Worship

God is not in need of our worship. Worship has been legislated in Islam and all other previous religions for the benefit of humanity, both in the individual and societal sense. Worship is essential for the maintenance of spirituality in the life of Muslims and its growth. Formal worship trains the individual to love his Creator and to develop constant awareness of God. God says:

“O people! Worship your Lord Who has created you and those before you in order that you may be of the God-conscious.” (Quran 2:21)

God also said to Moses:

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

Acts of worship serve as a means through which one remembers God and maintains a relationship with Him. Muslims perform prayer a minimum of five times daily in order to maintain this relationship. When a one supplicates, implores, praises God, recites verses from His revelation, which has been called “the Reminder”[1], along with other forms of worship throughout the day, they will gain the sense that the Power and Knowledge of God is present with them at all times, leading them to this sense of God-consciousness.

Worship also creates a strong sense within a Muslim to remove the evil within himself and in the community and environment and to establish the word of God throughout the world. God says:

“...Indeed the prayer prevents one from committing licentious and evil deeds...” (Quran 29:45)

Again, when a person spends his day performing specific acts of worship, they are constantly reminded of the purpose of life and their final end, and this in turn helps them to accord their lives to the Will of God, doing what He is pleased with and avoiding what He dislikes.

One can clearly see the impact worship has on a collective level. Society is merely a conglomeration of individuals, and when individuals are spiritually and morally upright, the society itself will also be upright. Ideally, the society will be one which feels that God is ever-watching over them; one to which

beneficent acts of kindness will be an inseparable adjective, and sin and vice will be confined and limited.

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

Worship in Islam : The Comprehensiveness of Worship

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

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

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

"Helping a person or his belongings onto his mount is an act of charity. A good word is charity. Every step taken on the way to performing prayers is charity. Removing an obstacle from the road is charity." (Saheeh Al-Bukhari)

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

God's Messenger said:

"If he is working to support his small children, then it is for the sake of God. If he is working to support his elderly parents, then it is for the sake of God. If he is working to occupy himself and keep his desires in check, then it is for the sake of God. If, on the other hand, he is doing so to show off and earn fame, then he is working for the sake of Satan." (al-Mundhiri, as-Suyuti)

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

"When one of you approaches his wife, it is an act of charity." (Saheeh Muslim)

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

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

A. The action must be accompanied by the proper intention. God's Messenger said:

"Actions are but by intentions, and a person gets only what he intended." (Saheeh Al-Bukhari)

B. The action must be lawful in and of itself. If the action is something prohibited, its perpetrator deserves punishment. God's Messenger said:

"God is pure and good, and He accepts only what is pure and good." (Saheeh Muslim)

C. The dictates of Islamic Law must be completely observed. Deception, oppression, and iniquity must be avoided. God's Messenger said:

"He who deceives us is not one of us." (Saheeh Muslim)

D. The activity should not keep the person from performing his or her religious obligations. God says:

"O you who believe, do not let your wealth and children distract you from the remembrance of God..." (Quran 63:9)

As we see here, the concept of worship in Islam is not restricted to mere monasticism, meditation, or acknowledging the reality in which God has created us, nor is it one based upon mere ritualism and performance of certain actions with no apparent meanings. Rather Islam has combined the inner and the outer and has defined righteousness and placed for it a reward. It is this comprehensiveness of the concept of worship through which humans may fulfill the purpose for which they have been created. God says:

"And I have neither created jinn nor humans, except for My worship." (Quran 51:56)

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

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

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

"Indeed, my prayer, my sacrifice, my living, and my dying are for God, the Lord of the all that exists." (Quran 6:162)

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

"Do you not see that unto God bow down in worship (or submit in service and adoration) whosoever is in the heavens and whosoever is in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the beasts, and many among mankind..." (Quran 22:18)

Why people disobey Allaah?

Question

Why people disobey Allah?

Answer

All perfect praise be to Allaah, The Lord of the Worlds. I testify that there is none worthy of worship except Allaah, and that Muhammad, sallallaahu 'alayhi wa sallam, is His slave and Messenger.

If you are referring to the reason why people sin, then there are many reasons for this, among which are the following:

1- One's ignorance of Allaah and of His Names and Attributes, because if one is more knowledgeable of Allaah, he would be more fearful of Him; it is for this reason that the Prophet, sallallaahu 'alayhi wa sallam, said: "I am the most pious amongst you and the most knowledgeable of Allaah amongst you." [Al-Bukhaari] This Hadeeth was narrated by 'Aa'ishah, May Allaah be pleased with her.

2- Being deceived in respect of the forbearance of Allaah and Him giving respite to His Slaves and Him not hastening the punishment for them; Allaah Says (what means):

{And if Allaah were to impose blame on the people for what they have earned, He would not leave upon it [i.e. the earth] any creature. But He defers them for a specified term. And when their time comes, and then indeed Allaah has ever been, of His servants, Seeing.}[Quran 35:45]

3- Weakness of faith and the heedlessness that afflicts the hearts; Allaah Says (what means):

{No! Rather, the stain has covered their hearts of that which they were earning.}[Quran 83:14] Allaah also Says (what means): {I will turn away from My signs

those who are arrogant upon the earth without right; and if they should see every sign, they will not believe in it. And if they see the way of consciousness, they will not adopt it as a way; but if they see the way of error, they will adopt it as a way. That is because they have denied Our signs and they were heedless of them.}[Quran 7:146]

4- Having long hope (in life), following desires, having a hardened heart, and being lured by this world and by its adornments. Allaah Says (what means):

{Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allaah and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient.}[Quran 57:16]

Allaah also Says (what means):{...and do not follow [your own] desire, as it will lead you astray from the way of Allaah.}[Quran 38:26] Allaah further Says (what means): {So let not the worldly life delude you.}[Quran 31:33]

5- The devil: He is the master of temptation and the pivot of evil, as Allaah Says on his tongue (what means):

{[Satan] said, "Because You have put me in error, I will surely sit in wait for them [i.e. mankind] on Your straight path. 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 [to You]."}[Quran 7:16-17]

Finally, we hope that we have answered your question, and if you mean something else, then please clarify it to us so that we may answer your question precisely.

Allaah Knows best.

Fatwa answered by: The Fatwa Center at Islamweb
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Polishing the Hearts

Allaah - the Most High - said:

"O you who believe! Remember Allaah and remember Him a lot." [Soorah al-Ahzaab 33:41].

"Those men and women who remember Allaah a lot." [Soorah al-Ahzaab 33:35].

"So when you have finished the rights of your Pilgrimage, then remember Allaah as you remember your fore-father, or with more intense remembrance." [Soorah al-Baqarah 2:200].

These verses contain a command to remember Allaah intensely and abundantly, since the worshipper is in dire need of [remembering Allaah] and cannot do without it even for a twinkling of an eye. This is because every moment that a person does not spend in the dhikr (remembrance) of Allaah will not be of any benefit to him. Rather, the harm entailed in being neglectful of the dhikr of Allaah is far greater than any benefits that can be gained. One of the 'aarifeen (those who are knowledgeable about Allaah) said: "If a person were to spend such and such number of years engaged [in the dhikr of Allaah], then he turns away from it for just a moment, what he will lose is far greater than whatever he has already gained."

Al-Bayhaquee relates from 'Aaishah radiallaahu 'anhaa that the Prophet sallallaahu 'alayhi wa sallam said: "There is no time in which the son of Aadam does not remember Allaah in it, except that it will be a source of regret for him on the Day of Judgement"²

Mu'aadh ibn jabal radiallaahu 'anhu relates that the Prophet sallallaahu 'alayhi wa sallam said: "The people of Paradise will not have any regrets except for those moments in which they were not engaged in the dhikr (remembrance) of Allaah."³

Mu'aadh ibn Jabal also relates that Allaah's Messenger sallallaahu 'alayhi wa sallam was asked: What action is the most beloved to Allaah? So he replied: "That you continue to keep your tongue moist with the dhikr of Allaah, until you die."⁴

[POLISHING THE HEART]

Abu Dardaa radiallaahu `anhu said: "For everything there is a polish and the polish for the heart is the dhikr of Allaah".

Al-Bayhaqee relates from Ibn `Umar radiallaahu `anhu that AlIaah's Messenger sallallaahu `alayhi wa sallam said: "For everything there is a polish, and the polish for the hearts is the dhikr (remembrance) of Allaah. There is nothing more potent in saving a person from the punishment of Allaah than the dhikr of Allaah." It was said: Not even Jihaad in the path of Allaah?. So he replied: "Not even if you were to continue striking with your sword until it breaks."5

There is no doubt that hearts becomes rusty just as copper and silver coins become rusty. The polish for [this rust] is the dhikr of AIlah. This is because [dhikr] is like a polish [which polishes the heart] like a shiny mirror. When dhikr is left, the rust returns. But when dhikr resumes, then the heart is [again] polished. And hearts become rusty due to two things:-

- (i) neglecting remembering Allaah, and
- (ii) committing sins.

The polish for these two things is:-

- (i) seeking Allaah's forgiveness and
- (ii) dhikr.

[CONFUSING TRUTH WITH FALSEHOOD]

Whoever neglects [remembering Allaah] most of the time, then his heart will become rusty in accordance with how neglectful the person is. And when this [filthy] rust accumulates on the heart, then it no longer recognises things as they really are. Thus, it views falsehood as if it is the truth, and truth as if it is falsehood. This is because this rust darkens and confuses the heart's perception, and so it is unable to truly recognise things for what they really are.

So as the rust accumulates, the heart gets blackened, and as this happens the heart becomes stained with this filthy rust, and when this occurs it corrupts the heart's perception and recognition of things. The heart [then] does not accept the truth nor does it reject falsehood, and this is the greatest calamity that can strike the heart. Being neglectful [of dhikr] and following of whims and desires

is a direct consequence of such a heart, which [further] extinguish the heart's light and blinds its vision. Allaah - the Most High - said:

"And do not obey him whose heart We have made to be neglectful of Our remembrance, one who follows his own whims and desires and whose affairs are furat [have gone beyond bounds and whose deeds have been lost]." [Soorah al-Kahf 18:28].

[QUALITIES OF A GUIDE]

So when a worshipper desires to follow another person, then let him see: Is this person from the people of dhikr, or from the people who are negligent [about remembering Allaah]? Does this person judge in accordance with his whims and desires, or by the Revelation (Quran)? So, if he judges by whims and desires then he is actually from those people who are negligent; those whose affairs have gone beyond bounds and whose (good) deeds are lost.

The term furat [which occurs in the above verse] has been explained in many ways. It has been explained to mean:- (i) losing the rewards of that type of action which is essential to do, and in which lies success and happiness; (ii) exceeding the limits of something; (iii) being destroyed; and (iv) opposing the truth. Each of these sayings are very close in meaning to each other.

The point is that Allaah - the One free from all imperfections, the Most High - has prohibited following all those who possess such attributes. So it is absolutely essential that a person considers whether such attributes are found in his shaykh, or the person who's example he follows, or the person that he obeys. If they are, then he should distance himself from such a person. However, if it is found that the person is, in most cases, pre-occupied with the dhikr of Allaah and with following the Sunnah, and his affairs do not exceed the limits, but rather he is judicious and resolute in his affairs, then he should cling to him very firmly.

Indeed, there is no difference between the living and the dead, except with the dhikr (remembrance) of Allaah; since [the Prophet sallallaahu 'alayhi wa sallam] said: "The example of one who remembers Allaah and someone who does not, is like the example between the living and the dead."⁶

(1) ALLAH IS THE CREATOR

الله الخالق

In the Name of Allah, the Beneficent, the Merciful

All praise is due to Allah who declares in His most glorified Book that [Allah is the Creator of all things...](Q39:62). Therefore, Allah is the originator of everything; He created the universe with everything therein, including the trees, the animals, the Sun, the moon, the stars, the mountains and every other creature that exist. It is Allah who created us and the existence around us. Allah, the most sublime, says: [O mankind! Adore your Guardian-Lord, who created you and those who came before you, that ye may attain righteousness; who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith fruits for your sustenance; then set not up rivals unto Allah when you know (the truth)](Q2:21-22).

The one who created us and our forefathers before us; who created the different nations and ethnicities which existed before our time is Allah, the Almighty. He has created us for a purpose which is to worship him. Allah, the exalted in power says: [And I (Allah) created not the jinn and mankind except that they should worship Me (Alone)](Q51:56). It goes to show that it is Allah that created the Jinn and mankind so that they will worship him alone, obey and follow his commands, simply because He is Allah, the master of the dominion, the God of manifest truth. Therefore there is no deity worthy of worship except Allah, the originator and the only one worthy of any form of subservience.

(2) THERE IS NO DEITY WORTHY OF WORSHIP EXCEPT ALLAH

لا إله إلا الله

Allah, the Almighty, says: [Know, therefore, that there is no god but Allah...](Q47:19). It means; you should know, O dear mankind, that there is no one other than Allah who is worthy of worship in this universe and everything within it including the earth, the sky, the seas, the suns, the moon, the stars, the planets, the trees, the mountains, the stones, the day and night. There is no other deity in existence who is worthy of worship except Allah; He is the true Omnipotent, the God of manifest truth. He is the only deity in whom we must

believe; him alone we must also worship. In doing so, we must take no rivals beside him, neither the sun, the moon, the grave, nor any other creature. We must devote all our acts of worship to Allah alone, and we must obey him and align our obedience with his commands, because he is the one that created us and it is he who will cause us to die. Therefore, none is worthy of worship except Allah, the creator.

(3) THE COSMIC SIGNS OF ALLAH

آيات الله الكونية

The universe as a whole points to the existence and oneness of Allah. Allah, the Almighty, says: [Soon will we show them our signs in the furthest regions of the earth, and in their own souls, until it becomes manifest to them that this is the Truth]. (Q41:53). It is Allah who created the cosmos with everything that is within it. He is the administrator and ruler of all affairs therein. We see the sun and moon working according to a well controlled and meticulous system. Allah, the Almighty and Wise, informs us about this saying: [And the sun runs his course for a period determined for him: that is the decree of (Him), the Exalted in Might, the All-Knowing. And the Moon, We have measured for her mansions (to traverse) till she returns like the old (and withered) lower part of a date-stalk. It is not permitted for the Sun to catch up the Moon, nor can the Night outstrip the Day: Each (just) swims along in (its own) orbit (according to Law)](Q36:38-40). Every one of this planets and stars functions within a very delicate and orderly system put in place by Allah, the most High and the All-knowing. Therefore, there is no deity worthy of worship except Allah; the only one who is truthfully worshiped.

Indeed, Allah the most High and Wise, commands us to look and ponder on the earth, the heavens, the mountains and the camels, when He says: [Do they not look at the Camels, how they are made? And at the Sky, how it is raised high? And at the Mountains, how they are fixed firm? And at the Earth, how it is spread out?](Q88:17-20)

(4) THE SIGNS OF ALLAH THAT ARE MANIFEST IN HIS CREATURES

آيات الله في المخلوقات

If you must ponder on the universe, including the earth, the sun, the moon, the stars, the planets, the mountains, the trees, the oceans and the animals, they will surely point to the existence and oneness of Allah, the most High and the most well acquainted of all things. He is therefore the only deity who creates and who is worthy of worship. It is he who created all those things, the originator of existence and the one besides whom there is no other deity. He is the object of worship by all creatures. Everything repeats his praises, even the birds. Allah, the most High and Wise, says: [...and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise.] (Q24:41). Allah, the exalted in mighty and Wise, says: [...there is not a thing but celebrates His praise; And yet you understand not how they declare His glory!] (Q17:44). It means that everything celebrate his praise, including the animals, the inanimate and the earth, all in a manner that we do not comprehend.

We cannot understand the manner in which the birds, the trees and all other creatures, carry out such celebration of praises, for everyone does so in its own tongue or technique, which completely defies our comprehension. But Allah, the most exalted, is well acquainted of their methods. This drives us to ponder and contemplate on the following saying of Allah: [Seest thou not that to Allah bow down in worship all things that are in the heavens and on earth,- the sun, the moon, the stars; the hills, the trees, the animals; and a great number among mankind? But a great number are (also) such as are fit for Punishment...](Q22:18). Therefore, there is no deity worthy of worship besides Allah, the Omnipotent, the true God of manifest truth, the Creator who is worthy of subservience; unto whom everything prostrate, including the stars, the mountains, the trees, the animals, the sun and the moon.

There is no deity worthy of worship except you. O our lord! We worship none other than you.

(5) IT IS ALLAH WHO ALTERNATES THE NIGHT AND THE DAY

الله يقلب الليل والنهار

Allah says: [Among His Signs are the Night and the Day, and the Sun and the Moon. Prostrate not to the sun and the moon, but to Allah, Who created them, if it is Him you wish to serve.](Q41:37).

Allah, the exalted, says in His glorious Book: [He merges Night into Day, and he merges Day into Night, and he has subjected the sun and the moon (to his

Law): each one runs its course for a term appointed. Such is Allah your Lord: to Him belongs all Dominion...](Q35:13)

Our lives depend on Night and day and it is Allah who makes the night to overwhelm the day to make it disappears and vice versa. When the night is overcome by the day, the latter brings forth its light to sustain the circle of life; night is followed by day and vice versa. It is Allah that alternates them both and He is your lord and to whom belong the dominion. Allah, the Al-mighty, says: [It is Allah who alternates the Night and the Day: verily in these things is an instructive example for those who have vision](Q24:44)

It is therefore clear that Allah is the master of the dominion, the only deity worthy of worship and He is the manifest truth.

(6) ALLAH

الله

Allah, the most exalted, commands us to believe in Him, in his prophets, in the Day of Judgment, in his scriptures, in his angels, and in predestination whether or not it goes in our favour. Allah commands and leads us to the right way in this life and that is the way of Islam and belief in the Holy Quran and in the apostle sent to the last generation of mankind, who is also the seal of all prophets. His name is (Ahmad) and (Muhammad), and Allah has informed about him in the Torah as disclosed in His statement in the Holy Book: [And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the apostle of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad...](Q61:6). In Torah, which was revealed before the Quran, Allah had foretold the Israelites of the advent of a prophet who will succeed Jesus and whose name shall be Muhammad and (Ahmad), and that they must have faith in him, believe and follow him. Therefore, there is no deity worthy of worship besides Allah, the All-knowing and Wise, who informed of a prophet that was yet unborn and even before he was sent. His name was disclosed to the Israelites. Prophet Isa actually informed them about him saying: "O Children of Israel! I am the apostle of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad...](Q61:6).

Prophet Isa (May peace and blessings of Allah be upon him) had also informed of a prophet that was expected and in whom they must believe by the name Muhammad. Allah therefore commands us to believe in the Prophet Muhammad

and every Jew or Christian who has faith in God is also required to believe in Muhammad by testifying that there is no deity worthy of worship besides Allah; that Muhammad is the messenger of Allah; that Isa is the servant and messenger of Allah. He must also testify that all messengers of Allah were sent down with truth to guide people to the true worship of Allah. It means that all the prophets came with one objective which is to instruct people to worship Allah alone without associating partners in his worship, while at the same time deserting the worship of anything beside Allah. Humankind is therefore required to believe in all the prophets starting from the first to the last of them who is Muhammad (May the peace and blessings of Allah be upon him). Everybody must therefore testify and proclaim these great declarations with which they will be saved from hell-fire after death.

I testify that there is no deity worthy of worship besides Allah and that Muhammad is the messenger of Allah.

(7) THE SIGN OF ALLAH IN THE DEPARTURE OF THE SOUL

آية الله في خروج الروح

Anyone who ponders on the departure of the soul; that is, death, will realize that no man knows the hour of his departure; no man can defy death and live for eternity. Therefore how can a man cheat death or live without worrying about it? Actually, there is no known remedy; rather every soul must expire in line with the commands of Allah, the creator, the giver and taker of life, who says: [Every soul shall have a taste of death: and We test you by evil and by good by way of trial. To us must you return.](Q21:35). Death will overtake everyone and our return after it is unto our lord.

Doctors and scientists have all failed to expose the reality of soul and death, because the knowledge concerning the reality of dying and the departure of soul is only with Allah, the most High and Wise, who has decreed death on every person. For every living thing Allah has predestined the time and place of its death. Such knowledge is only known to Allah, the exalted in might and wise, who says in the revealed Book: [And they ask you concerning the Ruh (the Spirit); Say: "The Ruh (the Spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you have been given only a little."](Q17:85).

Let us imagine one of our acquaintances, with whom we drink and dine, see him and play with him, and suddenly the news of his death came to us! What

is the secret? His body is still present but has been rendered immobile and lifeless because the soul has departed the body by the command of Allah, the exalted. No one can bring it back. Allah says: [...The Ruh (the Spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."] (Q17:85)

Despite the advancement in medical research and discoveries, no one will ever be able to stop the departure of the soul (death) because it is a matter ordained by Allah.

No deity is worthy of worship besides Allah; He is the giver and taker of life.

(8) ALLAH CREATED LIFE

الله خالق الحياة

Anyone who ponders on this life will come to the realization that we do not exist merely to eat, drink, have fun and play, without an objective or purpose of an existence that is meant to terminate by death. Allah, the most High and exalted, while explaining that after the life of a man comes death, says: [He Who created Death and Life, that He may try which of you is best in deed:...] (Q67:2). It means that it is He, the exalted, who created life as well as death. Therefore the one who created death is also the giver of life, but there is a question to be asked: have we worshiped Allah in this life as we should before death? Did we obey the messengers of Allah by believing in them?

Therefore there is no deity worthy of worship besides Allah, the creator that is worshiped in truth. Allah says: [And your Allah is One Allah. There is no god but He, Most Gracious, Most Merciful.](Q2:163)

(9) ALLAH IS THE TRUE GOD

الله الإله

A man must take a moment to contemplate on the words of his creator, Allah the most exalted and High, who says: [It is He Who brought you forth from the wombs of your mothers when you knew nothing; and He gave you hearing and sight and intelligence and affections: that ye may give thanks (to Allah)](Q16:78) Allah also says: [But Allah has created you and your handwork](Q37:96). Allah further says: [Allah is the Creator of all things](Q39:62), [I have only created Jinn and men, that they may worship Me.](Q51:56).

It means that Allah didn't bring creatures into existence except to be worshiped alone with associating partners, through sincere devotion. Therefore He is Allah besides whom no deity is worthy of worship. Allah, the creator, says: [Allah is He, than Whom there is no other god;- Who knows (all things) both secret and open; He, Most Gracious, Most Merciful. Allah is He, than Whom there is no other god;- the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah. (High is He) above the partners they attribute to Him. He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise.](Q59:22-24).

Allah, the exalted, also says: [Say: "O People of the Book! Come to common terms as between us and you: That we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah." If then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah's Will).](Q3:64). Here Allah is commanding Muhammad to say to the people of the book; Jews and Christians, to rally around a common term between us and them; that is, we should worship none other than Allah; that we associate no partners in His worship; that none of us shall take one another as lords besides Allah. In this verse, Allah the creator, commands his messenger and prophet Muhammad (May the peace and blessings of Allah be upon him) to remind the people of the book; the Jews and the Christians, that they must believe in Muhammad, the last prophet, as well as all other prophets (Peace upon them) who commanded the true worship of Allah, the manifest truth. Allah, the exalted, says: [Say: "He is ((Allah)) Most Gracious: We have believed in Him, and on Him have we put our trust...](Q67:29), [... Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds!](Q7:54). Allah also says: [Behold! In the creation of the heavens and the earth, and the alternation of night and day,- there are indeed Signs for men of understanding](Q3:90). It means that in the heavens, the earth, the alternating of day and night are signs and clear-cut evidence for those who have living minds that guide them to the right path as it guides them to the belief in Allah, the exalted, and in his messengers.

Allah sent his messengers to command people to worship Him alone, without associating partners in his worship. They were sent to forbid people from worshipping other deities besides Allah, whether it is the sun, the moon, objects, idols, graves, or any other creature. The worship of any creature is not legitimate;

rather all acts of worship should be dedicated to Allah alone, which is why he sent all his messengers, May peace be upon them, to command people to do just that. While informing us about his messengers, Allah, the exalted, says: [We sent not an apostle except (to teach) in the language of his (own) people, in order to make (things) clear to them...](Q14:4), [For We assuredly sent amongst every People an apostle, (with the Command), "Serve Allah, and eschew Evil":](Q16:36)

(10) THE SIGNS OF ALLAH IN RESPONDING TO SUPPLICATIONS

آية الله في استجابة الدعاء

A sane person realizes that Allah answers supplications. Thus when a man wants to seek cure from illness, he turns to Allah who created him and his request is granted by the grace of Allah. So who answers his prayers and providesthe cure he needed? It is Allah who provides cure, and He says: [And when I am ill, it is He Who cures me](Q26:80) His answer to prayers is not restricted to seeking cure, all requests and supplications are fulfilled only by the grace of Allah; it is He alone that grant your requests. Allah says: [And He giveth you of all that ye ask for...](Q14:34)

Allah has informed about the idolaters that when they embark on a sea journey and they are met with bad weathers which threaten their lives and they fear drowning, they immediately call out to Allah for help. Allah says: [Now, if they embark on a boat, they call on Allah, making their devotion sincerely (and exclusively) to Him; but when He has delivered them safely to (dry) land, behold, they give a share (of their worship to others)!](Q29:65). It shows that it is Allah that answers prayer even the ones made by the non-believers, because they were saved from the wrath of the sea when they call out to Allah. The reason is because they did so sincerely and devotedly, even though momentarily, calling to Allah alone without associating partners.

This is a clear-cut sign that Allah answers prayers from human beings and He is the one who deserves our worship. He alone should be worshipped without associating partners with him. He is the creator, the provider, the giver and taker of life. We human should believe in Allah, the exalted. In line with his commands, we should also believe in his prophets and messengers, beginning from the first of them to the last of them, Muhammad (May the peace and blessings of Allah be upon him) who is also the Prophet of the last generation. We must obey Allah, the one who created us. We must not die without ensuring that we accepted Allah as our lord, Islam as our religion, and Muhammad as a messenger and Prophet. We must all testify that there is no deity worthy of

worship besides Allah and that Muhammad is the messenger of Allah before we die.

(11) NO TRUE DEITY IN EXISTENCE EXCEPT ALLAH

لا إله في هذا الوجود إلا الله

Allah, the God of manifest truth, says: [Know, therefore, that there is no god but Allah,](Q47:19). You should know, dear mankind, that there is no other god in this universe and in existence but Allah, the exalted and high. It therefore behoves us to worship him alone, follow his revealed doctrines, and align our life with his commandments, because we cannot worship except in line with his revelations with which the prophets and messengers were sent (May peace be upon them). Allah, the God of manifest truth, says: [Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. La ilaha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.](Q3:18), [We sent Noah to his people: He said, "O my people! worship Allah. Ye have no other god but Him. Will ye not fear (Him)?](Q23:23). He says: [Say: "Verily, I am commanded to serve Allah with sincere devotion; "And I am commanded to be the first of those who bow to Allah in Islam." (Q39:11-12), ["For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah.](Q6:79), [Not an apostle did We send before thee without this inspiration sent by Us to him: that there is no god but I; therefore worship and serve Me.](Q21:25), [On the earth are signs for those of assured Faith. As also in your own selves: Will ye not then see?](Q51:20-21). The earth abounds with signs that point to the existence of Allah, the exalted.

This includes the mountains, the trees, the oceans, the night and day, the sun, the moon, the stars, the planets and animals [As also in your own selves: Will ye not then see?](Q51:21)). Even in ourselves, can't we marvel at He who bestowed us with the sense of hearing and sight? It is Allah the creator, who says: [Have We not made for him a pair of eyes? And a tongue, and a pair of lips?](Q90:8-9).

There is no deity worthy of worship besides Allah, the creator, the God of manifest truth, in whom we must have faith and worship, alone without partners. We must also have faith in his messengers, beginning with the first of them and ending with the last of them, Muhammad (May the peace and blessings of

Allah be upon him). Therefore, every human being including the Jews and the Christians must proclaim these words of faith that; none is worthy of worship except Allah and that Muhammad is the messenger of Allah.

Everybody must declare the testimony and embrace these two concepts which ensure his salvation from the hell-fire

Worshipping Allah

A Letter From Satan

I saw you yesterday as you began your daily chores. You awoke without stopping to pray.

As a matter of fact, you didn't even bless your meals, or pray before going to bed last night. You are so unthankful, I like that about you. I cannot tell you how glad I am that you have not changed your way of living, Fool, you are mine.

Remember, you and I have been going steady for years, and I still don't love you yet. As a matter of fact, I hate you, because I hate God. I am only using you to get even with God. He kicked me out of heaven, and I'm going to use you as long as possible to pay him back. You see, Fool, GOD LOVES YOU and HE has great plans in store for you. But you have yielded your life to me and I'm going to make your life a living hell. That way we'll be together twice. This will really hurt God. Thanks to you.

I'm really showing Him who's boss in your life. With all of the good times we've had .. We have been watching dirty movies, cursing people, out partying, stealing, lying, being hypocritical, indulging in fornication, overeating, telling dirty jokes, gossiping, back stabbing people, disrespecting adults and those in leadership position, NO respect for the mosque, bad attitudes: SURELY you don't want to give all this up.

Come on, Fool, let's burn together forever. I've got some hot plans for us. This is just a letter of appreciation from me to you. I'd like to say "THANKS" for letting me use you for most of your foolish life. You are so gullible, I laugh at you. When you are tempted to sin, you give in HA HA HA, you make me sick. Sin is beginning to take its toll on your life. You look 20 years older, I need new blood. So go ahead and teach some children how to sin.

All you have to do is smoke, drink alcoholic beverages, cheat, gamble, gossip, fornicate, and listen to and dance to the top 10 jams. Do all of this in the presence of children and they will do it too. Kids are like that. Well, Fool, I have to let you go for now. I'll be back in a couple of seconds to tempt you again. If you were smart, you would run somewhere, repent from your sins, ask forgiveness from Him, live for God with what little bit of life that you have left. It's not my nature to warn anyone, but to be your age and still sinning, it's

becoming a bit ridiculous. Don't get me wrong, I still hate you..... IT'S JUST THAT YOU'D MAKE A BETTER FOOL FOR GOD.

•So REMEMBER :

Quran [14:22] : " And Satan will say when the matter is decided (The Disbelievers entered the hell) : "It was Allah Who gave you a promise of Truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you but ye listened to me: then reproach not me, but reproach your own souls. I cannot listen to your cries, nor can ye listen to mine. I reject your former act in associating me with Allah. For wrong-doers there must be a grievous penalty."

Worshipping Allah

The devotional love in Islam - First Part

Allah said: "Say: If you really love Allah follow me!" "And Allah will love and will forgive you sins." (3:31)

This Aleya is called Aleya of love and devotion. It is said that a group of people said to supposedly love to Allah I, and then when it was revealed the Aleya was showing that love to Allah I has a test and a result. The test is to follow the Messenger of Allah and the result is the love for the Prophet r

Wing says: "tell [Oh, Muhammad!]: If your fathers, sons, brothers, wives and family, property that you have purchased, businesses fear losing and properties that you have and you like they are more beloved to you than Allah, his Messenger and the fight for their cause, because then wait I remains the punishment of Allah". (9: 24)

WingIordered his Prophetrthat note to those who give priority to their families, property, clans, businesses and homes as has ordered them wingIand was pleased to.

Said Ibn Kazir: "i.e., if all these things are most beloved to Allah, then rest assured that you will reach your punishment."

All this demonstrates the importance of always prioritize what loves and is pleasing to Allah. Why must love what he loves Allah Iand hate who hates wing always following the example of the Messenger of Allah rI.

Said wingI: "O believers!" "If some of you deny their religion, wing impersonate them by others who love and they you will love and that will be compassionate with believers, severe with unbelievers, and fight for the cause of Allah without fear of any reproach." (5:54)

This Aleya are four characteristics:

The humility to the believers, that is caring, loving, indulgent.

1 But strict and firm with unbelievers.

2. The fight in the cause of Allah and the road Iwith the words, goods and the facts, and all this is a demonstration of love and devotion.

3. Do not fear to the criticisms, and this is a proof of unconditional love and devotion.

Said wingI: "They seek the means of closer to his Lord, crave his mercy and fear of his punishment". (17: 57), this Aleya refers to three States:

1. Love, which means the longing for its proximity and complacency.

2 Login to your complacency by pious works.

3. The longing and fear.

Love the servant is striving to achieve complianceI, we could even say that this love is the engine that drives the longing for closeness.

The Yahmiah sect and those who deny the names and attributes of AllahIdeny the existence of the above, since they deny that AllahIlove, because love is an action. Heart and way murdered sublime life that contains this life and the other. This is the reason why their hearts are hard and empty all love, and struck them wing Iwith the distance, a veil separates them from knowing their Lord, nor remember the names and attributes of Allah Iexcept at the time deny them, since they consider the mere mention of the attributes and names the worst of sins. But devotion to Allah who is in your heart Iand love, includes the offset which have fallen and the reason of the hardness of their hearts.

The best definition made on the meaning of devotional love was expressed by Al - Yunaid. Abu Bakr Al - Katani said: "the definition of"devotional love"was discussed in the city of Mecca, that wing Ifill it with honor and prestige, during the days of the pilgrimage (Hajj)." Different scholars issued their views thereon, and al - Yunaid, who was the youngest of them, was asked: "Tell us your Iraqi opinion".

Then the Yunaid lowered the head and with tear-filled eyes said: "Un servant who loses the awareness itself, handed over to the memory of his Lord, fulfilling their obligations, observing his Lord through his heart, which ignite reverence to its light taste of the cup of your devotion, to discover the shame to the occult. "If then speaks do by Allah, and if it is pronounced do by Allah, and doing work

by the order of Allah, and if it stops so with Wing, his whole being is wing, wing and with Wing”.

At these words the sages present there cried and said one of them: “And who of us can add something to this definition?” “Which wing succor you, oh who of us knows best to his Lord!”

There are ten works that come to the servant to his master and delivered it to the devotional love:

1. The reading and reflection of the Holy Quran, assimilating its deep meanings and objectives.
2. The approach to wing through the voluntary works after fulfilled the mandatory.
- 3 Stay in your memory with scope language, the heart and the members.
4. Prioritize the love of the beloved to the seductions of the passion.
5. Open our hearts to the names and attributes of Allah, and its manifestations, meditating on the places of such wisdom.
6. Observe the revelations of his benevolence, their thanks and favors, the apparent and hidden.
7. Surrender to his divine essence.
8. Seize the moment of divine descent, reciting his book, ending the night with repentance (taubah) and the request for forgiveness (istigfar)
- 9 Accompany the sincere lovers of wing, meditating on his most sublime words and not to talk unless it is strictly necessary and productive for others.
10. Move away of everything that stands between your heart and the presence of Allah I

Narro Anas that the Messenger of Allah said: “None of you complete your faith until I am more beloved to him than his son, his father and all of humanity”.

"None of you will complete their faith" compulsory minimum, until the Messenger of Allah is more beloved to be his own. Relates that ` the Khattab Omar Ibn said: "Messenger of Allah!" "You are more beloved to me than all the things except my own being", then said the Prophet r: "there are no your faith be complete until it is more beloved to you than yourself". He said ` Omar: "Now you are more beloved to me than myself". He said (the Prophet r): "now ` Omar completed your faith".

Who claims to love the Prophet but do not follow his example or give priority to his sayings from the rest of the people, is a liar himself. Said Ala I:

"[Hypocrites] say: we believe in Allah and the Messenger, and I obey." "But then they do not obey because they aren't really believers." (24: 47)

In this Aleya denies the existence of faith (magnet) of those who deviate from the obedience to the Messenger of Allah. All Muslim loves according to their degree of Islam, as well as all Muslim should be a believer, although it is not a believer in its maximum expression (i.e., with their faith or full), since it only reach some.

This hadeeth indicates that the works are integral part of faith (magnet), since love is a play that takes place in the heart.

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The devotional love in Islam - Second Part

Love for the Messenger of Allah is mandatory, and a consequence of the love of Allah. The love of the Prophet increases as increases the love for Allah in the heart of the believer, and decreases if this decreases. Anyone who loves Allah is loved by him and for him, and for this reason loves the faith and pious works.

Said the Messenger of Allah: "Who get three qualities you will find the sweetness of the faith: who loves a man and you love only for the cause of Allah;" "who loves above all things to Allah and his Prophet, and who hates to disbelief again..."

"Who get three qualities will find the sweetness of faith", the word "sweetness" is intended to describe a feeling (dhawq) which takes place in the heart when it experiences happiness and grace that feeds it.

As Suiuti said: "the sentence: 'the sweetness of faith' is a metaphor that compares the desire of the believer through faith (magnet) with something sweet, evidencing the existence of its consequence".

An Nauai said: "the meaning of 'the sweetness of faith' is savoring the acts of worship and support difficulties, giving more importance to this worldly affairs." "Why the demonstration of the love of the servant by his master and his Messenger is comply with the acts of obedience and deviate from the prohibitions."

Love referred to in the sentence: "Who loves above all things to Allah and his Prophet" is human love that you feel towards your children, wife or material goods. However the Khattaabi said: "the love that is referenced is 'conscious or devotional love'".

For the love of idolatrous whether much or little opposes love Allah and his Messenger. The Hadith says: "Love with all your heart to Allah". A sign of love for Allah, is to love what he loves and hate what he hates, giving priority to their complacency, looking for it with all its potential, moving away from the illicit and despising it. Following the example and the path of the Messenger of

Allah r, as the Koran says:

“Who obey the Messenger is due to Allah”. (4: 80).

Who give priority to orders or opinions of others on the Messenger of Allah, evidence of their lack of love for Allah and his Messenger. The love of the Prophet is a consequence of the love of Allah, so who loves Allah and obey you, you will love the Messenger and will obey you.

A direct consequence of the love of Allah is the respect for the godly and devout, as well as the love of the prophets, the envoys and sincere believers. The love of everything that is loved by Allah is part of the perfection of faith.

“Who hates to disbelief again...”, this Hadith is a rebuttal to extremists who considered that the Muslim who commits a sin or disobedience will have lost all of their faith, although you repent later.

The right thing is that if Muslim not repent after committing a sin or disobedience, their faith will be decreased, but if he repent their faith does not diminish or is corrupted.

Narro Ibn ` Abbas that the Messenger of Allah said: “Who loves by Allah, and odie by wing;” It is allied by enemy by wing and wing, there will be for the friendship and protection of wing. “The servant should not find the flavor of the faith until it is, even if much is your prayer and your fasting.”

“Who love by wing” loving Muslims believers by wing and in obedience to him.

“And odie by wing” polytheism and Sin even if it is a very close person who commits, as it says in the Qur’an:

“You will not find any people who creates in wing and the day of judgement you feel love for those who reject Allah and his Messenger, even though they are their parents, children, siblings or relatives”. These [wing] has recorded the faith in their hearts, strengthened them with its light and eternally enters them gardens by where the rivers run. ALA welcomes them and they of him. These

are those who believe in Allah. "Perhaps they are not the winners those who believe in Allah?" (22: 58)

"Is allied by wing and enemy by Allah", this is a condition of the authentic love of Allah, since who loves Allah loves his cause, and especially loves his friends (allies). As well as feuds with those who oppose Allah and religion (Din), and also those who commit sins. To enhance the love for Allah in the heart of the servant, these feelings become stronger, and its increase full monotheism (Tauhid).

"Thus met the friendship and protection of Allah", the friendship of Allah means your proximity, love, protection and support. It aired Ahmad and At-Tabarani that the Messenger of Allah said: "the servant will not feel the purity of his faith until you love for Allah and his enemies by Allah." "When accomplishes this is worthy of the friendship of Allah". Another story says: "faith firmer grip is the love for wing and wing hatred".

"The servant should not find the flavor of faith" or its sweetness, albeit much prayer and fasting, unless you love by Allah and hates for Allah, is allied by wing and enemies wing.

Narho Abu Umamah that the Messenger of Allah said: "who loves by Allah, and by wing, given by Allah and deny by wing completed their faith (magnet)".

Today most relationships are by worldly, Affairs and therefore they do not contribute to the faith but that otherwise harms, as said wing:

"Know that day [in disbelief] friends will be enemies among others, and not have as well who feared to Allah". (43: 67)

It happened as the Messenger of Allah prophesied when he said: "Islam has begun as a strange being, and it has to be a stranger as he began". The Sahaba during the life of the Prophet and the caliphates of Abu Bakr and ` Omar showed total altruism on behalf of his brothers, for the love of Allah and as a way of approaching, as mentioned in the Qur'an:

"Who were established in Medina and accepted the faith before his arrival, love those who migrated to them, do not feel any jealousy in their hearts by what has given [of the loot] and prefer them to themselves even though they are in dire need." "Those who have been preserved of greed will be the winners". (59: 9).

Abu Hurayrah narrated that the Messenger of Allah said: "certainly, Allah has said: who to demonstrate hostility to my beloved will declare unto you my enmity." My servant not approaching me with something more dear to me fulfilling what you've ordered, and if my servant continues bringing me through voluntary acts I love it. And when you love I will be your ear to hear, your view that sees, his hand with which hits and his leg that walks. "If asks Me something I will give, and if he seeks refuge in me protect it". Posted by Al Bukhari.

The pious are of two types:

1 - Those who come to wing through compliance with the prescribed mandatory, including the observance of the precepts as abstinence from sins.

2 - Those who come to wing through voluntary acts as well as mandatory. Clearly that the best way of approaching wing I and being a pious servant is obeying his orders, which we came through his Messenger Muhammad r. Who claim to follow another path tricks same and lost the way. ALA Itells about the idolaters:

"Those who take others as protectors [and object of worship] abroad say: adore them only so bring us closer to wing [and mediate for us]..." (3: 39)

The first group are those who seek to get closer to Allah through compliance with which he established as binding. The greatest Act of adoration is salah (prayer). ALA Isays: "Prosternar you [to Allah] and approaching the [with your works]". (19: 96)

The Prophet said: "the servant is closer to his Lord at the time being prostrated".

The second group integrate those who, in addition to complying with what is required, seek to get closer to Allah by doing voluntary acts and refraining from committing sins, for they are milder. The reward for all this is achieve the love of Allah I; and when Allah loves a person, makes it easier to be obedient and closer to the.

The Prophet said: "Allah told me in a dream: Oh, Muhammad!" Di: Oh, Allah! "I ask I beg you love and love those who love you, and I beg I provide to perform good deeds that make me love you."

"And when you love will be your ear to hear..." Means that when the Muslim strives to approximate by obeying all orders, moving away from sins, and making voluntary acts, they raise their faith to reach the highest level, and that is when you can worship him as if you were watching, with total feeling of that he is observed at all times, filling your heart of love for him. Then, when only Allah inhabits the heart of the believer, his works are dictated by your heart and it does only what pleased to Allah. All its bodies become obedient abiding by what dictates the heart and refraining from what prohibits.

"If asks Me something I will give, and if he seeks refuge in me protect it." Means that this pious servant is located next to Allah has the privilege to obtain everything that calls you.

Translation: Muhammad Isa Garcia

Dawa Office in Rabwah - Riyadh

www.islamhouse.com

A Letter from a muslim girl to her christian parents

Hello Mami and Papi,

I don't know how else to approach you in order to explain my reasoning behind my life changing decision and have you listen and understand at the same time.

Since I can long remember I have not be a strong believer of Christianity, there was a lot that did not make sense to me, for example, why I have to beg for forgiveness to a priest? Why I have to pray to saints and not straight to God, why is Jesus the SON of God, why are their SOO many versions of the bible?

The religion became a fascination to me, and I truly wanted to know more. I purchased a few books in the UK and read some pamphlets on the religion. I did not make any decisions but I continued to read and become more familiar to Islam.

Islam began making sense to me, the idea that we pray only to Allah, that we ask Allah for help and for forgive us, how a book (the Quran) that was written thousands of years ago remains unchanged as of today (there are different translations but no different versions) . Also how a book that was written years ago managed to explain scientific situations that was only discovered by mankind only a couple of year ago. Or how the Quran has managed to explains how babies develop in the womb? How would anyone thousands of years ago know this and in such detail? Especially since scientist discovered the explanation of these situations less that 100 years ago?? How can we explain those wonders of the book?

Also how can I deny the holy book when it has been so clear in explaining advanced technology, how the day turns into the night, the creation of human beings by water (as we know scientifically to be known that we came from cells) layers of heaven (which we describe now in scientific terms as the atmospheric levels?). Furthermore, the beginning of the universe and the movement of tectonic plates (there are numerous other examples of the science behind the Quran).

What also has touched me is that Islam believes in ALL THE PROPHETS - JESUS MOSES DAVID ABRAHAM AND MOHAMMAD (pbuh) they all coexist in the Quran, the Quran also tells us that we must respect ALL religions. Mami and

Papi, I cannot explain how many times I have made myself clear to you of what I believed in, I could not have given myself away anymore! Every time I spoke hours and hours on end about Islam, and how I knew so much.

Also I began of interacting more with Muslim friends; I felt that they would be able to give me a clear explanation of Islam. Also Islam played a major part in self respect, and it helped my appreciate myself more, and realize that I should stay away from harmful situation such as drinking, smoking, going out with people that only meant trouble. I told you what my friends were like, they were heading the wrong direction, and I did not want to be in that direction and believing in Islam made it easier for me to walk away from the powers of shaytaan and do better.

Also Islam was and has been the reason for my success in school. I have placed my mind in my studies instead of going out all the time as my old friends did, and trust me you would not like me to be like them, because if I had been than you would have every single reason to think I was a bad person, that I was irresponsible and that I was a disgrace to the family.

After almost one year of studying Islam I had no doubt in my mind that it was not the right religion.

I was prepared to become a Sunni Muslim. In early June 2006 I attended the mosque in Westbury NY to ask further questions about Islam and after speaking to a sister and the imam of the mosque I knew that it was time to make the right decision. I did shahada around 2 weeks later which is the Islamic creed; it means to testify or to bear witness in Arabic, the declaration of the belief. I stated in front of 80- 100 Muslims "ash hadu anla ilaha illallah, wa ash hadu anla Mohammad roosul Allah" which translates to "I believe in one and only God and Mohammad is his messenger" It was such a beautiful experience.

I had been accepted into the Islam. I was welcomed by every single Muslim at the mosque with open arms, I felt too special, it felt so right, I knew I had made the best decision in my life, and it was something that was going to bring positive sides of me. It is so hard to explain the rush, and the emotional and faith satisfaction that I had at that moment, but I knew there was something wrong, that I was not able to celebrate my happiness with the people in my life that I loved the most, the meant to most to me, and that was you and papi. The moment was wonderful but not complete. I really wish you could have been as proud of me as I was for myself.

It hurt so much to think and feel that my biggest challenge would be to openly tell

you about me and Islam, about me and my faith, about me and my happiness. I know that you both want the best for me, you want me to be happy and you want me to be responsible, and you want me to be independent and make the RIGHT decisions. I have done the right decision, and I made it all by myself, and I read about Islam all by myself, I discovered Islam in me all by myself, IT WAS ME who made every decision from the point where I began in the Islamic interest to the point where I am now.

I can't lie to you and tell you I had no influences because how else would I have been influenced by wanting to know more about Islam? Well from observing other people. How do we know as humans whether eating a chocolate cake taste good or not? We taste it, we try others to compare and then we make a final decision and if we like it we continue to eat if we don't then we disregard it.

Mami and Papi, I know I might seem weak sometimes in certain situations, and I know I display signs of vulnerability , but converting into Islam was decided by me, its hard and it hurts to think that all this studying, research of Islam and me converting has been credited to someone else, but at the end of the day the only one that knows the truth is God and it is to him that I will be standing in front of on the day of Judgment, and it is him that knows everything.

It is stated in the Quran that all the prophets were messengers of God, they all came to spread the news and religion of God, but that they all came in their own time, and that Mohammad (pbuh) was the last messenger of God.

I know my word is hard to believe after the incidents these past two days, but there is nothing more that I can do to prove to both of you when it comes to the decisions that I made about Islam.

And most importantly I want you both to understand that it is virtually impossible to explain ALL of my reasoning behind my belief in Islam, this email is not even 1/100th of it all, I have spent hours and hours and hours speaking to others about my feeling towards Islam, and I wish and pray to Allah that one day I will be able to express everything I feel about Islam with both of you.

I still remain to be the daughter that you had almost 21 years ago, it has not changed the way I feel about you, you still are the most important people in my life, I love you both more than anything, I just have a different belief and its one which will bring you no shame, it will not physically hurt you, and I will not patronize our relationship.

I love you both very much and I only pray for the best, Carolina Amirah DeFonseca

<http://english.islamway.com>

Worshipping Allah

Islam and me

My name is Lyndsey-Yazmeen Koenig; I am 17 years old and I live in Maine in the northeastern United States of America. I have been a Muslim since September 18th, 2001. This is my story of Islam and me.

"Jewish people celebrate Hanukah and are a different religion than us – different from Christianity. Judaism and Christianity are the two main religions we should focus on..." As a teacher of mine from ninth grade reported to me I knew nothing of Islam. Nine years in Public School and didn't hear one word about Islam. To be honest with you up until 9\11 I have never seen a hijabed woman.

"It seems as though this was a terror attack aimed at the U.S.A. by someone or something that hated us simply hated us." It was the day after 9\11 and I was watching the news, as I have done nonstop since then, and I heard about 'Islam' and 'Muslims.' I sat there wondering what they were. Right then I felt a string being pulled inside my brain sending a wave to my fingers telling me, "research, research, and research!" This happens to me a lot, I owe much of my knowledge to this reflex, which I adore so much. So the string was pulled letting the dam of knowledge come rushing towards me.

I run to the bathroom, bedroom find the comfiest pair of clothes I have preparing myself for a long day of reading and research. Grab a cup of coffee and put my long hair in its famous 'rats nest' on the top of my head. Turn the computer on and get comfy in the leather chair. Cold to the touch, but comforting like my pilot's chair on my way to wisdom.

I proceed to the search engine Dad has raved about; I type in 'Muslim' and press the magic 'go' key! My eyes fill with colors of red, white, blue – letters of 'm', 'i' – Links! Links! Links! Which to chose, they're all so beautiful!? There are the regular sites...then there are the exceptional sites! The first one I ventured into was <http://www.islamonline.net> taught me the basics but I still yearned for more. I continued to visit numerous websites but I still couldn't find exactly what I was looking for. I wanted to talk to a young Muslim girl my age. It took me about a week of serious searching and scaling almost all of the internet (probably, LoL) to find an e-mail pen pal site. Now the real story begins.

I filed my pen-pal form on the site writing, 'Non-Muslim seeking to speak with Muslim young woman to find out more about Islam' and hoped for the best. Within three days I received an e-mail from a young woman named Maryam

who is a born Muslim, but her mom is a revert. Maryam and I began talking just about school, family, friends, and our problems. We became very close friends, almost sisters. As I was continuing to watch the American Media, which I would later find out is very bias, and usually sides with the Jewish people, I had more and more questions on Islam. Except this time I actually had someone to ask the specific questions to.

The first question I asked was 'Do you think UBL did this?' and she kind of avoided my question (which I later found out why and will explain) so I went on. The next question was about the scarf (hijaab); she answered me with unwavering attention and precision. The hijaab was the hardest thing to put into action for me (I will explain later). But Maryam (bless her soul) did her best and told me everything she could – and what she couldn't she gave me URL's which I could read more information if I wanted.

Then there were the rules about boyfriends, pork, and more. The rules weren't the things that caught my attention, it was the benefits, love, structure, discipline, and most of all spirituality.

I was never religious before Islam. I went to church maybe a total of five times in my life. My mother grew up in a strict Roman Catholic family in New Hampshire with 6 children. My father grew up in a Protestant\Atheist household – really not practicing ever once.

So our religious life in the Koenig family was not very strong. I can remember going to church as a child and hating it. The other times I can only remember are funerals and weddings. I just remember listening to the Priests babble on and on never made sense to me. Once in a great while when I was feeling low I would read some of the Bible but always felt like it was a boggled mess that was so difficult to understand and comprehend. Not just that but it didn't make sense to me at all. Before Islam I always felt like there was a big chunk of my heart missing yet I didn't know what it was.

"So, how do I convert?" I asked Maryam on an early fall day. "Take the shaada." I took the shaada. Now I am a Muslim. The date is September 18th, 2001. My heart felt full, I felt I have a purpose, life inside me to live.

I went to good ol' Wal-Mart and bought some plain handkerchiefs – blue, red, green, and pink. I decided to wear these as my souped up version of makeshift hijaab. I have worn handkerchiefs over my hair before; it was not a big difference

for me. Then came the days of wearing the handkerchiefs for 2 weeks, maybe three and going out one damp cold morning without it. It was almost as though I couldn't function. I realized it's time to try the full hijab.

I met another sister, Umme (means Mom in Arabic, but she's like a mom to me), from Maryland via the computer. Because I was looking for someone to send me some books, maybe some extra hijabs. Bless Umme's soul because I went to the mailbox one morning and got the beloved yellow slip saying 'you have a box' so I went literally POSTAL (no pun intended, yeah right) wondering if it was from Umme or my Aunt – my aunt always sends me tons and tons of hair products which I can't get enough of.

"Here it is...someone sent you a lot of stuff," said the Postal Worker and I look up and to my amazement there's a box as two times wider than me (and trust me, that's wide) and half my height!!! My eyes open with wonder and sheer excitement! I lug the box out to the car and squeeze it into my mom's Nissan Altima, which thank goodness is a large car, if I would have had my Saab I would have had to tie it to the roof, and flew home as fast as I could. "It's a box of treasures!!! Ma' come look!! I can't believe this!!" I said to my mother, screaming with excitement almost tearing up because I couldn't believe a person could ever be this generous. This was my second encounter of the love and sincerity of Islam (of course Maryam).

The box contained treasures. Dresses, Hijabs, Books, Pamphlets, Qur'an, Pocket sized Qur'an, tapes, and the most beloved and used present of all "The Beginner's Guide to Prayer". I still have this pamphlet now and it's falling apart – I still have to use it on the last part of my prayer (where you're sitting) because I don't know all of it yet. I have never used a book so much in my life. I took out the hijabs and the dresses and I wore my favorite outfit of all.

Now comes the story of hijab; the best benefit Allah has given to us women. To start the story off correctly I should explain how my mother reacted to me being a Muslim. She at first didn't understand what exactly it was. Luckily I had Maryam to help me out on this one as well.

Her mother, is a revert and she had to go through the same thing I was going through (telling her family) and she was nice enough to send my mother an e-mail explaining and trying to help. She helped a lot; mom was a bit more relaxed. It took about a week for her to warm up to Islam; to this day she still asks questions and I couldn't be more happy to answer them.

Onto hijab story! The first day I went out in hijab was in my new drabs (above) and could not feel more proud. There are not enough words in the English, French, and German dictionaries to explain the way I felt. Since this was about almost 2 months after 9\11 everyone was still on shaky ground about Muslims.

I thought, living in the sticks of Maine, that everyone would be so mean to me because a lot of people here 99.99% of them are Christian and about 50% are racist. I was wrong; I totally underestimated my own people. People were looking at me (of course) but not in a negative way. I thought the hijab was going to be a total mess (the first time I heard of it) but today it is the best blessing Allah has given to us. The benefits [to list] would take me years, if not centuries. The most important of all is the modesty in front of men. I always, since I began to become a woman, have felt like a sirloin steak being picked over by men every day!

The only time when I feel safe and secure is in my Islamic Dress...that consists of hijab (covering hair, neck and ears) and loose fitting clothes. Until this day, anytime which I go out without hijab (which, alhumdulillah has been few) I feel like I am completely naked!

The hijab, for women, is the best thing possible. I would also like to point out [to the non-Muslims] this important fact! In the 'Muslim' countries (Iran, Pakistan, Afghanistan, etc.) where 99.99% of the women cover, the rate of rape and sexual assault are so low they barely exist. This is a fact – (NOTE: Get the statistics from the sisters!)- Not just a rumor.

The rest of my story is incredibly amazing. I have been living the Muslim life, alhumdulillah, and I have been trying to do my best. I have since stopped a lot of haraam (sinful) actions and continue to work on getting rid of the rest. The last part of my story is the most amazing part. I would never guess this would ever happen.

My father, who I said earlier has no religion, started to see the change Islam had on my life (for the positive) and he took note of this. I was on the telephone with him one night and he asked me to send him some information on what Islam consists of. When I heard this I said to myself, "This is the pure actions of Allah; no one, or thing, could have possibly done such an act of pure grace." This is Islam in brief, and this is Islam and me.
Thank you (Salaams),

Author's note: I would like to dedicate This to Maryam Ezzedine, Umme Zahid,
And Allah.

<http://www.challengeyoursoul.com>

Worshipping Allah

A journey to God

The flight details

Type of ticket : Only one-way

Price: Absolutely free (reservation confirmed)

Details of the passenger

Name: One of the sons of Adam

Source: Mud

Address: Planet Earth

Conditions of travel

Starting point: Of life on Earth

Target: Eternal life

Stop: Hotel (2 meters under ground, for one person)

Flight duration: Of a couple of seconds to many millions of years

Time of departure

Time of death: The exact time is unknown (but it can happen sooner than expected)

Time of arrival: In the day of judgement (is not specified in the calendar)

Information about interrogation

To get to the hotel (tomb): Incorruptible Auditors - two Angels: Munkar and Nakir, which will immediately begin to ask.

Three questions will be made:

1. Who is your God?
2. Who is your Prophet?
3. What is your Religion?

(REMEMBER THEM!)

More questions about your life will then remain on Earth. For more information, refer to the Ayah (verse) 27 of the Surah (chapter) 14 Ibrahim of the Holy Quran.

Luggage

Despite the fact that the air transfer only a passenger at the same time, there are some restrictions on the amount of luggage you can bring with you:

- 5 Meters of white cloth you can take with you.
- Any element of the material life of the land is strictly prohibited.
- The real luggage should consist of good works, modest behaviour and time well used to call people to Islam.

Important instructions:

- All passengers are reminded that tickets are not exchangeable or refundable.
- This workshop is mandatory for representatives of all races, nationalities, religions and of all ages.
- The delays are not stipulated.

Captain:

The Angel of death will not commit to change the date or time of departure.

For more information:

Read the instructions, which can be found in the Holy Quran and the Sunnah also accessible with the Alims (scholars). Please do so as soon as possible.

During your day, you will not be provided with oxygen mask, since their respiratory system is completed just before the break.

Additional instructions:

You don't need to worry about your boarding pass, passport or other travel documents.

To have a comfortable flight:

- Pray 5 times a day
- Read the Holy Quran
- Follow the sunnah the better that can and are ready for your flight, since you may have to leave at any time (even now).

Final warning:

The final destination is up to you! Please, do not waste your time on the planet Earth. Remember, you have the ticket of ida: either to Jahannam (hell) or the (Jannah) paradise.

Inshaallah (if Allah wants to), with his grace, all you will find in the gardens of Jannah, the Prophet alaihi wasallam alahu Hall (peace and blessings of Allaah be upon him) said: "Transmitid my message, even if it is only an ayah (verse)".

Original Version in Spanish Language: www.caminoalislam.com

Our Worship through the Seasons I

The inherent difficulties faced by Muslims here with the seasonal variations in prayer times are part and parcel of life, so what positives can we take from this difficulty?

Many of us when hearing and reading eulogies of past communities, invariably begin to compare that past with that of our present. Naturally we begin to focus on our present days' failings, longing to have lived in that romanticized past, free from most if not all difficulties. Eventually when we climb down out of the clouds and into the real world we realize, that we cannot change the fact that we live in the 21st century. A century seemingly filled with daily horrors and devoid of morality, it can sometimes feel unbearably hard to live in; however, wallowing in our misgivings can often be counterproductive and rather as the proverb goes, if we were to make hay while the sun shines, there is much to gain in living in this era and in this part of the world too.

For everything there is a season...

Islam is a divinely ordained way of life, transcending time and place. In every hardship we face, there is wisdom for the believer and an opportunity for him to rise in status with his Lord. {Verily, with the hardship, there is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs).} [Al-Sharh 94:6].

{إِنَّ مَعَ الْعُسْرِ يُسْرًا} الشرح: ٦

Transliteration: Inna maAAa alAAusri yusran

And the Prophetic narration, "How wonderful is the affair of the believer? For his affairs are all good, and this applies to none but the believer. If something good happens to him, he is thankful for it and he is rewarded for that. If something bad befalls him, he bears it with patience and he is rewarded for that" [Reported by Muslim].

«عجبا لأمر المؤمن، إن أمره كله خير، وليس ذاك لأحد إلا للمؤمن. إن أصابته سراء شكر، فكان خيرا له. وإن أصابته ضراء صبر، فكان خيرا له» رواه مسلم

Are but a few examples of how Islam ingrains lessons of encouragement and positivity. Realizing these lessons should help us counter the excessive complaining, procrastination and general negativity towards life that we find within many of our circles.

The United Kingdom is that part of the consumer world where life is furiously fast. Even Muslims visiting from abroad can often be left puzzled by the widely varying prayer times especially with no public call to prayer to remind them of their daily obligations. The inherent difficulties faced by Muslims here with the seasonal variations in prayer times are part and parcel of life, so what positives can we take from this difficulty?

The winter days are very short, sometimes the end of Fajr is as early as 8.00 am and Maghrib at 4pm, whilst during the summer days, Fajr ends at 4.30am and Maghrib at 9.30pm. There are many advantages we can draw from this:

Firstly, the opportunity to pray in congregation three or four times a day in the Mosque during the summer period should be very easy even for those who are working full time. And why would one want to miss out on an opportunity like this when the Messenger of Allah (peace and blessings of Allah be upon him) said: "The prayer of a person in congregation is twenty seven times better than the prayer of the person individually." [Reported by Al-Bukhari].

«صلاة الجماعة تفضل صلاة الفذ بسبع وعشرين درجة» رواه البخاري

Naturally, the chance to have a wage or salary which is 27 times more for practically doing the same thing at the same time is not an opportunity any of us would want to miss (From this October, 2010, the minimum wage will be £5.93 an hour, so that would mean £160.11 an hour!). So why with our daily prayers, which we must pray within their fixed times, do we not grab that offer? The first offer is one that benefits us in this life and the second offer is one that benefits us in the ever-lasting life of the Hereafter.

Secondly, the time between Maghrib and the beginning of Fajr is very short in the summer, so praying the night prayer during the last third of the night is surprisingly easy. In other countries closer to the equator where the nights are much longer, waking up in the last third of the night is harder and praying most of that last third is even more so. In addition, in the winter (in the UK), the days become so short, we can wake up a short time before Fajr at a quite normal time. We can pray our night prayer after which we can carry on with the rest of our day with as much ease as when we do our daily routine of work, school

etc. So, how can we deny ourselves of this opportunity, when the Messenger of Allah (peace and blessings of Allah be upon him) informed us: "Our Lord descends every night to the lowest heaven, when only one third of the night has remained. He says: "Who will invoke Me, so that I may give him? Who will seek My forgiveness, so that I may forgive him." [Agreed upon].

«يتنزل ربنا تبارك وتعالى كل ليلة إلى السماء الدنيا، حين يبقى ثلث الليل الآخر، يقول: من يدعوني فأستجيب له، من يسألني فأعطيه، من يستغفرني فأغفر له» متفق عليه

And in another report, he (peace and blessings of Allah be upon him) adds: "Then Allah extends His Hand and says: 'Who wants to invest (good deeds) with the One who is not wasteful or unjust?' and in another narration: "He continues to say this until the dawn arrives." [Sahih Muslim].

«من يقرض غير عديم ولا ظلوم» وفي رواية «فلا يزال كذلك حتى يضيء الفجر» رواه مسلم

Thirdly, during the winter, the beginning of Fajr till Maghrib amounts to just ten hours (6am to 4pm) and so fasting should be easy as pie! (Although, eating some pie would kind of defeat the purpose of the fast!) In fact, a person is only expected to miss out on lunch. How can one not do this when the Messenger of Allah (peace and blessings of Allah be upon him) said: "The best fasting is the fast of David (Dawood): he used to fast one day and not the next." [Sahih Bukhari and Sahih Muslim].

«أحب الصيام إلى الله صيام داود: كان يصوم يوما ويفطر يوما» رواه البخاري ومسلم

Moreover, there are the recommended Fasts for every Monday and Thursday and the middle three days of the Islamic months. Some of our scholars have considered fasting to be one of the greatest actions in Islam. Whilst all actions have a limit to their reward, fasting is an act that has not, as it consists of various types of patience, lessons in self-development and numerous guiding morals.

Fourthly, praying the recommended mid-morning prayer - Salat-ul-Duha (or Ishraq) becomes effortless. The time for the mid-morning prayer is from when the Sun has risen to the height of a spear above the horizon, which is around fifteen or twenty minutes after sunrise. Since Maghrib in the winter period is a lot earlier, it would be safe to pray this slightly earlier, about 10 minutes after

sunrise. However, the point is that it could be prayed before one leaves for work. How can we miss out on this, when the Messenger of Allah (peace and blessings of Allah be upon him) said: "Whoever prays Fajr prayer in congregation then awaits patiently until he offers the Shurook prayer shall have the reward of a person who has completed both Hajj and Umrah, not lacking in any way." [Al-Albani said: Hasan (good) due to other narrations].

«من صلى الصبح في جماعة، ثم قعد يذكر الله حتى تطلع الشمس، ثم صلى ركعتين، كانت له كأجر حجة و عمرة قال: قال رسول الله: تامة تامة» قال الألباني: حسن لغيره

Fifthly, The Prophet (peace and blessings of Allah be upon him) said that the du'a from 'Asr to Maghrib on Friday is one of the blessed times in which it is most likely to be answered. The Messenger of Allah (peace and blessings of Allah be upon him) said: "Friday is twelve hours in which there is no Muslim who asks Allah for something but He will give it to him, so seek the last hour after 'Asr." [Sunan Abu Dawood, Sunan an-Nisaai' and authenticated by Al-Albani].

«يوم الجمعة ثنتا عشرة يريد ساعة لا يوجد مسلم يسأل الله عز وجل شيئاً إلا آتاه الله عز وجل فالتمسوها آخر ساعة بعد العصر» رواه أبو داود والنسائي وصححه الألباني

Since, the time after 'Asr till Maghrib, during the shorter days of the year in the United Kingdom, is so small, the effective time we seek to make that assured dua is much easier to achieve.

Sixthly, acts of worship which are restricted by time have a higher reward in terms of the percentage of time spent in worshipping. So if someone only has one hour to do his evening adhkaar - the percentage of time in that evening that he spends in performing this worship is much higher than when he does the same in his summer evenings. For instance, since the nights are very short in the summer period, the reward for praying the whole of the night is achieved simply by standing for quite a short time. The opportunity of a lifetime!

Our Worship through the Seasons II

Seventhly, how many times do we hear ourselves bemoaning the terrible weather that the United Kingdom has? It snows in the summer, we get heat waves in the winter and to top it all off it rains throughout the year! But is complaining about the weather, which is by Allah's decree, in fact a complaint to the Most High?

We need to realize the weather is from the many bounties of Allah and seek from its opportunities in order to raise our taqwa. I will always remember when a respected shaykh from the Middle-East visited the United Kingdom and it began to rain. As the Muslims all rushed for cover, the shaykh, ran out into the rain and began to cry profusely and make du'a. Later he told us, "In my country, we sometimes get rain just once a year. The Muslims in the United Kingdom are blessed with this opportunity of washing away their sins and thanking Allah for these blessings," As our Prophet (peace and blessings of Allah be upon him) said: "Two are the du'as that are never returned unanswered: the dua made when the prayer is being called, and at the time of rainfall." [Declared Hasan (good) by Al-Albani].

«ثنتان ما تردان: الدعاء عند النداء، و تحت المطر» حسنه الألباني

Yet it is common practice for us to complain that the weather is bad when it is raining - How much more mistaken can we be?

There are plenty of more opportunities you can think of when you ponder and reflect on the blessings Allah has bestowed us all with. Indeed, in everything there is a reason, for everything there is a season...

Our Vertical proximity with our Lord is partially determined by our Horizontal proximity with one another [1].

{By no means shall you attain Al-Birr (piety, righteousness, etc., it means here Allah's Reward, i.e. Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well.} [Al-e-Imran 3:92].

{لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ} آل عمران: ٩٢

Transliteration: Lan tanaloo albirra hatta tunfiqoo mimma tuhibboona wama tunfiqoo min shayin fainna Allaha bihi AAaleemun

We live in a country in which the government gives us money even when we temporarily do not have a job! The concept of being poor is redefined according to time and place. A person can be technically 'poor', but live a luxurious life or at least a life that is far better than in developing countries - this is the time and place we live in. We also live in an area in which the currency we use has far more value than the rest of the Muslim world.

Therefore, the ways in which one can be charitable and gain a great reward is much easier. There are so many things one can do to help the poor and needy that would have been in the past exclusive to only a certain part of society, whom Allah had blessed with enough wealth. By the grace of Allah, most of us living in the developed world have been afforded the opportunity to gain great rewards through giving in charity.

For example, to make a well, would have been impossible for many of us if we lived in a less developed land. Our higher standard of living and strength of our currency means that by just saving for a few months we can easily build a well. This in itself is perhaps one of the best ways one can gain reward as the reasons for needing water are literally countless and so the associated reward for facilitating its use is even greater. That well will not only bring life to an impoverished community, it will nourish, provide clean sanitation, the ability to make ablution, help irrigate their crops and importantly, for us, is a source of immense reward.

When we read about the virtues of taking care of the widows, poor and orphans, how can we not try to help them? "One who cares for widows and the poor is like those who fight in the way of Allah or those who spend their days Fasting and their nights praying." [Sahih Bukhari and Sahih Muslim].

«الساعي على الأرملة والمسكين، كالمجاهد في سبيل الله، أو القائم الليل والصائم النهار» رواه البخاري ومسلم

The Messenger of Allah (peace and blessings of Allah be upon him) said, "Would you like that your heart becomes soft and that you acquire what you need? Be merciful with the orphan, pat his head and feed him from what you eat. This will soften your heart, and enable you to get what you need." [At-Tabarani - Classed as Hasan (good) due to other narrations by Al-Albani].

«أحب أن يلين قلبك، وتدرك حاجتك؟ ارحم اليتيم، وامسح رأسه، أطعمه من طعامك؛ يلين قلبك، وتدرك حاجتك» رواه الطبراني، قال الألباني: حسن لغيره

Our Lord has bestowed us the blessing of wealth in a time when millions around the World are suffering in poverty and adversity. These orphans and widows do not have a father or a husband to take care of their needs, so imagine the reward of the one who takes them under their wings. When we will be begging for help from our closest relative for just one hasanah on the Day of Judgement, ponder over how much hasanat there is in helping those who are in great need now. The Messenger of Allah (peace and blessings be upon him) said: "Whoever removes a Worldly grief from a believer, Allah will remove from him one of the grief's of the Day of Judgement." [Agreed upon].

«...ومن فرج عن مسلم كربة فرج الله عنه كربة من كربات يوم القيامة...» متفق عليه

Who does not want their grief to be removed on the Day of Judgement? Moreover, who can guarantee their place in Paradise, the Messenger of Allah (peace and blessings of Allah be upon him) said: "I and the caretaker of the orphan will enter Paradise together like this, raising (by way of illustration) his forefinger and middle finger jointly, leaving little space in between." [Sahih Bukhari].

«أنا وكافل اليتيم في الجنة هكذا. وأشار بالسبابة والوسطى، وفرج بينهما شيئا» رواه البخاري

Some of us would scramble for the opportunity to get an autograph from a sporting celebrity, how about walking into Paradise with the greatest man to have set foot on this Earth?

The blessing of having been given more wealth than many others provides many avenues for us to gain reward. Indeed, often we struggle to perfect our own worship, either because we are physically unable or even just lacking enough concentration. While providing basic necessities is highly rewarding, the facilitation of another person's worship, gets you a similar reward to that person without even doing that act. For example building mosques in developing countries, again something well within our means; or buying and distributing the Qur'an; or sponsoring scholars or students of knowledge, so they can spread and teach Islam to whole villages; and many more such projects. Imagine, every person that prays in the mosque you built, each time each one of them prays you get a reward similar to their prayer! On the Day of Judgement when

you are begging for just one hasanah, you find a mountain of hasanat from each letter that was recited from that Qur'an you had purchased for others to use. Now imagine the reward that can be gained by sponsoring someone to become a hafidh of Qur'an or become a scholar. They will be leading tarawih and qiyam al-lail prayers every year, being at the service of their communities and helping them all stay on the straight path. Reward the weight of a lifetime or even lifetimes for just a few Pounds.

However, it is important that we do not rely on the good reward that we can gain as a result of helping others while neglecting developing our own selves. Just fifty years ago, travelling to perform Hajj and Umrah was an act usually done once in a lifetime, the cost and the risks involved were great for the majority of the Muslim world. Nowadays, with the advent of better communications and travel, going on Umrah is not only easy but an affordable holiday each year. If there is an annual holiday worth having each year, what better holiday is there than a spiritually rejuvenating visit to the most sacred places in the World? Many of us travel to other countries for our annual breaks, often spending much more than we would if we were to go on Umrah. Travelling on holiday to other countries is permissible although remember for all the permissible acts that we do in this life, they do not ultimately count for anything on the Day we are judged.

Modern technology has certainly got its perks and dose of problems too. Everything seemed so much simpler living in a village with a horse and cart. But actually the global village we now live in has many benefits for the Muslim ummah too. We live in a time and place in which information about the affairs of the Muslims is readily accessible. Within minutes we can be informed of the plight or a disaster that may have afflicted them over a thousand miles away. At least, we can raise our hands to the sky and immediately make du'a for them. Indeed, how can we not, when the Messenger of Allah (peace and blessings of Allah be upon him) said: "There is no believing servant who supplicates for his brother in his absence where the Angels do not say, 'the same be for you.'" [Sahih Muslim].

«ما من عبد مسلم يدعو لأخيه بظهر الغيب، إلا قال الملك: ولك، بمثل» رواه مسلم

As I hope to have demonstrated in this short article, rewards are easily attained. We just need to have the ambition and motivation to achieve them. I would like to mention though one last action that really is amazing. The reward of it would

be greater than anyone who had done so in the past. It will make history and its fruits are eternal and best of all, it is attainable by each and every one of us. How can that be possible you may ask yourself?

“Whoever seeks forgiveness for the believing men and believing women, Allah will write for him a good deed for each believing man and believing woman.” [Classed as Hasan by Al-Albani].

«من استغفر للمؤمنين و للمؤمنات، كتب الله له بكل مؤمن و مؤمنة حسنة» حسنه الألباني

How many believers have died since the beginning of time and how many are alive today?! May Allah forgive the believing men and believing women, those who have passed away and those how are alive! This is your opportunity to make history - grab it!

Do not squander the opportunities that lie in abundance in front of us. Islam, the divinely ordained way of life, has provided us opportunities, in every time and in every place, to raise our ranks in the eyes of our Lord. I can think of few better words than to end with the motivational words of our beloved Prophet Muhammad (peace and blessings of Allah be upon him):

“Take advantage of five matters before five other matters: your youth, before you become old; and your health, before you fall sick; and your richness, before you become poor; and your free time before you become busy; and your life, before your death.” [Authenticated by Al-Albani].

«اغتنم خمسا قبل خمس: شبابك قبل هرمك، وصحتك قبل سقمك، وغناك قبل فقرك، وفراغك قبل شغلك، وحياتك قبل موتك» صححه الألباني

www.islamway.com

Asif Uddin

Source; www.islam21c.com

The Power of Prayer. A True Story

Muniba, a young Muslim university student, was home for the summer. She had gone to visit some sisters one evening & the time passed quickly as each shared their various experiences of the past year.

She ended up staying longer than she had planned.

Evening came & Muniba had to walk home alone, but she wasn't afraid because it was a small town and she lived only a few blocks away. As she walked along under the tall elm trees, Muniba asked "God" to keep her safe from harm & danger. When she reached the alley, which was a short cut to her house, she decided to take it.

However, halfway down the alley, she noticed a man standing at the end, as though he was waiting for her. She became uneasy & began to pray, asking for "God's" protection. Instantly a comforting feeling of quietness & security wrapped around her; she felt as though someone was walking with her. When she reached the end of the alley, she walked right past the man & arrived home safely.

The following day, she read in the paper that a young girl had been raped in the same alley, just twenty minutes after she had been there.

Feeling overwhelmed by this tragedy & the fact that it could have been her, she began to weep. Thanking the Lord for her safety & to help this young woman, she decided to go to the police station. She felt she could recognize the man, so she told them her story. The police asked her if she would be willing to look at a line up to see if she could identify him.

She agreed & immediately pointed out the man she had seen in the alley the night before. When the man was told he had been identified, he immediately broke down & confessed.

The officer thanked Muniba for her bravery & asked if there was anything they could do for her, she asked if they would ask the man one question.

Muniba was curious as to why he had not attacked her. When the policeman asked him he answered, "Because she wasn't alone. She had two tall men walking on either side of her."

NEVER UNDER ESTIMATE THE POWER OF PRAYER!

<http://www.daraltarjama.com>

Source: www.haqaonline.com

Worshipping Allah

A World of Secrets

A World of Secrets

By: Dr. Mustafa Mahmoud

The believer does not suffer from something called psychiatric diseases. That is because he/she lives in acceptance and harmony with all that is happening to him, whether it is good or evil. He/she is just like a passenger of a plane who has full confidence in the pilot, that he cannot go wrong because he has ultimate knowledge and skills of controlling a plane. He will fly it efficiently in all circumstances and will pass by storms, heat, cold, ice and fog.

In such a plane, and with full confidence in the pilot, he can sleep in his chair in complete contentment and tranquility. He does not shiver or shake if the plane falls into turbulence, or staggers in a turn, or tends towards a mountain. He knows that all those things happen by the pilot's will and under his knowledge, and that they happen with wisdom behind them and for a purpose of greater safety. Everything is being masterminded, and every event is predestined, and there is nothing more perfect than what has already been predestined. That is why he gives himself fully to the pilot without accountability or arguing. He has full confidence in him; that is why he stretches in his chair with full serenity, in a state of complete trust.

That is the same sense of confidence the believer has with his Lord, Who drives the ship of destiny, controls the course of events, leads the huge universe, and runs galaxies in their orbits and suns in their rising and setting.

Everything that is happening to him, which he has no power over, is eventually good. If he has an illness and medicine fails to treat him, he says to himself, "This is good!" If his plants burn because of drought and all his means fail to avoid the disaster, he says to himself, "This is good, Allah[1] (SWT) will provide me with something better." If he fails in love, he says, "Failed love is better than a failed marriage." If his marriage fails, then he says, "All praise be to Allah! Loneliness is better than bad company." If his business goes bankrupt, he says, "All praise be to Allah. Perhaps Allah knows that wealth is bad for me, and that worldly earns will make me lose in the Hereafter. And if someone dear to him passes away, he says, "All praise be to Allah, Allah (SWT) is worthier of our life than we are of it and He is the only One Who knows whether it is good or bad for us to live longer. All Glory be to Him, He is not questioned about what He decrees."

The believer's slogan is always: "But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not." (TMQ, 2:216).

He always has comfort in his heart, with a tranquil soul, seeing by the light of his inner insight that the world is a place for tests and affliction, and it is just a temporary resting spot and not a permanent home. It is a temporary shelter which will be completely removed with its good and evil. Only those who show patience and gratefulness are the winners.

The believer's heart cannot be invaded by an evil obsession, nor is his soul troubled by any scruple. That is because his soul is always busy with the remembrance of The Almighty, The Most-Merciful, and his heart always whispers: Allah..... Allah...with each pulse. The Satan cannot find a step or a dark corner in such a heart to creep in.

It is a heart that cannot be moved by calamities or shaken by disasters because it is firmly established in the seat of Truth, which never changes or alters.

The believer gives different names to all psychiatric diseases that psychiatrists talk about. For him/her repression is called sticking to chastity..... Deprivation is a spiritual development....Feeling guilty is piety.... Fear (which is fear from Allah) is a protector from slipping into sin. Suffering is the way to wisdom and grief leads to knowledge.

Desires are steps of a ladder that the believer climbs over through suppressing them. He triumphs over his desires by reining them in to reach the status of serenity and spiritual strength.

Insomnia is a gift from Allah, as the night in which the believer cannot sleep can be spent in remembrance of Allah. Spending the night with Allah is a special blessing that the believer should be thankful for; not complaining or seeking for a tranquilizer. Furthermore, if s/he remains awake till dawn, this offers him/her a chance to make his/her dawn prayer which is a great grace.

In addition, going through feelings of remorse sometimes allow the believer to reflect, return to the truth and go back to Allah. Even pain, including physical and psychological, is considered as a divine aid by which the believer can resist the lure of the worldly life and renounce it.

Despair, carrying a grudge and envy are psychiatric diseases which the believer never suffers. Furthermore, he is capable of overcoming hatred, the urges for

revenge and retaliation through forgiveness, pardoning and tolerance. He does not get enraged except to defend one who has been oppressed and help him/her attain justice; he never practices violence except to overcome an oppressor.

The prevailing feelings that overwhelm the believer are cordiality, mercy, patience, gratitude, forbearance, compassion, gentleness, forgiveness, acceptance and contentment. Being occupied with such positive feelings, the believer develops a state in which there is no place for psychiatric diseases or psychiatry.

For the believer, the worshiped idols such as wealth, sex, prestige and authority are all demolished, and are no longer able to fragment hiser emotions, or distract hiser attention. Hence the believing soul can attain focusto unite its energy. Here the fog of desires clears, the vision becomes lucid, eddies calm down and tranquility prevails. As a consequence the believer gains more control over hiser own self, becoming more able to lead it as he turns from slavery to hiser own self to be free, and that is all because of the believer's profound understanding of Monotheism: (there is no God except Allah (SWT)). Besides, heshe realizes that there is no ruler, or controller or owner of the creation except only One, thus heshe is freed of the fear of any tyrant and any master. For him/her, even death is seen as liberty and pleasant journey to meet with the beloved.

The soul is different due to faith and becomes protected from psychiatric diseases. It is ascended to such a status by faith, obedience and worship, to the extent that its choices become as the same as what Allah chooses for it and its inclination is the same as what Allah pleases.

Narcissism and selfishness melt and no longer exist in such a faithful soul, thus it becomes a working tool and a hand executing the will of The Lord.

Such a believing soul is never afflicted by depression as it is always optimistic, having certain faith that there is no distress with the presence of Allah, and that justice can be achieved as long as there is Allah, The Utterly Just. For the believer, the door of hopefulness is always open as long as The All Able is alive and he never dies.

The believing soul is in permanent childish astonishment from the signs of divine power all around. A believer feels ecstasy of the beauty he can see in everything. He can see the traces of The Creator's creativity in major galaxies as

in minor atoms and micro electrons. The larger the scientific domain expands, the wider the area of fascination gets, and the ecstasy multiplies. That is why the believing soul does not know weariness, or apathy, or depression.

The grief of the believing soul is luminous. It is filled with hopefulness. In the hardest times of pain and tragedy, this soul never gives up hope and thinking well of Allah (SWT); that leads it to feel secure all the time, because it believes that Allah (SWT) is always there. For this soul, nothing saddens it more than its own deficiencies, shortcomings and sins; not the deficiencies or shortcomings of others. However, its deficiencies do not discourage it from striving to reform its flaws. Thus it is engaged in continuous Jihad^[2](struggle), continuous climbing up the tree of sins to get out of the cone shadow to the light spreading at the top of the tree. From that light, the soul is given life; not from the thick mud at the bottom of the tree.

Thus this soul is in fighting for existence, and always engaging in a war of internal purification. However, it is a calm and confident conflict, which never disturbs its tranquility or dispels its serenity. That is because it has certainty that it fights its internal flaws with the power of Allah (God) (SWT), not by its own power. That soul's feeling of being in permanent companionship with Allah never deserts it. That is the reason why this soul feels lasting security despite the inside fighting against ghosts of defeat and forces of nihilism....it is not fighting alone.

That is the biggest jihad (struggle) that occupies the believing soul and protects it from being occupied by trivialities, complaints and little pains; it also preserves it from obsession on its own self, lamenting itself or celebrating its talents. It is busy by going beyond itself and ascending over it. It is always in a continuous journey of exit; a journey of ascension and going beyond itself. The constitution of this soul is: to always resist what you desire and bear what you dislike.

The feelings of this soul flow smoothly in complete harmony with the universe, perfectly compatible with its laws, easily adapted to the changes that exist. Tolerance and natural simplicity are deeply rooted in such a soul; it seeks friendship with everything, and its perfect ideal is Prophet Muhammad (SAWS) while he was embracing Mount Uhud saying, "This is the mountain which loves us and we love it." (Muslim) Thus comprehensive love is the root of all feelings of the believing soul. It is in permanent reconciliation with nature, with destiny and with Allah.

Such a soul never suffers solitude when being alone; on the contrary it enjoys a magnificent feeling of being in the company of Allah. For this soul, loneliness does not mean emptiness, or silence; it is rather busyness in being engaged in a rich and precious internal dialogue and a deep feeling of the luminous presence of Allah (SWT) all around. This cannot be loneliness, but rather a secure embrace. The only torment for this soul is its sin, and when it suffers separation and distance from The Creator. It is an agony that can be relieved by the soul's profound faith in Allah's forgiveness, generosity, and His love of those who repent and pray for forgiveness.

The nearest the soul comes to its Lord is when it is prostrating itself before Him; that is when the believing soul melts in love and humility to Allah. One of the patrons of Allah[3] said, "We are enjoying a pleasure (of closeness to Allah), which if the kings taste, they would fight us to attain it!" However, the kings are so far from experiencing such a pleasure, while they are sinking in the worldly life, imprisoned in its materialistic pleasures.

Religion, obedience and jihad are the only way for the believing soul to be born again and get out of its mud cocoon. There is no other way for its birth; as science breeds conceit, art breeds nothing except idolization. Thus, only religion is the incubator in which the soul grows and reaches its target. Among scientists there may be some with mental illness, busy in inventing devastating weapons and poisonous gas. Among artists, there may be some deifying themselves and drowning in sensory pleasures. Religion alone is the path for the soul to attain integrity, salvation and healing.

The believing soul is always active, energetic and working to serve and help others. Its contemplation and worship never cut it off from being engaged in people's everyday lives. You can see it in streets, markets and crowdedness of livelihood. That is because it sees work as an aspect of worship; and sweat and toil are the treatment and cure of the diseases of luxury, laziness and idleness.

The life of such a soul is a journey of longing for Allah, a trip of gaining knowledge and a message of helping others. Working is its gate to mental health. Its ultimate hope is to still be able to work until the last breath, and to die while planting a tree, building a wall or lighting a candle. Such a soul is a lifeboat, and it is protected from any psychiatric disease. It has no need of these days'

medicine as its life is truly a prescription of happiness.

Source: "A World of Secrets", by Dr. Mustafa Mahmoud

Translated by: Amany Elmorshidy

[1]The word Allah is the Arabic term for God. Although the use of the word "Allah" is most often associated with Islam, it is not used exclusively by Muslims; Arab Christians and Arabic-speaking Jews also use it to refer to the One God. The Arabic word expresses the unique characteristics of the One God more precisely than the English term. Whereas the word "Allah" has no plural form in Arabic, the English form does. Allah is the God worshiped by all Prophets, from Adam to Noah, Abraham, Moses, Jesus and Muhammad.

[2] Any earnest striving in the way of Allah, involving personal, physical, intellectual or military effort, for righteousness and against wrong-doing. "Lesser Jihad": fighting to protect Islam from attack or oppression. In such fighting, no woman, child or innocent civilian is to be harmed, and no tree is to be cut down. "Greater Jihad": internal struggle for the soul (nafs) against evil and temptation.

[3]Pious worshippers of Allah who enjoy an elevated degree of faith that exceeds that of the common people

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