



***How to Anticipate the  
Reward  
in your Daily Life from  
Allah?***

***Hana Al-Sanee***

***Introduction by:***

***Shaikh dr. Abdullah Aljibreen***

**Hana Abdulaziz Al-Sanee, 1423 AH**

**King Fahd National Library Cataloguing while in print**

**Al-Sanee, Hana bint Abdulaziz Abdullah**

***How to Anticipate the Reward in your Daily Life from Allah? I 6, Riyadh.***

**88 pages; 17X24 cm**

**Radmak: 9960-41-552-X**

***1- Al-Wa'z and Al-Irshad (Preaching and Guidance)***

**diwi: 13      1760/1423**

**ISBN No: 1760/1423**

**RadMak: 9960-41-552-X**

**All Copyrights Reserved**

**Sixth Edition**

**Phone: 4555520**

**Fax: 4538533**

**E-site: [www.books-world.co](http://www.books-world.co)**

**Design and layout: Eighth Art Agency for Advertising & Promotion**

## **How to Achieve Reward from Allah in Your Daily Life**

**Preface by Shiekh Dr. Abdullah Ibn Abdulrahman Al-Jabreen**

### **In the Name of Allah, the Most Merciful, the Most Compassionate**

Thanks to Allah who created and proportioned, who destined then guided, who enriches people or makes them poor, and who gives knowledge and guidance to whom He wills. I thank Allah (exalted is He) for what He granted and gives. I testify that there is no God but Allah who is the owner of sovereignty in the Hereafter and first [life]. And I bear witness that Muhammad is the chosen messenger, may the blessings of Allah be upon him, his family, and his intelligent and gracious companions.

I have read this book which is a message from a Muslim woman to her sisters in Islam: encouraging them to invite others to the way of Allah, to anticipate the reward from Him, to endeavor to achieve conciliation among the people, to guard the tongue and be cognizant of time. There are other good deeds and moral values recommended by the sister who authored the book for the sake of helping her sisters in Islam: to remain on the straight path, earning rewards from Allah for all good deeds, be it religious or non-religious, helping them avoid wrongdoings and enjoining those who call to Allah (the most High) with wisdom and good instruction.

The writer of this book did well when she selected important topics related to 'ihtisab', achieving reward from Allah, in a fluent style that attracts attention and is moving to the readers. She did so with the hope of greatly influencing women in society and intending this message as a means of resisting what many liberal women do, such as calling for the dissolution of religion with debauchery that is not in accord with the teachings of Islam. I ask Allah to grant her the best of reward and to increase sincere Muslim women advisors like her. I also ask Him to benefit those who intend good with this message in whatever comes before and after it for Allah is over all things competent and He is All-Knowing. Peace be upon our Prophet Mohammad, his family and companions.

**Abdullah Ibn Abdulrahman Al-Jabreen**

A retired member of Iftaa

1/4/1422 AH



**In the Name of Allah, the Most Merciful, the Most Compassionate**



## Introduction

All thanks is to Allah. We seek His help and forgiveness. We seek refuge in Allah from whatever evil our hearts conceal and from the consequences of our evil deeds. Whoever Allah grants guidance, will never be led astray. Whoever He leads astray, will never find guidance. I attest that none is worthy of worship except Allah, who has no partners, and that Mohammad is His slave and Messenger.



### And as to what follows:

Thanks are due to Allah who says in the Holy Quran: "**and among them is he who is foremost in good deeds by permission of Allah. That [inheritance] is what is the great bounty.**" (Surah 35. Fāṭir (Originator) – Ayah 32)

"The foremost in good deeds is the one who is forerunner in doing good ... forerunning to good deeds is the great bounty that cannot be given due appraisal... the one who is careless about doing lots of good deeds is unjust to himself by missing the reward"<sup>1</sup>.

Therefore, I have taken care in this book to cite the rewards for some deeds which some people might become negligent about when anticipating their rewards from Allah. Also, I do not claim to comprehensively cover all the possible aspects of this topic as this would require a huge encyclopedia!

The book consists of nice references that link one deed to another, reminding you:

 **Please, do not forget 'Ihtisab' (achieving reward from Allah)** 

---

<sup>1</sup> Fatih AlQadeer/4



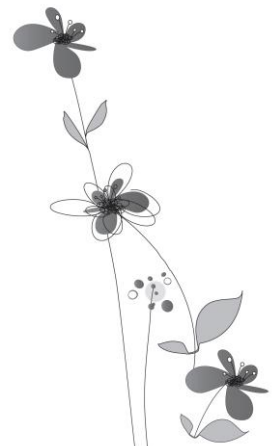
## **When should you read this book?**

- If you feel content with doing a small number of good deeds or you feel boredom and lack of interest and you need someone to encourage you to do good deeds.
- If you are unaware of the rewards of good deeds.
- If you are enthusiastic for and concerned with good deeds and you would like to increase your enthusiasm.
- When you want to deliver a speech about achieving reward from Allah.
- If you feel that the days of your life pass by quickly and you cannot retrieve them back.
- Finally, if you love your people, read this book to them to enlighten them on the importance of achieving reward from Allah, lest their days pass by fruitlessly. They are dear to you and they deserve your advice the most. My dear, do not forget to explain to your children in a simple manner the rewards of 'ihtisab' in order to bring them up in the discipline of achieving reward from Allah.

**Hana Al-Sanee – Riyadh – 1422 AH**

**E-mail: [Hana.s3a@gmail.com](mailto:Hana.s3a@gmail.com)**

**Twitter: [@h\\_sanee3](https://twitter.com/h_sanee3)**





## **You love Allah but do you want to earn the love of Allah?**

### **This is a beautiful answer:**

One of the wise scholars once said "It is not important to love, what is more important is to be loved" <sup>2</sup>.

### **Do you want to know how?**

Get closer to Allah and He will love you.

Allah says in a Hadith Qudsi<sup>3</sup> (**My slave keeps on coming closer to Me through performing Nawafil (voluntary deeds) until I love him...**)<sup>4</sup>She who wins the love of Allah wins happiness in this world and the Hereafter. The Messenger of Allah (peace be upon him) said: (**If Allah has loved a servant [of His] He calls Gabriel and says: I love So-and-so, therefore love him. So Gabriel loves him. Then he (Gabriel) calls out in heaven, saying: Allah loves So-and-so, therefore love him. And the inhabitants of heaven love him. Then acceptance is established for him on earth.**)<sup>5</sup>

Al-Hafiz ibn Hajar said "what is meant by 'acceptance' in this Hadith is that Allah opens peoples' hearts to His servant and makes her accepted and well-liked by everyone who meets or hears about her. What can be understood is that the peoples' love for Allah's servant is a sign that Allah loves her too.

---

<sup>2</sup> The Interpretations of the Great Quran by Ibn Katheer (2/25)2

<sup>3</sup> A hadith Qudsi is a term used which signifies that the meaning of the hadith is from Allah, and the words are related from the messenger of Allah peace be upon him, unlike the Quran where the meaning and the words are from Allah

<sup>4</sup> Narrated by Albukhari

<sup>5</sup> Narrated by Albukhari

## **So you ask, how can I get close to Allah to earn His love?**



**Well, you get started in this way:**

**Learn** how to acquire the rewards of 'hasanat' (good deeds) from Allah in all your deeds. Learn to plan for your future in the Hereafter as you learned to plan for your worldly life.

**Become** familiar with the best of deeds, the best of days and the best of charities.

**Ask** about the best of rewards and the way to earn them.

**Search** for the people who like to perform good deeds and establish good relations with them. Learn from them by seeking their advice, especially on how to get close to Allah so that He loves you.

Make every effort for the Hereafter as you do for the life of this world when you seek advice from people about secular matters to get the best results.

Think of when you ask your relatives and friends where you can buy cloth fabric for a dress?

And which shops are less expensive?

Which cloth is of the best quality?

Which color to fit with another color? And so on.

Notice here that you have asked, searched and learned.

All this has been done because you are concerned about the perfection of your work and you want it to appear in the best form.

I'm sure that a woman such as you, who managed to handle the secular matters of life, will be able to succeed in the matters of the afterlife. Your success in secular matters of life is proof that you have the ability to be productive and dedicate yourself when it comes to things you like to do.

So please don't let the days pass while you're just looking!





## **Renew and change**

People like renewing and changing their furniture, their clothes and their utensils. However, your renewal here is of a different type; it is related to something higher than this. It is a renewal of a very special nature. It is the renewal of your intention regarding your entire life.

Yes, a good intention is to change for the better. Change and learn how to achieve rewards from Allah in everything you do: in your smile, your anger, your sleep, your eating, your going out and coming back and in everything you do. Everything!

“Thus goes the intention for things permitted and secular matters of life. The one who intends by his secular and ordinary deeds to fulfill his duty to Allah and to perform commendable deeds and stick to this good intention in eating, drinking, sleeping, relaxing, and all things begotten, his habits turn into deeds of worship to Allah. Allah also blesses his deeds, and opens up doors of goodness and blessings that are unanticipated and never crosses his mind. Those who miss this good intention due to ignorance or negligence, they blame no one but themselves. Prophet Muhammad (peace be upon him) said **“Whatever you do seeking the pleasure of Allah's you will be rewarded for it, even for having intercourse with your wife”**<sup>6</sup>

---

<sup>6</sup> The explanation of (Jawame Alakhyar) by Ibn Saadi.

## Have you started to achieve rewards from Allah?

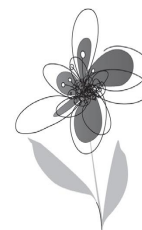


Wonderful! I think you will start to expect rewards from Allah while you are reading this book!

### So what are you going to anticipate being rewarded for?

- 1) Seeking shar'i (Islamic) knowledge.
- 2) Ridding yourself and all Muslims of ignorance.
- 3) Utilizing your time wisely in deeds that benefit you.
- 4) Getting nearer to Allah by collecting plenty of hasanat and garnering rewards from Allah for deeds that will be mentioned in this book. Allah bestow blessings upon you and help you achieve rewards for deeds which are not mentioned here!

Allah says: **(That is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty)**. Surat Al-Hadid: 21



## What is the meaning of 'al-ihtisab'?

Ibn Al-Athir answers this question saying:

'Al-ihtisab' in good deeds and when facing what is detested is to seek reward and get it by submission and patience, or by doing good deeds and fulfilling them accordingly seeking reward"<sup>7</sup>

So seek the reward of your matters by doing good deeds, patience at what is detested in all your action and non-actions, so that these acts can be considered amongst your good deeds.

'Al-ihtisab' is a deed of the heart, not the tongue because Prophet Muhammad (peace be upon him) told us that the place of the intention is in the heart. When you anticipate the reward from Allah, this means that you are seeking it from Allah. And

---

<sup>7</sup> Al-Nihaya (The End) by Ibn Al-Athir (Vol. 1/P. 382)

from Allah nothing is hidden. Allah says: **(Say, "Whether you conceal what is in your breasts or reveal it, Allah knows it)** Al-i-Imran: 29

Indeed, intention is necessary for every deed. The one who expects the reward from Allah and is in pursuit of His pleasure, this is considered for the sake of Allah and the one who intends by her deeds a worldly life, they are for the purpose she intended. This is a dangerous matter!

People vary greatly in their intentions. Some have lofty intentions while others have bad ones. So if you intend righteous deeds for Allah and the hereafter, you get what you intend. Yet, if you intend the worldly life, you may or may not get what you intend. Allah says: **(Whoever should desire the immediate - We hasten for him from it what We will to whom We intend.)** Al-Isra: 18.

Allah did not say what he wills! But He says what We will and to whom, not to everyone, so Allah restricts what is hastened for and the one whose desires for the immediate will be intended.

So some people are given all what they desire from life, others are given part of what they desire and others are given none. And this is the meaning of **( We hasten for him from it what We will to whom We intend.)**

As for Allah's saying: **(But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allah]).** Al-Isra: 19.

This means that the "the believer shall get the result of that deed by which he sought the pleasure of Allah and sought the hereafter"<sup>8</sup>

This denotes that you should give abundant heed to 'ihtisab'.

You should also not forget that the reward of 'ihtisab' with good intention is never lost by Allah even if you were not able to carry out the deed you intended to do!

---

<sup>8</sup> An Explanation of Riyadh al-Saliheen by Ibn Uthaymeen (Vol. 1/13)

“If a person intends to do a good deed, but is then unable to complete it due to an obstacle in his way, the reward for what he intended would still be recorded for him. So, if in the state of there being no excuse (to stop him from doing the deed) it was customary for one to perform the action, but he was then unable to do it, the reward for performing the whole deed would be recorded for him. This is in accordance with the saying of the Prophet: **(When a slave falls ill or travels, then he will get reward similar to that he gets for good deeds practiced at home when in good health.)**<sup>9</sup>(Bukhari). For example: if it was customary for a person to habitually perform the voluntary prayers, but was unable to do so; the complete reward (for the voluntary prayers) is written for him.

As for one who did not regularly perform a certain deed (but was not able to do it after intending to), only the reward of the intention is recorded for him, excluding the reward of the actual action.

For this reason also, the Prophet (peace be upon him), mentioned the example of the one whom Allah has granted wealth and he spends it in the way of Allah, while one who is poor says: '*Had I possessed wealth, I would have acted like so-and-so.*' The Prophet (Peace be upon him) said: **“If that is his intention, his reward is the same as that of the other.”**<sup>10</sup>.

“Meaning, the reward of the intention is the same. As for the action, he is not rewarded for it unless it was customary for him to do it.”<sup>11</sup>

Benefiting yourself by getting used to ‘ihtisab’ or expecting rewards from Allah is a goodness added to goodness. It is from the grace and favor of Allah that “the person who intends a good deed, then becomes occupied by another better deed so that he becomes unable to do both, the reward for the first deed shall be recorded for him, even if he carries out a deed similar to the first (not even better than it), and the grace of Allah is great”.<sup>12</sup>

---

<sup>9</sup> Narrated by Albukhari

<sup>10</sup> Al-Tirmidhi, and he said it is good and genuine.

<sup>11</sup> An Explanation of Riyadh al-Saliheen by Ibn Uthaymeen (Vol. 1/29)

<sup>12</sup> An explanation of jawami’ al-Akbar by Ibn Saadi





## Why is it important to anticipate the reward from Allah in every deed?

- 1) In order to meet the end for which you were created. Your coming to this life is a great event that has its consequences of things which you will be held accountable for. Thus, “The purpose of life for a Muslim is to fulfill the wisdom behind his creation: worshipping Allah, winning His paradise in the hereafter, and ransoming oneself from His hell-fire. A Muslim should also care to make his intention in all his deeds, whether they are obligatory or recommended acts of worshipping, permissible and in deeds of leaving forbidden acts purely for Allah’s pleasure. Then, the permissible acts will turn into acts of worship and the Muslim will be rewarded for avoiding the forbidden. There is abundant evidence for this...”<sup>13</sup>

### You who are delicate like a dew-drop

Your care about anticipating reward in all matters will motivate you into continuous worship and hence you will be fulfilling what you are created for, for Allah says:

**“And I did not create the jinn and mankind except to worship Me.”** (Al-Zareyat: 56)

- 2) ‘Ihtisab’ is of great importance as it distinguishes between your worship and your habits. “It is important for a person to distinguish between a habit and an act of worship. For example, cleansing could be done for cleanliness or refreshing oneself, could be done to after what is known as ‘hadath akbar or janaba’, or be done to the dead, or for Friday, etc. So the intention should be there for what is the purpose of the deed... the intention is the basis of the deed.”<sup>14</sup>

---

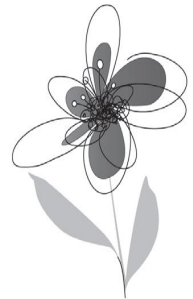
<sup>13</sup> Al-Qawl al-Mufeed: An Explanation of Kitaab at-Tawheed by Ibn Uthaymeen, Chapter on intention for life in deeds by man.

<sup>14</sup> An Explanation of Jawami' Al-Akhbar by Ibn Saadi

- 3) You are in dire need of 'ihtisab' with the righteous intention because all deeds are tied to the intention for acceptance, dismissal, rewarding or punishing. The Prophet (peace be upon him) said: **"The deeds are considered by the intentions, and a person will get the reward according to his intention"**.

Now, doesn't this question seem important and serious to you?

So, let's do 'ihtisab' together!



### **Why do we talk about 'ihtisab'?**

Oh, flower of prairies! You may sometimes be tempted to turn away from good deeds.

In other words, you may lack interest in doing good deeds. Perhaps this is because you do not know the importance of this deed or the reward that it may bring forth. Or perhaps you underestimate some small deeds not knowing that they may advance you to a higher status.

In general, all this could be explained by the absence of 'ihtisab' in your life.

Perhaps you do not know the meaning of 'ihtisab'? and what can you do 'ihtisab' for?

You may also feel, when you do some good deeds, the presence of some people who belittle what you do. They may say to you: "Do not tire out yourself, what you have already done before is sufficient. Why do you exert all these efforts? The matter does not require all this. Do not deprive yourself! You are still young."

Exalted is Allah! And can work only be done except while people are young?

If these people knew that they were the ones who are deprived. You should say to them, "Enough, enough. Ease yourselves from the troubles of diversion and amusement. Do not burden yourselves with heedlessness. Release yourselves from carrying accumulated burdens of disobedience."

When there are benefits in the good deeds you do for others such as satisfying the needs of Muslims who are relatives and sisters in Islam and showing them affection, you will hear from women of weak faith comments such as:

"They do not deserve what you do for them. Every time it is you who helps them but they have never helped you. Has such a person ever offered you a present that you buy her such a valuable one? Etc."

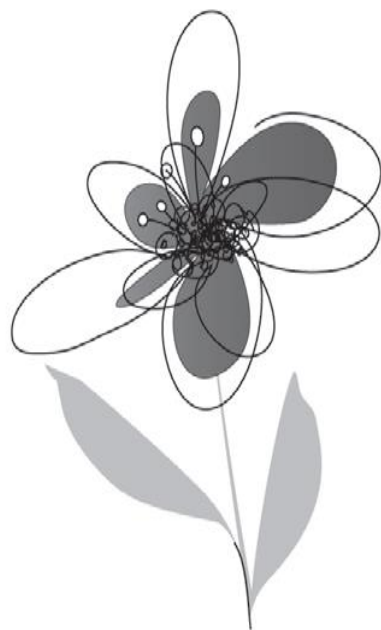
As if we were created to do deeds for the sake of people! So that if they appeased us, we would exert efforts to do good to them. And if they made us angry, we would devote ourselves to do evil to them!

What will you find in your record if all your deeds are directed at the people according to your personal relation to them and not solely at Allah?!

Days go on speedily! So do not get surprised with a record devoid of the deeds with which you seek the pleasure of Allah.

My dear, some people turn away from good deeds. They may even regard some good deeds such as forgiveness and patience as weakness or humiliation!

Because of all that has been said, talking about 'ihtisab' is something we need to do.





## **What are the matters which pushes you to strive to do 'ihtisab' in all of your deeds?**

1) ***The passage of time***; a phenomenon from which everyone suffers. So make full use of minutes even before hours. It was said: **(People of the earth are unable to retrieve yesterday though it has just passed).**

2) ***Sudden death*** {Say, "Indeed, the death from which you flee - indeed, it will meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do."} (Friday: 8)

3) ***Change of status*** from health to illness, from richness to poverty, from security to fear, from free time to busy time, from youth to aging and from life to death!

4) ***As you are in need of much work to make your scale of good deeds heavy***, man quickly spoils his good deeds by his tongue through lies, gossip and ridicule. Most people will be thrown into hell face down because of the transgressions of their tongues. On doomsday, you could come with good deeds of the size of mountains, yet they may be destroyed by your tongue.

Please do not be among those who have their largest share of the scourge of the tongue. We are indeed in dire need of a good deed to make our scales heavy.

5) ***Feel that you are in shortcoming and negligence in regard to Allah*** {Lest a soul should say, "Oh [how great is] my regret over what I neglected in regard to Allah and that I was among the mockers."} (Zumar: 56).

6) ***Fearing Allah*** .. {And warn by the Qur'an those who fear that they will be gathered before their Lord - for them besides Him will be no protector and no intercessor - that they might become righteous} (Al-An-'am (The Cattle): 51).  
Fearing Allah is a strong motivation to do good deeds.

7) ***The desire to get the reward*** ... Allah says: {And those who have believed and done righteous deeds - We will surely assign to them of Paradise [elevated] chambers beneath which rivers flow, wherein they abide eternally. Excellent is the reward of the [righteous] workers} (The Spider: 58).



8) *The opportunity to live in this worldly life is a single one*, and is not repeated to make up for what had escaped ... **{Or [lest] it say when it sees the punishment, "If only I had another turn so I could be among the doers of good."}** (Zumar: 58).

Although it is one opportunity, it expires quickly too! When you speak to your grandmother and you say to her, "Tell me the story of your life during the past sixty years, she will narrate it in an hour or two!

### **Where have these long years gone?**

There is no doubt that talking about them will end in two days at most! Allah said: **{And on the Day when He will gather them, [it will be] as if they had not remained [in the world] but an hour of the day, [and] they will know each other.}** (Yunus: 45). "It means 'mention' the day on which Allah will gather them **{as if they had not remained}** in the world **{but an hour of the day}**, that is, a little time of the day. They belittled the long time also because they wasted their ages in the world so they turned them into nothing, or thought of life as short due to confusion and surprise, or because of the length of their standing on the resurrection day, or due to the severity of torment, they forget the pleasures of the worldly life as if they never existed.

And the sentence **{they will know each other}** means they know each other when they come out of the graves, then they turn away from each other because there will be matters for everyone that defy understanding. It is said that this knowing is one of reprimand and censure; they say to one another: "You misled and put me in error", so it is not knowing for pity and compassion.<sup>15</sup>

---

<sup>15</sup> Fatih Alqadeer/2

## **What are the benefits of 'ihtisab'?**

Do you know that when you are trying to achieve reward from Allah in all your deeds, you get great benefits not available for those who do not care about 'ihtisab'!

If you don't mind, I'd like to tell you about these benefits.

### **Benefits of 'ihtisab':**



1. Proof of perfection of faith and goodness of one's Islam.
2. Attainment of paradise and salvation from hell.
3. Attainment of happiness in this worldly life and the Hereafter.
4. 'Thtisab' in acts of worship makes it purely for the sake of Allah, having no reward but Paradise.
5. 'Thtisab' when detested things occur doubles the reward as a result of practicing patience.
6. 'Thtisab' keeps the person who practices it away from suspicion of hypocrisy and increases his confidence in Allah.
7. 'Thtisab' in bad things takes away sadness and brings forth happiness and transforms what people regard as a curse into a grace or favor.
8. 'Thtisab' in acts of worship makes the person who practicing such acts become pleased due to what is saved for him or her with Allah. So his or her credit of faith, piety and morale increase twofold.
9. 'Thtisab' is a proof of one's satisfaction with fate, divine decree and evidence for thinking well of Allah.
10. A sign of a person's righteousness and integrity.

11. Following Prophet Muhammad (peace be upon him).<sup>16</sup>

12. I see you always care about being beloved by the people. This is a good thing but let your ambition be higher. Love of people on earth alone is not enough! It is also very difficult to obtain unless the inhabitants of heavens love you! You ask, how?

**My answer is:** practice 'ihtisab' as it is a good deed in itself. Practicing it punctually makes your whole life an act of obedience. Obedience is the way to Allah's love for His worshippers.

If Allah loves you, the inhabitants of heavens will too and you will find acceptance on earth. Abu Huraira, radhiallahu 'anhu, narrated that the Prophet (peace be upon him) said, "**When Allah loves a slave, He calls Jibril (Gabriel) and says: 'I love so-and-so; so love him.' And then Jibril loves him. Then he (Jibril) announces in the heavens saying: Allah loves so-and-so; so love him; then the inhabitants of the heavens (the angels) also love him; and then people on earth love him. And when Allah hates a slave, He calls Jibril and says: 'I hate so- and-so, so hate him.' Then Jibril also hates him. He (Jibril) then announces amongst the inhabitants of heavens: 'Verily, Allah hates so- and-so, so you also hate him.' Thus they also start to hate him. Then he becomes the object of hatred on the earth also**".  
Narrated by Muslim.

13. With 'ihtisab', you thank Allah for His graces. This is because 'ihtisab' is an act of obedience and thanking Allah for His graces includes performing acts of worship. Allah rewards you for your thanking Him for His graces by increasing your acts of obedience. So Allah helps you to perform these acts and facilitate them for you. Allah also makes them intimate to your heart so that you would find pleasure in doing them and you would find 'ihtisab' and other good deeds easy to do.

Al-Hassan (May Allah be pleased with him), in his comment on the verse: **{And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you}** said: that is, increase you in My obedience."<sup>17</sup>

---

<sup>16</sup> Nadrat Alnaeem (2/66)(7/2698)

<sup>17</sup> Al-Durr Al-Manthour by al-Suyuti (5/7)

14. The one who gains rewards from Allah for her deeds, will not be offended or hurt by the lack of appreciation from people for her good efforts. This is because she does not expect reward or gratitude from them. She thereby seeks the face of Allah and hence she has a quiet mind and a reassured self. Even if her good deed is met with abuse, she is not hurt as long as her goal has been achieved. She has not sought their gratitude from the beginning rather she anticipated the rewards from Allah.

15. 'Ihtisab' in leaving sins and acts of disobedience is an obedience that strengthens your faith and determination. Leaving sin and thus seeking the face of Allah, makes you feel happy as you wish for the reward of piety and fear of Allah **{But for he who has feared the position of his Lord are two gardens}** (Ar-Rahman: 46). "But for him who has feared the standing before his Lord,) on the Day of Resurrection and so he fulfills what his Lord ordered him and stays away from His prohibitions then he will earn two gardens from his Lord on the Day of Resurrection. The two gardens are made of gold -- their vessels and all that they contain. One garden as a reward for stays away from Allah's prohibitions and the other for fulfilling His orders." <sup>18</sup>

16. The people living in the small environment in which you live will gain this good manner of 'ihtisab' from you because it is a reality taking shape in front of them which leaves a profound impact on them. I mean by this, your family, your husband, your children and others with whom you have direct and continuous contact. And even, for example, in the work environment.

By this, you practically promote guidance and will be rewarded for this guidance along with the reward of one who follows it to the Day of Judgment, if Allah wills.

17. Among the benefits of 'ihtisab' which you gain in the worldly life along with what is saved for you as a reward for the Hereafter, is that if you gain the satisfaction of Allah by getting closer to Him. Through 'ihtisab' of various acts of worship, your aim is a reward is according to the deed. The Prophet (peace be upon him) said: "**verily, whoever has this worldly life as is his concern, Allah makes his poverty between his eyes and disperses him and he will not gain from this worldly life but only what is destined**

---

<sup>18</sup>Taysir al-Karim al-Rahman, fir Tafsir al-Mannan/ 5

**for him. And whoever takes the Hereafter as is his concern, Allah makes his richness in his heart and reunites him and this worldly life will come to him forced."**<sup>19</sup>

What do you think of someone who expects reward from Allah in everything? Isn't she one of those whose intention is the Hereafter? If it were not she, who could it be?!



It is a heart that lives and breathes worship in both activities and repose in asking reward from Allah. Allah has been pleased and thus facilitates matters for you in this worldly life and in the Hereafter. So make the Hereafter your main intention and you will keep thinking of this question: how to satisfy my Lord?

18. 'Ihtisab' elevates your station before your Creator. The Prophet (peace be upon him) said to Saad ibn Abi Waqqas: **"If you spend anything seeking to gain thereby the pleasure of Allah, you will be rewarded for it an increasing degree of elevation"**.<sup>20</sup>

19. When you continuously make 'ihtisab' of your good deed, you will gain as much reward as that of your deed if you cannot do it due to a valid (shar'i) excuse! Do not be surprised!

Allah's grace is encompassing. The Prophet (peace be upon him) said: **"If a slave (of Allah) is sick or travels, he will get a reward for those acts similar to what he would get if he was healthy and at home."**

Are you enthusiastic about it?

 **'Umar ibn Al-Khattaab (May Allah be pleased with him) said, O people 'ihtasibo' (anticipate the reward of your deeds from Allah) for whoever makes 'ihtisab' will get twice the reward: for his deed and for his 'ihtisab'."**<sup>21</sup> 

---

<sup>19</sup>[Al-Albani, authentic due to part of a hadith narrated by Ahmad].

<sup>20</sup> Part of a hadith narrated by al-Bukhari.

<sup>21</sup> Lisan Al-Arab (1/315)



## **What do you anticipate when you call for Allah?**

Have you ever thought to be a caller of goodness to other women?

I think this will bring happiness to your heart. You will feel happy and not bored or depressed since the caller of good is always busy and productive. The heart is always happy and such a caller of goodness is certain that she is doing this for her Muslim nation. She receives portions of happiness as a result of loving to call to goodness.

### **How to be a caller to goodness?**

Dear sister, it is easy. You will hurriedly start doing good deeds of all types and kinds: you announce among sisters about the good lectures and books which you provide to others with the best of your ability, you announce for the good magazines and journals, you support people of good deeds in words and deeds, you guide to the places of good deeds such as the women centers of Qur'an memorization and the summer centers that provide beneficial events and activities, and with your pen and tongue, you convey the good information.

Here, you find yourself as a guider of good deeds, and a caller for Allah.

**Do you know what it means to be calling and inviting others for Allah? It means countless rewards gained for what you do! The rewards are too many. It suffices to say that what you do is more than great, especially when you know that:**

- 1) The reward of guiding to good deeds, as the Prophet (peace be upon him) said: **"One who guides to something good has a reward similar to that of its doer."**<sup>22</sup>

The people who benefited from your invitation will gain great reward and you will gain the same, when they do those good deeds. You will be so pleased that you win the rewards of those who may exceed you in their actions and sincerity.

- 2) The reward of invitation for guidance; the Prophet (peace be upon him) says, "**if anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness), without their**

---

<sup>22</sup> Narrated by Muslim

**rewards being diminished in any respect**"<sup>23</sup>. Therefore, your rewards will be doubled with the number of people who do good deeds.

- 3) The reward of teaching people the good deeds. Do you not like Allah and His angels to pray on you?<sup>24</sup> Not only this! The prophet (peace be upon him) said: **"Allah, His Angels, the dwellers of the heavens and the earth, and even the ant in its hole and the fish in water supplicate in favor for those who teach people knowledge"**<sup>25</sup>.
  
- 4) The reward of inviting to what is good and forbidding what is wrong, through the words said by the one who calls for that, and the deeds she makes. Allah says in Chapter 3, verse 104, **"Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity"**.
  
- 5) The award of the kind word. This kind word is what the prophet (peace be upon him) meant in the Haidth, **"A slave will speak a word of that which pleases Allah without attaching any importance to it but with which Allah raises him many levels"**. It is said in Fath Al-Bari that the word which is meant here is the one that uncovers oppressions, removes hardships and supports those in need of support. This is greater when it comes to include lifting the oppression that is befalling Muslims and calling for doing observances. That is in addition to inviting to all that is good and forbidding what is wrong.<sup>26</sup>

---

<sup>23</sup> Narrated by Muslim

<sup>24</sup> Allah's supplication in favor for those people means praising them in the heavens, while the Angels' supplication means praying for them

<sup>25</sup> A part from a hadeeth narrated by Al-Tirmidhi

<sup>26</sup> Refer to (Positivity in the life of the caller to Islam) by dr. Abdullah Alhassan

- 6) The award of guiding people, as the Prophet (peace be upon him) says, **"if a single person is guided by Allah through you, it will be better for you than the whole lot of red camels"**<sup>27</sup>.
- 7) Anticipate that observing worships are rewarded more, when such deeds are doubled, let alone when you are inviting for the sake of Allah.
- 8) The reward of gaining knowledge as this invitation activity requires more knowledge in the religious domain: studying, reading, listening to religious speeches and scientific aided lessons. It also requires direct contact with people, where you may need to investigate when you are asked about certain issues, thus increasing your knowledge.
- 9) Invitation to Allah is a charity of the knowledge you have gained and keeping it from forgetfulness.
- 10) You are in daily need for satisfaction and relief. This can be achieved through the invitation activity, which makes you feel comfortable, productive and self-satisfied when you do a favor for Muslims.
- 11) The blessing of the prophet's supplication, when he says, **"May Allah freshen the affairs of a person who hears something from us and communicates it to others exactly as he has heard it (i.e., both the meaning and the words), for it may be that the recipient of knowledge understands it better than the one who has heard it."**<sup>28</sup>

---

<sup>27</sup> A part of a hadeeth narrated by Albukhari

<sup>28</sup> Narrated by Altirmithy



12)The reward of supplicating to the commands of the prophet who says "**Convey from me even a verse from the Qur'an**"<sup>29</sup>. The prophet has ordered to convey from him, even a verse; he supplicated to those who do this more than those whose spears attack the chests of the enemy, as the latter can be performed by many people. Conveying the traditions can only be done by the followers of the prophets and those coming later among their nations, may Allah consider us among them.<sup>30</sup>

13)The reward of being considered among the best by Allah, Who says in Chapter 41, verse 33, "**Who is better in speech than one who calls (men) to Allah, works righteousness, and says, 'I am of those who bow in Islam'**"? By nature, man likes to be appreciated by people, let alone by Allah.

14)The reward of obeying Allah, Who has ordered us to make invitation, as clear in Chapter 16, verse 125 "**Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance**".

15)The reward of bearing invitation to Allah, as the Prophet (peace be upon him) says: "**No fatigue, disease, sorrow, sadness, hurt or distress befalls a Muslim - not even the prick he receives from a thorn - except that Allah expiates some of his sins because of it.**"<sup>31</sup>

The burden of invitation is heavy but also very beneficial as it urges you to think and work. This burden leads you to exploit all moments of your life in good deeds, contrary to those ladies who are careless about Muslims. Their days are fruitless since all they are interested in are fashion, furnishings, accessories, make up and so forth.

---

<sup>29</sup> Narrated by Albukhari

<sup>30</sup> Al tafseer alqaiem by Ibn Alqaiem

<sup>31</sup> Narrated by Albukhari

Indeed, I do not mean the burden that can let one down, make him motionless and inactive in worshipping Allah. *The positive burden*, however, is the one that makes you invite Muslims. To spend on them, care about their issues and problems, work for them on the ground and be productive. The burden of caring about Muslims, when you come close to Allah, is a worship that should not lead to the quitting other good deeds.<sup>32</sup>

16) Anticipate the support of Islam and Muslims and those who do good deeds anywhere, as the goal is the same as Allah says in Chapter 22, verse 40, "**Allah will certainly aid those who aid his (cause);- for verily Allah is full of Strength, Exalted in Might, (able to enforce His Will.)**"

17) The reward of helping the needy Muslims and easing their hardships by teaching them the Islamic teachings. The prophet (peace be upon him) says: "**If anyone fulfills his brother's needs, Allah will fulfill his needs; if one relieves a Muslim of his troubles, Allah will relieve his troubles on the Day of Resurrection**".<sup>33</sup>

Is there anything better than fulfilling Muslims' needs by teaching them Islam.....?

Is there anything greater than uncovering the hardship of ignorance from Muslims.....?

So, be always in invitation to Allah, patient, and anticipating.

18) The reward of combating and facing corruption, and the reward of the mental risk and mental exhaustion, psychological effort, and financial payment; the prophet (peace be upon him) says: "**the victory comes with patience, relief with affliction, and hardship with ease**"<sup>34</sup>.

19) The reward of being forgiven by Allah, and completely cleared from sins.

---

<sup>32</sup> A part of an article written by dr.Tariq Alhabeeb

<sup>33</sup> Narrated by Albukhari

<sup>34</sup> Narrated by Ahmed in Almusnad

20) The reward of being preserved by Allah in hardship times, as being careful about Allah's commands on relief times; the Prophet (peace be upon him) recommended Ibn Abbas, saying **"Be mindful of Allah, and Allah will protect you; be mindful of Allah, and you will find Allah in front of you; recognize and acknowledge Allah in times of ease and prosperity, and He will recognize you in times of adversity"**.<sup>35</sup>

21) The reward of invitation and the patience on the long and risky way in this activity, especially from the opponents. Allah says in Chapter 76, verse 12 **"And He will reward them with a Garden and (garments of) silk"**.

22) The reward of cooperation for righteousness and piety as shown in Chapter 5, verse 2 **"Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear Allah. for Allah is strict in punishment"**. Being involved in invitation to Islam means you need to be in contact with those calling for righteousness and goodness on earth.

23) The reward of being guided to the right path, as Allah says in Chapter 29, verse 69: **"And those who strive in Our (cause),- We will certainly guide them to our Paths: For verily Allah is with those who do right"**.

24) The reward of spending time in obedience to Allah and inviting to Allah is worthwhile. This would help you in the right response on the Day of Resurrection, when you will be asked about how you spent your life and what you did with your money.

25) Anticipate the reward of bridging the gaps for Muslims, may Allah bless you.

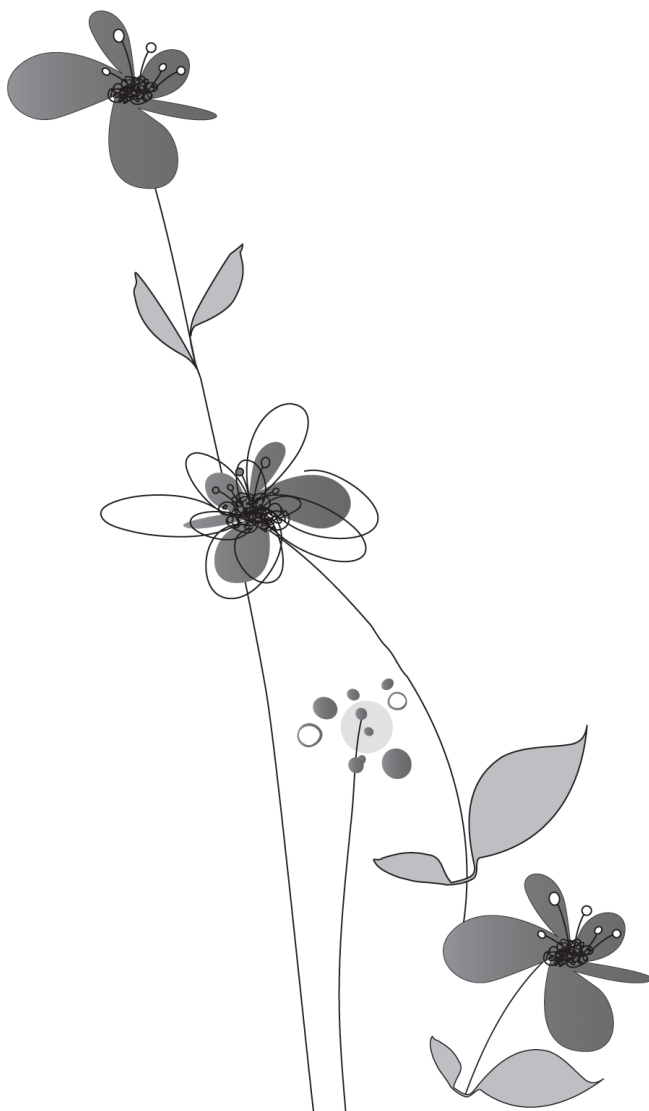
26) Anticipate the reward of being an example to others in the fields of invitation, as those around you will be influenced by your actions. They will follow you in their efforts and you will gain the reward for all of that.

27) Consider the reward of all your senses when you invite for the sake of Allah: your ears, eyes, tongue, hands and feet. You subject all those senses to serve your religion and you will be rewarded for that.

---

<sup>35</sup> Narrated by Ahmed in Almusnad

28) Your patience makes you steadfast when you invite to the religion of Allah. You feel the graciousness and blessing of Allah upon you as you're listening to the hardships and suffering of many women. All this will lead you to contemplate on the blessings of Allah and make you humble before Him. In addition, you will see how miniscule your work is when compared to other people's work. This will motivate you to exert more effort before it is too late.





## **What do you expect to achieve when you use your cellphone?**

It is a small device in your home which you can use to collect as many good rewards as possible.

Women use it either continuously without any control or they never use it. It is you who should maintain balance by controlling the cellphone instead of letting it control you.

If you already knew that then good job!

### **Oh you, the flower butterfly, please pay attention to these things when you use the cellphone:**

1-The good rewards you accrue when you call your relatives. The prophet (peace be upon him) said, "He who is desirous that his means of sustenance should be expanded for him or his age may be lengthened, should join the tie of relationship." <sup>36</sup>

2- The good rewards you gain by creating happiness for the people you talk to and asking about their life.

3- The reward you gain by uttering the good words to the people while offering congratulations and condolences. The Prophet (peace be upon him) said: **"It is also a charity to utter a good word."**<sup>37</sup>

4- Anticipate the reward from Allah when you use the cellphone for good purposes in general.

5- Anticipate the reward from Allah when using the cellphone by making use of your time by performing more than worship. For example, when you talk to your mother, you hope to attain the following rewards from Allah: serving your parent and making her satisfied, building a strong relationship with kin, creating happiness for a Muslimah, doing her a favor and finally the rewards of extending greetings to her at the beginning and at the end.

---

<sup>36</sup> Narrated by Albukhari

<sup>37</sup> Narrated by Albukhari

6- The rewards you gain by offering help to the people especially when somebody calls you asking for help or a solution for her problem. The messenger (peace be upon him) said, **“Those who help people are helped by Allah.”**<sup>38</sup>

7- The good rewards you gain by seeking Islamic knowledge to learn, which is maintained by asking the scholars on the cellphone. The messenger (peace be upon him) said, **“And Angels spread their wings with the glee at the people who seek knowledge.”**<sup>39</sup>

8- The reward you gain by seeking advice from people of experience and then forwarding these advices to other people via cellphone. This can be classified under propagation of virtue and the prevention of vice.

9- Anticipate the reward from Allah by using the cellphone for staying at home for longer periods of time asking about your friends and relatives. This is because Allah has ordered women to stay at home. Allah said, **“And stay in your houses”** Alahzaab: 33.

This will also help you make sure where you’re going before you go to the place you intend to go.

10- The reward you gain by using the cellphone to call your friends and the people you love to tell them about a lecture, a seminar, a gallery or a useful event that is beneficial for the community.<sup>40</sup>

11- The reward you gain by reforming the people through using the cellphone. It so happens that some mischievous women use the cellphone improperly especially when they know about a kind of misunderstanding between two people. These women rush to increase this misunderstanding by talking to each person about the other. For example, it happens that some women push for increasing the misunderstanding between a woman and her mother-in-law or between a woman and her daughter-in-law.

---

<sup>38</sup> A part from a hadeeth narrated by Albukhari and Muslim

<sup>39</sup> A part from a hadeeth narrated by Ahmad and the people of Sunan

<sup>40</sup> Refer to (Dalil alkhair) page. 23



## **What do you anticipate by excusing the people?**

She does not mean that; she does respect you; maybe she didn't choose the proper words when she said that word; maybe when you talked to her she was under stress or she was in a bad mood; I don't think she wanted to cause any harm to you.

In addition, dear sister, some did not get sufficient education on how to use etiquette with others. So maybe she has been raised like this and cannot make any changes in her way of dealing with others.

Thank Allah my dear because you have not gone through this bad experience. Also thank Allah that you were given parents who paid attention to you and taught you how to have the proper etiquette when dealing with people. Maybe she was deprived of a good family so don't deal with her the way she deals with you. On the contrary, you should help her get rid of this problem in order to get reward for doing good to a Muslim.

**Oh you, the lovely heart bearer, ponder the previous example and see how we should have the patience to reform and make excuses for the people. It is important to know that this task (conciliation between mankind) is only made by very great people:**

1- The great reward.

Allah said, **“There is no good in most of their secret talks save (in) him who orders *Sadaqah* (charity in Allah's Cause), or *Ma'ruf* (Islamic Monotheism and all the good and righteous deeds which Allah has ordained), or conciliation between mankind, and he who does this, seeking the good Pleasure of Allah, We shall give him a great reward.”** AlNisaa :114.

And Allah also said, **” And as to those who hold fast to the Book (i.e. act on its teachings) and perform *As-Salat* (*Iqamat-as-Salat*), certainly, We shall never waste the reward of those who do righteous deeds.”** Alaaraf :170.

2- To receive mercy from Allah.

Allah said, **“The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy.”** Al-Hujuraat:10. So bringing peace between the people is the

main reason for receiving mercy from Allah. And in His saying, **“that you may receive mercy”**, this will lead to the good of both this life and the afterlife.<sup>41</sup>

3- Anticipate the reward from Allah by removing harm from both quarreling sides because this quarrel may badly affect them in this life and the hereafter.



4- The reward you gain by this reconciliation.

Allah said, **“If you do good, you do good for your own selves”** Al-Israa: 7.

5- To gain the reward that is higher than that of the optional prayer and fasting.

The messenger (peace be upon him) said: **“Shall I not tell you what is better than the optional prayer and fasting? They said: truly yes. He said: reconciliation among people; corrupting relation among people is the reward remover.”**<sup>42</sup>

6- To believe that your reward comes from Allah only and imagine how this will be determined as an infinite reward from the Lord of everything. Allah said, **“The recompense for an evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is due from Allah. Verily, He likes not the Zalimun (oppressors, polytheists, and wrong-doers, etc.)”** Al-Shura: 40.

 Ibn Shihaab said, **“I never heard of a legal liar such as a war, reconciliation among people, a man teasing his wife and a wife teasing her husband.”**<sup>43</sup> 

---

<sup>41</sup> Taiseer Alkareem Alrahman by Ibn Saadi

<sup>42</sup> Narrated by Abu dawood and Altimithi

<sup>43</sup> Narrated by Albukhari (search for the conditions of lying to a husband/wife in Islam)



## **What do you Anticipate as a Reward for your Patience?**



Why are you sad? And what are the types of stress that you have in your heart?

Exhaustion, stress and vigilance could have depressed you and taken your lively disposition. What is all this suffering for?

This is one's fate and you cannot avoid it. But no soul is given more burden than it can bear, therefore, do not give yourself more than you can bear.

If you are afflicted, take advantage of that to win more than lose less so that your sadness can be a source of worship. Not only worship but being thankful, being satisfied and trusting in Allah.

Allah will exchange your sorrow for happiness in this life and in the hereafter, as whoever is satisfied, will never be sad. This is in itself a blessing from Allah.

Do you not observe that the people of faith are the most cheerful ones although they are the most afflicted?!

Be alert, as life can never be free of problems. If one problem is resolved, another one make its appearance.

**It is said: if you do not repeatedly drink from dusty water, you will be thirsty, and nobody has pure drinking water resources.**

### **Oh Patient Lady:**

You could have found yourself suffering from waves of stress, strongly pushing your small boat, while rowing right and left. The waves are much higher than you, and there is no way to escape.

At this particular moment, you have strongly believed that there is no direction to escape but that of Allah, your eyes began tearing, and your heart has calmed down, and all your entity has directed towards Allah, appealing to Him to uncover the stress and depression.

Here the sea of your sadness has calmed and also its high waves; your boat has moved forward quietly and safely. Nothing has changed except what is in your soul. Allah says in the Chapter of Thunder, verse, 11 **"Allah does not change in a people's lot, unless they change what is in their heart"**.



Your fear has changed into calmness, and your anger into satisfaction. So you lady, make all your stress and suffering a source of happiness in the Day of Judgement, as they are days and nights in this life. So , try to anticipate your acts and be patient:

- 1) The reward of the patient, which is limitless as Allah says in Chapter 39, verse, 10 **"the patient will be given their reward without account"**.
- 2) You will win being with Allah, the Almighty, Who says in Chapter 8, verse, 46 **"And be patient and persevering: For Allah is with those who patiently persevere"**.
- 3) You will be loved by Allah, and this is a noble end, as clear in Chapter 3, verse, 146 **"And Allah Loves those who are firm and steadfast"**.
- 4) You will have the attainment of the eternal day as clear in Chapter 13, verses 22-24 **"Those who patiently persevere, seeking the countenance of their Lord; Establish regular prayers; spend, out of (the gifts) We have bestowed for their sustenance, secretly and openly; and turn off Evil with good: for such there is the final attainment of the (eternal) home"**
- 5) Be satisfied that your depression and stress will be healed by Allah, Who will make the final attainment for you, as clear in Chapter 11, verse 49 **"So persevere patiently: for the End is for those who are righteous"**.
- 6) Be with the saved winners, as shown in Chapter 3, verse 200 **"O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah. that ye may prosper"**.

- 7) Forgiveness and the great reward, as Allah says in Chapter 11, verse 11 **"Not so do those who show patience and constancy, and work righteousness; for them is forgiveness (of sins) and a great reward"**.
  
- 8) Gaining blessings, mercy, and guidance from Allah, as illustrated in Chapter two, verses 155-157 **"Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere. Who say, when afflicted with calamity: "To Allah We belong, and to Him is our return. They are those on whom (Descend) blessings from Allah, and Mercy, and they are the ones that receive guidance"**.
  
- 9) Look at trees in Spring when leaves are falling!!! what a nice scene! Your sins will get erased as the fall of those leaves if you anticipate your patience for the sake of Allah. The Prophet (peace be upon him) maintains that **the sins of any Muslim afflicted by harm of a disease or anything else than that, would be erased as the tree lets it leaves fall down.**<sup>44</sup>

#### **A Final Word:**

patience is not only on painful fates that Allah prescribes, but is also on worshipping Him, and fulfilling His commands, besides patience on not doing wrong acts. All the awards of these should be considered for the award in all types of patience.

 Some antecedents said that had there been no afflictions in this life, we would arrive the Day of Resurrection as brokers". 

---

<sup>44</sup> Narrated by Albukhari



## Easy Acts of Worship

Dear Lady

How many times do you need to go to the toilet?

Sorry, do not be surprised to answer my question, until you answer the other question.

### Have you ever anticipated the award of getting into the toilet?

You may surprisingly say, the award of what?

- 1) The award of saying the prayer or supplication when entering the toilet. In this, you follow the teachings of the prophet whenever you get into the toilet. It is confirmed in the two Sahihs as narrated by Anas, that the prophet (Peace be upon him) used to say when entering the toilet **"Oh Allah, I seek refuge in you from Khubth and Khaba'ith<sup>45</sup>".**
- 2) The award of every time you get out from the toilet, and the award of following the teachings of the prophet (peace be upon him) ; in the traditions of Abu Dawood and Tirmithi, the prophet used to say **"ghofranak", "Oh Allah, I seek your forgiveness".**
- 3) When you wear the shoes to enter the toilet, consider the award of following the traditions of the prophet (peace be upon him) in starting with the right foot, and taking off the shoes starting with the left. Abu Huraira narrated that the Prophet (peace be upon him) has said **"if one of you wears shoe, he should start with the right, and if he takes the shoe off, he should start with the left, so that the right is the first to wear, and the last to take off".<sup>46</sup>**
- 4) The award of entering the toilet with the left foot, and getting out with the right foot. "It is preferable for those entering the toilet to start with the left, and leave out with the right; the left is prioritized for the harm, and the right for what is other than that. Al-Nawawi and other scholars have mentioned the rule: what is honored is started

---

<sup>45</sup> Khubth and Khabaith mean (devils – males and females)

<sup>46</sup> Narrated by Albukhari

with the right, and with the left for other than that, and the proof of that are many traditions of the prophet in the Sahih".<sup>47</sup>

#### **Four Simple Traditions you can Apply Daily:**

If we expect that one gets into the toilet five times a day, he will do those traditions twenty times a day, and one hundred forty times a week.....so how many rewards have many people lost? Though I say it is not only one reward in each act, as Allah multiplies that.

- 5) The reward of preserving the remembrances and the prescribed deeds in their times and situations, as that brings you closer to Allah, as He may include you among those who gratify Him. You should also expect that Allah loves you, as following all what the prophet says leads to the love of Allah. Allah says in Chapter 3, verse 31, "Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive your sins. And Allah is Forgiving and Merciful."



---

<sup>47</sup> (Ghayat Almaram) by Alobaikan

## **Dear Sister...**

If you do not feel excited to perform noble deeds, observances, such as memorizing the Qur'an, praying at midnight, and fasting during the day, etc. Try to anticipate rewards in doing other deeds that you can simply do.

There are many simple deeds that one may feel lazy to do, while he can gain great rewards if he sincerely and continuously keeps on doing them.

Examples are greeting people, smiling, good words, starting with the right, and distributing beneficial Islamic textbooks, and audio materials.

The deprived lady is the one who is deprived even from the grace of doing those easy deeds because of being lazy or heedless! This is considered a failure. So, do not be amongst those bless-deprived ladies.

## **What do you Expect when you Do not maintain the Secrets of Muslims?**



### **What is strange is that some women spread the secrets of their closest people!**

Such that one may say that her daughter in law does this and that! And another uncovers the secrets of her relatives; a third says that her husband does so and so; while still a fourth says this and that about her sister in law in all gatherings. By this, all people would know about her family secrets including husband, brother in law, and parents in law; this may extend to include uncovering the secrets of neighbors, colleagues, co-workers, employer, and employees; female teachers may also uncover the secrets of their female students, besides uncovering the secrets of female servants of one's home.

Some ladies may do this as a form of making fun and enjoyment of exchanged talk!

Those gossiping women are not aware that the honor of the Muslims gossiped women is illegal.

### **Oh dear sister...**

You may know about the secrets of people's homes, either directly by the strong contact with them, or when they need you to consult about their privacies; you may indirectly know about the secrets of those people when you get informed about the divorce of this lady and that lady. You may know about sensitive issues concerning the disputes between the people of this and the people of that. Avoid being a source of uncovering peoples' secrets over phones, or private gatherings, where the honor of some Muslims has become as cookies over a cup of tea or coffee.

### **It is Advised my Dearest Muslim Female ...**

Not to carelessly mention the names of persons when start talking about certain situations and events, which might be secrets of those people; if you have no other choice but to talk about the event, you should not mention names, and make the story general, as saying, "there is a lady who has done this and that; there is a person who has done so and so, in a way that the addressee does not know who is meant by the talk".

In this way, you say what you like, do not gossip, cover the secrets and shames of Muslims, where you otherwise will be sinned for; being close to people and knowing their secrets does not mean that you have the right to talk about them and about their secrets openly.

### **The Muslim Lady covers and advises, while the Hypocrite Lady uncovers and discloses. This is conditioned by:**

- 1) The sin or fault that a Muslim commits is not related to others, and does not harm other than himself; if the harm extends to harm others, it is recommended to advise for the removal of the harm.
- 2) Uncovering should be a way to reform the case of the covered person, who may repent; if the person insists to continue doing sins and faults, or from those who do mischief in land, he should be informed about as otherwise will lead to greater harms in the community.
- 3) Maintaining secrets should not prevent witnessing when required, as Allah says in Chapter 2, verse 283 **"Conceal not evidence; for whoever conceals it, His heart is tainted with sin"**.

- 4) Covering is conditioned with bringing rights of people back to them, and if those rights are not brought back to their people, both you and the wrongdoers will be considered as contributors in the crime.

**You can anticipate while covering up the Muslims' secrets and sins:**

- 1) Allah will not disclose you on the greatest day since you were born, which is the Day of Resurrection, as the prophet (peace be upon him) said: **"If a slave discloses a slave in this life, Allah will disclose him on the Day of Resurrection"**.
- 2) Expose yourself to the mercy of Allah, as Allah says in Chapter 7, verse 56 **"The Mercy of Allah is (always) near to those who do good."**
- 3) Anticipate achieving the condition of faith, as the prophet (peace be upon him) said: **"No one is considered as believer unless he likes to his (Muslim) brother what he likes to himself"**<sup>48</sup>. As you do not like others to uncover your secrets before people, so do not expose the secrets of other people.
- 4) Anticipate your Islam to be better, as the Prophet (peace be upon him) said: **"for one to have a good Islam, is to leave what is not of his concern"**<sup>49</sup>, and talking and disclosing secrets of others is an intervention of what is not of your concern.
- 5) You gain the reward of quitting gossiping, as this act is for incapable people who have nothing to do. Man is rewarded for quitting the gossiping of others, as whoever talks in the affairs of others, is surely gossiping.
- 6) Allah will love you as He loves concealing the privacies of others, as the prophet maintains that **"Allah is abashed, forgiver, and concealer"**<sup>50</sup>; if you do that for the sake of Allah, He will love you.

---

<sup>48</sup> Narrated by Albukhari



<sup>49</sup> Narrated by Albukhari

<sup>50</sup> Narrated by Alnasai



- 7) When you do not gossip a Muslim, you prevent spreading the vice within Muslim community .This causes people to get used to commit the vices and never denounce them.

**However**, as long as one is not openly committing sins, covering people up do not mean that you should not advice those who need it provided that you should not breach any. This is true unless one continues corrupting and doing mischiefs. You should raise him to whoever can amend his behavior, and in all that you are rewarded, as you have rescued a Muslim from the torment of Allah.

 **Someone asked Al-Hassan: Oh Abu Said, "A man has known from another something, should he talk about that? Al-Hassan answered, indeed no"<sup>51</sup>** 

---

<sup>51</sup> Makarim Al-akhlaq (504)

## **When You Wear Hijab, What Do You Anticipate of Reward?**

Joy and sadness... where do such feelings appear?

Language of eyes and their charm... where does that charm lie?

Caring or carelessness... how do we feel them?

Signs of beauty and decentness... feelings of love and hatred...

**All those can be observed on the face....do you agree with me in opinion?**



### **Dear Muslim Lady...**

If seven pictures of 'ladies' hands' are provided before you, and you are asked to specify which lady is beautiful and which one is not from those pictures!!!!

You may surprisingly say: Of course I cannot specify that, as the hand might be good looking but the lady of that hand is not so. It is not fair to judge the beauty of a lady through looking at her hand.....!

However, let me see her face to say my fair judgment.

### **Well Done Dear sister...**

Had you judged the beauty of the lady through her hand, all would have opposed you. However, if seven beautiful pictures of women faces were proposed to you, you would have been able to specify the beautiful ones, without any need to see her hand or face...! The issue is clear before you, and all would support what you have made.

Sheikh Mohammad Al-Amin Shinqity, may Allah's mercy be upon him said: "It is no doubt that the face of the lady is a basic for her beauty, and seeing is one of the main causes of affliction-as known-what is adopted by the noble rules of the Islamic Law is preservation and being away from what is unnecessary"<sup>52</sup>.

---

<sup>52</sup>Adwa Albana (6/200)

### **Stand now Before the Mirror...**

Touch your face with your hands...contemplate its beauty...do that deeply...do you feel comfortable if this good looking face is burnt in fire, and everything is burnt, and nothing left but the bones...?

Keep your face from those burning looks, so that Allah will keep it from burning in hellfire...cover it from those illegal to you, as affliction is always in the face and eyes.

### **What Do you Anticipate when Dressing the Full Islamic Hijab?**

- 1) The reward of obedience, satisfaction, submission to the command of Allah, and His prophet in winning Paradise from below which rivers are running, as Allah says in Chapter 4, verse 13 **“Those are limits set by Allah. those who obey Allah and His Messenger will be admitted to Gardens with rivers flowing beneath, to abide therein (for ever) and that will be the supreme achievement.”**
  
- 2) A worship that you become close to Allah through, as shown in a Qudsi Hadith (**and if he draws near Me by the span of a palm, I draw near him by a cubit, and if he draws near Me by a cubit I draw near him by the space (covered by) two arms. And if he walks towards Me, I rush towards him”**).<sup>53</sup>
  
- 3) Allah likes hijab, so you should achieve the love of Allah when you perform what he likes. Allah says in one of the Qudsi Hadiths **“And the most beloved things with which My slave comes seeks nearness (through) to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (supererogatory acts) till I love him, and if I love him, I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge)”**.<sup>54</sup>

---

<sup>53</sup> A part from a hadeeth narrated by Muslim

<sup>54</sup> Narrated by Albukhari

- 4) The reward of patience<sup>55</sup> on Allah's obedience...and patience on His disobedience...sarcasm from the lowest types of people...hot weather. It is nice to notice the drops of sweats dropping down from your forehead, and you anticipate that for the sake of Allah; you will not be irritated of that as the lover sacrifices for the one he loves; the hot weather will not be a reason for you to neglect wearing hijab, as you are aware of verse 81, of Chapter 9 **"Say, "The fire of Hell is fiercer in heat." If only they could understand! "**
- 5) The reward of supporting Islam by supporting the idea of blackness proliferation by wearing hijab in the community; you will be victorious, as Allah says in Chapter, verse 40 **"Allah will certainly aid those who aid his (cause);- for verily Allah is full of Strength, Exalted in Might, (able to enforce His Will). "**
- 6) The reward of the pious ladies and the reward of following them in wearing hijab; Abudullah ibn Mas'oud narrated that a man came to the Prophet (peace be upon him), and asked: what do you say of someone who loved people but has not joined them? The prophet replied **"one will be with those he loves"**<sup>56</sup>.
- 7) The reward of chastity, as you protect your honor and yourself, which is a way of worshipping Allah; wearing hijab helps you in this regard.
- 8) The reward of preserving the community, as in wearing hijab you prevent the mixing of between the two genders which leads to vice, and adulterous. You and your Muslim sisters are barriers against the spread of corruption, otherwise the vice will spread, where the flood starts from a drop, wear hijab and anticipate the reward of being that first drop.
- 9) The reward of reviving the virtue and spreading it. Purity and chastity should be prevalent in a community that its women are wearing hijab. Hijab can be a cornerstone in building the virtue; and if you are not strong in faith, your hijab will be drawn with the dust and wind.

---

<sup>55</sup> (What do you anticipate while being patient) page (35)

<sup>56</sup> Narrated by Albukhari

- 10) Anticipate the reward of providing the Islamic nation its identity, and causing the distinction from other religions such as Jews, Christians, and others.<sup>57</sup>
- 11) You will the reward of cooperation for piety and righteousness. Allah says in Chapter 4, verse 2 "**Help ye one another in righteousness and piety, but help ye not one another in sin and rancor**".<sup>58</sup>.

Thus, in wearing the hijab of Islam, you cooperate with your Muslim sisters to help the Muslim young man to preserve himself, so as not to be afflicted ; his heart will not be impure; otherwise, you be sinful as you may contribute in getting the Muslim men astray, whether you know this or not. The prophet says "**No man is a true believer unless he desires to his Muslim brother what he desires to himself**".

I do not think you like to be afflicted by others, to lose your other life; so do not accept that for others.

**☞Hijab is the society safety valve, and its absence means the explosion of the society☞**

---

<sup>57</sup>Nadrat Alnaim/4

<sup>58</sup> Narrated by Albukhari

## What is out of your Business?



-What is the rent of your house?

.....

-How many rooms are there in your house?

.....

-How many years did you live in your earlier house?

.....

-How many years did you live with your parents in law?

.....

-How was cooking of food distributed between you in your in-law's house?

.....

-Is your husband's behavior good with you?

.....

-What is the salary of your husband?

.....

-Are you pregnant?

.....

-So, why are wearing large clothes?

.....

-Do you have a servant?

.....

-Do you have telephone?

.....

-What is this device? You are saying you do not have a telephone device.

.....

-Generally, I like conversation with others, and so you can pay me a visit whenever you like; you will enjoy a lot with me, as I have a good potential of solving problems.

Consider me as a sister of you; open your heart and never feel afraid.

These are just few questions that a lady asked her new neighbor, who has come recently to live in the neighborhood; it was the first and the last visit.

**Dearest Sister,**

There are issues which you are not harmed of if you have no idea about, and knowing them will not add to your rewards, and will not increase your education. Those issues are out of your business, and being involved in thinking about them wastes your time. The previous conversation is a simple attention of one's interventions in other's affairs. There might be many antipathetic questions of intruding women such as:

**For the unmarried:** Why have you not married yet?

**For the married:** Why have you not got pregnant yet?

**For that of having children:** Why do not you stop delivering babies? You have enough children.

**For the divorced:** What are the causes of the divorce? Are you the cause or he?

**For the wife of the polygamist:** Someone having a beautiful wife like you, please tell me why has he married?

The problem is that curious women think they have the right to ask whatever questions, and receive answers on that, and with all details. This can be observed through the insistence to get an answer. She does not know from implications that you do not want to keep your secrets; or she may not like to understand that herself. In such cases, you should be frank to tell her that those questions are private, and you do not want to talk about them. Otherwise, such a curious lady will go on asking more questions...

**If you do not like others to know about your privacies, people are also like you...leave what is out of your business, regarding their affairs in order not lose too many of your relations with them, besides wasting your time too.**

**Anticipate reward for the following:**

1) Your Islam will be better, as not all Muslims are good; the prophet (peace be upon him) says "**Part of someone's being a good Muslim is his leaving alone that which does not concern him**"<sup>59</sup>.

---


<sup>59</sup> Narrated by Malik and Ahmad

2) Anticipate the reward of not gossiping, as if any lady talks about issues not related to her will fall in gossiping, and thus you are rewarded for not gossiping.

3) Prevent harm from befalling on Muslims by not teasing them through many questions, and intruding in their privacies. The Prophet (peace be upon him) says **"O you who declared faith with your tongues, but your hearts are not imbued with faith! Do not backbite Muslims, and do not search for their faults, for if anyone searches for their faults, Allah will search for his fault, and if Allah searches for the fault of anyone, He disgraces him at his home"**<sup>60</sup>.

4) Be among those who believe in Allah and the Other Day; the prophet (peace be upon him) says: **"Let him who believes in Allah and the Last Day either speak good or keep silent"**<sup>61</sup>

 Omar Ibn Abdulaziz (may Allah's mercy be upon him) says

**"Whoever knows that an action is a reaction of words, would not talk in what is out of his business"**<sup>62</sup>. 

---

<sup>60</sup> Narrated by Abudawood

<sup>61</sup> Narrated by Albukhari

<sup>62</sup> Alzuhd by Imam Ahmad



## **What do you (female) anticipate from Allah by having good morality?**

We cannot be familiar with the reality of people's morality in just quick meetings; we need to get exposed to them and see whether it is the brightness of gold or the rust of iron!!!

A man can be given a credit by being well-behaved with those who are equal to him or even higher in status than him!!!

The credit is given when you show high morality and descent behavior with those who are lower in status than you or those who used to be aggressive with you!!

**So good morality means** “ a person should be tolerant when it comes to his rights that he doesn't demand his rights right away and s/he should fulfill his duty in response , so if nobody visits him/her if s/he is sick, if nobody stops by to say hello if s/he returns back from a travel, if s/he says 'hello' and nobody responds , if he tries to help another person but he is ignored , if he makes a favor but nobody thanks her/him, and if he speaks and nobody listens to him and so on and so forth, he wouldn't get angry, make revenge, punish, doesn't switch abruptly. He would do a favor and good deed for each of these behaviors. Accordingly, he would visit his sick friend, and be responsive if requested to offer help, and never think about previously misfortune intercourses. Instead, one is ought to have the best behavior as his model”<sup>63</sup>

In other words, **good morality** is defined as “Offering good deeds in saying and in practice and preventing harm in saying and in practice”<sup>64</sup>

Despite the fact that you are in a dire need for time to familiarize yourself with the other's morality, you sometimes feel it and you can distinguish it easily. For example, you feel this when she talks to an old woman, when she talks to a house maid, when she responds to people who were offensive to her especially when she has the authority to revenge without any control. Maybe she would be encouraged to do that

---

<sup>63</sup> Qazweeni: *Faith branches synopsis* , pp116-117

<sup>64</sup> Nadrat Alnaim

by her friends but she wouldn't do that even if by saying a harmful word!! By doing this, she would treat people in accordance with her morality and that would not degrade her especially towards Allah the Creator.

She has made all the good deeds. She surpassed many females far away. Also, she left gossip and cunning in day and night.

She relaxed her heart by doing this and maintained her rewards; by doing so, she has enough time for worship because she is now busy worshipping Allah and she has no spare time to waste on such ridiculous things and even if time is a commodity, she would buy it.

She is simply a reflection of what the Prophet (peace be upon him) said: "Good morality has concealed everything"

### **It is reality not fiction. Why don't you be her?**

This would be easy for you ...you know when? When you anticipate for Allah:

- 1- That good morality is basically for you and only you and for the Muslims secondly. You have prevented harm from you and them and also made goodness for you and for them too.

So anticipate the reward of noble deeds made by your fear of Allah which creates full accompany with Allah ; Allah said **"Truly, Allah is with those who fear Him (keep their duty unto Him) , and those who are *Muhsinun* (good-doers)"** Alnahl 128.

Are you aware what it means for you to have a special accompany with Allah? This company is in harmony with the Glory of Allah ; it is His help...victory...patience...precision ....you have won a lot.....!!!

- 2- The rewards are maintained by obeying Allah and His messenger : Allah said ***"Repel evil with that which is better. We are Best-Acquainted with the things they utter"*** (Almuminoun:96). Also, the prophet (peace be upon him) said: ***"And show high morality when dealing with people"***<sup>65</sup>

---

<sup>65</sup> Narrated by Alturmithi

- 3- The reward of solving out dispute between people in order for you to gain a lot of rewards. Allah said **“The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allah ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! he, between whom and you there was enmity, (will become) as though he was a close friend. 35. But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion (of the happiness in the Hereafter i.e. Paradise and in this world of a high moral character”**.

That is the means that you repel the evil with one which is better and become very patient when solving out disputes between people. It is indeed that high morality and it is indeed the grand luck!

- 4- To have your faith totally complete –without inconvenience. The prophet said **“the best of believers are those of good conduct and the best of you are those who are the best to their ladies”**<sup>66</sup>. Indeed the pure people compete for the sake of complete faith; please compete with them by having good conduct.
- 5- Do you still dream of having a nice house? Listen careful....Do you want a fancy house that you never dreamt of? It is in the heaven ...in the highest location in the heaven!

Behave well and anticipate this to be for Allah only. The prophet (peace be upon him) said **“ I am the supervisor of a house in highest point in the heaven for those who quit debate even if they are right and I am the supervisor of a house for those who also quit lying even if they are joking and I am also the supervisor of a house for those who possess conduct”**<sup>67</sup>

- 6- Whenever you feel lazy for doing night prayers or day fasting , you can reach such high position by good manners likewise . The prophet peace be upon him said: "A believer will attain by his good behavior the rank of one who prays during the night and observes fasting during the day."<sup>68</sup>

---

<sup>66</sup> Narrated by Alturmithi



<sup>67</sup> Narrated by Abudawood

<sup>68</sup> Narrated by Abudawood

- 7- To be loved by the Prophet (peace be upon him) and to be also seated beside him in the day of resurrection. The Prophet (peace be upon him) said **“Those who have good conduct are the closest to me and most beloved by me in the day of resurrection.”**<sup>69</sup>
- 8- You should also anticipate that this high morality would be the main cause for your entrance to Paradise. **The messenger (peace be upon him) once was asked what the main reason for the heaven entrance is. He responded by saying “the fear of Allah and the good conduct” and he was also asked what caused entrance to the hell-fire. He responded “the two hollow organs the mouth and the sexual organs.”**<sup>70</sup>
- 9- Also anticipate from Allah that the weight of your good deeds is so heavy in a day when most deeds become weightless. The messenger once said: **“Nothing is heavier for the true believer in the day of resurrection than the good conduct and Allah indeed hates the misbehaved person”**<sup>71</sup>

## **Dear sister,**

If you make good deeds and obey Allah and his messenger, then you obtain the best of everything and your belief has reached its perfect levels. Also, you get in the position of ever fasting and ever praying people. In addition, you make your rewards very heavy...so what have left for us. You have taken everything!

 **Once an eloquent person said: A man with good conduct is relaxed and people treat him peacefully. On the other hand, a man with bad conduct makes people upset about him and he keep suffering from himself likewise** <sup>72</sup> 

---

<sup>69</sup> Narrated by Altirmithi

<sup>70</sup> Narrated by Altirmithi

<sup>71</sup> Narrated by Altirmithi

<sup>72</sup> (Adab aldunia wa aldeen) by Almawridy



## What to anticipate from Allah by forgiving people?

Once Alshaafi <sup>73</sup>(a known scholar) said:

*They said 'shut up' you have been disputed and I said*

*My response is direly an opening for bad consequences*

*Forgiving an ignorant or stupid person is the ultimate etiquette*

*And indeed it causes all types of peace and protection*

*Surely, lions while silent are feared*

*While dogs while barking are demoted and stoned*

In the journey of life, you might be frequently offended by either action or a word or even by a bad eye; or some might have caused harm to your family or your religion. Some has the complex of classifying people according to his aimless thinking and complex ignorance.

Who offended you?! A Jew or a Christian?! Oh my grief! The offence comes from (.....)!

A very deep wound is made when this offense comes from a person you love and you trust. Your wound is heavily bleeding, so you need to do something to stop that bleeding. You need to start over again. So you look around to start over again. You may find somebody who encourages you to do tyranny and oppression and doubling of revenge. At that moment you feel powerful because you have the right. But don't forget Allah's power dominating you; this would enhance the notion of forgiveness for the sake of more good rewards. After this situation, you remember the saying **“We indeed belong to Allah, and we indeed toward him are returning. Oh Allah reward me for affliction and give me something better than it in exchange for it.”**

---

<sup>73</sup> Daleel Alfaliheen by Alsudiqi (3/99)

When you raise your hand praying for Allah the Subtly Kind, the All Aware, All Hearing and the All Seeing to relieve your hardship, to forgive those who wronged you and abandoned you while he is capable to support you. And you make Allah as a witness on your forgiveness to all for the sake of him.

### **O you of descent manners**

You are not living in this life by yourself but there are many people living with whom you work with to establish your community. There is no doubt that some clashes of ethics, opinions, behavior and traditions may happen as a result of interaction with those people or as a result of your misunderstanding or their misunderstanding. Or you may be involved in a situation that you hate to go through. All these are normal issues ...I repeat: all these are normal issues imposed by our human nature since you know that the messenger (peace be upon him) said **“The devil goes through the son of Adam like blood”**<sup>74</sup>

So you have to familiarize yourself with these situations and bear with them properly..yes you bear with them. You should also adapt yourself with these situations and control them efficiently in accordance with your religion’s teachings. All these behaviors are concluded by forgiveness..forgiveness....forgiveness.

Oh descent lady...you are going to do that because the lights of faith are shining in your heart.

**Make sure that you will not be able to implement real forgiveness unless you anticipate for the sake of Allah’s satisfaction the following things:**

- 1- You spend your life praying Allah to forgive you. Forgiveness has come to you. Don’t reject it. Allah said **“Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful.”** An-Nur:22. Oh dear lovely sister: forgive for the sake of Allah’s satisfaction.
- 2- Do this for the sake of Allah’s satisfaction and overcome the most important enemy: the devil. Remember that your forgiveness of those who caused hardships to you would harm the devil a lot since this would bring many good rewards to you. Allah said: **“but whoever forgives and makes reconciliation, his reward is**

---

<sup>74</sup> Narrated by Albukhari

**due from Allah. Verily, He likes not the (oppressors, polytheists, and wrong-doers, etc.).”**

Do you know the meaning **“his reward is due from Allah”**?

Your rewards are not due from a minister, a prince, or even an obeyed king but this will be due from the Lord of all kings. Do you like anything better than that? Definitely Allah assured you that reward and guaranteed it, too.

- 3- Forgiveness is your pathway to the great luck. Allah said **“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend.- But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].”** (Fussilat 34-35)<sup>75</sup>

In other words, repel (the evil) if it comes from a wrong-doers with better ones and forgive those who used to be oppressors to you, too.

The scholars Mujaaahid and Ataa said: The meaning of **“Repel (the evil) with one which is better,”** some say it is to say hello when you meet somebody other say by it is achieved by handshaking as in **“then verily! he, between whom and you there was enmity, (will become) as though he was a close friend”**. Definitely this is the good consequence made by **Repel (the evil) with one which is better”** which indicates that if you do that the other would become a friend not an enemy.

**“But none is granted it (the above quality) except those who are patient”** The scholar Az-zajjaz said that the ones who repel the evil with one which is better are those who are patient while suppressing their anger, and those who bear the unpleasant hardships.

**“and none is granted it except the owner of the great portion (of the happiness in the Hereafter i.e. Paradise and in this world of a high moral character”** in gaining the good rewards. The scholar Gotaadah said that **“great portion”** refers to the heaven.

---

<sup>75</sup> Fatih ALqadeer / 4

- 4- Anticipate the good reward by imitating Allah Almighty. “and forgiveness is an attribute of Allah ,Who forgives His slaves for disobedience and the man’s part in this is that he also forgives those who caused oppression and wrong-doing towards him . One should not only forgive whoever abuses him/her , but rather s/he has to treat others kindly following the example of Allah Who forgives disobedient slaves not in rush to punish them.<sup>76</sup>

Allah said:“**Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil, ... verily, Allah is Ever Oft-Pardoning, All-Powerful.**” An-Nisa (Women):149.

“... verily, Allah is Ever Oft-Pardoning,” for his worshippers and “**All-Powerful**” by not revenging of what they have done. So walk in the pathway of Allah as He is ever oft-pardoning with power.<sup>77</sup>

- 5- Anticipating rewards by copying the pathway of the prophet (peace be upon him) and all the previous prophets by forgiving those who offended them even though they were able to punish them. Definitely they are the best of humanity as they don’t punish for the sake of Allah’s satisfaction. Who are we to feel that we are higher than the level of forgiveness as we think it is humiliating? Of course, this forgiveness should be in the proper context!
- 6- Anticipate the reward from Allah by forgiving Muslims by “*defending evil with good*” to gain the heavens of Eden. Allah said “**Those who join that which Allah has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allah has forbidden and perform all kinds of good deeds which Allah has ordained).22. And those who remain patient, seeking their Lord's Countenance, perform As-Salat (Iqamat-as-Salat), and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end;23. 'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, And angels shall enter unto them from every gate (saying):24.**

---

<sup>76</sup> Almaqсад Alasna by ALgazali (140)

<sup>77</sup> Fatih Alqadeer /1



**"Salamun 'Alaikum (peace be upon him) for that you persevered in patience! Excellent indeed is the final home!" Ar-Ra'ad 21-24.** <sup>78</sup>

### **Oh you the descent and glorious**

When you have forgiven them you have performed a lot of worships and you have joined what should be necessarily joined (keeping your relationships with your relatives). Your forgiveness is a sign of your fear of Allah and this emphasizes the notion of the fear worship to Allah. Also being patient towards offense and being patient while forgiving endows you with higher ranks. Remember that defending evil with good is a glorious kind of worship.

- 7- Your forgiveness for those who were severe oppressors is a generous act indeed. You should hope, through this, to gain the generous reward from Allah; Allah said: **"Is there any reward for good other than good?"** Alrahman:60 . "Ibn Saadi said that Allah's treatment for a person is identical to what this person has done! So if someone forgives people, then Allah will forgive him!" <sup>79</sup>
- 8- Don't miss Allah's generous giving on Mondays and Thursdays: The messenger (peace be upon him) said: **"The gates of the paradise are opened on Mondays and Thursdays and Allah forgives all people who don't worship other Lords and those who have quarrels with each other. Then it is said give these people a chance to heal, give these people a chance to heal, give these people a chance to heal."**<sup>80</sup> For Allah's sake: What is in this life that is worth for you losing all this forgiveness of Allah?
- 9- To be loved by Allah, and is the best of everything. Allah said: **"But forgive them, and overlook (their misdeeds). Verily, Allah loves Al-Muhsinun (good-doers)"** Almaidah :13. Those who are loved by Allah are also loved by the Angels and the people too.

---

<sup>78</sup> Fatih ALqadeer /3

<sup>79</sup> Ekhtiar ALola by Ibn Saadi, page 74

<sup>80</sup> Narrated by Muslim

10- Anticipate that Allah will bestow you high ranks in life or in the last day or in both. The messenger (peace be upon him) said: **“Allah gives those who forgive the descent status and those who are humble the highest ranks.”**

 **The companion Omar bin Alkhattab once said: I forgive all people**<sup>81</sup> 

**Omar bin Abudlazeer** also said: “It is better to meet with Allah with your oppression not taken than you meet Allah with it solved”<sup>82</sup>

**Now think calmly before deciding not to forgive...**

---

<sup>81</sup> Aladaab Alshariah by Ibn Muflih (1/71)

<sup>82</sup> Al-ehya by ALghazali (3/183)

## Matters you Anticipate in All your Deeds



What do you think if I tell you about some rewards that you anticipate in all what you do?

### Try to memorize the following things:

- 1- Anticipate that what you do is done as and that this worship is totally devoted for Allah alone.
- 2- Glad tidings for good doers..... Anticipate that whenever you do good deeds, you will get the glad tidings specified for good doers: Allah said **“And give glad tidings (O Muhammad) to the Muhsinun (doers of good).”** The glad tidings are for this life and afterlife.

### Good doers have a privilege over the others in many aspects

**First:** Allah’s love; Allah says: "And do good; indeed, Allah loves the doers of good." (Al-Hajj: 37). Those loved by Allah will obtain help from Him in all times and situations.

**Second:** the multiplication of rewards. The Prophet (peace be upon him) said: **“If one of you becomes a real Muslim, every good deed he makes also multiplies till it gets in hundreds and hundreds.”**<sup>83</sup>

**Third:** The reward of good doing in the worship . Allah said **“For them who have done good is the best [reward] and extra. No darkness will cover their faces, nor humiliation. Those are companions of Paradise; they will abide therein eternally”** (Yunus :26) . The meaning of **“best”** enjoying looking at Allah and **“even more”** is the paradise.<sup>84</sup>

- 3- Anticipate the reward from Allah. Allah said: **“Whosoever brings good (Islamic Monotheism along with righteous deeds), he shall have the better thereof.”** Alqasas:84. This means that Allah rewards the Muslim for ten times or even seven hundred times!!

---

<sup>83</sup> Narrated by Muslim

<sup>84</sup> (A Guide in Self Discipline) by Abdulatif Alhasan

- 4- Also anticipate the saying of Allah when He said **“So whosoever does good equal to the weight of an atom (or a small ant), shall see it.”** Alzalzalah:7 . In other words, weighs that of the smallest kind of ants. The scholar Muqaatil said: Everyone who makes good of an atom size will see this in his record in the day of resurrection and he will be very happy with that.
- Some linguists said: “the atom is the things that stick to a man’s hand when he hits the ground with his palm.”<sup>85</sup>
- 5- The reward in the day of resurrection. Allah said : **“And no person can ever die except by Allah's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful.”** Al-Imran : 145.
- 6- Whatever good deed you have done previously, you will find better and greater in reward with Allah. **“and whatever good you send before you for yourselves, (i.e. Nawafil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah, etc.), you will certainly find it with Allah, better and greater in reward. And seek Forgiveness of Allah. Verily, Allah is Oft-Forgiving, Most-Merciful”** Almuzammil :20.
- 7- Winning the good rewards and the highest privilege. Allah said: **“And of them are some who are, by Allah's Leave, foremost in good deeds. That (inheritance of the Qur'an), that is indeed a great grace.”** Faatir: 32.
- “The winner who precedes to the good deeds is the one precedes the others in the matter of religion. Precedence to good deeds is the ultimate advantage that has no similar one.”<sup>86</sup>

### **Oh you the high spirit lady**

Try to memorize some of the verses and prophetic sayings in order to have all these motivations in front of you every day and night to make you anticipate for Allah’s sake the huge things as well as the small ones.

---

<sup>85</sup> Fatih ALqadeer /5

<sup>86</sup> Fatih ALqadeer /4

## Conclusion

Oh you the living heart lady

Now you have learned how to anticipate the reward from Allah.

Try to remember what you have read in this book while doing your daily life activities. Now return back to yourself and anticipate everything for Allah's sake in all courses of your life. Don't let the devil control you and make forget the action of anticipation, so you become a heedless person who loses his days and good deeds for no benefit.

Heedlessness, we ask Allah to protect us from it, is defined as “ nothing comes to your mind” and it is “ wasting time by doing nothing” . Allah said : **“And surely, We have created many of the jinns and mankind for Hell. They have hearts wherewith they understand not, they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.”** Al- Araaf: 179

So, the heedless woman has eyes but cannot see the right things. However, she would only see what she likes.

The heedless woman has ears but doesn't hear with them the right things. However, she would only hear what she is eager to.

Therefore, she is put in lower position like the animals, because Allah has given her intelligence to become the best of creatures but she does not make any use of it to come closer to Allah and to get Allah's satisfaction.

Heedlessness leads to mental dullness, blocks knowledge scopes, lets humanity be away from Allah, leads to disobedience and apathy.<sup>87</sup> Allah said **“O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allah. Verily, Allah is All-Aware of what you do .19. And be not like those who forgot Allah (i.e. became disobedient to Allah) and He caused them to forget their own selves, (let them to forget to do righteous deeds). Those are the Fasiqun (rebellious, disobedient to Allah).”** Al-Hashr 18, 19.

---

<sup>87</sup> Nadrat Alnaim (11/5108)

So fear Allah and see what you have done for the day of resurrection. Remember that whether you have a short or a long life you are going to pass away and everybody will too.

Allah says: **"And be not like those who forgot Allah, so He made them forget themselves. Those are the defiantly disobedient."** (Al-Hashr (The Exile) 19). This means that they -the wrong-doers left Allah's teachings and didn't value the Almighty's grand status.

Allah said: **"He made them forget themselves"** indicating that Allah made them forget themselves because of their ongoing disobedience of Allah.

Allah said: **"Those are the defiantly disobedient"** referring to their complete disobedience of Allah.<sup>88</sup>

It is the anticipation for Allah that makes you not forget yourself from making good deeds by what you do day and night. It is important that you maintain doing this good thing by being a way from showing off. This will give you the status of our pure religious ancestors.

Abu Burdah narrated from his father Abu Mousa Al-Ashaari who said: " we had a company with the messenger (peace be upon him) in a small battle and we were six people only tracking a female camel. During that process of tracking we walked long distances; the result was we had deep wounds so we had to have rug batches. This battle was named the rug batches battle."<sup>89</sup>

Then Abu Burdah said that Abu Mousa narrated this event and later he would regret telling us about this incident. He was afraid of showing off his good deeds.

Finally, praise be to Allah the Almighty whose blessings are prevailing everywhere and every time. All what is wrong we do is attributed to our false doing and what good we do is attributed to Allah the Almighty. And praise be to his Prophet, Mohammad, the son of Abdullah (peace be upon him).

**The End**

---

<sup>88</sup> atih ALqadeer /5

<sup>89</sup> Narrated by Albukhari