

# The Heavenly Journey of the Prophet Muhammad

(SAW)

**PodSeerah – Vol 2**



**Achieve Noble Character**

# **The Heavenly Journey**

**ShaykhPod Books**

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The Heavenly Journey

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## **Acknowledgements**

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We pray that Allah, the Exalted, completes His favour on us and accepts each letter of this book in His august court and allows it to testify on our behalf on the Last Day.

All praise to Allah, the Exalted, Lord of the worlds and endless blessings and peace be upon the Holy Prophet Muhammad, on his blessed Household and Companions, may Allah be pleased with them all.

## **Compiler's Notes**

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to [ShaykhPod.Books@gmail.com](mailto:ShaykhPod.Books@gmail.com).

## Introduction

Success and salvation in both worlds have been placed in following the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 31:

*"Say, [Prophet Muhammad, peace and blessings be upon him], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins..."*

But this is not possible to achieve without learning and acting on the teachings found within the life of the Holy Prophet Muhammad, peace and blessings be upon him. Therefore, this book will discuss a miraculous journey which the Holy Prophet Muhammad, peace and blessings be upon him, undertook namely, the Heavenly Journey. Chapter 17 Al Isra, verse 1:

*"Exalted is He who took His Servant [i.e., Prophet Muhammad, peace and blessings be upon him] by night from al-Masjid al-Haram to al-Masjid al-Aqşa, whose surroundings We have blessed, to show him of Our signs..."*

Learning and acting on the teachings of this great event will help Muslims Achieve Noble Character.

According to the Hadith found in Jami At Tirmidhi, number 2003, the Holy Prophet Muhammad, peace and blessings be upon him, has advised that the heaviest thing in the Scales of Judgment Day will be Noble Character. It is one of qualities of the Holy Prophet Muhammad, peace and blessings be upon him, which Allah, the Exalted, complimented in Chapter 68 Al Qalam, Verse 4 of the Holy Quran:

*“And indeed, you are of a great moral character.”*

Therefore, it is a duty on all Muslims to gain and act on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, in order to Achieve Noble Character.

## The Heavenly Journey

### A Unique Miracle

The Heavenly Journey occurred in the final years before the Holy Prophet Muhammad, peace and blessings be upon him, migrated to Medina. During this time he and his Companions, may Allah be pleased with them, were persecuted relentlessly by the non-Muslim leaders of Mecca. To give the Holy Prophet Muhammad, peace and blessings be upon him, solace during these difficult times and to strengthen the faith of the Companions, may Allah be pleased with them, and all Muslims till the end of time he was blessed with the unique Heavenly Journey. He was taken first to Masjid Al Aqsa in Jerusalem and then up to the seven Heavens during a small part of the night. Chapter 17 Al Isra, verse 1:

*“Exalted is He who took His Servant [i.e., Prophet Muḥammad (peace and blessings be upon him)] by night from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā, whose surroundings We have blessed, to show him of Our signs...”*

This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 2, Page 63.

From this a Muslim can understand the importance of remembering that with difficulties comes ease.

In a Hadith found in Musnad Ahmad, number 2803, the Holy Prophet Muhammad, peace and blessings be upon him, advised the importance of understanding that every difficulty a person faces will be followed by ease. This reality has also been mentioned in the Holy Quran for example, chapter 65 At Talaq, verse 7:

*“...Allah will bring about, after hardship, ease [i.e., relief].”*

It is important for Muslims to understand this reality as it gives rise to patience and even contentment. Being uncertain over the changes in circumstances can lead one to impatience, ingratitude and even towards unlawful things, such as unlawful provision. But the one who firmly believes all difficulties will eventually be replaced with ease will patiently wait for this change fully trusting in the teachings of Islam. This patience is much loved by Allah, the Exalted, and greatly rewarded. Chapter 3 Alee Imran, verse 146:

*“...And Allah loves the steadfast.”*

This is the reason Allah, the Exalted, has mentioned numerous examples within the Holy Quran when difficult situations were followed by ease and blessings. For example, the following verse of the Holy Quran mentions the great difficulty the Holy Prophet Nuh, peace be upon him, faced from his people and how Allah, the Exalted, saved him from the great flood. Chapter 21 Al Anbiya, verse 76:



*“And [mention] Noah, when he called [to Allah] before [that time], so We responded to him and saved him and his family from the great affliction [i.e., the flood].”*

Another example is found in chapter 21 Al Anbiya, verse 69:

*“We [i.e., Allah] said, “O fire, be coolness and safety upon Abraham.”*

The Holy Prophet Ibrahim, peace be upon him, faced a great difficulty in the form of a great fire but Allah, the Exalted, made it cool and peaceful for him.

These examples and many more have been mentioned in the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, so that Muslims understand that a moment of difficulty will eventually be followed by ease for those who obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience.

Therefore, it is important for Muslims to study these Islamic teachings in order to observe the countless cases where Allah, the Exalted, granted

ease to His obedient servants after they faced difficulties. If Allah, the Exalted, has saved His obedient servants from great difficulties mentioned in the divine teachings then He can and will save the obedient Muslims facing smaller difficulties also.

## Overcoming Difficulties

The Heavenly Journey occurred in the final years before the Holy Prophet Muhammad, peace and blessings be upon him, migrated to Medina. During this time he and his Companions, may Allah be pleased with them, were persecuted relentlessly by the non-Muslim leaders of Mecca. To give the Holy Prophet Muhammad, peace and blessings be upon him, solace during these difficult times and to strengthen the faith of the Companions, may Allah be pleased with them, and all Muslims till the end of time he was blessed with the unique Heavenly Journey. He was taken first to Masjid Aqsa in Palestine and then up to the seven Heavens during a small part of the night. Chapter 17 Al Isra, verse 1:

*“Exalted is He who took His Servant [i.e., Prophet Muḥammad (peace and blessings be upon him)] by night from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā, whose surroundings We have blessed, to show him of Our signs...”*

This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 2, Page 63.

The first thing to note is that Muslims should never doubt the power of Allah, the Exalted, in respect to solving their problems and granting them a way out of difficulties. This Heavenly Journey sounds impossible yet it occurred as nothing is beyond the infinite power of Allah, the Exalted. The condition for being granted a way out of all difficulties is sincere obedience to Allah, the Exalted, which involves fulfilling His commands,

refraining from His prohibitions and facing destiny with patience. Chapter 65 At Talaq, verse 2:

*“...And whoever fears Allah - He will make for him a way out”*

## **Purifying the Spiritual Heart**

According to the Hadith found in Sahih Bukhari, number 1636, the roof of the house of the Holy Prophet Muhammad, peace and blessings be upon him, was split open and the Angel Jibrael, peace be upon him, descended. He took the Holy Prophet Muhammad, peace and blessings be upon him, near the well of Zamzam which is located close to the House of Allah, the Exalted, the Kaaba. The Angel Jibrael, peace be upon him, then cut open the chest of the Holy Prophet Muhammad, peace and blessings be upon him, and washed and cleansed the inside of his body with Zamzam water. This has been mentioned in a Hadith found in Sahih Bukhari, number 7517.

In a Hadith found in Sahih Bukhari, number 52, the Holy Prophet Muhammad, peace and blessings be upon him, advised that if one's spiritual heart is sound the whole body will become sound but if their spiritual heart is corrupt then the whole body will become corrupt.

First of all, this Hadith refutes the foolish belief where one claims to have a purified heart even though their speech and actions are bad. This is because what is inside will eventually manifest outwardly.

The purification of the spiritual heart is only possible when one eliminates evil characteristics from themselves and replaces them with good characteristics discussed in Islamic teachings. This is only possible when one learns and acts on Islamic teachings so that they can sincerely fulfill the commands of Allah, the Exalted, refrain from His

prohibitions and face destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Behaving in this manner will lead to a purified spiritual heart. This purification will then reflect in the outward limbs of the body, such as one's tongue and eyes. Meaning, they will only use their organs in ways pleasing to Allah, the Exalted. This is in fact a sign showing the love Allah, the Exalted, has for His righteous servant according to a Hadith found in Sahih Bukhari, number 6502.

It is important to note, that this purification will guide one through all worldly difficulties successfully so that they achieve both worldly and religious success.

## **Certainty of Faith**

After the Angel Jibrael, peace be upon him, took the Holy Prophet Muhammad, peace and blessings be upon him, near the well of Zamzam which is located close to the House of Allah, the Exalted, the Kaaba, he cut open the chest of the Holy Prophet Muhammad, peace and blessings be upon him, and washed and cleansed the inside of his body with Zamzam water. Then a gold tray carrying a gold bowl full of belief and wisdom was poured into the open chest of the Holy Prophet Muhammad, peace and blessings be upon him. His chest was then sealed. This has been mentioned in a Hadith found in Sahih Bukhari, number 7517.

All Muslims have faith in Islam but the strength of their faith varies from person to person. For example, the one who follows the teachings of Islam because their family told them to is not the same as the one who believes in it through evidence. A person who has heard about something will not believe in it in the same way as the one who has witnessed the thing with their own eyes.

As confirmed in a Hadith found in Sunan Ibn Majah, number 224, gaining useful knowledge is a duty on all Muslims. One of the reasons for this is that it is the best way a Muslim can strengthen their faith in Islam. This is important to pursue as the stronger one's certainty of faith the greater the chance they will remain steadfast on the correct path, especially when facing difficulties. In addition, having certainty of faith has been described as one of the best things one can possess in a Hadith found in Sunan Ibn Majah, number 3849. This knowledge should be obtained by studying the Holy Quran and the Hadith of the Holy

Prophet Muhammad, peace and blessings be upon him, through a reliable source.

Allah, the Exalted, did not only declare a truth in the Holy Quran but He also provided evidence for it through examples. Not only examples which are to be found in the past nations but examples which have been placed in one's very own life. For example, in the Holy Quran Allah, the Exalted, advises that sometimes a person loves a thing even though it will cause them trouble if they obtained it. Similarly, they might hate a thing while there is much hidden good in it for them. Chapter 2 Al Baqarah, verse 216:

*“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”*

There are many examples of this truth in history such as the Pact of Hudaiba. Some Muslims believed this pact, which was made with the non-Muslims of Mecca, would completely favour the latter group. Yet, history clearly shows that it favoured Islam and the Muslims. This event is discussed in the Hadiths found in Sahih Bukhari, numbers 2731 and 2732.

If one reflects on their own life they will find many examples when they believed something was good when it was actually bad for them and vice versa. These examples prove the authenticity of this verse and help one's faith strengthen.



Another example is found in chapter 79 An Naziat, verse 46:

*“It will be, on the Day they see it (Judgement Day) as though they had not remained [in the world] except for an afternoon or a morning thereof.”*

If one turns the pages of history they will clearly observe how great empires came and went. But when they left they passed away in such a way as if they were only on Earth for a moment. All but a few of their signs have faded away as if they were never present on Earth in the first place. Similarly, when one reflects on their own life they will realise that no matter how old they are and no matter how slow certain days might have felt overall their life so far has passed in a flash. Understanding the truthfulness of this verse strengthens one's certainty of faith and this inspires them to prepare for the hereafter before their time runs out.

The Holy Quran and the Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, are full of such examples. Therefore, one should strive to learn and act on these divine teachings so that they adopt certainty of faith. The one who achieves this will not be shaken by any difficulty they face and will remain steadfast on the path which leads to the gates of Paradise. Chapter 41 Fussilat, verse 53:

*“We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth...”*

## **True Wisdom**

After the Angel Jibrael, peace be upon him, took the Holy Prophet Muhammad, peace and blessings be upon him, near the well of Zamzam which is located close to the House of Allah, the Exalted, the Kaaba, he cut open the chest of the Holy Prophet Muhammad, peace and blessings be upon him, and washed and cleansed the inside of his body with Zamzam water. Then a gold tray carrying a gold bowl full of wisdom and belief was poured into the open chest of the Holy Prophet Muhammad, peace and blessings be upon him. His chest was then sealed. This has been mentioned in a Hadith found in Sahih Bukhari, number 7517.

The Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2645, that when Allah, the Exalted, desires to give someone good He provides them with Islamic knowledge.

There is no doubt that every Muslim irrespective of the strength of their faith desires good in both worlds. Even though many Muslims incorrectly believe that this good which they desire lies in fame, wealth, authority, companionship and their career this Hadith makes it crystal clear that true lasting good lies in gaining and acting on Islamic knowledge. It is important to note a branch of religious knowledge is useful worldly knowledge whereby one earns lawful provision in order to fulfil their necessities and the necessities of their dependents. Even though the Holy Prophet Muhammad, peace and blessings be upon him, has pointed out where good lies yet it is a shame how many Muslims do not place much value in this. They in most cases only strive to obtain the

bare minimum of Islamic knowledge in order to fulfil their obligatory duties and fail to acquire and act on more such as the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Instead they dedicate their efforts on worldly things believing true good is found there. Many Muslims fail to appreciate that the righteous predecessors had to journey for weeks on end just to learn a single verse or Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, whereas today one can study Islamic teachings without leaving their home. Yet, many fail to make use of this blessing given to the modern day Muslims. Out of His infinite mercy Allah, the Exalted, through his Holy Prophet Muhammad, peace and blessings be upon him, has not only pointed out where true good lies but He has also placed this good at one's finger tips. Allah, the Exalted, has informed mankind of where an eternal buried treasure is located which can solve all the problems they may encounter in both worlds. But Muslims will only obtain this good once they struggle to acquire and act on it. This is in fact the wisdom which has been indicated in this event.

## **A Fine Ride**

After the chest of the Holy Prophet Muhammad, peace and blessings be upon him, was filled with belief and wisdom a white beast called Al Buraq, bigger than a donkey and smaller than a mule, was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. Its stride was as long as they eye could reach. This has been mentioned in a Hadith found in Sahih Muslim, number 416.

The same way the Holy Prophet Muhammad, peace and blessings be upon him, was given a mount which took him to the Heavens and the proximity of Allah, the Exalted, a Muslim must likewise have a mount to take them to the proximity of Allah, the Exalted. This mount is made up of good deeds.

In a divine Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, found in Sahih Bukhari, number 6502, Allah, the Exalted, declares that a Muslim can only draw close to Him through fulfilling their obligatory duties. And they can achieve the love of Allah, the Exalted, through voluntary righteous deeds.

This description splits the servants of Allah, the Exalted, into two categories. The first group draws near to Allah, the Exalted, by fulfilling their obligatory duties in respect to Allah, the Exalted, such as the obligatory prayer, and in respect to people, such as the obligatory

charity. This can be summed up by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and being patient with destiny.

The second category of those who are brought near to Allah, the Exalted, are superior to the first group as they not only fulfil their obligatory duties but strive in voluntary righteous deeds. This clearly shows that this is the only path to the proximity of Allah, the Exalted. Whoever takes a path other than this will not achieve this vital goal. This completely rejects the concept of obtaining sainthood without striving in obedience to Allah, the Exalted. The person who claims this is simply a liar. The Holy Prophet Muhammad, peace and blessings be upon him, has confirmed in a Hadith found in Sahih Muslim, number 4094, that when the spiritual heart is pure the rest of the body becomes pure. This leads to righteous deeds. So if a person does not perform righteous deeds, such as their obligatory duties, then their body is impure which means their spiritual heart is impure as well. This person can never reach the proximity of Allah, the Exalted.

It is important to note, the greatest voluntary righteous deeds one can perform are those based on the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Anyone who chooses to perform voluntary righteous deeds not based on his traditions has been fooled by the Devil as no path will take one close to Allah, the Exalted, except the path and actions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 31:

*“Say, [O Muhammad], “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins....”*

The pious Muslims who belong in the second higher group are also those who avoid unnecessary things of this material world. This attitude aids them in focusing their efforts on performing voluntary righteous deeds. It is this group who have perfected their faith by loving, hating, giving and withholding all for the sake of Allah, the Exalted. This has been advised in a Hadith found in Sunan Abu Dawud, number 4681.

## **The Most Honourable**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. Its stride was as long as they eye could reach. At first Al Buraq shied away from the Holy Prophet Muhammad, peace and blessings be upon him. When witnessing this the Angel Jibrael, peace be upon him, criticized it by stating that it was behaving like this with the Holy Prophet Muhammad, peace and blessings be upon him, when there was no one more honorable than him to Allah, the Exalted. This has been mentioned in a Hadith found in Jami At Tirmidhi, number 3131.

In a Hadith found in Sahih Muslim, number 6543, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, does not judge people based on their outward appearance or their wealth instead He observes and judges people's inward intention and their physical actions.

The first thing to note is that a Muslim should always correct their intention when performing any deed as Allah, the Exalted, will only reward them when they perform righteous deeds for His sake. Those who perform deeds for the sake of other people and things will be told to gain their reward from those who they acted for on Judgment Day, which will not be possible. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154.



In addition, this Hadith indicates the importance of equality in Islam. A person is not superior to others by worldly things such as their ethnicity or wealth. Even though, many Muslims have erected these barriers such as social castes and sects thereby believing some are better than others Islam has clearly rejected this concept and declared that in this respect all people are equal in the sight of Islam. The only thing which makes one Muslim superior to another is their piety meaning, how much they fulfill the commands of Allah, the Exalted, refrain from His prohibitions and face destiny with patience. Chapter 49 Al Hujurat, verse 13:

*“...Indeed, the most noble of you in the sight of Allah is the most righteous of you...”*

A Muslim should therefore busy themselves in obeying Allah, the Exalted, by fulfilling His rights and the rights of people and not believe that something they possess or belong to will somehow save them from punishment. The Holy Prophet Muhammad, peace and blessings be upon him, has made it clear in a Hadith found in Sahih Muslim, number 6853, that the Muslim who lacks in righteous deeds meaning, the obedience of Allah, the Exalted, will not be increased in rank because of their lineage. In reality, this applies to all worldly things such as wealth, ethnicity, gender or social brotherhoods and castes.

## **The Place of Migration**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. The Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off. After a while the Angel Jibrael, peace be upon him, stopped and told the Holy Prophet Muhammad, peace and blessings be upon him, to dismount and offer a voluntary prayer. The Angel Jibrael, peace be upon him, then told him that this place was the place of his future migration meaning, Medina. This has been discussed in a Hadith found in Sunan An Nasai, number 451.

It is important for Muslims to understand that Allah, the Exalted, does not demand Muslims to overcome the difficulties which the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, endured. For example, this incident mentions the place of migration namely, Medina whereby the Holy Prophet Muhammad, peace and blessings be upon him, and the his Companions, may Allah be pleased with them, left behind their families, homes, businesses and migrated to a strange land all for the sake of Allah, the Exalted.

In comparison, the difficulties Muslims face now are not as difficult as those the righteous predecessors faced. Muslims should therefore be grateful that they are only required to make a few small sacrifices, such as sacrificing some sleep to offer the obligatory dawn prayer and some wealth to donate the obligatory charity. Allah, the Exalted, is not commanding them to leave their homes and families for His sake. This

gratitude must be shown practically by using the blessings one possesses in ways pleasing to Allah, the Exalted.

In addition, when a Muslim faces difficulties they should remember the difficulties the righteous predecessors faced and how they overcame them through steadfast obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This knowledge can provide a Muslim the strength to overcome their difficulties as they know the righteous predecessors were more beloved to Allah, the Exalted, yet they endured more severe difficulties with patience. In fact, a Hadith found in Sunan Ibn Majah, number 4023, advises that the Holy Prophets, peace be upon them, endured the most difficult of tests and they are undoubtedly the most beloved to Allah, the Exalted.

If a Muslim follows the steadfast attitude of the righteous predecessors it is hoped they will end up with them in the hereafter.

## **Divine Speech**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. The Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off. After a while the Angel Jibrael, peace be upon him, stopped and told the Holy Prophet Muhammad, peace and blessings be upon him, to dismount and offer a voluntary prayer. The Angel Jibrael, peace be upon him, then told him that this place was the place of his future migration meaning, Medina. They set off again and after a while the Angel Jibrael, peace be upon him, stopped and told the Holy Prophet Muhammad, peace and blessings be upon him, to dismount and offer a voluntary prayer. The Angel Jibrael, peace be upon him, then told him that this place was Mount Sinai, where Allah, the Exalted, spoke directly to the Holy Prophet Musa, peace be upon him. This has been discussed in a Hadith found in Sunan An Nasai, number 451.

The Holy Prophet Musa, peace be upon him, was uniquely blessed as he conserved with Allah, the Exalted, directly. Similarly, Muslims have also been blessed with the divine speech of Allah, the Exalted, namely, the Holy Quran. The same way the Holy Prophe Musa, peace be upon him, strived to live up to the unique blessing he was granted by sincerely obeying the commands of Allah, the Exalted, Muslims must also strive to live up to the divine speech given to them if they desire success in both worlds.

In a Hadith found in Imam Munzari's, Awareness and Apprehension, number 30, the Holy Prophet Muhammad, peace and blessings be upon

him, advised that the Holy Quran will intercede on Judgment Day. Those who follow it during their lives on Earth will be led to Paradise on Judgment Day. But those who neglect it during their lives on Earth will find that it pushes them into Hell on Judgment Day.

The Holy Quran is a book of guidance. It is not merely a book of recitation. Muslims must therefore strive to fulfill all aspects of the Holy Quran to ensure that it guides them to success in both worlds. The first aspect is reciting it correctly and regularly. The second aspect is to understand it. And the final aspect is to act on its teachings according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Those who behave in such a manner are the ones who are given glad tidings of right guidance through every difficulty in this world and its intercession on the Day of Judgment. But as warned by this Hadith the Holy Quran is only guidance and a mercy for those who correctly act on its aspects according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But those who misinterpret it and instead act according to their desires in order to gain worldly things, such as fame, will be deprived of this right guidance and its intercession on Judgment Day. In fact, their complete loss in both worlds will only increase until they sincerely repent. Chapter 17 Al Isra, verse 82:

*“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”*

## **A Blessed Birth**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. The Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off. After a while the Angel Jibrael, peace be upon him, stopped and told the Holy Prophet Muhammad, peace and blessings be upon him, to dismount and offer a voluntary prayer. The Angel Jibrael, peace be upon him, then told him that this place was the place of his future migration meaning, Medina. They set off again and after a while the Angel Jibrael, peace be upon him, stopped and told the Holy Prophet Muhammad, peace and blessings be upon him, to dismount and offer a voluntary prayer. The Angel Jibrael, peace be upon him, then told him that this place was Mount Sinai, where Allah, the Exalted, spoke directly to the Holy Prophet Musa, peace be upon him. They set off again and after a while the Angel Jibrael, peace be upon him, stopped and told the Holy Prophet Muhammad, peace and blessings be upon him, to dismount and offer a voluntary prayer. The Angel Jibrael, peace be upon him, then told him that this place was Bethlehem, where the Holy Prophet Eesa, peace be upon him, was born. This has been discussed in a Hadith found in Sunan An Nasai, number 451.

This incident is connected to chapter 19 Maryam, verse 33:

*“[the Holy Prophet Eesa, peace be upon him, said] “And peace is on me the day I was born...””*

For every person the birth of a child is a huge blessing from Allah, the Exalted. But if Muslims desire to truly benefit from this blessing in both worlds they must raise their child in the way prescribed by Islam. For example, in a Hadith found in Jami At Tirmidhi, number 1952, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the most virtuous gift a parent can give their child is to teach them good character.

This Hadith reminds Muslims to be more concerned about the faith of their relatives, such as their children, over acquiring and imparting wealth and properties to them. It is important to understand, worldly legacies come and go. How many rich and powerful people have built massive empires only for them to be torn apart and forgotten shortly after their death? The few signs left behind from some of these legacies only endure in order to warn people not to follow in their footsteps. An example is the great empire of Pharaoh. Unfortunately, many Muslims are so concerned about teaching their children how to build an empire and acquire much wealth and properties that they neglect teaching them the sincere obedience of Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This includes good manners towards Allah, the Exalted, and the creation. A Muslim should not be fooled into believing they have plenty of time for teaching their children good manners as their moment of death is unknown and often pounces on people unexpectedly.

In addition, it is extremely difficult to teach good manners to children when they get older and become set in their ways. Today is the day a Muslim should truly reflect on the gift they wish to impart to their children and relatives. This is how a Muslim sends forward good to the hereafter but also leaves good behind as a righteous child which supplicates for their deceased parent benefits them. This has been confirmed in a

Hadith found in Jami At Tirmidhi, number 1376. It is hoped that the one who is surrounded by good in this way will be forgiven by Allah, the Exalted.



## **A Blessed Grave**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. The Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off. During the journey the Holy Prophet Muhammad, peace and blessings be upon him, passed by the Holy Prophet Musa, peace be upon him, who was offering the prayer in his grave. This has been discussed in a Hadith found in Sunan An Nasai, number 1635.

Many verses and Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, discuss the grave which all people will face in some form or fashion. As it is inevitable Muslims must prepare for it as the light or darkness of the grave does not come from the grave itself. It is one's deeds which either darkens or illuminates their grave. Similarly, it is one's deeds which will determine if they face punishment or mercy in their grave. The only way to prepare for it is through piety which consists of fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Muslims often journey to cemeteries in order to bury their relatives and friends. But very few truly realize that one day, sooner or later, their turn will come. Even though, the majority of Muslims dedicate the majority of their efforts to pleasing their family and earning wealth over pleasing Allah, the Exalted, through righteous deeds a Hadith found in Jami At Tirmidhi, number 2379, warns that these two things which Muslims give priority to will abandon them at their grave and only their deeds will

remain with them. Therefore, it makes sense for a Muslim to give priority to obtaining righteous deeds to pleasing their family and obtaining excess wealth. This does not mean one should abandon their family and wealth. But it means they should fulfil their duty to their family according to the teachings of Islam without going overboard by neglecting their duties to Allah, the Exalted, and only obtain the wealth they require to achieve this. When this is done correctly it becomes a righteous deed as well. This is confirmed in a Hadith found in Sahih Bukhari, number 4006. One should never abandon their duties to Allah, the Exalted, for the sake of their family or wealth as this will only lead to an isolated, lonely and dark grave.

## **Best and Worse Places**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. The Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off. When they eventually reached Masjid Al Aqsa the Angel Jibrael, peace be upon him, pointed with his finger causing a crack in a rock and then tied Al Buraq to it. This has been discussed in a Hadith found in Jami At Tirmidhi, number 3132.

In a Hadith found in Sahih Muslim, number 1528, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the most beloved places to Allah, the Exalted, are the Mosques and the most hated places to Him are the market places.

Islam does not prohibit Muslims from going to places other than the Mosques. Nor does it command them to always inhabit the Mosques. But it is important that they prioritize attending Mosques for the congregational prayers and attending religious gatherings over visiting the market places unnecessarily.

When a need arises there is no harm to attend other places, such as shopping centers, but a Muslim should avoid going to them unnecessarily as they are places where sins more often occur. Whereas, the Mosques are meant to be a sanctuary from sins and a comfortable

place to obey Allah, the Exalted, in. This involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. Just like a student benefits from a library as it is an environment created for studying similarly, Muslims can benefit from Mosques as their very purpose is to encourage Muslims to obtain and act on useful knowledge so that they can obey Allah, the Exalted.

Not only should a Muslim prioritize the Mosques over other places but they should encourage others such as their children to do the same. In fact, it is an excellent place for the youth to avoid sins, crimes and bad company, which lead to nothing but trouble and regret in both worlds.

## **Standing Firm on the Truth**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. The Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off. When they eventually reached Masjid Al Aqsa the Angel Jibrael, peace be upon him, pointed with his finger causing a crack in a rock and then tied Al Buraq to it. This has been discussed in a Hadith found in Jami At Tirmidhi, number 3132.

Years after the Heavenly Journey in the eighth year after the Holy Prophet Muhammad, peace and blessings be upon him, migrated to Medina, the Roman Emperor Heraclius had a dream which indicated that his kingdom would eventually be overcome by a foreign nation. When he investigated he suspected that this indicated the Holy Prophet Muhammad, peace and blessings be upon him. At the time he was in Palestine and ordered his men to bring him a man who was related to the Holy Prophet Muhammad, peace and blessings be upon him, who he could question. At the time Abu Sufyan was there on a trading expedition. He and his men were found and brought to Heraclius. Heraclius asked Abu Sufyan to sit in front of him and seated the companions of Abu Sufyan behind him and ordered them to object if Abu Sufyan lied to any of the questions he was asked. Abu Sufyan, who later became Muslim, narrates that even if he lied his men would never have refuted him but he still told the truth as he was a man of dignity and honor and he was therefore ashamed of lying. In order to put Heraclius off from Islam Abu Sufyan mentioned the Heavenly Journey to him hoping that the story would be too great for Heraclius to accept. The patriarch of Jerusalem was standing next to Heraclius when the Heavenly Journey was mentioned and he immediately declared that he

was fully aware of this night. He told Heraclius that before sleeping he would always close all the doors to Masjid Al Aqsa but on that night one door would not close irrespective of how many people tried to close it. After calling carpenters to assess the door they told him to leave it until the morning when the daylight would help them assess the fault of the door. When he arrived the next morning he observed that a stone at the corner of Masjid Al Aqsa had a hole in it and observed traces of an animal being tethered there. He then told his companions that the door did not close the previous night because a Holy Prophet, peace be upon them, entered Masjid Al Aqsa in order to pray there. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 3, Pages 354-356 and in Tafsir Ibn Kathir, Volume 5, Pages 574-575.

This Christian scholar could have easily concealed the truth in order to continue benefiting from his religious position as patriarch of Jerusalem but instead he openly declared and remained firm on the truth.

Islam teaches Muslims that they should never compromise on their faith in order to gain something from the material world. Chapter 4 An Nisa, verse 135:

*“O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives...”*

As the material world is temporary whatever one gains from it will eventually fade away and they will be held accountable for their actions

and attitude in the hereafter. On the other hand, faith is the precious jewel which guides a Muslim through all difficulties in this world and in the hereafter safely. Therefore, it is plain foolishness to compromise the thing which is more beneficial and lasting for the sake of a temporary thing.

Many people especially women, will encounter moments in their lives where they will have to choose whether to compromise on their faith. For example, in some cases a Muslim woman may believe that if she removed her scarf and dressed a certain way she would be more respected at work and may even climb the corporate ladder more quickly. Similarly, in the corporate world it is considered important to mingle with colleagues after work hours. So a Muslim might find themselves being invited to a pub or club after work.

In times like this it is important to remember that ultimate victory and success will only be granted to those who remain steadfast on the teachings of Islam. Those who act in this way will be granted worldly and religious success. But more importantly their worldly success will not become a burden for them. In fact, it will become a means for Allah, the Exalted, to increase their rank and remembrance amongst mankind. Examples of this are the rightly guided Caliphs of Islam. They did not compromise on their faith and instead remained steadfast throughout their lives and in return Allah, the Exalted, granted them a worldly and religious empire.

All other forms of success are very temporal and sooner or later they become a difficulty for its bearer. One only needs to observe the many celebrities who compromised on their ideals and belief in order to obtain

fame and fortune only for these things to become a cause of their sadness, anxiety, depression, substance abuse and even suicide.

Reflect on these two paths for a moment and then decide which one should be preferred and chosen.



## Unity

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. The Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off. Eventually they reached Masjid Al Aqsa where all the Holy Prophets, peace be upon them, were assembled. The Angel Jibrael, peace be upon him, brought the Holy Prophet Muhammad, peace and blessings be upon him, forward to lead them all in prayer. This has been discussed in a Hadith found in Sunan An Nasai, number 451.

Even though all the Holy Prophets, peace be upon them, were sent to the Earth at different times and all the previous Holy Prophets, peace be upon them, were sent to different nations yet they all were united on the sincere obedience and worship of Allah, the Exalted, and calling humanity towards this most noble goal. This indicates the importance of unity, which is an important aspect of Islam.

A Hadith found in Sahih Muslim, number 6541, discusses some aspects of creating unity within society. The Holy Prophet Muhammad, peace and blessings be upon him, firstly advised Muslims not to envy each other.

This is when a person desires to obtain the very blessing someone else possesses meaning, they desire for the owner to lose the blessing. And

it involves disliking the fact that the owner was given the blessing by Allah, the Exalted, instead of them. Some only desire this to occur in their hearts without showing it through their actions or speech. If they dislike their thought and feeling it is hoped that they will not be held accountable for their envy. Some exert efforts through their speech and actions in order to confiscate the blessing from the other person which is undoubtedly a sin. The worse kind is when a person strives to remove the blessing from the owner even if the envier does not obtain the blessing.

Envy is only lawful when a person does not act on their feelings, dislikes their feeling and if they strive to obtain a similar blessing without the owner losing the blessing they possess. Even though this type is not sinful yet it is disliked if the envy is over a worldly blessing and only praiseworthy if it involves a religious blessing. For example, the Holy Prophet Muhammad, peace and blessings be upon him, mentioned two examples of the praiseworthy type in a Hadith found in Sahih Muslim, number 1896. The first is when a person envies the one who acquires and spends lawful wealth in ways pleasing to Allah, the Exalted. The second is when a person envies the one who uses their wisdom and knowledge in the correct way and teaches it to others.

The evil type of envy, as mentioned earlier, directly challenges the choice of Allah, the Exalted. The envious person behaves as if Allah, the Exalted, made a mistake giving a particular blessing to someone else instead of them. This is why it is a major sin. In fact, as warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sunan Abu Dawud, number 4903, envy destroys good deeds just like fire consumes wood.

An envious Muslim must strive to act on the Hadith found in Jami At Tirmidhi, number 2515. It advises that a person cannot be a true believer until they love for others what they love for themselves. An envious Muslim should therefore, strive to remove this feeling from their heart by showing good character and kindness towards the person they envy, such as praising their good qualities and supplicating for them until their envy becomes love for them.

Another thing advised in the main Hadith quoted at the beginning is that Muslims should not hate each other. This means one should only dislike something if Allah, the Exalted, dislikes it. This has been described as an aspect of perfecting one's faith in a Hadith found in Sunan Abu Dawud, number 4681. A Muslim should therefore, not dislike things or people according to their own desires. If one dislikes another according to their own desires they should never allow it to affect their speech or actions as it is sinful. A Muslim should strive to remove the feeling by treating the other according to the teachings of Islam meaning, with respect and kindness. A Muslim should remember that other people are not perfect just like they are not perfect. And if others possess a bad characteristic they will undoubtedly possess good qualities also. Therefore, a Muslim should advise others to abandon their bad characteristics but continue to love the good qualities they possess.

Another point must be made on this topic. A Muslim who follows a particular scholar who advocates a specific belief should not act like a fanatic and believe their scholar is always right thereby hating those who oppose their scholar's opinion. This behaviour is not disliking something/someone for the sake of Allah, the Exalted. As long as there is a legitimate difference of opinion amongst the scholars a Muslim following a particular scholar should respect this and not dislike others who differ from what the scholar they follow believes.

The next thing mentioned in the main Hadith under discussion is that Muslims should not turn away from each other. This means they should not sever ties with other Muslims over worldly issues thereby refusing to support them according to the teachings of Islam. According to a Hadith found in Sahih Bukhari, number 6077, it is unlawful for a Muslim to sever ties with another Muslim over a worldly issue for more than three days. In fact, the one who severs ties for more than a year over a worldly issue is considered like the one who has killed another Muslim. This has been warned in a Hadith found in Sunan Abu Dawud, number 4915. Severing ties with others is only lawful in matters of faith. But even then a Muslim should continue to advise the other Muslim to sincerely repent and only avoid their company if they refuse to change for the better. They should still support them on lawful things when they are requested to do so as this act of kindness may inspire them to sincerely repent from their sins.

Another thing mentioned in the main Hadith under discussion is that Muslims are commanded to be like brothers to one another. This is only achievable if they obey the previous advice given in this Hadith and strive to fulfil their duty towards other Muslims according to the teachings of Islam, such as helping others in matters of good and warning them from evil matters. Chapter 5 Al Ma'idah, verse 2:

*“...And cooperate in righteousness and piety, but do not cooperate in sin and aggression...”*

A Hadith found in Sahih Bukhari, number 1240, advises that a Muslim should fulfil the following rights of other Muslims: they are to return the Islamic greeting of peace, to visit the sick, to take part in their funeral

prayers and to reply to the sneezer who praises Allah, the Exalted. A Muslim must learn and fulfil all the rights other people, especially other Muslims, have over them.

Another thing mentioned in the main Hadith under discussion is that a Muslim should not wrong, forsake or hate another Muslim. The sins a person commits should be hated but the sinner should not be as they may sincerely repent at any time.

The Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 4884, that whoever humiliates another Muslim Allah, the Exalted, will humiliate them. And whoever protects a Muslim from humiliation will be protected by Allah, the Exalted.

The negative characteristics mentioned in the main Hadith quoted at the beginning can develop when one adopts pride. According to a Hadith found in Sahih Muslim, number 265, pride is when one looks down on others in contempt. The proud person sees themselves as perfect while seeing others as imperfect. This prevents them from fulfilling the rights of others and encourages them to dislike others.

Another thing mentioned in the main Hadith is that true piety is not in one's physical appearance, such as wearing beautiful clothes, but it is an internal characteristic. This internal characteristic manifests outwardly in the form of fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience. This is why the Holy

Prophet Muhammad, peace and blessings be upon him, has declared in a Hadith found in Sahih Muslim, number 4094, that when the spiritual heart is purified the whole body becomes purified but when the spiritual heart is corrupt the whole body becomes corrupt. It is important to note that Allah, the Exalted, does not judge based on outward appearances, such as wealth, but He considers the intentions and actions of people. This is confirmed in a Hadith found in Sahih Muslim, number 6542. Therefore, a Muslim must strive to adopt internal piety through learning and acting on the teachings of Islam so that it manifests outwardly in the way they interact with Allah, the Exalted, and the creation.

The next thing mentioned in the main Hadith under discussion is that it is a sin for a Muslim to hate another Muslim. This hatred applies to worldly things and not disliking others for the sake of Allah, the Exalted. In fact, loving and hating for the sake of Allah, the Exalted, is an aspect of perfecting one's faith. This is confirmed in a Hadith found in Sunan Abu Dawud, number 4681. But even then a Muslim must show respect to others in all cases and dislike only their sins without actually hating the person. In addition, their dislike must never cause them to act against the teachings of Islam as this would prove their hatred is based on their own desires and not for the sake of Allah, the Exalted. The root cause of despising others for worldly reasons is pride. It is vital to understand that an atom's worth of pride is enough to take one to Hell. This is confirmed in a Hadith found in Sahih Muslim, number 265.

The next thing mentioned in the main Hadith is that a Muslim's life, property and honour are all sacred. A Muslim must not violate any of these rights without a just reason. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has declared in a Hadith found in Sunan An Nasai, number 4998, that a person cannot be a true Muslim until they protect other people, including non-Muslims, from their harmful speech and actions. And a true believer is the one who keeps their evil

away from the lives and property of others. Whoever violates these rights will not be forgiven by Allah, the Exalted, until their victim forgives them first. If they do not then justice will be established on Judgment Day whereby the good deeds of the oppressor will be given to the victim and if necessary the sins of the victim will be given to the oppressor. This may cause the oppressor to be hurled into Hell. This is warned in a Hadith found in Sahih Muslim, number 6579.

To conclude, a Muslim should treat others exactly how they want people to treat them. This will lead to much blessings for an individual and create unity within their society.

## The Congregational Prayer

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. The Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off. Eventually they reached Masjid Al Aqsa where all the Holy Prophets, peace be upon them, were assembled. The Angel Jibrael, peace be upon him, brought the Holy Prophet Muhammad, peace and blessings be upon him, forward to lead them all in prayer. This has been discussed in a Hadith found in Sunan An Nasai, number 451.

This incident also highlights the importance of the congregational prayer at a Mosque.

The Holy Quran indicates the importance of offering the obligatory prayers with congregation usually at a Mosque. Chapter 2 Al Baqarah, verse 43:

*“...and bow with those who bow [in worship and obedience].”*

In fact, due to this verse and Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, some reliable scholars have declared this obligatory on Muslim men. For example, one Hadith found in Sunan



Abu Dawud, number 550, clearly warns that the Muslims who would not offer their obligatory prayers with congregation at the Mosque were considered hypocrites by the Companions, may Allah be pleased with them. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, even threatened to burn the houses of the men who failed to perform their obligatory prayers at the Mosque with congregation without a valid excuse. This is confirmed in a Hadith found in Sahih Muslim, number 1482. Those Muslims who are in a position to perform this important deed should do so. They should not fool themselves into claiming they are performing other righteous deeds such as helping their family with house chores. Even though, this is a tradition of the Holy Prophet Muhammad, peace and blessings be upon him, according to a Hadith found in Sahih Bukhari, number 676, but it is important not to rearrange the importance of his traditions according to one's desires. Whoever does this is not following his traditions they are only following their own desires even if they are performing a righteous deed. In fact, this same Hadith concludes by advising that when it was time for the obligatory prayer the Holy Prophet Muhammad, peace and blessings be upon him, would leave for the Mosque.

## **Craving Leadership**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. The Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off. Eventually they reached Masjid Al Aqsa where all the Holy Prophets, peace be upon them, were assembled. The Angel Jibrael, peace be upon him, brought the Holy Prophet Muhammad, peace and blessings be upon him, forward to lead them all in prayer. This has been discussed in a Hadith found in Sunan An Nasai, number 451.

This incident also indicates the importance of not craving for leadership as the Holy Prophet Muhammad, peace and blessings be upon him, did not step forward to lead the prayer himself instead he was brought forward by the Angel Jibrael, peace be upon him.

In a Hadith found in Jami At Tirmidhi, number 2376, the Holy Prophet Muhammad, peace and blessings be upon him, warned that craving for wealth and status is more destructive to one's faith than the destruction caused by two hungry wolves which are set free on a herd of sheep.

A person's craving for fame and status is arguably more destructive to one's faith than craving for excess wealth. A person will often spend their beloved wealth on obtaining fame and prestige.

It is rare for someone to obtain status and fame and still remain firm on the correct path whereby they prioritise the hereafter over the material world. In fact, a Hadith found in Sahih Bukhari, number 6723, warns that a person who seeks status in society, such as leadership, will be left to deal with it themselves but if someone receives it without asking for it they will be aided by Allah, the Exalted, in remaining obedient to Him. This is the reason the Holy Prophet Muhammad, peace and blessings be upon him, would not appoint a person who requested to be appointed in a position of authority or even showed desire for it. This is confirmed in a Hadith found in Sahih Bukhari, number 6923. Another Hadith found in Sahih Bukhari, number 7148, warns that people will be keen to obtain status and authority but it will be a great regret for them on the Day of Judgment. This is a dangerous craving as it forces one to strive intensely to obtain it and then strive further in order to hold on to it even if it encourages them to commit oppression and other sins.

The worse type of craving for status is when one obtains this through religion. The Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Jami At Tirmidhi, number 2654, that this person will go to Hell.

Therefore, it is safer for a Muslim to avoid the craving for high social status as it can lead to the destruction of their faith by distracting them from preparing adequately for the hereafter.

## **Role Model**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. The Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off. Eventually they reached Masjid Al Aqsa where all the Holy Prophets, peace be upon them, were assembled. The Angel Jibrael, peace be upon him, brought the Holy Prophet Muhammad, peace and blessings be upon him, forward to lead them all in prayer. This has been discussed in a Hadith found in Sunan An Nasai, number 451.

The fact that the Holy Prophet Muhammad, peace and blessings be upon him, led the prayer indicates his superiority as the greatest role model for all of humanity.

If one turns the pages of history they will observe many people who achieved great worldly success and in some cases benefited mankind yet, they will also observe at least one thing which taints their achievements. But if one observes the life of the Holy Prophet Muhammad, peace and blessings be upon him, they will observe nothing except success and countless things which benefit mankind. Even though, there are people who falsely criticise the Holy Prophet Muhammad, peace and blessings be upon him, it is quite evident from his highly accurate and detailed biography which has been verified by reliable Muslim and non-Muslim historians that this criticism is based on nothing but falsehood. This is why Muslims must put aside all role models and instead study and adopt the flawless character of the Holy Prophet Muhammad, peace and blessings be upon him, as this is the

only way to achieve real untainted success in both one's worldly and religious life. Chapter 3 Alee Imran, verse 31:

*“Say, [O Muhammad], “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins...”*

There is no goal greater than this in this world. In fact, this is what people irrespective of their faith strive to achieve. And Allah, the Exalted, has placed all of it in the footsteps of his Holy Prophet Muhammad, peace and blessings be upon him. Chapter 33 Al Ahzab, verse 21:

*“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”*

It is simple, if a person desires worldly and religious success they should follow in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him. But if they choose a path other than his whatever tainted success they achieve will eventually become a burden for them and it may lead to a punishment on a Great Day.

## **Spreading Peace**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. The Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off. Eventually they reached Masjid Al Aqsa where all the Holy Prophets, peace be upon them, were assembled. The Angel Jibrael, peace be upon him, brought the Holy Prophet Muhammad, peace and blessings be upon him, forward to lead them all in prayer. When the Holy Prophet Muhammad, peace and blessings be upon him, completed the prayer someone told him to offer the Islamic greeting of peace to the keeper of Hell, the Angel Malik, peace be upon him. But when the Holy Prophet Muhammad, peace and blessings be upon him, turned to him the Angel Malik, peace be upon him, preceded him in offering the Islamic greeting of peace. This has been discussed in Hadiths found in Sunan An Nasai, number 451 and Sahih Muslim, number 430.

In a Hadith found in Sahih Bukhari, number 12, the Holy Prophet Muhammad, peace and blessings be upon him, advised a good quality found within Islam. Namely, to spread the Islamic greeting of peace to people one knows and to those they do not know.

It is important to act on this good characteristic as nowadays Muslims often only spread the Islamic greeting of peace to those they know. It is important to spread it to all as this leads to love between people and strengthens Islam. In fact, this characteristic leads to Paradise according to a Hadith found in Sahih Muslim, number 194.

A Muslim should never forget that they will receive a minimum of ten rewards for every greeting of peace they extend to others even if others fail to reply to them. This has been advised in a Hadith found in Sunan Abu Dawud, number 5195.

Finally, a Muslim should fulfill the Islamic greeting of peace correctly by demonstrating this peace in their other speech and actions towards others by keeping their verbal and physical harm away from the self and possessions of others. This is in fact, the definition of a true Muslim and believer according to a Hadith found in Sunan An Nasai, number 4998.

## **A Good Guest**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the lowest Heaven the Angel Jibrael, peace be upon him, asked for the gate of the lowest Heaven to be opened. He was asked by the gatekeeper who he was to which he replied Jibrael, peace be upon him. Then the gatekeeper asked the Angel Jibrael, peace be upon him, who was with him. The Angel Jibrael, peace be upon him, responded by telling him that the Holy Prophet Muhammad, peace and blessings be upon him, was with him. The gatekeeper then asked if the Holy Prophet Muhammad, peace and blessings be upon him, was requested to make this journey to which the Angel Jibrael, peace be upon him, replied in the affirmative. Then the gate was opened and the gatekeeper extended the Islamic greeting of peace to the Holy Prophet Muhammad, peace and blessings be upon him, and declared that his arrival was a blessed one. This has been discussed in a Hadith found in Sahih Muslim, number 416.

This incident indicates the importance of being a good and blessed guest.

It is important for a Muslim to fulfil the etiquettes and conditions of visiting others according to the teachings of Islam in order to obtain their reward. They should not stay long thereby, causing trouble to the host and their relatives. In this day and age it is easy to contact the host and



their family beforehand in order to ensure they visit them at the appropriate time. They should control their actions and speech so that they avoid all types of sins such as gossiping, backbiting and slandering others. They should discuss beneficial matters in respect to the world and the hereafter. Only when one behaves in this manner will they obtain the reward outlined in the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. If they fail in this they will either gain no reward or they may well be left with sins depending on how they behaved. Unfortunately, many Muslims enjoy performing this righteous deed but fail to fulfill its conditions correctly. Chapter 4 An Nisa, verse 114:

*“No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.”*

## **Company of the Greats**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the lowest Heaven the Angel Jibrael, peace be upon him, asked for the gate of the lowest Heaven to be opened. He was asked by the gatekeeper who he was to which he replied Jibrael, peace be upon him. Then the gatekeeper asked the Angel Jibrael, peace be upon him, who was with him. The Angel Jibrael, peace be upon him, responded by telling him that the Holy Prophet Muhammad, peace and blessings be upon him, was with him. The gatekeeper then asked if the Holy Prophet Muhammad, peace and blessings be upon him, was requested to make this journey to which the Angel Jibrael, peace be upon him, replied in the affirmative. Then the gate was opened and the gatekeeper extended the Islamic greeting of peace to the Holy Prophet Muhammad, peace and blessings be upon him, and declared that his arrival was a blessed one. So the dwellers of the Heavens became pleased with the arrival of the Holy Prophet Muhammad, peace and blessings be upon him. This has been discussed in Hadiths found in Sahih Muslim, number 416, and Sahih Bukhari, number 7517.

The dwellers of the Heavens became pleased with the arrival of the Holy Prophet Muhammad, peace and blessings be upon him, as they desired his company.

Every Muslim openly declares that they desire the companionship of the Holy Prophet Muhammad, peace and blessings be upon him, the other Holy Prophets, peace be upon him them, and the Companions, may Allah be pleased with them, in the hereafter. They often quote the Hadith found in Sahih Bukhari, number 3688, which advises that a person will be with those they love in the hereafter. And because of this they openly declare their love for these righteous servants of Allah, the Exalted. But it is strange how they desire this outcome and claim love for the Holy Prophet Muhammad, peace and blessings be upon him, yet they barely know him as they are too busy to study his life, character and teachings. This is foolish as how can one truly love someone they do not even know?

In addition, when these people are asked for proof of their love for the Holy Prophet Muhammad, peace and blessings be upon him, on Judgment Day what will they say? What will they present? The proof of this declaration is studying and acting on the life, character and teachings of the Holy Prophet Muhammad, peace and blessings be upon him. A declaration without this evidence will not be accepted by Allah, the Exalted. This is quite obvious as no one understood Islam better than the Companions, may Allah be pleased with them, did and this was not their attitude. They declared love for the Holy Prophet Muhammad, peace and blessings be upon him, and supported their claim through actions by following in his footsteps. This is why they will be with him in the hereafter.

Those who believe love is in the heart and does not require it to be shown through actions is as foolish as the student who hands back a blank exam paper to their teacher claiming that knowledge is in their mind so they do not need to practically write it down on paper and then still expects to pass.

The one who behaves in such a manner does not love the righteous servants of Allah, the Exalted, only their own desires and they have undoubtedly been fooled by the Devil.

Finally, it is important to note that members of other religions also claim love for their Holy Prophets, peace be upon them. But as they failed to follow in their footsteps and act on their teachings they will certainly not be with them on Judgment Day. This is quite obvious if one ponders over this fact for a moment.

## **Your State**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the lowest Heaven the Holy Prophet Muhammad, peace and blessings be upon him, observed a man seated with two groups on his right and left side. When the man looked at the group on his right side he laughed but when he looked at the group on his left side he wept. The Angel Jibrael, peace be upon him, commented that the man was the Holy Prophet Adam, peace be upon him, and the two groups were the souls of his descendants. The group on his right side were the inmates of Paradise, which made him happy and the group on his left side were the inmates of Hell, which made him weep. This has been discussed in a Hadith found in Sahih Muslim, number 415.

In a Hadith found in Sahih Muslim, number 7232, the Holy Prophet Muhammad, peace and blessings be upon him, advised that people will be resurrected on Judgment Day in the same state they died on Earth.

This means that if a person dies on good they will be resurrected on good. But if they die on evil they will be raised in an evil way.

A Muslim should not live in heedlessness by believing just because they have faith in Islam it guarantees they will die and therefore be raised in a good state on Judgment Day. If they persist on the disobedience of Allah, the Exalted, and then die in this state without sincerely repenting then they will be raised in an evil way. It does not take a scholar to determine what will happen to this person on Judgment Day.

From this Hadith one can understand that the way they will die will be in the same state they have lived. Meaning, if they lived in the obedience of Allah, the Exalted, by sincerely fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, then they will die in a good state and therefore be raised in a good state which includes being raised with the righteous as they practically followed in their footsteps. This has been indicated in a Hadith found in Sahih Bukhari, number 3688.

A Muslim should therefore not walk the path to Hell by disobeying Allah, the Exalted, and believe that they will somehow be raised with the pious and end up in Paradise.

## **Rights of Parents**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the lowest Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met a man. The Angel Jibrael, peace be upon him, told the Holy Prophet Muhammad, peace and blessings be upon him, to greet the man who was his father, the Holy Prophet Adam, peace be upon him. The Holy Prophet Muhammad, peace and blessings be upon him, greeted him with the Islamic greeting of peace and the Holy Prophet Adam, peace be upon him, returned his greeting. The Holy Prophet Adam, peace be upon him, addressed the Holy Prophet Muhammad, peace and blessings be upon him, as his son and added that he was a good son. This has been discussed in a Hadith found in Sahih Bukhari, number 7517.

Being kind to parents is widely known characteristic amongst Muslims yet unfortunately many fail to fulfil this important duty. Allah, the Exalted, has placed being kind to parents next to solely worshipping Him in many places of the Holy Quran such as, chapter 17 Al Isra, verse 23:

*“And your Lord has decreed that you worship not except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff,"<sup>1</sup> and do not repel them but speak to them a noble word.”*

In fact this same verse prohibits Muslims to even utter a single word out of annoyance towards their parents. In another place of the Holy Quran Allah, the Exalted, has combined being grateful to Him with being grateful to parents. Chapter 31 Luqman, verse 14:

*“...Be grateful to Me and to your parents...”*

Even though, there are countless Hadiths commanding treating parents kindly a single Hadith found in Sunan Ibn Majah, number 3662, is enough to understand its importance. The Holy Prophet Muhammad, peace and blessings be upon him, answered someone who questioned what the rights of one's parents are by declaring that they are a child's Paradise or Hell. Meaning, if one treats their parents kindly for the sake of Allah, the Exalted, they may well be admitted into Paradise because of it. But those who mistreat their parents may well be hurled into Hell because of it.

Even though, being obedient to parents, as long as it does not involve the disobedience of Allah, the Exalted, is very difficult, especially, in this day and age Muslims should try to remain patient and not argue with their parents. If a Muslim disagrees with them they can and should still maintain respect for them at all times.



## **Under Your Care**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the lowest Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met a man. The Angel Jibrael, peace be upon him, told the Holy Prophet Muhammad, peace and blessings be upon him, to greet the man who was his father, the Holy Prophet Adam, peace be upon him. The Holy Prophet Muhammad, peace and blessings be upon him, greeted him with the Islamic greeting of peace and the Holy Prophet Adam, peace be upon him, returned his greeting. The Holy Prophet Adam, peace be upon him, addressed the Holy Prophet Muhammad, peace and blessings be upon him, as his son and added that he was a good son. This has been discussed in a Hadith found in Sahih Bukhari, number 7517.

Muslims must strive to raise their children according to the teachings of Islam if they desire their children to be a source of good for them and others in both worlds.

In a Hadith found in Sahih Bukhari, number 2409, the Holy Prophet Muhammad, peace and blessings be upon him, advised that each person is a guardian and responsible for the things under their care.

The greatest thing a Muslim is a guardian of is their faith. Therefore, they must strive to fulfill its responsibility by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

This guardianship also includes every blessing one has been granted by Allah, the Exalted, which includes external things such as wealth and internal things such as one's body. A Muslim must fulfill the responsibility of these things by using them in the way prescribed by Islam. For example, a Muslim should only use their eyes to look at lawful things and their tongue to utter only lawful and useful words.

This guardianship also extends to others within one's life such as relatives and friends. A Muslim must fulfill this responsibility by fulfilling their rights such as providing for them and gently commanding good and forbidding evil according to the teachings of Islam. One should not cut off from others especially over worldly issues. Instead, they should continue to treat them kindly hoping they will change for the better. This guardianship includes one's children. A Muslim must guide them by leading by example as this by far is the most effective way in guiding children. They must obey Allah, the Exalted, practically as discussed earlier and teach their children to do the same. A separate free eBook has been produced titled: Raising Pious Children, and can be viewed using the following link:

<https://documentcloud.adobe.com/link/track?uri=urn:aaid:scds:US:1122ebc4-72ab-4384-9198-7a93e45f53b3>

To conclude, according to this Hadith everyone has some sort of responsibility they have been entrusted with. So they should gain and act on the relevant knowledge in order to fulfill them as this is a part of obeying Allah, the Exalted.

## Easy Path to Paradise

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the lowest Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Adam, peace be upon him. This has been discussed in a Hadith found in Sahih Bukhari, number 7517.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Adam, peace be upon him, in chapter 2 Al Baqarah, verse 31:

*“And He taught Adam the names - all of them...”*

In a Hadith found in Sahih Muslim, number 6853, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever follows a path seeking knowledge Allah, the Exalted, will make the path to Paradise easy for them.

This indicates both a physical path someone takes seeking knowledge, such as attending lectures and classes, and a path whereby someone seeks knowledge without a physical journey. It encompasses all forms of knowledge, such as listening, reading, studying and writing about knowledge. The path to Paradise has many obstacles preventing a Muslim from reaching it. Only the one who possesses knowledge of them and how to overcome them will reach Paradise safely. In addition, it is easily understood that a person cannot reach a city in this world without knowledge of its location and the route which leads to it. Similarly, Paradise cannot be obtained without knowing these things about it, such as the path leading to it.

But the important thing to note is that a Muslim's intention to seek and act on knowledge must be to please Allah, the Exalted. Whoever seeks religious knowledge for a worldly reason, such as showing off, will end up in Hell if they fail to sincerely repent. This has been warned in a Hadith found in Sunan Ibn Majah, number 253.

In addition, a Muslim must strive to act on their knowledge as knowledge without action is of no value or benefit. This is like the one who possesses knowledge of a path to safety but does not take it and instead remains in an area full of dangers. This is why knowledge can be split into two categories. The first is when one acts on their knowledge, which leads to piety and an increase in the obedience of Allah, the Exalted. The second is when one fails to act on their knowledge. This type will not increase one's obedience to Allah, the Exalted, in fact, it will only increase them in arrogance believing they are superior to others even though they are like donkeys which carry books that do not benefit it. Chapter 62 Al Jumu'ah, verse 5:

*“...and then did not take it on (did not act on their knowledge) is like that of a donkey who carries volumes [of books]...”*

## **Ambassadors of Islam**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the lowest Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Adam, peace be upon him. This has been discussed in a Hadith found in Sahih Bukhari, number 7517.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Adam, peace be upon him, in chapter 2 Al Baqarah, verse 30:

*“...when your Lord told the angels, “I am putting a successor on earth...”*”

Muslims must remember the very important position they have been appointed to by Allah, the Exalted, namely, the ambassadors of Islam. It is extremely important for Muslims to fulfil this duty according to their

potential. The best way to achieve this is by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and being patient with His choices. Islam spread across the entire globe because the righteous predecessors took this duty very seriously. When they gained and acted on beneficial knowledge the outside world recognised the truthfulness of Islam through their behaviour. This caused countless people to enter the fold of Islam. Unfortunately, many Muslims today believe that showing others about Islam is merely in one's appearance, such as growing a beard or wearing a scarf. This is only an aspect of representing Islam. The greatest part is by adopting the characteristics of Holy Prophet Muhammad, peace and blessings be upon him, discussed in the Holy Quran and his traditions. Only with this attitude will the outside world observe the true nature of Islam. A Muslim should always remember that adopting an Islamic appearance while possessing characteristics which oppose the teachings of Islam only causes the outside world to disrespect Islam. They will be held accountable for this disrespect as they are the cause of it. A Muslim should therefore behave as a true ambassador of Islam by adopting the inward teachings of Islam as well as the outer appearance of Islam.

In addition, this important position should remind Muslims that they will be held accountable and questioned whether they fulfilled this role or not on Judgment Day. The same way a king would become angry at their diplomat and representative if they failed to fulfil their duty so will Allah, the Exalted, become angry with the Muslim who fails to fulfill their duty as an ambassador of Islam.



## Greatness in Difficulties

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the lowest Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Adam, peace be upon him. This has been discussed in a Hadith found in Sahih Bukhari, number 7517.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Adam, peace be upon him, in chapter 2 Al Baqarah, verse 38:

*“We said, “Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve.””*

This verse mentions when the Holy Prophet Adam, peace be upon him, was sent to Earth from Paradise after he was tricked by the Devil. In life

a Muslim will always face either times of ease or times of difficulty. No one only experiences times of ease without experiencing some difficulties. But the thing to note is that even though difficulties by definition are hard to deal with they are in fact a means to obtain and demonstrate one's true greatness and servanthood to Allah, the Exalted. In addition, in the majority of cases people learn more important life lessons when they face difficulties than when they face times of ease. And people often change for the better after experiencing times of difficulty than times of ease. One only needs to reflect on this in order to understand this truth. In fact, if one studies the Holy Quran they will realise the majority of the events discussed involve difficulties. This indicates that true greatness does not lie in always experiencing times of ease. It in fact, lies in experiencing difficulties while remaining obedient to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This is proven by the fact that each of the great difficulties discussed in Islamic teachings end with ultimate success for those who obeyed Allah, the Exalted. So a Muslim should not be bothered about facing difficulties as these are just moments for them to shine while acknowledging their true servanthood to Allah, the Exalted, through sincere obedience. This is the key to ultimate success in both worlds.

## **The Bestower of Blessings**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the lowest Heaven the Holy Prophet Muhammad, peace and blessings be upon him, observed two flowing rivers. The Angel Jibrael, peace be upon him, told him that they were the sources of the two rivers on Earth: the river Nile and the river Euphrates. This has been discussed in a Hadith found in Sahih Bukhari, number 7517.

This incident should remind Muslims that the source of all blessings is Allah, the Exalted.

Allah, the Exalted, is the One who is infinitely bountiful and bestows favours and blessings without recompense or external cause. He gives generously without being asked.

The Muslim who understands this divine name will always seek bounty and blessings from Allah, the Exalted, as they know the Bestower loves to be asked. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3571. But it is important to note, the one who seeks bounty from the Bestower should know it is not gained through His disobedience. Any worldly blessings obtained through the disobedience of Allah, the

Exalted, will only become a burden for its possessor in both worlds. A Muslim should instead strive to obtain beneficial blessings from the Bestower by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. When a Muslim truly understands that all blessings have been given by the Bestower they will show true gratitude to Him. This is when one uses all the blessings they possess according to the pleasure of Allah, the Exalted. This leads to an increase in blessings. Chapter 14 Ibrahim, verse 7:

*“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”*

A Muslim should act on this divine name by bestowing the blessings they have been given to others for the pleasure of Allah, the Exalted. The one who gives to others will be given more than they could have ever imagined. Chapter 2 Al Baqarah, verse 245:

*“Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned.”*

## **A Home in Paradise**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the lowest Heaven the Holy Prophet Muhammad, peace and blessings be upon him, observed a river at the bank of which there was a palace built of pearls and emeralds. This has been discussed in a Hadith found in Sahih Bukhari, number 7517.

In a Hadith found in Jami At Tirmidhi, number 1993, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever avoids arguing even if they are right will be given a house in the middle of Paradise.

It is important to understand that the characteristic of a true Muslim is not to argue or debate in order to promote themselves and their opinion. They should instead present the information in order to promote the truth. This applies to both worldly and religious matters. The one who aims to promote the truth will not argue. Only the one who is trying to promote themselves will. Contrary to what many believe winning arguments does not increase one's rank in anyway. The only time one's rank in both worlds' increases is when they avoid arguing and instead present the truth or accept it when it is presented to them. A Muslim should avoid going back and forth with others when discussing things as this is a characteristic of arguing. It is this correct mentality which has been indicated in Chapter 16 An Nahl, verse 125:

*“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best...”*

A Muslim should understand that their duty is not to force people to accept something. Their duty is to simply present the truth as being forceful is a characteristic of arguing.

A Muslim should not waste their time nor stress if others disagree with their opinion. When one holds onto these disagreements over time it can cause enmity to build up between them and others, which can lead to fractured and broken relationships. This can even lead to the sin of severing ties with people. So in cases like this it is important for Muslims to let things go and not harbour negative feelings towards someone who disagrees with their opinion and choice. They should instead push themselves to agree to disagree and move on from the situation without any ill feelings. The one who fails to do this will find themselves always arguing and possessing enmity for others as they are bound to disagree with others on certain topics and issues due to the difference in their characteristics and mentality. Understanding this principle is a branch of finding peace in this world.

## **The Celestial Pool**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the lowest Heaven the Holy Prophet Muhammad, peace and blessings be upon him, observed a river at the bank of which there was a palace built of pearls and emeralds. He put his hand into the river and found its mud to be like musk. The Angel Jibrael, peace be upon him, told him that this was the Celestial Pool, the Kauthar River, which Allah, the Exalted, had granted him. This has been discussed in a Hadith found in Sahih Bukhari, number 7517.

There are many Hadiths which discuss the Celestial Pool such as the one found in Sahih Bukhari, number 6579. It advises that it takes a month to cross its entire length, its smell is nicer than perfume, its water is whiter than milk and the one who drinks from it once will never feel thirsty again. The last point is extremely important as on Judgment Day people will experience an extreme and unimaginable thirst. For example, the Sun will be brought within two miles of the creation which will cause people to sweat excessively. This is confirmed in a Hadith found in Jami At Tirmidhi, number 2421.

There is no doubt that every Muslim desires to drink from this pool irrespective of the strength of their faith. But it is important to note, that a Muslim should strive to make themselves worthy of drinking from it instead of simply hoping to achieve this. This is achieved by fulfilling the

commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

In addition, Muslims must avoid disobedience to Allah, the Exalted, especially those things which prevent one from reaching the Celestial Pool. For example, a Hadith found in Sahih Muslim, number 5996, warns that some Muslims who innovated evil things in Islam will be detained and prevented from reaching the Celestial Pool. Another Hadith found in Sunan An Nasai, number 4212, warns that those who support and believe the lies and wrong actions of the unjust rulers will not reach the Celestial Pool. So it is important for Muslims who desire to reach and drink from the Celestial Pool to avoid disobedience to Allah, the Exalted, and strive in His sincere obedience.



## The Greatest Rank

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the second Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Eesa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Eesa, peace be upon him, in chapter 19 Maryam, verses 29-30:

*"So she pointed to him. They said, "How can we speak to one who is in the cradle a child?" [Prophet Eesa, peace be upon him] said, "Indeed, I am the servant of Allah..."*

This was the first statement declared by the Holy Prophet Eesa, peace be upon him, while he was a newborn.

This great event and the verse quoted indicate the highest rank a person can reach namely, a sincere servant of Allah, the Exalted. This has been supported by many Hadiths, such as the one found in Sahih Muslim, number 851, where the Holy Prophet Muhammad, peace and blessings be upon him, referred to himself as the servant of Allah, the Exalted, before declaring his Messengership. This is a clear lesson to all Muslims that if they desire ultimate success and the highest ranks in both worlds they must become true servants of Allah, the Exalted. This is only achieved by following in the footsteps of the greatest servant of Allah, the Exalted, namely, the Holy Prophet Muhammad, peace and blessings be upon him. Servanthood is not possible to achieve any other way. Chapter 3 Alee Imran, verse 31:

*"Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."*

## Sincerity to the Holy Quran

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the second Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Eesa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

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Allah, the Exalted, mentioned the Holy Prophet Eesa, peace be upon him, in chapter 19 Maryam, verses 29-30:

*"So she pointed to him. They said, "How can we speak to one who is in the cradle a child?" [Prophet Eesa, peace be upon him] said, "Indeed...He has given me the Scripture..."*

The purpose of giving divine scriptures to mankind is for them to be sincerely obeyed and followed. In this age the divine scripture is the Holy Quran.

In a Hadith found in Sahih Muslim number 196, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Islam is sincerity towards the Holy Quran. This includes having deep respect and love for the words of Allah, the Exalted. This sincerity is proven when one fulfils the three aspects of the Holy Quran. The first is to recite it correctly and regularly. The second is to understand its teachings through a reliable source and teacher. The final aspect is to act on the teachings of the Holy Quran with the aim of pleasing Allah, the Exalted. The sincere Muslim gives priority to acting on its teachings over acting on their desires which contradict the Holy Quran. Modelling one's character on the Holy Quran is the sign of true sincerity towards the book of Allah, the Exalted. This is the tradition of the Holy Prophet Muhammad, peace and blessings be upon him, which is confirmed in a Hadith found in Sunan Abu Dawud, number 1342.

## **Sincerity to the Holy Prophet Muhammad, peace and blessings be upon him**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the second Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Eesa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Eesa, peace be upon him, in chapter 19 Maryam, verses 29-30:

*"So she pointed to him. They said, "How can we speak to one who is in the cradle a child?" [Prophet Eesa, peace be upon him] said, "Indeed...He has...made me a prophet.""*

The purpose of sending Holy Prophets, peace be upon them, is for them to be sincerely obeyed and followed. In a Hadith found in Sahih Muslim number 196, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Islam is sincerity towards the Holy Prophet Muhammad, peace and blessings be upon him. This includes striving to acquire knowledge in order to act on his traditions. These traditions include the ones related to Allah, the Exalted, in the form of worship, and his blessed noble character towards the creation. Chapter 68 Al Qalam, verse 4:

*"And indeed, you are of a great moral character."*

It includes to accept his commands and prohibitions at all times. This has been made a duty by Allah, the Exalted. Chapter 59 Al Hashr, verse 7:

*"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."*

Sincerity includes to give priority to his traditions over the actions of anyone else as all paths to Allah, the Exalted, are closed except the path of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 31:

*"Say, [O Muḥammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins..."*

One must love all those who supported him during his life and after his passing, whether they are from his Family or his Companions, may Allah be pleased with them all. Supporting those who walk on his path and teach his traditions is a duty on those who desire to be sincere to him. Sincerity also includes loving those who love him and disliking those who criticise him irrespective, of one's relationship with these people. This is all summarised in a single Hadith found in Sahih Bukhari, number 16. It advises that a person cannot have true faith until they love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, more than the entire creation. This love must be shown through actions not just words.

## Receiving Blessings

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the second Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Eesa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Eesa, peace be upon him, in chapter 19 Maryam, verse 31:

*“[Prophet Eesa, peace be upon him, said] And He has made me blessed wherever I am...”*



This verse is connected to chapter 47 Muhammad, verse 7:

*“O you who have believed, if you support Allah, He will support you and plant firmly your feet.”*

This verse means that if one aids Islam then Allah, the Exalted, will help them in both worlds. It is strange how countless people desire the help of Allah, the Exalted, yet do not fulfil the first part of this verse through the sincere obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. The excuse most people give is that they do not have time to perform righteous deeds. They desire the help of Allah, the Exalted, yet will not make time to do the things which please Him. Does this make sense? Those who do not fulfil the obligatory duties and then expect the aid of Allah, the Exalted, in their moment of need are quite foolish. And those who do fulfil the obligatory duties yet refuse to go beyond them will find that the aid they receive is limited. How one behaves is how they are treated. The more time and energy dedicated to Allah, the Exalted, the more support they will receive. It really is that simple.

A Muslim needs to understand that the majority of the obligatory duties, such as the five daily prayers, only takes a small amount of time in one's day. A Muslim cannot expect to barely dedicate an hour a day to offering the obligatory prayers and then neglect Allah, the Exalted, for the rest of the day and still expect His continuous support through all difficulties. A person would dislike a friend who treated them in such a manner. How then can one treat Allah, the Exalted, the Lord of the worlds, like this then?

Some only dedicate extra time to pleasing Allah, the Exalted, when they encounter a worldly problem then demand Him to fix it as if they done Allah, the Exalted, a favour by performing voluntary good deeds. This foolish mentality clearly contradicts servanthood to Allah, the Exalted. It is amazing how this type of person finds time to do all their other leisurely activities, such as spending time with family and friends, watching TV and attending social functions yet finds no time to dedicate to pleasing Allah, the Exalted. They cannot seem to find time to recite and adopt the teachings of the Holy Quran. They do not seem to find time to study and act on the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These people somehow find wealth to spend on their unnecessary luxuries yet seem to find no wealth to donate in voluntary charity.

It is important to understand that a Muslim will be treated according to how they behave. Meaning, if a Muslim dedicates extra time to please Allah, the Exalted, then they will find the support they need to journey through all difficulties safely. But if they fail to fulfil the obligatory duties or only fulfil them without dedicating any other time to pleasing Allah, the Exalted, then they will find a similar response from Allah, the Exalted. Put simply, the more one gives the more they shall receive. If one does not give much they should not expect much in return.

## Obligatory Charity

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the second Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Eesa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Eesa, peace be upon him, in chapter 19 Maryam, verse 31:

*“[Prophet Eesa, peace be upon him, said] And He has...enjoined upon me...zakah...”*

Severe warnings over failing to donate the obligatory charity have been given in the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. For example, a Hadith found in Sahih Bukhari, number 1403, warns that the person who does not donate their obligatory charity will encounter a large poisonous snake which will continuously bite them on the Day of Judgement. Chapter 3 Alee Imran, verse 180:

*“And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection...”*

According to a Hadith found in Sunan Ibn Majah, number 4019, when the members of a society withhold the obligatory charity Allah, the Exalted, will withhold rain and if it was not for the animals He would not let it rain at all. This major sin is therefore one potential cause of the long periods of drought some nations face.

Not offering the obligatory charity is a sign of extreme greed as it is only an extremely tiny portion of one's wealth namely, 2.5%. It is clear that the miser is far from Allah, the Exalted, the people and close to Hell. This is confirmed in a Hadith found in Jami At Tirmidhi, number 1961.

Muslims must understand that donating the obligatory charity does not only protect them from punishment but it leads to blessings in one's life which far outweigh the wealth they donated. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has made it clear in a Hadith found in Sahih Muslim, number 6592, that charity does not decrease one's wealth. This means that when one donates Allah, the Exalted, compensates them. For example, He provides them with business opportunities which cause them to gain more wealth than they donated. This repayment is confirmed in many places of the Holy Quran for example, chapter 57 Al Hadid, verse 11:

*“Who is it that would loan Allah a goodly loan so He will multiply it for him and he will have a noble reward?”*

In addition, this Hadith could indicate that as each person's provision is pre-recorded whatever wealth which is destined to be spent on them will never change irrespective of how much wealth a person donates. This is confirmed in a Hadith found in Sahih Muslim, number 6748.

A Muslim must therefore avoid the wrath of Allah, the Exalted, by donating a very small fraction of their wealth in the form of the obligatory charity while hoping for a reward which is much greater both in this world and the next.

## Steadfast on Obedience

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the second Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Eesa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Eesa, peace be upon him, in chapter 19 Maryam, verse 31:

*“[Prophet Eesa, peace be upon him, said] And He has... enjoined upon me prayer and zakāh as long as I remain alive.”*

This verse reminds Muslims that they must sincerely obey Allah, the Exalted, during every moment of their lives.

In a Hadith found in Sahih Muslim, number 159, the Holy Prophet Muhammad, peace and blessings be upon him, gave a short but far reaching piece of advice. He advised people to sincerely declare their belief in Allah, the Exalted, and then remain steadfast on it.

Remaining steadfast on one's faith means that they must strive in the sincere obedience of Allah, the Exalted, in all aspects of their life. It consists of fulfilling the commands of Allah, the Exalted, which relate to Him, such as the obligatory fasts and those which relate to people, such as treating others kindly. It includes refraining from all the prohibitions of Islam which are between a person and Allah, the Exalted, and those involving others. A Muslim must also face destiny with patience truly believing Allah, the Exalted, chooses what is best for His servants. Chapter 2 Al Baqarah, verse 216:

*"...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."*

Steadfastness can include refraining from both types of polytheism. The major type is when one worships something other than Allah, the Exalted. The minor type is when one shows off their good deeds to others. This has

been warned in a Hadith found in Sunan Ibn Majah, number 3989. Therefore, an aspect of steadfastness is to always act for the sake of Allah, the Exalted.

It includes obeying Allah, the Exalted, at all times instead of obeying and pleasing oneself or others. If a Muslim disobeys Allah, the Exalted, by pleasing themselves or others they should know neither their desires nor people will protect them from Allah, the Exalted. On the other hand, the one who is sincerely obedient to Allah, the Exalted, will be protected from all things by Him even if this protection is not apparent to them.

Remaining steadfast on one's faith includes following the path set out by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and not adopting a path which deviates from this. The one who strives to adopt this path will not need anything else as this is enough to keep them steadfast on their faith.

As people are not perfect they will undoubtedly make mistakes and commit sins. So being steadfast in matters of faith does not mean one has to be perfect but it means they must strive to adhere strictly to the obedience of Allah, the Exalted, as outlined earlier, and to sincerely repent if they commit a sin. This has been indicated in chapter 41 Fussilat, verse 6:

*“...so take a straight course to Him and seek His forgiveness...”*



This is further supported by a Hadith found in Jami At Tirmidhi, number 1987, which advises to fear Allah, the Exalted, and to erase a (minor) sin which has occurred by performing a righteous deed. In another Hadith found in Imam Malik's Muwatta, book 2, Hadith number 37, the Holy Prophet Muhammad, peace and blessings be upon him, advised Muslims to try their best to remain steadfast on the obedience of Allah, the Exalted, even though they will not be able to do it perfectly. Therefore, a Muslim's duty is to fulfil the potential they have been given through their intention and physical actions in the steadfast obedience of Allah, the Exalted. They have not been commanded to achieve perfection as this is not possible.

It is important to note, that one cannot remain steadfast in the obedience of Allah, the Exalted, through their physical actions without purifying their heart first. As indicated in a Hadith found in Sunan Ibn Majah, number 3984, the limbs of the body will only act in a pure way if the spiritual heart is pure. Purity of heart is only achieved by gaining and acting on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Steadfast obedience requires one to control their tongue as it expresses the heart. Without controlling the tongue steadfast obedience to Allah, the Exalted, is not possible. This has been advised in a Hadith found in Jami At Tirmidhi, number 2407.

Finally, if any deficiency in the steadfast obedience of Allah, the Exalted, occurs one must make sincere repentance to Allah, the Exalted, and seek the forgiveness of people if it involves their rights. Chapter 46 Al Ahqaf, verse 13:

*“Indeed, those who have said, “Our Lord is Allah,” and then remained on a right course - there will be no fear concerning them, nor will they grieve.”*

## **Avoid Darkness**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the second Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Eesa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Eesa, peace be upon him, in chapter 19 Maryam, verse 32:

*“[Prophet Eesa, peace be upon him, said]...and He has not made me a wretched tyrant.”*

In a Hadith found in Sahih Bukhari, number 2447, the Holy Prophet Muhammad, peace and blessings be upon him, warned that oppression will become a darkness on the Day of Judgment.

This is vital to avoid as those who find themselves plunged in darkness are unlikely to find their way to Paradise. Only those who will be provided a guiding light will be able to do this successfully.

Oppression can take many forms. The first type is when one fails to fulfill the commands of Allah, the Exalted, and refrain from His prohibitions. Even though this has no effect on the infinite status of Allah, the Exalted, it will cause the person to become submerged into darkness in both worlds. According to a Hadith found in Sunan Ibn Majah, number 4244, whenever a person commits a sin a black spot is etched on their spiritual heart. The more they sin the more their heart will become encompassed by darkness. This will prevent them from accepting and following true guidance in this world which will ultimately lead to darkness in the next world. Chapter 83 Al Mutaffifin, verse 14:

*“No! Rather, the stain has covered their hearts of that which they were earning.”*

The next type of oppression is when one oppresses themselves by not fulfilling the trust they have been granted by Allah, the Exalted, in the form

of their body and other worldly blessings they possess. The greatest of which is one's faith. This must be protected and strengthened through gaining and acting on Islamic knowledge.

The final type of oppression is when one mistreats others. Allah, the Exalted, will not forgive these sins until the oppressor's victim forgives them first. As people are not so merciful this is unlikely to happen. Then justice will be established on Judgment Day where the oppressor's righteous deeds will be given to their victim and if necessary the victim's sins will be given to the oppressor. This may lead to the oppressor being hurled into Hell. This has been warned in a Hadith found in Sahih Muslim, number 6579. One should therefore treat others how they wish to be treated by people. A Muslim should avoid all forms of oppression if they desire a guiding light in this world and in the next.

## **A Peaceful Death**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the second Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Eesa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Eesa, peace be upon him, in chapter 19 Maryam, verse 33:

*“[Prophet Eesa, peace be upon him, said] And peace is on me the day...I will die...”*

If Muslims desire a peaceful death they must practically prepare for it. Death is something which is certain to occur but the time is unknown so it therefore makes sense that a Muslim who believes in the hereafter prioritizes preparing for it over preparing for things which might not occur, such as marriage, children or their retirement. It is strange how many Muslims have adopted the opposite mentality even though they testify that the world is temporary and uncertain whereas the hereafter is permanent and they are certain to reach it. No matter how one behaves they will be judged regarding their deeds. A Muslim should not be fooled into believing that they can and will prepare for the hereafter in the future as this attitude only causes them to delay further until their death occurs and they leave this world with regrets that will not aid them.

So the important thing is not that people will die as this is unavoidable but the key is acting in such a way that one is fully prepared for it. The only way to prepare for it correctly is by acting on the teachings of Islam namely, fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. This is only possible when one prioritizes preparing for the hereafter over preparing for things which might not occur.

## True Knowledge

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the third Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Yahya, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Yahya, peace be upon him, in chapter 19 Maryam, verse 12:

*"[Allah said], "O John [Prophet Yahya, peace be upon him], take the Scripture [i.e., adhere to it] with determination."..."*



An aspect of adhering with determination to the Holy Quran is to gain and act on its knowledge in order to please Allah, the Exalted, and not for the sake of worldly benefit.

In a Hadith found in Sunan Ibn Majah, number 253, the Holy Prophet Muhammad, peace and blessings be upon him, warned that the one who obtains religious knowledge in order to show off to scholars, argue with others or attract attention to themselves will go to Hell.

Even though, the foundation of all good in both worldly and religious matters is knowledge Muslims must understand that knowledge will only benefit them when they firstly correct their intention. Meaning, they strive to obtain and act on knowledge in order to please Allah, the Exalted. All other reasons will only lead to a loss of reward and even punishment if a Muslim fails to sincerely repent.

In reality, knowledge is like rain water which falls on different types of trees. Some trees grow by this water in order to benefit others such as a fruit tree. Whereas, other trees grow by this water and become a nuisance to others such as a thorny tree. Even though, the rain water is the same in both cases but the outcome is very different. Similarly, religious knowledge is the same for people but if one adopts the incorrect intention then it will become a means of their destruction. Conversely, if one adopts the correct intention it will become a means of their salvation.

Muslims should therefore correct their intention in all matters as they will be judged on this. This is confirmed in a Hadith found in Sahih Bukhari, number 1. And they should remember that one of the first people to enter Hell will be a scholar who only obtained knowledge in order to show off to others. This has been warned in a Hadith found in Sahih Muslim, number 4923.

To conclude, only obtaining and acting on useful knowledge with the correct intention is true beneficial knowledge.

## **Better than Worship**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the third Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Yahya, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Yahya, peace be upon him, in chapter 19 Maryam, verse 12:

*“...And We gave him [Prophet Yahya, peace be upon him] wisdom [while yet] a boy.”*

A person possesses wisdom when they act on useful knowledge in order to benefit themselves and others.

In a Hadith found in Sunan Ibn Majah, number 219, the Holy Prophet Muhammad, peace and blessings be upon him, advised that learning one verse of the Holy Quran is better than offering 100 cycles of voluntary prayer. And learning a topic of Islamic knowledge even if one does not act on it is better than offering 1000 cycles of voluntary prayer.

Learning a verse includes studying and more importantly practically implementing its teachings in one's life. And it is important to note, a Muslim will only gain this reward when they sincerely strive to act on the topic of knowledge they have learned and practically implement it when the opportunity presents itself. Only when one does not gain the opportunity to act on their topic of Islamic knowledge will they gain the reward of offering 1000 cycles of prayer even if they do not actually act on it. This is because Allah, the Exalted, judges and rewards people based on their intention and will therefore grant reward to those who would sincerely act when given the opportunity. This is confirmed in a Hadith found in Sahih Bukhari, number 1.

Finally, as indicated by the main Hadith under discussion gaining and acting on knowledge is far superior to voluntary worship. This is because the majority do not understand the Arabic language and are therefore less likely to change their behavior and obedience to Allah, the Exalted, in a positive way as they do not understand the language they use to worship Allah, the Exalted. Whereas, learning and acting on knowledge is much

more likely to inspire one to change for the better. This is the reason why some Muslims spend decades performing voluntary worship yet, do not improve their behavior towards Allah, the Exalted, or people in the slightest. This by far is not the best course of action.

## **Gaining the Love of Allah, the Exalted**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the third Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Yahya, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Yahya, peace be upon him, in chapter 19 Maryam, verses 12-13:

*“...And We gave him [Prophet Yahya, peace be upon him]...affection from Us...”*

In a Hadith found in Sahih Muslim, number 7432, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, loves the servant who possesses the following characteristics. The first characteristic is piety. This means they strive to fulfill their duties towards Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and they fulfill their duties towards people, such as striving in this world in order to obtain their necessities and the necessities of their dependents without waste, excessiveness or extravagance.

The next characteristic mentioned in the main Hadith under discussion is being independent of the creation. This means that a Muslim should fully utilize the means they have been provided by Allah, the Exalted, such as their physical strength in order to fulfill their duties. They should not behave lazily and seek things from people as this habit leads to dependence on them and reduces trusting in Allah, the Exalted. One should firmly believe that no matter what happens whatever is destined to be their provision was allocated to them over fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. A Muslim should focus on their efforts and trust that Allah, the Exalted, will grant them what is best for them.

The final characteristic mentioned in the main Hadith under discussion is being anonymous. This means a Muslim should not strive in worldly or religious matters in order to obtain fame. As this can lead to many sins, such as showing off, and this only destroys one's reward. It is why a Hadith found in Jami At Tirmidhi, number 2376, warns that seeking fame is more destructive to one's religion than two wolves which are let loose on a herd

of sheep. Instead, a Muslim should strive to fulfill their duties and if they become famous they must maintain sincerity to Allah, the Exalted, without altering their obedience to Him in order to please people as this leads to destruction in both worlds.



## **A Sound Heart**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the third Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Yahya, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Yahya, peace be upon him, in chapter 19 Maryam, verses 12-13:

*“...And We gave him [Prophet Yahya, peace be upon him]...purity...”*

It is important for Muslims to strive to soften their spiritual heart as it leads to its purification. As advised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Muslim, number 4094, when the spiritual heart is purified all the limbs of the body become purified also. This purification will encourage one to perform righteous deeds and abandon sins for the sake of Allah, the Exalted.

There are many ways to soften the spiritual heart, such as spending time remembering Allah, the Exalted, via the tongue and heart. It is important to involve one's heart by concentrating on what is being recited so that it can become softened. But even if one fails to constantly involve the heart they should never give up. As remembering Allah, the Exalted, only via the tongue is much better than not remembering Him at all. The most superior form of remembering Allah, the Exalted, is reciting the Holy Quran. In order for one to involve their heart in the recitation they should strive to understand what they are reciting by either learning Arabic or by studying the Holy Quran in a language they understand. Chapter 39 Az Zumar, verse 23:

*“Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance [i.e., mention] of Allah...”*

The next action which can lead to a soft spiritual heart is being kind to the poor, such as poor orphans and widows. Aiding the poor reminds one of the countless blessings Allah, the Exalted, has bestowed on them. The fact

that Allah, the Exalted, has made a person self-sufficient and the helper of others can soften the heart as long as the Muslim has a good intention.

Pondering about death often can cause the spiritual heart to become soft. This is why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sunan Ibn Majah, number 4258, that Muslims should often remember the destroyer of pleasures meaning, death. This will cause one to take things seriously as they know they must prepare for death and the hereafter. This preparation will lead to a soft spiritual heart.

Muslims can also soften their spiritual heart by visiting graves regularly. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sunan Ibn Majah, number 1569, that Muslims should visit graves as it will remind them of the hereafter. But it is important to note, that this deed will only cause one's spiritual heart to become soft if they ponder over their death, grave and hereafter. Merely visiting graves will make a person's mood more serious but it will not soften their spiritual heart until this self-reflection is done.

Muslims can also contemplate on the past nations who were destroyed by Allah, the Exalted, because of their persistent disobedience. As discussed extensively throughout the Holy Quran and Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, the past nations were more powerful, lived longer and obtained more worldly blessings than the people of the modern world yet, as they disobeyed Allah, the Exalted, none of these things benefited them. Their massive and unparalleled empires faded

away leaving only a few signs behind in order to warn those who came after them. When a Muslim truly reflects on these things their spiritual heart will soften which will encourage them to prepare for the hereafter before their time runs out.

Muslims must strive to soften their hearts through the advice given in this short book. Only then will they be able to focus on the hereafter and adequately prepare for it. The person whose spiritual heart is cured of hardness becomes one whose heart is soft, pure and strong. This means that its purity recognises the difference between truth and falsehood. Its softness encourages the person to act on the truth. Its strength allows one to reject falsehood through struggle and effort. When all these combine within a person through the mercy of Allah, the Exalted, they will obtain success in this world and the next. Chapter 26 Ash Shu'ara, verses 88-89:

*"The Day when there will not benefit [anyone] wealth or children. But only one who comes to Allah with a sound heart."*

## **Fearing Allah, the Exalted**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the third Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Yahya, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Yahya, peace be upon him, in chapter 19 Maryam, verse 13:

*“...and he [Prophet Yahya, peace be upon him] was fearing of Allah.”*

The aspects of fearing Allah, the Exalted, have been discussed in great detail in a free eBook which can be directly accessed using the following link:

<https://documentcloud.adobe.com/link/track?uri=urn:aaid:scds:US:f2696fd3-6f1b-4d27-919e-202045f8b0c4>

But to sum up, truly fearing Allah, the Exalted, cannot be achieved without gaining and acting on Islamic knowledge so that one can fulfill the commands of Allah, the Exalted, refrain from His prohibitions and face destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 35 Fatir, verse 28:

*“...Only those fear Allah, from among His servants, who have knowledge...”*

In a Hadith found in Jami At Tirmidhi, number 2451, the Holy Prophet Muhammad, peace and blessings be upon, advised that a Muslim cannot become righteous/fear Allah, the Exalted until they avoid something which is not harmful to their religion out of caution that it will lead to something which is harmful. Therefore, an aspect of righteousness is to avoid things which are doubtful not just unlawful. This is because doubtful things takes a Muslim one step closer to the unlawful and the closer one is to the unlawful the easier it is to fall into it. It is why a Hadith found in Jami At Tirmidhi,

number 1205, advises that the one who avoids unlawful and doubtful things will protect their religion and honor. If one observes those who have become misguided in society, in most cases, this occurred gradually not in one sudden step. Meaning, the person first indulged in doubtful things before falling into the unlawful. This is the reason why Islam stresses the need to avoid unnecessary and vain things in one's life as they can lead them to the unlawful. For example, vain and useless speech which is not classified sinful by Islam often leads to evil speech, such as backbiting, lying and slander. If a person avoids the first step by not indulging in vain speech they will undoubtedly avoid evil speech. This process can be applied to all things which are vain, unnecessary and especially, doubtful.

## **True Beauty**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the third Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Yusuf, peace be upon him. The Holy Prophet Muhammad, peace and blessings be upon him, commented that the Holy Prophet Yusuf, peace be upon him, had been given half of beauty meaning, half of the world's beauty. This has been discussed in a Hadith found in Sahih Muslim, number 411.

In a Hadith found in Jami At Tirmidhi, number 1999, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, loves beauty.

Islam does not prohibit a Muslim from dedicating energy, time and money in beautifying themselves as this can be considered fulfilling the rights of their body. This has been commanded in a Hadith found in Sahih Bukhari, number 5199. But the key thing which differentiates acting in this manner to acting in a disliked or even sinful manner is when one is excessive, wasteful or extravagant when beautifying themselves. A good way to determine this is that beautifying oneself should never cause one to neglect fulfilling one's duty to Allah, the Exalted, or people which is not possible to



fulfill without gaining and acting on Islamic knowledge. And in reality correcting one's physical appearance so that they appear clean and smart is not expensive nor does it take much time or effort.

In addition, it is more important to understand that true beauty which Allah, the Exalted, loves is connected to internal beauty meaning, one's character. This beauty will endure in both worlds whereas one's outer beauty will eventually fade away with the passing of time. One should therefore prioritize obtaining this true beauty over external beauty by striving to gain and act on Islamic knowledge so that they eliminate any bad traits, such as envy, from their character and adopt good characteristics, such as generosity. This will aid one in fulfilling the rights of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and will aid them in fulfilling the rights of people, such as their dependents.

## Remaining Steadfast

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the third Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Yusuf, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 411.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Yusuf, peace be upon him, in chapter 12 Yusuf, verse 24:

*“And she certainly determined [to seduce] him, and he would have inclined to her had he not seen the proof [i.e., sign] of his Lord. And thus [it was] that We should avert from him evil and immorality. Indeed, he was of Our chosen servants.”*

This verse reminds Muslims that whenever they are tempted by the Devil or people to commit sins they should follow in the footsteps of the Holy Prophet Yusuf, peace be upon him, by immediately remembering Allah, the Exalted. Remembering the all-encompassing gaze of Allah, the Exalted, can encourage one to turn away from committing a sin by reminding them that even if no one else observes them Allah, the Exalted, surely does. In addition, Allah, the Exalted, not only observes them but will hold them accountable on a day which is unavoidable. This attitude has been advised in the Holy Quran. Chapter 7 Al A'raf, verse 201:

*“Indeed, those who fear Allah - when an impulse touches them from Satan, they remember [Him] and at once they have insight.”*

This great event also advises Muslims that they should avoid places and people which invite them towards sins. They should behave as the Holy Prophet Yusuf, peace be upon him, did when he fled from the woman who invited him towards sin and from the place where the sin was meant to take place. The environment and companions one has will always have a huge impact on one's behavior. It is why the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Abu Dawud, number 4833, that a person is on their friend's religion. Meaning, they will adopt the characteristics of their companions. Muslims should therefore strive to avoid places and people who invite them towards sins and instead seek the companionship of those who invite them towards the obedience of Allah, the Exalted, and working hard towards succeeding in this world in a lawful way.

This great event also teaches Muslims that if they sincerely strive in the obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, Allah, the Exalted, will protect them from both religious and worldly harm. People are not perfect they will make mistakes. Therefore, this protection includes the guidance of Allah, the Exalted, towards sincere repentance. Returning to Allah, the Exalted, in this way is a characteristic of one of the best types of people according to a Hadith found in Sunan Ibn Majah, number 4251.

## **No Compromising on Faith**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the third Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Yusuf, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 411.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Yusuf, peace be upon him, in chapter 12 Yusuf, verse 33:

*“He said, “My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant.””*

The Holy Prophet Yusuf, peace be upon him, chose to go to prison instead of committing a sin. Muslims are not expected to make huge sacrifices like those made by the Holy Prophets, peace be upon them, and the Companions, may Allah be pleased with them, but they should not compromise on their faith for the sake of people or to gain worldly things. It is important to understand that no matter what worldly success a person gains through compromising on their faith eventually this success will become a curse and great burden for them in both worlds. It is quite evident when one observes the media that those who compromised on their moral values and faith ended up sad and depressed irrespective of how much worldly success they obtained. So a Muslim should instead remain steadfast on the teachings of Islam and firmly believe, sooner or later, they will be blessed with worldly success beyond their expectations let alone the blessings which await them in the next world. Chapter 41 Fussilat, verse 30:

*“Indeed, those who have said, "Our Lord is Allah" and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.”*

In addition, this great event reminds Muslims to avoid pride by believing that the ability to remain steadfast is achieved through their own strength. This is not possible without the guidance and mercy of Allah, the Exalted. In fact, performing a righteous deed or refraining from sins is not possible without the mercy of Allah, the Exalted, in the form of inspiration, strength, knowledge and opportunity. This should inspire one to remain grateful to Allah, the Exalted, whenever they achieve worldly or religious success.

Finally, this great event also indicates the importance of not helping others in bad things irrespective of who they are. Muslims should instead help others in good and beneficial things and not care who is in charge of them or who else is taking part in them. Good should be supported even if a stranger is doing it and evil things should be avoided and advised against even if a beloved is doing them. Chapter 5 Al Ma'idah, verse 2:

*“...And cooperate in righteousness and piety, but do not cooperate in sin and aggression...”*

## **Persistent on Good**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the third Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Yusuf, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 411.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Yusuf, peace be upon him, in chapter 12 Yusuf, verse 53:

*“And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful.”*



The first thing to note is that a Muslim should not attribute purity and piety to themselves as this can indicate pride. It is closer to servanthood and humility to admit the truth that anything good is only obtained through the mercy and guidance of Allah, the Exalted. Chapter 53 An Najm, verse 32:

*“...So do not claim yourselves to be pure; He is most knowing of who fears Him.”*

In addition, this great event highlights the importance of understanding that the outer and inner Devils will always persist in misguiding a person. Therefore, a Muslim must persist in combating both these enemies through sincere obedience to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. It is why a Muslim cannot simply accept Islam with the tongue and not strive actively in obeying Allah, the Exalted. The one who behaves in such a manner will be easily defeated by these enemies. Persistence in obedience is required in order to overcome these enemies. It is one of the reasons why the five daily obligatory prayers are spread out throughout a day instead of being grouped together in a few hours or on a single day in the week. This attitude contradicts persistence in obedience to Allah, the Exalted.

In addition, this also indicates that a Muslim must persist throughout the day just like their enemies persist throughout the day against them. This is achieved by not only fulfilling one's obligatory duties, such as the five daily prayers, but by acting on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him,

throughout the day. It is for this reason Allah, the Exalted, has stressed that every aspect of the life of the Holy Prophet Muhammad, peace and blessings be upon him, is a role model for all Muslims to follow. Chapter 33 Al Ahzab, verse 21:

*“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”*

Only through following his example in everyday life can a Muslim through the mercy of Allah, the Exalted, overcome these two enemies. Chapter 3 Alee Imran, verse 31:

*“Say, [O Muhammad], “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.””*

## Forgiving Others

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the third Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Yusuf, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 411.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Yusuf, peace be upon him, in chapter 12 Yusuf, verse 92:

*“He said, “No blame will there be upon you today. May Allah forgive you; and He is the most merciful of the merciful.””*

This verse mentions an incredibly important characteristic to adopt. This is to be forbearing when one encounters difficulties especially, difficulties

from people. One should never reply evil with evil as this contradicts the behaviour of a successful Muslim. Chapter 41 Fussilat, verse 34:

*“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.”*

Replying good with good is nothing special as even animals show kindness in return for kindness. What is special is showing good in reply to evil especially, when a person is in a position to take revenge, just like the Holy Prophet Yusuf, peace be upon him, was. In reality, behaving in this positive manner benefits oneself as the one who learns to let things go and forgive others will be forgiven by Allah, the Exalted. Chapter 24 An Nur, verse 22:

*“...and let them pardon and overlook. Would you not like that Allah should forgive you?...”*

In fact, as proven by this great event according to a Hadith found in Jami At Tirmidhi, number 2029, the one who forgives others for the sake of Allah, the Exalted, will be raised in honour by Allah, the Exalted.

In addition, this great event indicates that a person should not believe they are superior to the people they have forgiven. As in reality the

superior one is the person who is forgiven by Allah, the Exalted. The one who adopts this type of pride and fails to repent will enter Hell according to a Hadith found in Sunan Ibn Majah, number 4174.

Finally, this great event indicates that a person should never lose hope in the mercy of Allah, the Exalted. As long as a Muslim sincerely repents and strives to be better they should hope for forgiveness. But a Muslim should not continue sinning without trying to change and expect Allah, the Exalted, to forgive them as this is not hope it is merely wishful thinking.

Sincere repentance includes feeling remorse, seeking forgiveness from Allah, the Exalted, and if necessary from people, sincerely promising not to return to the same or similar sin and making up for any rights which have been violated in respect to Allah, the Exalted, and people.

## Honesty

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the third Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Yusuf, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 411.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Yusuf, peace be upon him, in chapter 12 Yusuf, verse 46:

*"[He said], "Joseph [Prophet Yusuf, peace be upon him], O man of truth..."*

Unfortunately, lying is a far too common sin found within society today even though the Holy Prophet Muhammad, peace and blessings be

upon him, specifically labelled this sin an aspect of hypocrisy. This has been confirmed in a Hadith found in Sahih Bukhari, number 2459. Lying is unacceptable whether it is a small lie or when one lies as a joke. In fact, the one who lies to make people laugh meaning, their aim is not to deceive someone, has been cursed three times in one Hadith found in Jami At Tirmidhi, number 2315. If lying while joking is cursed then can one imagine the seriousness of lying while attempting to deceive others?

Another popular type of lie people often speak believing it is not a sin is when they lie to children. This is undoubtedly a sin according to Hadiths such as the one found in Sunan Abu Dawud, number 4991. It is plain foolishness to lie to children as they will only adopt this sinful habit from the elder who lies to them. Behaving in this manner shows children that lying is acceptable when it is not according to the teachings of Islam.

All Muslims desire the company of the Angels yet when a person lies they are deprived of their company. In fact, the stench that is omitted from the mouth of the liar causes the Angels to move a mile away from them. This is confirmed in a Hadith found in Jami At Tirmidhi, number 1972. Only in very rare and extreme cases is lying acceptable for example, lying in order to protect the life of an innocent person. Therefore, Muslims must avoid all forms of lying irrespective of who they are conversing with.

## **Fulfilling Trusts**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the third Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Yusuf, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 411.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Yusuf, peace be upon him, in chapter 12 Yusuf, verse 46:

*"[Joseph] said, "...Indeed, I will be a knowing guardian.""*

In a Hadith found in Sahih Bukhari, number 2749, the Holy Prophet Muhammad, peace and blessings be upon him, warned that betraying trusts is an aspect of hypocrisy.



This includes all the trusts one possesses from Allah, the Exalted, and people. Every blessing one possesses has been entrusted to them by Allah, the Exalted. The only way to fulfill these trusts is by using the blessings in the way which is pleasing to Allah, the Exalted. This will ensure they gain further blessings as this is true gratitude. Chapter 14 Ibrahim, verse 7:

*“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”*

The trusts between people are important to fulfill also. The one who has been entrusted with someone else's belongings should not misuse them and only use them according to the wishes of the owner. One of the greatest trusts between people is keeping conversations secret unless there is some obvious benefit in informing others. Unfortunately, this is often overlooked amongst Muslims.

## Overlooking

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the third Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Yusuf, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 411.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Yusuf, peace be upon him, in chapter 12 Yusuf, verse 77:

*"They said, "If he steals - a brother of his [meaning the Prophet Yusuf, peace be upon him] has stolen before." But Joseph [Prophet Yusuf, peace be upon him] kept it within himself and did not reveal it to them..."*

This verse mentions when the brothers of the Holy Prophet Yusuf, peace be upon him, accused him of being a thief. Instead of taking revenge he overlooked their accusation.

A Hadith found in Sahih Bukhari, number 6853, advises that the Holy Prophet Muhammad, peace and blessings be upon him, never took revenge for himself but instead pardoned and overlooked.

Muslims have been given permission to defend themselves in a proportionate and reasonable way when they are left with no other options. But they should never step over the line as this is a sin. Chapter 2 Al Baqarah, verse 190:

*“Fight in the way of Allah those who fight against you but do not transgress. Indeed, Allah does not like transgressors.”*

As stepping over the mark is difficult to avoid a Muslim should therefore adhere to patience, overlook and forgive others as it is not only the tradition of the Holy Prophet Muhammad, peace and blessings be upon him, but also leads to Allah, the Exalted, forgiving their sins. Chapter 24 An Nur, verse 22:

*“...and let them pardon and overlook. Would you not like that Allah should forgive you?...”*

Forgiving others is also more effective in changing the character of others in a positive way which is the purpose of Islam and a duty on Muslims as taking revenge only leads to further enmity and anger between the people involved.

Finally, those who have the bad habit of not forgiving others and always hold onto grudges, even over minor issues, may well find that Allah, the Exalted, does not overlook their faults and instead scrutinizes each of their small sins. A Muslim should learn to let things go as this leads to forgiveness and peace of mind in both worlds.

## **Justice in Authority**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the third Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Yusuf, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 411.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Yusuf, peace be upon him, in chapter 12 Yusuf, verse 101:

*“My Lord, You have given me [something] of sovereignty...”*

A Muslim must strive to imitate the Holy Prophet Yusuf, peace be upon him, by upholding justice over the things under their care.

In a Hadith found in Sahih Muslim, number 4721, the Holy Prophet Muhammad, peace and blessings be upon him, advised that those who acted with justice will be sitting on thrones of light close to Allah, the Exalted, on Judgment Day. This includes those who are just in their decisions in respect to their families and those under their care and authority.

It is important for Muslims to always act with justice in all occasions. One must show justice to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. They must use all the blessings they have been granted in the correct way according to the teachings of Islam. This includes being just to their own body and mind by fulfilling their rights of food and rest as well as using each limb according to its true purpose. Islam does not teach Muslims to push their body and minds beyond their limits thereby causing themselves harm.

One should be just in respect to people by treating them how they wish to be treated by others. They should never compromise on the teachings of Islam by committing injustice to people in order to obtain worldly things. This will be a major cause of people entering Hell which has been indicated in a Hadith found in Sahih Muslim, number 6579.

They should remain just even if it contradicts their desires and the desires of their loved ones. Chapter 4 An Nisa, verse 135:

*“O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both.<sup>1</sup> So follow not [personal] inclination, lest you not be just...”*

One must be just towards their dependents by fulfilling their rights and necessities according to the teachings of Islam which has been advised in a Hadith found in Sunan Abu Dawud, number 2928. They should not be neglected nor handed over to others such as school and Mosque teachers. A person should not take on this responsibility if they are too lazy to act with justice in regards to them.

To conclude, no person is free of acting with justice as the minimum is acting with justice in respect to Allah, the Exalted, and oneself.

## Joining the Righteous

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the third Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Yusuf, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 411.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Yusuf, peace be upon him, in chapter 12 Yusuf, verse 101:

*“My Lord...Cause me to die a Muslim and join me with the righteous.”*

In a Hadith found in Sunan Abu Dawud, number 4031, the Holy Prophet Muhammad, peace and blessings be upon him, advised that a person who imitates a people is counted as one of them.



All Muslims irrespective of the strength of their faith desire to be counted and end up with the righteous in the next world. But this Hadith clearly warns that a Muslim will only be considered a righteous person and end up with them if they imitate the righteous. This imitation is a practical thing not only a declaration through words. This imitation is correctly done by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

But those who verbally declare their love for the righteous and fail to imitate them and instead imitate the characteristics found in hypocrites and the sinful will be considered and judged as one of them. This does not mean they will lose their faith but it means they will be judged as disobedient Muslims. How can a disobedient Muslim be counted as an obedient Muslim and end up with the righteous? This is only wishful thinking which has no value in Islam. Chapter 59 Al Hashr, verse 20:

*“Not equal are the companions of the Fire and the companions of Paradise. The companions of Paradise - they are the attainers [of success].”*

## **Avoiding Ignorance**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the fourth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Idrees, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

In a Hadith found in Imam Abu Na'im Al Asfahani's, Hilyat Al Awliya, number 380, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the Holy Prophet Idrees, peace be upon him, was the first to write with a pen. This Hadith indicates the importance of gaining and acting on useful knowledge and avoiding ignorance.

A great distraction which prevents one from submitting to the obedience of Allah, the Exalted, is ignorance. It can be argued that it is the origin of every sin as the one who truly knows the consequences of sins would never commit them. This refers to true beneficial knowledge which is knowledge that is acted upon. In reality, all knowledge which is not acted

on is not beneficial knowledge. The example of the one who behaves in this manner is described in the Holy Quran as a donkey which carries books of knowledge which do not benefit it. Chapter 62 Al Jumu'ah, verse 5:

*“...and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]...”*

A person who acts on their knowledge rarely slips up and commits sins intentionally. In fact, when this occurs it is only caused by a moment of ignorance where a person forgets to act on their knowledge which results in them sinning.

The Holy Prophet Muhammad, peace and blessings be upon him, once highlighted the seriousness of ignorance in a Hadith found in Jami At Tirmidhi, number 2322. He declared that everything in the material world is cursed except for the remembrance of Allah, the Exalted, whatever is connected to this remembrance, the scholar and the student of knowledge. This means that all the blessings in the material world will become a curse for the one who is ignorant as they will misuse them thereby committing sins.

In fact, ignorance can be considered a person's worse enemy as it prevents them from protecting themselves from harm and gaining benefit all of which can only be achieved through acting on knowledge. The ignorant commits sins without being aware of them. How can one avoid a sin if they do not know what is considered a sin? Ignorance causes

one to neglect their obligatory duties. How can one fulfil their duties if they are unaware of what their duties are?

It is therefore a duty on all Muslims to gain enough knowledge to fulfil all their obligatory duties and avoid sins. This is confirmed in a Hadith found in Sunan Ibn Majah, number 224.

## **The Truth**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the fourth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Idrees, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Idrees, peace be upon him, in chapter 19 Maryam, verses 56-57:

*“And mention in the Book, Idrees. Indeed, he was a man of truth...”*

All Muslims must strive to become a person of truth just like the Holy Prophet Idrees, peace be upon him. In a Hadith found in Jami At Tirmidhi, number 1971, the Holy Prophet Muhammad, peace and blessings be upon him, discussed the importance of truthfulness and

avoiding lies. The first part advises that truthfulness leads to righteousness which in turn leads to Paradise. When a person persists on truthfulness they are recorded by Allah, the Exalted, as a truthful person.

It is important to note, that truthfulness has three levels. The first is when one is truthful in their intention and sincerity. Meaning, they act only for the sake of Allah, the Exalted, and do not benefit others for an ulterior motive, such as fame. This in fact is the foundation of Islam as every action is judged on one's intention. This is confirmed in a Hadith found in Sahih Bukhari, number 1. The next level is when one is truthful through their words. This in reality means they avoid all types of verbal sins not just lies. As the one who indulges in other verbal sins cannot be a real truthful person. An excellent way of achieving this is by acting on a Hadith found in Jami At Tirmidhi, number 2317, which advises that a person can only make their Islam excellent when they avoid getting involved in the things which do not concern them. The majority of verbal sins occur because a Muslim discusses something which does not concern them. The final stage is truthfulness in actions. This is achieved through the sincere obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and being patient with destiny according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, without cheeky picking or misinterpreting the teachings of Islam which suit one's desires. They must adhere to hierarchy and priority order set by Allah, the Exalted, in all actions.

The consequences of the opposite of these levels of truthfulness namely, lying, according to the main Hadith under discussion, is that it leads to disobedience which in turn leads to the fire of Hell. When one persists on this attitude they will be recorded as a great liar by Allah, the Exalted.

## **Company of Allah, the Exalted**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the fourth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Idrees, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Idrees, peace be upon him, in chapter 19 Maryam, verses 56-57:

*“And mention in the Book, Idrees. Indeed...We raised him to a high station.”*

It is important to note that the closer one is to Allah, the Exalted, the higher their station is. In a long divine Hadith found in Sahih Bukhari,

number 7405, Allah, the Exalted, advises that He is with anyone who remembers Him.

With the rise of mental problems and disorders, such as depression, it is vital for Muslims to understand the importance of this declaration. There is a small chance of a person experiencing a mental issue when they are constantly surrounded and aided by someone that truly loves them. If this is true for a person it is undoubtedly more befitting for Allah, the Exalted, who has promised to be with the one who remembers Him. Acting on this declaration alone would eliminate all mental issues, such as depression. It is the reason why being secluded from others or being amongst others did not affect the mental state of the righteous predecessors as they were always in the company of Allah, the Exalted. It is obvious that when one obtains the company of Allah, the Exalted, they will overcome all obstacles and difficulties successfully until they reach His proximity in the hereafter.

In addition, out of His infinite mercy Allah, the Exalted, has not restricted this declaration in anyway. For example, He did not declare He was only with the righteous or with those who perform specific good deeds. He in fact encompassed every Muslim irrespective of the strength of their faith or how many sins they have committed. So a Muslim should never lose hope in the mercy of Allah, the Exalted. But it is important to note the condition mentioned in this Hadith namely, to remember Allah, the Exalted. This is not only remembering Him with one's tongue but more importantly it is to remember Him through one's actions. This is only achieved by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience. This is the true remembrance of Allah, the Exalted. The one who behaves in such a manner will be blessed with the company and support of Allah, the Exalted.



Simply put, the more one obeys Allah, the Exalted, the more they will receive His company. What one gives is what they shall receive.

## **True Patience**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the fourth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Idrees, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Idrees, peace be upon him, in chapter 21 Al Anbiya, verse 85:

*“And [mention] Ishmael and Idrees and Dhul-Kifl; all were of the patient.”*

A Hadith found in Musnad Ahmad, number 2803, advises that being patient over the things one dislikes leads to a great reward. Chapter 39 Az Zumar, verse 10:

*“...Indeed, the patient will be given their reward without account [i.e., limit].”*

Patience is a key element required in order to fulfil the three aspects of faith: fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny. But a higher and more rewarding level than patience is contentment. This is when a Muslim deeply believes that Allah, the Exalted, only chooses the best for His servants and they therefore prefer His choice over their own. Chapter 2 Al Baqarah, verse 216:

*“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”*

A patient Muslim understands that anything which effected them, such as a difficulty, could not have been avoided even if the entire creation aided them. Similarly, whatever missed them could not have affected them. The one who truly accepts this fact will not exult and grow proud over anything they obtain knowing Allah, the Exalted, allocated that thing to them. Nor will they grieve over anything which they fail to obtain knowing Allah, the Exalted, did not allocate that thing to them and nothing in existence can alter this fact. Chapter 57 Al Hadid, verses 22-23:

*“No disaster strikes upon the earth or among yourselves except that it is in a register<sup>1</sup> before We bring it into being - indeed that, for Allah, is easy. In order that you not despair over what has eluded you and not exult [in pride] over what He has given you...”*

In addition, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sunan Ibn Majah, number 79, that when something occurs a Muslim should firmly believe it was decreed and nothing could have changed the outcome. And a Muslim should not have regrets believing they could have prevented the outcome if they somehow behaved differently as this attitude only causes the Devil to encourage them towards impatience and complaining about destiny. A patient Muslim truly understands that whatever Allah, the Exalted, has chosen is best for them even if they do not observe the wisdom behind it. The one who is patient does desire a change in their situation and even supplicates for it but they do not complain about what has occurred. Being persistently patient can lead a Muslim to a greater level namely, contentment.

The one who is content does not desire things to change as they know the choice of Allah, the Exalted, is better than their choice. This Muslim firmly believes and acts on the Hadith found in Sahih Muslim, number 7500. It advises that every situation is best for the believer. If they encounter a problem they should show patience which leads to blessings. And if they experience times of ease they should show gratitude which also leads to blessings.

It is important to know that Allah, the Exalted, tests those He loves. If they show patience they will be rewarded but if they are angered it only

proves their lack of love for Allah, the Exalted. This is confirmed in a Hadith found in Jami At Tirmidhi, number 2396.

A Muslim should be patient or content with the choice and decree of Allah, the Exalted, in both times of ease and hardship. This will reduce one's distress and provide them with much blessings in both worlds. Whereas, impatience will only destroy the reward they could have received. Either way a Muslim will go through the situation decreed by Allah, the Exalted, but it is their choice whether they desire reward or not.

A Muslim will never reach full contentment until their behaviour is equal in times of difficulty and ease. How can a true servant go to the Master namely, Allah, the Exalted, for a judgment and then become unhappy if the choice does not match their desire. There is a real possibility that if a person gets what they desire it will destroy them. Chapter 2 Al Baqarah, verse 216:

*"...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."*

A Muslim should not worship Allah, the Exalted, on the edge. Meaning, when the divine decree matches their wishes they praise Allah, the Exalted. And when it does not they become annoyed acting as if they know better than Allah, the Exalted. Chapter 22 Al Hajj, verse 11:

*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to unbelief]. He has lost [this] world and the Hereafter. That is what is the manifest loss.”*

A Muslim should behave with the choice of Allah, the Exalted, as if they would behave with a skilled trustworthy doctor. The same way a Muslim would not complain taking bitter medicine prescribed by the doctor knowing it is best for them they should accept the difficulties they face in the world knowing it is best for them. In fact, a sensible person would thank the doctor for the bitter medicine and similarly an intelligent Muslim would thank Allah, the Exalted, for any situation they encounter.

In addition, a Muslim should review the many verses of the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, which discuss the reward given to the patient and content Muslim. Deep reflection on this will inspire a Muslim to remain steadfast when facing difficulties. For example, Chapter 39 Az Zumar, verse 10:

*“...Indeed, the patient will be given their reward without account [i.e., limit].”*

Another example is mentioned in a Hadith found in Jami At Tirmidhi, number 2402. It advises that when those who patiently faced trials and difficulties in the world receive their reward on Judgment Day those who

did not face such trials will wish they patiently faced difficulties such as their skin being cut off with scissors.

In order to gain patience and even contentment with what Allah, the Exalted, chooses for a person they should seek and act on the knowledge found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they reach the high level of excellence of faith. This has been discussed in a Hadith found in Sahih Muslim, number 99. Excellence in faith is when a Muslim performs deeds, such as the prayer, as if they can witness Allah, the Exalted. The one who reaches this level will not feel the pain of difficulties and trials as they will completely be immersed in the awareness and love of Allah, the Exalted. This is similar to the state of the women who did not feel pain when cutting their own hands when they observed the beauty of the Holy Prophet Yusuf, peace be upon him. Chapter 12 Yusuf, verse 31:

*"...and gave each one of them a knife and said [to Joseph], "Come out before them." And when they saw him, they greatly admired him and cut their hands and said, "Perfect is Allah! This is not a man; this is none but a noble angel.""*

If a Muslim cannot reach this high level of faith they should at least try to reach the lower level mentioned in the Hadith quoted earlier. This is the level where one is constantly aware they are being observed by Allah, the Exalted. The same way a person would not complain in front of an authoritative figure they feared, such as an employer, a Muslim who is constantly aware of the presence of Allah, the Exalted, will not complain about the choices He makes.

## Supporting Others

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the fifth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Haroon, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Haroon, peace be upon him, in chapter 20 Taha, verses 29-32:

*“[Prophet Musa, peace be upon him, said] And appoint for me a minister [i.e., assistant] from my family. Aaron [Prophet Haroon, peace be upon him], my brother. Increase through him my strength. And let him share my task.”*



Since the passing of the righteous predecessors the strength of the Muslim nation has weakened dramatically. It is logical that the greater the number of people in a group the stronger the group will become yet Muslims have somehow defied this logic. The strength of the Muslim nation has only decreased as the number of Muslims have increased. One of the main reasons this has occurred is connected to chapter 5 Al Ma'idah, verse 2 of the Holy Quran:

*"...And cooperate in righteousness and piety, but do not cooperate in sin and aggression..."*

Allah, the Exalted, clearly commands Muslims to aid each other in any matter which is good and not support each other in any matter which is bad. This is what the righteous predecessors acted on but many Muslims have failed to follow in their footsteps. Many Muslims now observe who is doing an action instead of observing what they are doing. If the person is linked to them for example, a relative, they support them even if the thing is not good. Similarly, if the person has no relationship with them they turn away from supporting them even if the thing is good. This attitude completely contradicts the traditions of the righteous predecessors. They would support others in good irrespective of who was doing it. In fact, they went so far on acting on this verse of the Holy Quran that they would even support those they did not get on with as long as it was a good thing.

The other thing connected to this is that many Muslims fail to support each other in good as they believe the person they are supporting will gain more prominence than them. This condition has even affected scholars and Islamic educational institutes. They make lame excuses

not to aid others in good as they do not have a relationship with them and they fear their own institution will be forgotten and those they help will gain further respect in society. But this is completely wrong as one only needs to turn the pages of history to observe the truth. As long as one's intention is to please Allah, the Exalted, supporting others in good will increase their respect within society. Allah, the Exalted, will cause the hearts of the people to turn to them even if their support is for another organisation, institution or person. For example, when the Holy Prophet Muhammad, peace and blessings be upon him, departed this world Umar Bin Khattab, may Allah be pleased with him, could have easily challenged for the Caliphate and would have found plenty of support in his favour. But he knew the right thing to do was to nominate Abu Bakkar Siddique, may Allah be pleased with him, as the first Caliph of Islam. Umar Bin Khattab, may Allah be pleased with him, did not worry about being forgotten by society if he supported another person. He instead obeyed the command in the verse mentioned earlier and supported what was right. This is confirmed in the Hadiths found in Sahih Bukhari numbers 3667 and 3668. The honour and respect of Umar Bin Khattab, may Allah be pleased with him, within society only increased by this action. This is obvious to those who are aware of Islamic history.

Muslims must reflect on this deeply, change their mentality and strive to aid others in good irrespective of who is doing it and not hold back fearing their support will cause them to be forgotten within society. Those who obey Allah, the Exalted, will never be forgotten in both this world and the next. In fact, their respect and honour will only grow in both worlds.

## Justice for All

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the fifth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Haroon, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Haroon, peace be upon him, in chapter 7 Al A'raf, verse 142:

*"...And Moses said to his brother Aaron [Prophet Haroon, peace be upon him], "Take my place among my people, do right [by them], and do not follow the way of the corrupters.""*

One of the major reasons why society seems to be digressing is because people have abandoned acting justly. The Holy Prophet

Muhammad, peace and blessings be upon him, once warned in a Hadith found in Sahih Bukhari, number 6787, that previous nations were destroyed as the authorities would punish the weak when they broke the law but would pardon the rich and influential. The Holy Prophet Muhammad, peace and blessings be upon him, being the head of state even declared in this Hadith that if his own daughter committed a crime he would enforce the full legal punishment on her. Even though members of the general public might not be in a position to advise their leaders to remain just in their actions but they can influence them indirectly by acting justly in all their dealings and actions. For example, a Muslim must act justly in respect to their dependents, such as their children, by treating them equally. This has been specifically advised in a Hadith found in Sunan Abu Dawud, number 3544. They should act justly in all their business dealings irrespective of who they deal with. If people act with justice on an individual level then communities can change for the better and in turn those who are in influential positions, such as politicians, will act justly whether they desire to or not.

## United Group

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the fifth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Haroon, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Haroon, peace be upon him, in chapter 20 Taha, verse 94:

*“[Prophet Haroon, peace be upon him, said]... I feared that you would say, “You caused division among the Children of Israel...””*

This statement from the Holy Prophet Haroon, peace be upon him, reminds Muslims the importance of unifying people in matters which please Allah, the Exalted.

With the passing of time people often become divided and lose the strong connection they once had with one another. There are many causes of this but a major cause is the foundation on which their connection was formed by their parents and society. It is commonly known that when the foundation of a building is weak the building will either get damaged over time or even collapse. Similarly, when the foundation of bonds connecting people are not correct the bonds between them will eventually weaken or even break. When the Holy Prophet Muhammad, peace and blessings be upon him, brought the Companions, may Allah be pleased with them, together he formed the bonds between them for the sake of Allah, the Exalted. Whereas, most Muslims today bring people together for the sake of tribalism, brotherhood and to show off to other families. Even though, the majority of the Companions, may Allah be pleased with them, were not related but as the foundation of the bonds connecting them was correct namely, for the sake of Allah, the Exalted, their bonds grew from strength to strength. Whereas, many Muslims nowadays are related by blood yet, with the passing of time become separated as the foundation of their bonds was based on falsehood namely, tribalism and similar things.

Muslims must understand that if desire for their bonds to endure and to earn reward for fulfilling the important duty of upholding the ties of kinship and the rights of non-relatives then they must only forge bonds for the sake of Allah, the Exalted. The foundation of this is that people only connect with one another and act together in a way which is pleasing to Allah, the Exalted. This has been commanded in the Holy Quran. Chapter 5 Al Ma'idah, verse 2:

*“...And cooperate in righteousness and piety, but do not cooperate in sin and aggression...”*

## Obtaining Peace

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the fifth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophet Haroon, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Haroon, peace be upon him, in chapter 37 As Saffat, verse 120:

*“Peace upon Moses and Aaron.”*

Throughout the divine scriptures there are many examples which indicate that a person shall be treated according to how they act. For example, in one verse of the Holy Quran Allah, the Exalted, declares



that He will remember the person who remembers Him. Chapter 2 Al Baqarah, verse 152.

*“So remember Me; I will remember you.”*

Another example is found in chapter 2 Al Baqarah, verse 40:

*“...fulfill My covenant [upon you] that I will fulfill your covenant [from Me]...”*

Finally, in a Hadith found in Jami At Tirmidhi, number 1924, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever shows mercy to others will be shown mercy by Allah, the Exalted.

It is quite obvious that people strive in this material world as they desire peace of mind and contentment. In light of the earlier discussion, peace in one's life is often achieved when a person allows others to live in peace. If one reflects on their own life they will realise that people can be split into two categories: those who mind their business and allow others to live in peace and those who do not. It does not take a genius to figure out that those who let others live in peace are the ones who gain peace. Whereas, members of the other group never find peace irrespective of how many worldly blessings they may possess. This is one of the

reasons why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sunan Ibn Majah, number 3976, that a Muslim cannot perfect their Islam until they avoid things which do not concern them. Those who ignore this advice and busy themselves with interfering with other people are the ones who never find peace. As they deprive others of peace in turn Allah, the Exalted, deprives them of it.

Therefore, a large step towards achieving peace of mind is to let others live in peace. It is important to note, this does not mean one should abandon commanding good and forbidding evil as this is an important duty. But it means that those things which are not sinful should be left alone as constantly chiding others on issues which are not unlawful only leads to enmity and the loss of peace in peoples' lives. There was a day and age when people loved being advised by others on all lawful and unlawful matters even if this meant they were being chided as they desired to reform themselves for the better. But that day has long passed. Nowadays, most people dislike being chided over the unlawful let alone those things which are lawful yet undesirable. So it is best to avoid this attitude if one desires to gain a bit of peace in their life.

To conclude, the one who lets others live in peace shall be granted peace by Allah, the Exalted.

## **Sincerity to People**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the sixth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Musa, peace be upon him. When the Holy Prophet Muhammad, peace and blessings be upon him, moved on the Holy Prophet Musa, peace be upon him, began to weep. A voice asked him why he was weeping and he replied that even though the Holy Prophet Muhammad, peace and blessings be upon him, was sent after him to Earth yet his followers will enter Paradise in greater number than his own followers. This has been discussed in a Hadith found in Sahih Muslim, number 416.

This incident is clear indication of the sincerity the Holy Prophet Musa, peace be upon him, possessed for his people. In a Hadith found in Sahih Muslim number 196, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Islam is sincerity towards the general public. This includes desiring the best for them at all times and showing this through one's words and actions. It includes advising others to do good, forbidding them from evil, to be merciful and kind to others at all times. This can be summed up by a single Hadith found in Sahih Muslim, number 170. It warns that one cannot be a true believer until they love for others what they desire for themselves.

Being sincere to people is so important that according to the Hadith found in Sahih Bukhari, number 57, the Holy Prophet Muhammad, peace and blessings be upon him, placed this duty next to establishing the obligatory prayer and donating the obligatory charity. From this Hadith alone one can understand its importance as it has been placed with two vital obligatory duties.

It is a part of sincerity towards people that one is pleased when they are happy and sad whenever they are grieved as long as their attitude does not contradict the teachings of Islam. A high level of sincerity includes one going to extreme limits to make the lives of others better, even if this puts themselves in difficulty. For example, one may sacrifice purchasing certain things in order to donate the wealth to the needy. Desiring and striving to always unite people on good is a part of sincerity towards others. Whereas, dividing others is a characteristic of the Devil. Chapter 17 Al Isra, verse 53:

*“...Satan certainly seeks to sow discord among them...”*

One way of uniting people is to veil the faults of others and advise them privately against sins. The one who acts in this way will have their sins veiled by Allah, the Exalted. This is confirmed in a Hadith found in Jami At Tirmidhi, number 1426. Whenever possible one should advise and teach the aspects of religion and the important aspects of the world to others so that both their worldly and religious lives improve. A proof of one's sincerity to others is that they support them in their absence for example, from the slander of others. Turning away from others and only worrying about oneself is not the attitude of a Muslim. In fact, this is how most animals behave. Even if one cannot change the whole society they

can still be sincere in helping those in their life, such as their relatives and friends. Simply put, one must treat others how they desire people to treat them. Chapter 28 Al Qasas, verse 77:

*“...And do good as Allah has done good to you...”*

## Sincerity in Deeds

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the sixth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Musa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Musa, peace be upon him, in chapter 28 Al Qasas, verse 24:

*“So he watered [their flocks] for them; then he went back to the shade...”*

This event indicates some important characteristics which Muslims should adopt. The first is that a Muslim should always take every opportunity to help others for the sake of Allah, the Exalted. They should

not belittle righteous deeds by believing Allah, the Exalted, only desires Muslims to perform big righteous deeds. This negative attitude is a trick of the Devil which Muslims must avoid. Every righteous deed is significant according to the teachings of Islam. For example, a Hadith found in Sahih Muslim, number 2342, advises that Allah, the Exalted, will give a reward the size of a mountain to the one who donates even a single date fruit for His pleasure. There are many other Hadiths indicating the significance of small deeds. Even the Holy Quran has made it clear that every atom's worth of good will be recorded and rewarded. Chapter 99 Az Zalzalah, verse 7:

*“So whoever does an atom's weight of good will see it.”*

Muslims should follow in the footsteps of the Holy Prophet Musa, peace be upon him, and help others according to their means. At the time he possessed nothing else to offer the women except his physical strength so he used it in order to help them instead of disregarding the deed believing it was a small and therefore insignificant deed.

In addition, this great event proves the significance of small good deeds as this deed led to him meeting and living with the Holy Prophet Shoaib, peace be upon him.

The other good characteristic indicated in this great event is sincerity. The Holy Prophet Musa, peace be upon him, was in a desperate condition yet, did not desire or request payment from the women as he acted for the pleasure of Allah, the Exalted. Muslims should never desire

or request payback for the favours they do to others as this proves their insincerity meaning, they did not act for the sake of Allah, the Exalted. Insincerity only wastes the reward one could have gained from Allah, the Exalted. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154.



## Humility

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the sixth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Musa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Musa, peace be upon him, in chapter 28 Al Qasas, verse 24:

*"So he watered [their flocks] for them; then he went back to the shade and said, "My Lord, indeed I am, for whatever good You would send down to me, in need."*

This supplication of the Holy Prophet Musa, peace be upon him, teaches Muslims the importance of humility. This pious characteristic allows a

Muslim to acknowledge with their heart and through their actions that every blessing they possess has been granted to them by none other than Allah, the Exalted. The Holy Prophet Musa, peace be upon him, confirmed in this supplication that all good in this world and the next is granted by Allah, the Exalted. But more importantly even though it is a fact that nothing in creation occurs without the will and choice of Allah, the Exalted, which includes difficulties and hardships, it is a sign of true servanthood not to attribute these things to Allah, the Exalted. Meaning, the Holy Prophet Musa, peace be upon him, mentioned the good things Allah, the Exalted, chose for him but did not mention the great difficulty he was in which occurred through the will and choice of Allah, the Exalted, as this behaviour can be seen as a type of complaint. The Holy Prophet Ibrahim, peace be upon him, did the same thing when he attributed good things to Allah, the Exalted, yet attributed illness to himself even though illnesses only occur through the choice and will of Allah, the Exalted. Chapter 26 Ash Shu'ara, verse 80:

*“And when I am ill, it is He who cures me.”*

This attitude is important to adopt as it makes one's mentality positive rather than negative. The one who adopts a negative mentality will only ever observe and mention their problems instead of observing the countless blessings they still possess which leads to impatience and further difficulties. Whereas, the one who possesses a positive mind-set will only ever observe and mention the countless blessings they possess in all situations which leads to patience and true gratitude which is shown by the Holy Prophet Musa, peace be upon him, in this great event. It is important to firmly believe that the glass is half full not half empty.

## Balanced Mental State

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the sixth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Musa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Musa, peace be upon him, in chapter 28 Al Qasas, verse 31:

*“And [he was told], “Throw down your staff.” But when he saw it writhing as if it was a snake, he turned in flight and did not return. [Allah said], “O Moses, approach and fear not. Indeed, you are of the secure.””*

This great event indicates that being emotional within limits is acceptable when facing different situations such as being sad during a difficult time.

The Holy Prophet Musa, peace be upon him, reacted in a normal way by fleeing from the snake and was not criticised by Allah, the Exalted, as showing emotion is a part of being human. As long as the emotion is within the limits of Islam it is completely acceptable to show it. No one expects a Muslim to act like a robot in difficult situations. In each situation, a Muslim should maintain a balance whereby they release their tension through their emotions without crossing the limits of Islam. This has been indicated in chapter 57 Al Hadid, verse 23:

*“In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful.”*

This verse does not prohibit a person from being sad or happy. But it advises one not to be extreme in these two emotions namely, grief and to be exultant both of which can lead to sins.

A Muslim should always remember that as long as they remain within these limits they will successfully overcome all difficulties, earn reward and blessings in both worlds. This has been indicated at the end of this great event where Allah, the Exalted, granted safety to the one who obeyed Him. This safety may not be obvious to a Muslim in the short term but it will eventually be revealed to them in this world or in the next.

## Supplicating Correctly

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the sixth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Musa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Musa, peace be upon him, in chapter 10 Yunus, verse 89:

*"[Allah] said [to the Prophet Musa, peace be upon him], "Your supplication has been answered." So remain on a right course and follow not the way of those who do not know."*

The response of this supplication from Allah, the Exalted, teaches Muslims that they must adhere to the obedience of Allah, the Exalted, by

fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. One should not merely supplicate without this obedience as this contradicts the etiquettes and conditions of supplicating.

Finally, the response from Allah, the Exalted, warns Muslims not to supplicate and then expect an immediate response as Allah, the Exalted, responds when it is best for His servant. The one who gives up supplicating because of this attitude will not have their supplication fulfilled. This has been warned in a Hadith found in Jami At Tirmidhi, number 3387.

## A Way Out

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the sixth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Musa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Musa, peace be upon him, in chapter 26 Ash Shu'ara, verses 62-63:

*"[Moses] said, "No! Indeed, with me is my Lord; He will guide me." Then We inspired to Moses, "Strike with your staff the sea," and it parted, and each portion was like a great towering mountain."*

The miracle of the Holy Prophet Musa, peace be upon him, parting the red sea is very well known. This event teaches Muslims that whenever

they encounter a difficult situation they should remain firm on the obedience of Allah, the Exalted, trusting that He will provide them a way out of it even if this seems impossible at the time just like He done for the Holy Prophet Musa, peace be upon him, and his nation. Chapter 65 At Talaq, verse 2:

*“...And whoever fears Allah - He will make for him a way out.”*

A Muslim should understand that Allah, the Exalted, chooses the best for His servants even if the wisdoms behind the difficulty are not obvious. It is a person's reaction which either leads to blessings or the anger of Allah, the Exalted. One only needs to reflect on the countless examples in their own life where they believed something was bad only to change their mind later on and vice versa. This is just like when a person takes a bitter medicine prescribed to them by a doctor. Even though the medicine is bitter they still take it believing it will benefit them. It is strange how a Muslim can trust a doctor whose knowledge is limited and who is not absolutely certain the bitter medicine will benefit them and fail to trust Allah, the Exalted, whose knowledge is infinite and when He only decrees the best for His servants.

A Muslim should understand the difference between wishful thinking and trust in Allah, the Exalted. The person who does not obey Allah, the Exalted, and then expects Him to help them in difficulties is a wishful thinker. The one who will gain the help of Allah, the Exalted, which is indicated in this great event, is the one who sincerely strives in the obedience of Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience and then trusts His judgment without complaining or questioning His choice.



## Seeking Knowledge

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the sixth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Musa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Musa, peace be upon him, in chapter 18 Al Kahf, verse 60:

*“And [mention] when Moses said to his boy [i.e., servant], “I will not cease [traveling] until I reach the junction of the two seas or continue for a long period.””*

A Muslim should never believe they possess too much knowledge so therefore they do not need to seek or gain more. In addition, they should

never be too shy in gaining useful knowledge from anyone irrespective of their age, social status or anything else. The Holy Prophet Musa, peace be upon him, is one of the highest ranking Holy Prophets, peace be upon them, yet he still journeyed to learn from someone who possessed a lower rank than his own. A person who rejects the truth when it is presented to them because they believe they are superior to the one who is imparting the knowledge has clearly adopted pride. This is confirmed in a Hadith found in Sahih Muslim, number 265. In fact, this same Hadith warns that an atom's worth of pride is enough to take someone to Hell.

Unfortunately, this attitude is commonly observed in this day and age as Muslims often ignore the advice and knowledge given to them by those who are younger than them. This is often seen in parents who reject what their children advise claiming parents always know best. As proven by this great event a person should never be embarrassed or ashamed to accept the truth from anyone.

Put simply, the Muslim who believes they do not need to gain knowledge from others is a truly ignorant person even if they possess much knowledge. Whereas, the person who possesses little knowledge which they act upon and are always open to gaining more beneficial knowledge from anyone is a truly knowledgeable person.

## Trusting in Allah, the Exalted

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the sixth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Musa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Musa, peace be upon him, in chapter 2 Al Baqarah, verse 60:

*“And [recall] when Moses prayed for water for his people, so We said, “Strike with your staff the stone.” And there gushed forth from it twelve springs, and every people [i.e., tribe] knew its watering place...”*

This event mentions an aspect in trusting in Allah, the Exalted, namely, using the means provided by Allah, the Exalted, in the correct way, such

as one's physical strength. The second aspect is truly believing that the outcome Allah, the Exalted, chooses is best for everyone involved.

In a Hadith found in Jami At Tirmidhi, number 2344, the Holy Prophet Muhammad, peace and blessings be upon him, advised that if people truly trusted Allah, the Exalted, He would provide for them just like He provides for birds. They leave their nests hungry in the morning and return in the evening satisfied.

Truly trusting in Allah, the Exalted, is something which is felt in the heart but is proven through the limbs meaning, when one sincerely obeys Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Chapter 65 At Talaq, verse 3:

*“...And whoever relies upon Allah - then He is sufficient for him...”*

The aspect of trust which is internal involves firmly believing that only Allah, the Exalted, can provide one with beneficial things and protect them from harmful things both in worldly and religious matters. A Muslim understands that no one except Allah, the Exalted, can give, withhold, harm or benefit someone.

It is important to note, that truly trusting in Allah, the Exalted, does not mean one should abandon using the means which Allah, the Exalted, has provided, such as medicine. As the main Hadith under discussion clearly mentions that the birds leave their nests actively searching for provision. When one uses the strength and means provided by Allah, the Exalted, according to the teachings of Islam they are undoubtedly obeying Him. This is in fact, the outward element of trusting in Allah, the Exalted. This has been made clear in many verses and Hadiths. Chapter 4 An Nisa, verse 71:

*“O you who have believed, take your precaution...”*

In reality, the outward activity is a tradition of the Holy Prophet Muhammad, peace and blessings be upon him, and trusting Allah, the Exalted, inwardly is the inward state of the Holy Prophet Muhammad, peace and blessings be upon him. One should not abandon the outward tradition even if they possess the inward state of trust.

Actions and using the means provided by Allah, the Exalted, is an aspect of trusting Him. In this respect, actions can be split into three categories. The first are those actions of obedience which Allah, the Exalted, commands Muslims to do so that they can avoid Hell and obtain Paradise. Abandoning these while claiming trust that Allah, the Exalted, will forgive them is simply wishful thinking and is therefore blameworthy.

The second type of actions are those means which Allah, the Exalted, has created in this world in order for people to live in it safely, such as

eating when hungry, drinking when thirsty and wearing warm clothes in cold weather. A person who abandons these and causes harm to themselves is blameworthy. However, there are some people who have been provided special strength by Allah, the Exalted, so that they can avoid these means without harming themselves. For example, the Holy Prophet Muhammad, peace and blessings be upon him, used to fast for days on end uninterrupted but forbade others from doing the same as Allah, the Exalted, provided for him directly without the need for food. This is confirmed in a Hadith found in Sahih Bukhari, number 1922. The Holy Prophet Muhammad, peace and blessings be upon him, prayed for the fourth rightly guided Caliph Ali Bin Abu Talib, may Allah be pleased with him, so that he would not feel excess cold or heat. This is confirmed in a Hadith found in Sunan Ibn Majah, number 117. Therefore, if a person turns away from these means but is provided with the strength to endure without failing in their duties to Allah, the Exalted, and people then it is acceptable otherwise it is blameworthy.

The third type of actions in respect to trusting in Allah, the Exalted, are those things which have been set as a customary practice which Allah, the Exalted, sometimes breaks for certain people. An example of this are the people who become cured of illnesses without the need of medicine. This is quite common especially in poorer countries where medicine is difficult to obtain. This is linked to a Hadith found in Sunan Ibn Majah, number 2144, which advises that no person will die until they utilize every ounce of their provision which was allocated to them, which according to another Hadith found in Sahih Muslim, number 6748, was over fifty thousand years before Allah, the Exalted, created the Heavens and the Earth. So the one who truly realises this Hadith might not seek provision actively knowing that what was allocated to them so long ago cannot miss them. So for this person the customary means of obtaining provision such as obtaining it through a job is broken by Allah, the Exalted. This is a high and rare rank. Only the one who can behave in such a manner without complaining or panicking nor expecting things from people is free of blame if they choose this path. It is important to note, that the Holy Prophet Muhammad, peace and blessings be upon

him, has warned in a Hadith found in Sunan Abu Dawud, number 1692, that it is a sin for a person to fail in providing for their dependents even though they may be on this high rank.

Having real trust in Allah, the Exalted, leads to being content with destiny. Meaning, whatever Allah, the Exalted, chooses for them they accept without complaint and without desiring things to change as they firmly trust that Allah, the Exalted, only chooses the best for His servants. Chapter 2 Al Baqarah, verse 216:

*“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”*

To conclude, it is best to follow the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, by using the lawful means one has been granted firmly believing they are from Allah, the Exalted, and trust internally that only what Allah, the Exalted, decides will occur, which is undoubtedly the best choice for each person whether they observe this or not.

## **True Gratitude to Allah, Exalted**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the sixth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Musa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Musa, peace be upon him, in chapter 5 Al Ma'idah, verse 20:

*“And when Moses said to his people, “O my people, remember the favor of Allah upon you when He appointed among you prophets and made you possessors and gave you that which He had not given anyone among the worlds.””*



In this verse the Holy Prophet Musa, peace be upon him, is reminding his nation the importance of being grateful to Allah, the Exalted.

A Muslim must ensure they fulfill all three aspects of gratitude so that they avoid becoming a denier of Allah, the Exalted, as the one who is ungrateful in reality, scorns the One who granted them the blessings. Chapter 2 Al Baqarah, verse 152:

*“...And be grateful to Me and do not deny Me.”*

The three aspects of gratitude are to internally acknowledge Allah, the Exalted, as the sole Creator and Provider of all blessings. An aspect of this is to correct one's intention so that they only perform actions to please Allah, the Exalted. The next aspect is to praise Allah, the Exalted, via the tongue. And the final and highest aspect is to practically show gratitude through one's actions by using each blessing as prescribed by Islam in order to please Allah, the Exalted. Chapter 14 Ibrahim, verse 7:

*“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.'”*

As true gratitude leads to an increase in blessings Muslims should fear that showing ingratitude may cause the blessings they possess to either

be taken away from them or for their blessings to be used against them by becoming a burden and a curse for them in both worlds. It is important to note, even if a Muslim becomes truly grateful they will still face tests and difficulties as they are guaranteed. But if they behave in the correct way they will be guided through every situation so that they obtain peace of mind and body in this world and a great reward in the hereafter.

## Companionship

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the sixth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Musa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Musa, peace be upon him, in chapter 5 Al Ma'idah, verse 25:

*"[Moses] said, "My Lord, indeed I do not possess [i.e., control] except myself and my brother, so part us from the defiantly disobedient people.""*

This supplication of the Holy Prophet Musa, peace be upon him, teaches the importance of good companionship.

In a Hadith found in Sahih Bukhari, number 5534, the Holy Prophet Muhammad, peace and blessings be upon him, described the difference between a good and bad companion. The good companion is like a person who sells perfume. Their companion will either obtain some perfume or at least be affected by the pleasant smell. Whereas, a bad companion is like a blacksmith, if their companion does not burn their clothes they will certainly be affected by the smoke.

Muslims must understand that the people they accompany will have an effect on them whether this affect is positive or negative, obvious or subtle. It is not possible to accompany someone and not be affected by it. A Hadith found in Sunan Abu Dawud, number 4833, confirms that a person is on their companion's religion. Meaning, a person adopts the characteristics of their companion. It is therefore important for Muslims to always accompany the righteous as they will undoubtedly affect them in a positive way meaning, they will inspire them to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Whereas, bad companions will either inspire one to disobey Allah, the Exalted, or they will encourage a Muslim to concentrate on the material world over preparing for the hereafter. This attitude will become a great regret for them on Judgment Day even if the things they strive for are lawful but beyond their needs.

Finally, as a person will end up with those they love in the hereafter according to the Hadith found in Sahih Bukhari, number 3688, a Muslim must practically show they love for the righteous by accompanying them in this world. But if they accompany bad or heedless people then it proves and indicates they love for them and their ultimate destination in the hereafter. Chapter 43 Az Zukhruf, verse 67:

*“Close friends, that Day, will be enemies to each other, except for the righteous.”*

## **Adhere to True Guidance**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the sixth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Musa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Musa, peace be upon him, in chapter 7 Al A'raf, verse 105:

*“[Prophet Musa, peace be upon him, said I am] obligated not to say about Allah except the truth...”*

This verse reminds Muslims to adhere strictly to the two sources of guidance namely, the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

In a Hadith found in Sunan Abu Dawud, number 4606, the Holy Prophet Muhammad, peace and blessings be upon him, warned that any matter which is not based on Islam will be rejected.

If Muslims desire lasting success in both worldly and religious matters they must strictly adhere to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Even though, certain actions which are not directly taken from these two sources of guidance can still be considered a righteous deed it is important to prioritize these two sources of guidance over all else. Because the fact is that the more one acts on things which are not taken from these two sources even if it is a righteous deed the less they will act on these two sources of guidance. An obvious example is how many Muslims have adopted cultural practices into their lives which do not have a foundation in these two sources of guidance. Even if these cultural practices are not sins they have preoccupied Muslims from learning and acting on these two sources of guidance as they feel satisfied with their behaviour. This leads to ignorance of the two sources of guidance which in turn will only lead to misguidance.

This is why a Muslim must learn and act on these two sources of guidance which have been established by the leaders of guidance and only then act on other voluntary righteous deeds if they have the time and energy to do so. But if they choose ignorance and made up practices even if they are not sins over learning and acting on these two sources of guidance they will not achieve success.

## **True Belief Involves Actions**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the sixth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Musa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Musa, peace be upon him, in chapter 7 Al A'raf, verse 144:

*"[Allah] said, "O Moses, I have chosen you over the people with My messages and My words [to you]. So take what I have given you..."*

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who



believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

In addition, demonstrating one's faith in Allah, the Exalted, practically is their proof and evidence which is required on Judgment Day in order to be granted Paradise. Not having this practical evidence is as silly as a student who hands back a blank exam paper to their teacher claiming their knowledge is in their mind so they therefore do not need to write it down by answering the exam questions. The same way this student would undoubtedly fail so will a person who reaches Judgment Day without the obedience of Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, even if they possess faith in their heart.

## **The Guardian**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the sixth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Musa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Musa, peace be upon him, in chapter 26 Ash Shu'ara, verse 62:

*"[Moses] said, "No! Indeed, with me is my Lord..."*

Allah, the Exalted, safeguards and preserves the creation and takes care of them with special care. He protects the obedient from the plots and traps of the Devil and He safeguards the disobedient from His

immediate punishment in order to give them an opportunity to sincerely repent.

A Muslim should act on this divine name by using the means provided to them by Allah, the Exalted, but always trust in His divine care and choices in every situation and outcome they face even if they do not observe the wisdom behind some choices. This inspires patience and even contentment with the choice of Allah, the Exalted. Chapter 65 At Talaq, verse 3:

*“...And whoever relies upon Allah - then He is sufficient for him...”*

A Muslim should also understand that they will only be protected from misguidance and punishment by the Guardian namely, Allah, the Exalted. This removes any signs of pride and ensures they seek His protection through sincere obedience to Him. A Muslim must act on this divine name by safeguarding every trust they possess such as their blessings by using them according to the teachings of Islam. They should safeguard their actions and speech from the disobedience of Allah, the Exalted. This will ensure they receive more blessings from Allah, the Exalted. Chapter 14 Ibrahim, verse 7:

*“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”*

## The Guide

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the sixth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Musa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Musa, peace be upon him, in chapter 26 Ash Shu'ara, verse 62:

*"[Moses] said, "No! Indeed, with me is my Lord; He will guide me.""*

Allah, the Exalted, is the One who guides His servants to what is beneficial for them in both worlds and guides them away from anything which harms them. Chapter 91 Ash Shams, verse 8:

*“And inspired it [with discernment of] its wickedness and its righteousness.”*

The Muslim who understands this divine name will seek guidance in worldly and religious matters from none other than Allah, the Exalted, through the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Whoever seeks guidance from anything else will not find lasting success.

A Muslim should act on this divine name by guiding others towards the obedience of Allah, the Exalted, and what is beneficial to them in both worldly and religious matters according to their knowledge. This will ensure they become a true believer meaning, the one who loves for others what they desire for themselves. This has been advised in a Hadith found in Jami At Tirmidhi, number 2515.

## **True Sincerity**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the sixth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Musa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Musa, peace be upon him, in chapter 19 Maryam, verse 51:

*“And mention in the Book, Moses. Indeed, he was sincere...”*

In a Hadith found in Sahih Muslim number 196, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Islam is sincerity towards Allah, the Exalted.

Sincerity towards Allah, the Exalted, includes fulfilling all the duties given by Him in the form of commands and prohibitions, solely for His pleasure. As confirmed in a Hadith found in Sahih Bukhari, number 1, all will be judged by their intention. So if one is not sincere towards Allah, the Exalted, when performing good deeds they will gain no reward in this world or in the next. In fact, according to a Hadith found in Jami At Tirmidhi, number 3154, those who performed insincere deeds will be told on Judgement Day to seek their reward from those who they acted for, which will not be possible. Chapter 98 Al Bayyinah, verse 5.

*"And they were not commanded except to worship Allah, [being] sincere to Him in religion....."*

If one is lax in fulfilling their duties towards Allah, the Exalted, it proves a lack of sincerity. Therefore, they should sincerely repent and struggle to fulfil them all. It is important to bear in mind Allah, the Exalted, never burdens one with duties they cannot perform or handle. Chapter 2 Al Baqarah, verse 286.

*"Allah does not charge a soul except [with that within] its capacity...."*

Being sincere towards Allah, the Exalted, means that one should always choose His pleasure over the pleasure of themselves and others. A Muslim should always give priority to those actions which are for the sake of

Allah, the Exalted, over all else. One should love others and dislike their sins for the sake of Allah, the Exalted, and not for the sake of their own desires. When they help others or refuse to take part in sins it should be for the sake of Allah, the Exalted. The one who adopts this mentality has perfected their faith. This is confirmed in a Hadith found in Sunan Abu Dawud, number 4681.



## Drawing Near

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the sixth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Musa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Musa, peace be upon him, in chapter 19 Maryam, verse 52:

*“...and brought him [Prophet Musa, peace be upon him] near, confiding [to him].*

In a Divine Hadith found in Sahih Muslim, number 6833, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the more one obeys Allah, the Exalted, which involves fulfilling His

commands, refraining from His prohibitions and facing destiny with patience the greater the mercy of Allah, the Exalted, they will receive. In each case, a Muslim's minimal effort will lead to receiving a greater mercy. This mercy will ensure they are rightly guided through every situation they face so that they overcome them in order to obtain peace of mind, body and true lasting success in both worlds. But the one who holds back from the obedience of Allah, the Exalted, will not obtain this mercy and they therefore will not obtain right guidance during their life. Instead they will encounter one difficulty after another not knowing how to respond in each case.

## Gaining Peace

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the sixth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Musa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Musa, peace be upon him, in chapter 20 Taha, verse 25:

*“[Moses] said, “My Lord, expand [i.e., relax] for me my breast [with assurance].””*

Expanding of one’s chest is a characteristic of obtaining peace of mind.

It is important for Muslims to strive in the obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience as Allah, the Exalted, has guaranteed a good life in both worlds for the one who behaves in this manner. Chapter 16 An Nahl, verse 97:

*“Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.”*

This good life will protect a Muslim from severe grief, depression and other extreme moods and mental disorders which can destroy a person's life. Even though, Muslims will face difficulties which will sadden them but if they obey Allah, the Exalted, this sadness will never become extreme and effect their entire life on a long term basis. This is because a Muslim who strives in the obedience of Allah, the Exalted, has an excellent reason to continue moving forward through their difficulty without giving up and turning to depression and even suicide. For example, they look forward to the countless reward which will be granted to the patient. Chapter 39 Az Zumar, verse 10:

*“...Indeed, the patient will be given their reward without account [i.e., limit].”*

Whereas, the Muslim who does not strive in the obedience of Allah, the Exalted, and only claims the title of being a Muslim with their tongue will not be granted this attitude and a good life. And whenever they face difficulties it will drive them to extreme moods and mental disorders which will destroy their entire life.

## **Divine Support**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the sixth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Musa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Musa, peace be upon him, in chapter 20 Taha, verse 26:

*“And ease for me my task.”*

In a Hadith found in Sunan Ibn Majah, number 1081, the Holy Prophet Muhammad, peace and blessings be upon him, advised Muslims how to gain blessings in their provision, divine support and an improvement in their condition and state.

The first thing is to sincerely repent to Allah, the Exalted, before one dies. As the time of death is unknown this Hadith actually indicates sincerely repenting whenever one commits a sin meaning, repenting without delay. This consists of seeking forgiveness from Allah, the Exalted, and whoever else has been wronged, feeling regret, making a firm promise not to commit the same or a similar sin again. And finally, if possible, to make up for any rights which have been violated in respect to Allah, the Exalted, and people.

The next thing advised in the main Hadith is that a Muslim must make use of their time before they become preoccupied with responsibilities, an illness or a difficulty. A Muslim can achieve this by obeying Allah, the Exalted, through fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. They must hasten to perform righteous deeds within their means as much as possible without delay as the tomorrow they hope for may never come. It is hoped that the one who behaves in this manner will be supported by Allah, the Exalted, when they are no longer in a position to perform extra righteous deeds due to a change in circumstances.

The next thing mentioned in the main Hadith is that a Muslim must strengthen their bond with Allah, the Exalted, by remembering Him much. True remembrance of Allah, the Exalted, consists of three levels. The first is internal remembrance meaning, sincerity to Him. The second level consists of remembering Allah, the Exalted, by speaking good words and avoiding vain and sinful speech. And the highest level is to sincerely obey Allah, the Exalted, through one's actions as outlined earlier.

The final thing mentioned in the main Hadith is giving much charity both hidden and open. This includes both the obligatory and voluntary charity. It is important to note, this means giving charity according to one's means whether it is much or little. Allah, the Exalted, does not observe quantity He observes and judges actions based on quality meaning, one's sincerity. This has been indicated in a Hadith found in Sahih Bukhari, number 1. This leaves Muslims with no excuses but to give charity according to their means. In addition, it is important to give charity regularly instead of once in a while as regular deeds are more beloved to Allah, the Exalted, even if they are little. This has been advised in a Hadith found in Sahih Bukhari, number 6465. Finally, those who desire to encourage others to give charity can give it publically. This will lead to them gaining the same reward as those who donate because of their inspiration. This has been advised in a Hadith found in Sahih Muslim, number 2351. But those who are fearful of showing off, which cancels their reward, should do so privately. Islam has provided many options and opportunities for Muslims to gain much reward which lead to the removal of their burdens in both worlds.



## Correct Speech

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the sixth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Musa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Musa, peace be upon him, in chapter 20 Taha, verse 27:

*“And untie the knot from my tongue.”*

This supplication indicates the importance of using one’s speech in the correct way. In a Hadith found in Jami At Tirmidhi, number 2501, the Holy Prophet Muhammad, peace and blessings be upon him, declared that whoever is silent is saved.

This means the one who is silent from vain or evil speech and only speaks good words will be saved by Allah, the Exalted, in both worlds. This is important to understand as the main reason people will enter Hell is because of their speech. This has been warned in a Hadith found in Jami At Tirmidhi, number 2616. In fact, it only takes a single evil word to cause a person to plunge into Hell on Judgement Day which has been confirmed in a Hadith found in Jami At Tirmidhi, number 2314.

Speech can be of three types. The first is evil speech which should be avoided at all costs. The second is vain speech which only causes one to waste time which will lead to a great regret on Judgment Day. In addition, the first step of sinful speech is often vain speech. So it is safer to avoid this type of speech. The final type is good speech which should always be adopted. Based on these aspects two thirds of speech should be removed from one's life.

In addition, the one who speaks too much will only reflect on their actions and the hereafter a little as this requires silence. This will prevent one from assessing their deeds which inspires one to perform more righteous deeds and sincerely repent from their sins. This person will then be prevented from changing for the better.

Finally, those who speak too much often discuss worldly things and things which are entertaining and fun. This will cause them to adopt a mentality whereby they dislike discussing or listening to serious issues like death and the hereafter. This will prevent them from preparing

adequately for the hereafter which will lead to a great regret and a potential punishment.

All of this can be avoided if one simply remains silent from sinful and vain speech and instead only speaks good words. Therefore, the one who is silent in this way will be saved from trouble in this world and from punishment in the next world.

## Levels of Remembrance

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the sixth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Musa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Musa, peace be upon him, in chapter 20 Taha, verses 33-34:

*“That we [Prophets Musa and Haroon, peace be upon them] may exalt You much. And remember You much.”*

In a Hadith found in Sahih Bukhari, number 6407, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the

difference between the person who remembers Allah, the Exalted, and the one who does not is like a living person compared to a dead person.

It is important for Muslims who desire to create a strong connection with Allah, the Exalted, so that they can overcome all difficulties in this world and in the hereafter successfully to remember Allah, the Exalted, as much as possible. Put simply, the more they remember Him the more they will achieve this vital goal.

This is achieved by practically acting on the three levels of the remembrance of Allah, the Exalted. The first level is to remember Allah, the Exalted, internally and silently. This includes correcting one's intention so that they only act in order to please Allah, the Exalted. The second is by remembering Allah, the Exalted, through one's tongue. But the highest and most effective way of strengthening one's bond with Allah, the Exalted, is practically remembering Him with one's limbs. This is achieved by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This requires one to gain and act on Islamic knowledge which in turn is the root of all good and success in both worlds.

Those who remain on the first two levels will receive reward depending on their intention but they are unlikely to increase the strength of their faith and piety unless they move to the third and highest level of the remembrance of Allah, the Exalted.

## Purpose of Mankind

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the sixth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Musa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Musa, peace be upon him, in chapter 20 Taha, verse 41:

*“And I [Allah, the Exalted] produced you [Prophet Musa, peace be upon him] for Myself.”*

The Holy Quran clearly declared the purpose of mankind in chapter 51 Adh Dhariyat, verse 56:

*“And I did not create the jinn and mankind except to worship Me.”*

Before one can worship Allah, the Exalted, they must first recognise Him as it is not possible to obey someone without knowledge. In addition, people must first learn how to worship Allah, the Exalted, before they can fulfil this task. Therefore, worship is followed by knowledge. This is why in a Hadith found in Sunan Ibn Majah, number 224, the Holy Prophet Muhammad, peace and blessings be upon him, declared seeking useful knowledge a duty on all Muslims. Without knowledge one will never be able to worship Allah, the Exalted, correctly. Few good deeds performed with knowledge are far superior to many good deeds performed incorrectly because of ignorance.

As Allah, the Exalted, is the One who created mankind no one has the right to be served and worshipped except Him. If an employer easily dismisses their employee for abandoning the duty they have been hired for, how can it be correct to abandon serving and worshipping Allah, the Exalted, when He alone created and sustains the creation? All of mankind have been granted free will and the ability to obey and worship Allah, the Exalted. So each person must decide whether they desire to fulfil their purpose of creation thereby receiving eternal reward or reject it and face punishment in both worlds. The same way a device, such as a mobile phone, which does not fulfil its primary purpose is discarded people may well be discarded on the Day of Judgement into Hell for failing to fulfil their primary purpose of existence.

It is important to note, that worship refers to the obedience of Allah, the Exalted. This involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This obedience must encompass every part of one's life and body, such as their tongue. It includes a person's duty towards Allah, the Exalted, such as offering the prayer and treating the creation with kindness.

Those who obey Allah, the Exalted, will be given the best rewards while those who disobey Him will receive the worst punishment in this world and the next. In a divine Hadith found in Jami At Tirmidhi, number 2466, the Holy Prophet Muhammad, peace and blessings be upon him, narrates from Allah, the Exalted, who declares that if one busies themselves in worshipping Him, through sincere obedience, He will fill their heart with richness and remove their poverty. But if they turn away from His worship and obedience Allah, the Exalted, will fill their life with problems and not remove their poverty.

It is important to note, that Allah, the Exalted, does not need the creation in anyway whatsoever. As clearly mentioned in a Hadith found in Sahih Muslim, number 6572, people only benefit themselves with their good deeds as it raises their ranks. And they only harm themselves with their sins as they will be held accountable for them. The infinite status of Allah, the Exalted, does not change at all irrespective of if the entire creation worshipped Him or not. Allah, the Exalted, is the sole Creator and sole Provider. It is people who are completely and utterly in need of Him. Whoever understands this and sincerely obeys Allah, the Exalted, will fulfil the purpose of their creation and will therefore be given an eternal reward.



## Being Gentle

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the sixth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Musa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Musa, peace be upon him, in chapter 20 Taha, verse 44:

*“And speak to him [Pharaoh] with gentle speech that perhaps he may be reminded or fear [Allah].”*

In a Hadith found in Jami At Tirmidhi, number 2701, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, loves gentleness in all matters.

This is an important characteristic which must be adopted by all Muslims. It should be used in all aspects of one's life. It is important to understand that being gentle benefits the Muslim themselves more than anyone else. Not only will they receive blessings and reward from Allah, the Exalted, and minimize the amount of sins they commit, as a gentle person is less likely to commit sins through their speech and actions, but it benefits them in worldly affairs also. For example, the person who treats their spouse gently will gain more love and respect in return than if they treated their spouse in a harsh manner. Children are more likely to obey and treat their parents with respect when they are treated gently. Colleagues at work are more likely to help the one who is gentle with them. The examples are endless. Only in very rare cases is a harsh attitude required. In most cases, gentle behaviour will be much more effective than a harsh attitude.

The Holy Prophet Muhammad, peace and blessings be upon him, possesses countless good qualities yet, Allah, the exalted, specifically highlighted his gentleness in the Holy Quran as it is a key ingredient required to affect others in a positive way. Chapter 3 Al Imran, verse 159:

*“So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you...”*

A Muslim must remember that they will never be better than a Holy Prophet, peace be upon them, nor will the person they interact with be worse than Pharaoh yet, Allah, the Exalted, commanded the Holy Prophet Musa and the Holy Prophet Haroon, peace be upon them, to deal with Pharaoh in a kind manner. Therefore, a Muslim should adopt gentleness in all affairs as it leads to much reward and affects others, such as one's family, in a positive way.

## **Hasten to Good Actions**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the sixth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Musa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Musa, peace be upon him, in chapter 20 Taha, verse 84:

*"He [Prophet Musa, peace be upon him] said, "...I hastened to You, my Lord, that You be pleased."*

A Muslim should adopt this attitude by hastening towards performing righteous deeds in order to please Allah, the Exalted.

In a Hadith found in Jami At Tirmidhi, number 2306, the Holy Prophet Muhammad, peace and blessings be upon him, advised Muslims to hasten in performing righteous deeds before seven things occur.

The first is overwhelming poverty. This can refer to financial difficulties which distract a person from the obedience of Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. In addition, stressing over wealth can even push one towards the unlawful. A Muslim should remember that any righteous deed rooted in the unlawful will be rejected by Allah, the Exalted. This has been warned in a Hadith found in Sahih Muslim, number 2342. Allah, the Exalted, has allocated provision for the entire creation over fifty thousand years before He created the Heavens and the Earth according to a Hadith found in Sahih Muslim, number 6748. Therefore, a Muslim should trust that their lawful provision will reach them as long as they continue to strive for it in lawful ways according to the teachings of Islam. A Muslim should remember that Allah, the Exalted, chooses what is best for His servants according to His infinite wisdom. He does not give according to someone's desires as this will most likely lead to their destruction. Chapter 2 Al Baqarah, verse 216:

*"...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."*

And chapter 42 Ash Shuraa, verse 27:

*“And if Allah had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills...”*

The next thing mentioned in the main Hadith under discussion is that Muslims should hasten in performing righteous deeds before they become distracted by wealth. Wealth itself is not evil but depending on how one obtains it and uses it can either make it a great blessing for them or a great burden for them in both worlds. If a Muslim strives to obtain excess wealth while neglecting their duties to Allah, the Exalted, and people while hoarding or misspending their wealth it will become a great curse for them in both worlds. But if a Muslim obtains enough to fulfill their needs and the needs of their dependents without excessiveness, waste or extravagance and spends in other ways pleasing to Allah, the Exalted, then they will achieve true richness in both worlds.

The next thing mentioned in the main Hadith under discussion which prevents righteous actions is a debilitating sickness. This is a warning to make use of one's good health before they encounter sickness. One should observe those who have lost their good health either through sickness or through ageing and therefore make use of the good health they possess by striving to gain success in lawful worldly matters as well as religious matters while giving priority to religion over the world. For example, a Muslim should use their good health to journey to the Mosques regularly in order to offer their obligatory prayers with congregation before a time comes when they desire to do this but do not possess the physical strength to do so. The amazing thing about utilizing one's good health correctly is that when a Muslim eventually loses it Allah, the Exalted, will continue to grant them the same reward they used to receive when doing good deeds during their time of good health.

This has been advised in a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 500. But those who live in heedlessness fail to utilise their good health and therefore receive no reward during their good health or when they fall ill.

This is connected to the next thing mentioned in the main Hadith under discussion namely, senility. A Muslim should make use of their youth and strong intelligence before they reach senility. This includes gaining and acting on knowledge and using one's mental strength to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. It is important to behave in this manner before senility occurs as even the Holy Prophet Muhammad, peace and blessings be upon him, sought refuge from senility in a Hadith found in Sahih Bukhari, number 6390.

The next thing mentioned in the main Hadith under discussion which prevents righteous actions is a sudden death. Death is certain but the time is unknown. A Muslim should not live in heedlessness believing that their death is far away as countless people have and will die long before reaching their life expectancy. Nor should they live in such a way as if they are not going to die at all. Having hopes of a long life can be considered the root of all evil as it causes one to delay performing righteous deeds believing they can always perform them tomorrow. It causes them to delay sincere repentance thereby, failing to change for the better believing they can do this tomorrow. And having hopes for a long life causes one to prioritize obtaining worldly things, such as wealth, in order to make their expected long life on this Earth comfortable. These prevent one from preparing adequately for the hereafter. Muslims should therefore reduce their hope for a long life so that they change for the better and direct their focus to the permanent hereafter. Muslims should not delay and instead act today as the tomorrow they hope for may never arrive. They should also strive to perform the righteous deeds

which will benefit them in case their life ends unexpectedly, such as an ongoing charity, which benefits others as long as the thing is being used, such as a water well. This has been advised in a Hadith found in Jami At Tirmidhi, number 1376.

The next thing mentioned in the main Hadith under discussion is the arrival of the anti-Christ. This event will prevent one from performing righteous deeds and instead tempt them towards disbelief. One lesson to learn from this is the importance of avoiding doubtful things. Just like a person who journeys close to a border is more likely to cross it similarly, a Muslim who is surrounded by temptations will more likely be led astray and fail to perform righteous deeds. The one who avoids places and things which tempt them to commit sins will protect their faith and honour. This has been advised in a Hadith found in Jami At Tirmidhi, number 1205. Muslims should therefore guard their faith by avoiding things, places and the people who invite or tempt them towards the disobedience of Allah, the Exalted, and ensure their dependents, such as their children, do the same.

The final thing mentioned in the main Hadith under discussion which prevents one from performing righteous deeds is the Final Hour.

This is when the trumpet blast will occur. The trumpet blast will lead to the death of the creation. This has been confirmed in a Hadith found in Sahih Muslim, number 7381. The important thing to learn is that this is a call which no one can or will reject responding to. It will lead to the resurrection and final judgment. Therefore, Muslims should respond to the call of Allah, the Exalted, through the Holy Prophet Muhammad, peace and blessings be upon him, through sincere obedience by fulfilling



the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 8 An Anfal, verse 24:

*“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life...”*

Whoever responds to this call in this world will find the final call easy to endure and respond to. Whereas, the one who lives heedless to the call of Allah, the Exalted, in this world will not find peace in this world and they will be forced to answer the call of the trumpet which will be a great burden for them to endure and respond to. A person can only ignore the call of Allah, the Exalted, for so long as the final call will occur, sooner or later, and no one will be able to avoid or ignore it. If this is inevitable it makes sense that one respond to it now, today, instead of living in heedlessness. If one hears the trumpet blast while heedless no action or regret will benefit them and what comes after for this person will be even more terrifying.

## **Remain Straight**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the sixth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Musa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Musa, peace be upon him, in chapter 28 Al Qasas, verse 17:

*“He [Prophet Musa, peace be upon him] said...I will never be an assistant to the criminals.”*

Muslims are not expected to make huge sacrifices like those made by the Holy Prophets, peace be upon them, and the Companions, may Allah be pleased with them, but they should not compromise on their

faith for the sake of people or to gain worldly things. It is important to understand that no matter what worldly success a person gains through compromising on their faith eventually this success will become a curse and great burden for them in both worlds. It is quite evident when one observes the media that those who compromised on their moral values and faith ended up sad and depressed irrespective of how much worldly success they obtained. So a Muslim should instead remain steadfast on the teachings of Islam and firmly believe, sooner or later, they will be blessed with worldly success beyond their expectations let alone the blessings which await them in the next world. Chapter 41 Fussilat, verse 30:

*“Indeed, those who have said, "Our Lord is Allah" and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.”*

## **A Good Intention**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the sixth Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Musa, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 416.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Musa, peace be upon him, in chapter 37 As Saffat, verse 119:

*“And We left for them [Prophets Musa and Haroon, peace be upon them, favorable mention] among later generations.”*

Many people have come and gone who have stood up for some sort of cause whether it was to do with women's rights, human rights, the poor, or something else, yet only a small per cent of these people had a

positive impact on society. The majority had no positive effect and instead became footnotes in history. One of the reasons for this is a lack of sincerity. If one turns the pages of history they will observe that those who acted with the correct intention meaning, to truly benefit society without any ulterior motives were granted success even if they were not Muslims. Benefit to others is something Allah, the Exalted, loves and He therefore grants success to all those who sincerely strive for this end.

Those who did not achieve a positive effect on society lacked this good intention as they desired something else, such as fame. In most cases their bad intention is quite evident as their words and actions clearly contradict each other. For example, some claim to stand up for the rights of women then happily take part in advertising campaigns which show women to be nothing except ornaments to be gawked at. If their actions supported their claims they would have instead taught the advertising companies that a woman's intelligence, good character and inner strength are what should be displayed to the world through their advertising campaigns.

Many of these people who claim to stand up for different causes are in a position of political and social influence and they possess much wealth yet, their positive influence on society is minimal and very short lived. On the other hand, those who may not have possessed such influence changed the attitude of millions through their sincerity. They only desired to benefit society; they did not seek anything else. Because of their sincerity their positive influence and remembrance endured long after they departed this world whereas, those whose intention was corrupt were quickly forgotten even while they were still alive.

So if one desires to succeed in the material world or more importantly in matters of faith they should strive to correct their intention. It is why the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, judges people based on their intention. This is confirmed in a Hadith found in Sahih Bukhari, number 1.

## What You Get

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the seventh Heaven the Holy Prophet Muhammad, peace and blessings be upon him, observed the Holy Prophet Ibrahim, peace be upon him, reclining against the House of Allah, the Exalted, in the Heavens, the Bait Al Ma'mur. This has been discussed in a Hadith found in Sahih Muslim, number 411.

It is important to note that the Holy Prophet Ibrahim, peace be upon him, built the House of Allah, the Exalted, in Mecca, the Kaaba, with his son the Holy Prophet Ismaeel, peace be upon him. Chapter 2 Al Baqarah, verse 127:

*“And [mention] when Abraham was raising the foundations of the House...”*

Like many other examples found within the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, this incident indicates a basic teaching of Islam namely, what one gives is what they shall receive. Another example is found in chapter 2 Al Baqarah, verse 152:

*“So remember Me; I will remember you...”*

A Hadith found in Jami At Tirmidhi, number 1924, advises that the one who shows mercy to the creation will be shown mercy by the Creator. Generally speaking, in this material world a person receives things according to their efforts. Yet, strangely some expect to obtain the high ranks of Paradise without any effort. These teachings clearly show that a Muslim will receive blessings and mercy based on their efforts. The more obedient they are to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, the more they will receive in return. There is no doubt that Allah, the Exalted, can give whatever He wants to whomever He wants irrespective of how much they strive in His obedience. But Allah, the Exalted, has set up a system which must be followed namely, striving in His obedience in order to obtain more blessings and mercy. Therefore, each Muslim must reflect and decide how much mercy and blessings of Allah, the Exalted, they desire and then strive in the obedience of Allah, the Exalted, accordingly.



## **The Real Pilgrimage**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the seventh Heaven the Holy Prophet Muhammad, peace and blessings be upon him, observed the Holy Prophet Ibrahim, peace be upon him, reclining against the House of Allah, the Exalted, in the Heavens, the Bait Al Ma'mur. 70,000 Angels enter this House everyday never to visit it again. This has been discussed in a Hadith found in Sahih Muslim, number 411.

Muslims have been blessed as they can visit the House of Allah, the Exalted, in Mecca, the Kaaba, multiple times during their lives therefore, they must make use of this amazing blessing.

In a Hadith found in Sahih Bukhari, number 1773, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the reward for an accepted Holy Pilgrimage is nothing except Paradise.

The real purpose of the Holy Pilgrimage (Hajj) and the Visitation (Umra) is to prepare Muslims for their final journey to the hereafter. The same way a Muslim leaves behind their home, business, wealth, family, friends and social status in order to perform the Holy Pilgrimage this will occur

at the time of their death when they take their final journey to the hereafter. In fact, a Hadith found in Jami At Tirmidhi, number 2379, advises that a person's family and wealth abandons them at their grave and only their deeds, good and bad, accompany them.

When a Muslim bears this in mind during their Holy Pilgrimage they will fulfil all the aspects of this duty correctly. This Muslim will return back home a changed person as they will prioritise preparing for their final journey to the hereafter over amassing the excess aspects of this material world. They will strive in fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which includes taking from this world in order to fulfill their needs and the needs of their dependents without waste, excessiveness or extravagance.

Muslims should not treat the Holy Pilgrimage as a holiday and a place to shop as this attitude defeats the purpose of it. It must remind Muslims of their final journey to the hereafter a journey which has no return and no second chances. Only this will inspire one to fulfil the Holy Pilgrimage correctly and prepare adequately for the hereafter.

## **Peace for All**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the seventh Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Ibrahim, peace be upon him. The Holy Prophet Ibrahim, peace be upon him, asked the Holy Prophet Muhammad, peace and blessings be upon him, to convey his greeting of peace to the Muslim nation. This has been discussed in a Hadith found in Jami At Tirmidhi, number 3462.

The same way a Muslim desires peace for themselves they must spread peace on Earth. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, once advised in a Hadith found in Sahih Bukhari, number 13, that a person cannot become a true believer until they love for others what they love for themselves.

This does not mean a Muslim will lose their faith if they fail to adopt this characteristic. It means that a Muslim's faith will not be complete until they act on this advice. This Hadith also indicates that a Muslim will not perfect their faith until they also dislike for others what they dislike for themselves. This is supported by another Hadith found in Sahih Muslim, number 6586. It advises that the Muslim nation is like one body. If one part of the body is in pain the rest of the body shares the pain. This mutual feeling includes loving and hating for others what one loves and hates for themselves.

A Muslim can only achieve this status when their heart is free from evil traits, such as envy. These evil traits will always cause one to desire better for themselves. So in reality, this Hadith is an indication that one should purify their heart by adopting good characteristics, such as being forgiving, and eliminate evil traits, such as envy. This is only possible through learning and acting on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

It is important for Muslims to understand that desiring good for others will cause them to lose out on good things. The treasury of Allah, the Exalted, has no limits so there is no need to adopt a selfish and greedy mentality.

Desiring good for others includes striving to aid others in anyway one can, such as financial or emotional support, in the same way a person would desire others to aid them in their moment of need. Therefore, this love must be shown through actions not just words. Even when a Muslim forbids evil and offers advice which contradicts the desire of others they should do so gently just like they would want others to advise them kindly.

As mentioned earlier, the main Hadith under discussion indicates the importance of eliminating all bad characteristics which contradict mutual love and care, such as envy. Envy is when a person desires to possess a specific blessing which is only obtainable when it is taken away from

someone else. This attitude is a direct challenge to the distribution of blessings chosen by Allah, the Exalted. This is why it is a major sin and leads to the destruction of the envier's good deeds. This has been warned in a Hadith found in Sunan Abu Dawud, number 4903. If a Muslim must desire the lawful things others possess they should wish and supplicate to Allah, the Exalted, to grant them the same or similar thing without the other person losing the blessing. This type of jealousy is lawful and is praiseworthy in aspects of religion. This has been advised in a Hadith found in Sahih Muslim, number 1896. The Holy Prophet Muhammad, peace and blessings be upon him, advised that Muslims should only be jealous of a wealthy person who uses their wealth correctly. And be jealous of a knowledgeable person who uses their knowledge to benefit themselves and others.

A Muslim should not only love for others to obtain lawful worldly blessings but also for them to gain religious blessings in both worlds. In fact, when one wishes this for others it encourages them to strive harder in the obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This type of healthy competition is welcomed in Islam. Chapter 83 Al Mutaffifin, verse 26:

*“...So for this let the competitors compete.”*

This encouragement will also inspire a Muslim to assess themselves in order to find and eliminate any faults in their character. When these two elements combine meaning, striving in sincere obedience to Allah, the Exalted, and purifying one's character, it leads to success in both worlds.

A Muslim must therefore not only claim to love for others what they desire for themselves verbally but show it through their actions. It is hoped that the one who is concerned for others in this way will receive the concern of Allah, the Exalted, in both worlds. This has been indicated in a Hadith found in Jami At Tirmidhi, number 1930.

## Sign of Love

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the seventh Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Ibrahim, peace be upon him. The Holy Prophet Ibrahim, peace be upon him, asked the Holy Prophet Muhammad, peace and blessings be upon him, to convey his greeting of peace to the Muslim nation and to tell them that Paradise is a flat treeless plain and the seeds (for growing trees) are glorifying Allah, the Exalted, (SubhanAllah), praising Allah, the Exalted, (Alhumdulillah) declaring that none has the right to be worshipped except Allah, the Exalted, and declaring the greatness of Allah, the Exalted, (Allahu Akbar). This has been discussed in a Hadith found in Jami At Tirmidhi, number 3462.

A sign of truly loving Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, is that a Muslim will mention Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, often. It is commonly known that the one a person often remembers is the one they love, the greater the love the greater the remembrance. This is indicated in a Hadith found in Sahih Muslim, number 826, which advises that the Holy Prophet Muhammad, peace and blessings be upon him, used to remember Allah, the Exalted, in every moment. This is a sign of the deep love the Holy Prophet Muhammad, peace and blessings be upon him, has for Allah, the Exalted. Those who prove their love by remembering Allah, the Exalted, often have been given the glad tidings of forgiveness and a great reward. Chapter 33 Al Ahzab, verse 35:

*“...and the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward.”*



## **Lead by Example**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the seventh Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Ibrahim, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 411.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Ibrahim, peace be upon him, in chapter 2 Al Baqarah, verse 124:

*"...[Allah] said, "Indeed, I will make you a leader for the people."..."*

It is obvious if one turns the pages of history that those who acted on what they preached had a much more positive effect on others compared to those who did not lead by example. The best example

being the Holy Prophet Muhammad, peace and blessings be upon him, who not only practiced what he preached but adhered to those teachings more strictly than anyone else. Only with this attitude will Muslims especially, parents have a positive impact on others. For example, if a mother warns her children not to lie as it is a sin but often lies in front of them her children are unlikely to act on her advice. A person's actions will always have more of an impact on others than their speech. It is important to note that this does not mean one needs to be perfect before advising others. It means they should sincerely strive to act on their own advice before advising others. The Holy Quran has made it clear in the following verse that Allah, the exalted, hates this behaviour. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sahih Bukhari, number 3267, that the a person who commanded good but refrained from it himself and prohibited evil yet acted on it himself will be punished in severely Hell. Chapter 61 As Saf, verse 3:

*“Greatly hateful in the sight of Allah is that you say what you do not do.”*

So it is vital for all Muslims to strive to act on their advice themselves then advise others to do the same. Leading by example is the tradition of all the Holy Prophets, peace be upon them, and is the best way to affect others in a positive way.

## Devotion

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the seventh Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Ibrahim, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 411.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Ibrahim, peace be upon him, in chapter 6 Al An'am, verses 78-79:

*"And when he saw the sun rising, he said, "This is my lord; this is greater." But when it set he said, "O my people, indeed I am free from what you associate with Allah. Indeed, I have turned my face [i.e., self] toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah.""*

The Holy Prophet Ibrahim, peace be upon him, rejected the false gods of his people and instead declared his complete submission to Allah, the Exalted. He specifically rejected their false gods by indicating their temporal nature such as the setting of the Sun they worshipped, which directly challenged their misplaced devotion to them.

It is important for Muslims not to follow in their footsteps by misplacing their devotion and dedication to the excess and unnecessary elements of this material world or to others beyond the limits set by Islam. Just like the things pointed out by the Holy Prophet Ibrahim, peace be upon him, fade away and are temporary in nature so is this material world. Chapter 18 Al Kahf, verse 8:

*“And indeed, We will make that which is upon it [into] a barren ground.”*

So unnecessarily dedicating one's efforts to the fading material world is pointless and making it one's main focus, the centre of their universe and the purpose of their existence is simply foolish as it will eventually pass away with their efforts. Then they will only be left with dust, regrets and the consequences of their actions. This reality is quite obvious when one reflects on their own life and those moments, things and people which seemed to be great and enduring yet, they all faded away as if they never existed in the first place.

One should instead follow in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him, and the righteous predecessors by striving in this material world in order to fulfil their necessities and the necessities of their dependents. Then they should dedicate their efforts to preparing for the eternal hereafter. This will ensure that when the material world passes away they are left with blessings and righteous deeds which will aid them in their greatest moment of need.

## The Great Fire

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the seventh Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Ibrahim, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 411.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Ibrahim, peace be upon him, in chapter 21 Al Anbiya, verse 68:

*"They said, "Burn him [Prophet Ibrahim, peace be upon him] and support your gods - if you are to act.""*

Many lessons can be learned from this event. The first of which is for Muslims to adopt the steadfast attitude of the Holy Prophet Ibrahim,

peace be upon him. Even though, a great force was against him he still did not shift off the path of truth and remained steadfast without compromising in the slightest. It is important for Muslims not to give into social pressure and compromise on their faith. Those who do may achieve some temporary worldly success but it will end up becoming a curse for them and eventually it will fade away leaving them with regrets. One only needs to observe the countless celebrities who compromised on their values in order to gain worldly success and how this very success led them to depression, substance abuse and in some cases suicide. On the other hand, those who remained steadfast were granted eternal success even if the worldly aspect of this success was delayed and not apparent to them. As this success contained the blessings of Allah, the Exalted, it aided them in their preparation for their journey towards the hereafter. Chapter 41 Fussilat, verse 30:

*"Indeed, those who have said, "Our Lord is Allah" and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.""*

It is clear that the Holy Prophet Ibrahim, peace be upon him, was patient throughout this great event. In fact, he surpassed patience and reached the level of contentment. The difference between the two is that the one who is patient does not complain about a situation but desires and even supplicates for the situation to change. Whereas, the one who is content prefers the choice of Allah, the Exalted, over their own choice and therefore does not desire things to change. The Holy Prophet Ibrahim, peace be upon him, could have easily supplicated to Allah, the Exalted, to save him. But he did not desire to potentially contradict the will of Allah, the Exalted, as Allah, the Exalted, may have wanted him to become a martyr. Even though a supplication would have been lawful yet, he desired to perfect servanthood to Allah, the Exalted, and

therefore remained silent trusting in the choice of Allah, the Exalted. The lesson to learn is that even though some situations appear and feel distressing, like the fire in this event, in the long run the things which occur are better for a Muslim than what they desire even if they do not immediately observe the wisdom behind them. Perhaps experiencing a difficulty may well be the reason a Muslim is admitted into Paradise. So it is important to at least be patient if one cannot be content with the decree of Allah, the Exalted. Chapter 2 Al Baqarah, verse 216:

*“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you...”*

A Muslim should also remember that the one who chose the situation for them namely, Allah, the Exalted, is the only One who can take them safely out of it. This is only achieved through obedience to Him by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Chapter 65 At Talaq, verse 2:

*“...And whoever fears Allah - He will make for him a way out.”*



## Strong Faith

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the seventh Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Ibrahim, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 411.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Ibrahim, peace be upon him, in chapter 2 Al Baqarah, verse 260:

*“And [mention] when Abraham said, “My Lord, show me how You give life to the dead.” [Allah] said, “Have you not believed?” He said, “Yes, but [I ask] only that my heart may be satisfied.” [Allah] said, “Take four birds and commit them to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them - they will come [flying] to you in haste...”*

An important lesson to learn from this event is the importance of gaining certainty of faith. There are different grades of faith a Muslim can adopt. The person of weak faith is like the one who has been told there is a snake in their bedroom by someone they do not trust like a stranger. Even though, they might believe the person yet, they will not be certain the information is true. The one who has stronger faith is like the one who is told there is a snake in their bedroom by someone they trust, such as a relative. This level of faith is possessed by the majority of Muslims who accepted Islam because they were told to by someone they trust, such as their parents. The next level of faith is based on knowledge, research and experience. For example, if a person observes signs of the snake in their bedroom, such as its shedded skin, bite marks and other signs. This level is achieved when a Muslim gains and acts on the knowledge found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This causes the signs of Allah, the Exalted, and the truthfulness of the Holy Prophet Muhammad, peace and blessings be upon him, to become manifest to them. The more they gain and act on knowledge the more signs are shown to them. Chapter 41 Fussilat, verse 53:

*“We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth...”*

The highest level of faith is witnessing with one’s physical eyes, which will be granted to all of mankind after their death and on the Day of Judgment. This is like physically seeing the snake in the bedroom.

It is vital for all Muslims to learn from this event by studying the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they can strengthen their faith. Not only will the one who possesses strong faith perform righteous deeds and refrain from sins more than someone with weak faith but they will more easily overcome any difficulties they face in their life. They will respond to each situation as advised by Islam and gain an uncountable reward. Meaning, when they face times of ease they will show gratitude to Allah, the Exalted, by using all the blessings they possess correctly. When they face difficulties they will remain patient and even be content with what Allah, the Exalted, chooses for them. These are the characteristics of the successful.

## The Great Sacrifice

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the seventh Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Ibrahim, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 411.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Ibrahim, peace be upon him, in chapter 37 As Saffat, verse 102:

*"And when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast.""*

The first lesson to understand is the importance of patience when facing tests and trials. A Muslim should always remember that those more beloved than them to Allah, the Exalted, namely, the Holy Prophets, peace be upon them, were put through much more severe tests than them. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, confirmed in a Hadith found in Jami At Tirmidhi, number 2472, that no one has been tested more for the sake of Allah, the Exalted, than him.

Muslims should also bear in mind that no matter what situation they find themselves in it is beneficial for them. As advised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Muslim, number 7500, that if a Muslim faces a difficulty and shows patience they will be rewarded for it. And if they face times of ease and show gratitude they will be rewarded for it. So according to this Hadith every situation a Muslim encounters is beneficial, even if they do not observe the wisdom behind it. Chapter 2 Al Baqarah, verse 216:

*“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”*

Muslims should also understand that they will encounter a situation which has been decreed for them by Allah, the Exalted, irrespective of how they react to it. If they face it with patience they will find an uncountable reward in this world and in the next. Chapter 39 Az Zumar, verse 10:

*"...Indeed, the patient will be given their reward without account [i.e., limit]."*

But if they face it with impatience then they will face more difficulties. So either way they have to face the difficulty so they might as well gain benefit from it.

In addition, a Muslim should not be naive and realize that this world is not Paradise. It is a world created in order to test mankind so it therefore can never be free of tests and trials. When a Muslim recognizes its innate nature facing difficulties and tests does not surprise them as they expect this from the world. The same way a person expects to get attacked if they find themselves with a wild animal they should expect tests and trials in this world. Mentally preparing in this way will prevent a Muslim being caught off guard which is a cause of impatience.

Another lesson to learn from this great event is that the same way a person cannot gain things in this material world, such as wealth without sacrifice neither can a Muslim obtain the pleasure of Allah, the Exalted, without sacrifice. Chapter 29 Al Ankabut, verse 2:

*"Do the people think that they will be left to say, "We believe" and they will not be tried?"*

Muslims should be grateful that Allah, the Exalted, does not require them to make big sacrifices like the ones made by the Holy Prophet Ibrahim, and the other Holy Prophets, peace be upon them. Nor is Allah, the Exalted, demanding Muslims to sacrifice in the way the Companions of the Holy Prophet Muhammad, peace and blessings be upon him, did. They sacrificed their wealth, homes, families and lives. Instead, Allah, the Exalted, has entrusted Muslims with a few obligatory duties which require little sacrifice of their time, energy and wealth. If one ponders over the greatness of Paradise they will realise the sacrifices they have been encouraged to make are very small compared to the promised reward. Therefore, Muslims should show gratitude for this by submitting obediently to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience.

The sacrifice of the Holy Prophet Ismaeel, peace be upon him, is an indication that a Muslim should always be ready to sacrifice their desires, love and wishes for the command of Allah, the Exalted. The ritual of sacrificing animals for the pleasure of Allah, the Exalted, Muslims perform annually stands for this. It is not simply a sacrifice of an animal but much more. Chapter 22 Al Hajj, verse 37:

*“Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you. Thus have We subjected them to you that you may glorify Allah for that [to] which He has guided you;...”*

Muslims should adopt the piety mentioned in this verse all year round by placing the commands of Allah, the Exalted, before their desires. Only then will they be able to truly follow in the footsteps of the Holy Prophet Ibrahim, peace be upon him, correctly.

Another important lesson to learn from this great event is trusting in Allah, the Exalted. Even in situations which appear inescapable and disastrous, like this great event, a Muslim should always trust in the choice of Allah, the Exalted. Muslims must understand that their knowledge is very limited and that they are extremely short sighted. Meaning, they cannot fully perceive the wisdoms behind the choices of Allah the Exalted. On the other hand, the knowledge and the divine perception of Allah, the Exalted, is unlimited. Therefore, a Muslim should trust in the choices of Allah, the Exalted, just like a blind person trusts the guidance of their physical guide. No matter what the attitude of a Muslim the choice of Allah, the Exalted, will occur so it is best to trust in His wisdom rather than showing impatience which only leads to further trouble.

In addition, it is important to remember the countless examples within one's life when a person desired something only to regret it after obtaining it. And when they disliked something from occurring only to change their mind later on. Chapter 2 Al Baqarah, verse 216:

*“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”*

As destiny is out of people's hands it is important for Muslims to concentrate on the thing which is in their control if they desire to be rescued from difficulties namely, the obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing



destiny with patience. Allah, the Exalted, has already guaranteed that He will save a Muslim from all difficulties in both worlds. All they have to do is remain obedient to Him. Chapter 65 At Talaq, verse 2:

*“...And whoever fears Allah - He will make for him a way out.”*

It is foolish to stress about the thing which is not in one's control meaning, destiny, and remain heedless to the thing which is in one's control namely, obeying Allah, the Exalted.

## The Kaaba

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the seventh Heaven the Holy Prophet Muhammad, peace and blessings be upon him, observed the Holy Prophet Ibrahim, peace be upon him, reclining against the House of Allah, the Exalted, in the Heavens, the Bait Al Ma'mur. 70,000 Angels enter this House everyday never to visit it again. This has been discussed in a Hadith found in Sahih Muslim, number 411.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Ibrahim, peace be upon him, in Chapter 2 Al Baqarah, verse 127:

*“And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], “Our Lord, accept [this] from us. Indeed, You are the Hearing, the Knowing.””*

Many lessons can be learned from this event. Muslims should follow in the footsteps of all the Holy Prophets, peace be upon them, by regularly dedicating some of their time and energy in acts which please Allah, the Exalted, beyond the obligatory duties. No one is ordering Muslims to dedicate all their efforts like the Holy Prophets, peace be upon them, did but they should regularly dedicate some. This incident is a clear proof that those who dedicate their effort and time for the sake of Allah, the Exalted, will not only gain reward but their efforts will also be remembered for all to see in both worlds. Even though the house of Allah, the Exalted, the Kaaba, might not seem like an architectural marvel yet, as it was built for the sake of Allah, the Exalted, it is still established and greatly honoured to this day even though nearly 4500 years have passed since its construction by the Holy Prophet Ibrahim and his son, peace be upon them. Countless people have built great castles, palaces and empires over the centuries yet the majority of them faded away and are barely remembered by society. Even those who built them have become footnotes in history.

Not only does the work done for the sake, of Allah, the Exalted, itself endure but even those that did the work are remembered just like the Holy Prophet Ibrahim and his son, peace be upon them. In fact, Allah, the Exalted, honoured his efforts so much that one cannot even complete the visitation, known as Umra, and the Holy Pilgrimage, known as Hajj, without praying behind the stone the Holy Prophet Ibrahim, peace be upon him, stood on while building the house of Allah, the Exalted. Chapter 2 Al Baqarah, verse 125:

*“...And take, [O believers], from the standing place of Abraham a place of prayer...”*

All worldly efforts will eventually fade away. They may benefit people temporarily in this world but it will not help them in the next world. In fact, even though they will leave those efforts behind yet, on Judgment Day they will be held accountable for them. Whereas, efforts dedicated to pleasing Allah, the Exalted, will benefit a Muslim in both worlds. These efforts do not have to be huge like building an entire Mosque. A Muslim only needs to act according to their strength, such as contributing towards the building of a Mosque. If they act with sincerity their reward will be beyond imagination. This has been indicated in many Hadiths, such as the one found in Sahih Muslim, number 2342. This Hadith advises that a small effort such as donating a single date fruit for the sake of Allah, the Exalted, will be rewarded with blessings greater in size than a mountain.

This great event also indicates the importance of sincerity. It is clear from the verse quoted at the beginning that the Holy Prophet Ibrahim, and his son, peace be upon them, intended only to please Allah, the Exalted, as they immediately supplicated to Him to accept their efforts thereby making it clear that their pious intention was not hidden from Allah, the Exalted.

This is a clear lesson for all Muslims to ensure that their intention is correct whenever they perform good deeds. The one who performs deeds to please someone other than Allah, the Exalted, will be told to gain their reward from them on Judgement Day which will not be possible. This is warned in a Hadith found in Jami At Tirmidhi, number 3154.

In addition, this great event also teaches the important lesson of being humble to Allah, the Exalted. One should never be proud of anything they possess or any righteous deed they perform as they are only possible through the mercy of Allah, the Exalted. The knowledge, inspiration, strength and opportunity to complete a good deed are all granted by Allah, the Exalted. Having pride over a deed not only ensures its destruction but if a person dies while possessing even an atom's worth of pride will enter Hell. This is confirmed in a Hadith found in Sahih Muslim, number 266. A Muslim must always remember that Allah, the Exalted, could have easily inspired someone else to perform the good deed. Therefore, they should show humility and gratitude that they were chosen.

Finally, this great event indicates the importance of not only performing a good deed but the importance of it being accepted by Allah, the Exalted, so that they gain reward in the hereafter as well as in this world. This will only occur if a Muslim safely takes the righteous deed into the next world with them. This has been indicated in chapter 6 Al An'am, verse 160:

*“Whoever comes [on the Day of Judgment] with a good deed...”*

This verse clearly declares that whoever brings a good deed meaning, to Judgment Day, will be rewarded. It does not declare that whoever performs a deed will be rewarded. A Muslim must therefore safeguard their deeds by protecting them from the evil traits which can destroy them such as pride. This requires a Muslim to gain and act on Islamic knowledge in order to remove the bad characteristics they possess which can lead to the destruction of their good deeds.

## **True Submission**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the seventh Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Ibrahim, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 411.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Ibrahim, peace be upon him, in chapter 2 Al Baqarah, verse 131:

*"When his Lord said to him [Prophet Ibrahim, peace be upon him], "Submit," he said, "I have submitted [in Islam] to the Lord of the worlds.""*

The Companions of the Holy Prophet Muhammad, may Allah be pleased with them, are the best group ever created after the Holy Prophets,

peace be upon them. The fact they physically observed the Holy Prophet Muhammad, peace and blessings be upon him, during his lifetime is definitely one factor. But anyone who knows about their life and their righteous deeds understands that their superiority is due to more than just this unique and great deed.

One of the main reasons for their superiority is shown in a Hadith involving the Companion Abdullah Bin Umar, may Allah be pleased with him, which is found in Sahih Muslim, number 6515. Ibn Umar, may Allah be pleased with him, was once riding on his conveyance in the desert when he came across a Bedouin. Ibn Umar, may Allah be pleased with him, greeted the Bedouin, placed his turban on the Bedouin's head and insisted that the Bedouin ride on his conveyance. Ibn Umar, may Allah be pleased with him, was told that the greeting he gave the Bedouin was more than enough as the Bedouin would have been greatly pleased at the fact that the great Companion of the Holy Prophet Muhammad, may Allah be pleased with him, greeted him. Yet, Ibn Umar, may Allah be pleased with him, went much further than this and showed the Bedouin great respect. Ibn Umar, may Allah be pleased with him, replied that he only did this because the Holy Prophet, peace and blessings be upon him, once advised that one of the best ways a person can honour their parent is by showing love and respect to their parent's relatives and friends. Ibn Umar, may Allah be pleased with him, added that the Bedouin's father was a friend of his father the Commander of the Faithful, Umar Bin Khataab, may Allah be pleased with him.

This incident indicates the superiority of the Companions, may Allah be pleased with them. They completely submitted to the teachings of Islam. They not only fulfilled the obligatory duties and avoided all sins but completely fulfilled all acts which were recommended to them to the highest possible degree. Their submission caused them to put aside their own desires and only act to please Allah, the Exalted. Ibn Umar,

may Allah be pleased with him, could have easily ignored the Bedouin as none of the actions he done were obligatory yet, unlike many Muslims who would use this excuse, he completely submitted to the teachings of Islam and acted the way he did.

It is the lack of submission to the teachings of Islam which has weakened the faith of Muslims. Some only fulfil the obligatory duties and turn away from other righteous deeds, such as voluntary charity, which contradict their desires by claiming the actions are not obligatory. All Muslims desire to end up with the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, in the hereafter. But how is this possible if they do not follow their path or way? If a Muslim follows a path other than theirs then how can they end up with them? To end up with them one must follow their path. But this is only possible if one completely submits to the teachings of Islam like they did instead of cherry picking the deeds which suit their desires.



## **Those Allah, the Exalted, Loves**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the seventh Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Ibrahim, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 411.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Ibrahim, peace be upon him, in chapter 4 An Nisa, verse 125:

*“...And Allah took Abraham as an intimate friend.”*

In a Hadith found in Sunan Ibn Majah, number 4102, the Holy Prophet Muhammad, peace and blessings be upon him, advised how to obtain the love of Allah, the Exalted.

The love of Allah, the Exalted, is obtained when one avoids the excess of this material world which are beyond their needs. Meaning, a Muslim should strive in this world in order to fulfill their necessities and the necessities of their dependents according to the teachings of Islam. And they should strive in the obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Anything from the material world which aids one in these things is not in reality a worldly thing. Therefore, avoiding them is not required. But one must avoid those things which either hinder or prevent them from fulfilling these duties. This is how a Muslim can keep the world in their hand and not in their heart. This is how a Muslim obtains the love of Allah, the Exalted, as this attitude causes them to strive in His obedience which attracts the love of Allah, the Exalted. This is confirmed in a Hadith found in Sahih Bukhari, number 6502.

## Strengthen Faith

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the seventh Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Ibrahim, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 411.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Ibrahim, peace be upon him, in chapter 6 Al An'am, verse 75:

*“And thus did We show Abraham the realm of the heavens and the earth that he would be among the certain [in faith].”*

A great obstacle to the obedience of Allah, the Exalted, is weakness of faith. It is a blameworthy characteristic which gives rise to other negative

characteristics, such as failing to act on one's knowledge, fearing others, placing the obedience of people above the obedience to Allah, the Exalted, having hope in forgiveness without striving for it and other undesired characteristics. The greatest affliction of weakness of faith is that it allows one to commit sins, such as neglecting the obligatory duties. The root cause of weakness of faith is ignorance of Islam.

One should strive to gain knowledge in order to strengthen their faith. With time they will eventually reach certainty of faith which is so strong that it safeguards a person through all tests and trials and ensures they fulfil their duties both religious and worldly. This knowledge is obtained when one studies the teachings of the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. Specifically, those teachings which discuss the promises of reward for those who are obedient and the punishment for those who are disobedient to Allah, the Exalted. This creates fear of punishment and hope of reward in a Muslim's heart which acts like a pull and push mechanism towards the obedience of Allah, the Exalted.

One can strengthen their faith by reflecting on the creations within the Heavens and the Earth. When done correctly this clearly indicates the Oneness of Allah, the Exalted, and His infinite power. Chapter 41 Fussilat, verse 53:

*“We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth...”*

For example, if a Muslim ponders over the night and day and how perfectly in sync they are and the other things linked to them they will truly believe that this is not a random thing meaning, there is a force which ensures everything runs like clockwork. This is the infinite power of Allah, the Exalted. In addition, if one ponders over the perfect timing of the night and day they will realise it clearly indicates that there is only one God namely, Allah, the Exalted. If there were more than one God each god would desire the night and day to occur according to their own desires. This would lead to utter chaos as one God might desire the Sun to rise whereas the other God might desire the night to continue. The perfect uninterrupted system found within the universe proves there is only one God namely, Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

*“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined...”*

Another thing which can strengthen one's faith is to persist in righteous deeds and abstain from all sins. As faith is belief supported by actions it weakens when sins are committed and strengthens when good deeds are performed. For example, the Holy Prophet Muhammad, peace and blessings be upon him, once warned in a Hadith found in Sunan An Nasai, number 5662, that a Muslim is not a believer when they drink alcohol.

## Forbearing

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the seventh Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Ibrahim, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 411.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Ibrahim, peace be upon him, in chapter 11 Hud, verse 75:

*“Indeed, Abraham was forbearing...”*

All Muslims hope that on Judgment Day Allah, the Exalted, will put aside, overlook and forgive their past mistakes and sins. But the strange thing is that most of these same Muslims who hope and pray for this do

not treat others in the same way. Meaning, they often latch on to the past mistakes of others and use them as weapons against them. This is not referring to those mistakes which have an effect on the present or future. For example, a car accident caused by a driver which physically disables another person is a mistake which will affect the victim in the present and future. This type of mistake is understandably difficult to let go and overlook. But many Muslims often latch on to the mistakes of others which do not influence the future in anyway, such as a verbal insult. Even though, the mistake has faded away yet these people insist on reviving and using it against others when the opportunity presents itself. It is a very sad mentality to possess as one should understand that people are not Angels. At the very least a Muslim who hopes for Allah, the Exalted, to overlook their past mistakes should overlook the past mistakes of others. Those who refuse to behave in this manner will find that the majority of their relationships are fractured as no relationship is perfect. They will always be a disagreement which can lead to a mistake in every relationship. Therefore, the one who behaves in this manner will end up lonely as their bad mentality causes them to destroy their relationships with others. It is strange that these very people hate to be lonely yet adopt an attitude which drives others away from them. This defies logic and common sense. All people want to be loved and respected while they are alive and after they pass away but this attitude causes the very opposite to occur. While they are alive people become fed up with them and when they die people do not remember them with true affection and love. If they do remember them it is merely out of custom.

Letting the past go does not mean one needs to be overly nice to others but the least one can do is be respectful according to the teachings of Islam. This does not cost anything and requires little effort. One should therefore learn to overlook and let the past mistakes of people go perhaps then Allah, the Exalted, will overlook their past mistakes on the Day of Judgement. Chapter 24 An Nur, verse 22:

*“...and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.”*



## Soft and Merciful

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the seventh Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Ibrahim, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 411.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Ibrahim, peace be upon him, in chapter 11 Hud, verse 75:

*“Indeed, Abraham was...tender-hearted...”*

Throughout the Holy Quran and Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, Muslims have been advised to be merciful to others. For example, a Hadith found in Jami At

Tirmidhi, number 1924, advises that those who show mercy to the creation will be shown mercy by Allah, the Exalted.

It is important to note, that showing mercy is not only through one's actions, such as donating wealth to the poor. It in fact encompasses every aspect of one's life and interaction with others, such as one's words. This is why Allah, the Exalted, warns those who show mercy to others by donating charity that failing to show mercy through their speech, such as counting their favours done to others, only cancels their reward. Chapter 2 Al Baqarah, verse 264:

*“O you who have believed, do not invalidate your charities with reminders [of it] or injury...”*

True mercy is shown in everything: one's facial expression, one's glance and the tone of their speech. This was the full mercy shown by the Holy Prophet Muhammad, peace and blessings be upon him, and is therefore how Muslims must act.

In addition, showing mercy is so important that Allah, the Exalted, has made it clear in the Holy Quran that even though the Holy Prophet Muhammad, peace and blessings be upon him, possessed countless beautiful and noble characteristics yet, the one which attracted the hearts of people towards him and Islam was mercy. Chapter 3 Alee Imran, verse 159:

*“So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you...”*

It clearly warns that without mercy people would have fled from the Holy Prophet Muhammad, peace and blessings be upon him. If this was the case in respect to him even though he possessed countless other beautiful characteristics how can Muslims, who do not possess such noble characteristics, expect to have a positive impact on others, such as their children, without showing true mercy?

Simply put, Muslims should treat others how they wish to be treated by Allah, the Exalted, and others, which is undoubtedly with true and full mercy.

## **Avoid Lies**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the seventh Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Ibrahim, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 411.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Ibrahim, peace be upon him, in chapter 19 Maryam, verse 41:

*“And mention in the Book [the story of] Abraham. Indeed, he was a man of truth...”*

In a Hadith found in Sahih Bukhari, number 2749, the Holy Prophet Muhammad, peace and blessings be upon him, warned that lying is an

aspect of hypocrisy. Lying is unacceptable whether it is a small lie which is often called a white lie or when one lies as a joke. All of these types of lying are forbidden. In fact, the one who lies to make people laugh, so their aim is not to deceive someone, has been cursed three times in one Hadith found in Jami At Tirmidhi, number 2315.

Another popular lie people often speak believing it is not a sin is when they lie to children. This is undoubtedly a sin according to Hadiths such as the one found in Sunan Abu Dawud, number 4991. It is plain foolishness to lie to children as they will only adopt this sinful habit from the elder who lies to them. Behaving in this manner shows children lying is acceptable when it is not acceptable according to the teachings of Islam. Only in very rare and extreme cases is lying acceptable for example, lying in order to protect the life of an innocent person.

It is vital to avoid lying as according to one Hadith found in Jami At Tirmidhi, number 1971, it leads to other sins such as, backbiting and mocking people. This behaviour leads one to the gates of Hell. When a person continues to lie they are recorded by Allah, the Exalted, as a great liar. It does not take a scholar to predict what will happen to a person on Judgment day who has been recorded by Allah, the Exalted, as a great liar.

All Muslims desire the company of the Angels. Yet, when a person lies they are deprived of their company. In fact, the stench that is omitted from the mouth of a liar causes the Angels to move a mile away from them. This is confirmed in a Hadith found in Jami At Tirmidhi, number 1972.

## Total Purification

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the seventh Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Ibrahim, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 411.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Ibrahim, peace be upon him, in chapter 37 As Saffat, verse 84:

*“When he [Prophet Ibrahim, peace be upon him] came to his Lord with a sound heart.”*

In a Hadith found in Sahih Bukhari, number 528, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the five

obligatory prayers erase one's sins just like taking a bath five times a day would clean the body of dirt.

The first thing to note is that this Hadith refers to minor sins only as major sins require sincere repentance.

In addition, it is important for Muslims to not only purify their outer beings of minor sins by establishing the five obligatory prayers but also fulfill the other aspect of purification namely, inner purification. This is indicated by the fact that the five obligatory prayers were spread across the day instead of being put together. Meaning, a Muslim should repeatedly inwardly turn to Allah, the Exalted, throughout the day just like their body turns to Allah, the Exalted, five times a day through the obligatory prayers. This inner purification involves correcting one's intention so that they are only perform actions in order to please Allah, the Exalted. This is the foundation of Islam and is what Allah, the Exalted, assesses when judging an action. This has been confirmed in a Hadith found in Sahih Bukhari, number 1. Those who act for the sake of other people will be told to gain their reward from them on Judgment Day which will not be possible. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154.

Finally, this inner purification includes learning and acting on the teachings of Islam so that one removes the bad characteristics they possess, such as envy and instead adopt good characteristics, such as patience. The outer purification is important but if a Muslim desires to achieve success and overcome all difficulties in both worlds they must purify their inner being as well as their outer being.

## **A Strong Believer**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the seventh Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Ibrahim, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 411.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Ibrahim, peace be upon him, in chapter 38 Saad, verse 45:

*“And remember Our servants, Abraham...- those of strength...”*

In a Hadith found in Sunan Ibn Majah, number 4168, the Holy Prophet Muhammad, peace and blessings be upon him, advised some important



things. The first is that the strong believer is more beloved to Allah, the Exalted, than a weaker believer.

This does not necessarily refer to physical strength which one uses to perform righteous deeds. But it also refers to knowledge and acting on it. When one acts on their knowledge it leads to certainty of faith. The one who possesses strong faith will fulfil their duties according to their knowledge and not blind imitation like the weak believer. A weak believer believes something based on hearsay like if they were told a person is inside their house whereas the strong believer believes and acts based on knowledge for example, if they saw the person inside their house through a window. The stronger one's faith the greater their obedience to Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This in turn increases their success in both worlds. Chapter 41 Fussilat, verse 53:

*“We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth...”*

The next thing mentioned in the main Hadith under discussion is that a person should strive to obtain the things which benefit them without giving up. This means they should actively strive in order to obtain good for themselves in both worlds in a lawful manner as prescribed by Islam. True benefit in this world will always benefit one in the hereafter if it does not then it is not true benefit. One should not be lazy and expect good things to happen spontaneously as this is wishful thinking. They should use the blessings they possess to seek good and then hope in the mercy of Allah, the Exalted, for a good outcome.

The final part of the main Hadith under discussion advises Muslims not to question destiny as this opens the door to the Devil. He encourages Muslims to challenge the choice of Allah, the Exalted, as they do not observe the wisdom behind it because of their short sightedness. This in turn leads to impatience and the loss of reward. One should reflect on their past experiences where they believed something was good when it in fact was bad and vice versa in order to inspire them to remain patient as they will be shown these benefits sooner or later. Chapter 2 Al Baqarah, verse 216:

*“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”*

## Being Observant

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the seventh Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Ibrahim, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 411.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Ibrahim, peace be upon him, in chapter 38 Saad, verse 45:

*“And remember Our servants, Abraham...- those of...[religious] vision.”*

It is important for a Muslim to be observant in their daily life and avoid being too self-absorbed in their own worldly matters so that they become heedless over the things which are occurring around them and the

things which have already occurred. This is an important quality to possess as it is an excellent way to strengthen one's faith which in turn helps one to remain obedient to Allah, the Exalted, at all times. For example, when a Muslim observes a sick person they should not only aid them by whatever means they possess, even if it is only a supplication, but they should reflect on their own health and understand that they too will eventually lose their good health either by an illness, ageing or even death. This should inspire them to be grateful for their good health and show this through their actions by taking advantage of their good health in both worldly and religious matters which are pleasing to Allah, the Exalted.

When they observe the death of a rich person they should not only feel sad for the deceased and their family but realise that one day which is unknown to them they will die also. They should understand that just like the rich person was abandoned by their wealth, fame and family at their grave so will they too be left only with their deeds in their grave. This will encourage them to prepare for their grave and the hereafter.

This attitude can and should be applied to all things one observes. A Muslim should learn a lesson from everything around them which has been advised in the Holy Quran. Chapter 3 Alee Imran, verse 191:

*"...and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.""*

Those who behave in this manner will strengthen their faith on a daily basis whereas those who are too self-absorbed in their worldly life will remain heedless which may lead them to their destruction.

## **Means Not End**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the seventh Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Ibrahim, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 411.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Ibrahim, peace be upon him, in chapter 38 Saad, verse 46:

*“Indeed, We chose them [including the Prophet Ibrahim, peace be upon him] for an exclusive quality: remembrance of the home [of the Hereafter].”*

Every worldly blessing a Muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a Muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a Muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, Muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.



## The Superior Ones

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the seventh Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Ibrahim, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 411.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Ibrahim, peace be upon him, in chapter 38 Saad, verse 47:

*“And indeed they [including the Prophet Ibrahim, peace be upon him] are, to Us, among the...outstanding.”*

In a Hadith found in Sunan Ibn Majah, number 4119, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the best

people are those who remind others of Allah, the Exalted, when they are observed.

This does not refer to those who adopt an Islamic outward appearance, such as growing a beard or wearing a scarf, as many of these people do not remind others of Allah, the Exalted, at all. This Hadith refers to those who learn and act on Islamic knowledge so that they sincerely obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This leads to the purification of one's heart which leads to the purification of their outward limbs. This has been advised in a Hadith found in Sunan Ibn Majah, number 3984. This will cause others to remember Allah, the Exalted, when they observe these righteous Muslims. And this remembrance will only increase when these righteous Muslims speak as they only speak in ways pleasing to Allah, the Exalted, meaning, they avoid evil and vain speech and only speak on beneficial matters in respect to the world and the hereafter. This remembrance further increases when one observes their actions as they practically implement the teachings of Islam thereby, acting only in ways pleasing to Allah, the Exalted. For example, they love, dislike, give and withhold only for the sake of Allah, the Exalted. This leads to perfecting one's faith according to a Hadith found in Sunan Abu Dawud, number 4681.

## Perfecting Faith

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the seventh Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met and greeted the Holy Prophet Ibrahim, peace be upon him. This has been discussed in a Hadith found in Sahih Muslim, number 411.

The Holy Prophets, peace be upon them, were specifically mentioned in the story of the Heavenly Journey so that Muslims learn important lessons from their lives and teachings.

Allah, the Exalted, mentioned the Holy Prophet Ibrahim, peace be upon him, in chapter 60 Al Mumtahanah, verse 4:

*“There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, “...and there has appeared between us and you animosity and hatred forever until you believe in Allah alone”...”*

In a Hadith found in Sunan Abu Dawud, number 4681, the Holy Prophet Muhammad, peace and blessings be upon him, advised the characteristics which perfect a Muslim's faith.

The first is to love for the sake of Allah, the Exalted. This includes desiring what is best for others in both worldly and religious matters. This must be practically shown through one's actions meaning, supporting others financially, emotionally and physically within one's means. Counting one's favors to others not only cancels the reward but also proves their lack of love for the sake of Allah, the Exalted, as this person only loves gaining praise and other forms of compensation from people. Chapter 2 Al Baqarah, verse 264:

*“O you who have believed, do not invalidate your charities with reminders [of it] or injury...”*

Any type of negative feelings towards others over worldly reasons, such as envy, contradicts loving others for the sake of Allah, the Exalted, and must be avoided.

To sum up, this noble quality includes loving for others what one loves for themselves through actions not just words. This is an aspect of being a true believer according to a Hadith found in Jami At Tirmidhi, number 2515.

The next characteristic mentioned in the main Hadith under discussion is to hate for the sake of Allah, the Exalted. This means one should dislike the things Allah, the Exalted, dislikes such as His disobedience. It is important to note, this does not mean one should hate others as people can sincerely repent to Allah, the Exalted. Instead a Muslim should dislike the sin itself which is proven by them avoiding it and warning others against it also. Muslims should continue to advise others instead of breaking ties with them as this act of kindness may well cause them to sincerely repent. This includes not disliking things based on one's own feelings, such as an action, which is lawful. Finally the proof of one disliking for the sake of Allah, the Exalted, is that when they show their dislike through their words and actions it will never be in a way which contradicts the teachings of Islam. Meaning, their dislike for something will never cause them to commit a sin as this would prove that their dislike for something is for their own sake.

## **One Body**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. In each Heaven the Holy Prophet Muhammad, peace and blessings be upon him, met many Holy Prophets, peace be upon them, who referred to him as their brother. This has been discussed in a Hadith found in Sahih Muslim, number 415.

Even though these Holy Prophets, peace be upon them, were not the biological brothers of the Holy Prophet Muhammad, peace and blessings be upon him, yet they referred to him as their brother. This indicates the importance of unity.

In a Hadith found in Sahih Muslim, number 6586, the Holy Prophet Muhammad, peace and blessings be upon him, declared that the Muslim nation is like one body. If any part of the body suffers pain the rest of the body shares in its pain.

This Hadith, like many others, indicates the importance of not becoming so self-absorbed into one's own life thereby behaving as if the universe revolves around them and their problems. The Devil inspires a Muslim to focus so much on their own life and their problems that they lose focus

on the bigger picture which leads to impatience and causes them to become heedless of others thereby failing their duty in supporting others according to their means. A Muslim should always bear this in mind and strive to aid others as much as they can. This extends to beyond financial help and includes all verbal and physical help such as good and sincere advice.

Muslims should regularly observe the news and those who are in difficult situations all over the world. This will inspire them to avoid becoming self-centered and instead aid others. In reality, the one who only cares about themselves is lower in rank than an animal as even they care about their offspring. In fact, a Muslim should be better than animals by practically caring for others beyond their own family.

Even though a Muslim cannot remove all the problems of the world but they can play their part and help others according to their means as this is what Allah, the Exalted, commands and expects.

## **Dealing with Trials**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. During the journey the Holy Prophet Muhammad, peace and blessings be upon him, met the Holy Prophets Ibrahim, Musa and Eesa, peace be upon them, and they discussed the final hour before Judgment Day. The Holy Prophet Eesa, peace be upon him, mentioned certain things which will occur close to Judgment Day such as his return and him killing the Anti-Christ. This has been discussed in a Hadith found in Sunan Ibn Majah, number 4081.

The trial of the Anti-Christ has been described by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sunan Ibn Majah, number 4077, as the greatest trial Muslims will face during their lives on Earth. Therefore, Muslims should learn some important lessons from this future event. The first is the importance of possessing strong faith. Only those who possess weak faith will be misguided by him. Strong faith is extremely important as it is a weapon against every trial or difficulty one faces during their life. The one who possesses strong faith will always, through the mercy of Allah, the Exalted, overcome every difficulty with reward and the pleasure of Allah, the Exalted, as they understand the behaviour they must demonstrate in each situation. Whereas, those who possess weak faith are easily misguided and put off from the obedience of Allah, the Exalted, by the tests and trials they face during their life just like the people of weak faith will be misguided by the Anti-Christ. Chapter 22 Al Hajj, verse 11:



*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to unbelief]. He has lost [this] world and the Hereafter. That is what is the manifest loss.”*

The best way to achieve strong faith is through gaining and acting on Islamic knowledge. This will allow a Muslim to understand the reason and wisdom of tests and trials. This in turn will allow them to overcome them successfully.

The other thing to learn from this great event is the importance of avoiding doubtful things. Just like a person who journeys close to a border is more likely to cross it similarly, a Muslim who is surrounded by temptations will more likely be led astray. The one who avoids places and things which tempt them towards sins will protect their faith and honour. This advice has been given in a Hadith found in Jami At Tirmidhi, number 1205. Muslims should therefore guard their faith by avoiding things, places and people who invite or tempt them towards the disobedience of Allah, the Exalted, and ensure their dependents, such as their children do the same.

## The Natural Course

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they reached the seventh Heaven the Holy Prophet Muhammad, peace and blessings be upon him, was presented with two vessels. One contained milk and the other wine [the prohibition of alcohol had not been revealed yet]. The Holy Prophet Muhammad, peace and blessings be upon him, chose the vessel containing milk. The Angel Jibrael, peace be upon him, then commented that he chose the correct choice and Allah, the Exalted, will now guide the Muslim nation correctly through him on the natural course. This has been discussed in a Hadith found in Sahih Muslim, number 416.

This natural course is connected to the pledge mankind took with Allah, the Exalted. Chapter 7 Al A'raf, verse 172:

*"And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the Day of Resurrection, "Indeed, we were of this unaware.""*

All humans were brought forth so that they could take this pledge to Allah, the Exalted. The lesson to understand behind this incident is that all people accepted Allah, the Exalted, as their Lord. Meaning, the One who created them, sustains them and the One who will judge their deeds on the Day of Judgment. It is important for all Muslims to fulfil this pledge through sincere obedience to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

This verse indicates that Allah, the Exalted, did not ask the creation if they were His servants instead, He asked them if He was their Lord. This is an indication that the will of Allah, the Exalted, should always come before the will and desire of a person. If a Muslim has a choice between pleasing Allah, the Exalted, or someone else this pledge should remind them that the pleasure of Allah, the Exalted, must come first.

This question is also an indication of the infinite mercy of Allah, the Exalted, as He hinted the answer to the creation by wording it as He did. This shows Muslims that even though Allah, the Exalted, is the Lord who will judge their deeds yet, He is also infinitely merciful.

The effect of this covenant is deeply embedded in the hearts of all mankind. In fact, this is the nature which has been indicated in a Hadith found in Sahih Muslim, number 6755. From this one can understand that it is important for people not to search for the truth after making their minds up beforehand and then search for evidence which supports their predetermined belief. Only those who open their minds without making a predetermined decision will unlock this covenant which has been

embedded deep in their hearts. In fact, having an open mind is important in all issues not just in matters of faith as it helps one to find the truth and the best path. This attitude strengthens society and always encourages peace between people. But the stubbornness of those who predetermine their choices will always create wedges between members of a society which can affect people on a national level. It is important for Muslims not to always believe they are correct in worldly matters otherwise they will adopt this stubborn attitude. This will prevent them from accepting the opinions of others which will lead to arguments, enmity and fractured relationships. Therefore, this attitude should be avoided at all costs.

Finally, the fact that this covenant is deeply embedded in a person's heart indicates that it is a duty on Muslims to uncover it. This will lead one to certainty of faith which is much stronger than faith based on hearsay meaning, being told by one's family that they are a Muslim. Certainty of faith allows a Muslim to overcome all difficulties successfully in this world while fulfilling their religious and worldly duties. One only fails in tests and their duties because of weakness in their faith. Certainty of faith is only obtained by gaining and acting on the knowledge found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 41 Fussilat, verse 53:

*“We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth...”*

## **Judging Actions**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. When they ascended beyond the seventh Heaven the Holy Prophet Muhammad, peace and blessings be upon him, heard the scraping of pens. This has been discussed in a Hadith found in Sahih Muslim, number 415.

This incident should remind Muslims of the scraping of pens which occur whenever they perform a deed meaning, when the Angels record their deeds.

It is important for Muslims to regularly assess their own deeds. As no one except Allah, the Exalted, is better aware of them than themselves. When one honestly judges their own deeds it will inspire them to sincerely repent from their sins and encourage them towards righteous deeds. But the one who fails to regularly assess their deeds will lead a life of heedlessness whereby they commit sins without sincerely repenting. This person will find the weighing of their deeds on the Day of Judgment extremely difficult. In fact, it may well cause them to be hurled into Hell.

A clever business owner will always regularly assess their accounts. This will ensure their business heads in the right direction and ensures they complete all the necessary accounts such as a tax return correctly. But the foolish business owner will not regularly take accounts of their business. This will lead to a loss in profits and a failure in correctly preparing for their accounts. Those who fail to file their accounts correctly with the government face penalties which only makes their lives more difficult. But the key thing to note is that the penalty of failing to correctly assess and prepare one's deeds for the Scales of Judgment Day does not involve a monetary fine. Its penalty is more severe and truly unbearable. Chapter 99 Az Zalzalah, verses 7-8:

*“So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it.”*

## **Times of Ease**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. They eventually ascended beyond the seventh Heaven until they reached the Lote Tree. The Holy Prophet Muhammad, peace and blessings be upon him, was then covered with a fog and he fell into prostration. This has been discussed in a Hadith found in Sunan An Nasai, number 451.

It is important to note that even in this time of bliss and blessings the Holy Prophet Muhammad, peace and blessings be upon him, did not lose focus on his servanthood to Allah, the Exalted.

Muslims often increase their obedience to Allah, the Exalted, such as attending the Mosques for the congregational prayers or reciting more spiritual exercises in times of difficulty. But in times of ease they often relax and become lazy. But it is important to note, that generally it is more important to be more on guard and increase one's obedience during times of ease than times of difficulty. This is because one often sins more during times of ease than difficulty, such as abandoning their obligatory duties. If one reviews the different misguided people in history, such as Pharaoh and Quroon they will observe that their sins only multiplied during times of ease. Someone who is facing a difficulty where they are stuck and have no option but to patiently wait for relief is less likely to sin as they desire to be relieved of their difficulty. Whereas, a person experiencing times of ease will be in a better position to enjoy

and over indulge in worldly things which often leads to sins. For example, a person facing poverty is less likely to sin as many sins require wealth. Whereas, a wealthy person is in an easier position to commit those sins, such as purchasing alcohol or drugs. Therefore, Muslims should take note of this and ensure they maintain or even increase their obedience to Allah, the Exalted, during times of ease so that they do not fall into sins and disobedience.

In addition, the one who is obedient to Allah, the Exalted, by fulfilling His commands and refraining from His prohibitions during times of ease will gain the support of Allah, the Exalted, during their times of difficulty which will aid them to overcome them successfully. Chapter 47 Muhammad, verse 7:

*“O you who have believed, if you support Allah, He will support you and plant firmly your feet.”*



## **Addressing More Important Issues**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. They eventually ascended beyond the seventh Heaven until they reached the Lote Tree. Then the Irresistible, the Lord of Honour and Majesty approached and came closer till He was about two bow lengths or even nearer (to the Holy Prophet Muhammad, peace and blessings be upon him). This has been discussed in a Hadith found in Sahih Bukhari, number 7517.

Scholars have debated for many generations whether the Holy Prophet Muhammad, peace and blessings be upon him, was blessed with physically observing Allah, the Exalted, and/or the Angel Jibrael, peace be upon him, in his true form during the Heavenly Journey. Both sides have presented proofs supporting their views.

But the important thing to note, is that Muslims should never fall into arguments over this and similar issues to the point that it creates enmity between them. In addition, believing one way or the other will not affect their faith and obedience to Allah, the Exalted. Neither will this be questioned about on the Day of Judgement by Allah, the Exalted, otherwise the Muslim nation would have been informed of this. So spending countless hours arguing, debating and publishing books discussing this issue does not make sense. Muslims should instead concentrate more on the things which when clarified will increase their sincere obedience to Allah, the Exalted, in the form of fulfilling His

commands, refraining from His prohibitions and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and concentrate on those things which will be questioned about on Judgement Day, such as fulfilling the rights of people. Unfortunately, arguing and debating over these types of issues has distracted Muslims from concentrating on more important things and issues and this is one of the reasons why the general strength of the Muslim nation has declined over time.

This issue is connected to a Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, which is found in Jami At Tirmidhi, number 2518. It advises that a Muslim should leave a thing which creates doubt in them and act on the things which create no doubt in them. The vast majority of Muslims are aware of the obligatory duties and the majority of the unlawful things, such as drinking alcohol. So these things create no doubt within Muslims therefore they should act accordingly meaning, fulfil the obligatory duties and abstain from unlawful things.

All other things which are not obligatory and create a doubt in society should therefore be avoided. Allah, the Exalted, will not question why someone did not perform a voluntary deed on Judgement Day. Instead, He will question why they performed a voluntary deed. Therefore, leaving the voluntary action will have no consequences in the hereafter whereas performing a voluntary deed will namely, punishment, reward or forgiveness. It is important for Muslims to act on this short but extremely important Hadith as it will solve and prevent many problems and debates. In fact, this is the advice given in another Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, which is found in Jami At Tirmidhi, number 1205. It advises that both the lawful and unlawful things in Islam have been made clear to mankind and all other

matters of voluntary actions which create doubt should be left aside.  
This attitude will protect one's religion and honour.

## **Patience and Contentment**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. They eventually ascended beyond the seventh Heaven until they reached the Lote Tree. Allah, the Exalted, then revealed to him fifty daily obligatory prayers on his nation. The Holy Prophet Muhammad, peace and blessings be upon him, accepted this and descended until he met the Holy Prophet Musa, peace be upon him, who questioned him about the obligation Allah, the Exalted, had revealed. The Holy Prophet Musa, peace be upon him, advised the Holy Prophet Muhammad, peace and blessings be upon him, that the Muslims would not be able to fulfill this obligation and he should go back to Allah, the Exalted, and ask Him to reduce the obligation. This has been discussed in a Hadith found in Sahih Bukhari, number 7517.

One of the things to note is that the Holy Prophet Muhammad, peace and blessings be upon him, could have easily thought of reducing the obligation himself. One of the wisdoms behind his behaviour is to teach the importance of contentment with the choices and decrees of Allah, the Exalted.

The difference between patience and contentment is that the one who is patient does not complain about a situation but desires and even supplicates for the situation to change. Whereas, the one who is content prefers the choice of Allah, the Exalted, over their own choice and

therefore does not desire things to change. The Holy Prophet Muhammad, peace and blessings be upon him, could have easily returned to Allah, the Exalted, in order to reduce the obligation himself without being advised to do so but he did not desire to potentially contradict the will of Allah, the Exalted, as Allah, the Exalted, may have wanted him to remain content. Even though this request would have been lawful yet he desired to perfect servanthood to Allah, the Exalted, and therefore remained silent trusting in the choice of Allah, the Exalted. Only after being advised to do so he returned to Allah, the Exalted, in order to reduce the obligation. The lesson to learn is that even though some situations appear and feel distressing in the long run the things which occur are better for a Muslim than what they desire even if they do not immediately observe the wisdom behind them. Perhaps experiencing a difficulty may well be the reason a Muslim is admitted into Paradise. So it is important to at least be patient if one cannot be content with the decree of Allah, the Exalted. Chapter 2 Al Baqarah, verse 216:

*“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you...”*

A Muslim should also remember that the one who chose the situation for them namely, Allah, the Exalted, is the only One who can take them safely out of it. This is only achieved through obedience to Him by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Chapter 65 At Talaq, verse 2:

*“...And whoever fears Allah - He will make for him a way out.”*

## **Giving Advice**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. They eventually ascended beyond the seventh Heaven until they reached the Lote Tree. Allah, the Exalted, then revealed to him fifty daily obligatory prayers on his nation. The Holy Prophet Muhammad, peace and blessings be upon him, accepted this and descended until he met the Holy Prophet Musa, peace be upon him, who questioned him about the obligation Allah, the Exalted, had revealed. The Holy Prophet Musa, peace be upon him, advised the Holy Prophet Muhammad, peace and blessings be upon him, that the Muslims would not be able to fulfill this obligation and he should go back to Allah, the Exalted, and ask Him to reduce the obligation. This has been discussed in a Hadith found in Sahih Bukhari, number 7517.

It is important for Muslims to offer advice correctly and sincerely as this is an aspect of Islam according to a Hadith found in Sunan An Nasai, number 4204. In lawful matters an aspect of this is that a Muslim should give advice based on the character of the one seeking the advice instead of basing it on their own character. This is in fact a tradition of the Holy Prophet Muhammad, peace and blessings be upon him, who gave different advice when questioned about the same thing from different people. This is important as people are different and what one person finds bearable another might not so it is best to give advice based on the questioner's character. This attitude will reduce the chances of one giving a biased opinion which is tailored to their own character and way of life.

In addition, in lawful matters in most cases it is best not to directly advise people what to do instead they should be advised and aided in putting together a list of pros and cons to each possible choice and then make an informed decision based on this list. This will most likely lead to a better and satisfactory outcome and it prevents a person blaming their advisor in the future as they did not advise them directly by telling them to choose a specific option.

Finally, a person should never be ashamed of admitting they are unsure about a matter and should advise others to seek advice from someone more qualified if necessary.

## Consulting Others

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. They eventually ascended beyond the seventh Heaven until they reached the Lote Tree. Allah, the Exalted, then revealed to him fifty daily obligatory prayers on his nation. The Holy Prophet Muhammad, peace and blessings be upon him, accepted this and descended until he met the Holy Prophet Musa, peace be upon him, who questioned him about the obligation Allah, the Exalted, had revealed. The Holy Prophet Musa, peace be upon him, advised the Holy Prophet Muhammad, peace and blessings be upon him, that the Muslims would not be able to fulfill this obligation and he should go back to Allah, the Exalted, and ask Him to reduce the obligation. The Holy Prophet Muhammad, peace and blessings be upon him, turned to the Angel Jibrael, peace be upon him, as if he wanted to consult him about this issue. The Angel Jibrael, peace be upon him, gave his opinion by advising that if the Holy Prophet Muhammad, peace and blessings be upon him, wished to ascend and return to Allah, the Exalted, he could do so. This has been discussed in a Hadith found in Sahih Bukhari, number 7517.

Muslims should only consult a few people in respect to their affairs. They should select these few people according to the advice of the Holy Quran. Chapter 16 An Nahl, verse 43:

*“...So ask the people of the message if you do not know.”*



This verse reminds Muslims to consult those who possess knowledge. As consulting an ignorant person only leads to further trouble. Just like a person would be foolish to consult a car mechanic over their physical health a Muslim should only consult with those who possess knowledge about it and the Islamic teachings linked to them.

In addition, a Muslim should only consult those who fear Allah, the Exalted. This is because they will never advise others to disobey Allah, the Exalted. Whereas, those who do not fear or obey Allah, the Exalted, might possess knowledge and experience but they will easily advise others to disobey Allah, the Exalted, which only increases one's problems. In reality, those who fear Allah, the Exalted, possess true knowledge and only this knowledge will guide others through their problems successfully. Chapter 35 Fatir, verse 28:

*“...Only those fear Allah, from among His servants, who have knowledge...”*

## **Make Things Easy**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. They eventually ascended beyond the seventh Heaven until they reached the Lote Tree. Allah, the Exalted, then revealed to him fifty daily obligatory prayers on his nation. The Holy Prophet Muhammad, peace and blessings be upon him, accepted this and descended until he met the Holy Prophet Musa, peace be upon him, who questioned him about the obligation Allah, the Exalted, had revealed. The Holy Prophet Musa, peace be upon him, advised the Holy Prophet Muhammad, peace and blessings be upon him, that the Muslims would not be able to fulfill this obligation and he should go back to Allah, the Exalted, and ask Him to reduce the obligation. The Holy Prophet Muhammad, peace and blessings be upon him, then returned to Allah, the Exalted, and requested for the obligation to be reduced. Allah, the Exalted, reduced the obligation to forty obligatory daily prayers. This has been discussed in a Hadith found in Sahih Bukhari, number 7517.

Allah, the Exalted, reducing the obligation indicates the importance of making things easy for others. In this day and age due to ignorance it has become more difficult to fulfill the rights of people, such as one's parents. Even though a Muslim has no excuse but to strive to fulfill them it is important for Muslims to be merciful with each other. As advised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 6655, Allah, the Exalted, shows mercy to those who are merciful to others.

One aspect of this mercy is for a Muslim not to demand their full rights from others. Instead, they should use the means such as their physical or financial strength to help themselves and make things easy for others. In some cases, when a Muslim demands their full rights from others and they fail to fulfil them it may lead to their punishment. In order to be merciful to others they should therefore only demand their rights in some cases. This does not mean a Muslim should not strive to fulfil the rights of others but it means they should try to overlook and excuse the people they have rights over. For example, a parent can excuse their adult child from a particular house chore and do it themselves if they possess the means to do so without troubling themselves, especially if their child returns home from work exhausted. This leniency and mercy will not only cause Allah, the Exalted, to be more merciful to them but it will also increase the love and respect people have for them. The one who always demands their full rights is not a sinner but they will lose out on this reward and outcome if they behave in this manner.

Muslims should make things easy for others and hope Allah, the Exalted, will make things easy for them in this world and in the next.

## **Ease and Glad Tidings**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. They eventually ascended beyond the seventh Heaven until they reached the Lote Tree. Allah, the Exalted, then revealed to him fifty daily obligatory prayers on his nation. The Holy Prophet Muhammad, peace and blessings be upon him, accepted this and descended until he met the Holy Prophet Musa, peace be upon him, who questioned him about the obligation Allah, the Exalted, had revealed. The Holy Prophet Musa, peace be upon him, advised the Holy Prophet Muhammad, peace and blessings be upon him, that the Muslims would not be able to fulfill this obligation and he should go back to Allah, the Exalted, and ask Him to reduce the obligation. The Holy Prophet Muhammad, peace and blessings be upon him, then returned to Allah, the Exalted, and requested for the obligation to be reduced. Allah, the Exalted, reduced the obligation to forty obligatory daily prayers. The Holy Prophet Musa, peace be upon him, kept on stopping and advising the Holy Prophet Muhammad, peace and blessings be upon him, to return to Allah, the Exalted, in order to reduce the obligation. This occurred a few times until the obligation was reduced to five daily obligatory prayers. This has been discussed in a Hadith found in Sahih Bukhari, number 7517.

This reduction in obligation indicates the easy nature of Islam. In a Hadith found in Sahih Bukhari, number 6125, the Holy Prophet Muhammad, peace and blessings be upon him, advised Muslims to make things easy for others instead of making things difficult. And to give glad tidings to others and not scare them.

A Muslim should always make things easy firstly for themselves by learning and acting on Islamic knowledge so that they can fulfill their obligatory duties, act on the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and fulfill their needs and the needs of their dependents. This will provide them with plenty of time to enjoy lawful things without being wasteful or extravagant. A Muslim should act according to their strength in respect to voluntary righteous deeds and not overburden themselves as this is disliked in Islam. This has been advised in a Hadith found in Sahih Bukhari, number 6465. A balanced approach is always best.

In addition, Muslims should make things easy for others especially, in religious matters so that people do not grow averse to Islam believing it is a burdensome religion when it in fact is a simple and easy religion. This is confirmed in a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 287. This is important to teach others, especially children. If children wrongfully believe Islam is a difficult religion they will turn away from it when they get older. Children should be taught that Islam has some obligations which do not take much time to fulfill and leaves plenty of time for them to have fun in good ways.

But it is important to note, making things easy for oneself or others in religious matters does not mean a Muslim should be lazy and teach others to be lazy as the minimum obligations must be fulfilled at all times unless one is exempt by Islam. The one who acts lazily is not obeying Allah, the Exalted, only their own desires.

Another aspect of making things easy for others includes a Muslim not demanding their full rights from others. Instead, they should use the means, such as their physical or financial strength, to help themselves and make things easy for others. In some cases, failing to fulfil the rights of others can lead to punishment. In order to make things easy for others a Muslim should therefore only demand their rights in some cases. This does not mean a Muslim should not strive to fulfil the rights of others but it means they should try to overlook and excuse the people they have rights over. For example, a parent can excuse their adult child from a particular house chore and do it themselves if they possess the means to do so without trouble especially if their child returns home from work exhausted. This leniency and mercy will not only cause Allah, the Exalted, to be more merciful to them but it will also increase the love and respect people have for them. The one who always demands their full rights is not a sinner but they will lose out on this reward and outcome if they behave in this manner.

Muslims should make things easy for others and hope Allah, the Exalted, will make things easy for them in this world and in the next. But those who make things difficult for others may find that Allah, the Exalted, makes things difficult for them in both worlds.

A Muslim must remind themselves and others of the countless blessings of Allah, the Exalted, and the great reward He bestows on Muslims in this world and in the next on those who obey Him by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This approach, in most cases, is more effective in encouraging people towards the obedience of Allah, the Exalted. Only in some cases when someone is indulging in wishful thinking and disobeying Allah, the Exalted, while expecting they will succeed should a

Muslim warn them of the consequences of their actions thereby, inspiring the fear of Allah, the Exalted, in them.

A balance is best whereby one uses hope in Allah, the Exalted, to encourage His obedience and fear of Him in order to prevent sins. And whenever one feels imbalanced or observes others who have become imbalanced a Muslim should act appropriately in order to adjust themselves and others back to the correct middle path.

## **Hope vs Wishful Thinking**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. They eventually ascended beyond the seventh Heaven until they reached the Lote Tree. Allah, the Exalted, then revealed to him fifty daily obligatory prayers on his nation. The Holy Prophet Muhammad, peace and blessings be upon him, accepted this and descended until he met the Holy Prophet Musa, peace be upon him, who questioned him about the obligation Allah, the Exalted, had revealed. The Holy Prophet Musa, peace be upon him, advised the Holy Prophet Muhammad, peace and blessings be upon him, that the Muslims would not be able to fulfill this obligation and he should go back to Allah, the Exalted, and ask Him to reduce the obligation. This occurred a few times until the obligation was reduced to five daily obligatory prayers. The Holy Prophet Musa, peace be upon him, again advised the Holy Prophet Muhammad, peace and blessings be upon him, to return to Allah, the Exalted, in order to reduce the obligation and added that he tried to persuade his nation to do less than the obligation given to the Muslim nation yet they failed to fulfil it and eventually gave it up. This has been discussed in a Hadith found in Sahih Bukhari, number 7517.

A Muslim should understand that success lies in having faith which is supported by righteous actions. One without the other will not lead to success and believing otherwise is not true hope in Allah, the Exalted, it is only wishful thinking.



Even though there is no doubt that the mercy of Allah, the Exalted, is infinite and can overcome all sins. And giving up hope in the infinite mercy of Allah, the Exalted, is defined as unbelief in chapter 12 Yusuf, verse 87:

*"...Indeed, no one despairs of relief from Allah except the disbelieving people."*

Yet, none the less it is extremely important for Muslims to understand a fact. Namely, a Muslim has not been guaranteed to leave this world with their faith meaning, a Muslim is in danger of dying as a non-Muslim. This is the greatest loss. If this happens it does not take a scholar to conclude where this person will reside in the hereafter. This can occur when a Muslim persists on sins especially, major sins, such as drinking alcohol and failing to offer their obligatory prayers and reaches their end without sincerely repenting from their sins. This is the reason why Muslims must sincerely repent from all their sins and strive to fulfil all their obligatory duties as this is a task they can undoubtedly fulfil. Chapter 2 Al Baqarah, verse 286:

*"Allah does not charge a soul except [with that within] its capacity..."*

They should not be fooled into believing they possess hope in the mercy of Allah, the Exalted. As true hope in the mercy of Allah, the Exalted, is supported by obedience to Allah, the Exalted, through actions. This involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. Failing to do this and then expecting the

mercy and forgiveness of Allah, the Exalted, is not hope in His mercy it is merely wishful thinking which has no weight or significance. This has been clearly warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2459.

## Use Your Means

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. They eventually ascended beyond the seventh Heaven until they reached the Lote Tree. Allah, the Exalted, then revealed to him fifty daily obligatory prayers on his nation. The Holy Prophet Muhammad, peace and blessings be upon him, accepted this and descended until he met the Holy Prophet Musa, peace be upon him, who questioned him about the obligation Allah, the Exalted, had revealed. The Holy Prophet Musa, peace be upon him, advised the Holy Prophet Muhammad, peace and blessings be upon him, that the Muslims would not be able to fulfill this obligation and he should go back to Allah, the Exalted, and ask Him to reduce the obligation. This occurred a few times until the obligation was reduced to five daily obligatory prayers. The Holy Prophet Musa, peace be upon him, again advised the Holy Prophet Muhammad, peace and blessings be upon him, to return to Allah, the Exalted, in order to reduce the obligation and added that he tried to persuade his nation to do less than the obligation given to the Muslim nation yet they failed to fulfill it and eventually gave it up. He concluded that the Muslim nation are weaker in body, heart, sight and hearing than the people from his nation and yet they still failed to fulfill their obligations. This has been discussed in a Hadith found in Sahih Bukhari, number 7517.

Unfortunately, some Muslims have adopted a weak characteristic which only hinders them from improving for the better. Namely, they compare their situation and circumstances to others who are facing easier circumstances and use this as an excuse not to increase their obedience to Allah, the Exalted, by fulfilling His commands, refraining from His

prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. For example, a person who works full time excuses their lack of striving in the obedience of Allah, the Exalted, by comparing themselves to someone who works part time and simply claims it is easier for them to increase their obedience to Allah, the Exalted, as they have more free time. Or a poorer Muslim turns away from giving any form of charity by observing those who possess more wealth and claims that the wealthy person can more easily give charity than them. They fail to understand that these excuses may make their souls feel better but it does not aid them in this world or in the next. Allah, the Exalted, does not desire people to act according to the means of others. He only desires people to act in His obedience according to their own means. For example, a person who works full time can dedicate whatever free time they possess in the obedience of Allah, the Exalted, even if that is less than someone who works part time. In this respect what the part timer does has no effect on the one who works full time so using them as an excuse not to strive harder is simply a lame excuse. The poor Muslim should simply donate according to their means even if that is much less than the wealthy person as Allah, the Exalted, will judge them on what they do and He will not judge them according to what other Muslims do.

Muslims should give up these useless excuses and simply obey Allah, the Exalted, according to their own means.

## **No Excuses**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. They eventually ascended beyond the seventh Heaven until they reached the Lote Tree. Allah, the Exalted, then revealed to him fifty daily obligatory prayers on his nation. The Holy Prophet Muhammad, peace and blessings be upon him, accepted this and descended until he met the Holy Prophet Musa, peace be upon him, who questioned him about the obligation Allah, the Exalted, had revealed. The Holy Prophet Musa, peace be upon him, advised the Holy Prophet Muhammad, peace and blessings be upon him, that the Muslims would not be able to fulfill this obligation and he should go back to Allah, the Exalted, and ask Him to reduce the obligation. This occurred a few times until the obligation was reduced to five daily obligatory prayers. The Holy Prophet Musa, peace be upon him, again advised the Holy Prophet Muhammad, peace and blessings be upon him, to return to Allah, the Exalted, in order to reduce the obligation. When the Holy Prophet Muhammad, peace and blessings be upon him, returned Allah, the Exalted, told him that His word (decree) does not change and the obligation recorded in the Mother of the Book (the Preserved Tablet) will not be altered. This has been discussed in a Hadith found in Sahih Bukhari, number 7517.

It is important to understand that as destiny is something which is hidden from people it therefore cannot be used as an excuse to commit sins. In addition, Allah, the Exalted, will not question people on the Day of Judgment about their destiny instead He will question them about their intention and actions, which are both under their control. Chapter 21 Al Anbiya, verse 23:

*“He is not questioned about what He does [destiny], but they will be questioned.”*

As these two things are under a person’s control their must take responsibility for them whether they like it or not.

## Quality Over Quantity

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. They eventually ascended beyond the seventh Heaven until they reached the Lote Tree. Allah, the Exalted, then revealed to him fifty daily obligatory prayers on his nation. The Holy Prophet Muhammad, peace and blessings be upon him, accepted this and descended until he met the Holy Prophet Musa, peace be upon him, who questioned him about the obligation Allah, the Exalted, had revealed. The Holy Prophet Musa, peace be upon him, advised the Holy Prophet Muhammad, peace and blessings be upon him, that the Muslims would not be able to fulfill this obligation and he should go back to Allah, the Exalted, and ask Him to reduce the obligation. This occurred a few times until the obligation was reduced to five daily obligatory prayers. The Holy Prophet Musa, peace be upon him, again advised the Holy Prophet Muhammad, peace and blessings be upon him, to return to Allah, the Exalted, in order to reduce the obligation. When the Holy Prophet Muhammad, peace and blessings be upon him, returned Allah, the Exalted, told him that His word (decree) does not change and the obligation recorded in the Mother of the Book (the Preserved Tablet) will not be altered. But He added that as each deed is rewarded tenfold offering five daily prayers is rewarded like fifty daily prayers. This has been discussed in a Hadith found in Sahih Bukhari, number 7517.

In a Divine Hadith found in Sahih Muslim, number 6833, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever does a good deed will have a minimum of ten times reward.

Throughout Islamic teachings different amounts of reward have been declared for performing righteous deeds. Some teachings advise ten times reward like this Hadith, others seven hundred times and in some cases a reward which cannot be counted. Chapter 2 Al Baqarah, verse 261:

*“The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills...”*

This varying reward is dependent on one's sincerity. The more sincere a person is the more they will be rewarded. Meaning, the more they perform the righteous deed for the sake of Allah, the Exalted, the more they will be rewarded. For example, the one who only acts to please Allah, the Exalted, without desiring a lawful worldly blessing will obtain more reward than the one who acts in order to please Allah, the Exalted, and seeks a lawful worldly blessing.



## **True Modesty**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. They eventually ascended beyond the seventh Heaven until they reached the Lote Tree. Allah, the Exalted, then revealed to him fifty daily obligatory prayers on his nation. The Holy Prophet Muhammad, peace and blessings be upon him, accepted this and descended until he met the Holy Prophet Musa, peace be upon him, who questioned him about the obligation Allah, the Exalted, had revealed. The Holy Prophet Musa, peace be upon him, advised the Holy Prophet Muhammad, peace and blessings be upon him, that the Muslims would not be able to fulfill this obligation and he should go back to Allah, the Exalted, and ask Him to reduce the obligation. This occurred a few times until the obligation was reduced to five daily obligatory prayers, which would be rewarded as fifty daily prayers. The Holy Prophet Musa, peace be upon him, once again advised the Holy Prophet Muhammad, peace and blessings be upon him, to return to Allah, the Exalted, in order to reduce the obligation further. The Holy Prophet Muhammad, peace and blessings be upon him, replied that he felt shy returning to Allah, the Exalted, many times in order to reduce the obligation. This has been discussed in a Hadith found in Sahih Bukhari, number 7517.

In a Hadith found in Jami At Tirmidhi, number 2458, the Holy Prophet Muhammad, peace and blessings be upon him, advised that showing true modesty to Allah, the Exalted, involves guarding the head and what it contains and to protect the stomach and what it contains and to remember death often. He concluded by declaring that whoever intends to seek the hereafter should leave the adornments of the material world.

This Hadith proves that modesty is something which extends beyond one's clothing. It is something which encompasses every aspect of one's life. Protecting the head includes guarding the tongue, eyes, ears and even the thoughts from sins and vain things. Even though, one may hide what they say and what they see from others but they cannot hide these things from Allah, the Exalted. So protecting these parts of the body is a sign of true modesty.

Guarding the stomach means one should avoid unlawful wealth and food. This will lead to the rejection of one's good deeds. This has been indicated in a Hadith found in Sahih Muslim, number 2342.

Finally, modesty includes giving priority to the hereafter over the excess of this material world. It is important to note, this includes taking from the material world in order to fulfill one's needs and the needs of their dependents without waste, excess or extravagance as these are disliked by Allah, the Exalted. Chapter 7 Al Araf, verse 31:

*“...and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.”*

The one who behaves in this manner according to the teachings of Islam will find that they adequately prepare for the hereafter and have plenty of time to enjoy the lawful pleasures of the world moderately.

## **Establishing the Prayers**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. They eventually ascended beyond the seventh Heaven until they reached the Lote Tree. Allah, the Exalted, then revealed to him fifty daily obligatory prayers on his nation. The Holy Prophet Muhammad, peace and blessings be upon him, accepted this and descended until he met the Holy Prophet Musa, peace be upon him, who questioned him about the obligation Allah, the Exalted, had revealed. The Holy Prophet Musa, peace be upon him, advised the Holy Prophet Muhammad, peace and blessings be upon him, that the Muslims would not be able to fulfill this obligation and he should go back to Allah, the Exalted, and ask Him to reduce the obligation. This occurred a few times until the obligation was reduced to five daily obligatory prayers, which would be rewarded as fifty daily prayers. This has been discussed in a Hadith found in Sahih Bukhari, number 7517.

The fact that this was the only obligatory duty which was given in the Heavens while the rest were revealed to the Holy Prophet Muhammad, peace and blessings be upon him, while he was on Earth shows the importance of establishing the obligatory prayers.

In a Hadith found in Jami At Tirmidhi, number 2618, the Holy Prophet Muhammad, peace and blessings be upon him, warned that the

difference between belief and disbelief is abandoning the obligatory prayers.

In this day and age this has become far too common. Many give up their obligatory prayers for trivial reasons all of which are undoubtedly rejected. If the obligation of the prayer has not been removed for the one who is engaging in battle how can it be removed from anyone else? Chapter 4 An Nisa, verse 102:

*“And when you [i.e., the commander of an army] are among them and lead them in prayer, let a group of them stand [in prayer] with you and let them carry their arms. And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms...”*

Neither is the traveller or the sick exempt from offering their obligatory prayers. The traveller has been advised to reduce the amount of cycles in some of the obligatory prayers in order to reduce the burden for them but they have not been exempt from offering them. Chapter 4 An Nisa, verse 101:

*“And when you travel throughout the land, there is no blame upon you for shortening the prayer...”*

The sick have been advised to perform dry ablution if contact with water will harm them. Chapter 5 Al Ma'idah, verse 6:

*"...But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it..."*

In addition, the sick can perform the obligatory prayer in a way which is easier for them. Meaning, if they cannot stand they are allowed to sit and if they cannot sit they can lay down and offer the obligatory prayer. This is confirmed in a Hadith found in Jami At Tirmidhi, number 372. But again, no complete exemption is granted to the sick unless one is mentally ill which prevents them from comprehending the obligation of the prayer.

The other major issue is that some Muslims delay their obligatory prayers and offer them beyond their correct times. This clearly contradicts the Holy Quran as the believers have been described as those who offer their obligatory prayers on time. Chapter 4 An Nisa, verse 103:

*"...Indeed, prayer has been decreed upon the believers a decree of specified times."*

Many believe that the following verse of the Holy Quran refers to those who unnecessarily delay their obligatory prayers. This has been discussed in Tafseer Ibn Kathir, volume 10, pages 603-604. Chapter 107 Al Ma'un, verses 4-5:

*“So woe to those who pray. [But] who are heedless of their prayer.”*

Here Allah, the Exalted, has clearly cursed those who have adopted this evil trait. How can one find success in this world or the next if they have been removed from the mercy of Allah, the Exalted?

The Holy Prophet Muhammad, peace and blessings be upon him, declared in a Hadith found in Sunan An Nasai, number 512, that delaying one's obligatory prayers unnecessarily is a sign of hypocrisy. The Holy Quran has made it clear that one of the main reasons people will enter Hell is failing to establish the obligatory prayers. Chapter 74 Al Muddaththir, verses 42-43:

*“[And asking them], “What put you into Saqar?” They will say, “We were not of those who prayed.”*

Abandoning the obligatory prayers is such a serious sin that the Holy Prophet Muhammad, peace and blessings be upon him, declared in a

Hadith found in Jami At Tirmidhi, number 2621, that whoever commits this sin has disbelieved in Islam.

In addition, no other good deed will benefit a Muslim until their obligatory prayers are not established. A Hadith found in Sahih Bukhari, number 553, clearly warns that one's good deeds are destroyed if they miss the afternoon obligatory prayer. If this is the case for abandoning one obligatory prayer can one imagine the penalty of abandoning them all?

Observing the obligatory prayers at their correct times has been advised to be one of the most beloved deeds to Allah, the Exalted, in a Hadith found in Sahih Muslim, number 252. From this one can determine that delaying the obligatory prayers beyond their time or completely missing them is one of the most hated deeds by Allah, the Exalted.

It is an important duty for all elders to encourage the children under their care to offer the obligatory prayers from a young age so that they establish them before it becomes legally binding on them. Those adults that delay this and wait until children are older have failed in this extremely important duty. The children who were only encouraged to offer the obligatory prayers when it became obligatory on them very rarely established them quickly. In most cases, it takes years for them to fulfil this important duty correctly. And the blame falls on the elders of the family especially, the parents. This is why the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sunan Abu Dawud, number 495, that families most encourage their children to offer the obligatory prayers when they turn seven years old.

Another major issue many Muslims face is that they may offer the obligatory prayers but fail to do so correctly. For example, many do not complete the stages of the prayer correctly and instead rush through it. In fact, a Hadith found in Sahih Bukhari, number 757, clearly warns that the one who prays like this has not prayed at all. Meaning, they are not recorded as a person who offered their prayer and therefore their obligation has not been fulfilled. A Hadith found in Jami At Tirmidhi, number 265, clearly warns that the prayer of the one who does not settle in each position of the prayer is not accepted.

The Holy Prophet Muhammad, peace and blessings be upon him, described the one who does not bow or prostrate correctly in the prayer as the worse thief. This has been warned in a Hadith found in Muwatta Malik, Book number 9, Hadith number 75. Unfortunately, many Muslims who have spent decades offering their obligatory and many voluntary prayers like this will find that none of them have counted and thus they will be treated as one who did not fulfil their obligation. This is confirmed in a Hadith found in Sunan An Nasai, number 1313.

The Holy Quran indicates the importance of offering the obligatory prayers with congregation usually at a Mosque. Chapter 2 Al Baqarah, verse 43:

*“...and bow with those who bow [in worship and obedience].”*



In fact, due to this verse and Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, some reliable scholars have declared this obligatory on Muslim men. For example, one Hadith found in Sunan Abu Dawud, number 550, clearly warns that the Muslims who would not offer their obligatory prayers with congregation at the Mosque were considered hypocrites by the Companions, may Allah be pleased with them. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, even threatened to burn the houses of the men who failed to perform their obligatory prayers at the Mosque with congregation without a valid excuse. This is confirmed in a Hadith found in Sahih Muslim, number 1482. Those Muslims who are in a position to perform this important deed should do so. They should not fool themselves into claiming they are performing other righteous deeds such as helping their family with house chores. Even though, this is a tradition of the Holy Prophet Muhammad, peace and blessings be upon him, according to a Hadith found in Sahih Bukhari, number 676, but it is important not to rearrange the importance of his traditions according to one's desires. Whoever does this is not following his traditions they are only following their own desires even if they are performing a righteous deed. In fact, this same Hadith concludes by advising that when it was time for the obligatory prayer the Holy Prophet Muhammad, peace and blessings be upon him, would leave for the Mosque.

## **Moulding Life**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. They eventually ascended beyond the seventh Heaven until they reached the Lote Tree. Allah, the Exalted, then revealed to him fifty daily obligatory prayers on his nation. The Holy Prophet Muhammad, peace and blessings be upon him, accepted this and descended until he met the Holy Prophet Musa, peace be upon him, who questioned him about the obligation Allah, the Exalted, had revealed. The Holy Prophet Musa, peace be upon him, advised the Holy Prophet Muhammad, peace and blessings be upon him, that the Muslims would not be able to fulfill this obligation and he should go back to Allah, the Exalted, and ask Him to reduce the obligation. This occurred a few times until the obligation was reduced to five daily obligatory prayers, which would be rewarded as fifty daily prayers. This has been discussed in a Hadith found in Sahih Bukhari, number 7517.

This Hadith advises that initially fifty obligatory prayers were commanded and bit by bit they were reduced until five remained. If a Muslim had to perform fifty obligatory prayers every day it would prevent them from doing anything else. This shows the importance of the obligatory prayers. It teaches Muslims that the obligatory prayers must be the centre of their life. One should mould their life around their obligatory prayers and not mould their duties around their life.

Muslims often question how they can mould their life to fit their faith instead of moulding their faith in order to fit their worldly life. One of the ways of achieving this is by always performing the obligatory prayers as soon as they occur for women and to offer the obligatory prayers at the Mosques for men. As establishing the prayers is the main pillar of Islam, which has been advised in a Hadith found in Jami At Tirmidhi, number 2616, when one performs it as described it forces them to arrange their worldly activities so that they fit around their obligatory prayers. Whereas, when one either offers their obligatory prayers late or at home instead of the Mosque it becomes easy to fit the obligatory prayers around one's worldly time table which in turn causes them to mould their faith around their worldly life. The correct attitude will also prevent one from indulging in unnecessary and vain activities, such as visiting the shopping centres unnecessarily, as these often prevent a Muslim from offering their obligatory prayers on time or at the Mosque. Avoiding these unnecessary things and activities allows one to mould their life around their religion.

In addition, as offering the obligatory prayers on time is one of the most beloved deeds to Allah, the Exalted, according to a Hadith found in Sunan An Nasai, number 611, a Muslim should adhere to this habit and not postpone offering their obligatory prayers without an extremely good reason which only occurs very rarely. If one desires to mould their life around their faith then they must fulfil their obligatory prayers on time as soon as they happen for women and men should fulfil them at the Mosque with congregation. This will ensure they prioritise preparing for the hereafter without becoming distracted by the excess of this material world.

## **Ultimate Aim**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. They eventually ascended beyond the seventh Heaven until they reached the Lote Tree. Allah, the Exalted, then revealed to him fifty daily obligatory prayers on his nation. The Holy Prophet Muhammad, peace and blessings be upon him, accepted this and descended until he met the Holy Prophet Musa, peace be upon him, who questioned him about the obligation Allah, the Exalted, had revealed. The Holy Prophet Musa, peace be upon him, advised the Holy Prophet Muhammad, peace and blessings be upon him, that the Muslims would not be able to fulfill this obligation and he should go back to Allah, the Exalted, and ask Him to reduce the obligation. This occurred a few times until the obligation was reduced to five daily obligatory prayers, which would be rewarded as fifty daily prayers. This has been discussed in a Hadith found in Sahih Bukhari, number 7517.

The obligatory prayers are an indication of how one should attach to Allah, the Exalted, while detaching from the material world. A Muslim praying is not allowed to talk, eat or do other normal lawful things during the prayer. This indicates the importance of one connecting to Allah, the Exalted, through fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Being initially commanded to fulfil fifty daily obligatory prayers reminds Muslims that this obedience and connection to Allah, the Exalted, should be their top priority and all other things should be

placed in their rightful place according to the teachings of Islam. This is the true purpose of mankind. Their purpose is not to strive to for the unnecessary and vain things of this material world. This material world is a bridge which connects one to the hereafter. It is not a permanent home. The obligatory prayers and this great event remind Muslims of this fact. Therefore, they should strive in crossing this bridge according to the teachings of Islam so that they can reach the hereafter safely.

## **Fulfilling the Aspects of the Holy Quran**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. They eventually ascended beyond the seventh Heaven until they reached the Lote Tree. At this stage Allah, the Exalted, revealed the last verses of chapter 2 Al Baqarah. This has been discussed in a Hadith found in Sunan An Nasai, number 452.

It is important to note that Muslims must fulfil all three aspects of the Holy Quran if they desire to be rightly guided by it. The first is to recite it correctly and regularly. The next aspect is to understand its meaning by studying it from a reliable source and the final stage is to act on the teachings of the Holy Quran. Unfortunately, many Muslims are content to remain on the lowest level and only recite it. This defies the real purpose of the Holy Quran as it is a book of guidance not only a book of recitation. One can only increase their obedience to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience by studying and acting on it. Merely reciting it will not achieve this important goal especially, when most Muslims do not understand the Arabic language.

Finally, it is important to understand that even though the Holy Quran is a cure for worldly problems a Muslim should not only use it for this purpose. Meaning, they should not only recite it in order to fix their worldly problems thereby, treating the Holy Quran like a tool which is

removed during a difficulty and then placed back in a toolbox. The main function of the Holy Quran is to guide one to the hereafter safely. Neglecting this main function and only using it to fix one's worldly problems is not correct as it contradicts the behaviour of a true Muslim. It is like the one who purchases a car with many different accessories yet, it possesses no engine. There is no doubt that this person is unwise.

## **The Testification of Faith**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. They eventually ascended beyond the seventh Heaven until they reached the Lote Tree. At this stage Allah, the Exalted, revealed that whoever from the Muslim nation dies without associating anything with Allah, the Exalted, will be forgiven for even the worse sins. This has been discussed in a Hadith found in Sunan An Nasai, number 452.

There are many Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, which advise mankind that whoever testifies that there is none worthy of worship except Allah, the Exalted, and that the Holy Prophet Muhammad, peace and blessings be upon him, is the servant and final messenger of Allah, the Exalted, will be saved from the fire of Hell. One such example is found in Sahih Bukhari, number 128.

The meaning of these Hadiths is that whoever dies while believing in this testimony will either enter Paradise and escape Hell or they will enter Hell to the extent of their sins and then eventually be allowed into Paradise where they will dwell forever. This has been advised in a Hadith found in Sahih Bukhari, number 7510.



It is important to note, that those who desire to enter Paradise without entering Hell first must not only declare their belief in Islam verbally but they must also fulfil its conditions and obligations. The testimony of faith is undoubtedly the key to Paradise but a key needs teeth in order to unlock a specific door. The teeth of the key to Paradise are its obligations and duties. Without them meaning, the key without its teeth, will not open the door to Paradise. This is proven through many Hadiths which indicate entry into Paradise requires one to fulfil the conditions and duties of Islam. For example, a Hadith found in Sahih Bukhari, number 1397, indicates that the testimony must be supported by actions in the form of the pillars of Islam, such as establishing the obligatory prayers.

The first part of the testimony namely, there is none worthy of worship save Allah, the Exalted, means that Allah, the Exalted, is the only One who must be obeyed and never disobeyed. When one accepts Allah, the Exalted, as their God they must not obey anything which leads to His disobedience as Allah, the Exalted, alone is their Master and they are only His slaves. But the moment one obeys anything which leads to the disobedience of Allah, the Exalted, then they have corrupted their belief in His Oneness which has been indicated in chapter 45 Al Jathiyah, verse 23:

*“Have you seen he who has taken as his god his [own] desire...”*

The Holy Quran has warned Muslims that whoever commits sins is in reality worshipping the Devil as they have obeyed him over the obedience of Allah, the Exalted. Chapter 36 Yaseen, verse 60:

*“Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy.”*

The Muslims who reject their desires, the desires of others and the commands of the Devil and instead only obey Allah, the Exalted, have truly taken Allah, the Exalted, as their God. These Muslims have been granted the protection of Allah, the Exalted, in both worlds. These Muslims have practically actualised the testimony of Islam as they supported their verbal and internal claim with sincere actions according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When one acts according to his traditions they have fulfilled the second aspect of the testimony namely, the Holy Prophet Muhammad, peace and blessings be upon him, is the servant and final messenger of Allah, the Exalted. These Muslims are the ones referred to in a Hadith found in Sahih Bukhari, number 128. It advises they will be saved from the Hellfire by Allah, the Exalted.

The person who declares Islam with the tongue and internally accepts it is undoubtedly a Muslim but their true sincere belief in the Oneness of Allah, the Exalted, is diminished according to their sins.

An aspect of truly acting on the testimony is sincerely loving Allah, the Exalted. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has indicated this in a Hadith found in Sunan Abu Dawud, number 4681. It advises that this is an aspect of perfecting one's faith. This is when one loves what Allah, the Exalted, loves and hates what He hates. As this was the characteristic of the Holy Prophet Muhammad, peace and blessings be upon him, according to a Hadith found in Sunan

Ibn Majah, number 2333, Muslims have been commanded to follow him. Chapter 3 Alee Imran, verse 31:

*“Say, [O Muhammad], “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins...”*

It is clear from Islamic teachings that loving what Allah, the Exalted, hates and disliking what Allah, the Exalted, loves is a clear indication of a person following their own desires and obeying them over Allah, the Exalted. This attitude reduces one's belief in the Oneness of Allah, the Exalted. The following verse makes it clear that adopting this mentality is a deviation from true belief in the testimony of Islam. Chapter 9 At Tawbah, verse 24:

*“Say, [O Muhammad], “If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and striving in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people.””*

The one who worships Allah, the Exalted, according to their own desires worships Him on the edge. Meaning, when they face times of ease they become pleased but when they encounter difficulties they turn away from His obedience in anger. Chapter 22 Al Hajj, verse 11:

*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to unbelief]. He has lost [this] world and the Hereafter. That is what is the manifest loss.”*

A Hadith found in Sahih Bukhari, number 6502, informs Muslims how to correctly believe and act on the testimony of faith, which prevents one being harmed by the fire of Hell in the next world. This is to first complete the obligatory duties correctly while fulfilling all their conditions and etiquettes. Then one must add to this by performing voluntary righteous deeds, the best of which are the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This leads to the love of Allah, the Exalted, and causes Allah, the Exalted, to empower every organ of their body so that they only obey Him. This true and sincere obedience is the fulfilment of the testimony of faith. This is the sound heart which contains only the love of Allah, the Exalted, and is free of worldly desires and the love of the material world. Chapter 26 Ash Shu'ara, verses 88-89:

*“The Day when there will not benefit [anyone] wealth or children. But only one who comes to Allah with a sound heart.”*

It is important to note, this does not mean a Muslim becomes free from committing sins but it means they sincerely repent from them whenever they are rarely committed.

To conclude, it is vital for Muslims to not only declare the testimony of Islam internally and verbally but they must also show it in their actions as this is the only way to achieve true success in this world and completely escape punishment in the next world also.

## Commanding Correctly

During the Heavenly Journey the Holy Prophet Muhammad, peace and blessings be upon him, observed some men whose lips were being sheared off by scissors of fire. The Angel Jibrael, peace be upon him, commented that these were the preachers from the Muslim nation who commanded people to be righteous while forgetting to act on their own advice even though they recited the Holy Quran. This has been discussed in a Hadith found in Musnad Ahmad, number 13103.

Instead of following in the footsteps of the righteous predecessors by advising only for the sake of Allah, the Exalted, many people advise for other reasons, such as to gain popularity and worldly things. For example, some scholars often strive to be in the spotlight of gatherings and events and are not pleased with a seat which is to one side as they desire a central seat. When their intention became like this Allah, the Exalted, removed the positive effect of their advice and thus they now have little positive influence over their listeners. They should have shown a practical example instead of saying one thing and doing another. This caused their advice to become ineffective.

Muslims should strive to always act on their own advice before commanding others to do so as behaving in this manner is hated by Allah, the Exalted. Chapter 61 As Saf, verse 3:

*“Greatly hateful in the sight of Allah is that you say what you do not do.”*

This does not mean one must become perfect before advising others as this is not possible. Instead, they should correct their intention and prove this through their actions by striving to act on their own advice before advising others. Only with this attitude will they avoid the punishment mentioned in this Hadith. The failure in acting on this principle has caused the advice of Muslims to become ineffective even though the number of advisers has dramatically increased over the years.

## **Trust and Using Means**

During the Heavenly Journey the Holy Prophet Muhammad, peace and blessings be upon him, did not pass by any group of Angels but all of them advised him to use cupping (a medical procedure). This has been discussed in a Hadith found in Sunan Ibn Majah, number 3477.

Cupping is a process by which bad blood is drawn to the surface of the body by use of a glass vessel evacuated by heat.

It is important to note, that truly trusting in Allah, the Exalted, does not mean one should abandon using the means which Allah, the Exalted, has provided, such as medicine. When one uses the strength and means provided by Allah, the Exalted, according to the teachings of Islam they are undoubtedly obeying Him. This is in fact, the outward element of trusting in Allah, the Exalted. This has been made clear in many verses and Hadiths. Chapter 4 An Nisa, verse 71:

*“O you who have believed, take your precaution...”*

In reality, the outward activity is a tradition of the Holy Prophet Muhammad, peace and blessings be upon him, and trusting Allah, the Exalted, inwardly is the inward state of the Holy Prophet Muhammad,



peace and blessings be upon him. One should not abandon the outward tradition even if they possess the inward state of trust.

## **Doing Business**

During the Heavenly Journey the Holy Prophet Muhammad, peace and blessings be upon him, observed people whose stomachs were like houses in which there were snakes that could be seen from outside their stomachs. The Angel Jibrael, peace be upon him, commented that these were the people who consumed usury (financial interest). This has been discussed in a Hadith found in Sunan Ibn Majah, number 2273.

In a Hadith found in Sunan Ibn Majah, number 2146, the Holy Prophet Muhammad, peace and blessings be upon him, warned that merchants will be raised as immoral people on Judgment Day except those who fear Allah, the Exalted, act righteously and speak the truth.

This Hadith applies to all those who take part in business transactions. It is extremely important to fear Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This includes treating others kindly according to the teachings of Islam. In respect to business dealings a Muslim should be honest in their speech by disclosing all the details of the transaction to all who are involved. A Hadith found in Sahih Bukhari, number 2079, warns that when Muslims hide things in financial transactions, such as defects in their goods, it will lead to a loss in blessings.

Acting righteously includes not striving to con others by making them pay excessively for goods. A Muslim should simply treat others how they

desire to be treated meaning, with honesty and full disclosure. The same way, a Muslim would not like to be mistreated in financial matters they should not mistreat others.

Those conducting business should always avoid lying as it leads to immorality and immortality leads to Hell. In fact, a person will keep telling and acting on lies until they are recorded as a great liar by Allah, the Exalted. This has been warned in a Hadith found in Jami At Tirmidhi, number 1971.

## **The Independent**

During the Heavenly Journey the Holy Prophet Muhammad, peace and blessings be upon him, observed written at the gate of Paradise that charity brings a tenfold reward and a loan brings an eighteenfold reward. The Angel Jibrael, peace be upon him, commented that a person may beg others even though they possess something meaning, beg for beyond their need, whereas the one who asks for a loan does so because they are in need. This has been discussed in a Hadith found in Sunan Ibn Majah, number 2431.

Charity is not returned so a person may be more inclined to asking for it and accepting it whereas a loan is meant to be paid back therefore a person would usually only take a loan when they actually need it.

In a Hadith found in Sahih Muslim, number 7432, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, loves the servant who is independent of the creation. This means that a Muslim should fully utilize the means they have been provided by Allah, the Exalted, such as their physical strength in order to fulfill their duties. They should not behave lazily and seek things from people as this habit leads to dependence on them and reduces trusting in Allah, the Exalted. One should firmly believe that no matter what happens whatever is destined to be their provision was allocated to them over fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. A Muslim should focus on their efforts and trust that Allah, the Exalted, will grant them what is best for them.

## **Garden or Pit**

During the Heavenly Journey the Holy Prophet Muhammad, peace and blessings be upon him, noticed a good fragrance. The Angel Jibrael, peace be upon him, commented that this good fragrance was coming from the grave of a hairdresser, her husband and her two sons. These four were true believers in Allah, the Exalted, and were martyred by Pharoah as they refused to give up their faith. Their final request was to be buried in a single grave. This has been discussed in a Hadith found in Sunan Ibn Majah, number 4030.

In a Hadith found in Jami At Tirmidhi, number 2460, the Holy Prophet Muhammad, peace and blessings be upon him, advised that a grave is either a garden of Paradise or a pit of Hell. This Hadith further explains that when a successful believer is placed in their grave it widens and becomes comfortable for them whereas, the grave of a sinful person becomes extremely constricted and harmful for them.

It is important to note, that in reality each person takes the garden of Paradise or pit of Hell with them when they depart this world namely, their deeds. If a Muslim obeys Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and faces destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, then it will ensure they prepare the deeds required to make their grave a garden of Paradise. But if they disobey Allah, the Exalted, then their sins will create the pit of Hell they will rest in until the Day of Judgment.

Therefore, Muslims must act today and not delay in this preparation as the time of death is unknown and often comes suddenly. Delaying to a tomorrow one may not see is foolish and it only leads to regrets. The same way a person spends much energy and time beautifying their home in this world they must strive harder in beautifying their grave as the journey there is inevitable and the stay there long. And if one suffers in their grave then what follows will only be worse. This has been warned in a Hadith found in Sunan Ibn Majah, number 4267.

## Quality is Important

During the Heavenly Journey the Holy Prophet Muhammad, peace and blessings be upon him, was shown some Holy Prophets, peace be upon them, who were each accompanied by their followers. Some Holy Prophets, peace be upon them, had many followers others had less and others had no followers. This has been discussed in a Hadith found in Jami At Tirmidhi, number 2446.

The lesson to learn from this is that one should never give up advising good and forbidding evil even if people do not accept their advice. One should be persistent like the Holy Prophets, peace be upon them, and not give up after trying a few times. A Muslim's duty is to do good themselves and advise others to do the same and whether this advice is accepted is something which is out of their control. A person should always remember that as advised in a Hadith found in Sahih Bukhari, number 1, all actions are judged by their intention. So in this respect, the outcome does not really matter meaning, if people accept and act on a person's advice or not. Instead, it is their intention which is rewarded. So a person who has a good intention namely, to please Allah, the Exalted, will get much reward even if no one accepts their advice. On the other hand, a Muslim will get no reward and may even face punishment even if millions of people accept and act on their advice if their intention is evil for example, in order to show off to others. As long as one proves their intention through actions according to their strength they should hope for the pleasure of Allah, the Exalted, and a great reward.

In addition, when one performs good deeds they should not be bothered if people accept their advice or appreciate their efforts as Allah, the

Exalted, has made it clear that He appreciates the efforts of His servants. Chapter 35 Fatir, verse 30:

*“...Indeed, He is Forgiving and Appreciative.”*

So if one obtains the appreciation of Allah, the Exalted, they should not care for anything else.



## **Furthest from Mercy**

During the Heavenly Journey the Holy Prophet Muhammad, peace and blessings be upon him, was shown a large multitude of people that covered the horizon from one side to the other. He was told that these people were his followers. This has been discussed in a Hadith found in Jami At Tirmidhi, number 2446.

In a Hadith found in Jami At Tirmidhi, number 2018, the Holy Prophet Muhammad, peace and blessings be upon him, mentioned the types of people he dislikes and who will be furthest from him on Judgment Day.

The first type is the one who talks excessively. This is disliked as the one who talks excessively is much more likely to utter vain and useless words which may not be sinful but they often lead to sins. In addition, they only waste time which will be a great regret for the speaker on Judgment Day. And the one who excessively talks is more likely to commit sins. A Muslim should remember that it only takes a single evil word to cause them to plunge into Hell on Judgment Day according to a Hadith found in Jami At Tirmidhi, number 2314.

The next type of person mentioned in the main Hadith under discussion is the loud-mouthed who speaks excessively and artificially in order to boast and show-off through their speech. This person desires to show others how much knowledge they possess thereby attracting attention to themselves. This person will often intend to please people through their

actions instead of Allah, the Exalted. This will result in them losing reward for their righteous actions. In fact, they will be told on Judgment Day to gain their reward from those who they acted for. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154.

The final person mentioned in the main Hadith is the proud person. This is an evil and foolish mentality as an atom's worth of pride will lead one to Hell. This has been warned in a Hadith found in Sahih Muslim, number 265. How can one be proud of anything they possess when the Creator and real Owner is none other than Allah, the Exalted? This is as foolish as the one who boasts about someone else's property and possession.

## **Spiritual Incantations**

During the Heavenly Journey the Holy Prophet Muhammad, peace and blessings be upon him, was shown a large multitude of people that covered the horizon from one side to the other. He was told that these people were his followers and seventy thousand from his followers would enter Paradise without reckoning because of certain characteristics they possessed. One of the characteristics is that they do not treat themselves with spiritual incantations. This has been discussed in a Hadith found in Jami At Tirmidhi, number 2446.

This is when one recites words connected to the Holy Quran or the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, and blows over themselves or others in order to treat a sickness or problem. This method is completely lawful according to many Hadiths such as the one found in Sahih Bukhari, number 5741. The unlawful type is when one uses satanic words. Even though, lawful incantations are permissible unfortunately, some Muslims become so engrossed and attached to them to the point they depend and trust more in them than they trust in Allah, the Exalted. Meaning, they almost behave they will only become cured if they do an incantation, as if the power to heal lies in it. This belief contradicts true trust in Allah, the Exalted, as in reality, the source of everything is Allah, the Exalted, alone. He only chooses to cure some people through means such as conventional medicine or incantations. A Muslim should never rely so much on incantations believing without them a successful outcome is not possible. This is similar to the one who recites spiritual exercises believing if they fail to do so they will not be protected from illness or they believe they can somehow change one's destiny which is completely untrue. Allah, the Exalted, protects people and He can do so with or without spiritual exercises. Meaning, He is not dependent on anything to achieve anything. The problem with this attitude is that not only will one weaken

their trust in Allah, the Exalted, but it also often leads to a worse illness than they originally feared namely, paranoia.

In addition, the primary goal of Islamic teachings is the practical obedience of Allah, the Exalted, not performing incantations. A Muslim can use lawful incantations but it is best to understand that the source of help is Allah, the Exalted, and nothing can prevent His help nor aid them if He decides something else for them.

Another issue with depending too much on spiritual exercises such as incantations is that when these people face difficulties instead of firstly observing themselves and their behaviour to see if they need to change it for the better and to remain steadfast on the obedience of Allah, the Exalted, patiently waiting for relief, they turn to uneducated and inexperienced people who claim to fix worldly things through spiritual exercises. As indicated earlier, these people only cause a Muslim to adopt an illness which is far worse than their initial problem namely, paranoia. They convince Muslims that their problems have either been caused by supernatural creatures, such as jinns or by black magic which someone has used against them. Even though jinns do exist it is very rare for them to affect people in their worldly matters. This causes Muslims to become severely paranoid and superstitious over petty things and it even causes them to grow suspicious over their friends and relatives. This only leads to enmity and fractured relationships. It is important for Muslims to strengthen their faith through gaining and acting on Islamic knowledge. This will prevent them turning to such foolish people who cannot even fix their own problems let alone fix the problems of others. Strong faith will prevent paranoia affecting them as they will rely fully on Allah, the Exalted. Strong faith makes a Muslim understand that even if the entire creation desired to harm them they will not be able to do so unless Allah, the Exalted, allowed it. Similarly, the entire creation could not benefit them unless Allah, the Exalted, willed it.

And every case and situation only occurs according to a set and unchangeable plan namely, destiny. This has been advised throughout Islamic teachings, such as the far reaching Hadith found in Jami At Tirmidhi, number 2516.

To conclude, a Muslim should fulfill the primary goal of Islamic teachings by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and face destiny with patience and then rely on Allah, the Exalted, to aid them in all situations.

## **Omens**

During the Heavenly Journey the Holy Prophet Muhammad, peace and blessings be upon him, was shown a large multitude of people that covered the horizon from one side to the other. He was told that these people were his followers and seventy thousand from his followers would enter Paradise without reckoning because of certain characteristics they possessed. One of the characteristics is that these Muslims do not believe in omens nor are they influenced by them. This has been discussed in a Hadith found in Jami At Tirmidhi, number 2446.

A Hadith found in Imam Bukhari's, Adab Al Mufrad, number 909, warns against paying attention to bad omens as behaving in this manner is like associating something to Allah, the Exalted, meaning, polytheism.

Paying attention to evil omens means that it affects one's behaviour and actions. Even though black magic and the evil eye are real it is important to understand that nothing in the universe from the fluttering of a leaf to the Sun rising occurs without the choice and will of Allah, the Exalted. Therefore, a Muslim should remain steadfast by not bothering with evil omens or fearing witches and wizards as they cannot cause something which Allah, the Exalted, has not willed from occurring. Instead, one should remain steadfast on the obedience of Allah, the Exalted, as outlined earlier and continue with their lawful actions and choices and only seek protection from evil things according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, while fully trusting in the support of Allah, the Exalted.

## **Building Trust in Allah, the Exalted**

During the Heavenly Journey the Holy Prophet Muhammad, peace and blessings be upon him, was shown a large multitude of people that covered the horizon from one side to the other. He was told that these people were his followers and seventy thousand from his followers would enter Paradise without reckoning because of certain characteristics they possessed. One of the characteristics is that they completely rely on Allah, the Exalted. This has been discussed in a Hadith found in Jami At Tirmidhi, number 2446.

Muslims often question how they can build up and strengthen their trust in Allah, the Exalted, especially during difficulties. One of the main ways of doing this is through the sincere obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This is because the one who is disobedient to Allah, the Exalted, will always believe Allah, the Exalted, will not help them which in turn weakens their trust in Him. Whereas, the obedient Muslim will firmly believe that as they have fulfilled their duties Allah, the Exalted, will definitely respond to them in their moment of need which in turn strengthens their trust in Allah, the Exalted.

In addition, a Hadith found in Sahih Bukhari, number 7405, advises that Allah, the Exalted, responds to a person according to their perception of Him. The disobedient person will always have negative thoughts about Allah, the Exalted, because of their disobedience. Whereas, an obedient Muslim will always have positive thoughts about Allah, the Exalted, because of their obedience. This thinking can weaken or strengthen a Muslim's trust in Allah, the Exalted. The obedient Muslim trusts that if

they fulfilled their side of a business contract their business partner would do the same. Similarly, an obedient Muslim trusts that as they through the mercy of Allah, the Exalted, have fulfilled their duties Allah, the Exalted, will fulfil His promises by aiding them throughout their life especially, through difficulties. Whereas, the one who does not fulfil their side of a business contract would not trust or hope that their business partner will fulfil their side. Similarly, a disobedient person would not trust that Allah, the Exalted, would aid them as they failed to fulfil their duties.

To conclude, having and building trust in Allah, the Exalted, is directly linked to His obedience. The more one is obedient the more they will trust in Him. The less they are obedient they less they will trust in Him.



## **Paranoia**

During the Heavenly Journey the Holy Prophet Muhammad, peace and blessings be upon him, saw an evil jinn seeking to harm him with a torch of fire. The Angel Jibrael, peace be upon him, taught some words to the Holy Prophet Muhammad, peace and blessings be upon him, which indicated the importance of seeking refuge with Allah, the Exalted, and the words protected him from the evil jinn. This has been discussed in a Hadith found in Muwatta Malik, Book 51, Number 10.

When some face difficulties instead of firstly observing themselves and their behaviour to assess whether they need to change for the better and remain steadfast on the obedience of Allah, the Exalted, patiently waiting for relief they instead turn to uneducated and inexperienced people who claim to fix worldly things through spiritual means. These people only cause a Muslim to adopt an illness which is far worse than their initial problem namely, paranoia. These people convince Muslims that their problems have either been caused by supernatural creatures, such as jinns, or by black magic which someone has used against them. Even though jinns do exist it is very rare for them to affect people in their worldly matters. This incorrect advice causes Muslims to become severely paranoid and superstitious over petty things and it even causes them to grow suspicious over their friends and relatives. This only leads to enmity and fractured relationships. This attitude will also damage one's faith in Allah, the Exalted, as they will be advised in many cases to do things which are not advised in the Holy Quran or the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

It is important for Muslims to strengthen their faith through gaining and acting on Islamic knowledge. This will prevent them turning to such foolish people who cannot even fix their own problems let alone fix the problems of others. Strong faith will prevent paranoia affecting them as they will fully rely on Allah, the Exalted, in all situations. Strong faith allows a Muslim to understand that even if the entire creation desired to harm them they will not be able to do so unless Allah, the Exalted, allowed it. Similarly, the entire creation cannot benefit them unless Allah, the Exalted, wills it. And every case and situation only occurs according to a set and unchangeable plan namely, destiny. This has been advised throughout the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, such as the far reaching Hadith found in Jami At Tirmidhi, number 2516.

To conclude, a Muslim when encountering a problem should firstly assess their own behaviour and rectify it if necessary and then remain obedient to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience and avoid further problems in the form of paranoia by avoiding people who claim to fix worldly problems in spiritual ways.

## **Backbiting and Slander**

During the Heavenly Journey the Holy Prophet Muhammad, peace and blessings be upon him, observed people who had nails of copper and were scratching their faces and chests. The Angel Jibrael, peace be upon him, commented that these people would backbite and slander others. This has been discussed in a Hadith found in Sunan Abu Dawud, number 4878.

In a Hadith found in Sahih Muslim, number 6593, the Holy Prophet Muhammad, peace and blessings be upon him, explained the meaning of backbiting and slander.

Backbiting is when one criticizes someone behind their back in a way which would be displeasing to them even though it is the truth. Whereas, slander is similar to backbiting except that the statement is not true. These sins mainly involve speech but can include other things, such as using hand signals. These are major sins and backbiting has been compared to eating the flesh of a dead corpse in the Holy Quran. Chapter 49 Al Hujurat, verse 12:

*“...And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it...”*

It is important to understand that these sins are worse than most of the sins which are between a person and Allah, the Exalted. This is because the sins between a person and Allah, the Exalted, will be forgiven by Him if the sinner sincerely repents. But Allah, the Exalted, will not forgive a backbiter or a slanderer until their victim forgives them first. If they do not then on Judgment day the good deeds of the backbiter/slanderer will be given to their victim as compensation and if needed the sins of the victim will be given to their backbiter/slanderer until justice is established. This may well cause the backbiter/slanderer to be hurled into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579.

The only times backbiting is lawful is if one is warning and protecting another person of harm or if a person is resolving a complaint against another with a third party, such as a legal case.

One should avoid backbiting and slandering by firstly gaining knowledge on the evil consequences of these major sins. Secondly, a person should only utter words which they would happily say in front of the person full well knowing they would not take it in an offensive way. Thirdly, a Muslim should only utter words about another if they would not mind someone else saying those or similar words about them. Meaning, they should talk about others how they want people to talk about them. Finally, a Muslim should concentrate on fixing their own faults and when done sincerely it will prevent them from backbiting and slandering others.

## **In the Name of Allah, the Exalted**

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. After visiting Masjid Al Aqsa the Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off towards the Heavens. They eventually ascended beyond the seventh Heaven until they reached the Lote Tree. Allah, the Exalted, then revealed to him fifty daily obligatory prayers on his nation. The Holy Prophet Muhammad, peace and blessings be upon him, accepted this and descended until he met the Holy Prophet Musa, peace be upon him, who questioned him about the obligation Allah, the Exalted, had revealed. The Holy Prophet Musa, peace be upon him, advised the Holy Prophet Muhammad, peace and blessings be upon him, that the Muslims would not be able to fulfill this obligation and he should go back to Allah, the Exalted, and ask Him to reduce the obligation. This occurred a few times until the obligation was reduced to five daily obligatory prayers, which would be rewarded as fifty daily prayers. After this the Angel Jibrael, peace be upon him, advised to descend from there in the name of Allah, the Exalted. This has been discussed in a Hadith found in Sahih Bukhari, number 7517.

There is no doubt that before all lawful actions the blessed name of Allah, the Exalted, should be mentioned. If it is not remembered a Muslim will gain less reward for the action they intend to do as it is the remembrance of Allah, the Exalted. Secondly, they will lose out on the grace which accompanies the remembrance of the blessed name of Allah, the Exalted. This is confirmed in a Hadith found in Sunan Ibn Majah, number 1894.

In addition, the blessed name of Allah, the Exalted, should be recalled before any action as it prevents the reciter from committing sins by reminding them of the divine presence and observance of Allah, the Exalted. Beginning with the blessed name of Allah, the Exalted, ensures a Muslim's mind is always turned towards Him regardless of if they are in a Mosque, at home or at work. When a Muslim's attention is towards Allah, the Exalted, they will increase their obedience to Him and therefore reap much reward. In reality, sins only occur when a Muslim forgets the divine presence of Allah, the Exalted.

In addition, when one begins good actions with the blessed name of Allah, the Exalted, it encourages them to perform the deed sincerely for the pleasure of Allah, the Exalted. In other words, it ensures their intention is correct. This is vital as a person's actions will be judged according to their intention. This is confirmed in a Hadith found in Sahih Bukhari, number 1. Therefore, remembering His blessed name before an action is an excellent way to achieve the correct intention.

Remembering the blessed name of Allah, the Exalted, also prevents one from adopting pride after completing a good deed as this remembrance reminds a Muslim that the strength, knowledge and opportunity to perform the good deed came from none other than Allah, the Exalted. This ensures they keep their good deed safe instead of destroying it through pride.

## **Strengthen Your Faith**

After completing the Heavenly Journey the Holy Prophet Muhammad, peace and blessings be upon him, informed the people of Mecca of this miraculous event. The non-Muslims of Mecca refuted his claim and tried to convince the Companions, may Allah be pleased with them, to renounce Islam as they believed this journey was impossible. But Abu Bakr Siddique, may Allah be pleased with him, simply replied that believing in this journey was a small issue as he believed in greater things which the Holy Prophet Muhammad, peace and blessings be upon him, informed him about such as divine revelation. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 2, Page 63.

Abu Bakr Siddique, may Allah be pleased with him, easily accepted this miracle as he possessed certainty of faith.

All Muslims have faith in Islam but the strength of their faith varies from person to person. For example, the one who follows the teachings of Islam because their family told them to is not the same as the one who believes in it through evidence. A person who has heard about something will not believe in it in the same way as the one who has witnessed the thing with their own eyes.

As confirmed in a Hadith found in Sunan Ibn Majah, number 224, gaining useful knowledge is a duty on all Muslims. One of the reasons

for this is that it is the best way a Muslim can strengthen their faith in Islam. This is important to pursue as the stronger one's certainty of faith the greater the chance they will remain steadfast on the correct path, especially when facing difficulties. In addition, having certainty of faith has been described as one of the best things one can possess in a Hadith found in Sunan Ibn Majah, number 3849. This knowledge should be obtained by studying the Holy Quran and the Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, through a reliable source.

Allah, the Exalted, did not only declare a truth in the Holy Quran but He also provided evidence for it through examples. Not only examples which are to be found in the past nations but examples which have been placed in one's very own life. For example, in the Holy Quran Allah, the Exalted, advises that sometimes a person loves a thing even though it will cause them trouble if they obtained it. Similarly, they might hate a thing while there is much hidden good in it for them. Chapter 2 Al Baqarah, verse 216:

*"...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."*

There are many examples of this truth in history such as the Pact of Hudaiba. Some Muslims believed this pact, which was made with the non-Muslims of Mecca, would completely favour the latter group. Yet, history clearly shows that it favoured Islam and the Muslims. This event is discussed in the Hadiths found in Sahih Bukhari, numbers 2731 and 2732.



If one reflects on their own life they will find many examples when they believed something was good when it was actually bad for them and vice versa. These examples prove the authenticity of this verse and help one's faith strengthen.

Another example is found in chapter 79 An Naziat, verse 46:

*“It will be, on the Day they see it (Judgement Day) as though they had not remained [in the world] except for an afternoon or a morning thereof.”*

If one turns the pages of history they will clearly observe how great empires came and went. But when they left they passed away in such a way as if they were only on Earth for a moment. All but a few of their signs have faded away as if they were never present on Earth in the first place. Similarly, when one reflects on their own life they will realise that no matter how old they are and no matter how slow certain days might have felt overall their life so far has passed in a flash. Understanding the truthfulness of this verse strengthens one's certainty of faith and this inspires them to prepare for the hereafter before their time runs out.

The Holy Quran and the Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, are full of such examples. Therefore, one should strive to learn and act on these divine teachings so that they adopt certainty of faith. The one who achieves this will not be shaken by

any difficulty they face and will remain steadfast on the path which leads to the gates of Paradise. Chapter 41 Fussilat, verse 53:

*“We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth...”*

## **Not a Controller**

After completing the Heavenly Journey the Holy Prophet Muhammad, peace and blessings be upon him, informed the people of Mecca of this miraculous event. The non-Muslims of Mecca refuted his claim and tested him by asking him questions about Jerusalem and Masjid Al Aqsa as they knew he had never visited there before the Heavenly Journey. As they were asking detailed questions which no one who has visited there would even notice Allah, the Exalted, displayed Jerusalem to him while he was discussing this issue with them. He then answered their questions and described it to them in detail while he was looking at Jerusalem. This has been discussed in a Hadith found in Sahih Bukhari, number 3886.

It is important for Muslims to understand an important point in respect to advising others. It is the duty of Muslims to advise others towards good and forbid evil but a Muslim should not behave as if they have been put in charge as controllers over others. This attitude only leads to anger and bitterness especially, when others do not follow their advice. It is best for Muslims to discharge their duty by advising others but they should avoid stressing over the outcome of their advice meaning, whether the person acts on their advice or not. If Allah, the Exalted, advised the greatest teacher and guide of mankind namely, the Holy Prophet Muhammad, peace and blessings be upon him, not to stress over the outcome in many places of the Holy Quran how can a Muslim claim or behave as if they have been put in charge of others. Chapter 88 Al Ghashiyah, verses 21-22:

*“So remind, [O Muhammad]; you are only a reminder. You are not over them a controller.”*

The Muslim who behaves as a controller will not only become bitter when people fail to follow their advice but it can lead them to giving up advising others which is a duty on all Muslims according to their ability.

In addition, this attitude will also cause Muslims to neglect themselves and their own duties as they are too busy concerning themselves with the duties of others. Therefore, Muslims should remain firm in commanding good and forbidding evil but refrain from observing and bothering about the outcome of their advice.

## Conclusion

Even though the Heavenly Journey was granted to the Holy Prophet Muhammad, peace and blessings be upon him, as a mark of honor none the less Muslims must not fail to learn and act on the lessons associated with this miraculous journey. Simply listening to the accounts of the Heavenly Journey is not enough. One must strive to act on its teachings if they desire to truly benefit from it. Without action this miraculous journey is nothing more than a story. If one's Islam becomes nothing more than just listening to a bunch of stories then they will not walk the path of the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them. If one does not walk down their path then they will not end up with them in the hereafter. This is the greatest loss. Chapter 3 Alee Imran, verse 31:

*“Say, [O Muhammad], “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins...”*

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