



SIRAH AND AKHLAQ

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BY

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السلام عليكم ورحمة الله وبركاته

AGENDA

- INTRODUCTION
- AL-RAHMAH WA-EL-IHSAAN
- AL-SAKHAA'U WA-EL-INFAAQ
- AL-IITHAAR WA-HUBBU-EL-KHAIR
- CONCLUSION



INTRODUCTION

THE MEANING OF SIRAH AND ITS SIGNIFICANCE:

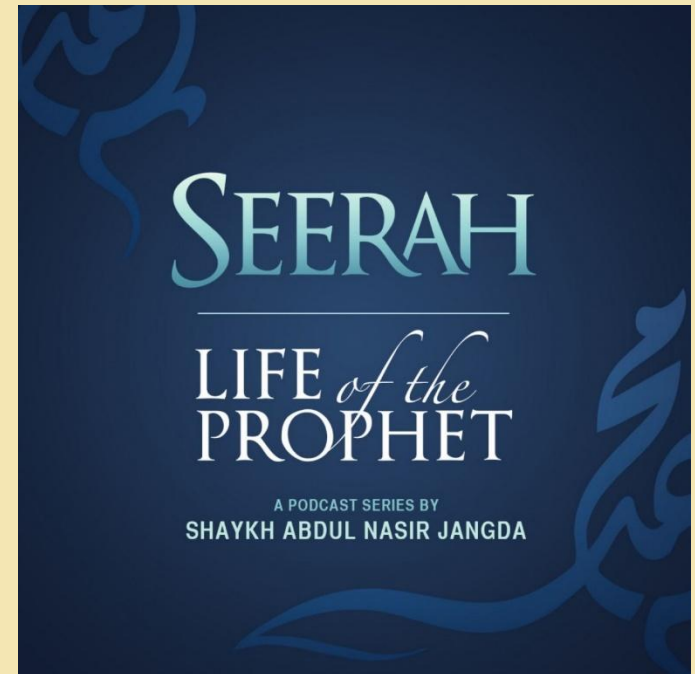
- In the Arabic language the word *sīra* or *sīrat* (Arabic: سيرة) comes from the verb *sāra* (Present tense: *yasīru*), which means to travel or to be on a journey.
- A person's *sīra* is that person's journey through life, or biography, encompassing their birth, events in their life, manners and characteristics, and their death.
- In modern usage it may also refer to a person's resume.
- It is sometimes written as "seera", "sirah" or "sirat", all meaning "life" or "journey".
- In Islamic literature, the plural form, *siyar*, could also refer to the rules of war and dealing with non-Muslims.



SEERAH

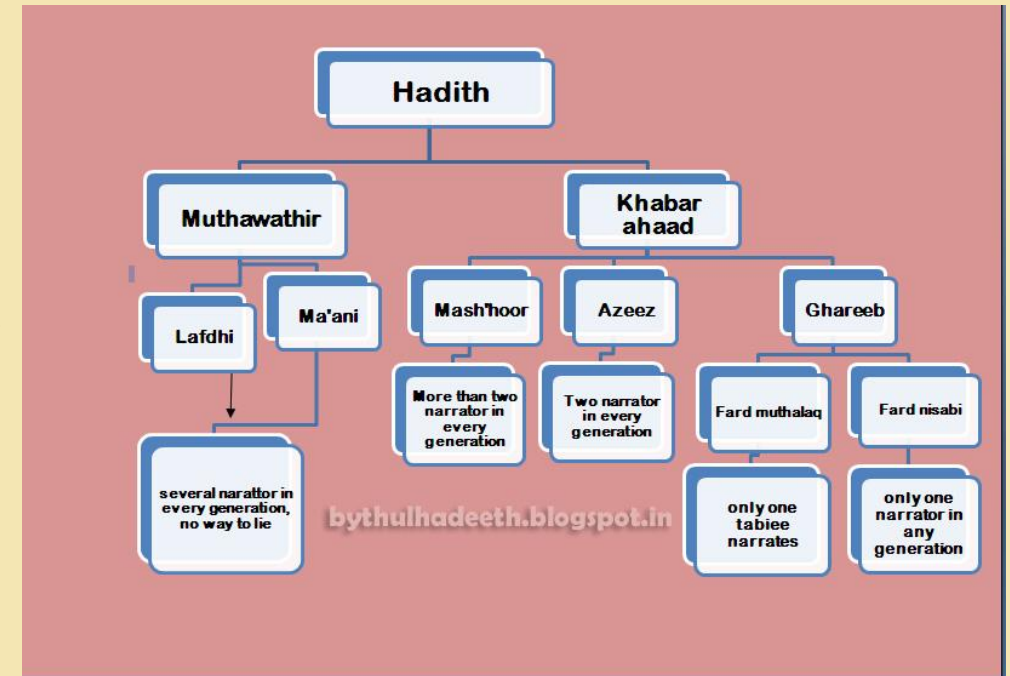
SEERAH cont.

- The phrase *sīrat rasūl allāh*, or *al-sīra al-nabawiyya*, refers to the study of the life of Muhammad.
- The term *sīra* was first linked to the biography of Muhammad by Ibn Shihab al-Zuhri, and later popularized by the work of Ibn Hisham.
- In the first two centuries of Islamic history, *sīra* was more commonly known as *maghāzī* (literally, stories of military expeditions), which is now considered to be only a subset of *sīra*.
- Early works of *sīra* consist of multiple historical reports, or *akhbār*, and each report is called a *khbar*.
- Sometimes the word *tradition* or *hadith* is used instead.



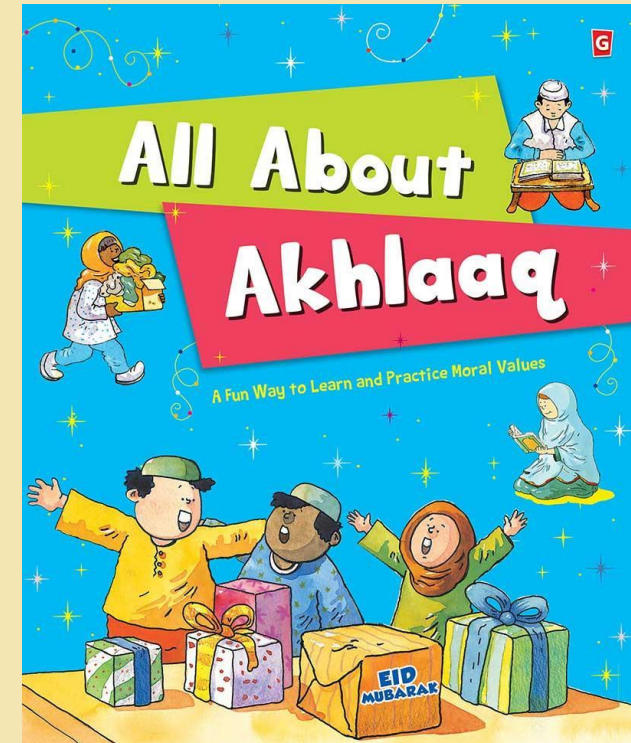
SEERAH cont.

- The main difference between a hadith and a historical report (*khavar*) is that a hadith is not concerned with an event as such, and normally does not specify a time or place.
- Rather the purpose of hadith is to record a religious doctrine as an authoritative source of Islamic law.
- By contrast, while a khavar may carry some legal or theological implications, its main aim is to convey information about a certain event.
- In terms of structure, a hadith and a khavar are very similar.
- They both contain isnads (chains of transmission).
- Thus starting from the 8th and 9th century, many scholars have devoted their efforts to both kinds of texts equally.
- Also some historians consider the *sīra* and *maghāzī* literature to be a subset of Hadith.



THE MEANING OF AKHLAQ

- Akhlaq (Arabic: أخلاق, /æx'la:k/, plural of (Arabic: خلق khulq which means disposition), is **the practice of virtue, morality and manners in Islamic theology and falsafah (philosophy)**.
- Akhlaq is the most commonly used Islamic term for morality.
 - Islamic Ethics



من أخلاق القرآن

الأمانة

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا جَعَلْنَا لَكُمُ الْإِيمَانَ كَالْأَمَانَةِ

العفو

وَالَّذِينَ عَفَوْا عَنْهُمْ وَأَسْفَحُوا إِنَّا لَنَجْزِي الْمُتَعَفِّينَ

الشكر

وَإِذْ ذَلَّلْنَا بِرَأْسِكَ الْإِبِلَ لَكُمْ ذِي الْقُرَىٰ فَكَنتُمْ لَا تَذَكَّرُونَ
فَلَمَّا سَوَّيْتُمُوهَا فَسَبَقَكُمْ وَلَا يَذْكُرُونَ

الاستقامة

فَأَسْتَقِيمُوا كَمَا أَمَرْتُ
وَمَنْ كَانَ مُعْتَدِلًا

سلامة الصدر

وَالَّذِينَ عَدَلُوا مِنْ بَيْنِهِمْ
فَأُولَئِكَ رَأَىٰ أَنفُسُهُمْ أَنَّهُمْ
فَالْأُولَئِكَ سَلَامٌ
بِالْإِيمَانِ وَلَا تَعْمَلُوا فِي الْقُرَىٰ
فَلَا يَلْبِثِينَ إِلَّا يَوْمًا

الصدق

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا صَادِقِينَ
وَالَّذِينَ كَانُوا يُسْوِقُونَ

التواضع

وَالَّذِينَ كَانُوا يُسْوِقُونَ

الرفق

أَلَمْ تَرَ أَنَّ الْفَرَاسِدَ إِذَا حُفَّتْ
فَقُولُوا لَا تَنْفَرُوا وَلَا تَنْفَرُوا
يَذْكُرُوا لَكُمْ

الصبر

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا صَابِرِينَ
وَالَّذِينَ كَانُوا يُسْوِقُونَ

الرحمة

وَالَّذِينَ كَانُوا يُسْوِقُونَ

الحياء

أَلَمْ يَجْعَلْ لَكُمْ فِتْنَةً

PROPHET MUHAMMAD (S.A.W.) AS A ROLE MODEL:

- As the Qur'an is the word of God for Muslims, so the Prophet Muhammad is the word of God in action, the 'living Qur'an'.
- This means that for Muslims the Prophet is the role model for how they should behave and understand the Qur'an.
- Another major source of guidance for Muslims, therefore, is the Sunnah, the 'trodden path', the sayings and actions of the Prophet (pbuh).
- The Prophet (sallallahu alaihi wa sallam) was sent as a teacher and role model for all of mankind.
- He was sent as a warner of Allah's wrath and punishment, a bearer of good tidings, as well as a guide to Paradise.



PROPHET'S EXCELLENT MORALS

Strong faith

Fear of God

Sound
Intellect &
knowledge

Sincerity

Cleanliness

Beauty

Worship

Asceticism

Simplicity &
ease

Enjoin good
and forbid evil

Resolving
disputes

Living Quran

Polite and
courteous

Speech, brief
and
beneficial

Forbearance

Altruism

Kindness and
compassion

Sharing work

Truthfulness

Seeking the
moderate
way

Smiling face

Honesty and
reliability

Bravery and
courage

Bashfulness
and modesty

Humbleness

Justice and
Fairness

Contentment
of heart

Forgiveness

Generosity

Practiced
what he
preached



AL-RAHMAH WA-EL-IHSAAN

AL-RAHMAH

- **The term "Al-Rahmah"** (Arabic: الرحمة) translates to "mercy" or "compassion" in English.
 - It is derived from the Arabic root word "Rahm," which refers to the womb of a mother.
 - Linguistically, "Al-Rahmah" encompasses the meanings of kindness, love, and benevolence.
 - In Islamic terminology, it is often used to describe the attribute of mercy that Allah has for His creation.
- **Literal Meaning:**
 - Literally, "Al-Rahmah" is derived from the root "Rahm," which means the womb. The term is linked to concepts of nurturing, protection, and care, reflecting the compassion and love associated with familial bonds.
- **Technical Meaning in Islam:**
 - In Islamic theology, "Al-Rahmah" is one of the 99 names or attributes of Allah (Asmaul Husna), emphasizing His boundless mercy and compassion. It underscores the idea that Allah's mercy encompasses all aspects of creation and is not limited to a specific group or individuals.



AL-RAHMAH

- **Implications for Human Life According to the Quran and Sunnah:**

- The concept of "Al-Rahmah" has profound implications for human life in Islam, as outlined in the Quran and Sunnah (teachings of Prophet Muhammad, peace be upon him).

- **Comprehensive Mercy:**

- Quranic Reference: "And My Mercy encompasses all things." (Quran 7:156)
- Sunnah Reference: The Prophet Muhammad (peace be upon him) said, "Allah has one hundred mercies, out of which He has sent down only one for jinn, mankind, animals, and insects. It is out of this one mercy that they love each other and show kindness to each other. And through it, wild animals care for their young." (Sahih Bukhari)

- **Mercy in Family Relationships:**

- Quranic Reference: "And those who say, 'Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.'" (Quran 25:74)
- Sunnah Reference: The Prophet (peace be upon him) emphasized kindness and mercy within families, stating, "Those who do not show mercy will not be shown mercy." (Sahih Bukhari)



AL-RAHMAH

- Forgiveness and Mercy:
 - Quranic Reference: "But My Mercy encompasses all things. So I will decree it [especially] for those who fear Me and give zakah and those who believe in Our verses." (Quran 7:156)
 - Sunnah Reference: Prophet Muhammad (peace be upon him) said, "The most merciful person is the one who forgives when he is able to take revenge." (Sahih Bukhari)
- Compassion for All Creation:
 - Quranic Reference: "And We have not sent you, [O Muhammad], except as a mercy to the worlds." (Quran 21:107)
 - Sunnah Reference: The Prophet (peace be upon him) showed compassion even to animals, emphasizing that cruelty to any living being is against the principles of Islam.
- The concept of "Al-Rahmah" in Islam emphasizes the importance of cultivating mercy and compassion in personal behavior, family relationships, and interactions with the broader community. It encourages believers to reflect the mercy of Allah in their daily lives and to extend kindness and forgiveness to others.



AL-IHSAAN

- **The term "Al-Ihsaan"** (Arabic: الإحسان) translates to "excellence" or "perfection" in English. It is derived from the Arabic root word "Husn," which means beauty or goodness. "Al-Ihsaan" is a fundamental concept in Islam that represents the highest level of worship and righteousness, encompassing acts of kindness, sincerity, and excellence in one's actions.
- **Literal Meaning:**
 - Literally, "Al-Ihsaan" refers to the act of doing something well, with excellence, perfection, and beauty.
- **Technical Meaning in Islam:**
 - In Islamic terminology, "Al-Ihsaan" holds a special place as one of the three components of the famous Hadith of Jibreel (Gabriel), where the Angel Jibreel asked Prophet Muhammad (peace be upon him) about Islam, Iman (faith), and Ihsaan. The Prophet described it as:
 - "...to worship Allah as though you see Him, and if you do not see Him, then indeed He sees you." (Sahih Muslim)
 - This Hadith highlights "Al-Ihsaan" as the highest level of faith and worship, where a believer worships Allah with a sense of awareness, consciousness, and devotion as if seeing Him.



عَنْ أَبِي يَعْلَى شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنْ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِنَّ اللَّهَ كَتَبَ
الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ ،
وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ ، وَلْيُجِدْ أَحَدُكُمْ شَفْرَتَهُ
وَلْيُرِحْ ذَبِيحَتَهُ - رَوَاهُ مُسْلِمٌ .

AL-IHSAAN

- **Implications for Human Life According to the Quran and Sunnah:**
- **Worshipping Allah with Excellence:**
 - Quranic Reference: "Indeed, Allah is with those who fear Him and those who are Ihsaanun (doers of good)." (Quran 16:128)
 - Sunnah Reference: The Prophet (peace be upon him) emphasized doing every action with excellence, stating, "Verily, Allah has prescribed excellence (ihsaan) in everything." (Sahih Muslim)
- **Interaction with Others:**
 - Quranic Reference: "And lower to them the wing of humility out of mercy and say, 'My Lord, have mercy upon them as they brought me up [when I was] small.'" (Quran 17:24)
 - Sunnah Reference: The Prophet (peace be upon him) said, "He who does not show mercy to the people, Allah does not show mercy to him." (Sahih Bukhari)
- **Striving for Excellence in Work:**
 - Quranic Reference: "Say, 'Work, for Allah will see your work, and [so will] His Messenger and the believers.'" (Quran 9:105)
 - Sunnah Reference: The Prophet (peace be upon him) emphasized the excellence in craftsmanship, stating, "Verily, Allah loves that when any one of you does a job, he does it perfectly." (Sahih Muslim)



AL-IHSAAN

- Excellence in Character and Morality:
 - Quranic Reference: "Indeed, you are of a great moral character." (Quran 68:4)
 - Sunnah Reference: The Prophet (peace be upon him) was described as having the highest moral character, and he encouraged believers to strive for excellence in character.
- Seeking Excellence in Worship:
 - Quranic Reference: "And establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater." (Quran 29:45)
 - Sunnah Reference: The Prophet (peace be upon him) emphasized praying with excellence and devotion.
- Conclusion:
 - "Al-Ihsaan" in Islam urges believers to approach every aspect of life with a sense of excellence, mindfulness, and sincerity. It involves striving for perfection in worship, interactions with others, and personal conduct, reflecting the highest standard of moral and spiritual behavior.





AL-SAKHAA' WA-EL-INFAAQ

AL-SAKHAA'

- **The term "sakhaa"** (Arabic: سَخَاء) in Islam is indeed related to the concept of generosity. It represents the act of being generous, open-handed, and giving willingly. Generosity is highly praised in Islam, and the Quran and the teachings of Prophet Muhammad (peace be upon him) emphasize the importance of being generous with wealth, time, and kindness.
- **Key Aspects of "Sakhaa" (Generosity) in Islam:**
- **Quranic Perspective:**
 - Quranic Reference: "The example of those who spend their wealth in the Way of Allah is like that of a grain of corn that sprouts seven ears, and in every ear there are a hundred grains. Thus Allah multiplies the action of whomsoever He wills. Allah is Munificent, All-Knowing." (Quran 2:261)
 - The Quran encourages believers to spend their wealth generously in the path of Allah, promising abundant rewards.
- **Generosity of the Prophet Muhammad (peace be upon him):**
 - Sunnah Reference: The Prophet Muhammad (peace be upon him) was known for his exceptional generosity. He would give freely, even when he possessed very little. His generosity extended to both Muslims and non-Muslims.



AL-SAKHAA'

- **Types of Generosity:**

- **Material Generosity:**

- This involves giving wealth, food, or other material resources to those in need. It includes acts like charity (sadaqah) and helping those who are less fortunate.

- **Generosity of Spirit:**

- This includes being generous with one's time, knowledge, and goodwill. It involves being kind, supportive, and considerate in interactions with others.

- **Rewards of Generosity:**

- Quranic Reference: "The example of those who spend their wealth in the Way of Allah is like that of a grain of corn that sprouts seven ears, and in every ear there are a hundred grains. Thus Allah multiplies the action of whomsoever He wills. Allah is Munificent, All-Knowing." (Quran 2:261)

- **Islam teaches that acts of generosity are rewarded manifold by Allah, both in this life and in the Hereafter.**

- **Intentions Matter:**

- Sunnah Reference: The Prophet Muhammad (peace be upon him) emphasized the importance of intentions in acts of generosity. A small act with a sincere and generous intention can carry great reward.

- **In summary, "sakhaa" in Islam is a term associated with the virtue of generosity. It is encouraged in various forms, and believers are reminded of the manifold rewards attached to acts of kindness and giving.**



AL-INFAAQ

- **The term "Al-Infaaq"** (Arabic: الإنفاق) in Islam refers to the act of spending or giving, particularly in the context of providing for the needs of others. It is often associated with the concept of charity and financial support for those in need.
- **Literal Meaning:**
 - Literally, "Al-Infaaq" is derived from the Arabic root "n-f-q," which conveys the idea of spending, giving, or disbursing.
- **Technical Meaning in Islam:**
 - In Islamic terminology, "Al-Infaaq" is used to describe the act of spending money or resources in various charitable ways, including giving to the poor, supporting charitable causes, and contributing to the well-being of the community.



AL-INFAAQ

- **Key Aspects of "Al-Infaaq" (Spending) in Islam:**

- Charitable Giving:

- Quranic Reference: "The example of those who spend their wealth in the Way of Allah is like that of a grain of corn that sprouts seven ears, and in every ear there are a hundred grains. Thus Allah multiplies the action of whomsoever He wills. Allah is Munificent, All-Knowing." (Quran 2:261)
- The Quran encourages believers to spend their wealth for the sake of Allah, promising abundant rewards for such acts of charity.

- Acts of Kindness and Compassion:

- Sunnah Reference: The Prophet Muhammad (peace be upon him) was known for his generosity and acts of kindness. He encouraged Muslims to spend on their families, neighbors, and those in need.

- Supporting the Needy:

- Quranic Reference: "And they give food, despite their love for it (or for the love of Him), to the poor, the orphan, and the captive, saying, 'We feed you purely for Allah's pleasure, seeking neither reward nor thanks from you.'" (Quran 76:8-9)
- Al-Infaaq includes providing food and sustenance to those who are in need, such as orphans, the poor, and captives.

Surah Al-Isra Ayat 100

قُلْ لَّوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا
لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَثُورًا

Qul law antum tamlikoon khazaa'ina rahmati Rabbinee (zal la amsakum khash yatal infaaq wa kaanal insaanu qathooru (section 17))

Say [to them], "If you possessed the depositories of the mercy of my Lord, then you would withhold out of fear of spending." And ever has man been stingy.

AL-InfAAQ

- Spending in the Path of Allah:
 - Quranic Reference: "O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange and no friendship and no intercession. And the disbelievers – they are the wrongdoers." (Quran 2:254)
 - Al-Infaaq also encompasses spending in the path of Allah, supporting initiatives that promote goodness and benefit the community.
- Generosity in Various Forms:
 - Sunnah Reference: The Prophet (peace be upon him) said, "The believer's shade on the Day of Resurrection will be his charity." (Al-Tirmidhi)
 - Al-Infaaq extends beyond financial giving to include acts of kindness, support, and generosity in various forms.
- In summary, "Al-Infaaq" in Islam emphasizes the virtue of spending and giving for the sake of Allah and for the well-being of others. It encompasses various forms of charitable acts, promoting compassion, generosity, and support for those in need.





AL-IITHAAR WA-HUBBU-EL-KHAIR

AL-IITHAAR

- **The term "Al-iithaar"** (Arabic: الإيثار) in Islam is related to the concept of altruism. It signifies the act of preferring others over oneself, putting the needs and well-being of others before one's own interests. It reflects a selfless and generous attitude, embodying the spirit of sacrifice for the benefit of others.
- **Literal Meaning:**
 - Literally, "Al-iithaar" is derived from the Arabic root "i-thaa-ra," which conveys the idea of giving preference, choosing, or selecting someone or something over another.
- **Technical Meaning in Islam:**
 - In Islamic terminology, "Al-iithaar" is a virtue that emphasizes sacrificing one's own needs or desires for the sake of others. It aligns with the broader Islamic principles of compassion, empathy, and selflessness.



AL-IITHAAR

- **Key Aspects of "Al-iithaar" (Altruism) in Islam:**

- **Quranic Perspective:**

- Quranic Reference: "But give the relative his right, as well as the needy and the traveler. And do not squander wastefully. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful. And if you [must] turn away from the needy awaiting mercy from your Lord which you expect, then speak to them a gentle word." (Quran 17:26-28)
- The Quran encourages believers to give to relatives, the needy, and travelers, emphasizing the importance of considering the needs of others.

- **Sacrificing for Others:**

- Sunnah Reference: The Prophet Muhammad (peace be upon him) exemplified the concept of "Al-iithaar" in various aspects of his life. His generosity, kindness, and consideration for others set a profound example for Muslims.

- **Putting Others First:**

- Quranic Reference: "And they give food in spite of love for it to the needy, the orphan, and the captive, [saying], 'We feed you only for the countenance of Allah. We wish not from you reward or gratitude.'" (Quran 76:8-9)
- Al-iithaar involves giving to others without expecting anything in return, seeking the pleasure of Allah alone.



AL-IITHAAR

- Acts of Kindness and Charity:
 - Sunnah Reference: The Prophet (peace be upon him) said, "None of you will believe until you love for your brother what you love for yourself." (Sahih Bukhari)
 - Al-iithaar extends to promoting the well-being and happiness of others, aligning with the golden rule of treating others as one would like to be treated.
- Forgoing Personal Desires:
 - Sunnah Reference: The Prophet (peace be upon him) made personal sacrifices for the sake of others, both in material and non-material aspects.
- In summary, "Al-iithaar" in Islam encourages believers to adopt an altruistic and selfless approach in their interactions with others. It involves sacrificing personal interests, preferences, or resources for the benefit and well-being of those in need. The concept emphasizes compassion, empathy, and a genuine concern for the welfare of others.





HUBBU-EL-KHAIR

- **The term "Hubbul-Khair"** (Arabic: حب الخير) in Islam translates to "love for goodness" or "love for that which is good." It embodies the concept of cherishing and desiring what is good, virtuous, and beneficial. This principle is deeply rooted in Islamic teachings, encouraging believers to cultivate a sincere love for goodness and righteousness in all aspects of life.
- **Literal Meaning:**
 - Literally, "Hubbul-Khair" combines "Hubb" (love) and "Al-Khair" (goodness), reflecting an affectionate inclination toward that which is inherently good, virtuous, and beneficial.
- **Technical Meaning in Islam:**
 - In Islamic terms, "Hubbul-Khair" extends beyond a mere emotional inclination; it encompasses a proactive engagement with goodness, whether in personal conduct, relationships, charitable acts, or any endeavors that align with Islamic values.



HUBBU-EL-KHAIR

- **Key Aspects of "Hubbul-Khair" (Love for Goodness) in Islam:**
- **Love for Good Deeds:**
 - Quranic Perspective: "And those who say, 'Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.'" (Quran 25:74)
 - "Hubbul-Khair" involves seeking blessings, righteousness, and goodness for oneself and one's family.
- **Cherishing Righteous Actions:**
 - Quranic Reference: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression." (Quran 5:2)
 - Believers are encouraged to actively engage in cooperative efforts that lead to righteousness and piety.
- **Seeking Virtue in Relationships:**
 - Sunnah Perspective: The Prophet Muhammad (peace be upon him) emphasized the importance of virtuous companionship and encouraged believers to choose friends who inspire goodness.



HUBBU-EL-KHAIR

- Desiring Beneficial Knowledge:
 - Quranic Perspective: "And say, 'My Lord, increase me in knowledge.'" (Quran 20:114)
 - "Hubbul-Khair" extends to a love for seeking knowledge that is beneficial and aligns with Islamic principles.
- Acts of Charity and Kindness:
 - Sunnah Reference: The Prophet (peace be upon him) said, "The believer's shade on the Day of Resurrection will be his charity." (Al-Tirmidhi)
 - Loving to engage in acts of charity and kindness for the benefit of others is part of "Hubbul-Khair."
- Promoting Goodness in Society:
 - Quranic Reference: "You are the best nation produced for mankind. You enjoin what is right and forbid what is wrong and believe in Allah." (Quran 3:110)
 - "Hubbul-Khair" extends to actively promoting goodness in society by encouraging righteousness and discouraging wrongdoing.
- In essence, "Hubbul-Khair" in Islam encourages believers to develop a deep and sincere love for goodness in all its forms. It encompasses a commitment to actively pursue and promote what is beneficial, virtuous, and aligned with Islamic values, both for personal development and the betterment of society.





CONCLUSION

AL-RAHMAAN and AL-IHSAAN

- The concept of "Al-Rahmah" in Islam emphasizes the importance of cultivating mercy and compassion in personal behavior, family relationships, and interactions with the broader community. It encourages believers to reflect the mercy of Allah in their daily lives and to extend kindness and forgiveness to others.
- "Al-Ihsaan" in Islam urges believers to approach every aspect of life with a sense of excellence, mindfulness, and sincerity. It involves striving for perfection in worship, interactions with others, and personal conduct, reflecting the highest standard of moral and spiritual behavior.

AL-SAKHAA' and AL-INFAAQ

- In summary, "sakhad" in Islam is a term associated with the virtue of generosity. It is encouraged in various forms, and believers are reminded of the manifold rewards attached to acts of kindness and giving.
- In summary, "Al-Infadaq" in Islam emphasizes the virtue of spending and giving for the sake of Allah and for the well-being of others. It encompasses various forms of charitable acts, promoting compassion, generosity, and support for those in need.

AL-IITHAAR and HUBB-EL-KHAIR

- In summary, "Al-iithaar" in Islam encourages believers to adopt an altruistic and selfless approach in their interactions with others. It involves sacrificing personal interests, preferences, or resources for the benefit and well-being of those in need. The concept emphasizes compassion, empathy, and a genuine concern for the welfare of others.
- In essence, "Hubbul-Khair" in Islam encourages believers to develop a deep and sincere love for goodness in all its forms. It encompasses a commitment to actively pursue and promote what is beneficial, virtuous, and aligned with Islamic values, both for personal development and the betterment of society.

الحمد لله

THANK YOU