



الطريق إلى السعادة
The Path to Happiness

<https://www.path-2-happiness.com/en>



The path of mercy and honor

Contents

The path of mercy and honor

The path of mercy

The path of mercy and honor

The path of mercy and honor

The path of mercy

The chapters of the Qur'an start with the two names of Allah: 'The Entirely Merciful' and 'The Especially Merciful', and also mention that Allah has prescribed mercy upon Himself. *your Lord has written Mercy for Himself (Al-An'âm:)*

And that Allah's Mercy encompasses all things. *..and My Mercy embraces all things. (Al-A'râf: 156)*

He also encourages people to hope for His Mercy and He warns them against despairing of it. *Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh, verily Allâh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. (Az-Zumar:53)*

Allah (Glorified be He) loves mercy. The Prophet (peace be upon him) said:

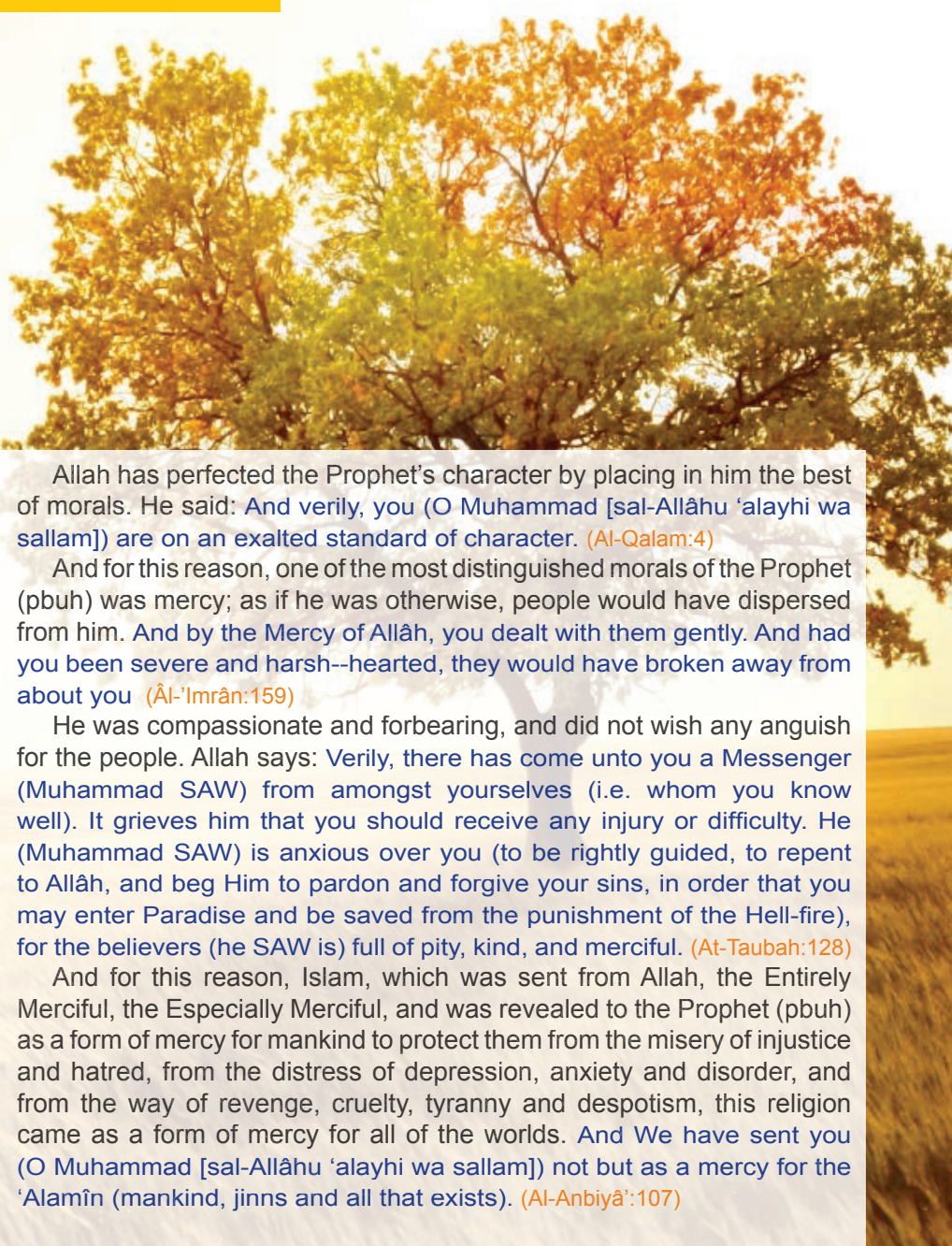
"Allah, the Exalted, will continue to stretch out His Hand in the night so that the sinners of the day may repent, and He will continue to stretch out His Hand in the daytime so that the sinners of the night may repent, (and He will continue to do so) until the sun rises from the West." [Muslim]

The Prophet (pbuh) also told us about our Lord and said: "When Allah created the creation, He wrote in His book which is placed with Him on His throne: "Verily My Mercy prevails over My Wrath." [Agreed upon]

He also said: "Allah has divided mercy into one hundred parts. He retained with Himself ninety nine parts, and He sent down to earth one part. Through that one part creatures deal with each other with compassion, so much so that an animal lifts its hoof away from its young in fear of hurting it." [Bukhari]

And Allah sent the Prophet (peace be upon him) as a mercy to all the worlds. *And We have sent you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) not but as a mercy for the 'Alamîn (mankind, jinns and all that exists). (Al-Anbiyâ':107)*





Allah has perfected the Prophet's character by placing in him the best of morals. He said: **And verily, you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) are on an exalted standard of character. (Al-Qalam:4)**

And for this reason, one of the most distinguished morals of the Prophet (pbuh) was mercy; as if he was otherwise, people would have dispersed from him. **And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh--hearted, they would have broken away from about you (Âl-'Imrân:159)**

He was compassionate and forbearing, and did not wish any anguish for the people. Allah says: **Verily, there has come unto you a Messenger (Muhammad SAW) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad SAW) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he SAW is) full of pity, kind, and merciful. (At-Taubah:128)**

And for this reason, Islam, which was sent from Allah, the Entirely Merciful, the Especially Merciful, and was revealed to the Prophet (pbuh) as a form of mercy for mankind to protect them from the misery of injustice and hatred, from the distress of depression, anxiety and disorder, and from the way of revenge, cruelty, tyranny and despotism, this religion came as a form of mercy for all of the worlds. **And We have sent you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) not but as a mercy for the 'Alamîn (mankind, jinns and all that exists). (Al-Anbiyâ':107)**

Islam was sent to the world as an act of kindness from Allah for Muslims and non-Muslims too. It is a mercy to the obedient, the disobedient, the elderly, the young, the female, the male, the rich and the poor.

Therefore, Islam called for mercy and made man desirous of it, and He ordered us to advise each other to be merciful. Allah says: **Then he became one of those who believed, and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion. (Al-Balad: 17)**

And the Prophet (pbuh) said: "Allah is not merciful to those who do not show mercy to people." He (pbuh) also said: "Those who are merciful will be shown mercy by the Merciful; be merciful to the people of the earth and the One above the heavens will have mercy upon you. The word al-Rahim (the ties of kinship) is derived from one of Allah's Names, Ar-Rahman. So whoever keeps good relations with relatives, Allah will keep good relations with him, and whoever severs their relations with their relatives, He will sever the relation with him." [Tirmidhi] The Prophet (pbuh) also said: "Mercy is removed only from those who are miserable." [Tirmidhi]. Allah has ordered us to be merciful and recommended being merciful to one another, in general, viewing it as a good manner and a way of life, and at the same time, the Islamic Law put emphasis on certain people who we should be merciful to, including:

1. People in general: The Prophet (pbuh) was sent as a form of mercy to his people through which they were taken from darkness into light, and from misery to happiness. In addition, the Prophet's mercy reached further than that, to the extent that he urged for mercy to be shown even towards the infidels who did not accept Islam. The Messenger of Allah (pbuh) said the following about the people of Mecca who did not accept Islam: "... I hope that Allah will bring out of their offspring people who worship Allah Alone, with no associates." [Muslim] When the Prophet (pbuh) was wounded on the day of the Battle of Uhud, the noble companions said to him: "Supplicate to Allah so that He might punish the idolaters," but he said: "O Allah, guide my people since they do not know." In another narration it was said: "O Messenger of Allah, supplicate to Allah so that He might punish the infidels." He said: "I am not sent to curse people, I am sent as a mercy." [Muslim]

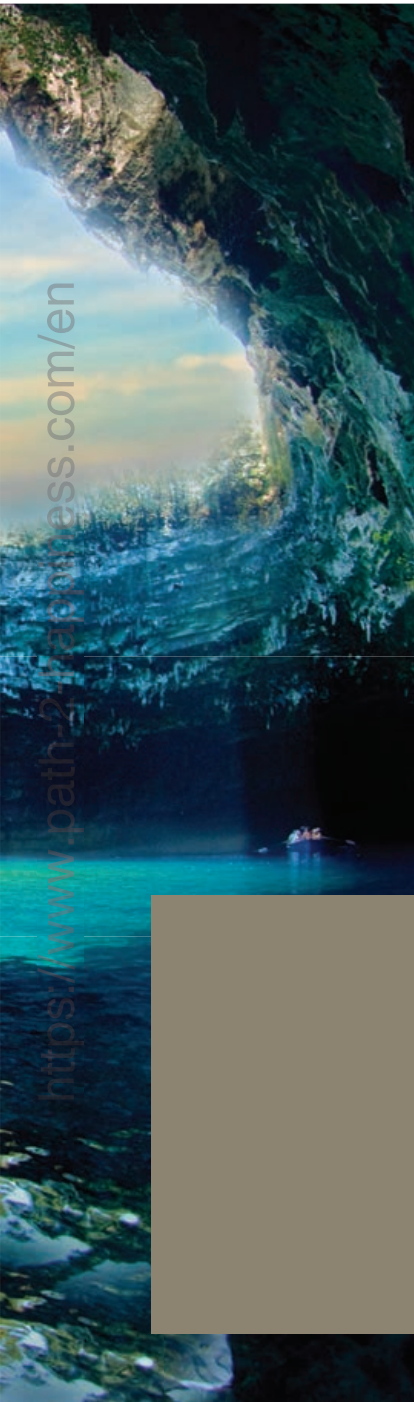


2. Children: One of the companions reported: "The Prophet of Allah (pbuh) entered the room and we accompanied him while his son Abraham was dying. Upon that, his eyes started shedding tears. `Abdur-Rahman ibn `Awf said, 'Even you, Messenger of Allah!' Then he said 'Oh Ibn `Awf! It is but mercy.' He continued (crying) some more and then said: 'The eyes weep, the heart is full of grief, and we say nothing but that which pleases our Lord. Verily, we are sorrowed for your departure, O Abraham!'" [Bukhari and Muslim] In another hadith it is reported that he (pbuh) used to put Osama on one of his thighs and put Hasan ibn `Ali on his other thigh, and then embrace them and say, "O Allah! Please be merciful to them, as I am merciful to them." [Bukhari] There is also the account of when the Prophet (pbuh) kissed Hassan or Hussein (his grandsons) while a man was present, and the man said: "I have ten children. I have never kissed any of them!" The Prophet (pbuh) looked at him and said: "He who does not show mercy (to others) will not be shown mercy."



3. The weak: The Prophet (pbuh) noticed the absence of a black woman who used to clean the mosque. He asked about her and was told that she had died. The Prophet (pbuh) asked: "Why didn't you inform me?" (It seemed as if the companions considered the matter to be insignificant). Afterwards, the Prophet (pbuh) said: "Show me her grave." When it was shown to the Prophet, he offered the funeral prayer over it. [Bukhari and Muslim] Anas Ibn Malik (may Allah be pleased with him), the servant of the Prophet (pbuh), said: "I served the Messenger of Allah (pbuh) for ten years and he never said to me, 'Uff' nor 'Why did you do that?' about anything I had done, or 'Why did you not do that?' about anything I had not done." [Bukhari] Ibn Mas'ud (may Allah be pleased with him) said, "Once I was beating my slave with a whip and I heard a voice from behind me saying, 'O Abu Mas'ud, know that Allah has more dominance over you than you have over him (this slave).' I said, 'I shall never beat any of my slaves ever again.'" In another narration it is reported that he said, "He is free for the sake of Allah." So the Prophet said, "If you did not do that, the fire would have scorched you." [Muslim]
4. Animals: Once the Prophet (pbuh) passed by a camel that was so emaciated its back was sticking to its abdomen. Upon that, the Prophet (pbuh) said, "Fear Allah with regard to livestock. If you ride them, treat them in a fitting way, and if you (plan to) eat them, treat them in a fitting way." [Abu Dawud]. There is also the incident of when he (pbuh) entered the garden of a man from the Ansar (Muslims of Medina) and saw a camel there. When the camel saw the Prophet (pbuh), it began to





groan and its eyes shed tears. Subsequently, the Prophet of Allah went to it and rubbed its ears so it calmed down, and then the Prophet said, “Who is the owner of this camel? Whose camel is this?” A young man from the Ansar answered: “O Messenger of Allah, it belongs to me.” Following that the Prophet told him: “Do you not fear Allah with regard to this beast which Allah has let you own? It complained to me that you starve it and tire it by overworking it and using it beyond its capacity.” [Abu Dawud]

These are just a few examples that show how the Prophet (pbuh) was sent as a mercy from Allah to all the worlds. On the other hand, the manifestations and practices of mercy in Islam are many, which highlight the essential character and the way of this religion. Furthermore, this mercy is not a mercy of humiliation and submissiveness; rather, it is a mercy of honor and compassion.



Security, tranquility and peace

“The act of bowing and prostrating which is performed in a Muslim’s prayer satisfies the soul with security, tranquility and peace, as everyone starts his prayer by mentioning the name of God, the Entirely Merciful and the Especially Merciful, and it is concluded with ‘Peace be upon you.’”

Lauren Booth

A British Human Rights Activist

The path of mercy and honor

When Allah created all the children of Adam, He ordered them (the angels) to prostrate to him. And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being), then We told the angels, "Prostrate to Adam", and they prostrated, except Iblīs (Satan), he refused to be of those who prostrate. (Al-A'râf:11)

Allah created man and honored him. He preferred him over many of what He had initially created. Allah, the Exalted, says: And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Taiyibât (lawful good things), and have preferred them above many of those whom We have created with a marked preference. (Al-Isrâ':70)

Therefore, he is an honored and preferred creature, since he was favored and revered by his Lord with the following:

1. Dignity and preference in his physical constitution: Allah, the Exalted, says: Verily, We created man of the best stature (mould) (At-Tin:4) Allah has created him in the best stature; with a well-organized body and with each part fitting in with the other, and also with the blessings of the mind, and the ability to think, utter and hear. He has created him in the best form and shape.
2. Dignity and preference in having the land and sea subjected to him: This includes the atmosphere, and this confirms how Allah has honored man in the way explained above. First; because Allah, the Almighty, has subjected all these entities to man, and singled him out from the rest of His creation. This serves as evidence that in this world man takes the position similar to a president who is followed or a king who is obeyed, and everything else is like his flock which follows behind him. Allah, the Almighty, says: And indeed We have honoured the Children of Adam, and We have carried them on land and sea (Al-Isrâ':70)

Rather, Allah, the Exalted, tells us in His book that He has made whatever is in the heavens and whatever is in the earth subject to man, as a means of honoring him. **And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply.** (Al-Jâthiya:13)

3. The provision of the good and lawful things: Allah has granted humans the privilege to eat whatever he pleases of the lawful things. He gave food many benefits, and He made the food of man plentiful and full of variety in comparison to that which the animals eat. Allah has honored man by blessing him with all that through His Grace and Generosity (Glorified be He). **Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped).** (Al-Baqarah:22)



4. Preference over much of what He has created (Glorified be He). Hence, man senses his dignity, greatness, stature, and his magnitude due to the honor that Allah gave him. As man is not considered a small and insignificant creation in the world of living matter – he is not considered a small trivial thing as he is considered when he is measured with those materialistic scales which considers the earth itself as a small trivial thing, where one atomic bomb can wipe off two hundred thousand people, as happened in Hiroshima. The significance of man in the view of Islam lies in being held in high esteem by Allah. When we learn about the creation through the verses of the Qur'an, the prostration of the universe to Adam and then the expulsion of Satan by Allah due to him being the only entity who refused to prostrate to Adam, we realize just how important this basis is at the time when humanity can no longer find salvation from its predicament, because of the imposition of the strong on the weak, except through this path - the path of the Qur'an which grants man his freedom, his dignity and his full freedom of choice. On the path of mercy and honor, it is not acceptable to insult a human being, disrespect him, or ridicule him. Allah, the Almighty says: O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked", etc.]. And whosoever does not repent, then such are indeed Zâlimûn (wrong-doers, etc.). (Al-Hujurât:11)





There is no superiority of an Arab over a non-Arab, or of a non-Arab over an Arab; or of a white person over a black one, or a black person over a white one, except in piety. Truly, the noblest among you is he who is the most pious. Allah, the Almighty, says: O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to

eat the flesh of his dead brother? You would hate it (so hate backbiting) . And fear Allâh. Verily, Allâh is the One Who accepts repentance, Most Merciful. (Al-Hujurât:13)

The Messenger of Allah (pbuh) said: "Verily, Allah does not look at your appearance or your wealth, but rather He looks at your hearts and your actions." [Muslim]

Therefore, man realizes this dignity and honor by the amount he is committed to and pursues this path: Whosoever desires honour, power and glory then to Allâh belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allâh (Alone)]. (Fâtir or Al-Malâ'ikah:10)

Moreover, he is humiliated by the amount he distances himself from this path, whereas all the creations willingly obey Allah. Allah, the Exalted, says: See you not that to Allâh prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawâb (moving living creatures, beasts, etc.), and many of mankind? But there are many (men) on whom the punishment is justified. And whomsoever Allâh disgraces, none can honour him. Verily! Allâh does what He wills. (Al-Hajj:18)

Although Allah has honored mankind, a large number of people have chosen the path of humiliation. And whomsoever Allâh disgraces, none can honour him. (Al-Hajj:18)

They choose to look at humans as beasts, deaf machines, financial figures, or they have other approaches that contradict the honor Allah has bestowed on man due to His Grace and Generosity.

Man's dignity lies in being a human being; for Islam does not create a conflict between the two sexes. It is not only for men as opposed to women, or only for women as opposed to men, as people were created from one soul. Allah, the Almighty, says: **O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allâh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Viewer over you. (An-Nisâ':1)**

Accordingly, whoever desires to possess this dignity and honor, has to pursue its path. Allah, the Almighty, says: **all power and honour belong to Allah. (Yûnus:65)**



There would be no hunger.

"I have not found a religion that has laid down such a comprehensive legislation for alms-giving (zakat) like Islam has. The Muslim community that is keen on paying Zakat is devoid of poverty, deprivation and homelessness. Imagine if the whole world was guided to Islam, there wouldn't remain on earth any starving or deprived people."

Berisha Pennekmt

A Thai educationist who converted from Buddhism to Islam



<https://www.path-2-happiness.com/en>