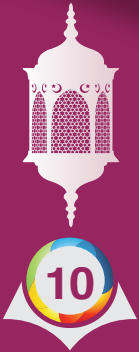




مركز اصول
Osoul Center
www.osoulcenter.com



ROMANCE IN ISLAM



Abd Ar-Rahman bin
Abd Al-Kareem Ash-Sheha



مركز أوسول
Osoul Center
www.osoulcenter.com



ROMANCE IN ISLAM

Abd Ar-Rahman bin
Abd Al-Kareem Ash-Sheha

© **Cooperative Office for Islamic Propagation in Rabwah , 1438**
King Fahd National Library Cataloging-in-Publication Data

Al-Sheha, Abdulrahman bin Abdul kareem

Romance in Islam. / Abdulrahman bin Abdul kareem Al-Sheha.-
Riyadh, 1438

84 p; 15.3 x 19.6 cm

ISBN: 978-603-90938-3-1

1-Islam - General principles

210 dc

I-Title

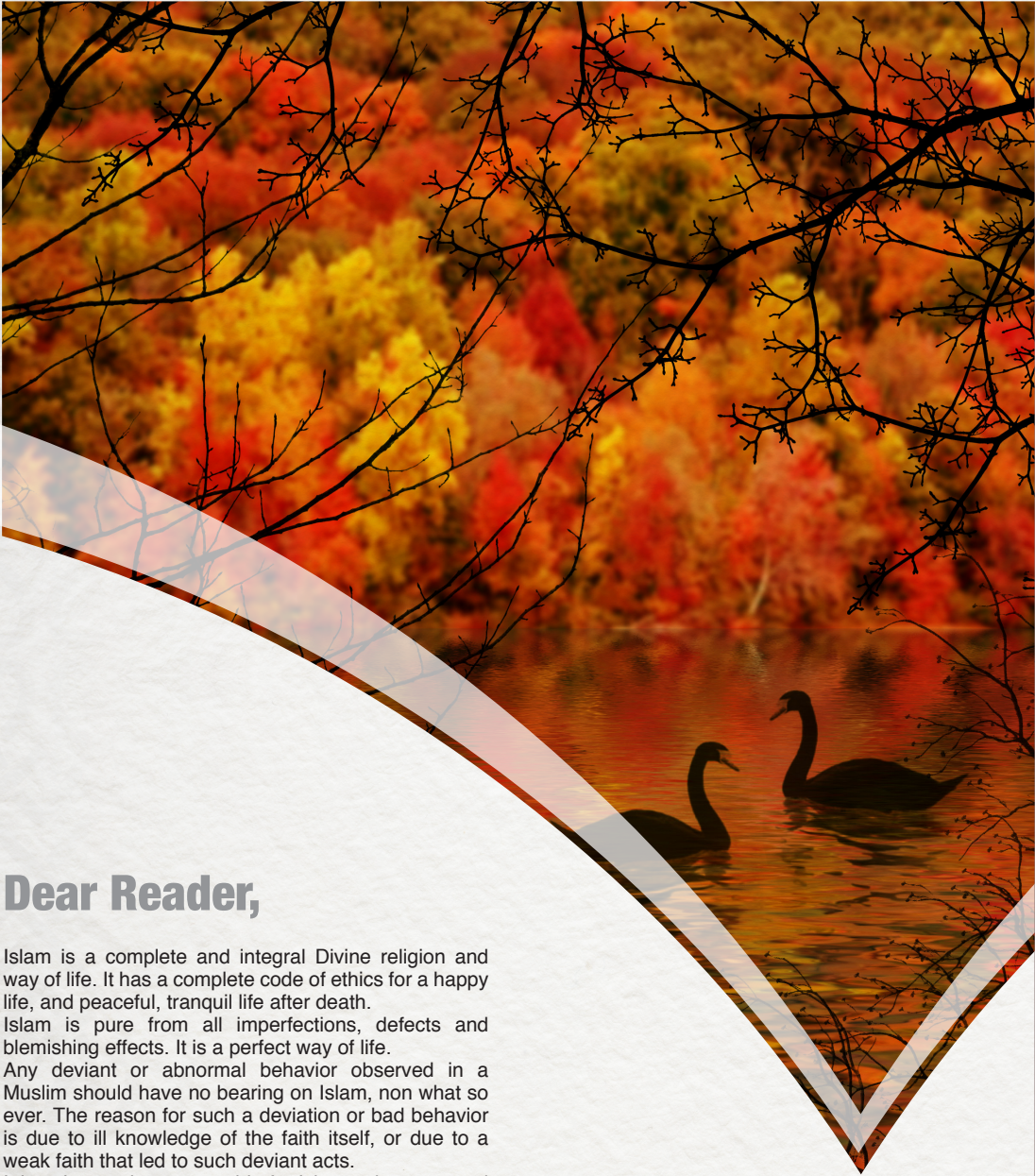
1438/6151

L.D. no. 1438/6151

ISBN: 978-603-90938-3-1



In the name of Allah,
the Beneficent, the Merciful.



Dear Reader,

Islam is a complete and integral Divine religion and way of life. It has a complete code of ethics for a happy life, and peaceful, tranquil life after death.

Islam is pure from all imperfections, defects and blemishing effects. It is a perfect way of life.

Any deviant or abnormal behavior observed in a Muslim should have no bearing on Islam, non what so ever. The reason for such a deviation or bad behavior is due to ill knowledge of the faith itself, or due to a weak faith that led to such deviant acts.

It is unjust and unreasonable for Islam to be assessed or evaluated based on any individuals' behavior and attitudes, with the exception of the Prophet Muhammad who is the example and role-model.

TABLE OF CONTENTS

Introduction	10
General Qualities of a Passionate Muslim	13
Importance of Recreational Activities	29
The Wives of the Prophet and Recreational Fun	33
Issues of Intimacy and Compassion in Islam	37
The Compassion of the Prophet ﷺ	41
The Human Nature of the Prophet ﷺ	49
The Prophet's Social Side with His Family	63
Conclusion	73



مركز أصول العالمى
OsoulGlobalCenter

This book has been conceived, prepared and designed by the Osoul Centre. All photos used in the book belong to the Osoul Centre. The Centre hereby permits all Sunni Muslims to reprint and publish the book in any method and format on condition that 1) acknowledgement of the Osoul Centre is clearly stated on all editions; and 2) no alteration or amendment of the text is introduced without reference to the Osoul Centre. In the case of reprinting this book, the Centre strongly recommends maintaining high quality.

📞 +966 504 442 532

☎️ +966 11 445 4900

🖨️ +966 11 497 0126

✉️ P.O.BOX 29465 Riyadh 11457

@ osoul@rabwah.com

🌐 www.osoulcenter.com



All praise be to God, the Lord of all the worlds, the Creator of the heavens and earth and all creatures living in them. May God grant peace and blessings to Prophet Muhammad ﷺ, God's final Messenger, whose message brought mercy to all mankind. May He also give

His blessings to all the prophets and messengers whom He sent to guide mankind out of darkness and into light.

At the Osoul International Centre for Islamic Advocacy, every new release that we produce gives us a great opportunity to interact with our readers. All our releases have the same overall objective; to present Islam to mankind, as it truly is. We aim to make people aware of Islam's fine aspects and profound teachings and to show clearly that it is the only faith that provides practical and effective solutions to all the problems faced by humanity. Islam gives clear and solid answers to all of the questions that have troubled people over many generations, such as: How did we come into existence and why do we exist? What happens after we die? Furthermore, Islam is the only religion that requires its followers to love and respect all the prophets God sent, particularly Moses and Jesus (peace be upon them both).

We take great care to provide solid and rational proofs for our arguments, so as to give our readers the reassurance they need, and our releases also refute the accusations levelled against Islam and provide clarification to people's misunderstandings of Islamic teachings.

By God's grace, Islam is the fastest growing religion in our time, as confirmed by a study undertaken by the Pew Research Center⁽¹⁾, and our motive is to make this great divine faith known to all people.

This book, ***Romance in Islam***, highlights the great importance Islam attaches to love. It shows that the love of God is the best and most noble love, and that when it is rooted in a person's heart, it sets that person's behaviour on the right footing, purifies their emotions and feelings, and removes selfishness. A person who truly loves God extends feelings of love and compassion to all creatures, seeking nothing in return. After the love of God comes the love of Prophet Muhammad ﷺ, which should be pure and dedicated, stronger than the love for one's children or of oneself. We love Prophet Muhammad because he was the one who guided us to know God and established the true faith.

The author makes clear that Islam is not merely a code of beliefs, rules and moral values. It teaches Muslims to adopt the best manners in dealing with all creatures and attaches strong emphasis to love, compassion, gentleness and noble behaviour.

The book also illustrates how Prophet Muhammad ﷺ elevated the status of women and ensured that under Islam they should never suffer injustice. Women must be given all the respect due to them and never be harmed.

We hope that readers will find this book useful in adding to their knowledge and understanding of Islam.

Basil ibn Abdullah al-Fawzan

Executive Director

(1) "The Future of the Global Muslim Population", Pew Research Center, 27 January 2011, Available at <http://goo.gl/uk8y1i>





Introduction



Introduction

In this book, we will openly discuss issues that pertain to “*romance in Islam*”. It is important for anyone seeking insight into the religion of Islam that they understand that Islam is not simply a “religion”; it is a way of life. The Prophet ﷺ⁽¹⁾ was very keen to instill high moral character in his Companions, and he himself lived by a high moral standard. God, the Exalted, says: “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.” (33:21)

The “good example” the Prophet ﷺ left is a way of life, which also touches on the “sensitive side” of a relationship between husband and wife.

The best way to highlight this topic is by mentioning the various situations in which the Prophet ﷺ displayed these beautiful manners. God, the Exalted, says about the Prophet Muhammad ﷺ: “And indeed, you are of a great moral character.” (68:4)

The Prophet Muhammad ﷺ conveyed the entire message that God revealed to him. He never withheld any portion of it, whether it was of a public or private nature. Every action the Prophet ﷺ performed, statement he said, and approval he issued are the legal grounds of Islamic Judicial law. A Muslim believes that when they uphold the example of the Prophet ﷺ they would achieve the pleasure of God and would be blessed with entry into the Heavenly Abode. God, the Exalted, says: “Say, ‘If you love God, follow me and God will love you and forgive your sins. God is most forgiving, and most merciful.’” (3:31)

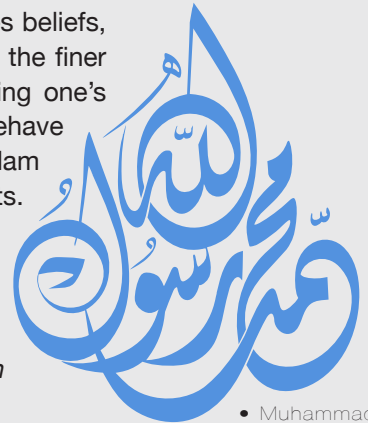
The bond between Muslims and God is based on love. A Muslim performs all that he is instructed with, and refrains from what he has been forbidden, because of love. It is because of love that a person is able to go beyond base human desires and uphold an ethical code of manners that is based on mercy and affection towards others. One of the highest forms of love is when a believer favors the Prophet ﷺ over himself and is

(1) This symbol means: “May Allah exalt his mention, and render him and his household safe and secure from every derogatory thing.”

able to let go of worldly possessions for the sake of God. God, the Exalted, says:

“Say, [O Muhammad], ‘If your fathers, your sons, your brothers, your wives, your relatives, the wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased, are more beloved to you than Allah and His Messenger and striving in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people.’” (9:24)

Islam is not a religion of difficulty. Rather, it is a simple way of life. Everything that occurs in the course of a Muslim’s life has a reference in Islam. As such, Islam not only propagates beliefs, judicial laws and mannerisms, but it also touches on the finer aspects of life, such as character building and raising one’s self-esteem. It also clarifies in detail how one is to behave with their family and those around them. In general, Islam guides a community to become civilized in all aspects. It is unbecoming of a believer to be civilized at certain times and uncivilized at other times. The Prophet ﷺ said: *“Shall I not inform you of the true believer? He is one to whom people entrust their wealth and lives, and a Muslim is one from whom others feel safe from his physical and verbal abuse.”* (Silsilah)



• Muhammad



- MADEENAH, SAUDI ARABIA, The Nabawi mosque is the second holiest mosque in Islam.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سورة الفاتحة
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الرَّحْمَنُ الرَّحِيمُ
مَلِكُ يَوْمِ الدِّينِ
إِلهَ الْغَيْبِ
ذُو الْجَلَالِ وَالْإِكْرَامِ



General Qualities of a Passionate Muslim



A passionate Muslim is also one who loves righteous deeds and tries their best to extend kindness to others without seeking any compensation. The Prophet ﷺ said: *“Be happy with what God has provided you and you shall be the richest of people. Love for others what you love for yourself and you shall be a true Muslim.”* (Sahih al-Jami)



A passionate Muslim is impartial when he deals with all people, even with his enemies. The Prophet ﷺ would always remind any army he sent forth: *“Do not kill any children, women, or the elderly. Do not cut down a tree, except one that impedes your movement. Do not mutilate or kill any animal and do not behave deceitfully.”* (Baihaqi)

A passionate Muslim is one who protects his environment and stands against any form of cruelty. The Prophet ﷺ passed by a people who were about to brand a donkey on its face and he said: *“Has it not reached you that I have cursed anyone who brands a donkey on its face or hits it on its face?”* (Abu Dawood)



A passionate Muslim will not hunt simply for thrills. Abdullah bin Masood said: *“We accompanied the Messenger of Allah ﷺ on a trip and we saw a bird with its hatchlings and some of us took the hatchlings. The mother bird began searching frantically for them. When the Prophet ﷺ saw this, he said, ‘Who has frightened this bird? Give it back its hatchlings!’”* (Abu Dawood)

Similar to this incident is what the Prophet ﷺ said upon seeing an ant hill that was set on fire. He ﷺ said: *“Who burned this?”* The Companions said: *“We did O Messenger of Allah!”* He ﷺ then said: *“It is not befitting (for you) to harm anything with fire, as this is the right of God alone!”* (Abu Dawood)

🔴 A passionate Muslim is impartial when he deals with all people, even with his enemies.

A passionate Muslim maintains and preserves public facilities and does not misuse them. It is prohibited for a Muslim to litter and leave trash in public places. It should be remembered that the

Prophet ﷺ said: *“Beware of the two accursed actions: one who relieves himself on a pathway used by people, or one who does so in a shaded area.”* (Abu Dawood)

A passionate Muslim goes a step further; he removes harmful objects from the pathway of people. The Prophet ﷺ said: *“Removing harmful objects from the pathway of people is a charitable act.”* (Abu Dawood)

A passionate Muslim conserves resources that will maintain the health and well-being of the environment. The Prophet ﷺ said: *“Do not cut down a tree that bears fruit, do not kill an animal without due reason and do not harm a believer.”* (Abu Dawood)

A passionate Muslim advocates for the protection of the environment not only by word of mouth but through action as well. The Prophet ﷺ said: *“If the Final Hour is established and one of you has a seedling in his hand, let him plant it.”* (Silsilah)

A passionate Muslim also conserves water. He conserves it and protects it from being rendered unusable. Jabir said: *“The Prophet ﷺ forbade that one urinate in a pool of stagnant water.”* (Muslim)

A passionate Muslim strives to provide water to every individual in need of it. It is unlawful for one to monopolize and sell these basic components of life, as the Prophet ﷺ said: *“People are equal in three; herbage, water and fire.”* (Abu Dawood)

A passionate Muslim tries his best to conserve these three resources so that the entire community can benefit from them. One should not waste them, for the



إِمَّا ظَنُّوا أَنَّهُ يَكْفُرُ
بِإِيمَانِهِمْ
صَلَاتِهِ

- Removing harmful objects from the pathway of people is a charitable act. (Abu Dawood #5243)



Prophet ﷺ said to Sa'd: *"Do not waste water, even if you are using water from a running river."* (Ahmed)

The above points are a few of the beautiful, finer qualities a Muslim strives to uphold. Upholding these qualities would no doubt increase one's faith and make them a better Muslim. God, the Exalted, says:

"Say, 'If you love God, follow me and God will love you and forgive you your sins. God is most forgiving, and most merciful.'" (3:31)

This is the nature of Islam! It nourishes the soul and uplifts an individual from his base desires to become a passionate believer in God.

In this booklet, we will only talk about one aspect related to passion; passion towards women. With the advent of Islam, the reign of oppression against women came to a sudden end. Women were elevated, given rights and treated as equals to their male counterparts. This is exemplified in the words of the second caliph in Islam, Umar. He said: *"By Allah, during the pre-Islamic era we didn't regard women with any importance until Allah revealed what he had revealed and granted them the rights they were granted."* (Bukhari)

With the advent of Islam, the Prophet ﷺ openly conveyed the rights of women. He also mentioned that a man would be favored in the sight of God because of his good ethical behavior and treatment towards his womenfolk. The Prophet ﷺ said: *"The best of you are the best to their womenfolk."* (Sahih al-Jami)

In light of the Prophet's instructions, women held prestigious roles and were regarded highly. There are many narrations that speak of women's status in Islam. The Prophet ﷺ said: *"Treat women with kindness."* (Muslim)

المسلمون أشركاء في ثلاث
في الماء والكعبة والنساء

- People are equal in three: herbage, water and fire. (Abu Dawood)

He ﷺ also said: *“A noble person is one who would treat his family well, whereas an ignoble person is one who would ridicule them.”* (Silsilah)

He ﷺ also said: *“Believers with the most complete faith are the ones who possess good manners and are kind to their families.”* (Tirmidhi)



The Prophet ﷺ was very compassionate to any woman who approached him for help. Even when the elderly and mentally unstable women came to him, he went out of his way to help them. Once a woman who was known to be mentally unstable sought the Prophet’s help and he gave her his complete attention and helped her. (Muslim)

The Prophet ﷺ encouraged that one raise their daughters or sisters in the best manner. He ﷺ said: *“Whoever raises two or three daughters or sisters until they get married, or he dies while raising them, he will be in my company in Heaven.”* (Targhib)



Man-made barriers and preferential systems were discontinued by Islam. No longer was one considered of lesser on account of their skin-color, ethnicity, language or other features. The Prophet ﷺ made this very clear when the female caretaker of his Mosque had passed away one night.

When he found out, he was very upset as no one had informed him. He said: *“You should have informed me!”* He then proceeded to her grave and performed the funeral prayer on her.

(Ibn Majah)

Islam views men and women as equal, as they are charged with similar religious duties. The Prophet ﷺ said: *“Women complement men.”* (Abu Dawood)

☞ The Prophet ﷺ encouraged that one raise their daughters or sisters in the best manner.

The Prophet ﷺ also said: *“The best thing for a man is (to get married to) a pious woman.”* (Muslim)

One of the greatest sources of happiness for a man is to have a pious woman by his side. The Prophet ﷺ said: *“Four are from*

happiness: a pious woman, a wide living space, a good neighbor and a comfortable ride.” (Targheeb)

The Prophet ﷺ considered marriage as the completion of half one’s faith. The Prophet ﷺ said: *“When a person gets married he would have completed half of his faith, so let him fear Allah in the other half.” (Sahih al-Jami)*

The Prophet ﷺ instructed Muslims to respect women as mothers. He ordered that one obey his mother and show her love and respect. Furthermore, it is an obligation upon her children to take care of her. This in itself is a great reason for one to be admitted into the Heavenly Garden. It has been said: *“The Heavenly Garden is sought through one’s mother (i.e. by treating her well).”*

Serving the mother takes precedence over serving the father. The Prophet ﷺ made this clear when a man asked him: *“O Messenger of Allah, who is the one most deserving of my good companionship?”* The Prophet ﷺ answered, *“Your mother.”* He then asked, *“Who is most deserving after her?”* He ﷺ said, *“Your mother.”* He then asked, *“Who is most deserving after her?”* He ﷺ said, *“Your Mother!”* He then asked, *“Who is most deserving after her?”* He said, *“Your father.” (Bukhari)*

The Prophet ﷺ instructed us to respect women as wives. He informed his Companions that he loved and respected his wife. When Amr ibn Al-Aas asked him, *“Who is the most beloved of all people to you?”* He said, *“A’ishah.”* He then asked, *“I meant from among the men.”* He replied, *“Her father.”* He asked, *“Then who?”* He replied, *“Then Umar.” (Bukhari)*





وَعَالِيَهُمْ
شَاءَ مَا يَشَاءُونَ
مِنْ دُونِهَا
وَعَالِيَهُمْ
شَاءَ مَا يَشَاءُونَ
مِنْ دُونِهَا

- And live with them in kindness.

The Prophet ﷺ also respected women as daughters. A'ishah said: "I have not seen anyone closer to the mannerisms and character of the Prophet ﷺ than Fatimah, the daughter of the Prophet ﷺ. Whenever she visited the Prophet ﷺ he ﷺ stood up and embraced her. He then directed her to sit in his place."

(Tirmidhi)

The Prophet ﷺ treated women in this manner. The Prophet's high ethical code and manner of behavior is actually taken from the words of Allah: "*And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good.*" (4:19)

The Quran commentator, Ibn Kathir, may Allah have mercy on him, explained this passage by writing: "Speak to them in a respectful manner, treat them well and dress in a pleasing manner. Do for them what you would like them to do for you."

Maintaining good manners is also highly rewarded. When the Companions learned of this teaching, they made a point of upholding it. Ibn Abbas said: "I indeed beautify myself for my wife, as I love her to do the same for me. It is not befitting of me to seek all my rights from my wife, for I would have to give her all her rights as well. Allah, the Exalted, says, '*They have rights equal to your rights upon them.*'" (2:228)

A pious Muslim will indeed be the kindest individual to his family. Imam Ahmed said: "My beloved son, you will not achieve true happiness in your home except through ten things:





01 02

Women love to be pampered and they enjoy that their husbands express feelings of love towards them, so do not become a miser in this regard.

03

Women hate strict men, but will readily respond to men who are kind towards them. So deal with your wife wisely, for this will bring about love and a sense of contentment between you both.

04

Women love to see from their husbands what their husbands love to see from them. Dressing well and smelling good are among the things that a husband should practice.

05

The home is the kingdom of a woman, where she should feel like a queen on a pedestal. Do not destroy that environment, for if you do she will harbor within herself feelings of enmity towards you, even if she does not show it.

06

A woman enjoys the love of both her husband and her family. So do not make her choose between you and her family. If she chooses you in this situation, know that she will harbor hatred towards you thereafter.

07

A woman is created from a "curved rib," and this is the secret behind her beauty and allure. This is not a fault, so do not become harsh towards her if she makes a mistake, for this

👉 Women love to be pampered and they enjoy that their husbands express feelings of love towards them.



may lead to breaking that rib, which is divorce. Do not overlook her mistakes, but correct them in a good manner instead. If you do not handle things gently, she would not listen to you thereafter.

08

It is from the tendencies of women to forget the blessings extended towards them. One may show extreme kindness for a time, only for it to be forgotten. As well, if one makes a mistake once, they may say, "I have not seen any goodness from you." Do not allow this manner and trait within her to cause you to hate her or abandon her. Indeed, if you dislike one quality within her, you will love many others.

09

A woman goes through periods of physical weakness and fatigue. It is during these times that Allah alleviates some of the duties due upon her, while others are due after that period of weakness. Be devout towards her during this time and do not impose many tasks upon her.

10

Know that a woman is like a captive. Be kind towards her and she will be the best thing a man can hope for during his life.



☞ A woman is created from a "curved rib" and this is the secret behind her beauty and allure. This is not a fault, so do not become harsh towards her if she makes a mistake.

Many women gave the same form of advice to their daughters. When the daughter of Umm E'yaas was married off to Amr bin Hajar, the King of Kinda, she said to her daughter: "My beloved daughter, I give you the following words of advice. Consider them as a reminder. My dear daughter, you have parted from an environment that you are accustomed to, to one that is unfamiliar to you. You will enter a home that is foreign to you. Be kind towards your husband and he will be kind towards you. My beloved daughter, remember these important traits and you will have a successful relationship:



01 02

Be content with him and revere him.

03 04

Always appear in the most beautiful manner before him and don't have an unpleasant odor.

05 06

Tend to him when he is about to sleep and when he is hungry.

07 08

Do not disobey him, nor expose his secrets. If you do that, then you will not be safe from his treachery. Do not appear happy when he is in distress, and do not be sad when he is happy.



Dear reader, as you progress through this booklet, you will learn about the passion of Prophet Muhammad ﷺ in spite of his many duties.

From this advice, we can see the important place women have in Islam. This should effectively counter the ideas of anyone who claims women are oppressed in Islam.

Dear reader, as you progress through this booklet, you will learn about the passion of the Prophet Muhammad ﷺ. Despite his many duties, he never forgot about the importance of raising a good family. In fact, he ﷺ said: *“The best of you are those that are the best to their family.”* (Tirmidhi)

This is the true scale by which people should be judged; the best to their families are the most beloved to Allah. Due to the Prophet’s busy, difficult lifestyle, Allah, the Exalted, commanded him ﷺ to give the choice to his wives to remain with him or leave him. A’ishah said, *“The Prophet started with me, and said, ‘I want to mention a matter to you. Don’t rush and respond to me right away, but instead, take your time and seek the council of your parents.’ Allah then revealed: ‘O Prophet, say to your wives, ‘If you should desire the worldly life and its adornment, then come, and I will provide for you and give you a gracious release. But if you should desire Allah and His Messenger and the home of the Hereafter, then Allah has prepared for the doers of good among you a great reward.’ (33:28)*

A’ishah said, ‘O Messenger of Allah, why shall I seek the council of my parents? I want Allah, His Messenger, and the Next Life.’ The same took place with the rest of the Prophet’s wives, as they all chose to remain with him.” (Muslim)

This story indicates the love his wives had for him and how pleased they were with him. The Prophet ﷺ had no leverage to keep them “captive,” but he allowed them to choose the course of life they wanted. The Prophet ﷺ was married to nine wives, yet they all lived a blissful, peaceful and romantic life with him.





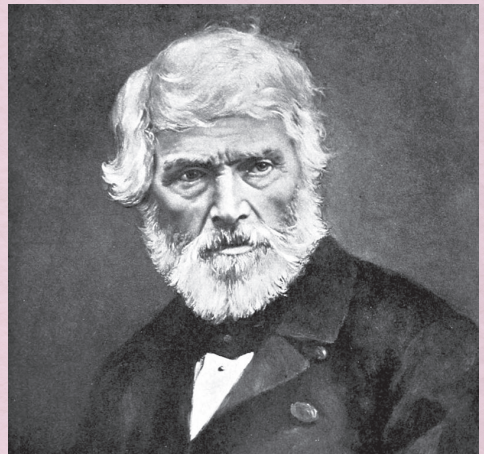
The Prophet ﷺ is indeed the greatest individual known throughout the course of our history, as attested to by a number of impartial non-Muslims. One such impartial individual was Thomas Carlyle, the famous 19th Century Scottish writer. He writes in his book, *Heroes, Hero-Worship, and the Heroic in History*:



“But, from an early age, he had been remarked as a thoughtful man. His companions named him 'Al-Amin,' (the Faithful). A man of truth and fidelity; true in what he did, in what he spoke and thought. They noted that he always meant something. A man rather taciturn in speech; silent when there was nothing to be said, but pertinent, wise, sincere, when he did speak; always throwing light on the matter. This is the only sort of speech worth speaking! Through life we find him to have been regarded as an altogether solid, brotherly, genuine man. A serious, sincere character, yet amiable, cordial, companionable, jocose even - a good laugh in him withal. There are men whose laugh is as untrue as anything about them; who cannot laugh. A spontaneous, passionate, yet just, true-meaning man! Full of wild faculty, fire and light, of wild worth, all uncultured; working out his life - takes in the depth of the Desert there.”



“They called him a prophet, you say? Why, he stood there face-to-face with them, here, not enshrined in any mystery, visibly clouting his own cloak, cobbling his own shoes, fighting, counseling, ordering in the midst of them. They must have seen what kind of a man he was, let him be called what ye like. No emperor with his tiaras was obeyed as this man in a cloak of his own clouting. During three and twenty years of rough, actual trial, I find something of a veritable hero necessary for that of itself.”



• Thomas Carlyle





Importance of Recreational Activities



Recreational Activities of the Companions:

Islam instructs a Muslim to live a balanced life. Therefore, it is important that one adopt a form of lawful recreation so that they do not become bored or lazy in their religious zeal. The Prophet ﷺ said: *“There is a time for this and a time for that.”*



Balancing life is a delicate matter. One must never become oblivious of God. During the early stages of Islam, the Companions of the Prophet thought that Islam was a serious religion that had no room for recreational fun. Handhalah al-Hanafi said: “Abu Bakr met me and asked, ‘How are you O Handhalah?’ I dejectedly responded, ‘Handhalah has become a hypocrite.’ Abu Bakr, surprised by the response, exclaimed, ‘Subhanallah! (Far removed is Allah from every imperfection)



Why do you say this?’ Handhalah replied, ‘When we are with the Messenger of Allah ﷺ he reminds us of Heaven and Hell, and it is as if we can see it with our own eyes, but when we go back to our families, we busy ourselves with them and forget what he told us.’ Abu Bakr said, ‘Truly I experience the same thing.’ So Abu Bakr and Handhalah went to the Prophet ﷺ to seek guidance in their affair. The Prophet ﷺ upon hearing what they were concerned with said, *‘By the One in Whose hands is my life, if you were to remain in the same religious condition with your families as you are in my presence, Angels would descend from the Heavens to shake your hands! O Handhalah, there is a time for this and a time for that.’*” (Muslim)

This refers to dividing one’s time properly and taking a break. The Prophet ﷺ went beyond this and taught Muslims that bringing happiness to their family and making them feel appreciated is not only a good act, but also one that is highly rewarded in the sight of God! The Prophet ﷺ said: *“Anything that is not considered from the remembrance of Allah is a form of wasting time, except for four things: When one spends time*

👉 During the early stages of Islam, the Companions of the Prophet thought that Islam was a serious religion that had no room for recreational fun.

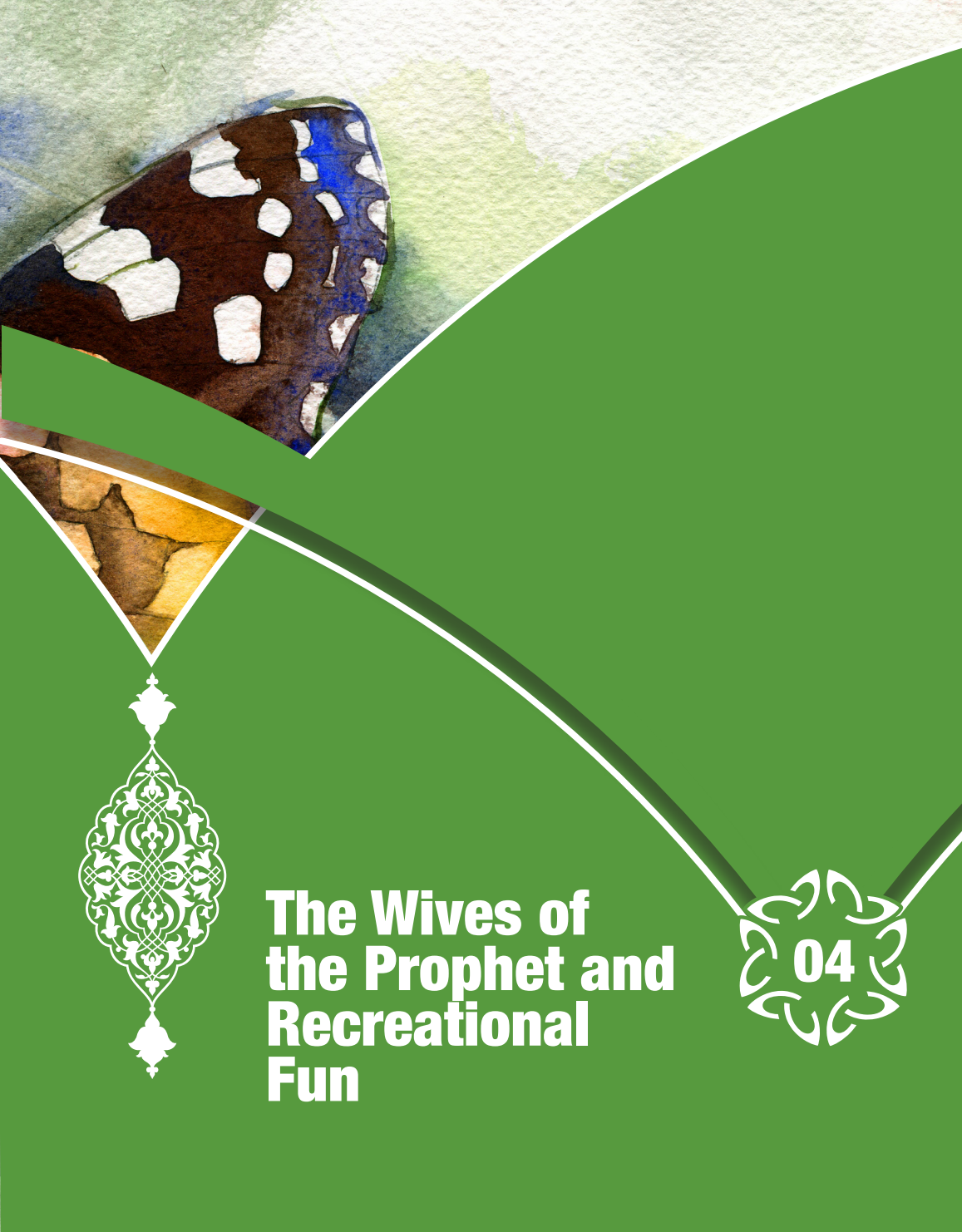
with his family, when one trains a horse, when one competes in a race and when one learns to swim.” (Sahih al-Jami)

The cultural perception on “having fun” was changed permanently when the Companions saw the Messenger of Allah ﷺ practicing what he preached. Jabir bin Samorah ؓ said that the Messenger of Allah would not leave the place of prayer until sunrise. When the sun rose, people would converse among themselves. Sometimes they would reminisce about pre-Islamic times and the Prophet ﷺ would smile. (Muslim)

The Prophet ﷺ also stressed the importance of taking a break and even obligated people to take time off for themselves, whereby they could indulge in lawful recreation. Look at what the Prophet ﷺ said to Abdullah bin Umar: *“O Abdullah, I hear that you perform prayers throughout the night and fast throughout the days?”* He replied, *“Yes, that is true, O Messenger of Allah!”* The Messenger ﷺ said to him, *“Do not do this. Instead, fast sometimes, and take a break from fasting sometimes. Perform prayers at night, but also get rest during the night. For indeed, your body has a right over you, your eyes have a right over you, your wife has a right over you and your guests have a right over you.”* (Bukhari)







**The Wives of
the Prophet and
Recreational
Fun**

The Messenger of Allah ﷺ was keen to involve his family in recreational fun. When one does this, it would bring about a sense of love and respect among family members. A'ishah said: "The Prophet ﷺ was sitting and he heard some noise from people and children outside. There was a group of people gathered around some dancing Abyssinians. He ﷺ said, 'O A'ishah come and see!' I put my cheek on his shoulder and looked through the gap. He then asked, 'O A'ishah, have you had enough, have you had enough?' I said, 'No,' just to see how much I meant to him, and I saw him shifting his weight from one foot to the other (i.e. he was tired from holding her up, but he was willing to stay as long as she wanted to watch the spectacle)." (Silsilah)

In another report, A'ishah said: "By Allah, I saw the Prophet ﷺ standing at the door of my room, when some Abyssinians were playing with spears in the Mosque. The Messenger of Allah ﷺ screened me with his cloak so that I could watch the spear-play over his shoulder. He stayed there for my sake, until I had seen enough." (Ghayat al-Maram)

01

The Prophet would overlook certain things to please his family: Allah instilled within the Prophet Muhammad ﷺ the highest ethical code of manners. The Prophet ﷺ never hurt anyone's feelings, and if discourtesy was displayed towards him, he overlooked it and did not become harsh towards that individual.

▶ The Prophet ﷺ never hurt anyone's feelings, and if discourtesy was displayed towards him, he overlooked it and did not become harsh towards that individual.

A'ishah said: "The Messenger of Allah ﷺ came to my house while two girls were singing. The Prophet ﷺ lay down and turned his face to the other side. Abu Bakr came to me and said, 'The sound of Satan near the Prophet ﷺ?' The Messenger of Allah ﷺ turned his face towards him and said, 'Leave them.'" (Ibn Hibban)



• Muhammad

02

The Messenger's desire to keep his family happy: Islamic guidelines dictate that a Muslim should be a jovial, good-spirited individual. Although this is the case, one should refrain from practical jokes that may cause distress to others.

The Prophet ﷺ was always very jovial with his family. A'ishah said: "I visited the Prophet ﷺ while he was at the house of Sodah (one of his wives), and I had brought with me some food that I had cooked. I said to Sodah, 'Eat,' but she refused. I then threatened her, 'Eat or else I will take this food and smear it on your face!' A'ishah then dipped her hand in the sauce and smeared some on her face. With this, Sodah did the same and the Prophet ﷺ laughed." (Silsilah)

03

The Prophet's laughter with his family: Laughing is a natural emotion. The Prophet ﷺ would laugh at the jokes that his family made. He ﷺ said: "*To smile in the face of your brother is a source of reward.*" (Adab Mufrad)

A'ishah said: "O Messenger of Allah ﷺ if you were to go into a valley and you saw a tree that was eaten from and one that was not eaten from, which one would you choose to tie your camel to?" The Prophet ﷺ responded, "*I would tie my camel to the tree that was not eaten from.*" A'ishah was hinting that she was the only virgin wife that the Prophet ﷺ had married.

(Bukhari)







Issues of Intimacy and Compassion in Islam



Allah, the Exalted, says in the Quran:

“And of His signs is that He created for you from yourselves mates that you may find tranquility in them, and He placed between your affection and mercy. Indeed, in that are signs for a people who give thought.” (30:21)



Islam caters to the human side of things with which one is raised. Islam does not allow fulfilling one's sexual desire in an uncontrolled animalistic manner. One Muslim author, Muhammad Qutb, said:

“There is no problem with the issue of sex in Islam. Islam sets regulations through which one can satisfy his natural needs [among which is his sexual desire], and does not prevent him from doing so. The regulations set in Islam [regarding this topic] are similar to bridges set over a stream. They do not block the stream, but instead, they organize commuting back and forth. In this manner, other goals can be achieved, which could not have been achieved [before the building of the bridge]. This is exactly what Islam aims for in regards to man's sexual urge. It sets up regulations, not to prevent and suppress it, but to organize and regulate it; for these are the boundaries and limits of Allah. Allah says: ‘Do not transgress the boundaries of Allah.’ These are the boundaries that Allah sets as safe limits within which man can release that energy, and with which goodness encompasses both individual and society.”⁽¹⁾



• Muhammad Qutb

The Prophet ﷺ forbade that one discards the beauties of this life and live a life of exile. When one of his Companions sought permission to become a celibate, he forbade it. In another narration it states: “Three people came to the houses of the Prophet ﷺ asking about the worship of the Prophet ﷺ. When they were informed of his worship, they saw it as little, and said,

(1) *Manhaj at-Tarbiyah al-Islaamiyyah* vol. 2, pg. 218-9

'We are unlike the Prophet ﷺ; Allah has forgiven him his past and future sins!' One of them said, 'As for me, I will continuously pray throughout the nights.' The other said, 'I will continuously fast and not break it.' And the last one said, 'I will not marry.' The Messenger ﷺ came and asked, 'Are you the ones who said this? Indeed, by Allah, I am the most pious and God-fearing of you, but I fast and break it, pray and take rest, and I marry women. Whoever does not adhere to my Sunnah (my way) is not my follower.'" (Muslim)

The Prophet ﷺ encouraged that Muslims get married. He ﷺ said: "O youth, those of you who can afford to get married, then get married. It is morally uplifting and would protect one from fornication." (Bukhari)

The Prophet ﷺ also informed Muslims that marriage is an act of worship. He ﷺ said: "When one of you approaches his family, it too is a charity (a deed worthy of reward)." The Companions ﷺ asked, "O Messenger of Allah ﷺ if one of us approaches his wife desiring her, would he receive a reward because of that?" The Messenger of Allah ﷺ replied, "Won't a person earn sin for acting upon his desires in an unlawful manner? Similarly, when he approaches his desire in a lawful manner (with his wife), he will be rewarded." (Muslim)



وَجَعَلَ بَيْنَكَ مِرَّةً وَرَحْمَةً

- He placed between you affection and mercy. (30:21)





The Compassion of the Prophet

صلى الله
عليه
وسلم



Here are some examples of the Prophet's compassion towards his family:

01



The Prophet's loyalty to his family: The Prophet ﷺ commanded Muslims to approach their wives whenever women stimulate their sexual desire as a means of relieving themselves from this desire in a lawful manner. By doing this, a Muslim would safeguard himself from falling into evil, and would rid himself of the whispering of Satan. Jabir bin Abdullah said: "The Messenger of Allah ﷺ saw a woman that appealed to him, and he went to the house of Zainab and after coming out said: *"A woman would be beautified in the eyes of man by Satan. If one of you sees a woman that appeals to him, let him then go to his family and release that tension with his family."* (Tirmidhi)

02



The Prophet's desire to see his family: One should not spend too much time away from his family. If they happen to travel, they should try their best to come back as quickly as possible. The Prophet ﷺ said: *"Traveling is a form of punishment. It deprives a person of his food, drink and sleep. When he finishes his business, he should hurry back to his family."* (Bukhari)

03

👉 The Prophet ﷺ said, "Traveling is a form of punishment. It deprives a person of his food, drink and sleep."

Maintaining ties of compassion between husband and wife: Giving a gift is indeed a sign of love and companionship. The Prophet ﷺ said: *"Give gifts, for indeed it creates love."* (Tirmidhi)

For love to be well rooted in a family, giving a gift upon return-

ing from a trip is important. It has been narrated: *“If one of you travels on a trip, let him return with a gift for his family.”* (Ibn Hibban)

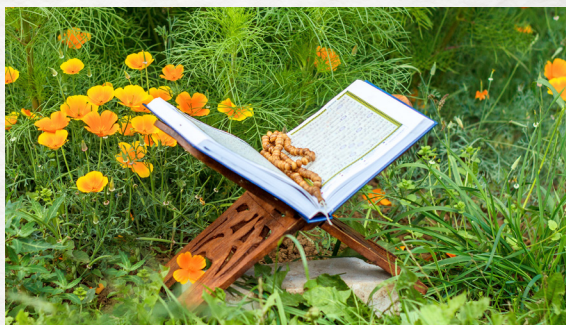
04

The Prophet ﷺ would pay attention to his family: Being attentive to your family’s needs and taking care of them are signs of a responsible spouse. Satan is always on the watch to harm a person and pull them away from what is ethical. The Prophet ﷺ said: *“Allah has written the exact portion of fornication in which a man will indulge. There will be no escape from it. The fornication of the eye is the (lustful) look, the fornication of the ears is listening (to sounds which stimulate the urges), the fornication of the tongue is (immoral) speech, the fornication of the hand is the (lustful) touch, and the fornication of the feet is walking (to the place where he intends to commit fornication). The heart yearns and desires, and the private parts will either approve all of that, or restrain from it.”* (Muslim)

The Prophet ﷺ left an amazing example in relation to this. A’ishah said: *“When believing women migrated and gave the Pledge of Allegiance to the Prophet ﷺ he accepted the Pledge by word of mouth. The hands of the Prophet ﷺ never touched the hand of any woman.”* (Ibn Majah)

05

The Prophet trusted his family: Any individual who achieves success in life, or reaches a position of power, would be envied, and, quite naturally, he would have enemies. When the hypocrites spread the false news accusing A’ishah of being unfaithful in her marriage, the Prophet ﷺ said: *“O Muslims! Who will relieve me from that man who has hurt me with his evil statement about my family? By Allah, I know nothing except good about my family!”* (Bukhari)





06

The Prophet openly professed his love for his family: Khadijah had an unforgettable role in the life of the Prophet ﷺ. He continued to remember and honor her till the day he died. A'ishah said, "I did not feel as jealous of any of the wives of the Prophet ﷺ as much as I did of Khadijah, because the Prophet ﷺ used to mention her very often." (Muslim)

The Prophet ﷺ also said concerning Khadijah, "*Allah blessed me with her love.*" In addition, he said, "*I love everyone that she loved.*" A'ishah once said: "Hasn't Allah given you someone better than her?" The Prophet ﷺ replied, "*No, by Allah, Allah has not given me a better one in her place. She believed me when people denied me. She consoled me with her money when people deprived me, and from her alone I had children.*" (Bukhari)

07

The Prophet ﷺ appeared clean when he met his family: A Muslim is ordered to be of high ethical, moral character, and to be hygienic in all his affairs. The Prophet ﷺ said: "*If one of you has sexual relations with his wife and afterward wishes to continue, let them perform the wudhu (ablution).*" (Muslim)

When asked about this, he said: "*It is purer, better and more hygienic.*" (Abu Dawood)



08

The Prophet ﷺ was considerate: The Prophet ﷺ forbade that one approaches his wife when she is not ready, thus alluding to the importance of foreplay. Imam Ibn Qudamah, may Allah have mercy on him, mentioned that the Messenger of Allah ﷺ said: "*Do not begin intercourse until she has experienced desire, like the desire you experience, lest you fulfill your desire before she does.*" (Mughni)

The Prophet ﷺ also forbade that one leaves his wife after intercourse while she has not yet been satisfied.

09

The Prophet's passion towards his wives:

True love is something that transcends all boundaries. It is displayed regardless of the situation one may be in. This is a lesson we learn from the life of our beloved Prophet. Urwa, may Allah have mercy on him, said: "A man asked me, 'Can a woman in menses serve me?' I replied, A'isha told me that she used to comb the Prophet's hair while she was in her menses, and he was in Itikaf (seclusion in the mosque for worship). He would bring his head near her, while she was in her room, and she would comb his hair, and she was in her menses." (Bukhari)



10

Never spread bedroom secrets:

It is forbidden for either the husband or the wife to spread any "bedroom secrets". The Prophet ﷺ said: "*Verily among the worst people before Allah on the Day of Resurrection is a man who approaches his wife sexually and then later spreads her secrets.*" (Muslim)



Asma bint Yazid said that she heard the Prophet ﷺ saying: "*Perhaps a man might tell others what he does with his wife, or perhaps a woman might inform someone what she did with her husband?*" The people were silent. I said, "Yes, O Messenger of Allah. Indeed, both women and men do that!" The Prophet ﷺ said, "*Do not do that. It is similar to two devils who meet each other on a path and they have sex while people look on.*" (Irwaa al-Ghaliil)

11

The Prophet ﷺ would pamper his wives:

The Prophet ﷺ would call A'ishah, 'Aa'ish (a nickname for Aisha). One day the Prophet ﷺ addressed her saying: "This is the Angel Gabriel conveying his greetings to you." A'ishah said, "May peace and blessings be upon him. O Messenger of Allah, you can see what I can't see." (Bukhari)

It is forbidden for both the husband and the wife to spread any bedroom secrets.

The Prophet ﷺ would also call A'ishah, “*al-Humaira*,” which means white-skinned woman with reddish cheeks. (Silsilah)

12

The Prophet ﷺ would take rest under the same sheet with his wife: The Prophet ﷺ would take sleep next to his wife, even when she was on her menstrual period. The Prophet ﷺ would sit with his wife, eat with her, drink with her, and show her affection during this time.

A'ishah said: “The Prophet ﷺ performed night prayers while standing close to me and I was in my menstrual period. At times, I would have a sheet over myself and a portion of that sheet would also be on the Prophet ﷺ.” (Muslim)

A'ishah also said: “The Prophet ﷺ was resting on my lap while I was in my menstrual period and he was reciting the Quran.” (Bukhari)

13

The Prophet ﷺ would bathe with his wife: The Prophet ﷺ was always keen to make his family feel happy in all situations. The Prophet ﷺ would bathe with his wife, as A'ishah reports: “I was bathing with the Messenger of Allah ﷺ and we were using one pot of water. He ﷺ would rush to use the water before I could, and I would say, ‘*Leave some for me, leave some for me!*’” (Nasa'ee)

14

The Prophet ﷺ would kiss his wife: Compliment your spouse often with kisses. When exiting the house, make it a habit that you kiss your wife. When you return home, greet your wife and kiss her as well, to show her that you missed her dearly.

Physical interactions in a marriage are very important. Remember that actions speak louder than words, so don't just tell your wife that you love her, but also show her. A successful relationship depends upon the “little things” that we do. A'ishah said: “One day the Messenger of Allah ﷺ wanted to kiss me, and I told him, ‘I am fasting!’ He responded, ‘I am fasting as well,’ and he kissed me in spite of that.” (Silsilah)





The Human Nature of the Prophet

صلى الله عليه وسلم



◀ The Messenger of Allah ﷺ was a human being who was distinguished with Prophethood. Allah, the Exalted, commanded him to convey the message of Islam to humankind at large.

▶ **The Messenger of Allah ﷺ was a human being who was distinguished with the Prophethood.** Allah, the Exalted, commanded him to convey the message of Islam to humankind at large, so that they would be saved from the oppression of man-made systems and be delivered to the justice of God's system. Allah, the Exalted, says: "Say [O Muhammad], 'I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord, let him do righteous work and not associate in the worship of his Lord anyone.'" (18:110)

▶ **The Prophet ﷺ has no share in divinity.** He does not know the unseen, nor can he extend harm or benefit to anyone. He does not have power to change the forces of nature. Allah, the Exalted, says: "Say [O Muhammad], 'I hold not for myself [the power of] benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am only a warner and a bringer of good tidings to a people who believe.'" (7:188)

Even though the Prophet ﷺ was favored with this mission of preaching the Word of God, he was never arrogant about it. He ﷺ said: "*Do not exaggerate in praising me as the Christians exaggerated in their praise of [Jesus] the son of Mary. Indeed, I am only the servant of God, so say, 'The servant of God and His Messenger.'*" (Bukhari #3445)

▶ **The Prophet ﷺ was only a human, not an immortal.** Allah, the Exalted, says: "Muhammad is only a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all, but Allah will reward the grateful." (3:144)

◀ The Prophet ﷺ was only a human, not an immortal.

▶ **The Prophet ﷺ was susceptible to all human conditions,** including illness. Abdullah bin Masood said: "I visited the Prophet ﷺ while he was sick, and he said: '*No Muslim is*



• Muhammad

afflicted with a difficulty, even if it be a prick from a thorn, except that Allah would forgive his sins on account of that discomfort. His sins would be removed from his record in a manner similar to the way leaves fall off a tree.” (Bukhari)

► **The Prophet ﷺ experienced sadness as anyone would.** In fact, he experienced all human emotions. When the Prophet’s son, Ibrahim, fell extremely ill and it was evident that he would not survive the sickness, the Prophet ﷺ proceeded immediately to see his son. Tears flowed from his eyes, and after he died, the Prophet ﷺ said: *“The eyes shed tears and the heart is grieved, but we do not say anything except that which pleases Allah. Indeed, O Ibrahim, we are bereaved by your departure from us.”* (Muslim)

► **The Prophet ﷺ also became distracted on certain occasions.** Abu Hurairah said, “The Messenger of Allah ﷺ led us in a prayer and he performed only two units of the prayer and then ended it prematurely. People wondered whether the prayer was shortened and the Companions were hesitant to speak to the Prophet ﷺ. It was then that a man known as Dhul-Yadain asked the Prophet ﷺ: ‘O Messenger of Allah! Have you forgotten or has the prayer been shortened?’ The Prophet ﷺ replied, ‘I have neither forgotten, nor has the prayer been shortened!’ He then said, ‘You have forgotten O Messenger of Allah!’ The Prophet ﷺ then inquired, ‘Is what Dhul Yadain said true?’ The people said, ‘Yes, it is true.’ The Prophet ﷺ stood up and completed the remainder of the prayer that was forgotten by him.” (Bukhari)

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ

• “Say [O Muhammad], ‘I am only a man like you ...’” (18:110)

- Nabawi mosque



► **The Prophet ﷺ is not infallible when it comes to matters that pertain to the life of this world.** The Prophet ﷺ passed by an orchard and he saw a group of people pollinating a field of date palms. He said I do not think this will benefit in the least. When this reached them, they refrained from doing it. The Prophet ﷺ then said: *“This is just a thought, for indeed I am a human being like you. My personal thoughts can be correct and incorrect.”* He then went on to say, *“I didn’t say, ‘Allah said,’ for I will never forge a lie against Allah!”* (Ahmed)

The Prophet’s Humane Behavior

01

People in general: The Prophet ﷺ was very humane in his treatment of others. He ﷺ said: *“O Allah, Muhammad is only a human being, and he becomes angry like others do. So any believer that I have hurt, or spoken harshly towards, or have punished, make that for him a source of forgiveness and a means of becoming closer to You on the Day of Resurrection.”* (Muslim)

02

Judicial rulings: The Prophet ﷺ was also humane when he issued judicial rulings. He ﷺ said: *“I am only a human being. When you come to me to determine who is right or wrong, one of you may be more convincing in presenting his side and I would be convinced by it. I will judge by what I hear, so whoever I judge in their favor and give them what does not belong to them, let them not take it, for indeed he is being dealt a portion of the Fire.”* (Bukhari)

► The Prophet ﷺ was very humane in his treatment of others, and he was humane when he issued judicial rulings.

03

His social life: The Prophet ﷺ was humane in his social life. He got married and encouraged others to get married and have children. Allah, the Exalted, says: “And We have already sent messengers before you and decreed for them wives and descendants. And it was not for a messenger to come with a sign except by the permission of Allah. For every term is a decree.” (13:38)

04

The Prophet’s humane behavior towards his family: The Messenger of Allah ﷺ would show concern over the well-being of his family. He safeguarded them from anything that would harm their honor or affect their reputation. The Prophet’s concern in relation to this was balanced. The Prophet ﷺ said: *“Indeed, showing concern, or displaying a sense of honor, is of two types: the first type is beloved to Allah, and the second is despised by Allah. As for the type beloved to Allah, it is when concern is shown in a situation where one’s reputation may be harmed. As for the type despised by Allah, it is when concern is shown when there is no reason to be concerned.”* (Nas’ae)



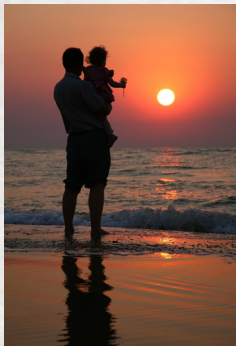
• Muhammad

05

The Messenger’s forgiving nature: The Messenger of Allah ﷺ overlooked the jealousy of his wives and dealt with it in the best manner. His attitude was so beautiful that it immediately diffused any tension. Anas bin Malik said: “While the Messenger of Allah ﷺ was at the home of one of his wives, another one of his wives had sent a plate of food to him. That wife struck the hand of the servant so that the plate fell on the ground and the dish broke. The Prophet ﷺ simply said, *‘Your mother has become jealous,’* and he kept the broken dish in the home where he was and sent a replacement back to the other wife.” (Bukhari)

06

The Prophet's loyalty to his family: Loyalty, fidelity and reciprocating beautiful gestures all indicate the beauty of one's character. Whenever Khadijah was mentioned in the presence of the Prophet ﷺ he would speak highly of her and praise her greatly. A'ishah said: "I felt so jealous one day that I said to the Prophet ﷺ 'Hasn't Allah given you better than her?' He ﷺ said, 'No, by Allah, He has not given me a better one in her place. She believed me when others denied me. She consoled me with her money when people deprived me, and from her alone I was blessed with children.'" (Bukhari)



07

The Prophet's beautiful manner in dealing with his family: During the Prophet's entire life and before the advent of the message of Islam, it was never recorded that he ever struck a woman! Every home has its problems, and the Prophet's homes were no exception. A'ishah said: "The Messenger of Allah never hit any woman, nor did he use vulgar language." When the people of Quraish struck the Prophet ﷺ during the Battle of Uhud, and his tooth was broken and he was bleeding from a wound, and it was said to him, "O Messenger of Allah, supplicate to Allah against them!" The Messenger ﷺ replied, 'Allah did not send me to curse or mock others. Rather, he sent me as a guide and a source of mercy.' He then said, 'O Allah guide my people, for they know not!'" (Baihaqi)



08

The compassion of the Prophet ﷺ towards his family: The Messenger of Allah ﷺ married nine wives. Each marriage had its specific reasons. The reason the Prophet ﷺ married his wife Sodah bint Zam'ah was solely to show her love and compassion. When the Prophet ﷺ married her, she was fifty-five years old, five years older than the Prophet ﷺ. The

During the Prophet's entire life, even before the advent of the message of Islam, it was never recorded that he ever struck a woman.

marriage shocked the people of Makkah, for Sodah was not beautiful, neither did she possess anything that any man would desire. The Prophet ﷺ only married her to show her compassion, for she had arrived in Madinah from Abyssinia as a widow. After a period of time, the Prophet ﷺ contemplated divorcing her, so that she would not be burdened with the duties of a wife towards a husband, but instead, she insisted: "O Messenger of Allah, do not divorce me, keep me as your wife and I will give my day to A'ishah." Allah revealed the following verse because of this: "There is no sin upon them if they make terms of settlement between them – and settlement is best," for she wanted to be the wife of the Messenger ﷺ in the Afterlife. (Tirmidhi)

09

Mercy towards his family: The Messenger of Allah ﷺ entered the Masjid and saw ropes tied between two pillars and he asked: "*What is this for?*" He was told, "It is for your wife Zainab who prolongs her voluntary night prayer so much that she holds it when she becomes weak from standing." The Prophet ﷺ said: "*Remove it. Let one of you pray as much as they can, and once they feel tired, they should sit down.*" (Nasa'ee)

The Prophet ﷺ did not want his family to be overcome by difficulty, so he mentioned the importance of praying as much as one could. This is also a great reminder that Allah sent us the religion to be a source of ease, not difficulty.

10

The Messenger's Forbearing Nature: The Messenger of Allah ﷺ was the most forbearing individual. He would at times hear his family's words that may have hurt his feelings, but he would not react in a state of emotion. Instead, he would forgive and easily overlook these matters. He usually would respond simply by smiling and by showing his wives a great amount of love. One day A'ishah raised her voice over the Prophet's voice. Abu Bakr heard this, and he became so angry that he came to hit his daughter. The Prophet ﷺ prevented Abu Bakr from doing anything. When he left, the Prophet ﷺ told A'ishah: "*What do you say about what I just did? I saved you from that man!*" Abu Bakr visited them after a few days and found that the Prophet ﷺ and A'ishah were laughing together, and he said, "*Allow me to join in your happiness!*" They said to him, "*Yes indeed, yes indeed!*" (Abu Dawood)



11

Ease in relationships: The Prophet ﷺ said to his followers: *“Make things easy for others, and do not make them difficult.”* (Bukhari)

This is also how the Prophet dealt with people, and it was the basis of his conduct in general. A’ishah said: “A gift of some food was given to Hafsa and I, and we both broke our voluntary fast prematurely. When the Messenger of Allah saw us, we told him: “O Messenger of Allah, this food was given to us as a gift, so we felt like eating it and we ate.” The Prophet ﷺ said: *“Don't worry, fast a day in place of this one that you have broken.”* (Bukhari)

12

Generosity towards one's wife: The best morsel of food and the best drink of water is that which you give to your family. The Prophet ﷺ said: *“You will not contribute anything in the path of Allah except that you will be rewarded for it, even a morsel of food you put into the mouth of your wife.”* (Bukhari)

13

He was never bored with his family: The Messenger of Allah ﷺ was very sensitive towards the feelings of his wives, and he would not become easily upset because of what they did. A’ishah said: “I was with the Prophet ﷺ on a trip and a necklace of mine was broken (and lost). The Messenger of Allah ﷺ stayed there to search for it, and so did the people along with him. There was no water at that place, so the people went to Abu Bakr and said, ‘Don’t you see what A’ishah has done? She has made the Messenger of Allah ﷺ and the people stay where there is no water and they have no water with them!’ A’ishah said her father came to her while the Messenger of Allah ﷺ was sleeping with his head on her thigh and he said to her, ‘You have detained the Messenger of Allah ﷺ and the people where there is no water, and they have no water with them.’ So, he admonished me and said what Allah wished him to say and hit me on my shoulder with his hand. Nothing prevented me from moving (because of pain) other than the fact that the Prophet ﷺ was on my thigh. The Messenger of Allah ﷺ got up when dawn broke and there was no water. So Allah revealed the verses of Tayam-

mum (dry ablution), so they all performed Tayammum.” A’ishah added, “When the camel on which I was riding moved from its place, the necklace was found beneath it.” (Bukhari)

14

Giving thoughtful gifts: When husband and wife exchange roses, this would indicate the love that is present between them. The Prophet ﷺ said: “*Whoever is offered a basil flower let him not reject it, for it is easy to carry and has a good smell.*” (Muslim)



15

Good attire and appearance: Having a good appearance and a good scent is something that would cause others to feel comfortable with you. A’ishah said: “I could see the glimmer of perfume on the Prophet’s head while he was in the state of Ihram.” (Nasa’iee)

When A’ishah was asked: “What would the Prophet ﷺ do when he entered your home?” She replied, “When he entered, he ﷺ would start with Siwak (brushing his teeth).” (Ibn Majah)

The Prophet ﷺ would always stay in a state of purity and cleanliness. Anas bin Malik replied, “I never smelled any scent more pleasant than the scent of the Prophet ﷺ himself.” (Muslim)

16

Informing others that he loved his wives: The Prophet ﷺ openly announced his love for his family to train his Companions ﷺ to be passionate towards their own families. Amr ibn Al-Aas once asked him: “Who is the most beloved of all people to you?” He replied, “A’ishah.” He then clarified, “I meant from among the men.” He said, “*Then her father.*” He further asked, “Then who?” He replied, “*Then Umar.*” (Bukhari)



● Having a good appearance and a good scent is something that would cause others to feel comfortable with you.

17

Fearing for the safety of his family: Fear is a natural emotion, which the Prophet ﷺ experienced. He did not want his family to be harmed by anything. Anas and Abu Talhah saw the Prophet ﷺ riding with Safiyah and while on the road the camel tripped and the Prophet ﷺ and his wife Safiyah fell off. When the Companions saw this, they rushed towards him and he said, *“I am alright,”* and he showed great concern over Safiyah. (Bukhari)

18

Well-being of the family in the Afterlife: The Prophet ﷺ loved goodness for his family and was very keen that they be in a state of good affairs, especially when it came to achieving the pleasure of Allah. Allah, the Exalted, says: “Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who eludes the Fire and is admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion.” (3:185)

The Messenger of Allah ﷺ would take care of his family and guide them to the rewarding deeds. Umm Salamah said: “The Messenger of Allah ﷺ got up from sleep startled one night and said, *‘Subhanallah (far removed is God from every imperfection), what great reward has Allah revealed today, and what great trials have been sent down. Who will wake up the ones sleeping in these rooms (his wives) to pray at night, for indeed a person may be clothed in this life, but naked in the Afterlife.’*” (Bukhari)

اللَّهُمَّ إِنِّي أَسْأَلُكَ
فِي هَذِهِ الْمَسْجِدِ
مَنْ يَكُونُ فِيهِ
مِنْ عِبَادِكَ
يَوْمَ الْقِيَامَةِ

19

Prohibition of spying on the family, and the importance of trusting them: The Prophet ﷺ disapproved of one’s overprotective behavior towards their family. The Prophet ﷺ advised his companions to trust their wives. This advice is embodied in the action of the Prophet ﷺ. Whenever he returned home from a trip, his family would be informed that he was in town, so that they could prepare to meet him. In this manner, his family would appear in the best way for him. (Abu Dawood)



20

The generosity of the Prophet ﷺ: The Prophet ﷺ had a keen sense of generosity. He ﷺ said: *“If Allah has blessed one with goodness, let them share that goodness with their family.”* (Sahih al-Jami)

The Prophet ﷺ always applied what he preached. Anas said that Umm Sulaim sent a gift of fresh dates to the Messenger ﷺ from which he took a few for himself and sent the rest to his wives. (Sahih al-Mawarid)

21

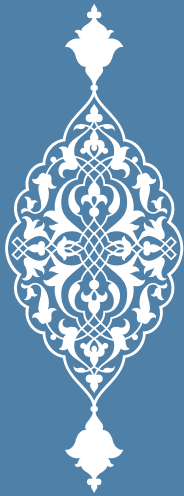
Humble nature of the Prophet ﷺ: Whoever humbles himself, Allah will elevate their status. The Prophet ﷺ never thought less of anyone around him, and he never put them down. This is how he was in terms of his ethical behavior. Anas said: *“The Prophet ﷺ went down on one knee so that Safiyah could step on it to mount her camel.”* (Bukhari)

22

Knowing the Emotional Side of his Wives: The Prophet ﷺ would invest the time required to find out how his wives felt. He told A’ishah: *“Indeed, I know when you are happy with me and when you are upset with me.”* She asked, *“How is that?”* He replied, *“When you are happy with me, you say, ‘By the Lord of the Prophet Muhammad,’ and when you are upset with me, you say, ‘By the Lord of the Prophet Ibrahim.’”* (Bukhari)







The Prophet's Social Side with His Family



01

Gentleness towards the family: The Prophet ﷺ was very gentle towards his family. The Prophet ﷺ instructed us saying: *“Gentleness is not added to something, except that it would be embellished.”* The Prophet ﷺ said to A’ishah: *“O A’ishah, when Allah wants good for a household, its members would treat each other kindly.”* (Targhib)

One should not boss their family around unnecessarily or give them chores that are impossible to complete or treat them rudely when they are good towards him.

One has to control his emotions at all times, especially during arguments. A’ishah said: *“A group of Jews entered upon the Prophet ﷺ and they said to him, ‘As-saam alaikum,’ (death be upon you). I understood what they meant, and said to them, ‘May death be upon you! May the curses of Allah fall upon you as well!’ The Messenger of Allah ﷺ calmly said, ‘O A’ishah, take it easy. Allah loves that you approach all of your affairs in a kind manner.’ I said to the Messenger of Allah ﷺ, ‘Did you not hear what they said to you?’ He ﷺ replied, ‘That is why I responded by saying, ‘And may it be upon you.’”* (Bukhari)



02

Serving his family: The Prophet ﷺ continually helped with household chores. A’ishah described what exactly that entailed. She said: *“He would repair his shoes and sew his own clothes.”* (Bukhari)

03

The Prophet would serve himself: The Prophet ﷺ would take care of his affairs by himself. He would not demand his wife to serve him. A’ishah said the Prophet ﷺ would clean his clothes, milk the sheep, and serve himself. (Sahih al-Jami)

🔹 The matter of taking care of the needs of your wife is not a favor done towards one’s wife, but a duty upon the Muslim husband.

04

Spending on his family: Generosity and spending on the family are principles that the Prophet ﷺ planted in the hearts of his Companions. He said: *"Indeed, Allah is generous and loves generosity."* (Tirmidhi)

The Prophet ﷺ was asked: *"What is the best form of charity?"* He ﷺ said: *"The money you spend on your family is the greatest in reward."* (Muslim)

The matter of taking care of the needs of your wife is not a favor done towards one's wife, but a duty upon the Muslim husband. The Prophet ﷺ was asked: *"What is the duty of a husband towards his wife?"* He ﷺ replied, *"To feed her as you would yourself, to clothe her as you would yourself, that you not hit her face or curse her and you should not forsake her, except in the house."* (Abu Dawood)

05

Comforting the family: The Prophet ﷺ sought comfort for his family, as he would try his best to avoid all difficulties. Anas said: *"The Prophet ﷺ was traveling and a young boy was singing a tune that would make the camels walk at a faster pace. The Prophet ﷺ called out to him, 'Slow down,' for he feared for the safety of his family."* (Bukhari)

06

Forbearing nature of the Prophet ﷺ: The Prophet was always smiling, even when he faced problems at home. Umar said: *"The men of Quraish would overcome their wives and would make them succumb to their will, but in Madinah, the women of the Ansar would overcome their men! Our women picked up these habits from the women of the Ansar. One day my wife was upset with me and yelled at me. I was shocked that this took place and reprimanded her for that. With this, my wife said, 'Why do you reprimand me? Indeed, the wives of the Prophet ﷺ do the same, and some of his wives even give him the 'cold shoulder' all day long!"*

This shocked me and I told her, her, *'Any of them who does this is in a state of loss!'* Umar then went to the house of his daughter Hafsa, the wife of the



Prophet ﷺ. Umar then verified what he had heard from his own wife, and Hafsa concurred. Umar then exclaimed, 'You are in a state of loss! Do you have any guarantee that the punishment of Allah would not descend upon you on account of Allah's anger?' He then said, 'Do not yell or give him the cold shoulder. If there is anything you want, ask me and I shall help you.'" (Bukhari)

07

Fulfilling the wishes of his wives: The Prophet ﷺ would immediately respond and take care of his family's needs. A'ishah asked the Prophet ﷺ: "All your wives have a Kunya (nickname), what shall mine be?" The Prophet ﷺ said, "Call yourself *Umm Abdullah (mother of Abdullah)*." This is what A'ishah was called until she died. (Silsilah)

08

Caring for his wives: The Prophet ﷺ took care of his family in the best manner when they fell ill. A'ishah said: "Whenever one of the wives of the Prophet ﷺ fell ill, the Prophet ﷺ would recite the last chapters of the Qur'an upon them." (Muslim)

09

Greeting his family: The Prophet ﷺ would sit after Fajr with his companions until sunrise. After that, he would visit his wives. He would greet each one and supplicate for them. (Majma az-Zawaid)

10

Seeking counsel from his wives: During the events that led up to the signing of a peace-treaty with the disbelievers of Quraish (al-Hudaybiyyah), he ﷺ commanded his Companions to slaughter their



- Allah is generous and loves generosity. (Tirmidhi)



animals and shave their heads. The Companions were so saddened that they were not allowed to enter Makkah and perform the minor pilgrimage (Umrah) that not even one of them got up to carry out this order. After repeating this command three times, no one got up to follow his orders, so the Prophet ﷺ entered upon his wife, Umm Salamah and he told her what had happened. Upon hearing his complaint, she told him to go out and not talk to anyone until he had slaughtered his animal and shaved his head. The Prophet ﷺ took her advice. When the Companions saw the Prophet ﷺ slaughter his animal and shave his head, they all raced among themselves to do the same. (Al-Istidhkaar)

11

The Prophet ﷺ sought permission from his wives:

One of the beautiful characteristics of the Prophet ﷺ was that he never was unfair, even while he was ill. A'ishah said: "The Messenger of Allah ﷺ sent a message to all his wives during his final sickness saying, '*I cannot visit you as I usually do, so I seek your permission to stay with A'ishah.*' His wives agreed and allowed him to stay with her." (Abu Dawood)

In another narration, the Prophet ﷺ said: "*Where shall I stay tomorrow? Where shall I stay tomorrow?*" He was looking forward to A'ishah's turn, so all his wives allowed him to stay where he wished, and he stayed at A'ishah's house until he died. A'ishah added, "He died on the day of my usual turn, at my house. He died while his head was against my chest." (Bukhari)

12

Involving the family: The Messenger of Allah ﷺ would always involve his family. Anas said: "One of the Prophet's neighbors prepared a splendid meal for him, and he invited the Prophet ﷺ. The Prophet ﷺ pointed at his wife saying, '*What about her?*' The man said, 'No,' so the Prophet ﷺ declined



- Allah

- Muhammad

• The Prophet ﷺ sought counsel and permission from his wives and he would always involve his family.

saying, 'I cannot attend.' The man then invited the Prophet ﷺ once again and the Prophet ﷺ asked him, 'What about her?' The man once again said, 'No,' so the Prophet ﷺ declined his invitation yet again. The man then invited the Prophet ﷺ for a third time and when the Prophet ﷺ asked about A'ishah he invited her as well, so the Messenger of Allah ﷺ accepted his invitation." (Muslim)

13

Correcting mistakes: The Prophet ﷺ used great wisdom when correcting the mistakes of his family. One day A'ishah said: "Safiyah is very short..." She said this in a derogatory manner and the Prophet ﷺ immediately stopped her from saying anything further, and said, "You said a phrase, by Allah, were it mixed with the ocean, it would have polluted its water." (Targhib)

On another occasion, Safiyah heard Hafsa saying, "Safiyah is the daughter of a Jewish man!" When she heard this, she wept! The Prophet ﷺ asked her, "Why do you weep?" She said, "Hafsa has said about me, 'You are the daughter of a Jewish man!'" The Prophet ﷺ calmly told her, "You are indeed the daughter of a Prophet, and your Uncle is a Prophet, and you are married to a Prophet! So how can she put you down?" The Prophet ﷺ then told Hafsa, "Fear Allah, O Hafsa!" (Tirmidhi)

14

The Prophet ﷺ accepted the excuses of his family: There is no doubt that mistakes will occur during marriage. A husband may do something wrong, just as a wife may make a mistake. When a spouse accepts the excuse



of his family, this would be indicative of the good manners that the spouse possesses. One day the Prophet ﷺ was waiting for A'ishah and she was a bit delayed. The Prophet ﷺ asked her, *“What held you back?”* She said, *“O Messenger of Allah ﷺ I heard a beautiful recitation, the likes of which I have never heard!”* The Prophet ﷺ then went and listened and he came back after a long period and said, *“This is Salim, the freed slave of Abu Hudhaifah.”* (Takhrij al-Ihya)



15

Making his family happy: The Prophet ﷺ was keen on making his family happy. A'ishah said: *“The Messenger of Allah ﷺ asked me, ‘Are you not pleased that you shall be my wife both in this life and in the next?’ A'ishah responded, ‘Of course!’”* (Silsilah)

16

Kindness towards his family: The Messenger of Allah ﷺ dealt with those around him in the most gracious manner. A'ishah said: *“When the Prophet ﷺ was with his wives, he was the kindest person, the most generous of all people and was always smiling and laughing.”* (Jami as-Saghir)

17

Forgiving nature towards his family: The Prophet ﷺ was a very forgiving man. Even if a person intentionally made an error, he pardoned that individual. When the Prophet ﷺ conquered Makkah, and those people who were once his enemies stood before him, he asked them, *“What do you think I shall do to you?”* They replied, *“You are a gracious brother and a gracious cousin.”* He then said, *“Go, for you are all free!”* The Prophet ﷺ could have taken the opportunity to avenge the previous hardships and sufferings he faced from them, but



● The Messenger of Allah ﷺ dealt with those around him in the most gracious manner.

instead he set them free. His family had the greatest share of this grace. If the Prophet ﷺ asked his wives, *"Have you made any lunch,"* and they had not, he comforted them by saying, *"I am fasting."* (Nasa'ee)

In such a way, his family would never feel bad or feel that they had disappointed him.

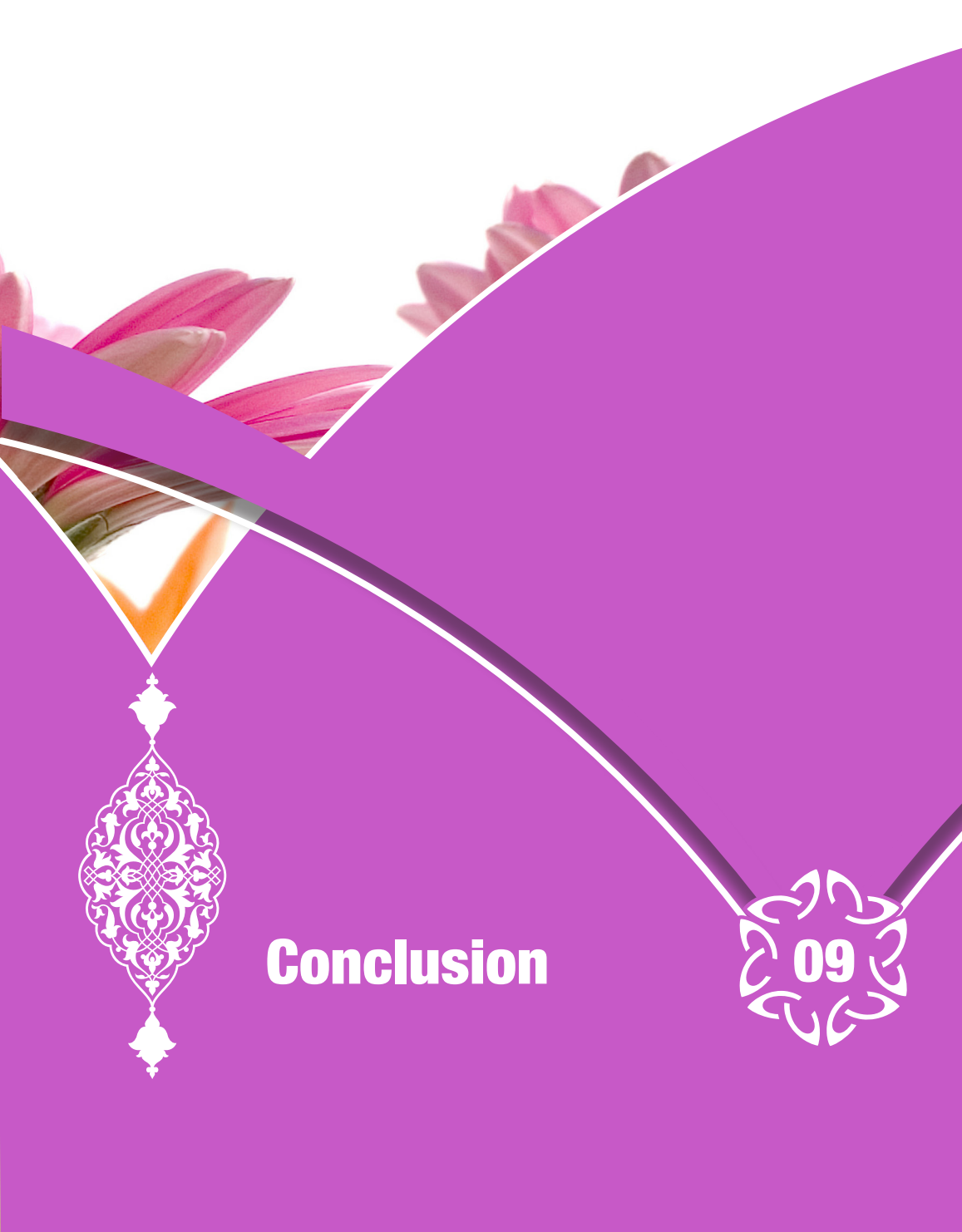
18

The Prophet ﷺ would give his family what they yearned for: The Prophet ﷺ would make a habit of trying his best to give his family what they yearned for as long as it was not something prohibited.

A'ishah once said, "O Messenger of Allah, all your Companions have performed the Hajj (greater pilgrimage) and Umrah (lesser pilgrimage) except for me!" The Prophet ﷺ asked her, *"Didn't you perform Tawaf (circumambulate the Ka'bah) when you first arrived?"* She said, "No." The Prophet ﷺ then said, *"Go with your brother to the neighborhood of Tan'eem and make intention to perform Umrah."* (Bukhari)







Conclusion



Marriage relations between a husband and wife in Islam are built upon the ideals of love, mutual respect and mercy. Women are respected and loved as mothers, wives, daughters and in all other roles. The Prophet ﷺ said: *“He is not from us, the one who does not have mercy on the young, nor gives respect to his elders.”* (Ibn Hibban)



In Islam, there is no “battle of the sexes”. Both men and women are created to complement each other. Each has their distinct set of qualities and traits. Men have deficient qualities within their character, which are rendered complete through a wife. The same holds true for a woman. Thus, Islam has obligated specific duties upon women that would not overburden her. The same holds true for men. When this balance is managed properly, the result would be equilibrium and harmony. Allah, the Exalted, says: *“And Allah has made for you, from yourselves, mates and has made for you from your mates children and grandchildren and has provided for you from the good things. Then in falsehood do they believe and in the favor of Allah they disbelieve?”* (16:72)



When Islamic law dictates that certain things are unlawful for a man, but lawful for a woman, or vice versa, this is based on God’s infinite knowledge of the emotional, social and psychological build of both genders. It is wrong that one be obligated to do something that they cannot handle! This scenario is similar to a car that is designed to run on fuel, but instead it has been filled with water. How can it function properly?

❖ In Islam there is no “battle of the sexes”. Both men and women are created to complement each other, as each has their distinct set of qualities and traits.



Passion, love and romance are matters that ultimately are derived from the teachings of the Prophet Muhammad ﷺ. It is from him that we learn these lofty manners and ethical ideals. These matters are not theory, and they can very easily be applied and upheld. If people were to follow the example of the Prophet Muhammad ﷺ this would alleviate the problems people face all over the world, including marital problems. The rights of both spouses have been outlined within the framework of Islamic Law. When one upholds these teachings, they are in fact performing an act of worship that is highly rewarded in the sight of God.

As for what may occur between some Muslim families in relation to marital problems, it is most often the result of their failure to implement the example of the Prophet Muhammad ﷺ.

جَعَلَهُ اللَّهُ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا

- And Allah has made for you, from yourselves, mates. (16:72)







محمد رسول الله

- Muhammad is the messenger of mercy

THE MESSENGER OF GOD MUHAMMAD

An account of the life of Prophet Muhammad (peace be upon him). The book introduces us to the Prophet's noble character, his humble life and his conduct with his family at home, his companions and all people in society. It tells us how he strove to fulfill the task God assigned to him and contemplates how he dealt with his enemies, the exceptional magnanimity he showed to all and his simple, but highly effective, method of advocating his message.



THE KEY TO UNDERSTANDING ISLAM

This book explains how Islam is a code of living that covers all aspects of life. It comprises a set of acts of worship which play important roles in placing morality on a solid foundation and strengthening good qualities in people so that they are keen to follow the right path. The book cites many examples and speaks about the importance Islam attaches to knowledge. It mentions a number of recent scientific discoveries that the Qur'an has referred to 14 centuries ago.



THE MESSAGE OF ISLAM

The Message of Islam begins by reminding the reader that Islam, its worship, the rules governing people's transactions and all its teachings have always remained the same as they were taught by Prophet Muhammad (peace be upon him). No change or alteration has been introduced into the religion, though some Muslims have changed. The book discusses and sheds light on a number of rights to which Islam attaches great importance.



ISLAM IS THE RELIGION OF PEACE

Islam is the Religion of Peace, shows with perfect clarity that Islam is the religion of peace and that the spread of Islam means the spread of peace throughout the world. Muslims must always be true to their promises and covenants and treat others with justice and compassion.



EASE AND TOLERANCE IN ISLAM

This book explains that Islam admits no rigidity and making things easy is a general feature of all aspects of the Islamic faith. It is a religion God revealed that can be implemented by people with different failings, feelings and abilities. Islamic law takes all this into account and addresses human nature and appeals to it. God says: "He has laid no hardship on you in anything that pertains to religion." (22: 78)



HUMAN RIGHTS IN ISLAM

Human rights in Islam are outlined in the Qur'an and the teachings of Prophet Muhammad (peace be upon him). They aim to make man lead a life of compassion and dignity, so that he acquires all good qualities and deals with others in the best manner. The book clarifies the misconceptions that are often expressed regarding the different aspects of freedom and responds to criticism in a calm and objective way.



BILAL THE ABYSSINIAN

This book tells the history of Bilal ibn Rabah, a former slave who became a companion of the Prophet. The book expounds Islam's attitude to racial discrimination, highlighting significant events that show the Prophet took care of many of those who were persecuted, protected them and gave them their rightful status in the Muslim community.



THE PATH TO HAPPINESS

The Path to Happiness explains that the way of life Islam provides for its followers is divine and intended to ensure that people enjoy real happiness in this present life and in the life to come. Islam establishes the concept of true and everlasting happiness, which makes Muslims aspire to the sublime through obedience of God and earning His pleasure.



WOMEN IN ISLAM

This book discusses the status of women prior to Islam and how women were ill-treated and humiliated in many cultures. It explains how Islam put an end to all this injustice, established women's rights and gave women their rightful status.



ROMANCE IN ISLAM

This book highlights the great importance Islam attaches to love. It shows that the love of God is the best and the most noble love. When it is rooted in a person's heart, it sets that person's behaviour on the right footing, elevates his emotions and feelings and removes selfishness. A person who truly loves God extends feelings of love and compassion to all creatures.



ISLAMIC PERSPECTIVE ON SEX

This book discusses the Islamic approach to sex and how to satisfy the sexual desire in the proper and beneficial way. The proper way to satisfy sexual desire is within marriage and according to Islam, marriage is a necessity for the individual to achieve personal fulfillment. For society, marriage is the way to progress, development and stability.



JESUS IN THE QURAN

After first discussing people's need to receive the divine message through prophets, this book relates the story of Jesus, son of Mary (peace be upon him). It starts well before his birth, then goes on to discuss his message and the opposition he had to endure. The book also discusses the Qur'anic account of Jesus, which makes clear that he enjoys a very high position with God Almighty.



GLAD TIDINGS

Glad Tidings explains the nature of Islam and clarifies the error of people who rely on information on suspect sources. The book highlights the main features of Islam and tells everyone who embraces Islam that God erases all their past sins and errors. As the Prophet makes clear: "Islam wipes away all past sins."



MY FIRST STEPS IN ISLAM

This book explains for non-Muslim readers how to embrace Islam and shows that this does not require much effort. To new Muslims, the book explains the essential elements of Islam and outlines the character of Prophet Muhammad, his qualities and the message he delivered to mankind. It goes on to discuss the various acts of worship Muslims are required to offer, as well as their purposes and significance.



THE PURITY

Under Islam, the concept of purification is not limited to personal and physical purity; it includes purifying oneself of sin and all disobedience of God. This book discusses the detailed rules of physical purification, including ablution, grand ablution, the removal of impurity, dry ablution, etc.



HISN AI-MU'MIN

Hisn Ai-Mu'min speaks of the causes of reversals and misfortunes that people encounter. It highlights how one can ensure the protection and preservation of God's favours and blessings, as well as preventing harm and reducing the effects of personal tragedies and calamities. The book teaches the ways and means to fortify oneself against the effect of such tragedies, the most important being remembrance of God and glorifying Him at all times. This book explains the best forms of such remembrance and glorification.



THE BEGINNING AND THE END

Questions of the creation, existence and progress of the universe have been raised by communities throughout the ages. Yet from its earliest days, Islam addressed these questions in a most direct and clear way. This book explains that the ultimate objective of creation is for all creatures to submit themselves to God and worship Him alone. All aspects of life in the universe inevitably end in death then will be brought back to life on the Day of Resurrection when they receive due recompense for their actions.



EVERY RELIGIOUS INNOVATION

This book defines and explains the various types of deviation from the essence of Islam and its true teachings. It reveals the negative consequences of deviation on Muslims and their life and how deviation is bound to give non-Muslims a distorted view of Islam. Finally, the book describes the role of Muslims in discarding all deviation, according to their abilities.





مركز أصول

Osoul Center

www.osoulcenter.com

IslamHouse.com



eDialogue

Interested in ISLAM?

Join For a Free Private Live Chat



edialogue.org

For more details visit
www.GuideToIslam.com



contact us :Books@guidetoislam.com



عرض تعريفى عن مركز اصول
ومجالاته وخدماته.. مشاهدة ممتعة لك



www.osoulcenter.com



To Download This Book, please Visit:



OSOUL
STORE



