oeiglizin Justice & Tiesof Kinship PadSeries - Vol 415 Shaykh Pod **BOOKS** Achieve Noble Character

Socializing, Justice & Ties of Kinship

ShaykhPod Books

Published by ShaykhPod Books, 2023

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Socializing, Justice & Ties of Kinship

First edition. June 8, 2023.

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Table of Contents

<u>Acknowledgements</u>									
Compiler's Notes									
Introduction									
Socializing, Justice & Ties of Kinship									
SOCIALIZING									
<u>First Point</u>									
Second Point									
Third Point									
Fourth Point									
Fifth Point									
Sixth Point									
Seventh Point									
Eighth Point									
Ninth Point									
Tenth Point									
Eleventh Point									
Twelfth Point									
Thirteenth Point									
Fourteenth Point									
Fifteenth Point									

Sixteenth Point

Seventeenth Point Eighteenth Point Nineteenth Point Twentieth Point Twenty First Point Twenty Second Point **Twenty Third Point Twenty Fourth Point** Twenty Fifth Point **Twenty Sixth Point Twenty Seventh Point** Twenty Eighth Point **Twenty Ninth Point Thirtieth Point** Thirty First Point Thirty Second Point **Thirty Third Point Thirty Fourth Point Thirty Fifth Point Thirty Sixth Point Thirty Seventh Point Thirty Eighth Point Thirty Ninth Point**

Fortieth Point

Forty First Point

Forty Second Point

Forty Third Point

Forty Fourth Point

Forty Fifth Point

Forty Sixth Point

Forty Seventh Point

Forty Eighth Point

Forty Ninth Point

Fiftieth Point

Fifty First Point

Fifty Second Point

Fifty Third Point

Fifty Fourth Point

Fifty Fifth Point

Fifty Sixth Point

Fifty Seventh Point

Fifty Eighth Point

Fifty Ninth Point

Sixtieth Point

Sixty First Point

Sixty Second Point

Sixty Third Point

Sixty Fourth Point

Sixty Fifth Point

Sixty Sixth Point

Sixty Seventh Point

Sixty Eighth Point

Sixty Nineth Point

Seventieth Point

Seventy First Point

Seventy Second Point

Seventy Third Point

Seventy Fourth Point

Seventy Fifth Point

Seventy Sixth Point

Seventy Seventh Point

Seventy Eighth Point

Seventy Ninth Point

Eightieth Point

Eighty First Point

Eighty Second Point

Eighty Third Point

Eighty Fourth Point

Eighty Fifth Point

Eighty Sixth Point

Eighty Seventh Point

Eighty Eighth Point

Ninetieth Point Ninety First Point Ninety Second Point JUSTICE First Point **Second Point TIES OF KINSHIP** First Point **Second Point Third Point Fourth Point** Fifth Point Sixth Point **Seventh Point Eighth Point Ninth Point** Over 400 Free eBooks on Good Character Other ShaykhPod Media

Eighty Ninth Point

Acknowledgements

All praises are for Allah, the Exalted, Lord of the worlds, who has given us the inspiration, opportunity and strength to complete this volume. Blessings and peace be upon the Holy Prophet Muhammad whose path has been chosen by Allah, the Exalted, for the salvation of mankind.

We would like to express our deepest appreciation to the entire ShaykhPod family, especially our little star, Yusuf, whose continued support and advice has inspired the development of ShaykhPod Books.

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 by 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.

Introduction

The following short book discusses Three Aspects of Noble Character: Socializing, Justice and Ties of Kinship.

Implementing the lessons discussed will aid a Muslim to 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.

Socializing, Justice & Ties of Kinship

SOCIALIZING

First Point

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 themself.

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 themself. 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 themself.

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 themself. 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 themself 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 themself 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 themself 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.

Second Point

In a Hadith found in Sahih Muslim, number 6853, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever relieves the distress of a muslim Allah, the Exalted, will relieve a hardship from them on the Day of Judgment.

This shows that a muslim is treated by Allah, the Exalted, in the same way they act. There are many examples of this within the teachings of Islam. For example, chapter 2 Al Baqarah, verse 152:

"So remember Me; I will remember you..."

Another example is mentioned in a Hadith found in Jami At Tirmidhi, number 1924. The Holy Prophet Muhammad, peace and blessings be upon him, advised that the one who shows mercy to others will receive mercy from Allah, the Exalted.

A distress is anything which causes someone to fall into anxiety and difficulty. Therefore, the one who eases such a distress for another whether worldly or religious for the sake of Allah, the Exalted, will be protected from a hardship on Judgment Day by Allah, the Exalted. This has been indicated in different ways in many Hadiths. For example, the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2449, that the one who feeds a hungry muslim will be fed the fruits of Paradise on the Day of Judgment. And the one who gives a drink to a thirsty muslim will be given a drink from Paradise by Allah, the Exalted, on the Day of Judgment.

As the difficulties of the hereafter are much greater than those found in the world this reward is held back for a muslim until they reach the hereafter.

Another thing mentioned in the main Hadith under discussion is that whoever conceals the faults of a muslim will have their faults concealed by Allah, the Exalted, in both this world and the next. This is quite evident if one ponders over it. The people who are accustomed to exposing the faults of others are the ones whose faults are made public by Allah, the Exalted. But the one who conceals the faults of others is considered by society as someone who has no obvious faults.

There are two types of people in respect to this advice. The first are those whose wrong actions are private meaning, this person does not commit sins openly nor exposes their sins in a boastful manner to others. If this

person slips up and commits a sin which becomes known to others it should be veiled as long as this does not cause harm to others. Chapter 24 An Nur, verse 19:

"Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter..."

In fact, the Holy Prophet Muhammad, peace and blessings be upon him, advised muslims to overlook the mistakes of those who strive to obey Allah, the Exalted, in a Hadith found in Sunan Abu Dawud, number 4375.

The second type of person is the wicked one who commits sins openly and does not care about people finding out about them. In fact, they often boast about the sins they have committed to others. As they inspire others to act in an evil way exposing their faults in order to warn others does not contradict this Hadith. Nor will this person have their faults exposed by Allah, the Exalted, in return for exposing the faults of this wicked person, which is mentioned in a Hadith found in Sunan Ibn Majah, number 2546, as long as they are exposing the faults of another for the correct reason.

The next thing mentioned in the main Hadith under discussion is that Allah, the Exalted, will continue helping a muslim as long as they are helping others. A muslim must understand that when they strive for something or

are aided by another person to complete a particular task the outcome may be successful or end in failure. But when Allah, the Exalted, helps someone with anything a successful outcome is guaranteed. Therefore, muslims should, for their own sake, strive to help others in all good things so that they receive the help of Allah, the Exalted, in both worldly and religious matters.

Third Point

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 themself 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.

Fourth Point

In a Hadith found in Jami At Tirmidhi, number 2674, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the one who guides others to something good will receive the same reward as those who act on their advice. And those who guide others to sins will be held accountable as if they committed the sins.

It is important for muslims to be careful when advising and guiding others. A muslim should only advise others in matters of good so that they gain reward from it and avoid advising others to disobey Allah, the Exalted. A person will not escape punishment on Judgment Day by simply claiming they are only inviting others towards sins even if they did not commit the sins themselves. Allah, the Exalted, will hold both the guide and the follower accountable for their actions. Muslims should therefore only advise others to do the things they would do themselves. If they dislike an action being recorded in their book of deeds they should not advise others to perform that action.

Because of this Islamic principle muslims should ensure they gain the adequate knowledge before advising others as they can easily multiply their own sins if they incorrectly advise others.

In addition, this principle is an extremely easy way for muslims to gain reward for actions they cannot perform themselves due to a lack of means, such as wealth. For example, a person who is not financially able to donate charity can encourage others to do so and this will result in them gaining the same reward as the one who gave charity.

Fifth Point

In a Hadith found in Sahih Muslim, number 6579, the Holy Prophet Muhammad, peace and blessings be upon him, warned that the bankrupt muslim is the one who accumulates many righteous deeds, such as fasting and prayer, but as they mistreated people their good deeds will be given to their victims and if necessary their victim's sins will be given to them on Judgement Day. This will lead to them being hurled into Hell.

It is important to understand that a muslim must fulfil two aspects of faith in order to achieve success. The first are the duties in respect to Allah, the Exalted, such as the obligatory prayer. The second aspect is in respect to people which includes treating them kindly. 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 believer until they keep they physical and verbal harm away from the life and possessions of others.

It is important to understand that Allah, the Exalted, is infinitely forgiving meaning, He will forgive those who sincerely repent to Him. But He will not forgive the sins which involve other people until the victim forgives first. As people are not so forgiving a muslim should be fearful that those who they have wronged will exact revenge on them by taking away their

precious good deeds on Judgment Day. Even if a muslim fulfils the rights of Allah, the Exalted, they may still end up in Hell simply because they have wronged others. It is therefore important for muslims to strive to fulfil both aspects of their duties in order to obtain success in both worlds.

Sixth Point

In a Hadith found in Sahih Bukhari, number 2686, the Holy Prophet Muhammad, peace and blessings be upon him, warned that failing to fulfill the important duty of commanding good and forbidding evil can be understood with the example of a boat with two levels full of people. The people on the lower level keep disturbing the people on the upper level whenever they desire to access water. So they decide to drill a hole in the lower level so that they can access water directly. If the people on the upper level fail to stop them they will all surely drown.

It is important for muslims to never give up commanding good and forbidding evil according to their knowledge in a gentle way. A muslim should never believe that as long as they obey Allah, the Exalted, other misguided people will not be able to affect them in a negative way. A good apple will eventually get affected when placed with rotten apples. Similarly, the muslim who fails to command others to do good will eventually be effected by their negative behavior whether it is subtle or apparent. Even if the wider society has become heedless one should never give up advising their dependents such as their family as not only will their negative behavior affect them more but this is a duty on all muslims according to a Hadith found in Sunan Abu Dawud, number 2928. Even if a muslim is ignored by others they should discharge their duty by persistently advising them in a gentle way which is supported by strong evidence and knowledge. Only in this way will they be protected from their negative effects and pardoned on the Day of Judgment. But if they only care about themself and ignore the actions of others it is feared that the negative effects of others may well lead to their eventual misguidance.

Seventh Point

The Holy Prophet Muhammad, peace and blessings be upon him, has advised the importance of objecting to evil things in a Hadith found in Sunan Abu Dawud, number 4340. This Hadith clearly shows that it is a duty on all muslims to object to all forms of evil according to their strength and means. The lowest level, as mentioned in this Hadith, is rejecting the evil with one's heart.

This shows internally approving evil actions is one of the ugliest of those things which are forbidden. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Abu Dawud, number 4345, that the one who is present when an evil is committed and denounces it is like the one who was not present. But the one who was absent and approved the evil deed is like the one who was present when it was committed.

The first two aspects of objecting to evil, mentioned in the main Hadith under discussion, are through one's physical actions and speech. This is only a duty on a muslim who has the strength to do so for example, they will not be harmed by their actions or words.

It is important to note, objecting to evil with one's hand does not refer to fighting. It refers to correcting the evil actions of others, such as returning the rights of someone which have been unlawfully violated. The one who is in a position to do so yet, refrains from doing so has been warned of a punishment in a Hadith found in Sunan Abu Dawud, number 4338.

The Holy Prophet, peace and blessings be upon him, has advised muslims in a Hadith found in Jami At Tirmidhi, number 2191, that they should not fear the creation in respect to speaking the truth. In fact, the one who allows the fear of the creation to prevent them from objecting to evil things has been described as the one who hates themself and will be criticized by Allah, the Exalted, on Judgment Day. This is confirmed in a Hadith found in Sunan Ibn Majah, number 4008. It is important to note, this does not refer to the one who remains silent out of fear of being harmed as this is an acceptable excuse but it refers to the person who remains silent because of the status people hold in their eyes.

A Hadith found in Sunan Abu Dawud, number 4341, advises that a person can give up objecting to evil things through their actions and speech when others obey their greed, follow their incorrect opinions and desires and when they prefer the material world over the hereafter. It does not take a scholar to conclude this time has arrived. Chapter 5 Al Ma'idah, verse 105.

"O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided..."

But it is important to note, a muslim should continue with this important duty in respect to their dependents as this is a duty on them according to a Hadith found in Sunan Abu Dawud, number 2928, and in respect to those they feel physically and verbally safe from, as this is the superior attitude.

Objecting to evil things which are apparent is what the main Hadith under discussion refers to. Meaning, it does not grant permission to muslims to spy on others in order to find evil things to object to. Spying and anything associated with it in this respect are forbidden. Chapter 49 Al Hujurat, verse 12:

"O you who have believed ... do not spy ... "

It is important to note, that a muslim must object to evil according to the teachings of Islam and not their on desires. A muslim may believe they are acting for sake of Allah, the Exalted, when they are not. This is proven when they object to evil in a way which contradicts the teachings of Islam. In fact, what is considered a good deed may well become a sin because of this negative attitude.

A muslim must object to evil in a gentle and fair way preferably in private in accordance to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The opposite of these characteristics will only push people away from

sincerely them.	repenting	and	may	lead	to	further	sins	as a	result	of	angeri	ng

Eighth Point

In a Hadith found in Jami At Tirmidhi, number 2003, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the heaviest thing in the scales of Judgment Day will be good character. This includes showing good character towards Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. It also includes showing good character towards people. Unfortunately, many muslims strive to fulfil the obligatory duties in respect to Allah, the Exalted, but neglect the second aspect by mistreating others. They fail to understand its importance. A Hadith found in Jami At Tirmidhi, number 2515, clearly advises that a person will not be a true believer until they love for others what they love for themself. Meaning, the same way a person desires to be treated kindly they must also treat others with good character otherwise they will not succeed as the only truly successful people are the believers.

In addition, a person cannot be a true believer until they keep their verbal and physical harm away from others and their possessions irrespective of their faith. This has been confirmed in a Hadith found in Sunan An Nasai, number 4998.

The Holy Prophet Muhammad, peace and blessings be upon him, once warned in a Hadith found in Sahih Bukhari, number 3318, that a woman

will enter Hell because she mistreated a cat which led to its death. And another Hadith found in Sunan Abu Dawud, number 2550, advises that a man was forgiven because he fed a thirsty dog. If this is the outcome of showing good character and the consequences of showing evil character to animals can one imagine the importance of showing good character towards Allah, the Exalted, and people? In fact, the main Hadith under discussion concludes by advising that the one who possesses good character will be rewarded like the muslim who persistently worships Allah, the Exalted, and regularly fasts.

Ninth Point

In a long Hadith found in Sahih Bukhari, number 6806, the Holy Prophet Muhammad, peace and blessings be upon him, mentioned seven groups of people who will be granted shade on the Day of Judgment by Allah, the Exalted.

This shade will protect them from the horrors of the Day of Judgment which includes the unbearable heat caused by the Sun being brought within two miles of the creation. This has been warned in a Hadith found in Jami At Tirmidhi, number 2421.

One of these groups includes the just ruler. This in fact includes every muslim who strives to fulfil their duties as a ruler and shepherd over their dependents, such as their children. This is the one who strives to fulfil all the duties towards Allah, the Exalted, and people especially to those under their care. It includes those muslims who have no dependents as each person is a ruler over their own body and worldly blessings they have been granted by Allah, the Exalted, such as wealth. So when one rules over their body by using each organ and limb according to the teachings of Islam and utilizes each blessing they possess in a way pleasing to Allah, the Exalted, then they too are counted as a just ruler. The one who acts justly always aims to please Allah, the Exalted, even if it leads to the displeasure of people and their inner Devil. In reality, the

just muslim is the one who strives in the obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience while fulfilling the rights of Allah, the Exalted, their own rights and the rights of people.

The next person who will be granted shade on Judgment Day are those who love other people for the sake of Allah, the Exalted. This means they interact, advise and help others only for the sake of Allah, the Exalted. They prove their love through actions not just through their words. They never demand nor expect anything in return for what they do from people and only hope in reward from Allah, the Exalted. This sincerity is the foundation of Islam as each muslim will be judged according to their intention, not just their deeds. This is confirmed in a Hadith found in Sahih Bukhari, number 1. Those who act for the sake of people will be told on Judgment Day to gain their reward from those who they acted for which will not be possible. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154.

Acting with sincerity not only earns countless reward in both worlds but it ensures one places they hope in Allah, the Exalted, instead of people. When one places hope in people they will eventually, sooner or later, be let down by them which leads to enmity, broken relationships, bitterness and other sins and negative characteristics.

Loving for the sake of Allah, the Exalted, is a branch of perfecting one's faith according to a Hadith found in Sunan Abu Dawud, number 4681. This is because controlling one's love is a very difficult thing to do. Whoever achieves this will find the other duties of Islam straight forward.

Tenth Point

In a Hadith found in Sunan An Nasai, number 4998, the Holy Prophet Muhammad, peace and blessings be upon him, advised the signs of a true muslim and a true believer. A true muslim is the one who keeps their verbal and physical harm away from others. This in fact, includes all people irrespective of their faith. It includes all types of verbal and physical sins which can cause harm or distress to another. This can include failing to give the best advice to others as this contradicts sincerity towards others which has been commanded in a Hadith found in Sunan An Nasai, number 4204. It includes advising others to disobey Allah, the Exalted, thereby, inviting them towards sins. A muslim should avoid this behavior as they will be taken account for every person who acts on their bad advice. This has been warned in a Hadith found in Sahih Muslim, number 2351.

Physical harm includes causing problems for other people's livelihood, committing fraud, conning others and physical abuse. All of these characteristics contradict Islamic teachings and must be avoided.

A true believer, according to the main Hadith under discussion, is the one who keeps their harm away from the lives and property of others. Again, this applies to all people irrespective of their faith. This includes stealing, misusing or damaging the property and belongings of others.

Whenever one is entrusted with someone else's property they must ensure they only use it with the owner's permission and in a way which is pleasing and agreeable to the owner. The Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan An Nasai, number 5421, that whoever illegally takes someone else's property, through a false oath, even if it is as small as a twig of a tree will go to Hell.

To conclude a muslim must support their verbal declaration of belief with actions as they are the physical proof of one's belief which will be needed in order to obtain success on the Day of Judgment. In addition, a muslim should fulfill the characteristics of true belief in respect to Allah, the Exalted, and people. An excellent way of achieving this in respect to people is to simply treat others how they wish to be treated by people, which is with respect and peace.

Eleventh Point

In a Hadith found in Sahih Bukhari, number 2749, the Holy Prophet Muhammad, peace and blessings be upon him, listed three signs of a hypocrite. Even though a muslim will not lose their faith if they act on these characteristics but it is vital to avoid them as a muslim who acts like a hypocrite may well end up with them on Judgment Day.

The first characteristic is that when they speak they lie. Meaning, they lie often. 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.

The next characteristic of hypocrisy mentioned in the main Hadith is that they betray their trusts. 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.

The final sign of hypocrisy mentioned in the main Hadith under discussion is breaking one's promises. The greatest of promises a muslim has made is with Allah, the Exalted, which is to obey Him sincerely. This involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. All other promises made with people must also be kept unless one has a valid excuse especially, the ones a parent makes with children. Breaking promises only teaches children bad character and encourages them to believe being deceitful is an acceptable characteristic to possess. In a Hadith found in Sahih Bukhari, number 2227, Allah, the Exalted, declares that He will be against the one who makes a promise in His name and then breaks it without a valid excuse. How can the one who has Allah, the Exalted, against them on Judgment Day possibly succeed?

Twelfth Point

In a Hadith found in Jami At Tirmidhi, number 1987, the Holy Prophet Muhammad, peace and blessings be upon him, advised to treat people with good character. This is extremely important as good character will be the heaviest thing in the scales of Judgment Day. This is confirmed in a Hadith found in Jami At Tirmidhi, number 2003. One should adopt this by learning and acting on the character of the Holy Prophet Muhammad, peace and blessings be upon him. Those who mistreat others even if they fulfil their duties to Allah, the Exalted, will find that on Judgment Day their good deeds are given to their victims and if necessary their victim's sins will be given to them. This might cause them to be hurled into Hell. This has been warned in a Hadith found in Sahih Muslim, number 6579. Simply put, a muslim should treat others exactly how they desire people to treat them.

Thirteenth Point

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."

Fourteenth Point

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 themself 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.

Fifteenth Point

In a Hadith found in Jami At Tirmidhi, number 2016, the mother of the believers, the wife of the Holy Prophet Muhammad, peace and blessings be upon him, Aisha, may Allah be pleased with her, described some of the noble characteristics of the Holy Prophet Muhammad, peace and blessings be upon him. She advised that he was neither obscene nor loud-mouthed. He never replied evil with evil and instead forgave and overlooked the faults of others.

First of all, all muslims must understand that it is a duty on them to adopt the noble characteristics 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..."

And 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."

A muslim must never act or speak in an obscene way as this is hated by Allah, the Exalted, according to a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 464. Behaving in this manner is the very essence of bad character. And as good character will be the heaviest thing in the scales of Judgment Day according to a Hadith found in Jami At Tirmidhi, number 2003, one can predict the evil outcome of the one who reaches the Day of Judgment as an obscene person. In addition, the one who is obscene in speech is much more likely to enter Hell as it only takes a single obscene word to cause one to plunge into Hell on Judgment Day. This has been warned in a Hadith found in Jami At Tirmidhi, number 2314. Put simply, true faith and obscenity can never gather in a single heart.

A muslim should not be loud-mouthed as this leads to the loss of respect from others especially, one's relatives. The loud-mouthed often comes across aggressive and can easily frighten others which contradicts the behavior of a true muslim. A muslim must be gentle and kind when conversing with others as this shows the true and peaceful nature of Islam. Chapter 31 Luqman, verse 19:

[&]quot;...and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys."

Finally, a muslim must understand that as people are not perfect they are bound to make mistakes. Just like a person desires to be forgiven by Allah, the Exalted, they should overlook and pardon others. Put simply, how one treats others is how they will be treated by Allah, the Exalted. It is foolishness not to forgive others yet expect the forgiveness of Allah, the Exalted. Chapter 24 An Nur, verse 22:

"...and let them pardon and overlook. Would you not like that Allah should forgive you?..."

Sixteenth Point

In a Hadith found in Jami At Tirmidhi, number 2029, the Holy Prophet Muhammad, peace and blessings be upon him, advised that a person will become more honoured when they forgive others for the sake of Allah, the Exalted. This occurs as the one who forgives others will be forgiven by Allah, the Exalted, which by definition causes their honour to increase. Chapter 24 An Nur, verse 22:

"...and let them pardon and overlook. Would you not like that Allah should forgive you?..."

This shows that true honour does not lie in exalting over people but it lies in being merciful and forgiving. Simply put, if one desires to be forgiven for their mistakes they should forgive others.

Seventeenth Point

In a Divine Hadith found in Sahih Muslim, number 6548, the Holy Prophet Muhammad, peace and blessings be upon him, declared that Allah, the Exalted, will shade the two people who loved each other for the sake of Allah, the Exalted, on Judgment Day.

Allah, the Exalted, will grant shade to these two people on a day when the Sun will be brought within two miles of the creation. This has been advised in a Hadith found in Jami At Tirmidhi, number 2421. If people struggle to cope with the heat of the Sun during summer can one imagine the intensity of the heat on Judgment Day?

Loving for the sake of Allah, the Exalted, leads to such a reward as this emotion is extremely difficult to control. And whoever is blessed with controlling it will find fulfilling the duties of Islam straight forward. These duties involve fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. It is because of this reason loving for the sake of Allah, the Exalted, has been declared an aspect of perfecting one's faith in a Hadith found in Sunan Abu Dawud, number 4681.

Loving others for the sake of Allah, the Exalted, 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 according to one's means. Counting the favors one does for others not only cancels the reward but also proves their insincerity as they only love 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 feeling towards others over worldly reasons, such as envy, contradicts loving others for the sake of Allah, the Exalted, and must be avoided.

To conclude, this noble quality includes loving for others what one loves for themself through actions not just words. This is in fact an aspect of being a true believer according to a Hadith found in Jami At Tirmidhi, number 2515.

Eighteenth Point

In a Hadith found in Sahih Bukhari, number 7376, the Holy Prophet Muhammad, peace and blessings be upon him, warned that Allah, the Exalted, will not show mercy to the one who does not show mercy to others.

Islam is a very simple religion. One of its fundamental teachings is so simple that even uneducated people can understand and act on them namely, how people treat others is how they will be treated by Allah, the Exalted. For example, those who learn to overlook and forgive the mistakes of 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?..."

Those who support others in beneficial worldly and religious matters such as emotional or financial aid will be supported by Allah, the Exalted, in both worlds. This has been advised in a Hadith found in Sunan Abu Dawud, number 4893. This same Hadith advises that the

one who conceals the faults of others will have their faults concealed by Allah, the Exalted.

Simply put, if one treats others with kindness and respect according to the teachings of Islam they will be treated similarly by Allah, the Exalted. And those who mistreat others will be treated similarly by Allah, the Exalted, even if they fulfill the obligatory duties which are connected to Him such as the obligatory prayers. This is because a muslim must fulfill both duties in order to achieve success namely, the duties towards Allah, the Exalted, and people.

Finally, it is important to note a muslim will only be treated kindly by Allah, the Exalted, if they treat others kindly for His sake. If they do it for any other reason than they will undoubtedly forfeit the reward mentioned in these teachings. The foundation of all acts and Islam itself is one's intention. This has been confirmed in a Hadith found in Sahih Bukhari, number 1.

Nineteenth Point

In a Hadith found in Sahih Bukhari, number 6014, the Holy Prophet Muhammad, peace and blessings be upon him, advised that he was encouraged to treat neighbours kindly to such an extent that he thought that a neighbour would become an heir of every muslim.

Unfortunately, this duty is often neglected even though treating one's neighbour kindly is an important aspect of Islam. First of all, it is important to note that a person's neighbour in Islam includes all those people who are living within forty houses in each direction to a muslim's home. This is confirmed in Imam Bukhari's, Adab Al Mufrad, Number 109.

The Holy Prophet Muhammad, peace and blessings be upon him, once connected belief in Allah, the Exalted, and Judgment Day to treating a neighbour kindly in a Hadith found in Sahih Muslim, number 174. This Hadith alone is enough to indicate the seriousness of treating neighbours kindly. A Hadith found in Imam Bukhari's, Adab Al Mufrad, number 119, warns that a woman who fulfilled her obligatory duties and offered much voluntary worship would go to Hell because she mistreated her neighbours through her speech. If this is the case for the one who harms their neighbour through words can one imagine the seriousness of physically harming one's neighbour?

A muslim must be patient when mistreated by their neighbour. In fact, a muslim should treat them kindly in cases like this. Repaying good with good is not difficult. A good neighbour is the one who repays harm with good. A muslim should respect the private space of their neighbour's property but at the same time greet them and offer them help without being too intrusive. They should be supported by whatever means is available to a person, such as financial or emotional support.

A muslim should always conceal the faults of their neighbours. The one who conceals the faults of others will have their faults concealed by Allah, the Exalted. And the one who exposes the faults of others Allah, the Exalted, will expose their faults and publically disgrace them. This is confirmed in a Hadith found in Sunan Abu Dawud, number 4880.

Twentieth Point

In a Hadith found in Sahih Muslim, number 6551, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the muslim who visits a sick person is in an orchard of Paradise until they return.

The first thing to note is that this Hadith includes visiting any sick person irrespective of their faith. Even though, this is undoubtedly a great deed it is important for a muslim to firstly perform this righteous deed solely for the pleasure of Allah, the Exalted. If they do it for any other reason such as to show off to people they will not gain reward from Allah, the Exalted.

In addition, they should fulfil the etiquettes and conditions of visiting the sick according to the teachings of Islam in order to obtain their reward. They should not stay long thereby, causing trouble to the sick person and their relatives. In this day and age it is easy to contact the sick and their family beforehand in order to ensure they visit them at the appropriate time as a sick person will be resting throughout the day. They should control their actions and speech so that they avoid all types of sins such as gossiping, backbiting and slandering others. They should encourage the sick to be patient and discuss the rewards associated with it and generally 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."

Twenty First Point

In a Hadith found in Sunan Abu Dawud, number 4993, the Holy Prophet Muhammad, peace and blessings be upon him, advised that thinking well about people is an aspect of worshipping Allah, the Exalted, correctly. Meaning, it is an aspect of obeying Allah, the Exalted.

Interpreting things in a negative way often leads to sins such as backbiting and slander. In all cases a muslim should interpret things where possible in a positive way in order to give the benefit of the doubt to others. Unfortunately, adopting a negative mind-set effects people from a family unit to a national level. For example, how many times has a nation gone to war over an assumption and suspicion? The vast majority of scandals which are found in the media are based on assumptions. Even laws have been created which support the use of assumptions and suspicion. This often leads to fractured and broken relationships as people with this mind-set always believe others are taking a dig at them through their words or actions. This prevents one from taking advice from others as they believe they are only being mocked by the one giving advice and it prevents one from giving advice as they believe the other person will not pay any attention to what they say. And a person will refrain from advising the one who possesses this negative mind-set as they believe it will only lead to an argument. This leads to other negative traits such as bitterness.

It is important for muslims to understand that even if they assume someone is taking a dig at them they should still accept their advice if it is based on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. They should strive to interpret things where possible in a positive way which leads to a positive mentality. And a positive mindset leads to healthy relationships and feelings. Chapter 49 Al Hujurat, verse 12:

"O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin..."

Twenty Second Point

In a Hadith found in Sunan Abu Dawud, number 4815, the Holy Prophet Muhammad, peace and blessings be upon him, advised that people must fulfill the rights of the public road when they meet up in public.

The first thing advised in this Hadith is that muslims should lower their gaze and not look at things which are unlawful to them. In fact, one should protect each organ of their body such as their tongue and ears in the same way.

The next thing advised in this Hadith is that they should keep their harm away from others. This includes both harm in the form of speech, such as foul language and backbiting and harm caused through physical actions. In fact, a person cannot be a true believer until they keep their physical and verbal harm away from people and their possessions. This has been confirmed in a Hadith found in Sunan An Nasai, number 4998.

The next thing mentioned in the main Hadith under discussion is that one should return the Islamic greeting of peace to others. This includes initiating the Islamic greeting of peace through one's words and showing peace to others in one's actions. It is pure hypocrisy to extend peace to others through one's words and then harm them through their actions.

Finally, the main Hadith under discussion advises muslims to command good and forbid evil. This should be carried out according to the three levels discussed in a Hadith found in Jami At Tirmidhi, number 2172. The highest level is to do it with one's actions within the bounds of the law. The next level is to do it with one's words. And the lowest level is to do it with one's heart meaning, secretly. This duty must always be fulfilled according to Islamic knowledge and in a gentle way. Often muslims advise the correct thing but as they do it in a harsh way they only drive people further away from the obedience of Allah, the Exalted. It is therefore vital to combine knowledge with kind behavior so that the advice affects others in a positive way. 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..."

To conclude, it is important to note a muslim should adopt and show these characteristics towards all people irrespective of their faith.

Twenty Third Point

In a Hadith found in Sunan Ibn Majah, number 4210, the Holy Prophet Muhammad, peace and blessings be upon him, warned that envy destroys good deeds just like fire consumes wood.

Envy is a serious and major sin because the envier's problem is not with another person in reality it is with Allah, the Exalted, as He is the One who granted the blessing which is envied. So a person's envy only demonstrates their displeasure with the allocation and choice of Allah, the Exalted. They believe Allah, the Exalted, made a mistake when He allocated a particular blessing to another person instead of them.

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 the envier 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 feelings and strives to obtain a similar blessing without the owner losing the blessing. Even though this type is not a sin it is considered disliked if the envy is over a worldly blessing and praiseworthy if it is over 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 person who can be lawfully envied is the one who acquires and spends lawful wealth in ways pleasing to Allah, the Exalted. The second person who can be lawfully envied is the one who uses their knowledge in the correct way and teaches it to others.

An envious muslim should strive to remove this feeling from their heart by showing good character and kindness towards the person envied such as praising their good qualities and supplicating for them until their envy becomes love for them.

Twenty Fourth Point

In a Hadith found in Jami At Tirmidhi, number 1337, the Holy Prophet Muhammad, peace and blessings be upon him, warned that the one who offers bribes and the one who takes bribes are both cursed.

A curse involves the removal of the mercy of Allah, the Exalted. When this occurs true lasting success in both worldly and religious matters is not possible. Whatever worldly success one obtains, such as wealth, through a bribe will become a source of great difficulty and punishment in both worlds unless one sincerely repents.

In addition, without the mercy of Allah, the Exalted, the three aspects of faith is simply not possible to fulfill correctly namely, fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience.

Unfortunately, in this day and age the major sin of bribery has become very common in all parts of the world. The only difference is that in third world countries it is done openly and in more developed countries secretly. In most cases, bribery involves a person offering gifts to influential people, such as a judge, in order to gain something which is not theirs. The only time a bribe will not be recorded as a sin is when one is forced to offer a bribe in order to recover their own property. The curse in this case is on the one who takes the bribe.

It is important to note, if muslims as a whole desire to eliminate bribery and other corrupt practices then they must avoid them themselves. Only when this correct attitude is adopted on an individual level will it affect those in social and political positions of influence. The reason these people act in this way is because they observe the society as a whole acting on corrupt practices themselves. But if the society on an individual level rejected these practices no person in a position of social or political influence would dare act in this way as they know the people would not stand for it.

Twenty Fifth Point

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 people.

A muslim can obtain the love of people by avoiding and desiring their worldly possessions. In reality, a person only behaves negatively towards others when they feel others actively desire their possessions or when others actively compete for the worldly things they themself desire. Meaning, the fear of losing what one possesses and losing out on the things which their desire through competition with others can lead to negative feelings towards others. If a muslim instead occupies themself with acting on the first part of this Hadith it will prevent them from competing for the excess worldly things others desire as the vast majority of these desires are for unnecessary worldly things. And if a muslim keeps their harm away from the self and possessions of others which according to a Hadith found in Sunan An Nasai, number 4998, is the sign of a true believer, then they will gain the love of people also.

Twenty Sixth Point

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 themself 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 themself 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 themself to agree to disagree and move on from the situation without any ill feelings. The one who fails to do this will find themself 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.

Twenty Seventh Point

In a Hadith found in Sahih Muslim, number 290, the Holy Prophet Muhammad, peace and blessings be upon him, warned that the one who spreads malicious gossip will not enter Paradise.

This is the one who spreads gossip whether it is true or not and it leads to problems between people, fractured and broken relationships. This is an evil characteristic and those who behave in such a manner are in fact human devils as this mentality belongs to none other than the Devil as he always strives to cause separation between people. Allah, the Exalted has cursed this type of person in the Holy Quran. Chapter 104 Al Humazah, verse 1:

"Woe to every scorner and mocker."

How can one expect Allah, the Exalted, to fix their problems and bestow them with blessings if this curse has surrounded them? The only time tale bearing is acceptable is when one is warning others of a danger.

It is a duty on a muslim not to pay any attention to a tale bearer as they are wicked people who should not be trusted or believed. Chapter 49 Al Hujurat, verse 6:
"O you who have believed if there comes to you a dischedient one with

"O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance..."

A muslim should forbid the tale bearer from continuing with this evil characteristic and urge them to sincerely repent. As commanded in the Holy Quran a muslim should not harbour any ill will against the person that supposedly said something bad about them. Chapter 49 Al Hujurat, verse 12:

"O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin..."

This same verse teaches muslims not to try to prove or disprove the tale bearer by spying on others. Chapter 49 Al Hujurat, verse 12:

"...And do not spy..."

Instead the tale bearer should be ignored. A muslim should not mention the information given to them by the tale bearer to another person or mention the tale bearer as this would make them a tale bearer as well.

Muslims should avoid tale bearing and the company of tale bearers as they can never be worthy of trust or companionship until they sincerely repent.

Twenty Eighth Point

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.

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.

Twenty Ninth Point

In a Hadith found in Sahih Bukhari, number 1240, the Holy Prophet Muhammad, peace and blessings be upon him, listed five rights a muslim owes another muslim.

Firstly, they are to respond to the greeting of peace even if replying contradicts their desires. More importantly a muslim must fulfill the Islamic greeting of peace practically by showing peace and kindness towards others through their speech and actions. This is the true meaning of the Islamic greeting of peace.

The next thing advised in the main Hadith under discussion is visiting the sick. A muslim should try to visit sick muslims in order provide them physical and psychological support. It would be difficult to visit all sick muslims but if each muslim at least visited their sick relatives then the vast majority of the sick would obtain this support. All forms of vain or sinful speech and actions must be avoided, such as gossiping, otherwise a muslim will only earn sins instead of blessings.

Next, a muslim when possible should attend the funeral of other muslims as each attendee supplicates for the deceased to be forgiven. Therefore, the more muslims in attendance the better. Just like one desires others to attend their funeral and supplicate for them they too should do this for others. In this particular deed is a good reminder for a muslim that they too will eventually die. Hopefully, this will alter their behaviour for the better so that they better prepare for their own death by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience.

The next thing mentioned in the main Hadith under discussion is that muslims should accept the invitation for meals and social events as long as no unlawful or disliked activities take place which in this day and age is quite rare. An important point to note is that some muslims attend social events where unlawful or disliked things occur and cite this Hadith to support their actions. One should not misinterpret the divine teachings in order to fulfil their own desires as this is clear misguidance and an invitation to divine punishment.

Finally, the main Hadith under discussion concludes by advising muslims to supplicate for the muslim who praises Allah, the Exalted, after they sneeze.

Thirtieth Point

In a Hadith found in Sahih Muslim, number 6534, the Holy Prophet Muhammad, peace and blessings be upon him, warned that it is not lawful for a muslim to abandon another muslim for more than three days.

This applies to those who abandon other muslims for worldly reasons. Even though it is lawful to abandon someone over a religious reason it is far superior to maintain ties with them and continue the duty of kindly commanding good and forbidding evil according to the teachings of Islam. This behavior will be far more effective in encouraging the sinful to sincerely repent to Allah, the Exalted, than abandoning them. A muslim should continue to help others in matters of good and forbid them from matters which are bad. Chapter 5 Al Ma'idah, verse 2:

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

Muslims have been commanded to unite and not separate from each other as unity leads to strength. The Companions, may Allah be pleased with them, were few in number but as they remained united they overcame entire nations. Unfortunately, not fulfilling this important duty is one of the reasons why the general strength of the muslims has weakened over time even though their number has increased.

Thirty First Point

In a Hadith found in Imam Munzari's, Awareness and Apprehension, number 28, the Holy Prophet Muhammad, peace and blessings be upon him, advised a characteristic which leads a muslim to Paradise namely, keeping one's harm away from people. This is vital to fulfill as according to a Hadith found in Sunan An Nasai, number 4998, a person cannot be a true muslim or believer until they keep their verbal and physical harm away from the self and possessions of others irrespective of their faith. The one who mistreats others will find that justice will be established on Judgment Day. They will be forced to give their good deeds to their victims and if required take their sins. This may cause them to be hurled into Hell. This has been warned in a Hadith found in Sahih Muslim, number 6579.

Thirty Second Point

In a Hadith found in Jami At Tirmidhi, number 1921, the Holy Prophet Muhammad, peace and blessings be upon him, warned that a person is not one of the true muslims if they fail to show mercy to the young, respect the elders and command good and forbid evil.

All people irrespective of their faith, age or social status must be treated with respect and kindness. In fact, a person cannot be a true believer until they love for others what they love for themself which has been advised in a Hadith found in Jami At Tirmidhi, number 2515. And this undoubtedly includes being treated by others in a kind way.

Showing mercy to the young includes guiding them towards the obedience of Allah, the exalted, through 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 must be done through leading by example as this is the most effective way in guiding others especially, the youth. They should be encouraged to only accompany good people as a person adopts the negative or positive characteristics of their companions. This has been indicated in a Hadith found in Sunan Abu Dawud, number 4833. Finally, they should be shown that Islam is a simple and easy religion which allows them to have plenty of lawful fun.

This has been indicated in a Hadith found in Sunan Abu Dawud, number 4835.

Respecting elders includes being patient with them and not arguing with them. A muslim can disagree with elders but good manners and respect must be maintained at all times. They must be supported at all times which includes physical, emotional and financial support. Simply put, how one treats elders is how they will be treated by others if and when they become elderly.

Finally, a muslim must gently command good and forbid evil according to Islamic knowledge. Harshness often pushes people away from the truth. A muslim should continue with this duty irrespective of if it effects people or not as this is not under their control. They will be rewarded for their sincere intention and efforts.

Thirty Third Point

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.

Thirty Fourth Point

In a Hadith found in Jami At Tirmidhi, number 1855, the Holy Prophet Muhammad, peace and blessings be upon him, advised some characteristics which will allow a muslim to enter Paradise in peace.

The final characteristic mentioned is spreading the Islamic greeting of peace to others. A muslim should fulfill the true meaning of this righteous deed by extending peace to all through their actions and words. A true muslim and believer must keep their verbal and physical harm away from the self and possessions of others irrespective of their faith. This has been advised in a Hadith found in Sunan An Nasai, number 4998. It includes aiding others according to one's means, such as emotional or physical support. The one who behaves in such a manner will be provided with support from Allah, the Exalted. This has been advised in a Hadith found in Sunan Ibn Majah, number 225. Simply put, a muslim should treat others how they desire to be treated by people through their speech and actions.

Thirty Fifth Point

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.

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 this leads destruction in both worlds. as to

Thirty Sixth Point

In a Hadith found in Jami At Tirmidhi, number 2315, the Holy Prophet Muhammad, peace and blessings be upon him, cursed three times the one who lies in order to make people laugh.

Joking while sticking to the truth is not a sin but it is difficult to do consistently. The one who jokes excessively will eventually slip up and utter words which are sinful, such as lying, backbiting or mocking others. Therefore, it is safer to avoid joking excessively which has been advised in a Hadith found in Jami At Tirmidhi, number 1995. In addition, the one who jokes excessively even if they manage to always speak the truth and not offend anyone will encounter a spiritual disease which has been warned of in a Hadith found in Sunan Ibn Majah, number 4193, namely, a spiritually dead heart. This occurs to the person who jokes and laughs excessively as this mentality demands they always think and discuss funny issues and avoid serious issues. The matter of preparing for death and the hereafter are serious issues and if one avoids thinking and discussing them they will never correctly prepare for them. This lack of preparation will cause their spiritual heart to die. In fact, the more seriously one ponders over the hereafter the less they will laugh and joke. This is indicated in a Hadith found in Sahih Bukhari, number 6486.

Joking too often also causes others to lose respect for them. This can cause many problems, such as not being taken seriously when they command good and forbid evil even if it is to their own children.

Excessively joking often leads to enmity between people as one can easily take things seriously. This leads to fractured and broken relationships. In fact, many people have even become physically and emotionally hurt because of jokes.

In addition, when joking one should avoid laughing loudly or full-mouthed as this is disliked in Islam. The Holy Prophet Muhammad's, peace and blessings be upon him, laugh was a smile according to a Hadith found in Sahih Bukhari, number 6092.

A muslim should avoid lying at all costs even when joking as this would lead to them obtaining a house in the middle of Paradise. This is confirmed in a Hadith found in Sunan Abu Dawud, number 4800.

This does not mean a muslim should not joke at all. Joking from time to time while avoiding other sins, such as lying, is acceptable as the Holy Prophet Muhammad, peace and blessings be upon him, occasionally joked. This is confirmed in a Hadith found in Jami At Tirmidhi, number 1990. It is joking excessively which is disliked and sinful if it is related to a sin. It is a sin to intentionally misinterpret a tradition of the Holy Prophet Muhammad, peace and blessings be upon him, in order to fulfil one's own desires. If the Holy Prophet Muhammad, peace and blessings be upon him, rarely joked without committing any sins attached to it then

muslims should do the same and not exceed the bounds in order to fulfil their own desires.

In addition, there is a big difference between being cheerful with people, such as smiling, and joking excessively. Being cheerful is a blessing of Allah, the Exalted, according to a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 301. Even smiling to make others feel comfortable is recorded as an act of charity according to a Hadith found in Jami At Tirmidhi, number 1970. So one should not believe avoiding joking excessively means that people should always be in a sad and depressed mood.

Thirty Seventh Point

In a Hadith found in Sahih Bukhari, number 2673, the Holy Prophet Muhammad, peace and blessings be upon him, warned that the one who acts as a false witness in order to unlawfully take the possessions of others will meet Allah, the Exalted, while He is angry with them.

It is important to note, this applies to taking the possessions of all people, irrespective of their faith. This will be the outcome even if one obeys Allah, the Exalted, in other aspects of their life, such as offering the obligatory prayers. Unfortunately, this commonly occurs especially, in third world countries where muslims file false claims in a legal court in order to take something which does not belong to them, such as wealth and properties. According to a Hadith found in Sahih Bukhari, number 2654, it is one of the greatest of major sins. In fact, this Hadith places perjury next to polytheism and disobedience to parents. In fact, Allah, the Exalted, has done the same in the Holy Quran. Chapter 22 Al Hajj, verse 30:

"...So avoid the uncleanliness of idols and avoid false statement."

A Hadith found in Sunan Ibn Majah, number 2373, gives a severe warning to a person who does not sincerely repent from being a false witness. If they fail to repent they will not move on the Day of Judgment until Allah, the Exalted, sends them to Hell. In fact, the one who acts as a false witness in order to take something which they have no right to will be sent to Hell even if the thing they took was a twig of a tree. This is confirmed in a Hadith found in Sahih Muslim, number 353.

Being a false witness is such a serious sin as it includes many other terrible sins, such as lying. The false witness commits a sin against the person who they are testifying against. This sin will not be forgiven by Allah, the Exalted, until the victim forgives them first. If they do not the false witness's good deeds will be given to the victim and if necessary the sins of the victim will be given to the false witness in order to establish justice on Judgement Day. This may well cause the false witness to be hurled into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579. The false witness also commits a sin if they testify on someone else's behalf so that the latter can take something which they have no right to. This attitude clearly challenges the command of the Holy Quran which advises muslims to not aid each other in evil but instead help each other in good things. Chapter 5 Al Ma'idah, verse 2:

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

The false witness will also commit further sins by using something which has become unlawful because of the way it was obtained. For example, if a person obtained wealth in this manner and then gave it in charity it would be rejected and recorded as a sin as Allah, the Exalted, only accepts the lawful. This is confirmed in a Hadith found in Sahih Muslim, number 2342. In fact, anything they do with the wealth will be absent of grace and a sin as it was obtained unlawfully.

It is a duty on all muslims to always speak the truth whether it is in normal everyday conversations or under an oath in a legal court case. Lying in all forms leads to sins which in turn lead to Hell. The one who continues lying will be recorded as a great liar by Allah, the Exalted. It does not take a scholar to work out what is most likely to happen to someone on Judgment Day who has been labelled a great liar by Allah, the Exalted. This has been warned in a Hadith found in Jami At Tirmidhi, number 1971.

Thirty Eighth Point

In a Hadith found in Jami At Tirmidhi, number 1977, the Holy Prophet Muhammad, peace and blessings be upon him, warned against adopting characteristics that are not found in a true believer.

The first is that they do not insult the honor of others. This includes all people irrespective of their faith. A true believer does not harm the honor of others through their speech or physical actions. Allah, the Exalted, has made the honor of muslims sacred just like their lives and possessions are sacred. This has been advised in a Hadith found in Sunan Ibn Majah, number 3933. The same way a true believer would not harm the self or possessions of others they must not dishonor others either. In fact, a believer is the one who protects the honor of others when they are being violated. The Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Jami At Tirmidhi, number 1931, that whoever protects the honor of others Allah, the Exalted, will protect them from the fire of Hell.

The next thing mentioned in the main Hadith under discussion is that a true believer does not curse. This is an evil habit as one is supplicating for the mercy of Allah, the Exalted, to be removed from something or someone. This contradicts the teachings of Islam and the character of the Holy Prophet Muhammad, peace and blessings be upon him. In fact,

when he was requested to curse the non-muslims of Mecca he replied that he was not sent by Allah, the Exalted, as a curser but as a mercy to mankind. This is confirmed in a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 321. In addition, the one who supplicates for the mercy of Allah, the Exalted, to be removed from others will most likely have it removed from them as this contradicts the behaviour of a true believer. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 4905, that the curse returns back to the one who uttered it if the person or thing they cursed does not deserve it and in most cases they do not. Therefore, muslims should not overlook this sin and ensure they do not curse things as this is not a sign of a true believer. They should instead supplicate for the mercy of Allah, the Exalted, to descend on all. This will lead to the mercy of Allah, the Exalted, descending on them.

The last characteristic mentioned in the main Hadith under discussion is that a true believer is not foul. Meaning, they do not behave practically in a foul way by committing sins against others especially, publically. And they are not foul in language. Unfortunately, this evil characteristic has become very common amongst people who claim to have purified hearts yet, are extremely foul especially, in their language. This contradicts their declaration as what is inside reflects outwardly. This has been advised in a Hadith found in Sunan Ibn Majah, number 3984. Finally, it is extremely important to avoid foul behaviour especially, foul language, as it only takes a single evil word to cause one to plunge into Hell on Judgment Day. This has been warned in a Hadith found in Jami At Tirmidhi, number 2314.

Thirty Ninth Point

In a Hadith found in Jami At Tirmidhi, number 2305, the Holy Prophet Muhammad, peace and blessings be upon him, indicated some important characteristics for muslims to adopt.

One of the things mentioned is that the sign of a true believer is being kind to one's neighbour. The Holy Prophet Muhammad, peace and blessings be upon him, once connected belief in Allah, the Exalted, and Judgment Day to treating a neighbour kindly. This is confirmed in a Hadith found in Sahih Muslim, number 174. This Hadith alone is enough to indicate the seriousness of failing to treat neighbours kindly. A Hadith found in Imam Bukhari's, Adab Al Mufrad, number 119, warns that a woman who fulfilled her obligatory duties and offered much voluntary worship would go to Hell because she mistreated her neighbours through her speech. If this is the case for the one who harms their neighbour through words can one imagine the seriousness of physically harming one's neighbour?

The next thing mentioned in the main Hadith under discussion is that a true muslim loves for others what they love for themself. It is important to show this practically not just declare it through words. A muslim must strive to aid others according to their means, such as emotional and physical help, just like they desire others to help them. This will cause

them to obtain the support of Allah, the Exalted. This is confirmed in a Hadith found in Sunan Ibn Majah, number 225. The same way a muslim would like their self and possessions to be safe from the verbal and physical harm of others, which is the characteristic of a true believer according to a Hadith found in Sunan An Nasai, number 4998, a muslim must treat others in the same way.

Fortieth Point

In a Hadith found in Jami At Tirmidhi, number 2406, the Holy Prophet Muhammad, peace and blessings be upon him, advised how to achieve salvation.

The first thing is to control one's speech. A muslim should avoid evil speech as only a single evil word is needed to cause them to plunge into Hell on Judgment Day. This has been warned in a Hadith found in Jami At Tirmidhi, number 2314. A muslim should avoid vain and useless speech as it is the first step to evil speech and it wastes one's precious time, which will be a great regret for them on Judgment Day. A muslim should strive to either speak good or remain silent. This has been advised in a Hadith found in Sahih Muslim, number 176.

The next thing mentioned in the main Hadith under discussion is that a person should not leave their home unnecessarily. Behaving in this manner leads to wasting time and both verbal and physical sins. If one truly sincerely reflects they will realize that the majority of their sins and the problems they encountered were due to unnecessarily socializing with others. This does not mean it was always the fault of others but it means if one avoids unnecessarily leaving their home they would sin less and encounter less problems and difficulties. This would also free

up their time to learn and act on Islamic teachings more which is beneficial in all aspects of one's life.

Forty First Point

In a Hadith found in Imam Munzari's, Awareness and Apprehension, number 2520, the Holy Prophet Muhammad, peace and blessings be upon him, advised the characteristics of a fortunate person.

The final characteristic mentioned in the main Hadith under discussion is withholding excess words. Evil words must always be avoided. Vain and useless words should be avoided as it often leads to evil words. In addition, they waste time which will be a great regret on Judgment Day. A muslim should therefore either speak good or remain silent which has been advised in a Hadith found in Sahih Muslim, number 176. 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."

Forty Second Point

In a Hadith found in Imam Munzari's, Awareness and Apprehension, number 2556, the Holy Prophet Muhammad, peace and blessings be upon him, gave glad tidings to the one who possesses the following characteristics.

One these characteristics includes socializing with scholars and the wise. A muslim should always choose their companions wisely as they will undoubtedly adopt the characteristics of their companions whether positive or negative. This has been advised in a Hadith found in Sunan Abu Dawud, number 4833. When one accompanies and follows the footsteps of the righteous they will not only adopt pious characteristics but it will prove their love for them. And this will cause them to end up with the righteous in the hereafter. This has been advised in a Hadith found in Sahih Bukhari, number 3688. A muslim should accompany the righteous and the wise otherwise seek seclusion as safety lies in this especially, in this day and age.

The next characteristic mentioned in the main Hadith under discussion is possessing public noble character. Meaning, this muslim displays noble character to all people irrespective of their faith as they understand that a true muslim and believer is the one who keeps their verbal and physical harm away from the self and possessions of others. This has

been advised in a Hadith found in Sunan An Nasai, number 4998. They prove their love of desiring for others what they desire for themself through actions not just words as this practical implementation is a characteristic of a true believer according to a Hadith found in Jami At Tirmidhi, number 2515. They not only act righteously towards Allah, the Exalted, as mentioned in the last characteristic but also show noble character to the creation as they are aware a true believer fulfills both halves of faith namely, one's obedience to Allah, the Exalted, and showing good character to the creation.

The next characteristic mentioned in the main Hadith under discussion is to avoid the mischief of evil people. This means they fulfill the important duty of helping others in good things and refuse to aid them in bad things irrespective of who is taking part or organizing the thing. Chapter 5 Al Ma'idah, verse 2:

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

Unfortunately, many muslims fail in this important duty by choosing to help or not to help others depending on who is doing something instead of observing what they are doing. This has even affected scholars and Islamic institutions that only support those they have a relationship with. This must change if muslims desire to regain the social strength and influence the righteous predecessors possessed as they always fulfilled this duty irrespective of the people organizing or leading the good thing.

Forty Third Point

In a Hadith found in Sahih Bukhari, number 6133, the Holy Prophet Muhammad, peace and blessings be upon him, advised that a believer does not get stung from the same hole twice.

This means that a believer does not get fooled by something or someone twice. This includes committing sins. A true believer is not immune to committing sins. But when they happen to commit them they do not repeat their mistake and instead learn and change for the better by sincerely repenting to Allah, the Exalted.

A true believer does not blindly trust people thereby increasing the chances of being wronged by them. But if they are fooled by anyone they should overlook and pardon as this leads to their forgiveness. Chapter 24 An Nur, verse 22:

"...and let them pardon and overlook. Would you not like that Allah should forgive you?..."

But they should also change their behaviour by treading cautiously when dealing with this person thereby ensuring they do not get fooled again. There is a vast difference between forgiving others and blindly trusting them especially, after they have wronged someone.

This Hadith applies to every aspect of one's life as a true believer is the one who constantly learns from their experiences and knowledge in order to change for the better so that they 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.

Forty Fourth Point

In a Hadith found in Jami At Tirmidhi, number 1660, the Holy Prophet Muhammad, peace and blessings be upon him, mentioned the two most virtuous people.

The second person mentioned in the main Hadith under discussion is the one who secludes themself from society thereby, keeping their evil away from people and remains firm on the obedience of Allah, the Exalted. A muslim is not allowed to behave in this manner if they possess dependents as neglecting them is a sin. This has been warned in a Hadith found in Sunan Abu Dawud, number 1692.

In addition, one should not avoid people in order to be safe from their evil they should instead do so to keep their own evil away from people. As the former attitude can lead to pride where a person believes they are righteous while all others are sinful. It is important to remember that an atom's worth of pride is enough to take someone to Hell. This has been warned in a Hadith found in Sahih Muslim, number 265. Reducing socializing with people can lead to great good as it reduces the chances of a muslim committing sins through their speech and actions.

In addition, it will free their time up to learn and act on Islamic knowledge which leads to true and lasting success in both worlds. But the more one unnecessarily interacts with others the more chance of committing sins and the more preoccupied they will become with worldly things. Benefit might be obtained by interacting with people but in this day and age it is far safer to avoid socializing unnecessarily.

Forty Fifth Point

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 Bagarah, 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.

Forty Sixth Point

In a Hadith found in Sunan Abu Dawud, number 4860, the Holy Prophet Muhammad, peace and blessings be upon him, warned people against speaking negatively about others as this causes ill feelings towards them in people's hearts.

It is often observed that families especially, from the Asian community, become broken over time. This is one the biggest complaints family members, such as parents often have. They wonder why their children have become separated even though they were once firmly together.

One of the main reasons the relationships between relatives become fractured is because someone has spoken negatively about a person's relative to them. This is often done by a family member. For example, a mother will speak negatively about her son to her other child. This leads to enmity between the two relatives and over time it builds up and creates a wedge between the two. Those who were once like one person become like strangers to one another.

It is important to understand that people are not Angels. Except for a very few, when a negative thing is said to a person about another they will get affected by it even if they do not desire this to occur. This enmity still occurs even if the initial person who spoke negatively about someone's relative does not intend to create a wedge between relatives. Some often act in this way out of habit and are not trying to damage relationships. For example, parents often adopt this habit and there is no doubt they do not desire the relationships of their children to become fractured or broken.

This attitude has such a serious impact on people's mentality that it also affects relatives that very rarely see or converse with each other. For example, a person will mention negative things about a person's relative to them even though their relative may not even live in the same country as them. This behaviour implants enmity within their heart and with the passing of time they will find that they dislike their distant relative even though they barely know them.

This issue often occurs when two people discuss negative things about others in front of other people. For example, parents may discuss negative things about their relatives in front of their children. Even though, they are not telling their children directly none the less it still affects their hearts. If one truly reflected for a moment they will realise that the majority of the ill feelings they have towards others were not caused by what that person did or said to them directly. In most cases, it occurred because of a third party who mentioned something negative about that person to them.

In cases where one is trying to warn another of some danger then it is perfectly acceptable to mention another person in a negative way. If one is trying to teach another person a lesson for example, if a mother desires to teach one of her children not to behave as their sibling did they then should follow the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him, and mention the negative thing without naming the person. An example of this beautiful mentality is discussed in a Hadith found in Sahih Bukhari, number 6979. Mentioning a negative thing without naming the person is good enough to teach someone a lesson.

To conclude, muslims should ponder deeply before speaking negatively about their relatives or others, privately or publically. Otherwise, they may well find as time passes their family becomes separated and emotionally distant from one another.

Forty Seventh Point

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 themself 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 commits 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 then 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 Mosa and the Holy Prophet Haroon, peace be upon them, to deal with Pharaoh in a kind manner. Chapter 20 Taha, verse 44:

"And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]."

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.

Forty Eighth Point

In a Hadith found in Jami At Tirmidhi, number 1964, the Holy Prophet Muhammad, peace and blessings be upon him, described the difference between a believer and an evil person.

A true believer can be considered naive in respect to people as they always interpret their words and actions in a positive way instead of always thinking bad about others. They do not judge others and instead treat people how they desire others to treat them. Loving for others what one loves for themself is in fact the sign of a true believer according to a Hadith found in Jami At Tirmidhi, number 2515. They prove this through their actions by supporting others according to their means such as, financial and emotional support.

On the other hand an evil person behaves opposite to these characteristics. Specifically, they are deceitful and treacherous in respect to the rights they owe Allah, the Exalted, and people. They demand their rights in full but fail to fulfill the rights of others. They strive to fulfill their desires by any means necessary including unlawful means and do not care who they wrong in the process.

Forty Ninth Point

In a Hadith found in Sunan Ibn Majah, number 3775, the Holy Prophet Muhammad, peace and blessings be upon him, advised two people not to converse in private if there is a third person present as this could make them feel uncomfortable.

As Islam promotes unity even small actions which can potentially damage relationships between people has been warned against. It is important to note, that this Hadith also includes conversing in a language the third person does not understand. A muslim's duty is to always make others feel comfortable and this reason is why muslims have been advised to spread the Islamic greeting of peace to others. Conversing in private in this manner contradicts this duty as it can make others feel uncomfortable. Only in emergencies should two people converse secretly in the presence of a third person otherwise, they should wait until either the third person leaves or another joins the group so that the third person does not feel left out.

A muslim should implement this teaching namely, making others feel comfortable, in all aspects and situations of their life as long as it does not lead to the disobedience of Allah, the Exalted.

Fiftieth Point

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 themself. 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.

Fifty First Point

In a Hadith found in Sahih Bukhari, number 2662, the Holy Prophet Muhammad, peace and blessings be upon him, warned against over praising others.

This is a disliked deed as it firstly can be sinful if the praise is based on falsehood. Even if it is true over praising people especially, the ignorant can cause them to become proud. This is an evil characteristic as an atom's worth of it is enough to take one to Hell. This has been warned in a Hadith found in Sahih Muslim, number 265. Over praising can even cause the praised person to believe they have fulfilled their potential in obeying Allah, the Exalted, and therefore do not need to strive harder in His obedience.

A muslim should not be fooled by the praise of others as they know their actions and inner hidden character better than any other person. Reflecting on this and the countless times Allah, the Exalted, has concealed their faults from people should prevent them from becoming proud. In addition, they should remember that the praised quality they possess was granted to them by none other than Allah, the Exalted, therefore all praise belongs to Him. Finally, a muslim should become more grateful to Allah, the Exalted, by using the blessings they possess

in ways pleasing to Him. They should instead advise others about this Hadith and warn them not to over praise others.

Only in certain cases is praising others acceptable and must include not over praising them, sticking with the truth and it should be done in order to encourage them to do more good. This especially applies to children such as, praising them in respect to their school work, good behaviour and fulfilling the duties of Islam.

Fifty Second Point

In a Hadith found in Jami At Tirmidhi, number 1959, the Holy Prophet Muhammad, peace and blessings be upon him, indicated that private conversations are a trust which must be protected.

Unfortunately, many have the bad habit of divulging the private conversations of people to others. This is an incredibly bad characteristic to possess as it contradicts the attitude of a true muslim. Many do this with their close relatives believing it is acceptable when it is clearly not. A muslim should always keep the words spoken in a conversation secret unless they are fully sure the person they conversed with would not mind the information being mentioned to a third party. If they would then doing this betrays them which contradicts being sincere to them. Being sincere to others has been commanded in a Hadith found in Sunan An Nasai. number 4204. It is important to act on the main Hadith as it prevents sins such as backbiting and gossiping and prevents negative feelings being developed for each other. These all only lead to fractured and broken relationships. If one honestly reflects on their life they will realize that the majority of the people they have felt negative feelings towards occurred because of what they were told about them not what they directly witnessed about them. Divulging private conversations prevents unity amongst people especially relatives. And unity has been commanded in many teachings of Islam such as the one declared in a Hadith found in Sahih Bukhari, number 6065. Chapter 4 An Nisa, verse 58:

"Indeed, Allah command	s you to render tru	ısts to whom they	are due…"

Fifty Third Point

In a Hadith found in Sunan Abu Dawud, number 5130, the Holy Prophet Muhammad, peace and blessings be upon him, warned that love for something can make someone deaf and blind.

This means that loving something excessively can make someone blind and deaf to its defects and the negative effects it has on its lover, such as taking them away from 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 Hadith does not mean a muslim should not care for things but it means their love for something should never be excessive. This is when one's love takes them away from the obedience of Allah, the Exalted. This is the benchmark. If one's love for something takes them away from Allah, the Exalted, then it is bad for them even if they do not realize it immediately. But if someone's love for something does not result in this then it shows they do not love it excessively which is acceptable in Islam.

A muslim must prioritize the obedience and love of Allah, the Exalted, over all else. As this will not only allow one to put all other things in their rightful place in their life but it will also protect them from disobeying or

neglecting Allah, the Exalted, out of excessive love for something or someone else.

A muslim should remember that no matter what they love a day will certainly come when they will depart from each other or when this love vanishes as it is a fickle emotion. The only exception is the true love of Allah, the Exalted, which will only strengthen with the passing of time and grow stronger after death.

Fifty Fourth Point

In a Hadith found in Sunan Abu Dawud, number 4918, the Holy Prophet Muhammad, peace and blessings be upon him, advised that believers are like mirrors to each other.

This means that the same way a person uses a mirror in order to remove any outward defects on them they should strive to aid others by sincerely advising them so that they can remove any outer and inner defects from their characters. The same way a muslim would dislike to leave an outward defect on their body after observing it in a mirror they should equally dislike observing a defect in another muslim without sincerely trying to remove it through sincere advice. Those who ignore the defects of their companions are not true friends as a true friend would always desire to make the life of their companion better in this world and the next. This is only possible through the obedience of Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. Any person who does not desire nor strive to bring their companion closer to the obedience of Allah, the Exalted, is not a good friend and they have failed to fulfill the duty mentioned in this Hadith.

It is important to note, that this sincere advice must be offered in a kind and gentle way as people often push others further away from improving by advising them in a harsh manner. In addition, it should be done in private to avoid the other person's embarrassment and according to Islamic teachings as advice from an ignorant person very rarely leads to a good outcome.

Fifty Fifth Point

In a Hadith found in Jami At Tirmidhi, number 1931, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever protects the honor of another will be protected from Hellfire by Allah, the Exalted.

Just like a muslim would desire others to protect their honor in their presence or absence they should protect the honor of others in their presence or absence also. In fact, loving for others what one desires for themself is the characteristic of a true believer according to a Hadith found in Jami At Tirmidhi, number 2515. A muslim should protect the honor of others when anyone else speaks ill about them, such as backbiting or slander, irrespective of if what they are saying is true or not. This is an aspect of concealing the faults of others which leads to Allah, the Exalted, concealing their faults in both worlds. This is advised in a Hadith found in Sunan Ibn Majah, number 225. Behaving in such a manner is a clear proof of one's love for others for the sake of Allah, the Exalted, which is a characteristic which leads to Paradise according to a Hadith found in Jami At Tirmidhi, number 2688.

The main Hadith under discussion clearly shows that a muslim benefits from supporting others so even if they are too preoccupied from caring about others they should at least act in this manner for their own sake.

But the one who fails to defend the honor of others when they have the opportunity and strength to do so without fear of harm should fear that Allah, the Exalted, will not protect their honor in a time and place where it is being violated by others and especially, on the Day of Resurrection.

Finally, as the main Hadith under discussion advises protecting the honor of others it indirectly indicates the importance of not violating the honor of others. This is in fact the very sign of a true muslim and believer according to a Hadith found in Sunan An Nasai, number 4998. Specifically, it advises that a true muslim and believer keeps their verbal and physical harm away from the self and possessions of others.

Fifty Sixth Point

In a Hadith found in Sunan Ibn Majah, number 1601, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the one who consoles a grief stricken person will be clothed with a garment of honor on Judgment Day.

As facing difficulties is guaranteed for all this is an extremely simple way of obtaining a great reward which does not require much time, energy or money. This includes striving to aid the family facing a difficulty according to one's means, such as emotional, financial and physical support. A muslim must gently encourage those facing difficulties to remain patient throughout the ordeal and remind them of the verses of the Holy Quran and Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, which discuss the importance and great reward of being patient. They should speak positively by reminding them that things only occur for a good reason even if people fail to understand the wisdom behind them. In reality, a person does not to be a scholar to perform this righteous deed as in most cases a few kind words of support are enough to make someone facing difficulties feel better. And in some cases just physically being there is enough to provide them with the feeling of support even if no words are spoken.

Finally, it is important muslims correct their intention when performing this righteous deed meaning, do it for the sake of Allah, the Exalted, and not do it in order to show off to others, such as their relatives, nor do it out of fear of being criticized by others if they fail to do it. Those who act for the sake of others will be told on Judgment Day to gain their reward from those they acted for which will not be possible. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154.

Fifty Seventh Point

In a Hadith found in Sahih Bukhari, number 6032, the Holy Prophet Muhammad, peace and blessings be upon him, warned that the worse people on the Day of Judgment are those who are avoided because of their evil behaviour.

This is the one who possesses bad character especially, towards people. They negatively affect others through their speech, such as using vulgar language, and harm them through their actions, such as physical violence and intimidation. As good character will be the heaviest thing in the Scales of Judgment Day according to a Hadith found in Jami At Tirmidhi, number 2003, one can judge how significant bad character will be. Evil behaviour completely contradicts the characteristic of a true muslim and believer according to a Hadith found in Sunan An Nasai, number 4998. It advises that a true muslim and believer keeps their verbal and physical harm away from the self and possessions of others.

A muslim should understand the importance of fulfilling both aspects of faith. The first is to show good character towards Allah, the Exalted, by sincerely fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of Holy Prophet Muhammad, peace and blessings be upon him. The other aspect is to

show good character to others by practically loving for others what one loves for themself. This is a characteristic of a true believer according to a Hadith found in Jami At Tirmidhi, number 2515. This undoubtedly includes treating others kindly just like one would like people to treat them with kindness and respect.

Fifty Eighth Point

In a Hadith found in Sunan Abu Dawud, number 4992, the Holy Prophet Muhammad, peace and blessings be upon him, indicated that speaking about everything one hears to others is enough to make them sinful.

It is important to note, one should firstly ensure they only listen to lawful speech as actively participating in a conversation which involves sinful speech will negatively affect them in both worlds. A muslim should try to avoid conversations involving vain and useless speech as this often leads to sinful speech and is a waste of one's precious time which will be a great regret for them on Judgment Day.

Secondly, they should ensure that they do not relate everything they hear to others as this can easily lead to backbiting and slandering which are major sins. It also often leads to fractured and broken relationships especially, amongst relatives. A muslim should only relate things they hear if they can avoid sins and if the information is beneficial to others. In addition, the information they pass on must be verified and authentic as conveying things which are not verified contradicts the command of the Holy Quran. A muslim who intends to benefit people may well harm them by acting in this manner. Chapter 49 Al Hujurat, verse 6:

"O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful."

Just like a muslim would not like most of the things they discuss to be spread to others they should not treat what others say in this manner either.

Fifty Ninth Point

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.

Sixtieth Point

In a Hadith found in Sahih Bukhari, number 67, the Holy Prophet Muhammad, peace and blessings be upon him, declared that the blood, property and honor of a muslim are sacred in Islam.

This Hadith, like many others, teaches muslims that success can only be obtained when one fulfills the rights of Allah, the Exalted, such as the obligatory prayers, and the rights of people. One without the other is not good enough.

A true believer and muslim is the one who keeps their verbal and physical harm away from the self and possessions of others. This is confirmed in a Hadith found in Sunan An Nasai, number 4998. Therefore, it is vital for muslims not to harm others through their actions or words.

A muslim must respect the possessions of others and not try to wrongfully acquire them for example, in a legal case. A Hadith found in Sahih Muslim, number 353, warns that someone who does this will go to Hell even if the thing they acquired was as insignificant as a twig of a

tree. Muslims should only use the possessions of others according to their wishes and return them in a way pleasing to its owner.

The honor of a muslim should not be violated through actions or speech, such as backbiting or slander. A muslim should instead defend the honor of others whether in their presence or absence as this will lead to their protection from the fire of Hell. This has been advised in a Hadith found in Jami At Tirmidhi, number 1931.

To conclude, one should avoid wronging the self, possessions or honor of others by treating others exactly how they desire others to treat them. Just like one loves this for themself they should love it for others and prove this through their actions and speech. This is the sign of a true believer according to a Hadith found in Jami At Tirmidhi, number 2515.

Sixty First Point

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 themself. 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 themself 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.

Sixty Second Point

In a long Hadith found in Jami At Tirmidhi, number 2616, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the foundation of good is controlling one's tongue. This makes it clear that restraining the tongue, guarding it and keeping it within the limits set by Islam is the source of all good. Therefore, whoever keeps control of their tongue has taken control of their affair. In fact, this Hadith concludes by declaring that speech is the main cause for people entering Hell. This is supported by many other Hadiths, such as the one found in Jami At Tirmidhi, number 2314, which warns that it only takes one evil word to cause a person to plunge into Hell on Judgement Day. This is because the majority of the major sins have an element of speech in them and in most cases it is much easier to sin through one's words than one's actions. When a muslim corrects their speech all their actions will become correct but if they fail to do this then they will only destroy their good deeds through their evil speech. To conclude, a muslim must act on the far reaching advice given in a Hadith found in Sahih Muslim, number 176, namely, they should either speak good words or remain silent.

Sixty Third Point

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."

Sixty Fourth Point

I had a thought which I wanted to share. I was pondering over the bad characteristic of stubbornness and its negative effects on the one who possesses it and those around them. Even though this characteristic can lead to many problems only a major one will be discussed. Some adopt stubbornness in worldly matters and as a result they do not change their character for the better. Instead, they remain steadfast on their attitude believing this is somehow a sign of their great strength and wisdom. Steadfastness in matters of faith is a praiseworthy attitude but in most worldly matters it is only called stubbornness, which is blameworthy.

Unfortunately, some believe if they change their attitude it demonstrates weakness or it shows that they are admitting their fault and because of this they stubbornly fail to change for the better. Adults behave like immature children by believing that if they change their behaviour it means they have lost while others who remain steadfast on their attitude have won. This is simply childish.

In reality, an intelligent person will remain steadfast on matters of faith but in worldly matters they will change their attitude, as long as it is not sinful, in order to make their life easier. So changing to improve one's life is not a sign of weakness it is in fact a sign of intelligence. In many cases, a person refuses to change their attitude and expects others in their life to change theirs, such as their relatives. But what often occurs is that due to stubbornness all remain in the same state which only leads to regular disagreements and arguments. A wise person understands that if the people around them do not change for the better than they should. This change will improve the quality of their life and their relationship with others which is much better than going around in circular arguments with people. This positive attitude will eventually cause others to respect them as it takes real strength to change one's character for the better.

Those who remain stubborn will always find something to be annoyed about which will remove peace from their life. This will cause further difficulties in all aspects of their life, such as their mental health. But those who adapt and change for the better will always move from one station of peace to another. If one achieves this peace does it really matter if others believe they only changed because they were wrong?

To conclude, to remain steadfast on the teachings of the Holy Quran and the traditions of Holy Prophet Muhammad, peace and blessings be upon him, is praiseworthy. But in worldly matters and in cases where no sin is committed a person should learn to adapt and change their attitude so that they find some peace in this world.

Sixty Fifth Point

I had a thought which I wanted to share. I was pondering over how some people become overly sad when they are criticised. A muslim should always remember that there are two types of people. The first are rightly guided as their criticism of others is based on the criticism and advice found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This type will always be constructive and guide one to blessings and the pleasure of Allah, the Exalted, in both worlds. These people will also refrain from over or under praising others. Over praising others can cause them to become proud and arrogant. Under praising others can lead them to becoming lazy and put them off from doing good. This reaction is often observed in children. Praising according to the teachings of Islam will inspire others to strive harder in both worldly and religious matters and it will prevent them from becoming arrogant. Therefore, the praise and constructive criticism of this person should be accepted and acted upon even if it comes from a stranger.

The second type of person criticises based on their own desires. This criticism is mostly unconstructive and only shows one's bad mood and attitude. These people often over and under praise others as they act based on their own desires. The negative effects of these two were mentioned earlier. Therefore, the criticism and praise of this person should be ignored in the majority of cases even if it comes from a loved one as it will only cause one to become unnecessarily sad in cases of criticism and arrogant in cases of praise.

It is important to remember that a person who over praises others will often over criticise them too. The rule one should always follow is that they should only accept the criticism and praise based on the teachings of Islam. All other things should be ignored and not taken personally.

Sixty Sixth Point

Muslims must avoid telling many people about their problems and difficulties. The issue with this attitude is that when one tells too many people then sharing their problems and seeking advice becomes a means of complaining about their difficulties which is a clear sign of their impatience. In addition, this attitude will only cause one to become confused as the advice they receive will be varied which will cause them to become more and more uncertain of the correct path. Whereas, consulting a few wise people will only cause one's certainty to increase. Repeating one's problems over and over again to many people also causes them to focus too much on their problem which makes it appear bigger and more significant than it really is, even to the point that it causes them to neglect their other duties which only leads to more impatience.

Therefore, 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 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..."

Sixty Seventh Point

I had a thought which I wanted to share. It is important to note that one should react correctly whenever their advice is not acted upon. When the person seeking advice chooses an unlawful decision which contradicts the advice given to them the advisor should show dislike towards their choice as this is a branch of faith. In fact, disliking something for the sake of Allah, the Exalted, is an aspect of perfecting one's faith according to a Hadith found in Sunan Abu Dawud, number 4681. But even then they must stay within the limits of Islam when showing their dislike.

If the choices are between two lawful options and their advice is not acted upon then they should not become annoyed at the one seeking advice as they chose a lawful choice. They should instead respect their decision and not harbour any ill feelings for them nor outwardly show any signs of annoyance, such as telling them they told them so if their decision does not work out for them. People are not Angels they will make mistakes so it is best to be kind to others even if they reject advice. One should instead hope for reward by fulfilling their duty from Allah, the Exalted, by giving good and sincere advice to another.

In addition, the one seeking advice should not ask for advice if they have already made their mind up before hand as this only opens the door for

a potential argument if they seek someone's advice only to reject it as it contradicts their pre-determined choice.

Sixty Eighth Point

I had a thought which I wanted to share. I was pondering over the behaviour of some who always strive to extract their full rights and more from others. In this day and age due to ignorance it has become more difficult to fulfil the rights of people, such as one's parents. Even though a muslim has no excuse but to strive to fulfil 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 themself 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 themself if they possess the means to do so without troubling themself, especially if they child returns home from work exhausted. This leniency and mercy will not only cause Allah, to 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.

Sixty Nineth Point

I had a thought which I wanted to share. I was pondering about the important duty on all muslims to command good and forbid evil. Chapter 3 Alee Imran, verse 110:

"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah..."

Even though commanding good and forbidding evil is an important duty on each muslim yet they will encounter people who do not seem to listen nor act on the advice given to them. This is quite obvious especially in this day and age. In cases like this it is best not to give up but to consider changing one's technique. Advising others through words is one way of commanding good and forbidding evil but a better way is to advise others through one's actions. The Holy Prophet Muhammad, peace and blessings be upon him, was the greatest teacher as he advised others through his words and actions. This leading by example technique is important to adopt as it is more likely to affect others in a positive way. But those who still fail to accept this technique of commanding good and forbidding evil should be left alone. One should continue showing a practical example but perhaps take a step back from verbally advising them as continuously advising others who do not pay attention can cause both parties to become irritated and angered. This

contradicts the very attitude a muslim should possess when they advise others towards good. It is a sad truth that one should not bother verbally imposing themself on people who do not care what they have to say. But they should continue advising others through their actions. In this way one not only helps themself by refining their own character but also fulfils their duty in commanding good and forbidding evil. Chapter 31 Luqman, verse 17:

"...enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] resolve."

Seventieth Point

I had a thought which I wanted to share. 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.

Seventy First Point

I had a thought which I wanted to share. I was pondering over the things which prevent a person from changing for the better. Unfortunately, some people experience tests and times of ease yet, do not change their character in a positive way. Even though, there are many possible causes only one will be discussed in this chapter.

In some cases, people do not change for the better because the people around them do not encourage them to do so. In fact, many people have this habit of only patting others on the back and telling them what they want to hear. They somehow believe this is the character of a good companion and friend. They falsely believe acting in this way is a sign of their deep love and respect for others. But this is completely incorrect as this behaviour only encourages one to continue with their attitude without improving it. There is nothing wrong with providing emotional comfort to others but a good friend will always kindly point out the ways in which their friend or relative can improve their character. This will in fact improve the quality and condition of their companion's life in this world and in the next. While merely patting others on the back will only provide temporary comfort to them but in no way will it improve the situation or their character. The correct attitude is possible to achieve without disrespecting others. This is the duty of a person towards others especially, their relatives. In reality, if a person's friend or relative dislikes their good advice then they do not value their relationship with them. A person should never let anything, such as a person's age, prevent them from speaking the truth and kindly advising them to change their attitude for the better. Even if it is one's own parents they should still fulfil this duty as this behaviour is the essence of treating them kindly. Simply staying quiet just because they are one's parents should not be the attitude of a person unless they know advising them will only lead to further problems for everyone.

A shoulder to cry on is only really useful when it leads to a person changing for the better. Even if a person's attitude in a particular situation is correct none the less there are always lessons they can learn from the situation, which should be pointed out to them by others.

To conclude, one must advise others to do good and turn away from evil and not only provide emotional support by simply patting others on the back. Chapter 5 Al Ma'idah, verse 2:

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

Seventy Second Point

I had a thought which I wanted to share. I was pondering over a thing which people generally complain about, especially parents. During a person's youth due to a lack of responsibilities and sharing a common daily schedule, such as attending the same school, people form strong and close bonds with others, such as siblings or friends. But with the passing of time as the responsibilities of people increase and differ and due to changes in their daily schedule people adopt different characteristics. This causes the bonds between them to weaken and in some cases they become quite distant from one another.

This is often observed in homes which have many siblings or amongst friends. It is important to understand that Allah, the Exalted, created each person with their own unique path in life, which is different from others. This is a sign of His infinite power. Billions of people yet, no two paths are the same. The differences in these paths are the main cause why people drift apart from each other. Best friends become friends only by name. Close siblings become emotionally distant from one another. This is a part of destiny and is truly inevitable. It is important to understand this point as some people can become ungrateful to Allah, the Exalted, because of it. They dislike the changes in their lives which lead to the changes in their relationships with others. But these changes in their lives are something Allah, the Exalted, chose so disliking them is disliking the choice of Allah, the Exalted. A muslim should instead see things in a positive way. Meaning, they should have hope that one day in the hereafter the strong fellowship they once shared with someone will

once again be forged but to a much higher and unbreakable level. This hope should inspire a muslim to be more obedient to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience knowing that this outcome will only be granted to His obedient servants. In addition, it will cause a muslim to desire and supplicate for their companion to also strive harder in the obedience of Allah, the Exalted. This is a righteous deed according to a Hadith found in Sunan Abu Dawud, number 1534. They will also be rewarded for acting 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 themself. So adopting this mentality will help a muslim to avoid ingratitude, strive harder in the obedience of Allah, the Exalted and gain more reward all the while hoping they will once again be blessed with a strong bond they once shared with their companion. Chapter 15 Al Hijr, verse 47:

"And We will remove whatever is in their breasts of resentment, [so they will be] brothers, on thrones facing each other."

Seventy Third Point

Some have adopted a strange attitude. When they are questioned about things they are unaware of instead of admitting the truth they give a reply which has little or no foundation in the truth. This can become a serious issue especially in matters connected to Islam. A muslim may get punished for giving incorrect information which others act on. This has been indicated in a Hadith found in Sahih Muslim, number 2351. This is because they ignorantly attributed things to Allah, the Exalted, or the Holy Prophet Muhammad, peace and blessings be upon him. Because of these people strange beliefs and customs have become attached to Islam which is a great deviation from the truth brought by the Holy Prophet Muhammad, peace and blessings be upon him. In fact, many of the cultural customs muslims have adopted believing them to be a part of Islam occurred because of this ignorant mentality.

These people believe that if they simply admit they do not know something they will appear foolish to others. This mentality in itself is extremely foolish as the righteous predecessors would stress the importance of admitting one's ignorance so that others do not become misguided. In fact, the righteous predecessors would only count the person who behaved in this manner as in intelligent person and counted the one who answered every question posed to them a fool.

This attitude is often observed in elders who often advise their children on issues relating to the world and religion instead of admitting their ignorance and directing them to someone who knows the truth. When elders act in this way they fail their duty in rightly guiding their dependents which has been indicated in a Hadith found in Sunan Abu Dawud, number 2928.

Muslims should therefore, gain correct knowledge, whether worldly or religious, before advising others and in cases they are unaware of something they should admit it as this will not reduce their rank in anyway. If anything Allah, the Exalted, and people will appreciate their honesty.

Seventy Fourth Point

I had a thought which I wanted to share. 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 themself and their own duties as they are too busy concerning themself 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.

Seventy Fifth Point

I had a thought which I wanted to share. 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.

Seventy Sixth Point

I had a thought which I wanted to share. 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 Bagarah, 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.

Seventy Seventh Point

It is important for muslims especially, in this day and age to understand the difference between those who discuss certain topics which may be considered controversial in order to genuinely benefit people through a positive change and those who simply discuss these issues in order to attract the attention of others. Those who desire a positive change in society will always show respect and good character towards others especially, to those they are challenging through their words. They never result to vulgar language or actions in order to declare their point of view. They instead study and understand the subject they are debating about without misinterpreting or falsifying information in order to support their point of view. Their criticism is always constructive and their genuine and sincere intention to improve the society is shown through their behaviour and words. These are the people who muslims should pay attention to as if they are correct it will improve society for everyone. But if their viewpoint is wrong they will accept the truth when it is made clear to them by others. But those who behave opposite to this correct attitude, whether they are found in the media or anywhere else, should simply be ignored as they do not desire to improve the lives of people. They are starved for attention and like an infant act out in order to attract some attention from others. Muslims should not circulate and pass on videos or other content which are linked to people like this as they are playing right into their hands and giving them the attention they so badly desire. Debating with these people is a complete waste of time because of their evil intention and behaviour. Muslims should instead place their efforts in other useful places which benefit worlds. them and others in both

Seventy Eighth Point

I read a news article a while ago which I wanted to briefly discuss. It reported on the reaction of many countries to the Corona Virus outbreak and their attempt at reducing its spread.

It is important for muslims to fulfill the command in the chapter 4 An Nisa, verse 59:

"O you who have believed, obey Allah and obey the Messenger and those in authority among you..."

It is vital for muslims to obey the government during all matters which do not contradict the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, meaning, in those matters which are beneficial to the general public. Muslims should follow the advice and commands given by their government and not cause further problems for society and Islam by ignoring them.

In addition, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sunan An Nasai, number 4204, that religion is being sincere to others which includes those in authority. This means muslims must support them in matters which are beneficial and protects the society from harm, such as the social restrictions which have been imposed by governments.

Finally, this Hadith also mentions being sincere towards the general public. This applies to all members of the society irrespective of their faith or if one personally knows them or not. Even though, a muslim or their loved ones may not be at risk of serious harm by being infected with the Corona Virus there are people in society which are at serious risk, such as death. In order to be sincere to these people a muslim must obey the restrictions imposed by the government as these restrictions aim to protect them and prevent the spread of the virus.

Seventy Ninth Point

I read a news article a while ago which I wanted to briefly discuss. It reported on the good things a famous person who passed away did and those who praised them. It is important for muslims to understand that when they treat others kindly it in reality, benefits themself and not others. This is because treating others kindly has been commanded by Allah, the Exalted, and fulfilling this important duty gains one reward.

In addition, when one is kind to others they will supplicate for them while they are alive which will benefit them. For example, the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sahih Muslim, number 6929, that a supplication done for a person in secret is always answered.

In addition, the people will supplicate for them after they pass away which is definitely answered as it has been recorded in the Holy Quran. Chapter 59 Al Hashr, verse 10:

"...saying, "Our Lord, forgive us and our brothers who preceded us in faith..."

Finally, a person who treated others kindly will gain their intercession on the Day of Judgment, which is a day people will be desperate for the intercession of others. This has been confirmed in a Hadith found in Sahih Bukhari, number 7439.

But those who mistreat others even if they fulfil their duties towards Allah, the Exalted, will miss out on the benefits mentioned earlier. And on Judgment Day they will find that Allah, the Exalted, will not forgive them until their victim forgives them first. If they choose not to then the oppressor's good deeds will be given to their victim and if needed the victim's sins will be given to their oppressor. This may cause the oppressor to be hurled into Hell. This has been warned in a Hadith found in Sahih Muslim, number 6579.

Therefore, a muslim should be kind to themself by being kind to others as in reality they are only benefiting themself in this world and the next. Chapter 29 Al Ankabut, verse 6:

"And whoever strives only strives for [the benefit of] himself..."

Eightieth Point

I read a news article which I wanted to briefly discuss. It reported on how one can avoid arguments and instead discuss things in a mature way. It is important to understand that the characteristic of a true muslim is not to argue or debate with others in order to promote themself 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 themself will. Contrary to what many believe winning arguments does not increase one's rank in anyway. The only time a person's rank in both worlds increases is when one avoids arguing and instead presents the truth or accepts 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 important to avoid arguing as the Holy Prophet Muhammad, peace and blessings be upon him, promised a home in the middle of Paradise for the one who gives up arguing even when they are correct. This has been advised in a Hadith found in Jami At Tirmidhi, number 1993. 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..."

Eighty First Point

I read a news article a while ago which I wanted to briefly discuss. It reported on a prominent figure in society who decided to take a step back from the role which came with being a member of his family. It seemed as though he was forced to decide whether to be an active member and fulfil this role fully or to completely be cut off from it and his family.

Unfortunately, this type of attitude is extremely common amongst muslims especially, the Asian community. They often give extreme ultimatums to their relatives meaning, they are either with them or completely cut off from them. This contradicts the teachings of Islam as they base their reaction on their own feelings and desires instead of the teachings of Islam. For example, if a son wants to marry someone who is lawful in Islam for him to marry but as the parents dislike his choice they give him an ultimatum. Namely, he either chooses not to marry her or if he does they will cut ties with him. This behaviour completely contradicts the teachings of Islam. It is strange how these people do not understand that they are the ones who will grieve over the outcome more than anyone else. And even if they claim to be completely pleased with cutting ties with their relative it is undoubtedly a major sin. In fact, it is such a severe sin that the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sahih Bukhari, number 5984, that the one who severs the ties of kinship will not enter Paradise. In fact, Allah, the Exalted, severs ties with

the one who behaves in such a manner which prevents them from being content with their incorrect decision. This has been indicated in a Hadith found in Sahih Bukhari, number 5987. A muslim should therefore only turn away from the decision of their relatives or friends if it is unlawful. If it is lawful but they disagree with their choice they should kindly express their opinion but if the person decides to go ahead with their choice they should accept this and maintain ties with them. They should continue supporting them and never insult them if their choice ends up being a bad one. It is important to remember people are not perfect. This will ensure the relatives or friends continue maintaining ties and respecting each other. This is a duty all muslims must fulfil.

Eighty Second Point

I read a news article a while ago which I wanted to briefly discuss. It mentioned how some young adults from certain communities ran away from their homes for the sake of what they believed was true love.

Muslims should note that a major sign of true love is when one directs their beloved towards the obedience of Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This is because obedience leads to success and safety in both this world and in the hereafter. A person who does not desire safety and success for a person can never truly love them irrespective of what they claim or how they treat the other person. The same way a person becomes happy when their beloved obtains worldly success, like a job, they will also desire their beloved to obtain success in the hereafter. If a person does not care about another obtaining safety and success especially, in the next world then they do not love them.

A true lover could not bear knowing and seeing their beloved facing difficulties and punishment in this world or in the next. This is only avoidable through the sincere obedience of Allah, the Exalted. Therefore,

they would always direct their beloved towards the obedience of Allah, the Exalted. If a person directs another towards their own selfish interest or the interest of others instead of the obedience of Allah, the Exalted, it is a clear sign that they do not truly love them. This applies to all relationships such as friendships and relatives.

Therefore, a muslim should assess whether those in their life direct them towards Allah, the Exalted, or not. If they do then it is a clear sign of their love for them. If they do not then it is a clear sign that they do not truly love them. Chapter 43 Az Zukhruf, verse 67:

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

Eighty Third Point

I read a news article a while ago which I wanted to briefly discuss. It reported on how a person is affected by a friend. There are countless examples in the world of how a person inspired their friend to take the wrong path in life which caused them serious trouble, such as prison. One should not only be cautious of people who possess bad characteristics as they will influence their friends in a negative way which is confirmed in a Hadith found in Sunan Abu Dawud, number 4833. But a muslim should also be cautious over the people who seem to possess genuine love for them especially those who do not possess real knowledge. This is because the one who does not possess real knowledge will sometimes advise their loved ones incorrectly believing they have fulfilled and shown their love to their companion. For example, a wife may advise her tired husband to offer his obligatory prayer at home instead of at the Mosque with congregation. Even though according to some scholars it is permissible to offer one's obligatory prayer at home yet, this advice will only take one away from one of the greatest traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This in turn will only take them further away from Allah, the Exalted. This wife may believe she has behaved in a loving way even though she has not. This is why gaining useful knowledge is extremely important and a duty on all muslims according to a Hadith found in Sunan Ibn Majah, number 224. This is because some things may seem difficult outwardly yet many blessings are contained within them. And many things may seem easy and even lawful yet they only take one away from Allah, the Exalted. Therefore, a muslim should be cautious and remain firm on the obedience of Allah, the Exalted, by fulfilling His commands,

refraining from His prohibitions and by facing destiny with patience and not get fooled by the advice a loved one gives. They should not assume the advice will benefit them just because it comes from a beloved companion.

Eighty Fourth Point

I read a news article a while ago which I wanted to briefly discuss. It reported on a person who desired to pursue a specific lawful occupation and the difficulty she was receiving from others about her decision, especially from her relatives.

It is important to understand that generally when one chooses a path which is different from the path of others, such as their relatives and friends, they will face criticism and resistance from them. In fact, the majority of criticism comes from a person's relatives. For example, when a muslim decides to concentrate more on acting on the teachings of Islam and if it is something their family have not pursued themselves then they will face criticism from them. They will be labelled foolish and extreme by those who they believed would support them on their path. It is important for muslims to remain steadfast on the lawful path they choose and trust in the help of Allah, the Exalted, through sincere obedience by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, in order to overcome these difficulties.

This is a common reaction from people for when a person chooses a different path in life from others it makes them feel as if their path is bad or evil and this is the reason the person has chosen a different path. Even though the person does not believe this but only chooses a different path believing it is better for them yet they will still face criticism. It is the same reason all the Holy Prophets, peace be upon them, were criticised by their people as they chose and passively invited others to a different better path.

To conclude, as long as one's path in life is lawful they should remain steadfast and not be deterred by the criticism of others. But this does not mean they should not try to improve their situation and character. It means they should not be deterred from pursuing their lawful choice according to the teachings of Islam.

Eighty Fifth Point

I read a news article a while ago which I wanted to briefly discuss. It reported on interacting in a positive way with colleagues at work in order to function as a team. It is important to understand that Islam does not demand muslims to completely get along with all people. As people have been created differently and possess different characteristics it is not possible to get along with everyone. Because of a difference of mentalities people will always disagree with others who possess a differently mentality. The only person who may be able to achieve this is a two-faced person who changes their behaviour and attitude depending on who they are with. But even this person will eventually be exposed by Allah, the Exalted. Just because a person does not get along with others it does not mean they dislike them. It only means they differ in their attitudes and behaviour. Just like a school child who is not friends with every child in their class. It does not mean they dislike those who they are not friends with.

Therefore, a muslim should not become sad if they do not get along with everyone, even their own relatives. But it is a duty on all muslims to treat all others with respect and fulfil the rights of each person even if they do not get along with them as this is an important characteristic of a muslim. This is what Islam commands and if one acts in this way with everyone then they will find their interactions with people peaceful and beneficial in both worlds.

Eighty Sixth Point

I read a news article a while ago which I wanted to briefly discuss. It reported on a great problem society is facing namely, the spread of fake news within society.

One can imagine how difficult the spreading of unauthentic news is to control especially in this time of social media. It is therefore important for muslims to act on the following verse of the Holy Quran and not spread information to others even if they believe they are benefiting others by doing so without verifying the information first. Meaning, they should ensure it comes from a reliable source and is accurate. Chapter 49 Al Hujurat, verse 6:

"O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful."

Even though, this verse indicates a wicked person spreading news it can still apply to all people which share information with others. As mentioned in this verse a person may believe they are helping others but by spreading unverified information they might harm others instead, such as emotional harm. Unfortunately, many muslims are heedless to this and have a habit of simply forwarding information through text messages and social media applications without verifying it. In cases where the information is connected to religious matters it is even more important to verify the information before spreading it. As one may get punished for the actions of others based on the incorrect information they provided them. This has been indicated in a Hadith found in Sahih Muslim, number 2351.

In addition, with everything that is going on in the world and how it is affecting muslims it is even more important to verify information as warning others over things which did not happen only creates distress in society and furthers the rift between muslims and other communities. This contradicts Islamic teachings.

A muslim needs to understand that Allah, the Exalted, will not question why they did not share unverified information with others on Judgment Day. But He will certainly question them if they do share information with others, whether it is verified or not. Therefore, an intelligent muslim will only share verified information and anything which is not verified they will leave knowing they will not be held accountable for it.

Eighty Seventh Point

I read a news article a while ago which I wanted to briefly discuss. It reported on a mother who discussed how her son's behavior towards her changed after he got married. He neglected his mother and rarely contacted her after he moved away with his wife. But this mother learnt to live with what happened and claimed to understand that people come and go. The important lesson to learn from this is that when a muslim is blessed with a relationship, such as a child or a sibling, they should understand the true purpose of that relationship and act accordingly. In each case, they should learn and fulfill their responsibilities towards them according to the teachings of Islam to the best of their ability. But more importantly do all this for the sake of Allah, the Exalted, as He is the one who has commanded them to fulfill the rights of the people in their lives. If one genuinely acts for the sake of Allah, the Exalted, they will never expect nor demand anything from people. They will not overly rejoice when people do things for them nor will they grieve if they neglect them. As they fulfilled the rights of the person for the sake of Allah, the Exalted, they only seek reward from Allah, the Exalted, not people. This would prevent a person becoming sad or depressed if their relative or friend neglected them after years of helping them. Unfortunately, many muslims form relationships with the wrong intention. They get married and have children for the sake of receiving something back from their spouse and children. In most cases, especially in this day and age they will be left disappointed if they adopt this attitude. It is important for each muslim to correct their intention and connect with people and forge relationships for the sake of Allah, the Exalted, and therefore only seek benefit and reward from Him. Whoever acts in this manner proves that they have put their trust in Allah, Exalted. The one who puts their trust in Allah, the Exalted, will not be let down in this world or the next. Chapter 65 At Talaq, verse 3:

"...And whoever relies upon Allah - then He is sufficient for him..."

Whoever adopts the incorrect intention and forms relationships for the sake of gaining a return from people have put their trust in people. And whoever relies and puts their trust in people will be let down, sooner or later.

This discussion does not mean a muslim should not be grateful to others for what they have done for them. As this is a part of thanking Allah, the Exalted, according to a Hadith found in Jami At Tirmidhi, number 1954. But it means if someone does not appreciate a muslim for what they have done they should not be bothered as they should be hoping for a return and reward from Allah, the Exalted, not people.

Eighty Eighth Point

I read a news article a while ago which I wanted to briefly discuss. It mentioned the changes which have occurred over time within culture and society. If one studies the lives of the righteous predecessors they will observe many differences between them and the muslims of today. One big difference is the way people respond to those who command good and forbid evil, which is a duty on all muslims according to their knowledge. It is important for muslims to understand this behavioural change as it can prevent many arguments and enmity growing between people. In the past muslims loved those who advised them to do good and warned them against bad things. In fact, they did not consider someone a sincere friend until they behaved in this manner with them. They actually even loved those who advised them on things which were not considered sins in Islam but were only disliked things. This is the major change which has occurred. Many muslims nowadays dislike being constructively criticized in this manner. In cases where unlawful things are occurring it is a duty on a muslim to gently and kindly warn against it according to the teachings of Islam even if others dislike their behaviour. But in most cases where others are not committing a sin but are merely committing things which are disliked it is better for a muslim not to criticize them over them as it will only lead to enmity, arguments and it can even cause one to give up advising others because of the negative response they receive. The exception is when the one being advised likes being advised in such a manner. Therefore, a muslim who desires to fulfil their duty and avoid arguments with others should command good and warn against the unlawful but leave not fall within these aside things which do two categories.

Eighty Ninth Point

I read a news article a while ago which I wanted to briefly discuss. It reported on the night-life culture found in different societies. A Hadith found in Sunan Ibn Majah, number 701, advises that the Holy Prophet Muhammad, peace and blessings be upon him, disliked sleeping before performing the late evening obligatory prayer and disliked engaging in conversation after performing it.

Even though, it is not prohibited to sleep before the late evening obligatory prayer it is far better and safer to offer it first as sleeping before it could cause one to sleep pass its time. In addition, even if one manages to wake up the laziness caused by sleep may prevent them from fully concentrating it thereby, reducing their reward. Finally, it is best to offer it and all the rest of the obligatory prayers as soon as they happen as this is one of the most beloved righteous deeds to Allah, the Exalted, according to a Hadith found in Sunan An Nasai, number 612. And behaving in this manner is a sign of a true believer. Chapter 4 An Nisa, verse 103:

[&]quot;...Indeed, prayer has been decreed upon the believers a decree of specified times."

Unfortunately, it has become a widely practiced custom especially, amongst Asian muslims, to hold worldly gatherings and conversations after they have performed the obligatory late evening prayer. Even though, this is not prohibited yet, it often leads to vain speech which is a waste of time which will be a great regret for them on Judgment Day. It often leads to sins such as gossiping, backbiting and slandering. And even if one is protected from this staying up in the evening unnecessarily will only make them more tired thereby making it harder for them to wake up and perform the obligatory dawn prayer correctly. This fatigue is often the reason why many muslims do not offer the obligatory dawn prayer at the Mosque with congregation. This fatigue can also prevent one from offering the night voluntary prayer which is the best prayer after the obligatory prayers according to a Hadith found in Sunan An Nasai, number 1614. And the voluntary night prayer is a firmly established tradition of the Holy Prophet Muhammad, peace and blessings be upon him.

Ninetieth Point

Muslims must remain steadfast against their enemies namely, the Devil, their inner Devil and those who invite them towards the disobedience of Allah, the Exalted. A muslim should not turn their back on the obedience of Allah, the Exalted, whenever they are tempted by these enemies. They should instead remain steadfast on the obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This is achieved by avoiding the places, things and people who invite and tempt them towards sins and the disobedience of Allah, the Exalted. Avoiding the traps of the Devil is only achieved through gaining and acting on Islamic knowledge. The same way traps on a path are only avoided by possessing knowledge of them similarly; Islamic knowledge is required to avoid the traps of the Devil. For example, a muslim might spend much time reciting the Holy Quran but because of their ignorance they might destroy their righteous deeds without realising it through sins such as, backbiting. A muslim is bound to face these attacks so they should therefore prepare for them through the sincere obedience of Allah, the Exalted, and in return gain an uncountable reward. Allah, the Exalted, has guaranteed right guidance for those who struggle in this way for His sake. Chapter 29 Al Ankabut, verse 69:

"And those who strive for Us - We will surely guide them to Our ways..."

Whereas facing these attacks with ignorance and disobedience will only lead one to difficulties and disgrace in both worlds. The same way a solider that possesses no weapons to defend themself would be defeated; an ignorant muslim will have no weapon to defend themself when facing these attacks which will result in their defeat. Whereas, the knowledgeable muslim is provided with the most powerful weapon which cannot be overcome or beaten namely, sincere obedience of Allah, the Exalted. This is only achieved through sincerely gaining and acting on Islamic knowledge.

Ninety First Point

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.

Ninety Second Point

In a Hadith found in Sahih Bukhari, number 6116, the Holy Prophet Muhammad, peace and blessings be upon him, advised a person not to get angry.

In reality, this Hadith does not mean a person should never get angry as anger is an innate characteristic which is even found in the Holy Prophets, peace be upon them. In fact, in some rare cases anger can be useful for example, in self-defence. This Hadith actually means that a person should control their anger so it does not lead them to sins. In addition, this Hadith shows that anger can lead to many evils and controlling it leads to much good.

Firstly, this advice is a command to adopt all the good characteristics which will encourage one to control their anger, such as patience. This Hadith also indicates that a person should not act according to their anger. Instead, they should struggle with themself in order to control it so that it does not lead them to sins. Controlling anger for the sake of Allah, the Exalted, is a great deed and leads to divine love. Chapter 3 Alee Imran, verse 134:

"...who restrain anger and who pardon the people - and Allah loves the doers of good."

There are many teachings within Islam which encourage muslims to control their anger. For example, as anger is linked to and inspired by the Devil a Hadith found in Sahih Bukhari, number 3282, advises that an angry person should seek refuge in Allah, the Exalted, from the Devil.

An angered Muslim has been advised in a Hadith found in Jami At Tirmidhi, number 2191, to cling to the ground. This could mean that they should prostrate on the Earth until they calm down. In fact, the more one takes an inactive body position the less chance they will lash out in anger. This has been indicated in a Hadith found in Sunan Abu Dawud, number 4782. Acting on this advice allows one to imprison their anger within themself until it passes so that it does not negatively affect others.

A Muslim who is angered should follow the advice given in the Hadith found in Sunan Abu Dawud, number 4784. The Holy Prophet Muhammad, peace and blessings be upon him, advised the angry muslim to perform ablution. This is because water counters the innate characteristic of anger namely, heat. If one then offers prayer this would help them control their anger further and lead to a great reward.

The advice discussed so far helps an angry muslim to control their physical actions. In order to control one's speech it is best to refrain from speaking when angered. Unfortunately, words can often have more of a lasting effect on others than physical actions. Countless relationships

have been fractured and broken because of words spoken in anger. This behaviour often leads to other sins and crimes as well. It is important for a muslim to note the Hadith found in Sunan Ibn Majah, number 3970, which warns that it only takes a single evil word to cause a person to plunge into Hell on Judgement Day.

Controlling anger is a great virtue and the one who masters this has been described by the Holy Prophet Muhammad, peace and blessings be upon him, as a strong person in a Hadith found in Sahih Bukhari, number 6114. In fact, the one who swallows their anger for the sake of Allah, the Exalted, meaning, they do not commit a sin because of their anger, will have their heart filled with peace and true faith. This has been advised in a Hadith found in Sunan Abu Dawud, number 4778. This is a characteristic of the sound heart which is mentioned in the Holy Quran. It is the only heart which will be granted safety on the Day of Judgment. Chapter 26 Ash Shu'ara, verses 88 and 89:

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

As mentioned earlier, anger within limits can be useful. It should be used for repelling harm to one's self, faith and possessions which if done correctly, according to the teachings of Islam, is counted as anger for the sake of Allah, the Exalted. This was the state of the Holy Prophet Muhammad, peace and blessings be upon him, who was never angered for the sake of his own desires. He only became angry for the sake of Allah, the Exalted, which is confirmed in a Hadith found in Sahih Muslim, number 6050. The character of the Holy Prophet Muhammad, peace and blessings be upon him, was the Holy Quran, which has been

advised in a Hadith found in Sahih Muslim, number 1739. This means he would be pleased with what it was pleased with and angered with what it was angered with.

It is important to note, that becoming angered only for the sake of Allah, the Exalted, is praiseworthy but if this anger causes one to exceed the limits then it becomes blameworthy. It is absolutely vital for one to control their anger according to the teachings of Islam even when they are angered for the sake of Allah, the Exalted. A Hadith found in Sunan Abu Dawud, number 4901, warns of a worshipper who angrily claimed Allah, the Exalted, would not forgive a specific sinful person. As a result this worshipper will be sent to Hell while the sinner will be forgiven on Judgment Day.

The origins of evil consist of four things: failing to control one's desire, fear, evil appetites and anger. Therefore, the one who accepts the advice of this Hadith will remove a quarter of evil from their character and life.

To conclude, it is vital for muslims to control their anger so it does not cause them to act or speak in a way which will lead them to a great regret in both this world and the next.

JUSTICE

First Point

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 themself 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. 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.

Justice

Second Point

I read a news article a while ago which I wanted to briefly discuss. It reported on a head of state who abused his power by granting immunity to corrupt people. 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.

TIES OF KINSHIP

First Point

In a Hadith found in Jami At Tirmidhi, number 1979, the Holy Prophet Muhammad, peace and blessings be upon him, advised that maintaining the ties of kinship leads to an increase in wealth and life.

It is a duty on muslims to maintain the ties of kinship as severing them is a major sin. The one who severs ties of kinship for worldly reasons will be cut off from the mercy of Allah, the Exalted, according to a Hadith found in Sahih Muslim, number 6518. In fact, this is such a serious sin that a Hadith found in Jami At Tirmidhi, number 1909, warns that a person who severs ties of kinship over worldly reasons will not enter Paradise. A muslim must command good and forbid evil and in cases where a relative fails to repent from their sins a muslim should not sever ties with them. They should instead continue aiding them in beneficial things as this act of kindness may inspire them to sincerely repent.

An increase in wealth could mean that Allah, the Exalted, provides them with more financial opportunities which causes an increase in their lawful wealth. More importantly, it could mean that Allah, the Exalted, blesses a muslim's wealth with such grace that it fulfills their needs and the needs of their dependents and provides them with peace of mind and body which in reality is true wealth. The one who severs ties of kinship will lose out on this grace which will lead them to feeling unsatisfied

irrespective of how much wealth they obtain. And it will always seem that their wealth is not enough to cover their needs and the needs of their dependents.

Increase in life refers to being granted grace in one's time so that they manage to fulfill all their duties towards Allah, the Exalted, such as the obligatory prayers, and to people while still finding time to enjoy the lawful pleasures of this world without excessiveness, extravagance or waste. But the one who severs the ties of kinship will lose out on this grace and so no matter how little responsibilities they have it will never seem like they have enough time to fulfill them all and enjoy the lawful pleasures of this world. This will remove peace of mind and body from their life.

Ties of Kinship

Second Point

In a Hadith found in Jami At Tirmidhi, number 2612, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the one who possesses complete faith is the one who is best in conduct and most kind to their family.

Unfortunately, some have adopted the bad habit of treating non-relatives in a kind manner while mistreating their own family. They behave in this manner as they do not understand the importance of treating one's own family kindly and as they fail to appreciate their family. A muslim will never achieve success until they fulfill both aspects of faith. The first is fulfilling 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. The second is to fulfill the rights of people which includes treating them kindly. None have more right to this kind treatment than one's own family. A muslim must aid their family in all matters which are good and warn them against bad things and practices in a gentle way according to the teachings of Islam. They should not blindly support them in bad things simply because they are their relatives neither should they fail to help them in good matters because of some ill feelings towards them as this contradicts Islamic teachings. Chapter 5 Al Ma'idah, verse 2:

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

The best way to guide others is through a practical example as this is the tradition of the Holy Prophet Muhammad, peace and blessings be upon him, and is much more effective than just verbal guidance.

Finally, one should generally choose gentleness in all matters especially, when dealing with their family. Even if their commit sins they should be warned in a gentle manner and still be aided in matters which are good as this kindness is more effective in bringing them back to the obedience of Allah, the Exalted, than treating them harshly.

Ties of Kinship

Third Point

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.

Ties of Kinship

Fourth Point

I had a thought which I wanted to share. I was pondering over a mentality which many people especially, Asians possess. It is the extreme need in forcing people such as relatives to remain physically together. Even though, it is not an evil intention yet, in this day and age it often leads to more trouble than good. As people are not perfect they will make mistakes which upset others such as their relatives. But if this person only met and conversed with their relatives once in a while there is a much greater chance the mistake will be overlooked by others so that it does not become a point of argument. But if this same person was constantly around their relatives it would be much more likely their attitude and behaviour would lead to arguments and friction amongst their relatives. In other words, a person is less likely to argue and more likely to be tolerant with someone they only see once in a while then someone they are always around. This is a fact which everyone will understand if they ponder over it. Unfortunately, some people do not understand that it is better to be physically separated but be at peace with one another than be together in conflict and friction. Arguments only lead to mental separation which often has more of a negative effect on families than physical separation. Whereas, being physically separated does not lead to a mental separation. In fact, it often leads to greater mutual respect and appreciation. As the famous saying goes separation makes the heart grow fonder.

It is important to note, that it is the duty of a muslim to uphold their ties of kinship irrespective of if they are physically with their relatives or not. But this discussion means that muslims should not believe a bit of physical separation between people is a bad thing. It in fact can be a cause for the bonds between them to strengthen.

Ties of Kinship

Fifth Point

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 relatives. 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..."

Ties of Kinship

Sixth Point

I saw a news documentary a while ago which I wanted to briefly discuss. It reported on the rise of drug trafficking and gangs especially amongst the muslim youth. In most cases, the first people that need to take responsibility and prevent this occurring are parents. Unfortunately, many parents point fingers and claim that school teachers, the police or the Imams of Mosques must keep the youth away from gangs and dealing drugs. Even though, they all have a duty but the primary and biggest duty lies with the parents.

Parents must educate their children continuously on the bad effects of gangs and illegal drugs. How it ruins the lives of the people involved and those who are connected to them, such as their families. It is just like the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sahih Bukhari, number 2101. A bad friend is like a bad smell which infects their friends as well as others.

The key to keeping the youth away from gangs is education from parents primarily and then from others, such as siblings and teachers. Parents must question the whereabouts of their children in a gentle way. They must

enquire about who they are going out with, where they are going and about their activities. They should even meet their children's friends to ensure they are suitable for companionship. If their children are in possession of expensive things which the parents did not purchase for them they must question this. If children are questioned like this from a young age they will get familiar with it and not become upset when they are questioned later on in their lives. This is the duty of parents as indicated by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sunan Abu Dawud, number 2928.

Unfortunately, some parents believe their duty is only to earn wealth for their children. So they busy themselves with this and neglect the more important duty of rightly guiding and keeping an eye on their children. Yes, earning wealth is important but it cannot take priority over educating one's children on the difference between right and wrong.

This news documentary also discussed how some drug dealers fabricate or misinterpret the verses of the Holy Quran and the Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, in order to justify what they do. This is absurd as Islam clearly prohibits anything which causes harm to oneself and others, such as dealing illegal drugs. They even claim that selling illegal drugs to non-muslims is acceptable. But this completely challenges the teachings of Islam as a muslim must treat everyone with kindness and respect, irrespective of their faith. If a muslim does not have permission to disrespect the gods of other religions how can Islam encourage muslims to mistreat people from other faiths? Chapter 6 Al An'am, verse 108:

"And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge..."

If the Holy Prophet Muhammad, peace and blessings be upon him, stressed the good treatment of animals in many Hadith, such as the one found in Sahih Bukhari, number 3318, how can Islam give permission to mistreat humans?

Educating one's children will prevent them from being duped into believing and acting on evil statements and advice. This education begins at home; parents must step up and fulfil this duty. Only then does this duty extend to others, such as school teachers.

A parent will be exonerated on the Day of Judgement if they fulfil this duty irrespective of how their child chooses to behave. But if they fail this duty they will be held accountable in both this world and the next.

Ties of Kinship

Seventh Point

I read a news article a while ago which I wanted to briefly discuss. It reported on the stress of family life, such as raising children. Even though there are many things a person can learn and do to reduce this stress only one important thing will be discussed in this chapter. Every parent or legal guardian who raises a child will face two elements. The first is their own duty and responsibility towards the child under their care. For example, it is their responsibility to provide them with the necessities of life such as food, clothing and housing. In addition, they must arrange for both their worldly and religious education, such as teaching them the good manners discussed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 66 At Tahrim, verse 6:

"O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones..."

The second element involves the child's own life choices. For example, whether they want to study hard to make something of themself or be lazy. These choices can be between two lawful things, such as the example

mentioned earlier or between right and wrong. For example, a child may have to choose between a life of crime or a lawful occupation. All children must eventually make these choices and cannot be forced to choose a particular path by someone else, such as their parent. In reality, parents cannot constantly follow their children and somehow force them to make the right choices.

It is important for muslims to understand that they will be questioned and held accountable by Allah, the Exalted, regarding the first element, which is their duty and responsibilities given to them by Allah, the Exalted. But they will not be held accountable for the second element, which are the independent choices their children make. So a muslim should bear this in mind and concentrate fully on fulfilling their duty and not stress about the second element which is out of their control. The same way an intelligent person does not stress about the weather knowing controlling it is out of their hands they should not stress about the second element and instead concentrate on what is in their control and what they will be held accountable for.

Ties of Kinship

Eighth Point

In a Hadith found in Sahih Bukhari, number 5090, the Holy Prophet Muhammad, peace and blessings be upon him, advised that a person is married for four reasons: their wealth, lineage, beauty or for their piety. He concluded by warning that a person should marry for the sake of piety otherwise they will be a loser.

It is important to understand that the first three things mentioned in this Hadith are very transient and imperfect. They may give someone temporary happiness but ultimately these things will become a burden for them as they are linked to the material world and not to the thing which grants ultimate and permanent success namely, faith. One only needs to observe the rich and famous in order to understand that wealth does not bring happiness. In fact, the rich are the most unsatisfied and unhappy people on Earth. Marrying someone for the sake of their lineage is foolish as it does not guarantee the person will make a good spouse. In fact, if the marriage does not work out it destroys the family bond the two families possessed before the marriage. Marrying only for the sake of beauty meaning, love is not wise as this is a fickle emotion which changes with the passing of time and with one's mood. How many couples supposedly drowned in love ended up hating each other?

But it is important to note, that this Hadith does not mean one should find a spouse who is poor as it is important to get married to someone who can financially support a family. Neither does it mean one should not be attracted to their spouse as this is an important aspect of a healthy marriage. But this Hadith means that these things should not be the main or ultimate reason someone gets married. The main and ultimate quality a muslim should look for in a spouse is piety. This is when a muslim fulfills the commands of Allah, the Exalted, refrains from His prohibitions and faces destiny with patience. Put simply, the one who fears Allah, the Exalted, will treat their spouse well in both times of happiness and difficulty. On the other hand, those who are irreligious will mistreat their spouse whenever they are upset. This is one of the main reasons why domestic violence has increased amongst muslims in recent years.

Finally, if a muslim desires to get married they should firstly obtain the knowledge associated with it, such as the rights they owe their spouse, the rights they are owed from their spouse and how to correctly deal with one's spouse in different situations. Unfortunately, ignorance of this leads to many arguments and divorces as people demand things which their spouse is not obliged to fulfill. Knowledge is the foundation of a healthy and successful marriage.

Ties of Kinship

Ninth Point

Upholding the ties of kinship is a vital aspect of Islam which cannot be abandoned if one desires success in both worlds. A true sign of one's faith is not spending all day worshipping Allah, the Exalted, in a Mosque but it is to fulfill the rights of Allah, the Exalted, and to fulfill the rights of the creation. One of the most important rights of the creation is to uphold the ties of kinship. One can feign piety by dressing Islamically but they cannot deceive Allah, the Exalted. When one turns the pages of history they will always observe that the pious servants of Allah, the Exalted, maintained their ties of kinship. Even when their relative's mistreated them they still responded with kindness. 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."

In a Hadith found in Sahih Muslim, number 6525, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, will always aid the one who strives to maintain their ties of kinship even if their relatives make things difficult for them.

Replying good with good is not special whereas, replying good to evil is the sign of a sincere believer. The former behavior is even seen in animals. In most cases, when one treats an animal kindly it will in turn show affection back. It is confirmed in a Hadith found in Sahih Bukhari, number 5991, that the one who truly upholds the bonds of kinship is the one who maintains ties even when their relatives sever them. The Holy Prophet Muhammad, peace and blessings be upon him, was constantly terrorized by most of his relatives but he always showed kindness towards them.

It is commonly known that one cannot achieve success without the closeness of Allah, the Exalted. But in a Hadith found in Sahih Bukhari, number 5987, Allah, the Exalted, has clearly declared that He will sever bonds with the one who cuts their ties of kinship over worldly reasons. Bear in mind, this is true irrespective of how much one struggles to fulfill the rights of Allah, the Exalted, in the form of worship such as, the obligatory prayers. If Allah, the Exalted, cuts ties with a muslim how can they achieve His closeness and eternal success?

In addition, in most cases Allah, the Exalted, delays the punishment of sins in order to give people the opportunity to repent. But breaking the ties of kinship over worldly reasons is punished swiftly. This has been confirmed in a Hadith found in Sunan Ibn Majah, number 4212.

Unfortunately, severing ties is commonly seen in the world today. People easily sever ties of kinship over petty worldly reasons. They fail to recognize that any loss which occurs in the material world is temporary but if they are disconnected from Allah, the Exalted, they will face prolonged suffering in both worlds.

A reason for breaking the ties of kinship which is commonly seen within the Islamic community is when one reaches a higher social status through their occupation. This inspires them to discard their relatives as they believe they are not worthy of interacting with them anymore. Their love for their wealth and social status pushes them to the doors of paranoia which convinces them that their relatives only wish to take their wealth from them.

The Holy Quran indicates that these bonds will be questioned about on the Day of Judgment. Chapter 4 An Nisa, verse 1:

"...And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever over you, an Observer."

This verse also clearly indicates that one cannot obtain piety without upholding the ties of kinship. So those who believe they can achieve it through excess worship and fasting are proven wrong and must therefore change their behaviour.

Islam teaches muslims to uphold all ties of kinship by aiding their relatives in matters which are good whenever and wherever possible. They have been ordered to adopt a constructive mindset which unites relatives for the benefit of society rather than a destructive mentality which only causes divisions within families. According to a Hadith found

in Sunan Abu Dawud, number 4919, creating divisions amongst people leads to one's destruction.

Those who sever their ties of kinship have been cursed in the Holy Quran. Chapter 47 Muhammad, verses 22-23:

"So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship? Those [who do so] are the ones that Allah has cursed..."

How can one achieve their lawful desires in this world or in the next when they are encompassed with the curse of Allah, the Exalted, and deprived of His mercy?

Islam does not order one to go beyond their means in supporting their relatives nor does it ask them to sacrifice the limits of Allah, the Exalted, for their relatives as there is no obedience to the creation if it means disobedience to the Creator. This is confirmed in a Hadith found in Sunan Abu Dawud, number 2625. Therefore, one should never join their relatives in acts of evil. In this case, a muslim should command their relatives to do good and gently forbid them from evil while maintaining respect for them. Chapter 5 Al Ma'idah, verse 2:

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

Countless benefits are obtained by the one who maintains the ties of kinship for the sake of Allah, the Exalted. For example, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the one who maintains ties will be blessed with extra grace in their provision and in their life. This is confirmed in a Hadith found in Sunan Abu Dawud, number 1693. This means that their provision irrespective of how little it is will be enough for them and it will provide them with peace of mind and body. Grace in life means they will find time to fulfill all their religious and worldly duties. These are two blessings muslims spend their whole life and wealth trying to obtain but many fail to recognize that Allah, the Exalted, has placed both of them in maintaining ties of kinship.

Maintaining ties of kinship is so important that the Holy Prophet Muhammad, peace and blessings be upon him, ordered muslims to fulfill this vital duty even with their non-muslim relatives. A Hadith advising this is found in Sahih Muslim, number 2324.

One of the traps of the Devil is that he aims to create dissension between relatives and within society which leads to broken families and social divisions. His ultimate goal is to weaken Islam as a nation. Unfortunately, some have become infamous for harboring grudges which go on for decades and pass on from generation to generation. A person will treat a relative well for decades but over one mistake and argument the latter will vow never to speak to them again. The Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sahih Muslim, number 6526, that it is unlawful for a

muslim to cut off ties from another muslim over a worldly issue for more than three days. If this is the command regarding severing ties with a non-relative can one imagine the seriousness of severing ties with relatives? This question has been answered in Sahih Bukhari, number 5984. The Holy Prophet Muhammad, peace and blessings be upon him, has declared that the one who severs ties with a relative over worldly reasons will not enter Paradise.

One must reflect on the verses and Hadiths which discuss this important topic and realize that if after decades of sins Allah, the Exalted, does not close His doors or servers links with people why do people so easily turn their backs on their relatives over small worldly issues? This must change if one desires for their connection to Allah, the Exalted, to remain intact.

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

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