

A Brief Introduction to Islam

A Booklet on Islam made for Non-Muslims who seek to learn more about the religion of Islam.

Islam and Muslims have garnered much of the West's attention in recent times. Unfortunately, a great deal of this attention is the result of events such as 9/11, the on-going conflicts in many of the Middle East nations, and various terrorist attacks linked to Muslims. This, along with the media's constant negative portrayal of Islam and Muslims has led to a great deal of hostility towards Islam and its adherents. No religion is shrouded with as many misconceptions and misrepresentations as Islam is today. The following therefore is a basic overview of the main tenets of Islam as well as an address to some common questions about the religion.

What is Islam & who are the Muslims?

Islam is a monotheistic religion based on the Quran and the teachings of the Prophet Muhammad (peace be upon him). The word 'Islam' is Arabic and literally means 'surrender' or 'submission.' As a faith, it means total and sincere submission to the One Almighty God (Allah). A 'Muslim' is therefore one who has voluntarily submitted his or her will to God. Islam is not named after a tribe of people or an individual as is the case with other religions; rather it is a global faith and a universal call, preached not by just one individual but by all of the Prophets and Messengers of God throughout the history of humanity, starting with Adam (peace be upon him). The teachings of Islam dictate a complete way of life, and its core message is found in the two testimonies of faith: *Laa ilaha illallah; Muhammadur rasulullah* – "There is no god worthy of worship except Allah, and Muhammad is the messenger of Allah." A person who willingly makes this testimony and truly believes in the meaning of these words becomes a Muslim.

How Does a Person Practice Islam?

Once a person accepts Islam as his or her religion and way of life, it is obligatory upon that person to observe the five pillars of Islam that make up the fundamentals of practicing Islam. These five pillars are:

- 1) **Testimony of Faith** – This is to openly declare: *Laa ilaha illallah; Muhammadur rasulullah* – "There is no god worthy of worship except Allah (God), and Muhammad is the messenger of Allah." In order for a person to become a Muslim, a person must recite this testimony willingly and sincerely.

- 2) **Regular Daily Prayers** – Muslims observe 5 required prayers that are spread throughout the day during the following times: Dawn, Noon, Afternoon, Sunset, and Night.
- 3) **Fasting in Ramadan** – Ramadan is the 9th month of the Islamic (lunar) Calendar. During the month of *Ramadan*, Muslims observe fasting beginning at dawn and ending when the sun sets. During the fasting period, Muslims do not drink or eat anything and refrain from sexual relations with their spouses.
- 4) **Annual Charity (Zakat)** – Each year Muslims are required to give 2.5% of their savings to the needy.
- 5) **Pilgrimage to Makkah** – Muslims who are physically, mentally, and financially able are obligated to journey to Makkah and perform the Hajj (pilgrimage) and all of its rituals. The pilgrimage to Makkah is one of the most rewarding and spiritually fulfilling experiences a Muslim can ever embark on. It compels the pilgrims to break down the racial, economical, and social barriers that may still plague their society, and invites each pilgrim to practice patience, self-restraint, and piety.

Who is Allah?

‘Allah’ is the proper name for the One True God in Arabic and is the greatest and most inclusive name for God. The name has no plural or gender and refers to the God of Noah, Abraham, Moses, Jesus, Muhammad and the rest of the Prophets and Messengers of God (peace be upon them). The 112th chapter of the Quran describes Allah in the following words:

Say, “He is Allah, (the) One. The Self-Sufficient Master. He begets not, nor was He begotten; And there is none co-equal or comparable unto Him.” (Al-Ikblas 112:1-4)

Everything in Islam is based upon belief in the Oneness of God and getting closer to Him (through righteous deeds). Islam’s creed is founded upon strict and absolute monotheism termed as *Tawheed* in Arabic. *Tawheed* consists of three aspects:

- 1) **Oneness of Allah in His Lordship** – This is to believe that Allah (God) is the one and only Supreme Lord of the Universe, and that He alone is its Creator, Planner, Sustainer, Decreeer, Bestower, and Master.
- 2) **Devotion of all Worship to Allah alone** – God created humans with an innate, natural inclination towards belief in Him as their Creator. And although the vast majority of humanity believes in God, they still worship other beings besides Him considering them as either gods of a lower level than God or as intercessors between them and God. The purpose behind Islam is to call people away from the worship of creation and to direct them towards the worship of The Creator alone. God is not in need of intermediaries or

intercessors, and He is far above begetting sons or daughters. He is completely independent of all things, while all of creation is absolutely dependent upon Him. Thus in Islam, a true believer in God is one who dictates all acts of worship, absolute devotion, and unconditional obedience to Him alone. A Muslim has a direct and personal relationship with God, striving throughout his/her life to earn God's pleasure and reward, putting his/her trust in Him alone, and supplicating and calling upon Him alone when in need.

- 3) Oneness of Allah in His Names & Attributes** – God is described with the most Beautiful Names and Perfect Attributes. He is unique in every way, not limited in any way, and is far removed from any deficiencies. Some of His Names and Attributes are related in the following verses:

He is Allah, whom there is none worthy of worship except He, the All-Knower of the unseen and the seen (open). He is the Most Beneficent, the Most Merciful. He is Allah, whom there is none worthy of worship except He, the King, the Holy, the One Free from all imperfections, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Exalted is He above all that they associate [in worship] with Him. He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise. (Al-Hasbr 59:22-24)

What are Islam's Pillars of Faith?

Islam is anchored by a core of six fundamental beliefs in which every Muslim must believe:

- 1) Belief in Allah (God)** – Islam emphasizes that God is The One without partners, Encompassing of all that exists, and He is unique in every way. Only God, The Most Benevolent, has the right to be worshipped.
- 2) Belief in Allah's Angels** – Angels are a creation of God whose sole purpose is to serve God and implement the duties, commands, and responsibilities given to them by God. Among the angels mentioned in the Quran is Gabriel who is responsible for the sending down of the Revelation to the Prophets and Messengers.
- 3) Belief in the revealed Books of Allah** – The previously revealed scriptures mentioned in the Quran are the Scrolls of Abraham, the Torah of Moses, the Psalms of David, and the Gospel of Jesus (peace be upon them all). Muslims believe God indeed revealed these scriptures to those Prophets; however, over the course of time these books have been changed and distorted and others lost. The Quran, God's final revelation to humanity, is still in its original Arabic form as it was when first revealed to the Prophet

Muhammad (peace be upon him), and Muslims adhere to the Quran as their criterion and source of guidance.

- 4) **Belief in all Prophets of Allah** – Muslims believe that all the Prophets and Messengers of God were united in one call: worship God alone and do not associate any partners in worship with Him. Hence, Muslims believe all Prophets and Messengers of God were Muslims (i.e., submitters to the will of God) and called to what Islam calls to (i.e., submission to the will of God). The Quran mentions the names of the following Prophets and Messengers: Adam, Enoch, Noah, Hud, Saleh, Abraham, Lot, Ishmael, Isaac, Jacob, Joseph, Job, Jethro, Moses, Aaron, Ezekiel, David, Solomon, Elijah, Elisha, Jonah, Zacharias, John ‘the Baptist’, and Jesus (peace be upon them all). These, however, are not the only Prophets God sent; the Quran says a Prophet was sent to every group of people throughout time. In addition, it is narrated from the Prophet Muhammad (peace be upon him) that God sent 124,000 Prophets throughout history. Thus, from the time of Adam, the first human being and Prophet of Islam, God has continuously sent Prophets and Messengers so that the message of Islam would reach the whole of humanity. The last of the Prophets sent by God is Muhammad (peace be upon him) and Muslims adhere to his teachings. To Muslims, these Prophets and Messengers were the best and most noble of mankind; however, their status is not elevated to a position of divinity, nor are Muslims allowed to pray to them or seek aid from them; such acts are directed to God alone.
- 5) **Belief in the Day of Judgment** – Just as God created us the first time, He will bring us forth from death to stand for judgment. This is the day when God will resurrect the body and soul of every human being in order to judge them for what they used to do in this life. Brought forth to each individual will be the record of all their good and evil deeds which they will have to answer for in front of God Almighty. No form of lying or deception will be possible, nor will anyone’s wealth and status in this life be of any benefit. It is the day when the truth will be made apparent and every oppressor will have to give account for his or her oppression. On that day, God, The Rewarder & Reckoner, will judge every individual according to their belief and deeds, and will either reward them with everlasting Paradise (Heaven) or eternal punishment (Hell).
- 6) **Belief in Allah’s Divine Will** – God, in His timelessness, knows everything past, present, and future, and His Will overcomes the will of His creation. And while God, the All-Knowing, knows what will come to pass, Muslims believe that God has also given people the ability and will to make choices and decide their course in life. Thus, every human being has the ability to choose belief over disbelief, good over evil, and obedience to God over disobedience. Everything that exists and everything that comes to pass occurs as a direct result of His creating it, and nothing happens except by His power, His will, and His knowledge.

Brief Biography of the Prophet Muhammad (peace be upon him)

Muhammad (peace be upon him) was born in the year 571 C.E. His father passed away before he was born and his mother passed away when he was six years old, leaving him an orphan in the care of his grandfather, Abdul Mutallib, and then his uncle, Abu Talib, after his grandfather passed away.

Before Muhammad (peace be upon him) became a Prophet, he was known among his people as Al-Ameen (The Trustworthy), due to his truthful words, great honesty, and kind manners. His reputation caught the attention of Khadeejah, a business-woman of great honour and fortune among the Arabs, and she decided to employ him to do business for her as a merchant for a certain percentage of the profits. She became so impressed by his character she decided to propose to him in marriage to which Muhammad (peace be upon him) accepted. She was 40 years old and he was 25 years old at the time of the marriage.

When Muhammad (peace be upon him) was nearly 40 years old, he began to retreat to a cave a couple miles from Makkah (where he resided). In the cave he would pass long hours in meditation and thought. Over the years, his heart became restless about the moral evils and idolatry that was rampant among his people. His retreats provided privacy and detachment from the impurities of life, better preparing him for the event to come that would change not only his life but the course of history.

In the year 610 C.E., that fateful event came to pass when Allah (God) decreed the sending down of the first revelation through the Angel Gabriel to Muhammad (peace be upon him) who was 40 years old at the time. The event is narrated below by Aisha, the wife of the Prophet Muhammad (peace be upon him) whom he married after Khadeejah's death:

“The commencement of the Divine Inspiration to Allah's Messenger was in the form of good dreams which came true like bright day light, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him food for the stay and then come back to (his wife) Khadeejah to take his food likewise again; till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to "read". The Prophet replied, "I do not know how to read."

The Prophet said, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read.' Thereupon he caught me for the third time and pressed me, and then released me and said, *Read in the name of your Lord, who has created (all that exists), has created man from a clot. Read! And your Lord is the Most Generous.*" (Al-'Alaq 96:1-3) Then Allah's Messenger returned with the Inspiration and with his heart beating severely. Then he went to Khadeejah and said,

"Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadeejah replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your relatives, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."

Khadeejah then accompanied him to her cousin Waraqa who during the Pre-Islamic Period became a Christian and used to write the writing with Hebrew letters (i.e., the Gospel). He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadeejah said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Messenger described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (i.e., Angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Messenger asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "All who came with something similar to what you have brought (i.e., the previous Prophets) was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while."

This period of pause in revelation became very hard on the Prophet Muhammad (peace be upon him) and he became so sad that he intended several times to throw himself from the tops of high mountains, and every time he went up the top of a mountain in order to throw himself down, Gabriel would appear before him and say, "O Muhammad! You are indeed Allah's Messenger in truth," whereupon his heart would become quiet and he would calm down and return home. Whenever the period of the coming of the Revelation used to become long, he would do as before, but Gabriel would appear again before him and say to him what he had said before. The period of pause soon ended with the sending of the second revelation; the Prophet Muhammad (peace be upon him) described the event in the following words:

"While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets)! And then Allah revealed the following verses (of the Quran): *O you wrapped up! Arise and warn! And your Lord magnify! And your garments purify! And keep away from the idols! And give not a thing in order to have more. And be patient for the sake of your Lord!* (Al-Muddaththir 74:1-7) After this the revelation started coming strongly, frequently and regularly."

Following the revelation of these verses, the Prophet Muhammad (peace be upon him) began his mission as a Messenger of God, a mission that would last 23 years until his death in 632 C.E. For the Prophet and those who accepted his message, they would have to patiently endure persecution, rejection, economic embargos and consequent poverty and hunger, even torture and death. But by the facilitation of God and the unshakeable faith of those who believed in his message, Islam would prove to flourish. Within a 100 years following the death of the Prophet Muhammad (peace be upon him), through the expansion of the Islamic State, the message of Islam would spread as far East as China and as far West as Spain. Today, Islam is the world's second largest religion with over 1 billion adherents and is statistically the fastest growing religion.

What is the Quran?

The Quran is the sacred book of Islam and serves as one of the two primary sources of Islamic teachings and law. Muslims believe the Quran to be the direct and infallible words of God, revealed to the Prophet Muhammad (peace be upon him) through the Angel Gabriel fourteen-hundred years ago.

The purpose of the Quran is to serve as a source of guidance and admonishment to all of humanity. It contains in it signs, miracles, parables, and lessons, in addition to its eloquence and beautiful style. The primary call of the Quran is belief in God, describing His Names and Attributes and His rights over us as His dependent creatures. It calls us to examine and ponder over the signs of God in the universe and over God's innumerable bounties towards us so that we give due thanks and appreciation. It relates the signs of the Last Day, the events of the Day of Judgment, and the description of Paradise and Hell. It confirms the Books which came before it: the Torah and Gospel. It narrates the lives of the Prophets and Messengers and the stories of the earlier generations. It provides guidelines and detailed teachings for a just society, proper human conduct, and an equitable economic system benefiting the poor and misfortunate. It encourages everything righteous and discourages everything evil and immoral. It teaches the basics of good manners, noble morals, and how to deal with others in the best way. It gives glad tidings to those who believe and do good in this life with ever-lasting reward in the next life, and warns those who arrogantly disbelief and commit oppression and evil in this life with punishment and humiliation in the next life. The Quran describes itself in the following verse:

This [Quran] is a Message for humanity, in order that they may be warned thereby, and that they may know that He is but one God, and that those of understanding may take heed. (Ibrahim 14:52)

The Quran is regarded by Muslims and Arabs in general as the pinnacle of literary excellence and the most eloquent Arabic prose in existence. The miracle of the Quran lies in

the fact that it is a literary genre unique unto itself. The Quran testifies to its inimitability in the following verse:

Say: "If mankind and the jinn (i.e. genies/spirits) were together to produce the like of this Quran, they could not produce the like thereof, even if they helped one another. (Al-Isra 17:88)

For the Arabs at the time of the Prophet Muhammad (peace be upon him), this literary type of miracle would have the greatest impact. The Arabs had reached the peak of eloquence through their poetry and prose and it was an art they mastered and took great pride in. Following its revelation, the Quran became instant news among the Arabs. They had never heard anything like the Quran before, nor did it resemble any of the known poetic styles and rhythmic prose of Arabic literature.

Although the literary aspect of the Quran is the strongest and most apparent aspect of its miracle, it is the most difficult aspect to discuss in non-Arabic terms. The Quran is in "...clear Arabic" (Ash-Shu'ara 26:195), and in order to understand its miracle in this respect, a thorough understanding of the Arabic language is essential. It would therefore be more prudent to give some stories and quotations on the impact that the eloquence of the Quran had on its listeners.

One story is that of al-Waleed ibn al-Mugheerah, known as the most eloquent and highly esteemed poet of Makkah at the time of the Prophet. He once passed by the Prophet (peace be upon him), and heard him reciting the Quran. This had a visible effect on him, and he went away shaken and startled by what he had heard. The news of this incident spread throughout Makkah. Aboo Jahl, a staunch opponent of Islam who was afraid that the people of Makkah might be affected by this news and convert to Islam, rushed to al-Waleed, and told him, "O my uncle! Say something (against Muhammad (peace be upon him)) so that the people will know that you are against him and hate (his message)." Al-Waleed replied:

"And what can I say? For I swear by Allah, there is none amongst you who knows poetry as well as I do, nor can any compete with me in composition or rhetoric – not even in the poetry of jinns (i.e. genies/spirits). And yet, I swear by Allah, Muhammad's speech (meaning the Quran) does not bear any similarity to anything I know, and I swear by Allah, the speech that he says is very sweet, and is adorned with beauty and charm. Its first part is fruitful and its last part is abundant (meaning it is full of deep meanings), and it conquers (all other speech), and remains unconquered! It shatters and destroys all that has come before it (of poetry, because of its eloquence)!"¹

¹ Biography of Prophet Muhammad, Ibn Hishaam p. 225

Another story is that of Ali bin Rabban at-Tabari [d.870 C.E], best known as the Persian Physician who produced the first encyclopedia of Medicine titled *Kitab Firdaws al-Hikma'* – 'The Book of the Paradise of Wisdom'. He was a Christian who converted to Islam late in his life. He asserts that he has never in any language found stylistic perfection equaling that of the Quran:

“When I was a Christian I used to say, as did an uncle of mine who was one of the learned and eloquent men, that eloquence is not one of the signs of prophethood because it is common to all the peoples; but when I discarded (blind) imitation and (old) customs and gave up adhering to (mere) habit and training and reflected upon the meanings of the Quran I came to know that what the followers of the Quran claimed for it was true. The fact is that I have not found any book, be it by an Arab or a Persian, an Indian or a Greek, right from the beginning of the world up to now, which contains at the same time praises of God, belief in the prophets and Messengers, exhortations to good, everlasting deeds, command to do good and prohibition against doing evil, inspiration to the desire of paradise and to avoidance of hell-fire as this Quran does. So when a person brings to us a book of such qualities, which inspires such reverence and sweetness in the hearts and which has achieved such an everlasting success and he is (at the same time) an illiterate person who never learnt the art of writing or rhetoric, that book is without any doubt one of the signs of his Prophethood.”²

God revealed the Quran in an Arabic that was so emotive and eloquent that the Arabs could clearly see it was a miracle from their Creator. However, for the Arabs the challenge was not in acknowledging the miraculous nature of the Quran; it was in accepting and believing in the Quran's message that the Arabs struggled with. The religion of the Arabs at the time was paganism whereas the entire message of the Quran was strict monotheism, calling for the Arabs to abandon their paganism and make their worship and devotion directly and sincerely for God alone.

The Quran is the miracle of the Prophet Muhammad (peace be upon him). He was given this miracle as the ultimate proof for his Prophethood. God says in the Quran:

And they say, 'Why are not miracles sent down to him from his Lord?' Say: 'The signs are only with Allah, and I am only a plain warner.' Is it not a sufficient (miracle) for them that We have sent down to you the Book which is recited to them? Verily, therein is a mercy and a reminder for a people who believe. (Al-'Ankabut 29:50-51)

² Abdul Aleem, I'jaz ul Qur'an, 1933, Islamic Culture, Volume VII, Hyderabad Deccan, pp. 222-223

The Prophet (peace be upon him) also alluded to the status of the miracle of the Quran when he said:

“There has not been a single prophet except that Allah gave him miracles because of which people believed in him. I have been given (as a miracle) the Inspiration (i.e. The Quran) which Allah revealed to me. I hope, therefore, that I will have the largest number of followers on the Day of Judgment.”

Every Prophet and Messenger was granted miracles by God as a clear sign of his prophethood. Moses’ (peace be upon him) miracles included the staff, the shining hand, the splitting of the Red Sea, and others. Jesus’ (peace be upon him) miracles included healing the leper, curing the sick, raising the dead, and others. The impact of written words, however, is much less than the impact of sight. While we may believe in the occurrence of these miracles (as the Quran and the Biblical scriptures testify to their occurrence), the impact of these miracles on us who merely read about them is significantly weaker in comparison to those who witnessed these miracles firsthand. The beauty and power of the Quran is that it removes the constraints of time and place upon the miracle – the Quran is a permanent miracle for all generations after the Prophet Muhammad (peace be upon him) to see and appreciate, no matter where they live, or what time frame they are born in.

What is the Sunnah & Hadith?

Along with spreading the message of the Quran, the Prophet Muhammad’s (peace be upon him) mission was also to teach his followers the practical requirements of Islam and how to implement the Quran in their lives. The *Sunnah* – the comprehensive teachings of the Prophet Muhammad (peace be upon him) – is considered the second source of guidance and legislation in Islam. It is made up of *Hadiths* – narrations – of the Prophet’s statements, actions, approvals, and disapprovals. Below are some of the genuine statements of the Prophet Muhammad (peace be upon him):

“Happiness, all happiness, is long life (full) of obedience to God.”

“The parable of the house in which God is remembered and the house in which God is not remembered is that of the living and the dead.”

“The most perfect of the believers in faith are the best of them in morals. And the best among them are those who are best to their wives.”

“None of you believes (completely) until he loves for his brother what he loves for himself.”

“On the Day of Judgment, God Almighty will say, ‘O son of Adam! I was sick but you did not visit me.’ The person will respond, ‘O Lord! How could I visit you and you are the Lord of the Worlds?’ He will say, ‘Did you not know that my servant so and so was ill, but you did not visit him? Did you not know that if you visited him, then you would have found me with Him? O son of Adam! I was hungry but you fed me not.’ The person will say, ‘O Lord! How could you be hungry and you are the Lord of the Worlds?’ He will say: ‘Did you not know that my servant was hungry yet you did not feed him. Did you not know that had you fed him you would have found me with him?...””

“The merciful are shown mercy by the All-Merciful. Show mercy to those on earth, and God will show mercy to you.”

“One who shows no mercy shall be shown no mercy.”

“Whoever believes in God and the Last Day (the Day of Judgment) should do good to his neighbor.”

“God does not judge you according to your appearance and your wealth, but He looks at your hearts and looks into your deeds.”

“Every Muslim should do an act of charity.” The people asked, “What if he cannot do that?” The Prophet Muhammad (peace be upon him) replied, “Let him work with his hands and give out charity,” The people asked, “what if he cannot do that?” The Prophet (peace be upon him) replied, “Let him help the grieved and needy,” The people asked, “what if he cannot do that?” The Prophet (peace be upon him) replied, “Let him do good and avoid evil, as it is an act of charity for him.”

“Smiling at your brother is charity...”

“A good word is charity.”

“Removing something harmful from the road is charity.”

“There is a reward for every good done to every living creature.”

“Whoever among you is able to protect himself from Hell, then let him do so. Be it even with a piece of a date (i.e., in charity).”

A man asked the Prophet Muhammad (peace be upon him) "Who is most entitled to be treated with the best companionship by me?" The Prophet (peace be upon him) replied, "Your mother." The man asked, "Who is next?" The Prophet (peace be upon him) again replied, "Your mother." Again the man asked, "Who is next?" The Prophet (peace be upon him) again replied, "Your mother." The man asked for a fourth time, "Who is next?" The Prophet (peace be upon him) said "Your father."

"Every one of you is a guardian and responsible for what is in his or her custody. The ruler is a guardian of his subjects and responsible for them; a husband is a guardian of his family and is responsible for it; a wife is a guardian of her husband's household and is responsible for it."

"The believers, in their love, mercy, and kindness to one another are like a body: if any part of it is ill, the whole body shares its sleeplessness and fever."

"The faithful are like one structure, each part supports the other."

"Gentleness is never put into anything except that it beautifies (embellishes) it, and harshness is never put into anything except that it blemishes it."

During times of war, the Prophet (peace be upon him) would direct those battling, "Go forth in the Name of God, in the cause of God. Do not misappropriate (the spoils of war), nor behave treacherously, nor mutilate; do not kill an elderly person, nor a child, nor a woman, nor a monk in a hermitage."

"If the son of Adam had two valleys full of wealth, he would not be satisfied until he had a third. Nothing fills the belly of the son of Adam except dust. Yet, God accepts the repentance of the repentant."

"Oppression will be darkness on the Day of Resurrection."

"Whoever fulfills the needs of his brother, God will fulfill his needs."

"The hand giving is better than the hand receiving."

"Whoever wants to have ample provisions and an extended life, then let him nurture his ties of kinship."

"Beware of the supplication of the oppressed, for there is no barrier between it and God."

“I will be the host in a house in Heaven for one who gives up arguing, even though he is right.”

“Look to those below you not those above you.”

“Do you know who the rich person is? The rich person is not the one with many possessions; the rich is he who is content with himself.”

“Whoever awoke having a sense of security, with his provisions for the day, it is as if he has acquired the world and all that is in it.”

“The world is a parable of the son of Adam. Look at what comes out of him; even if it is salted and seasoned, consider its end result.”

“The world compared to the hereafter is like one of you placing his finger into the sea; look at what he brings out of it!”

“Health and leisure are two blessings that most people are neglectful of.”

“Whatever is elevated in this life, God will humiliate it in the hereafter.”

“The one who takes back his gift is like the dog who takes back his vomit.”

“He who guarantees for me what is between his legs and his lips, I guarantee him Heaven.”

“Disobedience is God’s sanctuary. Whoever grazes near the sanctuary, he will soon wind up in it.”

“Modesty is a branch of faith.”

“If you were not sinners God would create others who would sin and repent so He could forgive them.”

“The parable of the one who teaches good to people but forgets it himself is that of a torch that lights the way for people while burning itself.”

“Help your brother whether he is an oppressor or oppressed.” He was asked; “O Messenger of God! We understand helping the oppressed, but how can we help the oppressor?” He replied, “By preventing him from oppression.”

“Leave what makes you doubt for what does not make you doubt.”

“Information is not like observation. Moses did not smash the tablets when His Lord told him what his people were doing. But when he saw what the people were doing, it was only then that he smashed the tablets.”

“If you were not sinners I would fear what is worse than that for you; pride.”

“He is not one of us who does not have mercy on our youth nor respect the rights of our elders.”

“The parable of those who abide by God’s regulations and those who violate them is that of some people who drew lots for their places on a boat. Some of them got to sit in the upper deck and others in the lower section. When those in the lower section needed water, they had to go up to bring the water. So they said, ‘Let us make a hole in our part of the boat so we can save those above us the trouble.’ If the people in the upper deck let the others do what they wanted, all of them would perish, but if they prevent them then they would all be saved.”

“He who cheats is not one of us.”

“I was not sent as one who curses, but as a mercy.”

“People are like camels, out of one hundred, you can hardly find one good enough to ride.”

“Whoever likes to meet God, then God likes to meet him, and whoever dislikes meeting God, then God dislikes meeting him.”

“On the Day of Resurrection, God will grab the earth and the heavens with his right hand and say, ‘I am the King! Where are the tyrants, where are the proud!’”

“Whoever has faith in God and the hereafter then let him utter good or keep silent.”

“Whoever has faith in God and the hereafter then let him honor his guest.”

“When God wants good for a person, He tries him.”

“The parable of the righteous gathering is that of a dealer of fragrant perfumes. Even if you aren’t given some, at least you will get to smell it. The parable of the evil gathering is that of the blacksmith; even if your clothes don’t get burnt, you will still get a bad smell.”

“The parable of the five daily prayers is that of a river flowing next to your door. If you wash in it every day five times, would there remain any dirt on you?”

“God has said, ‘I will be the opponent of three on the Day of Judgment: One who is entrusted with something for my sake, but he proves treacherous; one who sells a free person into slavery and consumes his price; and one who employs a labourer for the full work but does not pay him his wages.’”

“The believer is one whom the people’s wealth and life are secure from.”

“Adhere to truthfulness, because truthfulness leads to goodness, and goodness leads to Paradise; and a person will continue to be truthful, and strive to be truthful, until he will be written down with God as a truthful person. Beware of falsehood, because falsehood leads to wickedness, and wickedness leads to the Fire. And a person will continue lying and striving to lie until he is written down with God as a great liar.”

In closing, we hope what you have read has been an inspiration and enlightenment for you, as well as an encouragement to learn more about the Quran, the teachings of Islam, and the life of the Prophet Muhammad (peace be upon him).