Explanation of Important Lessons
(For Every Muslim)

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Preface To The First Edition

Indeed, all praise is for Allâh, we praise Him, repent to Him, and seek His forgiveness and help. We seek refuge in Allâh from the evil of our own selves and our wicked deeds. Whomsoever Allâh guides, none can lead astray; and whomsoever Allâh leaves astray, none can guide. And I bear witness that none has the right to be worshipped except Allâh alone, and He has no partner; and I bear witness that our Prophet Muhammad is His servant and Messenger. May Allâh, send peace and blessings upon him, his family and his Companions until the Day of Judgement.

Indeed Allâh Almighty has protected this religion and raised its status among the nations, sending to the world the final Messenger, Muhammad ﷺ, and with him the final and most complete religion — as Allâh Almighty says:

This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion.¹

Allâh Almighty has made the scholars inheritors of the Prophets; they explain to the people their religious duties and they enlighten them, so that their worship of Allâh Almighty is based on knowledge and insight. One such scholar, whom the Muslims recently lost, is the noble Shaikh and Imam, ‘Abdul-‘Aziz bin ‘Abdullah bin Baz — may Allâh Almighty have mercy on him, for he spent his life in knowledge, in teaching, in passing scholarly judgements and rulings. But over and above his knowledge, he was a man who was righteous and pious; he sought little from this world, and his manners were truly noble. From the many works in which the Shaikh served the different branches of Islamic knowledge — ‘Aqidah, Fiqh, Hadith, Da’wah, and so on — is this very important work, Important Lessons For Every Muslim,² a book that is much needed at the present time

¹ (Al-Ma’idah 5:3)
² A translation of the text has been published by Darussalam.
because so many Muslims lack a grasp on the fundamentals of the religion, in terms of belief, worship, and manners.

Seeking reward, seeking to benefit others, and seeking to apply the Hadith:

«النَّاسِ أَثْنَىٰهُمْ لِلنَّاسِ»

The best of people is he who benefits others most.

I decided to explain this important book, expanding on the clear concepts and rules mentioned by the Shaikh. In explaining and expanding on the Shaikh’s words, I relied heavily, first upon Allâh Almighty, and then upon the many other works of the Shaikh himself.

I chose to explain the copy printed by the Ministry of Islamic Affairs, Endowments, Preaching and Guidance; it is the last edition that was printed during the life of the Shaikh — may Allâh have mercy upon him. I chose it because it is the best copy in terms of organization and editing; moreover, it has an additional section on the topic of Ihsan.

To further help and encourage the reader — whether he is a student, teacher, caller to Islam, male, or female — I inserted questions for each lesson (at the end of the book), to help the student both understand and digest the material.

I ask Allâh Almighty by His Beautiful Names and Most High Attributes to rectify our intentions and to make our children righteous, and to grant us sincerity in speech and in deed; indeed, He is the One upon Whom we rely, and He is Most Capable of answering our prayers.

And the last of our supplications is that all praise is due to Allâh, the Lord of all that exists.

Muhammad bin ‘Ali Al-‘Arfaj

(May Allâh forgive him, his parents, and all Muslims)
Important Points To Consider
Before Reading The Book

1. We invite fathers and mothers who are in their old age, especially those who didn’t have the opportunity to learn while they were young, to strive to correct their worship, so that by the Will of Allâh Almighty, they can have a good ending. When we say that they should correct their worship, we mean that they should worship Allâh Almighty based on correct knowledge. There are some Muslims, for example, who cannot properly recite Al-Fatihah, yet it is one of the pillars of prayer. The way to correct that problem is to seek guidance from those who are studying, whether it be from our own children or from students of knowledge, for Allâh Almighty says:

So, ask of those who know the Scripture (learned men of the Tawrah and the Injil), if you know not.[1]

Beware, brother Muslim, and do not allow Iblis to make you too proud to learn from those who are younger than you. The noble Companions, may Allâh be pleased with them, learned their religion from the Prophet ﷺ, and some of them were his elder relatives, and others though not relatives, were in their old age.

2. We invite the youth who have learned the precepts of their religion to correct the mistakes of their relatives, whether they are, for instance, their parents, grandfathers, or brothers. The youth should not be shy in this regard, nor should they disparage themselves, thinking they are too young to teach. If the youth have knowledge, they must teach their relatives, but with gentleness, manners, and wisdom, applying the saying of the Prophet ﷺ,

Indeed Allâh is Most Gentle and He loves gentleness in all matters, and He gives for gentleness that which He doesn’t

[1] (An-Nahl 16:43)
give for harshness.

Some historians related that once Al-Hasan and Al-Husain, may Allâh be pleased with them, saw an old man who was performing ablution incorrectly. They wanted to teach him in a gentle and kind way, so they approached him and said, “O uncle, we disagree about which of us performs ablution the best, and we want you to judge between us.” Each of them took his turn in performing ablution before the man, and they said, “Rule between us.” He said, “Indeed you have both done well, may Allâh bless the two of you (i.e. he realized that his own ablution was not done properly).” They said, “(We are) Al-Hasan and Al-Husain, the sons of ‘Ali bin Abi Talib.” He hugged them both and said admiringly, “Children, who take after their father.”

Some historians related that on the day ‘Umar bin ‘Abdul-‘Aziz, may Allâh be pleased with him, assumed the duties of the Khilafah, after burying Sulaiman bin ‘Abdul-Malik (the previous Khilafah), he began to work immediately. He didn’t sleep that night; instead, he stayed up to return important wealth to the Muslim treasury, to set free some slaves so that they could return to their families, and to take care of other important matters that related to the welfare of the Muslims. He continued working until Zuhr the following day. He prayed and then went out in search for a place to take a short afternoon nap. His son, ‘Abdul-Malik, met him and said, “O leader of the believers, what are you intending to do?” He answered, “My son, I want to take a nap.” “To take a nap without ruling between people, and returning the rights to their proper owners?” He said, “My son, I stayed up all night in the affairs of your uncle, Sulaiman. Even if I sleep, I will wake up and rule between people to return the rights to their proper owners.” ‘Abdul-Malik said, “O leader of the believers, who can guarantee for you that you will wake up and return them (i.e. the rights).” ‘Umar said, “My son, come close.” When he came close, his father took hold of him, kissed him between the eyes and said, “All praise is for Allâh, who has brought from my loins someone to help me in my religion.” He went to work, without taking a nap or resting.

Notice — may Allâh have mercy on you — how ‘Abdul-Malik was not shy to advise his father, and how ‘Umar — may Allâh have mercy on him — was not too proud to take advice, even though he was, in this
instance, both *Khalifah* and father.

3. Know that you must learn all that Allâh Almighty has made obligatory upon you in terms of your religious duties; give time to those duties just as you give time — perhaps a great portion of your time — to your worldly affairs.

May Allâh grant success to all, with that which He loves and is pleased with.
Foreword

1) Islam is the religion that Allah Almighty created people upon, it is the religion that the Prophets and Messengers called to. Every Prophet invited his people to become Muslims, as Allah Almighty said in His Magnificent Book regarding the father of Prophets and the Khalil of the Most Merciful, Ibrahim, peace be upon him:

And who turns away from the religion of Ibrahim (Islamic Monotheism) except him who fools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. When his Lord said to him, “Submit (i.e. be Muslim).” He said, “I have submitted myself (as a Muslim) to the Lord of all that exists.” And this (submission to Allah Almighty, Islam) was enjoined by Ibrahim upon his sons and by Ya’qub, (saying), “O my sons! Allah Almighty has chosen for you the (true) religion, then die not except as Muslims”[1]

2) At the time when Allah Almighty sent His Prophet Muhammad ﷺ, with this great religion, the Jews and the Christians were in a state of ignorance and misguidance after having distorted and corrupted the Tawrah and the Injil. Their desires led them to join the ranks of the disbelieving Quraish, and they too attacked Muhammad ﷺ and his mission, especially the Jews, even though they knew with certainty — from their own Scriptures — that they were supposed to believe in and follow the way of the Messenger of Allah ﷺ:

Those to whom We gave the Scripture, recognize him as they recognize their sons. But verily a party of them conceal the

[1] (Al-Baqarah 2:130-132)
truth while they know it.\footnote{(Al-Baqarah 2:146)}

3. As soon as our Prophet, Muhammad ﷺ, established himself in Al-Madinah, he sent messengers to the kings of the earth at that time, inviting them to the religion of Allâh Almighty, to remove them from the shadows of darkness to the light. When Rustum, the leader of Faris (Persia), asked one such messenger, Rab'i bin 'Amir, may Allâh be pleased with him, “What are you (people)?” Rab'i answered in a few words, “We are a people whom Allâh has sent, to take whom He wishes from people away from the worship of creatures to the worship of Allâh alone, from the narrowness of this world to the spaciousness (and comfort) of this world and the Hereafter, and from the injustice of religions to the justness of Islam.”

4. This final message came to put matters in their rightful place and to direct people in the right direction; singling out Allâh, believing in His Prophets and Messengers, having faith in them, and inviting to their message of singling out Allâh and submitting oneself entirely to Him.

5. The merits of the religion of Islam are many and cannot be counted. It is the religion of Allâh Almighty, Who knows all things. His is the complete wisdom and irrefutable proofs. He is the All-Wise, the All-Knowing - in all that He willed and decreed, and in all that He legislated for His creatures. Therefore there is no matter that is good except that our Messenger ﷺ invited this nation to it, and there is no evil thing, except that He ﷺ has warned us against it. In his Sabih, Muslim recorded that ‘Abdullah bin ‘Amr bin Al-'Aas narrated from the Prophet ﷺ:

\begin{quote}
\text{مَا بَعَثَ اللَّهُ يَعْلَمُ أَمْثَالَ النَّاسِ عَلَى حَرِيسِهِ أَنْ يَنْسَلُ أَمْثَالُهُ عَلَى حَبِّ مَا يَعْلَمُهُ}
\end{quote}

\begin{quote}
\text{لَهُمْ وَيُبَيِّنُ بُلُوطُ مَا يَعْلَمُهُ مَنْ أَمْثَالُهُ}
\end{quote}

Allâh never sent a Prophet except that it was his duty to guide his nation to what he knew was good for them and to warn them against what he knew was evil for them.

In Musnad Ahmad, with an authentic chain of narration, it is recorded that Abu Hurairah, may Allâh be pleased with him, narrated that the Prophet ﷺ said:
Indeed I have been sent only to complete good manners.

Al-Hafiz Al-Khara’iti recorded it with a good [Jayyid] chain, but with the wording:

«إِنَّمَا بُعِّثْتُ لِأَنتَمَّ صَالِحَانَ الْخُلْقِ»

Indeed I have been sent only to complete the most noble of manners.

6. Indeed what we see today, that multitudes of people are entering the fold of Islam — people who were previously disbelievers, polytheists, People of the Book, both Jews and Christians — is a clear proof that other religions and philosophies have utterly failed to give peace, comfort, and happiness to people. Muslims then, and especially the callers, must be active among those nations in calling them to the religion of Allâh. But before we do that, we must not forget to exemplify Islam ourselves, in our knowledge and in our behavior, for human beings are in dire need of someone to remove them from the shadows of darkness to the light, by the Will of Allâh; Allâh Almighty says:

وَمَنْ أَحْسَنَ فَإِنَّمَا يُؤْمِنُ بِاللهِ وَيَعْمَلُ صَالِحَةً وَقَالَ إِنَّيْ مِنَ الْمُسْلِمِينَ

And who is better in speech than he who invites men to Allâh, and does righteous deeds and says: "I am one of the Muslims."[1]

I ask Allâh to make us from those who call to good and to make us knowledgeable about our religion, just as I ask Him to grant us success when we are calling others to Him. Indeed He is able to grant that and He is All-Powerful over that. May Allâh send peace and blessings upon Muhammad, his family and his Companions.[2]

[1] (Fussilat 41:33)
Introduction

All praise is due to Allâh, Lord of all that exists; the successful ending is for those who have *Taqua*. May Allâh send peace and blessings upon His servant and Messenger, our Prophet, Muhammad, upon his family and upon all of his Companions.

The following is a short work to explain what every Muslim needs to know about the religion of Islam. I called it, “Important Lessons For Every Muslim.” I ask Allâh to cause the Muslims to benefit from it, and that He accept it from me. Indeed, He is Most Generous.

‘Abdul-'Aziz bin 'Abdullah bin Baz
Lesson One

Surat Al-Fatihah And Other Short Surahs

One must learn Surat Al-Fatihah and whatever possible from the other short Surahs; from Surat Az-Zalzalah to Surat An-Nas, reciting them correctly; memorizing them, and their explanations which are required for one to understand.

The Explanation of Al-Isti’athah

That is to say: (أَعُوذُ بِاللَّهِ مِنَ الشَّيَاطِينِ الرَّجِيمِ) (A’oothu billahi minash-Shaitaanir-Rajeem) (I seek refuge in Allâh from the accursed Shaitan).

(A’oothu): I seek refuge, protection, and fortification in You, O Allâh.

(Billahi): The Lord of all things; the true God Who is worshipped alone, and He has no partner.

(الشَّيَاطِينِ) (Ash-Shaitaan): Otherwise known as Iblis or the Devil, may Allâh’s curse be upon him.

(الرَّجِيمِ) (Ar-Rajeem): The one who is stoned, repelled, and banished - banished from all mercy and good; he has no power to harm us, neither in our worldly affairs nor in our religion.

The Meaning of Al-Isti’athah

I seek refuge and fortification from Allâh my Lord, against Shaitan (Satan) the accursed, that he confuse me while I recite, or that he should make me go astray, to destruction and misery.

When the Prophet ﷺ would stand up at night to pray, he would
begin his prayer with the Takbir, then say:

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيَاطِينِ النَّجَمِينَ

I take refuge with Allâh, the All-Hearing, the All-Knowing, from the accursed Shaitan — from his pride, his poetry, and his madness. (It was recorded by the Sunan Compilers)

**The Ruling On Al-İsti‘athah**

Whenever one is about to recite the Qur'an — whether it is a chapter or more — it is Sunnah to first say, “I seek refuge in Allâh from the accursed Shaitan.” It is also recommended to say this phrase when one is angry or when one has evil thoughts.

**The Explanation of Al-Basmalah**

That is to say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Bismillaahir Rahmaanir Raheem* (In the Name of Allâh, the Most Beneficent, the Most Merciful).

**The Meaning of Al-Basmalah**

Before doing anything, I begin by naming and remembering Allâh Almighty, seeking His help in everything, asking Him alone for support in all of my affairs. Indeed, He is the Lord, the One worshipped, His favors are many and great, His generosity is vast, and His mercy encompasses all creatures.

The Exalted Word (الله) Allâh: The Possessor of divinity and the right to be worshipped over all creatures. It is the Name known and recognized to refer to the Lord, Glorious and Most High.

(الرحمن) Ar-Rahmaan (The Most Beneficent): This is one of Allâh’s Names; it is derived from Ar-Rahmab, or mercy, and it signifies its vastness. This name signifies a mercy that embraces all of creation, for Allâh Almighty creates them and provides for them; that is from the completeness of His favors, which is why it is said, “O Rahmaan over this world.”

(الرحيم) Ar-Raheem (The Most Merciful): This is also one of Allâh’s Names, and it too is derived from Ar-Rahmab (mercy), signifying the
greatness of His mercy, but this time specifically for the believers in
the Hereafter. Allâh Almighty says:

\[
\text{وَيَسْتَعْفَىُّ الْمَوْتُ أَبْيَأَنَّ رَحِيمًا (٣٣)}
\]

And He is Ever Most Merciful to the believers. [1]

And that is why it is said, “O Raheem of the Hereafter.”

The Ruling On Al-Basmalah

It is legislated for the worshipper, or one asking, to say, “In the Name of Allâh, the Most Beneficent, the Most Merciful,” with his recitation of every Surah from the Book of Allâh Almighty except for Surat At-Tawbah, in which case it is not recited. In the obligatory Salat one says it silently, even during the audible prayers. It is Sunnah for the worshipper to say Bismillah when eating and drinking, wearing clothing, entering and exiting the Masjid, sitting on a mount, and for every important matter. Just as it is obligatory for him to say Bismillah and Allâhu Akbar when slaughtering (a sheep) or sacrificing a camel.

Methodology In Explaining The Selected Surahs

The following shall be the methodology in explaining the short Surahs that were chosen:

- The name of the Surah
- The subject of the Surah
- Its relation to what is before it
- Vocabulary
- To summarize the meaning
- The lessons from the Surah

[1] (Al-Ahzab 33:43)
Surat Al-Fatihah

1. In the Name of Allah, the Most Beneficent, the Most Merciful. 2. All the praise is due to Allah, the Lord of Al-‘Alamin. 3. The Most Beneficent and the Most Merciful. 4. The only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection). 5. You (alone) we worship and You (alone) we ask for help (for each and everything). 6. Guide us to the straight path, 7. The way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger nor of those who went astray.

The Names Of This Surah

1) The Opening Chapter (Fatihatul-Kitab)
2) The Mother of the Book (Ummul-Kitab)
3) The Mother of the Qur’an (Ummul-Qur’an)
4) The Seven Oft-Recited and the Magnificent Qur’an (As-Sab‘ul-Mathani wal-Qur’anul-Azim)
5) The Praise (Al-Hamd), because it begins with the mention of praise.
6) The Prayer (As-Salat), because (the Prophet mentioned that Allah Almighty said):
“I have divided the Salat into two halves between Me and My servant.” (Reported by Muslim)

7) The Cure (Ash-Shafa)
8) The Incantation (Ar-Ruqyah)
9) The Protection Al-Waqiyah

The Virtues Of Surat Al-Fatihah

1) Surat Al-Fatihah is the greatest Surah of the Qur’an. The Prophet ﷺ said to Abu Sa‘id bin Al-Mu‘alla:

لاْعْمَلْنَكَ أَعْظَمَ سُوَارَةً فِي الْقُرْآنِ قَبَلَ أَنْ تَخْرِجَ مِنَ الْمُسْجِدِ

I will teach you the greatest Surah of the Qur’an before you leave the Masjid.

He then said to him:

اِلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All praise is for Allâh, Lord of all that exists.

2) In the story of the scorpion sting, which was recorded by Al-Bukhari, it implies that it is a sufficient cure, and that it may be used for Ruqyah.

3) To recite this chapter is one of the pillars of prayer: for both the Imam and the one who prays alone; therefore one’s prayer is incomplete without it. As for the one who prays behind the Imam, reciting it is obligatory. Abu Hurairah narrated that the Prophet ﷺ said:

مَنْ صَلَّى صَلاَةً لَمْ يَقْرَا فِيهَا بِأَمِينَ الْقُرْآنِ فَهُوَ خَذَاجٌ - ثَلَاثًا - عَبَرُ ثَلَاثَمْ [رواية مسلم]

Whoever performs Salat, without reciting Ummul-Qur’an in it, then it is insufficient (he said it three times:), it is not complete. (It was recorded by Muslim)

The Meanings Of Its Words

Al-Hamdu’llah: Al-Hamd is praising Allâh with His perfect Attributes, loving Him, glorifying Him, and exalting Him.
(Rabbil-Aalameen) **Ar-Rabb** is the worshipped King, the Disposer of affairs. He is the Educator of all the worlds with all types of education. He is the One Who created them, provides for them, and blesses them with blessings that are apparent as well as hidden.

(Al-Aalameen) All that exists other than Allâh Almighty.

(Ar-Rahmaanir-Raheem) Two of Allâh’s Names that indicate that He is the Possessor of the vast magnificent mercy that reaches everything, and embraces every creature. He is Ar-Rahmaan, with a mercy that is for all of His creation in this world, Ar-Raheem, with a special mercy for the believers. Allâh Almighty says:

\[ 	ext{And He is Ever Most Merciful to the believers.}^{[1]} \]

And He said:

\[ 	ext{Say: “Invoke Allâh or invoke the Most Beneficent (Allâh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names.”}^{[2]} \]

(Maaliki Yaumid-Deen) The One Who alone has control on the Day of Recompense and Reward, the Day when everyone is rewarded for his deeds - if good, then the recompense is good, and if evil, then the recompense is the same, except for he whom Allâh Almighty pardons. He said:

\[ 	ext{And what will make you know what the Day of Recompense is? Again, what will make you know what the Day of Recompense is? (It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be} \]

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[1] *(Al-Ahzab 33:43)*

Al-Maalik: He is the One Who is attributed the most perfect attributes of majesty by which the title King is deserved. It indicates that He orders and forbids, rewards and punishes, dispensing with all matters in the higher and lower worlds with complete control, with the rulings of Preordainment, of legislation, and of reward. This is why He mentioned His Sovereignty over the Day of Recompense, which is the Day of Resurrection, for on that Day, Allâh Almighty will recompense the creatures according to their deeds and Will give them a just recompense.

Iyyaaka Na‘budu wa Iyyaaka Nasta‘een: “You (alone we worship, and You (alone) we ask for help. We worship none other than You, we seek help from none other than You when asking, and we rely upon none other than You.” This phrase signifies a covenant between the worshipper and his Lord - that the worshipper will worship Him alone and seek help from Him alone.

Al-‘Ibaadah (worship) is a comprehensive term for all that Allâh loves and is pleased with; it includes sayings and deeds that are both apparent and hidden.

Ibdinas-Siraatal-Mustaqeem: Guide us, lead us, and keep us on the straight path, the path in which there is no crookedness, that is knowledge and application of the truth, both of which lead to Allâh, His Paradise, and His Generosity.

Siraatal-Latheena An‘amta ‘Alaibim: i.e., that path of those You have blessed with guidance and facilitation to faith and righteousness. These are the Prophets, the truthful believers, the martyrs, and the righteous.

Ghairil-Maghdhoobi ‘Alaibim walaad-Dhaaleen: They are the ones who recognized the truth but abandoned it: the Jews and those like them.

Following other than the path of the misguided ones, refers to those who have strayed from the truth, such as the Christians and those who are like them that have forsaken knowledge: they wander in

their misguidance without being guided to the truth.

Both in and outside of the prayer, when you finish reciting Surah, it is recommended for you to say, “Aameen,” which means: “O Allâh, answer us.” The Prophet ﷺ would say, “Aameen,” after reciting this Surah, and he ordered us to do so as well. It is confirmed from the Prophet ﷺ that Surat Al-Fatihah is the greatest chapter of the Qur’an and that there is no prayer for the one who doesn’t recite it.

**Some Benefits That Can Be Derived From Surat Al-Fatihah**

1) The recitation of Al-Fatihah is one of the pillars of prayer, for the Prophet ﷺ said:

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لا صلاة لِمَن لَمْ يْقْرَأْ بِفَاتِحَةِ الْكِتَابِ
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There is no prayer for he who doesn’t recite the Opening of the Book.

This applies to both the Imam and the one who prays alone.

2) As for the one who follows an Imam during prayer, it is obligatory according to the correct opinion, in both the quiet and audible prayers.

3) This chapter embraces those principles that necessitate faith in Allâh’s perfect Names and exalted Attributes, principles that the Imams and the early generations of Islam upheld. They would affirm for Allâh a quality that He affirmed for Himself or that His Messenger ﷺ affirmed - without distorting the meaning of that Name, without comparing any of Allâh’s Qualities with those of creation, without likening them to those of His creation, and without trying to explain the reality of those qualities. They believed, for example, that Allâh is Rahman and Raheem, the Possessor of mercy that these Names describe; that He is the All-Knowing, the Possessor of knowledge, Who knows all things; that He is All- capa ble, the Possessor of ability Who is able to do all things.

4) It includes the meaning of worship, which is comprehensive. It signifies all that Allâh loves and is pleased with, from sayings and deeds, both apparent and hidden.

5) The Muslim must remember the Day of Recompense, the Day of
accountability and reward. When one remembers that Day, one will be better able to perform the obligatory deeds and avoid unlawful deeds.

6) When Shirk is mixed with worship, the act of worship becomes nullified.

7) It includes the three categories of Tawhid:
   i) Tawhid Ar-Rububiyyah (Lordship), which is taken from Allâh’s saying, “the Lord of all that exists.”
   ii) Tawhid Al-Ilahiyyah, which means to single out Allâh for worship; and it is inferred from the word “Allâh” and from, “You alone do we worship and from You alone do we ask for help.”
   iii) Tawhid Al-Asma’ was-Sâfât, which means to affirm those perfect Qualities of Allâh that He affirmed for Himself, or that the Prophet ﷺ affirmed for Him. And this is indicated by the statement, “All praise is for Allâh.”

8) “Guide us to the straight path,” affirms Prophethood.

9) "Owner of the Day of Recompense," affirms that we will be punished or rewarded according to our deeds.

10) And “Guide us to the straight path,” includes an affirmation of the Divine Will and a refutation of the people of innovation and misguidance, since it is a recognition of the truth and acting upon it.

11) “You (alone) we worship and (from) You (alone) we ask for help,” clearly shows that worship must be dedicated purely and sincerely for Allâh alone.[1]

[1] This was taken from Al-Abkanul-Mulimmah ‘Alad-Durusul-Mubimmah by ‘Abdul-‘Aziz Al-Fayiz.
Surat Az-Zalzalah

In the Name of Allâh, the Most Beneficent, the Most Merciful

1. When the earth is shaken with its (final) earthquake. 2. And when the earth throws out its burdens. 3. And man will say: “What is the matter with it?” 4. That Day it will declare its information (about all what happened over it cf good or cf evil). 5. Because your Lord has inspired it. 6. That day mankind will proceed in scattered groups that they may be shown their deeds. 7. So whosoever does good equal to the weight of an atom (or a small am) shall see it. 8. And whosoever does evil equal to the weight of an atom (or a small am), shall see it.

Its Name

It is called Az-Zalzalah, or Az-Zilzal (The Earthquake) because it begins by informing us about the fierce earthquake that will take place just prior to the Day of Judgement.

The Subject Matter Of This Surah

A description of the Day of Judgement and the recompense for good and evil.
Its Relation to What is Before It

Allâh Almighty described in the previous *Surah - Al-Baiyyinah* - the warning to the disbeliever and the promise for the believer, the fire of Hell for the former and Paradise for the latter. Here Allâh Almighty clarifies the time for giving those rewards and mentions what will happen just prior to that time: that there will be an earthquake and the earth will throw out its burdens. And Allâh Almighty informs us that we will be rewarded for a deed even if it is the size of the smallest thing.

The Virtues Of This Surah

At-Tirmithi recorded a *Hadith* - and he said it was *Hasan* - from Anas bin Malik, that the Messenger of Allâh said that this *Surah* is equivalent to one-fourth of the Qur’an.

In What Context Was This Surah Revealed

Since the disbelievers would frequently ask about the time of the Hour and the Day of Reckoning, Allâh Almighty here mentions not the exact time, but some of the signs of its coming, letting them know that the knowledge of when that time will arrive is with Allâh Almighty alone. Therefore there is no way for us to specify when that time will come.

The Meanings Of Its Words

Ibn ‘Abbas, may Allâh be pleased with them, said:

(Itha Zulzilatil-Ardhu-Zilzaalabaa): The shaking of the bottom of the earth. Allâh Almighty informs us, about the Day of Judgement, and that the earth will shake and give a violent jolt, causing all buildings and structures to fall; the mountains will be crushed and hills will be levelled; the earth will become like a level floor, with no crookedness in it.

(Wa Akbrajtil-Ardhu Athqaalabaa): meaning the earth will throw out its treasures and the dead.

(Wa Qaalal-Insaanu): (When he sees the enormous matters that are happening.)

(Ma labaa): Man will say: “What is happening to it?”

(Yawma’itbin Tubaddithu Akbaarabaa): The earth
will bear witness to what mankind perpetrated over it, both the good and bad of it. The earth is one of the many witnesses that will give testimony regarding the deeds of Allāh’s creatures. Abu Hurairah, may Allāh be pleased with him, related that the Prophet recited:

\[
\text{يومهمز تَحْيَتُ أَخْبَارُهَا}
\]

That Day it will declare its information.\(^1\)

He said:

\[
آَتَدْرُونَ مَا أَخْبَارُهَا؟
\]

Do you know what its information is?

The Companions said, “Allāh and His Messenger know best.” He said:

فَإِنَّ أَخْبَارُهَا أَنَّ تَشْهَدُ عَلَى كُلِّ عَبْدٍ أَوْ أُمَّةٍ بِمَا عَمِلَ عَلَى ظُهْرِهَا، تَقُولُ 

عَمِلَ كَذَا وَ كَذَا يَوْمَ كَذَا وَ كَذَا، فَهِذَهُ أَخْبَارُهَا

Its news is that it will give testimony about the deeds performed over it by every male and female slave (of Allāh). It will say, ‘Such and such person performed such and such deeds on such and such day’: that will be its information.

And about Allāh’s saying:

(ِبِيَانَ رَابِبَكَ أُعْبَدَ لَهَا) Bianna Rabbaka Awha Labaa: Because your Lord has inspired it.\(^2\)

Ibn ‘Abbas, may Allāh be pleased with them, said, “Its Lord will say, ‘Speak,’ and it will speak.” Mujahid, may Allāh have mercy upon him, said, “It means that He orders it to speak of those deeds that were performed over it, and it will not disobey His Order.”

(ِيَاوُمَتِيْنِ يُسْتَرِضُ النَّاسُ آثِمًا) Yawma’ithin Yasdurun-Nasu Ashtaatan: It is about the Resurrection, Ashtaat means divided groups, some miserable and some happy, some ordered to go to Paradise and others ordered to go to the Fire.

(ِإِنَّا أَمَسَّهُمْ) Li Yuraw A’maalabum: So that Allāh Almighty may

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\(^1\) (Az-Zalzalah 99:4)  
\(^2\) (Az-Zalzalah 99:5)
show them their good and bad deeds, and the rewards they receive for them.

(Faman Ya’mal Mithqaala Tharratin Khairan Yarah. Wa Man Ya’mal Mithqaala Tharratin Sharran Yarah: Tharrab means the weight of the smallest ant. So when one sees a good deed equal to that weight in his book (of deeds), he will be pleased by it. The principle is the same for both the righteous and wicked persons: for each bad deed performed one has one sin held against him, and for each good deed performed, one has ten good deeds written for him. And on the Day of Judgement, Allâh Almighty further multiplies the good deeds of the believers. Here, it is important to understand that since the smallest of deeds is judged, any deed that is greater than that will also be judged. Allâh Almighty says:

ثَعَلَّمَنَا جِنًّا وَجَيْلٌ وَأَمْلَىْ بِهِ لَوْلَا أَنْ تَرَبَّكَ أَحْدَةٌ

On the Day when every person will be confronted with all the good he has done, and all the evils he has done, he will wish that there were a great distance between him and his evil.[1]

وَجَدُواْ مَا عَمِلُواْ حَاضِرًا وَلَا يُظِلُّ رَبِّكَ رَبٌّ بَالٌ أَحْدَةٌ

And they will find all that they did, placed before them.[2]

Allâh Almighty encourages us to do good deeds — even if they are small — and warns us against performing evil deeds — even if they are small, which is why the Prophet ﷺ used to say:

الْقَوْلُ إِلَّا اللَّهُ عَلِيُّهُ وَسَلَّمُ يُقُولُ يَا عَابِسَةُ إِبَالكَ وَمَعْفَرَاتَ الذِّنَوبِ فَإِنَّ

Protect yourselves from the Fire, even if you do so with a part of a date (by giving it in charity); when one doesn’t find (anything), then with a good word.

He ﷺ also said:

[2] (Al-Kafir 18:49)
O ‘Aishah! Stay away from those sins that are belittled, for indeed they will be taken account of by Allâh.

Muslim and At-Tirmithi recorded from Abu Hurairah, may Allâh be pleased with him, that Allâh’s Messenger ﷺ said:

The earth will spew forth its treasures, such as pillars of gold and silver. The murderer will come and say, “For this I have killed.” The one who breaks ties with relatives will come and say, “For this I have broken ties (with relatives).” And the thief will come and say, “For this my hand was cut off.” Then all of them will leave (the treasures), taking nothing from it.

The Meaning in Summary

When Allâh wills for the end of this world to occur and the time of the Hour to begin, He will order the earth to shake, and it will quake with unprecedented violence. It will throw up its burdens and those things buried inside; when man sees this epic occurrence, he will say, “What is the matter with it!” Meaning, what is happening to the earth, for neither has its like occurred nor is its cause known. At that time, the earth will speak its information to you, and it will articulate with the language of events not with the language of speech, as was said by the great scholar, At-Tabari in his Tafsîr. For these are events occurring in the earth without a precedence or apparent reason, but by Allâh’s inspiration to it. Even though some things occur in the universe by an obvious cause and others by a hidden cause, all that takes place in the universe happens by Allâh’s Will and Command.

People will come out of their graves in scattered groups, and each person will be shown his deeds. Whoever does a good deed equal to the weight of the smallest ant, he will be rewarded for it; whoever does an evil deed equal to the weight of the smallest ant, he will be
recompensed according to the deed. Allâh Almighty says:

وَضَعَ الْمَوْلَىَّ فِي النَّسَبِ لِيَوْرُ الْقَبِيمَةِ فَلَأَنْظَمْ نَفْسَكَ أَنْتَ إِنْ صَدَقْتَ بِمَثَاقِلٍ

And We shall set up Balance for justice on the Day of Resurrection, then none will be dealt with unjustly in any thing. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners.\(^1\)

In this Surah, we are equally encouraged to do good deeds and warned against perpetrating evil ones.

**What Can Be Derived From These Verses**

1) The belief in the Resurrection and recompense are acknowledged.

2) We are informed of an epic transformation, the transformation of the earth and the heavens into another earth and other heavens.

3) Inanimate objects speaking is from Allâh’s signs that indicates His perfect Ability, Knowledge, and Wisdom; moreover, it indicates His divine and complete power, which necessitates from us that we worship Him alone, without associating partners with Him.

4) It supports the authentic *Hadith*:

أَتْجَّهُوا النَّارَ وَأَلْوَ لِيُقْبَلُ نَصْرَةً

Protect yourselves from the Fire, even if you do so with a part of a date (by giving it in charity).

5) The disbeliever reaps the rewards of his good deeds in this world, but not in the Hereafter.

6) The believer is recompensed for evil in this world, and his good deeds are saved to help him in the Hereafter.

\(^{[1]}\) (*Al-Anbiya’* 21:47)
Surat Al-‘Adiyat

In the Name of Allâh, the Most Beneficent, the Most Merciful.

1. By the (steeds) that run, with panting (breath), 2. Striking sparks of fire (by their hooves), 3. And scouring to the raid at dawn. 4. And raise the dust in clouds the while. 5. And penetrating forthwith as one into the midst (cf the foe); 6. Verily! Man is ungrateful to his Lord; 7. And to that he bears witness (by his deeds); 8. And verily, he is violent in the love of wealth. 9. Knows he not that when the contents of the graves are brought and poured forth (all mankind is resurrected). 10. And that which is in the breasts (cf man) shall be made known. 11. Verily, that day (i.e. the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds), (and will reward them for their deeds).

Its Name

It is called Surat Al-‘Adiyat (Those That Run) because Allâh Almighty begins it swearing by “those that run,” referring to the horses of those who fight in jihad, those who are riding quickly to meet their enemy.

Its Relation to What is Before it

Both Surahs discuss the time when the earth will spew forth the
dead: In Surat Az-Zalzalah:

And when the earth throws out its burdens

And in this Surah:

When the contents of the graves are brought out and poured forth.

Az-Zalzalah ends by mentioning that we will be recompensed for both good and evil deeds. Al-Adiyat ends with the same:

Verily, that Day their Lord will be Well-Acquainted with them (as to their deeds), (and will reward them for their deeds).

The Meanings of Its Words

Wal-'Aadiyaati Dhabha: The horse that races at an amazingly strong and fast pace, which causes it to make the sound of the “Dhabh.” The “Dhabh,” is the breathing sound that emanates from the chest of a horse when it races at top speeds.

Al-Mooriyaati: The striking of their hooves on the rocks on the ground.

Qadha: meaning the fire that sparks from the hardness of their hooves and the strength of their racing.

Fal-Mugheeraati: Those that attack their enemy by making a raid.

Subha: Morning time. For the most part, raids took place in the morning, for when the Prophet wanted to attack, he waited until the morning; if he heard the call to prayer, he would stop, and if he didn’t, he would attack. He advised those who went on group missions to follow the same strategy.

Fa-Atharna Bihi: By their racing and raids they stir up:

Naq’a: dust from the intensity of their moving.

Fawasatna Bihi: meaning on their mounts
Explanation of Important Lessons

(Jam'a: they would surround the enemy they were raiding.

(Innal Insaana Li-Rabbithi Lakanood: Man as a species hates to share with others the good he has, good that Allâh Almighty has blessed him with, and he refuses to acknowledge the good that Allâh Almighty bestows upon him.

(Wa Innahu 'Ala Thalika Lashabeed: Man bears witness, through his ingratitude and refusal, that he is averse to doing good and that he is greedy.

(Wa Innahu Libubbil Khairi Lashadeed: Man loves wealth with such a violent passion that he is stingy with it.

(Afala Ya'lamu Ithaa: Knows he not that.

(Bu'thira Maa Fil Quboor: Corpses are taken out of their graves, and this is referring to the time when Allâh Almighty resurrects man.

(Wa Hussila Ma Fis-Sudoor: What people hide in their hearts will become clear and apparent, whether it is good or evil.

(Inna Rabbabhum Bihim Yauma'ithin La-Khabeer: Indeed, Allâh Almighty knows all of man’s deeds, both apparent and hidden, and He Almighty will reward man for those deeds.

The Meaning in Summary

Because the horse has certain good qualities that are non-existent in other animals, and as it has been authentically established, there is good in the forelocks of the horse until the Day of Judgement, so Allâh Almighty swore by them. For among the Arabs, the horse has always been a means of waging war, and as an animal, it has always had a high status with the believers. Therefore we should take care of horses and train on them for fighting in the way of Allâh Almighty and we should take possession of horses for noble aims, just as we should strive and work hard in all important and significant matters.

After making the oath, Allâh Almighty clarifies the nature of man: that he is ungrateful, that he forgets Allâh’s many favors — a nature that might lead him to rejecting Allâh’s religion and commands. Here, the believers should take pause to understand the realities of this world and the Hereafter; they must strive against the desires of their
own selves, doing good deeds, and avoiding evil ones. Also, Allâh Almighty clarifies man’s ardent love for wealth, a love that promotes the characteristic of miserliness. But there is a further consequence: man strives so eagerly after wealth that he forgets the Hereafter, forgets Allâh’s rights upon him and upon what He gave him, which is why Allâh Almighty warns man against possessing those abominable qualities.

Does not the one who refuses — who feigns to forget Allâh’s order and prohibitions — know that he will be taken out of his grave, that even his innermost intentions will become clear, that Allâh Almighty knows all that he does including the deeds he does privately, and finally, that Allâh Almighty will give him just recompense for all of his actions. Therefore, one should never allow the love of wealth to deviate him from gratefulness to his Lord, from worshipping Him, and from striving for the Hereafter.

**What Can Be Derived From These Verses**

1) We are encouraged to *Jihad* and to make preparations for war.

2) The nature of man is explained: he forgets the many favours of His Lord while he only remembers a misfortune that may have befallen him — except he who believes and does good deeds.

3) Man’s eager love for wealth is made known; here, as Muslims, we are implicitly invited to improve ourselves — by having faith, by performing good deeds, and by spending in the way of Allâh Almighty.

4) The belief in Resurrection and Recompense is established.
Surat Al-Qari‘ah

In the Name of Allâh, the Most Beneficent, the Most Merciful

1. Al-Qari‘ah (the striking Hour, i.e., the Day of Resurrection).
2. What is the striking (Hour)?
3. And what will make you know what the striking (Hour) is?
4. It is a Day whereon mankind will be like moth scattered about.
5. And the mountains will be like carded wool.
6. Then as for those whose Balance (cf good deeds) will be heavy.
7. He will live a pleasant life (in Paradise).
8. But as for them whose Balance (cf good deeds) will be light.
9. He will have his home in Hawiyah (pit, i.e., Hell).
10. And what will make you know what it is?
11. (It is) a hot blazing Fire!

Its Name

It is called Surat Al-Qari‘ah (The Striking Hour) because it begins by mentioning it, to send fear into the hearts of man, just like Surat Al-Haqqah (The Inevitable) and Surat Al-Ghashiyah (The Overwhelming). Al-Qari‘ah is one of the names of the Day of Judgement, because it strikes horror into hearts.

The Subject Matter Of This Surah

This Surah is a Makkan Surah (i.e., it was revealed before the
Prophet Prophet \( ^\text{رضه الله عليه} \) emigrated to Al-Madinah), it outlines some of the awesome and frightening events that will take place on the Day of Judgement, a time when mankind will be divided into two groups: those that are happy and those that are miserable.

**Its Relation To What is Before It**

As the previous Surah ended by mentioning certain aspects of the Day of Judgement — “Knows he not that when the contents of the graves are brought out and poured forth, And that which is in the breasts (of men) shall be made known. Verily, that Day their Lord will be Well-Acquainted with them,” — this Surah continues by describing some of the awesome events that will take place at that time.

**The Meanings Of Its Words**

(ال الفناناء) Al-Qaari’ab: This is one of the names of the Day of Judgement, and it is thus called because it strikes hearts and ears with its frightening events, and Qari’ab is taken from the word Qar’ā, which means to strike violently.

(وَمَا أَدْرَاكَ مَا الْقَارِيَةُ) Wa Maa Adraaka Mal-Qaari’ab: What will make you know what the Qaari’ab is, a question that is used to instill fear, for such terrifying are the events of the Day of Judgement, that no man can perceive its reality. The question is repeated, adding intensity to the description of that day.

(ال هُنَّاء) Kal-Farash: Al-Farash is a flying insect, known for its foolish habit of crowding over fire.

(ال أسْتُرُوْذ) Al-Mabthooth: Scattered in great numbers over a large area, many people will be confused and humiliated, crowding some over the other, waiting in panic to be called for the settlement of their accounts.

(وَتَكُونُ الْجِبَالُ كَهَيْلٍ مَّائِلٍ مَّفْضُوعٍ) Wa-Takoonul Jibaalu Kal-’lnil-Marfoosh: In other words, like carded wool, so light will the mountains be in their movement and in the way they disperse until finally, they will be level with the earth.

(ثَاقِلَةٌ مَّوْضِعُ) Thaqulat Mawaazeenuhu: Meaning, that his good deeds outweigh his bad ones.

(فَهُوَ فِي بَيْنَكُمَا جَانِبَةٌ) Fahuwa Fee ‘Eeshatir-Raadhiyah: A life pleasing
to him, in Paradise.

Khajfat Mawaazeenubu: One whose bad deeds outweigh his good ones.

Fa Ummubu Haawiyah: i.e., his home and place to reside in will be the Fire of Hell.

Wa Maa Adraaka: What will make you know? This is a question that instills fear.

Maa Hiyah: And what will make you know what the Hawiyah is! Hawiyah is one of the names of the Hellfire.

Naarun Haamiyah: It is a blazing hot fire.

There are some Ahadith that describe the Hellfire. Al-Bukhari, Muslim, Malik and others recorded from Abu Hurairah, may Allah be pleased with him, that the Prophet ﷺ said:

«إِنَّ نَارَ بَني آدمَ الَّذِي نُوقَدْنَ حُمْرًا مِّن سَبْعِينِ حُمْرًا مِّن نَّارٍ جَهَنْمٍ»

Indeed the fire of the children of Adam that you ignite is one part out of seventy parts of the fire of Hell.

They asked, “O Messenger of Allah, isn’t it (i.e. the fire of this world) sufficient (in punishment)!” He ﷺ said:

«إِنَّا فَصَلَّتُ عَلَيْهَا بِسْعَة وَسِبْعَينَ حُمْرًا»

The fire of Hell is more intense by sixty-nine parts.

Ahmad recorded from Abu Hurairah that the Prophet ﷺ said:

«إِنَّ أَهْوَارَ أَهْلِ النَّارِ عَذَابًا مِّنْ أَهْلِ النَّارِ وَعَذَابًا مِّنْ دِمَابَا دِمَابُهَا»

The least-punished of the people of the Fire will be he who will have two shoes: from them (from the intensity of their heat), his brain will boil.

At-Tirmithi and Ibn Majah recorded that Abu Hurairah, may Allah be pleased with him, said, “The Messenger of Allah ﷺ said:

«أَوْقِدْ عَلَى النَّارِ أَلْفَ سَنَةَ حَتَّى احْمَرَتْ، ثُمَّ أُوْقِدْ عَلَيْهَا أَلْفَ سَنَةَ حَتَّى احْمَرَتْ، ثُمَّ أُوْقِدْ عَلَيْهَا أَلْفَ سَنَةَ حَتَّى احْمَرَتْ، ثُمَّ أُوْقِدْ عَلَيْهَا أَلْفَ سَنَةَ حَتَّى احْمَرَتْ، ثُمَّ أُوْقِدْ عَلَيْهَا أَلْفَ سَنَةَ حَتَّى احْمَرَتْ»

The Fire was ignited for one thousand years until it became red; it was then ignited for one thousand years until it became
white; and then it was ignited for one thousand years until it became black; it is black and dark.”

The Meaning in Summary

This Surah highlights some of our beliefs regarding the Resurrection and recompense, beliefs that the polytheists and disbelievers vehemently reject. Allâh Almighty informs us that on the Day of Judgement — the Day that will strike terror into the hearts of people — people, who are the noblest of species on the earth, will be like scattered moths, frightened, alarmed, and in a state of panic. Humans are likened to moths that, in their large numbers, crowd on top of one another, not guided to any specific course.

The mountains, despite their size and height, will be like carded wool, flying here and there, breaking apart. When man will be brought before His Lord, whoever’s good deeds outweigh his bad ones will be saved from the Fire, and he will have a most pleasant and pleasing life: Paradise, the abode of eternal bliss. Whoever’s bad deeds outweigh his good ones, or whoever has only bad deeds (such as the disbelievers and polytheists), then his mother, who holds him close and keeps him at her side, will be the fire of Hell, a blazing fire that has no counterpart in terms of the punishment felt by those who touch it (may Allâh protect us from it). The life of the dwellers of the Fire is one of eternal loss (we seek protection in Allâh Almighty from it). The Qari‘ab is described by some of the things that will take place during it, and not its reality, because our human mind cannot perceive its reality, so awesome is that reality.

What Can be Derived From These Verses

1) It supports the belief in Resurrection and recompense since it mentions some events related to that.

2) It warns of the terrors of the Day of Judgement and Allâh’s punishment that will take place at that time.

3) It supports the belief that deeds — both good and evil — will be weighed and assigned recompense accordingly.

4) It acknowledges that people will be in two groups on the Day of Judgement: A group in Paradise and a group in Hell, in accordance with their deeds.
**Surat At-Takathur**

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

1. The mutual rivalry for piling up worldly things diverts you.
2. Until you visit the graves (i.e. till you die).
3. Nay! You shall come to know!
4. Again, nay! You shall come to know!
5. Nay! if you knew with a sure knowledge (the end result of piling up, you would not have occupied yourself in worldly things).
6. Verily, you shall see the blazing Fire (Hell)!
7. And again, you shall see it with certainty of sight!
8. Then, on that Day you shall be asked about the delight (you indulged in, in this world).[1]

**Its Name**

It is called *Surat At-Takathur* because of the mention of the mutual rivalry for piling up. It means: “You busy yourselves with boasting, by deeds, children, and servants.”

**The Subject Matter of This Makkah Surah**

Deeds done purely for this world are condemned; we are warned not to avoid preparing for the Hereafter, which is why this *Surah* includes three major points:

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1) It explains that some people become so occupied with the pleasures and temptations of this world that they will remain in such a state until death overtakes them:

> آلَهَتَكمُ التَّكَابُرُ ۡحَتَّىَ رَيْتُمُ الْمَقَابِرَ

The mutual rivalry for piling up of worldly things diverts you, until you visit the graves (i.e. until you die)

2) We are given notice that we will be asked about all of our deeds on the Day of Judgement:

> كُلَّا سَوَّفَ تَعَلَّمُونَ

Nay! You shall come to know! Again, nay! You shall come to know!

3) We are informed that we will see the Hellfire with certainty of sight; at that time, when we witness the horrors of the Fire, we will be asked about the pleasures of this world.

> نَمَّٰمُ كُلَّا سَوَّفَ تَعَلَّمُونَ

Nay! If you knew with a sure knowledge (the end result of piling up, you would not have occupied yourselves in worldly things).

**Its Relation To What is Before it**

*Surat Al-Qari‘ah* deals with some of the awesome events that will take place on the Day of Judgement; then it discusses the rewards awaiting those who will be eternally happy and those who will be eternally miserable. In this *Surah*, one of the reasons why some people deserve eternal misery and the Fire is given - the perpetration of sins and preoccupation with worldly matters rather than with the religion. This *Surah*, in very clear terms, warns us that we will be held responsible in the Hereafter for our actions in this world.

**In What Context Was This Surah Revealed**

In *Sahih Muslim* it is recorded that Mutarrafi related that his father said, “As I approached the Prophet ﷺ, he was reciting *Al-Haakumut-Takaatthur*. He then said:

> يَقُولُ أَبِنِ آَمَّ مَالِيِّ مَالِيِّ، وَهُلْ لَكَ يَا ابْنِ آَمَّ مِنْ مَالِكِ إِلَّا مَا أَكَلْتُ
The son of Adam says; “My wealth, my wealth!” O, son of Adam! Do you have other than that which you ate and depleted, that which you wore and worn out, and that which you gave in charity and preserved. Everything else is fleeting, and being left for the people (i.e., heirs).

The Meaning Of Its Words

Al-Haakum: It keeps you so busy and occupied that you turn away from obedience to Allâh Almighty.

At-Takaathur: i.e., flaunting and showing-off because one has a lot of wealth.

Hatta-Zurtumul-Maqaabir: You will continue to be preoccupied in accumulating and flaunting wealth until you die and are transported to your grave.

Kalla: You must not do that, so leave your preoccupation of amassing wealth.

Saufa Ta’lamoon: When you enter your graves, you will know that you made a huge mistake by boasting about your wealth and your children.

Kalla: here it means: “Truly!”

Law Ta’lamoona ‘Ilmal-Yaqeen: If you knew results of amassing wealth with certainty, then you would not boast of the wealth you possess.

Latarawunnaal-Jaheem: You will indeed see the Hellfire.

Yawma’ithin: On the day that you will see the Hellfire with certainty of sight.

Anin-Na’eem: (You will be asked) about the blessings you enjoyed, such as health, free time, safety, food, and drink.

The Meaning in Summary

Allâh Almighty begins the Surah by mentioning those who are so...
busy in amassing wealth to compete and boast that they turn away from obedience to Allâh Almighty and His Messenger ﷺ. These are people who will die without producing any good deeds for themselves, deeds that would have served them in the Hereafter.

Allâh Almighty mentions that such people will continue on their evil path until they die; then they are transported to their graves and will stay therein until the Day of Judgement, the time of recompense. He warns us that we should avoid this path, a path that leads to our destruction and ultimate loss.

"You shall come to know": i.e., we shall come to know the evil results of turning away from the obedience of Allâh Almighty and His Messenger ﷺ. And then in the next verse, Allâh Almighty repeats the warning.

"Truly! If you knew with a sure knowledge": Meaning, truly, if we knew what is awaiting us in the grave and in the Hereafter, we would not occupy ourselves with accumulating wealth.

Next, we are informed that we will see the Hellfire with our very eyes on the Day of Judgement: the disbeliever will see it and then roast in it; the believer will see it and then Allâh Almighty will save him from it. Here, Allâh Almighty says that without a doubt, we will all see the Hellfire.

And finally, we are told that on that Day, the Day we will see the Hellfire, the Day of Judgement, we will be asked about the pleasures we enjoyed in this world, such as health, free time, safety, food, and drink. Whoever is grateful for those pleasures will be saved; whoever is not grateful will be held responsible. Some of the people of knowledge say that he will not be pardoned (for his ungratefulness) except for the garment that covers his private areas, for the piece of bread that saves him from hunger, and for the room that protects him from heat and cold.

In Sabih Muslim it is recorded that Abu Hurairah ﷺ said, “Allâh’s Messenger ﷺ went out one day, or night. He met up with Abu Bakr and ‘Umar, may Allâh be pleased with them. He ﷺ said to them:

> مَا أَخْرَجَكُمْ مِنْ بُيُوتَكُمْ هِذِهِ السَّاعَةُ؟

“What has made you come out of your homes at this time?”
They said, “Hunger, O Messenger of Allâh.” He said:

“And I, by the One Who has my soul in His hand, what has made me to come out is the same reason that has caused you to come out.”

They continued with him until he approached the house of a man from the Ansar, who was not at home. When the man’s wife saw them, she said, “Welcome.” The Prophet ﷺ said:

“Where is so and so?”

She said, “He is gone to get some water for us.” At that point the man returned, and when he saw the Messenger of Allâh ﷺ and his two Companions, he said, “All praise belongs to Allâh, for no one has more honored guests with him today than I.” The man went and returned with a cluster of ripe dates, unripe dates, and dried dates. He said, “Eat from this.” The man took a knife, intending to slaughter an animal, and the Prophet ﷺ said:

“Do not slaughter the one that gives milk.”

He slaughtered a sheep for them, and they ate from the slaughter and from the dates and they drank as well — until they became full. The Prophet ﷺ said to Abu Bakr and ‘Umar:

“By the One Who has my soul in His hand, you will indeed be asked about the pleasures of today on the Day of Judgement. Hunger caused you to leave your homes and you would not have returned to your homes until you had been given these delights.”

The name of the man from the Ansar is Malik bin At-Tayyihan, and is also known as Abul-Haitham, may Allâh be pleased with him.

In another authentic narration, he ﷺ said:
“The servant will not cease being questioned on the Day of Judgement until he is asked about his life and how he spent it; his youth and how he spent it; his knowledge and what he did because of it; and his wealth, and where he acquired it from and in what he spent it.”

**What Can Be Derived From These Verses**

1) We are warned not to do two things at once: 1) gathering wealth, 2) not being thankful for it and not obeying Allâh Almighty and His Messenger ﷺ for its sake.

2) Here, our belief in the punishment of the grave is affirmed and emphasized: “Until you visit the grave. Nay! You shall come to know!” Meaning, you shall come to know when you are in your grave.

3) Our belief in Resurrection and recompense is affirmed; we will be justly recompensed after we will be questioned for our deeds.

4) The worshipper of Allâh will be asked regarding the blessings that Allâh Almighty poured upon him in this world; if he was grateful here, he will be successful there; if he denied those favors here, he will be taken to account there. And we seek protection in Allâh Almighty.
\textit{Surat Al-‘Asr}

\textit{In the Name of Allâh, the Most Beneficent, the Most Merciful}

1. \textit{By Al-Asr (the time).} 2. \textit{Verily! man is in loss.} 3. \textit{Except those who believe in and do righteous good deeds, and recommend each other to the truth, and recommend one another to patience.}\footnote{\textit{(Al-‘Asr 103:1-3)}}

\textbf{Its Name}

Because Allâh Almighty swears by \textit{Al-‘Asr} (the time) in the beginning of the \textit{Surah}, it is given that name.

\textbf{Its Relationship to What is Before It}

In the previous \textit{Surah}, we are told that a preoccupation with worldly pursuits is a most objectionable way to live; in this \textit{Surah}, we are informed about those pursuits that we must preoccupy ourselves with: faith in Allâh, good deeds, advising one another to follow the truth, and advising one another to be patient upon the truth, for these pursuits reap good for both individual and society.

\textbf{The Virtues Of This \textit{Surah}}

At-Tabarani mentioned that ‘Ubaidullah bin Hafs said, \textit{“When two men from the Companions of the Messenger of Allâh would meet, they wouldn’t part from one another until one of them recited \textit{Surat}}
Al-'Asr, until its end; then they would give greetings of peace to one another after it.” It was also recorded by Al-Bayhaqi from Abu Huthaifah. Ash-Shafi‘i said, “If Allâh had revealed only this Surah to His creatures, it would have been enough for them.” He said that because in this Surah stages are mentioned, that if one completes all of those stages, he achieves his completion. The stages are as follows:

1) To know the truth.
2) To apply it in practice.
3) To teach it to one who doesn’t know it or who is weak in his knowledge of it.
4) To be patient regarding the preceding stages: patient when you are learning the truth, patient when you are applying the truth, and patient when you are teaching the truth.

To strengthen your knowledge you must have faith, and to strengthen your application you must perform good deeds. Then you should be patient in your knowledge, your actions, and in your teaching.

This Surah, despite its brevity, is one of the most comprehensive Surahs of the Qur’an, and all praise is due to Allâh.

The Meanings Of Its Words

(Wal-‘Asr): ‘Asr means time; there are many lessons to be learnt through the passing of time - the continual succession of day and night, night and day - because that consistent pattern clearly indicates the Creator, Glorious is He and Most High, and that He should be singled out for worship.

They say that Al-‘Asr means the time in which the good and evil actions of man take place.

(Innal-Insaana): Man as a species.

(Lafee Khusr): Man is in a state of loss since his life is his most valuable wealth: if he dies without believing and performing good deeds, he will have suffered the ultimate loss. This is the reason for the oath.

(Illallatbeena Aamanu wa ‘Amilus-Saalibaat):
This refers to those who have faith and do good deeds, for they are in profit, not loss. This is because they worked for the Hereafter, and were not preoccupied with worldly pursuits. Every male and female believer falls under this exception: the wording is general, and embraces all who have faith and do good deeds.

\( \text{Watawaasaw Bil-Haqq:} \) They advise one another to believe in the truth, to speak it, and to apply it. That is faith in Allâh alone, and upholding what Allâh legislated and staying away from what He forbade.

\( \text{Watawaasaw Bis-Sabr:} \) Those who advise one another to be patient upon their belief of the truth, upon their true speech, and upon their application of the truth. Patience is strength in the soul that calls one to bear hardship, yet to continue to work. There are many forms of patience. One must be patient in staying away from sins; patient in performing obligatory deeds; patient when one is faced with the vicissitudes of life, those decrees that we find it painful to bear. That we are supposed to advise one another to patience after having been ordered to advise one another to the truth indicates the superiority of patience and the great rewards waiting for those who are patient:

\[ 
\text{ Truly! Allâh is with the patient ones.} \] \[ ^{[1]} \]

\textbf{The Meaning in Summary}

Allâh Almighty swears in this chapter by “the time,” and Allâh Almighty may swear by anything from his creation, according to His Will; all others, however, may swear only by Allâh alone. Here, Allâh Almighty swears by “the time” that every human being is in a state of loss, except for those who believe and do good deeds. The first stage includes those who know the truth and believe in it; the second stage those who do good deeds because of the truth they have believed in; the third stage includes those who advise one another to do good and teach one another about the truth. The final stage includes those who advise one another to be patient and steadfast upon the truth. At the end of this last stage, one achieves

\[ ^{[1]} \text{(Al-Baqarah 2:153)} \]
completeness, for completeness means for one to not only be complete alone, but also to help make others complete. One can achieve that by strengthening his knowledge and ability of application, by having faith and by performing good deeds. Then he completes others by teaching them and by advising them to have patience upon knowledge and good deeds. This Surah, despite its brevity, is one of the most comprehensive Surahs of the Qur’an, and all praise is due to Allâh.

**What Can Be Derived From These Verses**

1) In only three verses, *Surat Al-Asr* explains the way to salvation. Imam Ash-Shafi’i said, “If Allâh had revealed only this Surah to His creatures, it would have been enough for them.”

2) We are informed of the end for the disbeliever: complete and utter loss.

3) We are informed of the ultimate success awaiting those who believe and do good deeds, those who stay away from Shirk and disobedience.

4) It is compulsory to advise one another to follow the truth and to be patient.

5) Here, Allâh Almighty swore by “the time,” for in the passing of time, things change constantly, a reality from which we can learn many lessons.

**Other General Benefits**

1) When we are informed that we must advise one another and cooperate with one another to promote truth, good deeds, and patience, we learn what the life of the believer should be, a life in which one patiently establishes the truth despite the hardships he may suffer while working for the benefit of Islam and his nation.

2) One of the best of deeds is to repent from sins.

3) “And recommend one another to the truth and recommend one another to patience”: In regards to this verse, Ar-Razi said, “This verse indicates that the truth is heavy and that hardships necessarily accompany it, that is why recommending one another about patience is mentioned directly after it.”
Surat Al-Humazah

In the Name of Allâh, the Most Beneficent, the Most Merciful

1. Woe to every slanderer and backbiter. 2. Who has gathered wealth and counted it. 3. He thinks that his wealth will make him last forever! 4. Nay! Verily, he will be thrown into the crushing Fire. 5. And what will make you know what the crushing Fire is? 6. The Fire of Allâh Almighty kindled. 7. Which leaps up over the hearts. 8. Verily, it shall be closed in on them. 9. In pillars stretched forth.[1]

Its Name

It is called *Surat Al-Humazah* because Allâh said in the beginning of it:

وَبَلْ لَا يَسْتَهْلِكُ هُمْزَةُ لُمَزْرَةٌ ُمَلِّيٍّ جِيمَ مَالًا وَعَدَّةٌ ۗ يَسْتَثْبَرُ أَنَّ مَالًا أُخُذَّمُ ۗ كَلَّا لَا يُبَدِّدُنَّ فِي الْخَطْمَةِ ۗ وَمَآ أَذْرَكَنَّ مَا الْخَطْمَةُ ۗ كَأَنَّ لَهُ الْمُوْقَدَةُ ۗ أَلَّا يَتَقَلَّبُ عَلَى الْأَقْفَةِ ۗ إِنَّهَا عَلَى مُؤْصِدٍ ۗ فِي عَمُّ ۗ مُؤْصِدٍ ۗ

Woe to every *Humazah Lumazah*.

Its Relation To What is Before It

After Allâh Almighty mentioned in the last *Surah* that man as a species is in a state of loss and destruction, He Almighty clarifies what the state will be of he who loses; here, Allâh Almighty also gives

an example of those who will suffer the ultimate loss.

In What Context Was This Surah Revealed

Abu Haiyan said, “This was revealed about Al-Akhnas bin Shuraiq, Al-‘Aas bin Wa’il, Jamil bin Ma’mar, Al-Walid bin Al-Mughirah, or Umayyah bin Khalaf. These are the different opinions, and it is possible that it was revealed with regard to all of them. At any rate, it is general in that this chapter applies to anyone who has the characteristics described herein.”

The Meanings Of Its Words

(ايات) Wail: Ignominy and a painful punishment; it has been said that it is a valley in the Hellfire.

(إِسْمَّيُهُ حُمَازَةٌ لَّمْ يُرَ) Likulli Humazatin Lumazah: Humazah means a backbiter, but more extreme: one who always attacks the honor and dignity of others. Lumazah: One who finds fault with others, and is expressive in doing so, usually with the movements of his eyebrows, eyes, hand, or head; he always puts on airs of superiority over others.

(جمع مالا وعدد) Jama’a Maala wa ‘Addadah: Who gathers wealth and then counts it.

(يَحِبُّ) Yabsabu: He thinks;

(أَنَّ مَا لَهُ أَخْلَقَ) Anna Maalabu Akbladah: He thinks that his wealth makes him immortal in this world.

(كل) Kalla: A word that has a meaning of deterrence. No, the situation isn’t as he supposes it to be (his wealth will not prevent him from dying).

(يَعْبَثُ) Layumbathanna: He will be thrown in a most humiliating fashion...

(فِي النَّارِ) Fil-Hutamah: (Into) the fire of Hell; Hatm means to crush or smash, so the Hellfire crushes all that is thrown into it.

(الموقدة) Al-Muwqadah: That is ablaze or aflame.

(تنْبُّ لَلْأَفْجَرْ) Tattali’u ‘Alal-Afidah: Goes over the center of hearts, surrounding them. The heart is specifically mentioned here because it is the place where false and evil beliefs reside and it is
the starting point or source of evil and wicked deeds.

(۵٠) مُسَدَّةٌ: (The Fire) will be closed in and covering them.
(۵١) فِي عَمَّٰبٖ مُّمَّدَدٖ: In long pillars, so the Fire will be inside the pillars.

The Meaning in Summary

Allâh Almighty warns us of a valley in the Hellfire that flows with the pus (liquid that issues forth from a wound) of its inhabitants. Allâh Almighty describes people who backbite and slander, people who constantly find faults in others, and a person who has no care other than to amass wealth and count it, without having the slightest desire to spend it in the way of good, such as spending it to join ties with relatives. In his ignorance, he thinks that his wealth makes him immortal in this life; he works and strives to gather even more wealth, thinking that the more he has, the longer he will live. He doesn’t realize that in reality, miserliness causes one’s life to shorten, and homes to be destroyed. Meanwhile, righteousness and generosity cause one’s life span to increase. Then Allâh Almighty says:

"ۖکُلَّا لِيُّبَدَّنَّ فِي النّخَمِ ۖ وَمَا أَدْرِكَ مَا النّخَمُّۚ"

Nay! Verily, he will be thrown into the crushing Fire. And what will make you know what the crushing Fire is?

This repetition affirms the terror and awesome destructive power of the Fire.

"ۖنَارُ اللّٰهِ الْمُوَلِّدَةُ"

The Fire of Allâh, kindled.

The fuel of that Fire is men and stones, and from its violence, it leaps up over the hearts penetrating bodies and reaching their hearts. Living in the intensity of that heat, the inhabitants of the Fire are stuck therein, having no hope of coming out, which is why Allâh Almighty says:

"ۖيَبِينَ عَلَى الْأَفْوَادِ بِذَٰلِكَ ۖ فِي عَمَّٰبٖ ..."
It shall be closed in on them, in pillars...

These long pillars will be behind doors, and the inhabitants of the Fire will not be able to come out. Allâh Almighty says:

\\(\text{وَيُصَلَّوْنَ فِي نَارِهِمْ}\\)

Every time they seek to get away therefrom, from anguish, they will be driven back therein.\(^1\)

We ask Allâh Almighty to protect us from that.

**What Can Be Derived From These Verses**

1) Our belief in Resurrection and recompense is affirmed.
2) It warns against backbiting and slander.
3) Those who are enamoured with wealth are censured.
4) It describes the intensity and the horror of the Hellfire.
5) Ignominy, punishment and destruction — these await the one who backbites, the one who slanders, the one who always finds faults in others, and the one who is miserly with his wealth.

\(^1\) \text{(Al-Hâj 22:22)}
**Surat Al-Fil**

*In the Name of Allâh, the Most Beneficent, the Most Merciful*

1. Have you not seen how your Lord dealt with the owners of the Elephant? 2. Did He not make their plot go astray? 3. And sent against them birds, in flocks. 4. Striking them with stones of Sâjîl. 5. And made them like an empty field of stalks.[1]

**Its Name**

This chapter is called Al-Fil (The Elephant) because it begins by introducing the story about the People of the Elephant.

**Its Relation To What is Before It**

In the last Surah, Allâh Almighty described people who backbite, who slander, who sow dissension among people, who gather wealth and are boastful of what they have amassed; and Allâh Almighty clarified that wealth will not benefit its boastful owner when he faces Allâh Almighty. In this Surah, Allâh Almighty relates a story that proves the futility of wealth, a story about the People of the Elephant. They were a people who were much more powerful than the Quraish; they were also wealthier and more arrogant. Despite that, Allâh Almighty destroyed them with tiny, weak birds; their wealth, numbers, and strength were all of no avail to them.

[1] (Al-Fil 105:1-5)
The Meanings Of Its Words

(ألَّمَ تَرْ كَيْدٌ كَيْدٍ رَبْعَكَ) **Alam Tāra Ka'fa Fa'ala Rabbuka**: Did you not know - Allâh’s Messenger ﷺ is being addressed, and though he was not alive at the time this story took place, he was alive to see its effects.

(راضيَ التَّمِيم) **Asbaabil-Feel**: There were 13 elephants, the largest of which was called Mahmud. Their owner was Abrahah, the ruler of Ethiopia.

(ألَّمَ يَجَّلُ كَيْدٌ كَيْدٍ) **Alam Ya'jal Kaidahum**: Kaid means plot; they were plotting to destroy the Ka’bah.

(فِي تَمِيم) **Fee Tadhleel**: Allâh Almighty caused their plan to fail and He destroyed them.

(الْئَبَّاه) **Al-Tayr**: It is used to refer to anything that flies in the air, be it big or small.

(أَباَبَه) **Abaabeel**: In many groups: in flocks.

**Si‘eel**: Baked clay.

(كَسِبَاتَ مَكُولٍ) **Ka’as-fim Ma’kool**: Like the leaves of crops that have been eaten by animals and trampled under their feet.

The Meaning in Summary

This *Surah* relates the story of a momentous occurrence, which took place before the birth of the Prophet ﷺ. Abrahah Al-Ashram, the governor of Yemen at the time, served under the rule of the King of Habashah. Abrahah had an idea to build a house in San'a', Yemen, hoping that the Arabs would make pilgrimage to it instead of to Makkah. By doing that, he wanted to shift the center of trade and profits from Makkah to Yemen, and when he mentioned his idea to the Ethiopian King, the latter agreed and was most pleased by the plan.

When the house — Church — was built, he called it Al-Qullais; no structure comparable to it was built before. One day, a man from the Quraish was so angry at this house being built that he defecated inside of it and then soiled the walls with his own excrement. When Abrahah saw what happened, he grew furious and prepared an army to attack Makkah and to destroy the Ka’bah. He had thirteen elephants with him, the largest of which was called Mahmud. As they
were going to Makkah, they destroyed any Arab or tribal resistance that came in their way, until finally, they reached a place close to Makkah. Negotiations took place between them and the chief of Makkah, ‘Abdul-Muttalib bin Hashim, the grandfather of the Prophet ﷺ. An agreement was made: Abrahah returned camels that he usurped from ‘Abdul-Muttalib; in return, he was free to approach the Ka‘bah. The men, women, and children of Makkah were ordered to leave and to seek safety in the peaks of the neighboring mountains, for the fear that the tyrannical army approaching would harm them.

As they reached a nearby valley, many flocks of birds sent down stones from above; each stone ranged between the size of a chickpea and a lentil. As soon as a stone fell on a man, he would melt and his flesh would scatter; thus the army was destroyed. As Abrahah was fleeing, his flesh was falling off and he died on the way. This was a great blessing from Allâh Almighty for the dwellers of His inviolable city and for the keepers of His House. Until this day, the Arabs venerate the Ka‘bah and honor the residents of Makkah.

**What Can Be Derived From These Verses**

1) Allâh’s Messenger ﷺ is consoled in this *Surah* for the harm inflicted on him by the Quraish.

2) Allâh Almighty reminds the Quraish of what He Almighty did with Abrahah and his army, to instill fear into them.

3) We should appreciate Allâh’s All-Powerful Abilities, and we should learn a lesson after learning of how Allâh Almighty destroys His enemies.

4) Allâh Almighty protects His House from the enemies of His religion.

5) This occurrence had serious effects on events to take place afterwards; the year it took place, 580, is called the year of the Elephant, and it is the year in which the Prophet ﷺ was born.
Surah Quraish

In the Name of Allah, the Most Beneficent, the Most Merciful

1. For the protection of the Quraish. 2. The caravans to set forth safe in winter, and in summer. 3. So let them worship the Lord of this House. 4. Who has fed them against hunger, and has made them safe from fear. [1]

Its Name

The Surah is named Quraish to remind the tribe of Quraish of Allah’s favors upon them, favors that are mentioned at the beginning of the Surah.

Its Relation To What is Before It

Both of these Surahs mention Allah’s favors on the people of Makkah. The first relates the destruction of their enemies, enemies who came to destroy their inviolable House; the second relates that because Allah united them, they were able to pursue a life of trade with two expeditions, one in the summer and one in the winter. Through those excursions, they were able to bring back stores of supplies. So strong is the relation between both Surahs that Ubai bin Ka’b considered them to be one Surah; it has been related that he wouldn’t separate the two chapters by Basmalah (reciting Bismillah).

[1] (Al-Quraish 106:1-4)
The Virtues Of This Surah

It was recorded by Al-Hakim, and Al-Bayhaqi in Al-Khilafiyat, that Umm Hani bint Abu Talib said that Allâh’s Messenger ﷺ said:

فَفَضَّلَ اللَّهُ قُرْنِيًا يَسْتَعْ خَالِدًا: إِنِّي مِنْهُمْ، وَإِنَّ النُّبُوَّةَ فِيهِمْ، وَالْحَجَابَةُ وَالسُّفَايَةُ مِنْهُمْ، وَإِنَّ اللَّهَ نَضْرُحُهُمُ عَلَى الْأُثْرَى، وَإِنَّهُمْ عَبَدُوا اللَّهَ عَزَّ وَجَلَّ عَشَرَ سَبَنِينَ لَا يُعْبَدُ عِبَارُهُمْ، وَإِنَّ اللَّهَ أَنْزَلَ فِيهِمْ سُورةً مِنَ الْقُرآنِ

Allâh has blessed the Quraish with seven qualities; I am one of them; the Prophethood is in them; they are responsible for the curtain of the Ka’bah; providing water for the pilgrims is theirs; Allâh has made them victorious over the Elephant; indeed, they worshipped Allâh for ten years during a period that no one else worshipped Him; and Allâh revealed about them a chapter of the Qur’an.

After having said that, the Prophet ﷺ began to recite,

لا يَلْفَقُ فَرْشُهُ

For the protection of the Quraish.[1]

[Indicating that it is not an authentic narration], Ibn Kathir said, “It is Gharib.”

In What Context Was This Surah Revealed

It was recorded by Al-Hakim, and Al-Bayhaqi in Al-Khilafiyat, that Umm Hani bint Abu Talib said that Allâh’s Messenger ﷺ said:

فَفَضَّلَ اللَّهُ قُرْنِيًا يَسْتَعْ خَالِدًا وَذَكَرَ الْحَدِيثَ، وَفِيهِ

Allâh has blessed the Quraish with seven qualities.

One of the qualities he enumerated is as follows:

وَنَزَّلَتْ سُورَةً لَّمْ يُذَكَّرِ فِيهَا أَحَدٌ عِبَارُهُمْ

...And He revealed a chapter that contained a mention of none except them.

The Meanings Of Its Words

Li-Eelafî Quraisî: Eelaf comes from the verb Alîfa,
which means to stick to something and to be devoted to it - each with a sense of familiarity, not aversion.

(Quraish): The name of Arab tribes that descended from An-Nadhr bin Kinanah.

(Rihlah): A people’s journey or their setting off to travel.

(At'amabum): i.e., given them a comfortable amount of sustenance, and the way to acquiring that sustenance made easy for them.

(Aamanahum): Kept them safe from external transgression and from those who desire to wrongfully take their wealth and lives.

The Meaning in Summary

Many of the scholars of Tafsir said that the beginning of this Surah is grammatically connected to the end of the Surah preceding it, meaning: We dealt in the way We did with the companions of the Elephant for the sake of the Quraish, for their safety, for their welfare, for their trade and profits, so that they could make the winter journey to Yemen and the summer journey to Sham.

Allâh destroyed those who intended to do evil to the Quraish while He raised the status of the inviolable city of Makkah and its inhabitants. So venerated became the Quraish in the hearts of the Arabs that the latter would not stand in the way of the former whenever they wanted to travel anywhere.

That is why Allâh ordered them to be grateful: He said:

So let them worship (Allâh) the Lord of this House.

So let them worship Him, making that worship pure for Him alone.

Who has fed them against hunger, and has made them safe from fear.

Bountiful provisions and safety are some of the greatest of worldly blessings, blessings that require gratefulness to Allâh. For You, O Allâh, is praise and gratitude - for Your apparent favors and for Your
favors that we do not perceive. The Prophet ﷺ said:

«مَنْ أَصْبَحَ أَمِنًا فِي سَرْبِهِ مَعَافِيٍّ فِي بَلَدَيْهِ عَنْدَهُ فَوَتُّ يَوْمَهُ وَلَيْلَهُ فَكَانَ مَنْ حَارَ الْدُّنْيَا بِحَدَّاثَيْرِكَانَا»

Whosoever dawns safe in his bed, healthy in his body, while he has enough to sustain him for his day and night, then it is as if he has gained the entire world.

Allâh has specified His Lordship over the House, even though He is the Lord of all that exists; He singled out the mention of the House to honor it.

And made them safe from fear.

Because He has given them the favors of safety and stability, they should worship Him alone without associating partners with Him, and without worshipping anyone other than Him, such as a statue, a rival, or a child.

Ibn Kathir said, “Whoever answers this command, Allâh will give him both safety in this world and in the Hereafter. Whoever disobeys Him, He Almighty will take it away from him in both worlds. Allâh Almighty says:

وَمِنْ هُمْ مِنْ حَوْفٍ {36}

And Allâh puts forward the example of a township (Makkah), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the favors of Allâh (with ungratefulness). So Allâh made it taste the extreme hunger (famine) and fear, because of that which they used to do. And verily, there had come to them a Messenger from among themselves, but they denied him, so the torment overtook them while they were wrongdoers.\[1\]

\[1\] (An-Nahl 16:112,113)
What Can Be Derived From These Verses

1) When one reflects on this Surah, one appreciates Allâh’s wisdom, mercy, and planning. How perfect He is! The All-Wise, Most Merciful.

2) Allâh Almighty relates His favors on the Quraish: the destruction of their enemies, preventing those enemies from entering Makkah, providing them with safety, giving them abundant provisions - all of which require gratitude.

3) It is compulsory to worship Allâh Almighty alone and to leave the worship of anyone other than Him.

4) We must be thankful for Allâh’s blessings by praising Him and by using His favors in a way that pleases Him.

5) Life revolves around two: food to protect one from hunger and safety from fear.
In the Name of Allâh, the Most Beneficent, the Most Merciful

1. Have you seen him who denies the Recompense? 2. That is he who repulses the orphan. 3. And urges not the feeding of the poor. 4. So woe unto those performers of Salat, 5. Who delay their Salat from their stated fixed times. 6. Those who do good deeds only to be seen. 7. And refuse Al-Ma'un.\(^1\)

**Its Name**

It is called *Surat Al-Ma'un* because at the end of it Allâh Almighty condemned those who withhold *Al-Ma'un*. It is also called *Surat Al-Deen* because at the beginning Allâh reproaches those who disbelieve in the *Deen*, meaning recompense in the Hereafter.

**Its Relation To What is Before It**

1) In the last *Surah* Allâh reminds the Quraish of one of His many favors: that it is He Who has fed them against hunger. Here, Allâh reproaches those who do not encourage the feeding of the poor.

2) Ordering us to worship Him alone, Allâh previously ordered them to worship the Lord of this House (the Ka'bah in Makkah). In this *Surah*, Allâh censures those who delay the prayers from their stated fixed times.

\(^1\) (*Al-Ma'un* 107:1-7)
3) In the previous *Surah*, Allâh mentioned that despite His many favors on the Quraish, they still disbelieved in both resurrection and recompense. Here, Allâh Almighty follows up by warning and threatening them of His punishment.

**The Meanings Of Its Words**

(أَرَايْتَ) *Ara‘aita*: Did you know? This is asked in a way to attract the attention of the listener.

(الْدَّيْنُ) *Ad-Deen*: Accountability and recompense (in the Hereafter).

(اللَّهُ يُضُرِّعُ الْأَبْيَضِ) *Allathee Yadu‘ul-Yateem*: One who violently pushes away an orphan, viciously repelling him, and taking away his rights.

(وَلاَ يُبْلِقُ عَلَى طَفَافٍ الْمَسْكِينِ) *Wa laa Yabudhdbu ‘Ala Ta‘aamil-Miskeen*: i.e., he neither encourages himself nor others to feed the poor.

(فَوْؤَلِلْلَّهِ الْمُسْلِلِينَ) *Fawailullil-Musalleen*: Ultimate ignominy and punishment for those who delay their prayers from their stated fixed times.

(ذِي الْسَّلَامِيْنِ) ‘*An Salaatibim Saaboon*: They delay their prayers from the fixed times.

(يُرَاوِيْنَ) *Yuraa’oon*: They pray and do good deeds to show them off to others, not to perform them sincerely and purely for Allâh Almighty.

(مَأْمَعَةُ الْمَنْعَةِ) *Wa Yamna‘oonal-Ma‘oon*: Ma‘un means all small things that are helpful in life, such as a needle, an axe, or a cooking pot. So Allâh Almighty is referring to people who refuse to give simple things to help others, things that can be used and returned without damage, such as kitchen utensils.

**The Meaning in Summary**

This *Surah* discusses two kinds of people:

1) The disbeliever who refuses to even acknowledge Allâh’s favors and who disbelieves in the Day of Judgement, when deeds will be judged and just recompense will be given.

2) The hypocrite who does deeds not for the sake of Allâh Almighty; rather, he does them to show off to others.
As for the first group, Allâh Almighty mentions some of their contemptible deeds: they humiliate the orphan, repelling him viciously, and they do not perform good deeds; they do not even encourage others to help the poor. They do not fulfill the rights of their Lord, nor do they show the least bit of kindness to His creatures.

The second group, the hypocrites, delay their prayers, and when they do perform the prayer, they perform it in form, but not in spirit. In fact, they do deeds simply so others can watch and appreciate them. Both groups are threatened with ignominy and destruction; Allâh Almighty highlights their villainy by using a style that shows wonder at their contemptible deeds.

**What Can Be Derived From These Verses**

1) The emphasis on feeding orphans and the poor, and encouraging others to do so as well.

2) Belief in recompense and accountability are affirmed.

3) Being cautious about prayer, maintaining it in its time, being sincere while praying as well as when performing all other deeds.

4) We are encouraged to do good deeds, to help others in large and small matters, even if it is by lending, for instance, a pot or a book. This is because Allâh Almighty strongly reproached those who do not do even the small acts of kindness.

5) We must be careful and avoid adopting any of the characteristics of the hypocrites.
Surat Al-Kawthar

In the Name of Allah, the Most Beneficent, the Most Merciful

1. Verily, We have granted you Al-Kawthar. 2. Therefore turn in prayer to your Lord and sacrifice (to Him only). 3. For he who hates you, he will be cut off.  

Its Name

The name of this Surah, Al-Kawthar is mentioned in the first verse:

> إِنَّا أَعْطَيْنَاهُ الْكَوْثَرَ ١٠٨٠٨١١٠٨٣٠٨٤٠٨٥

Verily, We have granted you Al-Kawthar.

Al-Kawthar means much and perpetual good in this world and in the Hereafter. It is also said to mean a river in Paradise.

The Subject Matter Of This Surah

It discusses the blessed favors given to the Prophet ﷺ.

In What Context Was This Surah Revealed

It was revealed to refute one of the disbelievers, Al-‘Aas bin Wa’il. When the Prophet’s son from Khadijah, ‘Abdullah, died, Al-‘Aas said that the Prophet ﷺ was Abtar, or a man who has no son. This was said by Ibn ‘Abbas, Muqatil, Al-Kalbi, and most scholars of Tafsir. It is also reported that Ibn ‘Abbas said, “It was revealed about Abu Jahl.” Nonetheless, its meaning embraces all those who show enmity to the

Prophet ﷺ, those who are mentioned above, and others as well.

The Meanings Of Its Words

(إِنَّا أَطِينَاكَ) Inna A’tainaaka: We (Allāh Almighty) have bestowed upon you, O Muhammad.

(الْكُوثر) Al-Kawthar: i.e., a river in Paradise, or much and perpetual good in this life and in the Hereafter.

(فَسَلِي لِرَبِّكَ) Fa-Salli Li-Rabbika: So consistently perform the prayer, purely and sincerely for Allāh Almighty, showing gratefulness for His blessings.

(وَانَحَرَ) Wanhar: The sacrifice, or the Hadi (the Hajj sacrifice), or Udhhiyyah (sacrificed on ‘Eid Al-Adhha).

(شَانِئُكَ) Shaani’aka: The one who detests you.

(الْأَبْتَار) Al-Abtar: (The one who detests you) is the one who is cut off, cut off from all good, or cut off from having offspring.

The Meaning in Summary

Allāh Almighty says to His Prophet, Muhammad ﷺ, “Verily, We have granted you Al-Kawthar,” much good and blessings, which also includes a river in Paradise called Al-Kawthar. The Prophet ﷺ is also granted the Hawdh (on the Day of Judgement), which in size is one month (the time it takes to cross it) in length and one month in width. The water of the Hawdh is whiter than milk and sweeter than honey. Its containers are like the stars in the sky, in terms of their numbers and brightness. Whoever takes a drink from the Hawdh will never feel thirst afterwards, for eternity.

After mentioning His favors upon the Prophet ﷺ, He ordered him: “turn in prayer to your Lord and sacrifice.” Allāh Almighty mentions these two forms of worship because they are the best forms of worship and the best means of getting closer to Allāh Almighty. During the prayer, one submits both his heart and limbs to Allāh Almighty. And when one makes the sacrifice, he gives up the most valuable thing he has, which is his wealth, and the hearts of men innately love wealth and love to keep it to themselves. Then Allāh Almighty continues by mentioning the situation of the one who hates the Prophet ﷺ, and who belittles him; such a person, Allāh
Almighty says, is cut off from all good, cut off from being remembered.

As for the Prophet ﷺ, he is truly complete, the most complete a human being can possibly be. His name is remembered and his helpers and followers are many. The Surah ends by giving glad tidings to the Prophet ﷺ - that his enemies will be humiliated and cut off from all good, both in this life and in the Hereafter. On the other hand, the Prophet’s name is mentioned on the pulpit and in other places; the tongues of men will continue to mention his noble name until the end of this world.

**What Can Be Derived From These Verses**

1) Allâh clarified His honor for His Messenger Muhammad ﷺ.
2) The Abadîth about Al-Kawthar emphasize this, and that it is a river in Paradise.
3) The prayer, the sacrifice, and all other acts of worship - must be performed purely and sincerely for the sake of Allâh Almighty only.
4) Supplicating against the oppressor is legislated.
5) Allâh Almighty granted victory to His servant and Messenger, Muhammad ﷺ. He consoled the Prophet ﷺ and refuted his enemies.
**Surat Al-Kafirun**

In the Name of Allâh, the Most Beneficent, the Most Merciful

1. Say: “O you disbelievers! 2. I worship not that which you worship. 3. Nor will you worship that which I worship. 4. And I shall not worship that which you are worshipping. 5. Nor will you worship that which I worship. 6. To you be your religion, and to me my religion.”[1]

Its Name

It is called *Surat Al-Kafirun* because Allâh Almighty ordered His Prophet Muhammad ﷺ to address the disbelievers, telling them that he will not worship the idols and statues that they worship: “Say: ‘O you disbelievers! I do not worship what you worship...’” It is also called *Surat Al-Ikhlas* and *Surat Al-Munabatha* (the rejection) and *Al-Bara’ah* (the innocence) from *Shirk*.

The Subject Matter Of This *Surah*

It is a *Surah* about *Tawhid* and declaring one’s innocence from *Shirk* and misguidance. The idolators of Makkah invited Allâh’s Messenger ﷺ to a truce, requesting him to worship their gods for one year in return for them worshipping his God for one year. This *Surah* was revealed to put a stop to the ambitions of the disbelievers, making a distinction between the people of faith and the worshippers of idols,

and it rejects the base offer that was presented by the disbelievers for the present and future.

**Its Relation to What is Before It**

In the previous *Surah*, Allâh Almighty ordered us to sincerely worship Him Almighty alone, without associating any partners with Him. In this *Surah*, the *Surah* of *Tawhid* and innocence from *Shirk*, Allâh makes it clear that our worship is different, independent, and autonomous from the worship of the disbelievers, for the Prophet ﷺ and his followers worship Allâh Almighty alone: they worship neither the statues nor the idols of the disbelievers. This point is emphasized through repetition, and it ends by clearly stating that the Prophet ﷺ has his religion, while they have theirs.

**The Virtues Of This *Surah***

It is established that Allâh’s Messenger ﷺ read this *Surah* along with *Qul Huwallâhu Ahad* (*Surah* 112) on the following occasions:

1) In the two units of prayer made after *Tawaf*.
2) In the two units of the *Fajr* (*Sunnah*) prayer.
3) In the two units (*Sunnah*) that follow the *Maghrib* prayer.
4) And he ﷺ would perform the *Witr* prayer by reciting, *Sabbih*, *Qul Yaa-Ayuhal-Kac.firoon*, and *Qul Huwallahu Ahad*.

**In What Context Was This *Surah* Revealed**

‘Abdur-Razzaaq reported that Wahb said, “The disbelievers of Quraish said to the Messenger of Allâh ﷺ, ‘If it would please you to follow us for a year and then for us to return to your religion for a year.’ And so Allâh Almighty revealed:

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Qul Yaa-Ayuhal-Kac.firoon
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Say: O you disbelievers ...”

There are other narrations as well, and though they are slightly different, they impart a similar meaning.

**The Meanings Of Its Words**

(Qul) *Qul*: Say (O Muhammad ﷺ).
(Yaa-Ayuhal-Kac.firoon) *Yaa-Ayuhal-Kac.firoon*: The leaders of *Shirk* in Makkah.
Laa A’budu Maa Ta’budoon: I worship not that which you worship — in the future.

Wa laa Antum ‘Aabidoona Maa A’bud: Nor will you worship that which I worship — in the future and the present.

It has been said that the previous two phrases are meant to emphasize the same point. It has also been said that verses 2 and 3 point to the different objects of worship, for the Prophet ﷺ worships Allâh alone, while the disbelievers worship statues and idols. Meanwhile, verses 4 and 5 point to the difference in worship itself, for the worship of the Prophet ﷺ is pure for Allâh Almighty alone — it is not corrupted by Shirk or by forgetfulness; their worship, however, is Shirk in its entirety, so the two different kinds of worship can never meet.

Lakum Deenukum: To you be your religion — the Shirk that you follow.

Wa Liya Deen: And to me my religion — Tawhid and Islam, which I follow, and which I do not reject.

What Can Be Derived From These Verses

1) The belief in divine Preordainment and Decree is established here for both the disbeliever and the believer.

2) Allâh Almighty protected the Prophet ﷺ from accepting the evil proposal of the disbelievers.

3) A clear distinction must be made between the people of faith and the people of disbelief and Shirk.

Important Note

Ar-Razi said, “When people disagree with one another these days, they say the phrase, ‘To you be your religion, and to me my religion.’ This practice is forbidden; the Qur’an was not revealed to be quoted in such a way; rather, it was revealed to be reflected upon and to be applied.” (Tafsîr Ar-Razi 22:148)
Surat An-Nasr

In the Name of Allāh, the Most Beneficent, the Most Merciful

1. When there comes the help of Allāh and the Conquest. 2. And you see that the people enter in Allāh’s religion in crowds. 3. So, glorify the Praises of your Lord, and ask for His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives. [1]

Its Name

It is called Surat An-Nasr because it is a word that appears in the first verse. It literally means “help” and it is referring to Allāh’s help that caused the conquest of Makkah. It is also called Surat At-Tawdi‘ (farewell, because it suggests the parting of the Prophet ﷺ from this world).

The Subject Matter Of This Surah

This Surah discusses the conquest of Makkah, through which Allāh Almighty granted victory and honor to the Muslims. Islam then spread throughout the Arabian Peninsula, and ever so quickly, Shirk and misguidance were rooted out. With this conquest people entered into Allāh’s religion in crowds: the banner of Islam was raised and the religion of statues faded away. That the Prophet ﷺ was informed about this conquest before it occurred is one of the clear signs that indicate the validity of his Prophethood.

Its Relation To What is Before It

In the previous Surah, Allâh Almighty said that the religion that Muhammad ﷺ was calling to was diametrically opposed to the religion of the disbelievers; here, Allâh Almighty informs the disbelievers of Makkah that their religion will die away and that the religion called to by the Prophet ﷺ will overcome it, and become the religion of the vast majority in their populated areas.

The Virtues Of This Surah

At-Tirmithi recorded a Hadith from Anas, may Allâh be pleased with him, and he said that it was Hasan. In it the Prophet ﷺ said:

«إنَّهَا تَعْبِدُ رَّحْمَةَ الْقُرَآَنِ»

It (An-Nasr) is equivalent to one quarter of the Qur’an.

In What Context Was This Surah Revealed

Al-Bukhari and others recorded that Ibn ‘Abbas, may Allâh be pleased with them, said, “Umar bin Al-Khattab used to make me sit with the elderly men who fought in the Battle of Badr. Some of them were uncomfortable with that and said to ‘Umar, ‘Why do you bring this boy to sit with us while we have sons like him?’ One day, ‘Umar called me and made me sit in the gathering of those people; and I think that he called me just to show them. ‘Umar then asked them, ‘What do you say about the interpretation of the saying of Allâh:

«إِذَا جَآءَ نَصِيرُ اللَّهِ وَالفَتْحُ»

When there comes the help of Allâh and the Conquest’

Some of them said, ‘We are ordered to praise Allâh and ask His forgiveness when Allâh’s help and Conquest comes to us.’ Some others kept quiet and did not say anything. On that, ‘Umar asked me, ‘Do you say the same, O Ibn ‘Abbas?’ I replied, ‘No.’ He asked, ‘What do you say then?’ I replied, ‘That is the sign of the death of Allâh’s Messenger ﷺ which Allâh informed him of. Allâh said:

«إِذَا جَآءَ نَصِيرُ اللَّهِ وَالفَتْحُ وَرَايَتِ الْكَاتِبَةُ الْكَاتِبَةُ يُعْلِنَّ فِي دُينِ اللَّهِ أَوْلَيْ الْأَوْلَى»

[1] (An-Nasr 110:1)
When there comes the Help of Allâh and the Conquest. So glorify the praises of your Lord and ask His forgiveness. He is the One Who accepts the repentance and forgives."[1]

With that, ‘Umar said, ‘I do not know anything about it other than what you have said.”

The Meanings Of Its Words

(Itha Jaa’a Nasrullahi): i.e., when Allâh makes His Prophet Muhammad victorious over his enemies — the polytheists.

(Al-Fath): i.e., the conquest of Makkah.

(Fee Deenillahi): Allah’s religion, i.e., Islam.

(Afwacja): In many packed crowds.

(Fasabbib Bibamdi Rabbika): Glorify Allâh Almighty, considering Him far above having a partner, and at the same time, praise Him.

(Wastagfirhu): Repent to Allâh Almighty and ask Him to forgive you.

(Tawwaaba): i.e., Allâh Almighty often accepts the repentance of His worshippers.

The Meaning in Summary

This Surah first gives glad tidings of a great event with far reaching implications and then gives the Prophet certain commands to follow when that event takes place. At the same time, Allâh Almighty alludes to some of the results of that event.

The glad tidings are for Allâh’s help to the Messenger of Allâh, the conquest of Makkah, and the mass acceptance of Islam, when throngs upon throngs of people will enter the religion, many of whom were previously its enemies. All of those blessed events took place.

Upon the realization of the conquest, Allâh Almighty ordered the Prophet to thank Him, glorify Him, praise Him, and ask His forgiveness. Then there are two matters that Allâh Almighty alludes to:

1) That the victory of the religion will continue and increase with the Prophet's glorification and praising of Allâh Almighty; and with his asking for Allâh's forgiveness. Allâh Almighty says:

\[
\text{كُلُّ مَا دَفْعَتُهُ شُفُوًا}
\]

If you give thanks, I will give you more.\(^1\)

This was seen during and after the period of the rightly-guided caliphs, which is why Allâh’s help continued, so that the boundaries of Islam expanded to a size unsurpassed by any other religion in history. And there were peoples who entered the fold of Islam, who had previously resisted entering any other religion. But only when Muslims abandoned Allâh’s commands and divided into groups did well-known events take place that signified something of a decline for Muslims. Nonetheless, Allâh’s favors and mercy for this nation and religion have reached high levels that surpassed anyone’s expectations and dreams.

2) That the Prophet’s death is near. His life was a most superior one, and in Islam, all superior matters end with asking forgiveness from Allâh ﷺ, such as in the prayer and Hajj. By ordering the Prophet ﷺ to praise Him and seek forgiveness from Him, Allâh Almighty hints to his death, and suggests that he should prepare to meet his Lord. So the Prophet ﷺ ended his life on the highest of notes - may Allâh’s blessings and peace be upon him. When bowing and prostrating, he ﷺ would say, “How perfect You are, O Allâh, our Lord, and I praise you. O Allâh, forgive me.”

**What Can Be Derived From These Verses**

1) It is legislated to inform others of someone’s death, but not in the way of an announcement and not in a loud voice.

2) When a blessing is realized for us, we must be thankful to Allâh Almighty; one way of doing so is to make the prostration for thankfulness.

3) When bowing or prostrating in the prayer, it is legislated to say, “How perfect You are, O Allâh, our Lord, and I praise you. O Allâh, forgive me.”

\(^1\) (Ibrahim 14:7)
4) Allâh’s religion is Islam, for He said:

\[
\text{إِنَّ الْيَزِيدَ عِندَ اللَّهِ اِلاَّ الْإِسْلَامَ}
\]

Truly, the religion with Allâh Almighty is Islam.\(^1\)

And, He said:

\[
\text{وَمَن يَتَّبِعُ غَيْرَ الْإِسْلَامِ دَيْنًا فَلَنْ يُقْبَلَ مِنْهُ}
\]

And whoever seeks the religion other than Islam, it will never be accepted of him.\(^2\)

5) We appreciate the virtues of saying “Subhaanallah (How perfect Allâh is!)” and “Alhamdulillah (All praise is for Allâh)” when we consider this: To glorify and praise Allâh Almighty was enough for the Prophet ﷺ and his nation to fulfill what was incumbent upon them in terms of showing thankfulness for the blessings of the victory and conquest.

\(^1\) (Aal ‘Imran 3:19)  
\(^2\) (Aal ‘Imran 3:85)
In the Name of Allāh, the Most Beneficent, the Most Merciful

1. Perish the two hands of Abu Lahab, and perish he. 2. His wealth and his children will not benefit him! 3. He will be burnt in a Fire of blazing flames! 4. And his wife too, who carries wood. 5. In her neck is a twisted rope of Masad (palm fiber).[1]

Its Name

It is called Surat Al-Masad because it mentions that Umm Jamil, the wife of Abu Lahab, will have a twisted rope of palm fiber tied around her neck in the Hellfire.

It is also called Surat Tabbat, a name that is taken from the first word of the first verse, which means, perish the two hands of Abu Lahab. It is also called Abu Lahab and Lahab.

The Subject Matter Of This Surah

This Surah deals with the punishment and destruction of Abu Lahab and his wife. Abu Lahab was an enemy of Allāh Almighty and His Messenger ﷺ, so bitter was his enmity that he abandoned his living in order to follow the Prophet ﷺ wherever he would go and discourage people from believing in him. This Surah promises him that the Hellfire will surround him from all directions and that he will roast therein. His wife accompanies him because she was his

[1] (Al-Masad 111:1-5)
partner, helping him to harm the Prophet ﷺ.

**Its Relation To What is Before It**
In *Surat Al-Nasr*, Allâh Almighty informs us that the recompense for the obedient worshipper is victory in this world and a great reward in the Hereafter; meanwhile, in *Surat Al-Masad* Allâh Almighty shows us the end awaiting the disobedient: loss in this world and punishment in the Hereafter.

**In What Context Was This Surah Revealed**
In their *Sabibs*, Al-Bukhari and Muslim recorded that Sa‘id bin Jubair narrated that Ibn ‘Abbas, said, “When

وَأَنذِرْ عِشْرِيْكَ الْأَقْرَبُّينَ

And warn your tribe of near kindred.

was revealed, Allâh’s Messenger ﷺ climbed As-Safa and said:

ِيَا صَبَاحَةُ

‘Yaa Sabaahaa (A loud call for help, one that is usually made during the morning time).’

The people of Quraish gathered around him and said, ‘What is the matter with you?’ He said:

وَأَرَايْتُمْ إِنَّ أَخْبَرَتُكُمْ أَنَّ الْغَدَّرَ مَصْبُحَكُمْ أَوْ مَسْحُوكُمْ أَمَّا كَتَبْنَهُمْ تَصَادِقًا

‘If I were to tell you that the enemy was coming in the morning or evening, would you believe me.’

They said, ‘Yes, indeed!’ He ﷺ said,

فَإِنَّكُنَّ تَذِيرُ لَكُمْ بَيْنَ يَدَٰيْ عَذَابٍ شَدِيدٍ

‘Then I am a warner to you of an imminent punishment that is severe.’

Abu Lahab said, ‘Perish and loss to you, is this why you called us.’

And then Allâh Almighty revealed:

ِتَبَّتْ يَدًا أَيْبًا لَهُمْ

Perish the two hands of Abu Lahab and perish he!’
The Meaning Of Its Words

(Tabbat Yadaa Abee Lahab: Literally, may his hands be perished and lost; but here, it is referring to his deeds.

Wa Tabb: The word for perished is used again, but this time it means, may he perish himself in the Hellfire.

(Maa Aghnaa Anhu Maaluboo wa Maa Kasab: What will his wealth serve him in the face of Allâh’s anger and punishment, in this world and in the Hereafter!

Wa Maa Kasab: i.e., his wealth, children, and so on.

Sayasla Naaran Tbaata Lahab: He will be burnt in a Fire of blazing flames.

(Tbaata Lahab: Blazing and burning.

(Wamraa’tubu: i.e., Umm Jamil, his wife.

(Hammalatal-Hatab: i.e., she will carry the thorns of Sa’dan, which she used to scatter on paths she expected the Prophet ﷺ to take.

(Fe Jeediba: i.e., on her neck.

(Hablum-mim-Masad: i.e., made from palm fiber.

The Meaning in Summary

This Surah discusses the destruction of Abu Lahab, an uncle of the Prophet ﷺ. He was a bitter enemy and would inflict severe harm on the Prophet ﷺ. He had no religion, no scruples, and not even a sense of loyalty to relatives — may Allâh punish him severely. Allâh Almighty condemned Abu Lahab in this Surah, which is to serve as a humiliation for him until the Day of Judgement. So He said:

(Perish the two hands of Abu Lahab.

Meaning, he will be lost and humiliated in his works.

(And perish he!

He will never escape.
His wealth and children will not benefit him...
The wealth he has that causes him to transgress.

...and children.
None of this will avert Allâh’s punishment from him when he suffers it.

He will be burnt in a Fire of blazing flames!
Meaning, he will be surrounded by the Fire from every side, he and his wife who carried the wood. She was severe in her atrocities against Allâh’s Messenger ﷺ, she and her husband cooperating in sin and transgression, rushing and hastening to evil in any way they could to harm the Messenger ﷺ. She would even scatter Sa’dan (a tree) thorns in the path where the Prophet ﷺ would walk.

In her neck is a twisted rope of Masad.
Meaning around her neck will be a rope of palm fiber, as a judgement from Allâh for their enmity against Allâh and His Messenger ﷺ.

**What Can Be Derived From These Verses**

1) Allâh Almighty destroyed not only Abu Lahab’s wicked plans to hurt the Prophet ﷺ, but destroyed him as well.

2) Neither money nor children can avail a person when he deserves the Hellfire for perpetrating deeds that anger Allâh Almighty.

3) It is categorically forbidden to harm a believer.

4) That being related to a righteous person will be of no help if one is following Shirk and disbelief, for was not Abu Lahab the uncle of the Prophet ﷺ, and is not his abode the blazing Hellfire.

5) There is an amazing miracle in this chapter. It was revealed while Abu Lahab and his wife were still alive and it informed them that they would be punished in the Hellfire, which meant that they would not accept Islam before they died. And indeed, things turned out exactly as Allâh Almighty informed, and He Almighty is the All-Knower of both the seen and the unseen.
Surat Al-Ikhlas

In the Name of Allâh, the Most Beneficent, the Most Merciful

1. Say: “He is Allâh Almighty, (the) One. 2. Allâhus-Samad (Allâh — the SeifStificient Master, Whom all creatures need, He neither eats nor drinks). 3. He begets not, nor was He begotten. 4. And there is none coequal or comparable to Him.”[1]

Its Name

It has many names, the most famous of which is Surat Al-Ikhlas, because it speaks about the pure Tawhid of Allâh Almighty, Who is free from all faults, and Who has no partner.

The Subject Matter of This Surah

It discusses the perfect Qualities of Allâh, the Exalted, the One, qualities that are eternal. He Almighty doesn’t need anyone, but all turn to Him with their needs. Far above is He from having any faults and from anyone being similar to, or like Him. This chapter refutes the Christians, who believe in the trinity, and it refutes the polytheists, who believe that He Almighty has children — far, far is Allâh Almighty above the evil they attribute to Him.

Its Relation To What is Before It

Surat Al-Kafirun frees one from having any ties with all forms of

[1] (Al-Ikhlas 112:1-4)
disbelief and Shirk, while this Surah establishes the opposite of Shirk and disbelief — Tawhid, for indeed Allaah Almighty has all perfect qualities that are eternal in their perfection, while He Almighty is free from having a partner or one who is similar to Him. That is why these two Surahs are often recited together in prayer — such as the two units of (the Sunnah prayer for) Fajr and after Tawf, the Sunnah prayer after Maghrib, the Istikharah prayer, and the traveller’s prayer.

The Virtues Of This Surah
There are many Ahadith that have been related mentioning the virtues of this Surah, some of which signify that when one recites it, his reward is equal to that for reciting one-third of the Qur’an. Muslim and At-Tirmithi recorded that Abu Hurairah, may Allaah be pleased with him, related that Allaah’s Messenger ﷺ said:

gather together, for I will recite to you one-third of the Qur’an.

When some people gathered, the Prophet ﷺ came out to them and recited:

Say: “He is Allaah, (the) One.”

Then he entered, and the Companions said to one another, “The Messenger of Allaah ﷺ said, ‘I will recite to you one-third of the Qur’an?’” Then the Prophet ﷺ came out and said:

Indeed, I said that I would recite one-third of the Qur’an to you; indeed, it is equal to one-third of the Qur’an.

In What Context Was This Surah Revealed
Imam Ahmad, At-Tirmithi, and Ibn Jarir (At-Tabari) recorded that Ubai bin Ka’b said that the polytheists said to the Prophet ﷺ, “O Muhammad, tell us of your Lord’s lineage.” And Allaah Almighty revealed:
Say: “He is Allâh, (the) One. Allâhus-Samad (Allâh — the Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten. And there is none coequal or comparable to Him.”

The Meanings Of Its Words
(قل هو الله أحد) Qul Huwallahu Abad: Say, O Muhammad, to the one who asks you about your Lord, “He is Allâh, the One.”
(الله الصمد) Allâhus-Samad: Allâh is the only One Who deserves to be worshipped.
(السماد) As-Samad: The Self-Sufficient Master, Whom all creatures perpetually ask to have their needs fulfilled.
(لَم يَلِد) Lam Yalid: He Almighty will never perish, for nothing is born except that it dies.
(وَلَا يُولَد) Wa Lam Yoolad: There was never a time that He Almighty didn’t exist and then was brought into being; rather, He Almighty always was and always will be.
(وَلَا يَكَلُونَ) Wa Lam Yakullahu Kuwwan Abad: There is none that is similar or equal to Him.

The Meaning in Summary
Allâh Almighty orders us to say the following with certainty and conviction and understanding: “He is Allâh, the One.” For He Almighty alone is perfect; He Almighty has the Most Beautiful Names and the Most Perfect and Exalted Attributes, and His Actions are most divine — there is nothing similar or equal to Him. Everyone in the heavens and earth turns to Him Almighty to fulfill their needs, for they are most needy of Him. Indeed Allâh Almighty is perfect and complete — His Knowledge is perfect and complete, His mercy is perfect and complete, and so are His other Qualities. From His perfection and completeness is that He begets not, nor was He begotten: He Almighty indeed doesn’t need anyone. “And there is none equal or comparable to Him”: Not in His Names, not in His
Attributes, and not in His Actions, Exalted is He, Most High. This chapter deals with that category of *Tawhid* that relates to His Names and Attributes.

**What Can Be Derived From These Verses**

1) In this *Surah*, we learn about Allâh Almighty by learning some of His Names and Attributes.

2) *Tawhid* and prophethood are affirmed in this *Surah*.

3) It is from the greatest of falsehood to ascribe a child to Allâh Almighty.

4) We must worship Allâh Almighty alone, without associating any partner with Him, for He Almighty alone has the right to be worshipped by His creation.
In the Name of Allâh, the Most Beneficent, the Most Merciful

1. Say: “I seek refuge with (Allâh) the Lord of the Falaq (daybreak).” 2. From the evil of what He has created; 3. And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away). 4. And from the evils of those who practice witchcraft when they blow in the knots. 5. And from the evil of the envious when he envies.”

Its Name

It is called Surat Al-Falaq because that word appears in the first verse: “I seek refuge with (Allâh) the Lord of the Falaq.”

The Subject Matter Of This Surah

Here, the reciter seeks refuge from the evil found in the creation. We are taught in this Surah to take refuge in the sanctuary of the Most Merciful. So we seek refuge in Allâh from the evil of the night when it becomes dark, a time when souls feel uncomfortable and when evil and the people of evil spread throughout the land. We also seek refuge here from the envious and the magician. This is one of the two chapters that the Prophet ﷺ would read to take protection with Allâh Almighty.

[1] (Al-Falaq 113:1-5)
Its Relation To What is Before It

In *Surat Al-Ikhlas*, Allâh Almighty explained something of His Divinity, teaching us not to ascribe to Him that which is not suitable to Him, His Names, or His Attributes. Here, we learn what we should take refuge in Allâh Almighty from, regarding this world; we also learn of some of those from creation who try to prevent people from worshipping Allâh Almighty alone, such as the polytheists and the rest of the devils from mankind and the jinn.

The Virtues Of the *Mu‘awwithatain*

Muslim in his *Sabîb*, Ahmad, At-Tirmithi and An-Nasa’i, all recorded that ‘Uqbah bin ‘Amir said, “Allâh’s Messenger ﷺ said:

‘أَلَمْ تَرَ أَيَّامٍ أَنْزَلْتُ هَذِهِ النَّبِيَّةَ أَنْبِئُكُمُ فَقْطًا’

Did you not see that there have been verses revealed tonight the like of which has not been seen before? (They are:)

‘قُلْ أَعُوذُ بِاللهِ مَنْ يَصِيبُنَا مِنْ فَتِيلٍ’

Say: “I seek refuge with the Lord of the *Falaq*.”

‘قُلْ أَعُوذُ بِاللهِ مَنْ يَصِيبُنَا أَلْتَامًا’

Say: “I seek refuge with the Lord of mankind.”

Al-Bukhari and the Sunan Compilers recorded the usage of these three *Surabs* related to seeking refuge as a means of cure. ‘Aishah, may Allâh be pleased with her, said that when Allâh’s Messenger ﷺ would take rest in his bed every night, he would gather his hands, blow a mist of saliva into them, and recite into them:

‘قُلْ هَلَوَّ أَنتَ أَحَمَدُ’

Say: “He is Allâh, (the) One.”

‘قُلْ أَعُوذُ بِاللهِ مَنْ يَصِيبُنَا مِنْ فَتِيلٍ’

Say: “I seek refuge in (Allâh) the Lord of the *Falaq*.”

and:

‘قُلْ أَعُوذُ بِاللهِ مَنْ يَصِيبُنَا أَلْتَامًا’

Say: “I seek refuge in (Allâh) the Lord of mankind.”

Then he would wipe his hands over those areas of his body that he
was able to reach, beginning with his head, his face, and then the front part of his body, doing all of the above three times.

**In What Context Were The Mu‘awwidhatayn Revealed**

The circumstances surrounding the revelation of this *Surah* relate to the story of the spell cast by Lubayd bin Al-A‘sam the Jew upon Allâh’s Messenger ﷺ as recorded in the Two *Sahâhs* from ‘Aishah, may Allâh be pleased with her. He cast a spell by taking the remains of the Prophet’s hair after he combed it and by taking the teeth of the comb. He then took a string, put eleven knots in it that were pricked by needles. On that occasion, the *Mu‘awwidhatayn* (the last two *Surahs* of the Qur’an) were revealed. Each time the Prophet ﷺ recited a verse, one of the knots would untie. The Prophet ﷺ felt a sense of liveliness as the last knot became untied; he stood as if he was freed from a rope being tied around him. Jibril began to read invocations upon him, saying, “In the Name of Allâh, I read invocations that, by the Will of Allâh, are meant to cure) from all things that harm you, from the evil of the jealous one and the one with the evil eye. And may Allâh cure you.”

**The Meanings Of Its Words**

(أَعُوذُ) *A‘oothu:* I take refuge and protection in...

(الْفَلاَقِ) *Al-Falaq:* A splitting in something until one part of it separates from another. It is said that it refers to the morning.

(الْرَّبِّ) *Ar-Rabb:* The sole Owner and Controller of the universe: Allâh Almighty.

(وَالْرَّبِّ) *War-Rabb:* *Ar-Rabb* is more suitable in this context than all of Allâh’s other Names, because protecting from harm is one of the Qualities of the Lord.

(بِنِي نَفْرٍ مَا خَلَقَ) *Min Sharri Maa Khalaq:* From animals and inanimate objects.

(غَهَاسِيْنِ) *Ghaasiqin:* The night when its darkness is most intense.

(وَقَاب) *Waqab:* When the darkness enters it, because it is a time when evil permeates.

(أَنْتَِكَ) *An-Nat’ika:* Magicians who blow in knots.

(فِي أَلْعَكْبِ) *Feel-Uqad:* The plural of ‘Uqdah, which means knot.
Magicians make knots from rope, thread and the like.

(النَّفَث) *An-Nafth*: Blowing, with spit coming out from the mouth.

(خَافِس) *Haasid*: The one who desires for the blessings of others to be taken away from them.

**The Meaning in Summary**

Allâh Almighty orders us to say:

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أَوْعَى
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I seek protection

meaning, we should say it, seeking protection in Him.

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بِرَبِّ الْفَلَاق
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with the Lord of *Al-Falaq*

The splitter of the seed and the pit, and the splitting of the dawn.

```i
مِنْ شَرِّ مَا خَلَقَ
```

from the evil of what He has created.

— including men, jinn and animals. So we seek protection from them with their Creator.

Then Allâh Almighty, after saying that in general, mentions a specific example:

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وَمِنْ شَرِّ عَادِيَةٍ إِذَا وَقَبَ
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From the evil of the darkening (night) as it comes with its darkness.

At night, evil spirits and harmful animals roam in the open.

```i
وَمِنْ شَرِّ اِلْتَفْصِيْلِ فِى الْمَقْمَىّ
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And from the evils of those who practice witchcraft when they blow in the knots.

i.e., from the evil of magicians who practice their nefarious activities by blowing into knots.

```i
وَمِنْ شَرِّ حَايِسِدٍ إِذَا حَسَبَ
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And from the evil of the envious when he envies.

The envious is one who wishes for the blessings to be removed from the one that he is envious of. He strives to the best of his ability to
have that blessing removed; to foil his plans, we need to seek refuge in Allâh Almighty from his evil. One category of the envious one is that of the evil eye, for the evil eye only results from an envious person who has a wicked nature and evil soul.

In this Surah, we seek refuge in Allâh Almighty from evil in general and in specific; in it, we learn that magic is a reality, the harms of which we should beware of, and so we seek refuge in Allâh Almighty from magic and from its practitioners.

What Can Be Derived From These Verses

1) We must seek protection in Allâh Almighty from every frightful thing and from anything we cannot defend ourselves from, either because that thing is hidden or because we are not able (to defend ourselves from it).

2) It is forbidden to blow in knots, for it is a form of magic. Performing magic is disbelief; the punishment for the magician is execution by sword.

3) Envy is categorically forbidden, for it is a most dangerous disease: it made the son of Adam kill his brother and it led the brothers of Yusuf to plot against him. And because of envy, Adam was taken out of Paradise.

4) Al-Ghibtah (desire) is not a form of envy. The difference is that the envious person wishes for a blessing to be removed from his brother, while desire means that one wants what his brother has without wishing for that blessing to be taken away from his brother.

5) Magic is real; one should be wary of its harm by seeking refuge in Allâh Almighty from it and from its practitioners.

6) The one who is responsible for the evil eye is in the same category as the envious one, for they have the same evil and wicked nature.

7) There are three things that Allâh Almighty specifically mentioned as things that we should seek refuge from, such as the night when it becomes most dark; during the night, as Ar-Razi mentioned, predators come out of their lairs, harmful rodents and insects come out of their dark hideouts, the thief attacks, fires occur; little help can be found at that time, when the people of evil and corruption are in their greatest numbers.
In the Name of Allâh, the Most Beneficent, the Most Merciful

1. Say: “I seek refuge with (Allâh) the Lord of mankind, 2. The King of mankind, 3. The Ilâh (God) of mankind, 4. From the evil of the whisperer (devil who whispers in the hearts of men) who withdraws (from his whispering in one’s heart after one remembers Allâh), 5. Who whispers in the breasts of mankind, 6. Of jinn and mankind.”

Its Name

It is called Surat An-Nas not only because it is a word that appears in its first verse, but also because it is a word that appears five times in this short Surah.

The Subject Matter Of This Surah

In it, we seek protection with Allâh Almighty from the most evil and wicked of our enemies, Iblîs (Satan, i.e., the Devil), and from his helpers, some of whom are from the jinn and some of whom are from mankind. The Devil and his helpers strive to lead man astray by whispering evil ideas into his heart and by any other means available.

The Meanings Of Its Words

(A‘oothu) A‘oothu: I seek refuge, protection, and aid in...

[1] (An-Nas 114:1-6)
**Bi-Rabbin-Naas**: The Creator, Owner, and Lord of mankind.

**Malikin-Naas**: The Master, King and Ruler of mankind.

**Ilahin-Naas**: The God of mankind, because no one deserves to be worshipped save Him.

**Min Sharril-Waswaas**: From the evil of the whisperer (Shaitaan), the noun is used because he whispers much evil into the hearts of men.

**Al-Khannaas**: The one who recoils and draws back from the heart when Allâh Almighty is remembered.

**Fee Sudoorin-Naas**: (The Shaitan whispers) in their hearts when they are neglectful in remembering Allâh Almighty.

**Minal Jinnati wan-Naas**: From the devils of the jinn and from the devils of mankind.

**The Meaning in Summary**

In this Surah we seek refuge in the Lord, King and God of mankind from the Shaitan (Satan), who is the source and material of all evil. He whispers in the hearts of men, beautifying evil deeds to them, making those deeds take on a good form. He invigorates them to do evil and enervates them from doing good, always twisting and distorting reality. But when one remembers His Lord and seeks His aid, the Shaitan recoils and draws back. Therefore, man should always seek refuge and protection in Allâh Almighty, the Lord of all that exists. The Shaitan strives to take man away from his main purpose, the worship of Allâh Almighty alone, which is why we must repel his evil by remembering Allâh Almighty; indeed, the Shaitan desires to make men join him and desires to make them become some of the inhabitants of the Hellfire. Whisperings and enticements to doing evil can issue from both jinn and men, which is why Allâh Almighty says, “Of jinn and mankind.”

Explaining this chapter, Ibn Kathîr said that three of Allâh’s Attributes are mentioned: Lordship (Rububiyyah), Kingship (Mulk), and Godhood (Uluhiyyah).

He Almighty is the Lord, King, and God of all things. Because Allâh
Almighty has those perfect qualities, we seek refuge and protection in Him from the evil whisperings of the Khannas (i.e., the Shaitan, who recoils when Allâh Almighty is remembered). To every man is appointed a devil companion, who beautifies evil deeds in his eyes. In his Sabih, Muslim recorded that ‘Abdullah bin Mas‘ud, may Allâh be pleased with him, said Allâh’s Messenger ﷺ said:

“مَا مِنْيُمُّنِّي مِنْ أَحَدٍ إِلاَّ وَقَدْ وَكَلَّىٰ بِهِ قَرِينَةٌ مِنَ الْجِنِّ”

“There is none from you except that he is entrusted with a companion from the jinn.”

The Companions asked, “And you as well, O Messenger of Allâh.” He said:

وَأَيَاتِي إِلاَّ أَنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأُسَلمُ فَلَا يَأْمُرُنِي إِلاَّ يِعْبُرُ

“And me as well, except that Allâh has helped me overcome him, and he has become a Muslim. He doesn’t order me except to do good.”

There are two narrations: the first one, as mentioned above, indicates that the jinn companion of the Prophet ﷺ accepted Islam and became a believer; the second narration indicates that no, his jinn companion didn’t accept Islam, but that Allâh Almighty kept the Prophet ﷺ safe from his evil and temptation.

**What Can Be Derived From These Verses**

1) We must seek refuge and protection in Allâh Almighty from the Shaitan (the Devil).

2) We seek refuge in Allâh Almighty, with His Lordship, with His being the Possessor and Owner of all things, with His being the One true God Who is worshipped alone, with His Beautiful Names and Exalted Attributes.

3) Mankind is honored here as Allâh Almighty specifically mentions that He Almighty is their Lord, even though He Almighty is the Lord of all that exists.

4) The Shaitan is man’s most bitter foe; he tries to lead man astray by whispering evil thoughts to him.

5) We must be wary of the Shaitan, his whispers, and we should
never be neglectful in remembering Allâh Almighty.

6) When we mention Allâh Almighty, the Shaitan is repelled, and he withdraws in a state of grief.

7) When we seek refuge and protection in Allâh Almighty, we are worshipping Him; so to dedicate this kind of worship to anyone else is Shirk.

8) We must seek refuge and protection in Allâh from both the devils from among the jinn and from the devils among man.

9) Allâh Almighty alone deserves to be worshipped. He is the Owner and Possessor and King of all that exists, and He Almighty alone deserves to be worshipped by creation.

10) Just as the Shaitan whispers in the hearts of man, he also whispers in the hearts of jinn.

**Important Benefit**

The Qur'an ends on the Mu'awwathatain and begins with Al-Fatihah, so it has both a good beginning and end. That is the epitome and pinnacle of beauty because the worshipper seeks protection with his Lord at the beginning of his affairs and at the end of them.

**Important Note**

Ibn 'Abbas, may Allâh be pleased with them, said, “The Shaitan crouches on the heart of the son of Adam; when he (i.e. the son of Adam) forgets and is heedless (of the remembrance of Allâh), he whispers. But when the son of Adam remembers Allâh, he recoils and draws back.”

The Prophet ﷺ said:

"إِنَّ الشَّيْطَانَ وَأَضْعَفَّ خَطَطَهُ عَلَى قَلْبِ ابْنِ آدَمِ فَإِنَّ هَوُوُ ذَكَرَ اللَّهَ خَنَسَ وَإِنَّ نَسِيَةُ النَّقِمَ قَلِبَهُ فَذَلِكَ الْوَسُوءُ الْخَنَاسُ"  

Indeed, Shaitan puts his snout on the heart of the son of Adam. If he (the son of Adam) remembers Allâh, he recoils, and if he forgets, he devours his heart: and that is the whispering one who recoils and draws back.
Lesson Two

The Pillars Of Islam

Clarifying the five pillars of Islam, the first and greatest of which is to bear witness that *Laa Ilaha Ilallâh wa Anna Muhammadan Rasoolullah* (none has the right to be worshipped except Allâh and Muhammad is Allâh’s Messenger), with explanation of their meanings, and the conditions of *Laa Ilaha Ilallâh* and its meaning: *Laa Ilaha* negates all that is worshipped other than Allâh; *Ilia Allâh* affirms that worship must be for Allâh alone, Who has no partner.

As for the conditions of *Laa Ilaha Ilallâh*, they are as follows:

1) Knowledge that negates ignorance
2) Certainty which negates doubt
3) Sincerity which negates *Shirk*
4) Truth which negates denial
5) Love which negates hate
6) Submission which negates abandoning
7) Acceptance which negates rejection
8) Disbelief in all that is worshipped other than Allâh

Clarifying the testimony *Muhammadan Rasoolullah* and what it includes: to believe what he informs, to obey what he commands, and to leave what he forbids. And we must worship Allâh only in a way that He Almighty and His Messenger legislated.

Next, a student should learn about the remainder the five pillars of Islam: *Salat*, *Zakat*, fasting the month of Ramadhan, and *Hajj* to the Sacred House of Allâh for those who are able to perform it.
Defining Islam

Islam means for you to submit yourself to Allâh, by making your worship sincere and pure for Him alone, by obeying Him, and by absolving yourself of Shirk and its people. Shirk (to associate partners with Allâh in worship) was the creed of the Arabs before the advent of Muhammad ﷺ. Al-Bukhari related that Abu Raja’ Al-‘Utaridi said, “We used to worship stones, and when we would find a stone that was better than the one we were worshipping, we would throw the former away and start worshipping the latter. If we couldn’t find a stone, we would gather a heap of dirt, then we would bring a sheep and milk it over that pile, and then we would walk around it (as a ritual worship).”

In many different verses, the Qur’an clarified for us the state of nations in general before the advent of the Prophet’s message; Allâh Almighty says:

2. And they worship besides Allâh things that hurt them not, nor profit them, and they say: “These are our intercessors with Allâh.”[1]

3. And those who take protectors and helpers besides Him (say): “We worship them only that they may bring us near to Allâh.”[2]

Verily, We made the Shayatin (devils) protectors and helpers for those who believe not. And when they commit a Fahishah (evil deed, going around the Ka‘bah in naked state, every kind

[1] (Yunus 10:18)
of unlawful sexual intercourse etc.), they say: “We found our fathers doing it, and Allâh has commanded us of it.” Say: “Nay, Allâh never commands of Fahishah. Do you say of Allâh what you know not?”[1]

Surely they took the Shayatin (devils) as protectors and helper instead of Allâh, and consider that they are guided.[2]

And they assign to Allâh a share of the tilth and cattle which He has created, and they say: “This is for Allâh,” according to their pretending, “and this is for our (Allâh’s so called) partners.” But the share of of their (Allâh’s so called) “partners” reaches not Allâh, while the share of Allâh reaches their (Allâh’s so called) “partners”! Evil is the way they judge! [3]

There are many other verses that impart a similar meaning. Other than the Qur’an, the sayings of the Prophet ﷺ and of trustworthy historians give us a good glimpse of the state of the previous nations: before the advent of the Prophet’s message, people were practicing many different kinds of Shirk - some worshipped statues and idols, others worshipped the dwellers of graves, others worshipped the sun, moon, and planets, while yet others worshipped other things. The Messenger of Allâh ﷺ invited them all to worship Allâh alone and to leave the falsehood that they and their fathers were upon. Allâh Almighty says:

[1] (Al-A’raf 7:27,28)
[2] (Al-A’raf 7:30)
Say (O Muhammad ﷺ): “O mankind! Verily, I am sent to you all as the Messenger of Allâh — to whom belongs the dominion of the heavens and the earth. None has the right to be worshiped but He. It is He who gives life and causes death. So believe in Allâh and His Messenger, the Prophet who can neither read nor write, who believes in Allâh and His Words, and follow Him so that you may be guided.”

Al-f-Lam-Ra. (This is) a Book which We have revealed to you in order that you might lead mankind out of darkness into light by their Lord’s Leave to the path of Almighty, the Owner of all praise.

O Prophet! Verily, We have sent you as a witness, and a bearer of glad tidings, and a warner. And as one who invites to Allâh by His Leave, and as a lamp spreading light.

And they were commanded not, but that they should worship Allâh, and worship none but Him Alone.

O mankind! Worship your Lord who created you and those who were before you so that you may become pious.

And your Lord has decreed that you worship none but Him.

---

[1] (Al-A’raf 7:158)  
[2] (Ibrahim 14:1)  
[3] (Al-Ahzab 33:45,46)  
[6] (Al-Isra’ 17:23)
And the verses that impart a similar meaning are many.

In many verses of the Qur’ân, Allâh informs us that though they were polytheists, they admitted that Allâh was their Creator and Provider; they only worshipped other than Him as intermediaries between them and Allâh. He says:

وَيَعِدُّونَ مِن دُوِّرِ الله مَا لَا يَضُرُّهُمْ وَلَا يُعَفِّفُهُمْ وَيَقُولُونَ هُنَّ أُمُّهُنَّ شُعَفَأٌ

And they worship besides Allâh things that hurt them not, nor profit them, and they say: “These are our intercessors with Allâh.”[1]

Here are only some of the many verses that give a similar meaning:

قُلْ مِنْ يَزْرَعُكُمْ مِنَ الْأَرْضِ وَالْسَّمَاءِ أَمَّنْ يَضِرُّكُمْ وَيَنْتِجُكُمْ وَيُغْلِبُكُمْ حَيَاً

Say: “Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out dead from living? And who disposes the affairs?” They will say: “Allâh.” Say: “Will you not be then afraid of Allâh’s punishment?”[2]

وَلَوْ سَأَلُوكَمُ مِنْ خَلِيفَةِ لِيَقُولُنَّ اللهُ فَأَلَّا يَقُولُونَ رَفَعُ[8]

And if you ask them who created them, they will surely say: “Allâh.” How then are they turned away?[3]

The Pillars Of Islam:

This Great Religion — Islam — stands on five pillars; as recorded in the Two Sahibs, that Ibn ‘Umar, may Allâh be pleased with them, related that the Prophet ﷺ said:

بَيْنِيِّ الإِسْلَامِ عَلَى حَمَّامِ: شَهâدَةُ أَنَّ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَيَّدًا رَسُولُ اللهِ وَإِقَامَ الصَّلاةَ وَإِيَادَاءِ الزَّكَاةَ وَصُوْمَ رَمَضَانَ وَحَجَّ الْبَيْتِ

[1] (Yunus 10:18)
[2] (Yunus 10:31)
Islam is built on five: The testimony that none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh, the establishment of the prayer, the giving of Zakat, the fasting of Ramadhan, and Al-Hāj (pilgrimage) to the House (the Ka'bah).

The two testimonies comprise the first and most important pillar of Islam. Those testimonies are not meant for one to only utter them on his tongue - even though, by doing so, one outwardly enters the fold of Islam; rather, one must apply its meanings and implications as well. One must sincerely worship Allāh alone, believing that He truly deserves his worship, and believing that worship to all else is the greatest of falsehood.

One of the implications of those testimonies is that one must love Allāh and His Messenger ﷺ, which consequently requires one to worship Allāh alone, glorify Him, and follow the way of His Prophet ﷺ. Allāh Almighty says:

قَالَ إِنَّكُمْ تُخْبِرُونَ اللَّهَ فَأَنْهَعُونَ يُحِبُّكُمْ اللَّهُ وَيُعْفِرُ لَكُمْ ذُنُوبَكُمْ

Say: “If you (really) love Allāh then follow me, Allāh will love you and forgive you of your sins...”[1]

Another one of its implications is that we should obey the Messenger of Allāh ﷺ in all that he has commanded us:

وَمَا ءَاذَانَكُمْ الرَّسُولُ فَحُبُّدَوْا وَمَا تَشْكُتُمْ عَنْهُ فَانْهَوا

And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain (from it).[2]

In a Hadith whose authenticity is agreed upon, the Prophet ﷺ said:

آلَاثْ مَنْ كَانَ فِيهِ وَجَدَ يَهْيَ حَلَارَةَ الإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحْبَ

إِلَيْهِ بَيْتًا سَيْوَاهُمَا . . الحدیث

When one has in him the following three, he will have found with them the sweetness of faith: That Allāh and His Messenger are more beloved to him than all else...

[1] (Aal 'Imran 3:31)
He also said:

«لا يؤمن أحدكم حتى آمن أحدٌ أحبّ إليه من والده ووالدته والناس أجمعين»

Not one of you believes until I become more beloved to him than his father, child, and all other people.

**The First Pillar Of Islam:**

**Ash-Shahadah** (The Testimony)

“To bear witness that none has the right to be worshipped except Allâh and that Muhammad is the Messenger of Allâh.”

Here is an outline of our discussion regarding the first pillar of Islam:

1) A discussion about *Laa Ilaha Illallâh* (None has the right to be worshipped except Allâh):
   i) The meaning of *Laa Ilaha Illallâh*
   ii) What it means to bear witness to *Laa Ilaha Illallâh*.
   iii) Its status
   iv) Its virtues
   v) The pillars of the two testimonies
   vi) The conditions of *Laa Ilaha Illallâh*
   vii) Its effects

**The Meaning of Laa Ilaha Illallâh**

This phrase of *Tawhid* (Islamic Monotheism) contains many lofty meanings and implications; and we must first understand those meanings if we are to apply them; that way our application of the phrase will be based on knowledge. The phrase *Laa Ilaha Illallâh* has been mentioned in the Qur’an more than thirty times.

**What It Means To Bear Witness To Laa Ilaha Illallâh**

*Ash-Shahadah*, or to bear witness, means to inform about something that you know of and that you believe to be true and established. That is the meaning of *Shahadah* in the Arabic language; in the *Shari'ah* it has this meaning: To admit and to believe that none deserves worship except Allâh alone, and He has no partners. So by saying *Laa Ilaha Illallâh*, we believe and affirm that none deserves worship except Allâh; we must stay steadfast upon this phrase and apply it. Therefore we must worship Allâh alone without associating any partner with Him. Allâh Almighty says:
Other Hadith give a similar meaning and the Islamic nation agreed that the two testimonies, “I bear witness that none has the right to be worshipped except Allâh and that Muhammad is the Messenger of Allâh,” are the first pillar of Islam, and upon them actions are based, meaning that no deed is accepted without them. The Imams of Hadith relate that the Prophet ﷺ said:

أَنْ تَوَهِّدَ أَنَّ لَا إِلَيْهِ إِلَّا اللهَ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ

Islam is built on five: To bear witness that none has the right to be worshipped except Allâh and that Muhammad is the Messenger of Allâh, the establishment of the prayer, giving the Zakat, fasting the month of Ramadhan, and Al-Hajj (pilgrimage to Makkah) for whoever is able to bear the journey.

When we reflect on these five pillars, we should appreciate that each one of them deals with an important aspect related to man, and that each one makes up a strong and firm pillar in the house of Islam, a house that no one stays in except for the believer. The phrase of Tawhid (Laa Ilaha Illallah) therefore wholly engages the heart while its effects surface on the limbs. The prayer uses all limbs, it is the strong and firm link between the creature and his Creator. A Muslim’s relation to other Muslims is solidified through the rich giving the Zakat to the poor. A person is comprised of a soul and a body, of purity and desire; if man were left to himself, he would stray far away from Allâh, which is why Allâh legislated fasting for us. When we fast, our soul is cleansed and polished. After the heart has been filled with faith and after wealth is distributed as Allâh wishes, time comes for the societal ties to be strengthened in the Islamic world, and that occurs during their huge national conference during Hajj, when Muslims come from all places and gather.

We can also view the pillars from another perspective: the Shahadah

[1] (Muhammad 47:19)
is a test for the heart; prayer is a test for the limbs and for a Muslim’s ability to organize himself and his time; Zakat is a test for man in his wealth; the fast is a test to see how much one is able to leave his desires for the sake of his Creator and Lord; and the Hajj is a test to see how much one is able to bear hardship and the difficulties of travelling in the way of Allâh.\footnote{Taken from “Ma’ni Laa Ilaha Illallâh” by Badrud-Din Muhammad bin ‘Abdullah Az-Zarkashi, who died in the year 794 after Hijrah.}

**The Status of Laa Ilaha Illallâh**

When they call to prayer, when they straighten the rows for prayer, during their sermons and conversations — Muslims announce the phrase of *Tawhid* on all of those occasions; it is the phrase by which the earth and the heavens are raised; all of creation is created for this phrase, and with it Allâh sent His Messengers, revealed His Books, and legislated His Laws. The Scale and Book of deeds have been set up for it. By this phrase we distinguish between the believers and the disbelievers. And concerning the phrase of *Tawhid*, all will be asked and held accountable for their deeds, some being rewarded and some punished.

The Qiblah and the swords of *Jihad* are both founded on this phrase, the phrase that is Allâh’s right upon all of His creatures. It is the phrase of Islam and the key to Paradise. On the Day of Judgement everyone will be asked regarding two matters:

1) Whom did you worship?
2) How did you answer the Messengers?

The first is answered by the realization of one knowing, affirming, and applying *Laa Ilaha Illallâh*. The second is answered by knowing, following, and obeying the Messenger of Allâh ﷺ.\footnote{Zaadul-Ma’aad}

It is the phrase that distinguishes between disbelief and Islam; it is the phrase of piety; it is the firm rope, and it is the phrase that Ibrahim made lasting among his offspring:

\[
\text{وَجَعَلَهَا كِيْمَةً بَاقِيَةً فِي عِيْنِهِ، لَعَلَّهُمْ يَرْجِعُونَ}
\]

And He made it a word lasting among his offspring, that they
may turn back (to repent to Allâh).[1]

Allâh testified to this phrase Himself, and so did the angels and those who have knowledge from His creation:

\[
\text{اللّهُ صَرَحَ لَنَا لَا إِلَإِهَ إِلَّا هُوَ الْقَبِيلَةُ وَالْمَخَالِفةُ وَلَنَزْعِجَ إِلَّا مَثَلًا بِلَةَضْطَرَّ لَا إِلَإِهَ إِلَّا هُوَ}
\]

Allâh bears witness that *Laa Ilaha Illa Huwa* (none has the right to be worshiped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in justice. *Laa Ilaha Illa Huwa* (none has the right to be worshiped but He), the All-Mighty, the All-Wise.[2]

The Virtues Of *Laa Ilaha Illallâb*

It has many virtues and superior merits that give it a high status; whoever says it sincerely, Allâh makes him enter Paradise; whoever says it without believing in it, his blood is spilled and his wealth is taken, in this world and the Hereafter — and his account is with Allâh. Al-Hafiz Ibn Rajab mentioned some of the many virtues of this phrase in his book, *Kalimatul-Ikhlaas*. One of its virtues is that it is the price for entering Paradise; when one’s last words are *Laa Ilaha Illallâb*, he enters Paradise. It also protects one from the Hellfire.

*Laa Ilaha Illallâb* necessitates forgiveness, wipes away sins, and it is the best of good deeds. It breaks through all barriers until it reaches Allâh. It is the best phrase ever spoken by the Prophets, it is the best form of remembrance, and it is the best deed, and the deed most multiplied. Saying it is equivalent to freeing slaves and it protects one from the *Shattan*. It is safety from the terrors of the Day of Gathering and it is the slogan of the believers when they will be raised from their graves. For whoever speaks it, the eight doors of Paradise are opened for him: he enters whichever one he pleases.

Another one of its virtues is that those who say it but also do evil deeds might enter the Hellfire, but they will necessarily exit from it.

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[1] *Az-Zukhruf* 43:28

Lesson Two

What is mentioned above consists of the titles written by Ibn Rajab to enumerate the virtues of *Laa Ilaha Illallâh*; he then went on to clarify and expand on each one of them in his book *Kalimatul-Ikhlaas*, pp 54-66.

**There Are Two Pillars Of *Laa Ilaha Illallâh***

1) The first involves a negation by *Laa Ilaha*, a statement that does away with all forms of *Shirk* and that necessitates disbelief in all that is worshipped other than Allâh Almighty.

2) The second involves an affirmation by *Illallâh*, wherein we affirm that only Allâh deserves to be worshipped.

Both of these pillars are present in the following verse:

> فَقَسْنَ يَكْفَرُ بِالْجَهَّالَةِ وَيَوْمَ يَوْمَ فَقَسْدَ أَسِسَتْهَا بِالْغَيْبَةِ الْأَقْرَنَّ

Whoever disbelieves in *Taghut* (false deities) and believes in Allâh, then he has grasped the most trustworthy handhold that will never break.[1]

The first pillar is:

> فَقَسْنَ يَكْفَرُ بِالْجَهَّالَةِ

Whosoever disbelieves in *Taghut*.

And the second pillar:

> وَيَوْمَ يَوْمَ فَقَسْدَ أَسِسَتْهَا بِالْغَيْبَةِ الْأَقْرَنَّ

And believes in Allâh.

In another verse Allâh Almighty says:

> إِنِّي بَرَاءٍ مِّمَّا تَعْبُدُونَ أَنَا أَلْبَىٰ فَطَرَنِي إِلَّا أَنَا سَبِيعُينَ

Verily, I am innocent of what you worship, except Him Who did create me, and verily, He will guide me.[2]

The first pillar:

> إِنِّي بَرَاءٍ مِّمَّا تَعْبُدُونَ

Verily, I am innocent of what you worship...

[1] *(Al-Baqarah 2:256)*

The second pillar:

...except Him Who did create me...

As Shaikh Muhammad bin ‘Abdul-Wahhab said, “To bear witness that Muhammad is the Messenger of Allâh ﷺ means to obey him in what he orders, to believe him in what he informs, to stay away from that which he forbids, and to worship Allâh only in ways that are legislated in Islam.”

When we obey the Messenger of Allâh ﷺ, we are in fact obeying Allâh, for Allâh ﷺ says:

Say: “If you really love Allâh then follow me, Allâh will love you.”[1]

And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain (from it).[3]

The Prophet ﷺ said:

Whatever matters I have commanded you in, perform from them what you are able; and any matter that I have forbidden you from, stay away from it.

Also, we are limited in our worship of Allâh to only that which the Prophet ﷺ legislated, which is why the second condition for our

[1] (Aal 'Imran 3:31)
deeds to be accepted is following the Messenger of Allâh ﷺ, who said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرٌ أَفْهَمَ رَدُّهُ»

When one does an action that is not upon our matter, then it is rejected.

There are two pillars to the Testimony *Muhammadur-Rasoolullah* (Muhammad is the Messenger of Allâh):

1) To believe in and accept his message.
2) To believe that he is a slave of Allâh.

He himself said:

«إِنَّمَا أَنَا عَبْدُ فَعَلُوْا عَبْدُ اللَّهِ وَرَسُولُهُ»

Indeed I am only a slave, so say: The slave of Allâh and His Messenger.

Therefore he is not to be raised above his status, nor are we to attribute to him any of the qualities that solely belong to Allâh, such as knowledge of the unseen, the ability to harm or benefit, the ability to remove hardship from the afflicted. In the most important occasions and contexts, Allâh described him as being His slave:

i) In regard to the revelation of the Qur’an:

«بَارَكَ الَّذِی نَزَّلَ الْقُرْآنَ عَلَی عِبَادِهِ»

Blessed is He Who sent down the Criterion (of right and wrong, i.e., this Qur’an) to His slave (Muhammad).[1]

ii) In relation to the Night Journey:

«سَبَّحَجَ الْأَلِیمَاتِ أَسْرَعُ یَعْبُدُهُ»

Glorified (and Exalted) is He (Allâh) Who took His slave (Muhammad) for a journey by night.[2]

iii) In relation to prayer and supplication:

«وَأَنْتَ لَنَا قَامَ عِبَادَ اللَّهِ يَدْعُونَهُ»

And when the slave of Allâh (Muhammad ﷺ) stood up

---

[1] *(Al-Furqan 25:1)*

[2] *(Al-Isra’ 17:1)*
invoking in prayer to Him...\(^1\)

iv) In the context of Allâh being sufficient for him as his Protector and Guardian:

\[
\text{الَّذِيْنَ اسْتَجَابَ لَهُمَّ مَا أَجَابَهُمْ بَعْدَهُمْ أَنَّهُمْ عِبَادُهُ.}
\]

Is not Allâh sufficient for His slave?\(^2\)

Indeed Allâh honored the Prophet ﷺ, and He granted him many noble and wonderful characteristics, characteristics through which Allâh raised him in status and significance in relation to the rest of creation. Some of the ways in which Allâh distinguished him are listed as follows:

1) Allâh mentioned him among the elite group of Prophets, Prophets who were inspired by Allâh Almighty:

\[
\text{إِنَّا أُوحِيَ إِلَيْكَ كَمَا أُوحِيَ إِلَى نُوحٍ وَالَّذِينَ مِن بَعْدِهِ وَأُوحِيَ إِلَى إِبْرَاهِيمَ وَإِسْمَعِيلَ وَيُصَٰبِرَ وَالَّذِينَ مَاتُوا بَيْنَ يَوُمِّهِم وَيُوُصِّنَ وَهُدُورُ وَسَلَامُنَّ}
\]

Verily, We have inspired you as We inspired Nuh and the Prophets after him; We (also) inspired Ibrahim, Isma'il, Ishaq, Yaqub, and Al-Asbat [the twelve sons of Ya'qub], ‘Iesa, Ayub, Yunus, Harun, and Sulaiman, and to Dawud We gave the Zabur\(^3\)

2) He is the last of the Prophets:

\[
\text{فَأَيُّهَا الْمُؤْمِنُونَ أَلَيْكُمْ رَسُولُ اللَّهِ وَهَالِكُمْ رَسُولُ اللَّهِ}
\]

Muhammad is not the father of any man among you, but he is the Messenger of Allâh and the last (end) of the Prophets.\(^4\)

3) He is the first of the Muslims, those who submit themselves to Allâh:

\[
\text{إِنَّا أُرَسَّلْنَاكَ وَإِنِّي أُرِيدُ أَنَّ أُصَمَّرَ أَوَّلَ مِن أَسْلَامٍ}
\]

\[^{1}\text{(Al-Jinn 72:19)}\]
\[^{2}\text{(Az-Zumar 39:36)}\]
\[^{3}\text{(An-Nisa’ 4:163)}\]
\[^{4}\text{(Al-Abzab 33:40)}\]
Verily, I am commanded to be the first of those who submit themselves to Allâh (as Muslims).\(^1\)

4) We should appreciate his high ranking when we learn that he is closer to the believers than their own selves are and that his wives are their mothers:

\[
\text{النبيِّ أولٌ بالمؤمنين من أنفسهم وآروجته؛ أمهاتهم وأولها الأرحامبعضهم أولٌ بعض في صبّتِيَّ للهِ}
\]

The Prophet is closer to the believers than their own selves are, and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allâh (regarding inheritance).\(^2\)

5) On the Day of Gathering, he will have special rights from Allâh to intercede for Muslims; he is the Prophet of mercy, the best of creation. The general nature of his message is meant for both mankind and jinn. He is the chief of the children of Adam and he is the Prophet of Islam.

The Conditions Of \textit{Laa Ilaha Illallâh} Are Seven

While some scholars believe that there are seven conditions to the Phrase of \textit{Ikblaas} (purity, i.e., the phrase, \textit{Laa Ilaha Illallâh}), others hold that there are eight:

1. Knowledge: When one knows that Allâh is the only One Who deserves to be worshipped and that to worship other than Him is falsehood, and when he adheres to the implications of that knowledge, he truly knows its meanings. Allâh Almighty says:

\[
\text{إِلاَّ مَنْ شَهِّدَ بِالْحَقِّ وَهُمْ يَعْمَلُونَ}
\]

So know that \textit{Laa Ilaha Illallâh} (none has the right to be worshipped but Allâh).\(^3\)

Except those who bear witness to the truth, and they

\(^1\) (\textit{Al-An'am} 6:14)  
\(^2\) (\textit{Al-Ahzab} 33:6)  
\(^3\) (\textit{Muhammad} 47:19)
The Prophet ﷺ said:

«من مات وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا ﷺ وَاللَّهُ يَدْخِلُ الْجَنَّةَ»

When one dies, knowing that indeed none has the right to be worshipped except Allâh, he enters Paradise.

2. Certainty: One must not only say this phrase, but he must also believe with certainty and conviction in his heart that what he is saying is true: That Allâh truly deserves to be worshipped and that all others taken as gods are false:

وَالَّذِينَ يُؤمِّنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَالَّذِينَ أُمِّنُونَ

And who believe in that which has been sent down (revealed) to you, and in what was sent down before you, and they believe with certainty in the Hereafter.[2]

Abu Hurairah, may Allâh be pleased with him, related that the Prophet ﷺ said:

آَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا ﷺ وَآَيَةُ رَسُولُ اللَّهِ لَا يَلْقَى اللهُ بِهَا عِبَادٌ غَيْرَ شَاهِدِينَ

فيهَا إِلَّا دَخَلَ الْجَنَّةَ

I bear witness that none has the right to be worshipped except Allâh and that indeed I am the Messenger of Allâh. No slave meets Allâh with this, having no doubt thereof, except that he enters Paradise. (Recorded by Muslim)

In another Hadith, Abu Hurairah, may Allâh be pleased with him, related that the Prophet ﷺ said to him:

«مَنْ لَقِبَ أَرَاءَ هُذَا الْحَائِطِ يَسْهَدُ أَنَّهُ لَا إِلَهَ إِلَّا ﷺ وَسَمِعْتُنَا بِهَا قَلْبِيٌّ قِبْسَرًا بِالْجَنَّةِ»

Whoever you meet behind this wall who testifies that indeed none has the right to be worshipped except Allâh, with his heart believing in it with certainty, then give him glad tidings of Paradise. (Recorded by Muslim)

[1] (Az-Zukhruf 43:86)
Allāh Almighty described the believers:

> إنما المؤمنون الذين آمنوا بالله ورسوله نعم الله عليهم

Only those are the believers who believe in Allāh and His Messenger, and afterward doubt not.[1]

Meaning, they have a complete level of certainty and conviction. Those who have doubts are the hypocrites:

> إنما يستغفرون الله لا يؤمنون بالله والرسول الآخر وارتباط فلؤبه من فئدور

It is only those who believe not in Allāh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from *Jihād*). So in their doubts they waver.[2]

3. Sincerity that negates *Shirk*: one must perform all deeds and actions, sincerely and purely for Allāh, seeking His pleasure. That intention must not be corrupted or polluted in the least:

> وما أمرنا إلّا ليعبدهوا الله خلصين له الدين

And they were commanded not, but that they should worship Allāh and worship none but Him Alone.[3]

Abu Hurairah, may Allāh be pleased with him, related that the Prophet ﷺ said:

> أسعد الناس يشفاغتي من قال لا إله إلا الله خالصًا من بلىه

The happiest of people with my intercession is he who says, ‘None has the right to be worshipped but Allāh,’ sincerely from his heart. (Recorded by Al-Bukhari)

‘Uthman, may Allāh be pleased with him, related that the Prophet ﷺ said:

> إنَّ الله حرم على الناس من قال لا إله إلا الله دلى وجه الله

Verily, Allāh has made forbidden the Fire from the one who says, ‘None has the right to be worshipped except Allāh,'

[2] *(At-Tawbah 9:45)*
seeking from that Allâh’s Face. (Recorded by Al-Bukhâri)

4. Truth which negates denial: One must be truthful with Allâh in his faith, truthful in his belief, truthful in his sayings, and truthful in the way he carries the message of Islam. Allâh Almighty says:

```
O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).[1]
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Mu‘ath bin Jabal, may Allâh be pleased with him, related that the Prophet ﷺ said:

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ما من أحدٍ يشهد أن لا إله إلا الله وأن مُحمدًا عبده ورسوله صادقًا
```

There is none that truthfully from his heart bears witness that none has the right to be worshipped except Allâh and that Muhammad is His slave and Messenger, except that Allâh will forbid upon him the Hellfire. (Recorded by Al-Bukhâri)

5. Love which negates hate: One must love this phrase, its implications, and its adherents who act according to its meanings. Also, one must love Allâh and His Messenger ﷺ, giving preference to loving them over all objects of love:

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ورَبَّ الْآسَاس مِنْ يَتَّجِذِبُ مِنْ دُونِ اللَّهِ أَنْداَنَكُمْ كَحَبِّ اللهِ وَالَّذِينَ عَامِنَوا
```

And of mankind are some who take others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more.[2]

6. Submission which negates Shirk: One must submit himself to all that this magnificent phrase requires of him - Allâh Almighty says:

```
وَأَنْبَسَرَا إِلَى رَبِّكُمْ وَأَسْلَمْنَا لَهُ
```

And turn in repentance to your Lord and submit to Him (in Islam).[3]

[1] (At-Tawbah 9:119)
[3] (Az-Zumar 39:54)
Submission means compliance to Allâh’s Commands. Allâh Almighty says:

وَمَنْ يُسَلَّمُ وَجِهَهُ إِلَى اللَّهِ وَهُوَ مُحِييٌ فَقَدْ أَسْتَمَسَكَ بِالضُّرُورَةِ الزِّيَّنُ

And whosoever submits his face (himself) to Allâh, while he is a Muhsin (good-doer) then he has grasped the most trustworthy handhold.[1]

And Allâh said:

وَمَنْ أَحْسَنَ دِينًا مَّنَ أَسْلَمَ وَجِهَهُ إِلَيْهِ اللَّهِ وَهُوَ مُحِييٌ

And who can be better in religion than one who submits his face (himself) to Allâh and he is a Muhsin (a good doer).[2]

And:

فلَا وَزَّكِّي لَا يُؤْمِنُونَ حَتَّى يُحْكِمُوا عَلَيْهِمْ فِي مَا سَحَرَ بَيْنَهُمْ ثُمَّ لا يَجِدُوا فِيهِمْ

أنفسهم حرجاً وَمَا قَضَياً وَيُسِلُّوا نِسَايَا.[3]

But no, by your Lord, they can have no faith, until they make you (Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.[3]

7. Acceptance which negates rejection: One must accept all of the implications of this phrase, both with his heart and tongue, for Allâh Almighty says:

فَوَلَوْا إِلَيْكَ بِاللَّهِ وَمَا أَنْزَلَ إِلَيْهِنَّ

Say, “We believe in Allâh and that which has been sent down to us...”[4]

As for those who say it without accepting it, they are those about whom Allâh Almighty says:

إِنَّهُمْ كَانُوا إِذَا فَيْلَ هُمُ لَا إِلَهَ إِلَّا اللَّهِ إِنَّهُ يُسِكِّنُونَ وَبَقَىُونَ أَيْنَ أَتَيْنَا

[1] (Luqman 31:22)
Truly, when it was said to them: “La Ilaha Illallâh (none has the right to be worshiped but Allâh),” they puffed themselves up with pride. And (they) said: “Are we going to abandon our Alîhah (gods) for the sake of a mad poet?”[1]

8. Disbelief in all that is worshipped other than Allâh: Allâh Almighty says:

"Whoever disbelieves in Taghut and believes in Allâh, then he has grasped the most trustworthy handhold."[2]

The Prophet said:

"من قال لا إله إلا الله وَكَفَرَ بِما يَعْبُدُ مِنْ دُونِ الله حَرَّمَ مَالهُ وَدَمَّهُ وَحَسَبَهُ عَلَى الله" (whoever says “La Ilaha Illallâh,” disbelieving in all that is worshipped other than Allâh, his wealth and blood become inviolable, and his account is with Allâh. (Recorded by Muslim)

Some Of The Effects Of Laa Ilaha Illallâh

When one says this phrase truthfully and sincerely, applying its implications both outwardly and inwardly, there will be many blessed effects on him as an individual and on society; here are a few of those effects:

1. The Muslims will be united on one basis, which results in strength for the Muslims and victory over their enemies:

And hold fast, all of you together, to the Rope of Allâh, and be not divided among yourselves.[3]

And He Almighty says:

 وهو الدّهَيْنِ الَّذِينَ يَضُرُّونَ وَالْمُؤْمِنِينَ (16) وَأَلَّهُ بَيْتُ قُوْمَيْنِ لَو أَنْفَقَ مَا فِي...
He it is Who has supported you with His help and with the believers. And He has united their hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allâh has united them. Certainly He is All-Mighty, All-Wise.¹

Different views regarding beliefs leads only to disunity and strife, for Allâh Almighty says:

> إنَّ أَلْلَهُ فَرَّقَهُمْ وَبَيْنَهُمْ وَكَأَنَّهُمَا شِيْعَةٌ لَّفَتَّى مِنْهُمْ فِي قَلْبٍ

Verily, those who divide their religion and break up into sects, you have no concern in them in the least.²

And:

> فَمَنْ طَعِمَ أَمَامَهُ عَلَى بُنيَمٍ أَلْلَهُ وَبَيْنَهُمْ كُلُّ جَزَاءٍ يَا لَدْنِيَّ بِذِلْلَهُمْ قُرْون٤

But they have broken their religion among them into sects, each group rejoicing in its belief.³

What is mentioned in this last verse occurred among the Arabs before the advent of Islam and after it.

2. Because unity results when all members of society accept and apply Laa Ilaaha Illâl-lâh, safety and peace will be widespread:

> إِنَّا آمَنُونَا إِحْوَة١

The believers are nothing other than brothers.⁴

> محمدُ رَسُولُ اللَّهِ وَاللَّدَينَ مَعِيهِ أَشْدَدُ عَلَى الْكُفَّارِ رَحْمَةٌ بِنَحْيَهُمْ²

Muhammad is the Messenger of Allâh, and those who are with him are severe against disbelievers, and merciful among themselves.⁵

¹ (Al-Arfal 8:62,63)
² (Al-An'am 6:159)
³ (Al-Mu'minun 23:53)
⁴ (Al-Hujurat 49:10)
⁵ (Al-Fath 48:29)
And remember Allâh’s favor on you, for you were enemies one to another but He joined your hearts together, so that, by His grace, you became brethren.\[1\]

3. Happiness and purity of religion will not only be achieved for the believers, but it will be perpetuated for them:

\[
\text{And Allâh will grant those among you who believe and do righteous good deeds, succession in the earth, as He granted it to those before them, and He will grant them the authority to practice their religion, that which He has chosen for them. And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me.}\[2\]

We must understand, however, that the benefits mentioned in this verse hinge upon our worship of Allâh alone, without associating partners with Him.

4. The one who says Laa Ilaha Illallâh and applies its meanings, achieves inner peace and mental stability:

\[
\text{Are many different lords (gods) better or Allâh, the One, the Irresistible?}\[3\]

5. The adherents of Laa Ilaha Illallâh are treated gently and are raised in status, as opposed to the disbelievers and polytheists:

\[
\text{The adherents of Laa Ilaha Illallâh are treated gently and are raised in status, as opposed to the disbelievers and polytheists:}\[1\]

---

\[1\] (Aal ‘Imran 3:103)
\[2\] (An-Nur 24:55)
\[3\] (Yusuf 12:39)
Lesson Two

Hunafa Lillah (i.e., to worship none but Allâh), not associating partners (in worship, etc.) to Him; and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.[1]

This verse indicates that Tawhid is highness and exaltedness, while Shirk represents a downfall and decline.

6. Inviolability of blood, wealth, and honor, for the Prophet said:

أُرِيتَ أَنَّ أُقَابِلَ الْجَاهِلِيَّةِ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قُلُوْا عَصْمُوا

يَسَّى دِمَاءَهُمْ وَأَمَوَالَهُمْ إِلَّا يَهْتَقَّهُمَا

I have been ordered to fight people until they say, “None has the right to be worshipped but Allâh.” And when they say it, they have protected their blood and their wealth, except by its right.

What does the last sentence, “by its right” mean? It means that if one does not fulfill the rights of Tawhid and has not truly distanced himself from Shirk; then it doesn’t benefit him to say Laa Ilaha Illallah.”

This phrase has far-reaching implications on both individuals and society — in their worship, dealings, characteristics, and manners.

The last of the Prophets, Muhammad, was sent not only to the Arabs, but to the rest of mankind as well; he came at a time when mankind was in dire need to be taken out of darkness and brought into the light.

The Second Pillar Of Islam: Establishing The Prayer (As-Salat)

The prayer (As-Salat), as a pillar of Islam, is second only to the two testimonies in importance and ranking: it is the first deed for which one will be held accountable on the Day of Judgement - if one’s prayer is good and acceptable, then he will have achieved success; but if it is incorrect and corrupted in some way, then one has achieved failure. The prayer is a form of worship that must be performed on time:

\[
\text{إِنَّ الْصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كَنَّبًا مُّتَوَّكِينَ}
\]

Verily, the prayer is enjoined on the believers at fixed hours.[1]

In the following verse, Allâh orders us to strictly guard the five obligatory prayers, meaning that we should be diligent in performing all of them on time. Since Allâh orders us to perform them on time, we necessarily conclude that there are known times for each prayer.

\[
\text{حَفُظُوا عَلَى الْصَّلَاوَاتِ وَالضَّمْلَةِ الْوُسْطَانِ وَقَوْمُوا لِلَّهِ قَنْبَتَينَ}
\]

Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salat (i.e., the best prayer ‘Asr). And stand before Allâh with obedience [and do not speak to others during the Salat (prayers)].[2]

Allâh gives a stern warning to those who are neglectful regarding the prayer and those who delay the prayer until its time passes:

\[
\text{فَلْغَلِفُ مِنْ بَعْلِهِمْ حَلَفَ أَصَابُوا الْصَّلَاةَ وَأَصَابُوا الْيَوْمَ الْمَبْتَمِى فَسَوْفَ يَبْلُوُنَّ غَيْبَانَا}
\]

Then, there has succeeded them a posterity who have neglected As-Salat (the prayers) and have followed lusts. So, they will be thrown in Hell.[3]

And Allâh Almighty said:

\[
\text{فَوَيْسُلُ إِلَّمُلْصِّلِينَ أَلَّذِينَ هُمْ عَنْ صَلَائِهِمْ سَاهُونَ}
\]

[1] (An-Nisa’ 4:103)
[3] (Maryam 19:59)
So woe to those performers of Salat (prayers) (hypocrites), who delay their Salat (prayer) from their stated fixed times.\(^1\)

So, the meaning of neglected (above) is that they delayed the prayer from its proper time. It does not mean that they abandoned it, since abandoning it is disbelief, and we seek refuge in Allâh Almighty from that.

The prayer is a sign that distinguishes between Islam and disbelief. In his Sabîb, Muslim recorded that Jabir, may Allâh be pleased with him, said he heard the Messenger of Allâh ﷺ say:

\[\text{ٓزين الرَّجُلِ وَٓزين الصَّلاةَ وَالْكُفّرُ تَركُ الصَّلاةَ.} \]

Between man and between Shirk and disbelief is abandoning the Salat.

And in a Hadîth narrated by Buraidah, may Allâh be pleased with him, the Prophet ﷺ said:

\[\text{الْحَمْدُ لِلَّهِ الَّذِي بَنِيَ وَبَنِيَ الصَّلاةَ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ.} \]

The covenant between us and them is the Salat; whoever leaves it has indeed disbelieved. (It was recorded by Imam Ahmad and the Sunan Compilers with an authentic chain of narration.)

And what — in significance — is the prayer?

It is the link between a worshipper and his Lord. The Prophet ﷺ said:

\[\text{إِنَّ أَحَدَكُمْ إِذَا صَلَّى نَاحِيَ رَبِّهِ} \]

When one of you prays, he speaks confidentially to his Lord. (Recorded by Al-Bukhari)

In a Hadîth Qudsi Allâh Almighty said:

\[\text{قَسَّمَتُ الصَّلاةَ بَنِي وَبَنِي عَبْدِي نَصْفَيَنِ وَلِعَبْدِي مَا سَأَلَ إِفَّأٌ قَالَ اعْبُدِي:} \]
\[\text{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ قَالَ تَعَالَى: حَمِيدُي عَبْدِي. وَإِذَا قَالَ الْرَّحْمَنُ الرَّجِيمُ قَالَ:} \]
\[\text{اللَّهُ تَعَالَى: أَنْتُمْ عَلَيَّ عَبْدِي. وَإِذَا قَالَ:} \]
\[\text{مَا لَكُمْ يَوْمَ الدِّينِ} \]

\(^1\) (Al-Ma‘un 107:4.5.)
I have divided the prayer between Me and My slave into two halves, and for my slave is what he asks. When my slave says, “All the praises and thanks are to Allâh, the Lord of all that exists,” Allâh Almighty says, “My slave has praised me.” When he says, “The Most Beneficent, the Most Merciful,” Allâh Almighty says, “My slave has extolled me.” When he says, “The Only Owner of the Day of Recompense,” Allâh Almighty says, “My slave has glorified me.” Then when he says, “You alone we worship and You alone we ask for help,” Allâh Almighty says, “This is between Me and My slave, and for My slave is what he asks.” And then when he says, “Guide us to the straight way, the way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger, nor of those who went astray,” Allâh Almighty says, “This is for My slave, and for My slave is what he asks.” (Recorded by Muslim)

The prayer consists of a number of different kinds of worship — saying: “Allâhu Akbar” (Allâh is the Most Great) to begin the prayer; standing to recite Allâh’s Speech; bowing, and in that position, glorifying the Lord; standing from the bowing position, filling the time while one is standing with praises for Allâh; prostrating to glorify Allâh for His Greatness, and to supplicate to Him; sitting to supplicate, to say the Tashabhud, and then finally, to say the Taslim, which signifies the end of prayer.

The prayer not only helps us in our important affairs, it also prevents us from committing wicked and evil deeds, for Allâh Almighty says:

\[
\text{And seek help in patience and As-Salat}^{[1]}
\]

And He says:

\[
\text{And seek help in patience and As-Salat}^{[1]}
\]

[1] (Al-Baqarah 2:45)
Recite what has been revealed to you of the Book, and perform As-Salat. Verily, As-Salat prevents from Al-Fabsha’ (great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (disbelief, polytheism, and every kind of evil wicked deed, etc.)[1]

The prayer is illumination in the hearts of the believers, for the Prophet ﷺ said:

الصلاة نور

The prayer is light. (Recorded by Muslim)

He ﷺ also said:

من حافظ عليها كانت له نوراً وبركاتاً ونجاة يوم القيامة

Whoever commits it to memory, he will have, on the Day of Judgement, a light, a proof, and a deliverance. (Ahmad, Ibn Hibban, and At-Tabarani)

The prayer is happiness and contentment in the hearts and souls of the believers; the Prophet ﷺ said:

جعلت الصلاة غرية عيني في الصلاة

My joy has been made in the prayer. (Ahmad and An-Nasa’i)

When one prays, his sins are erased and atoned for. The Prophet ﷺ said:

أرأيتُ لو أن نهرًا بباب أحلامك يغمر فيه كل يوم خمس مرات هل

"If there was a river by the door of one of you, in which he bathed five times every day, do you think that any of his filth would remain?"

They said, “None of his filth would remain.”

[1] (Al-Ankabut 29:45)
He said:

"Then the same is the case with the five prayers: through them Allah wipes the sins away." (Al-Bukhari and Muslim)

In another Hadith, he said:

The five prayers and Jumu‘ah (Friday Prayer) to Jumu‘ah are expiations for what occurs between them (i.e., sins), as long as the major sins are not perpetrated. (Recorded by Muslim)

Ibn Mas‘ud, may Allah be pleased with him, said: “Whoever wishes to meet Allah tomorrow as a Muslim, then let him carefully guard these five prayers when they are called for. Indeed Allah has legislated for your Prophet ways of guidance, and the prayers are from the ways of guidance. Were you to pray in your homes as this person does who remains behind in his home, then you would have left the way of your Prophet, and if you were to leave the way of your Prophet, you would have gone astray. There is not a man who purifies himself, and purifies himself well, and then heads to a Masjid among these Masjids, except that for each step he takes, Allah writes for him a good deed, raises him one rank, and removes a sin from him. I remember (that during previous times) that no one would remain behind from the congregational prayer except for the one who was known to be a hypocrite. (Even the sick) man was brought to the prayer; he was helped from in between two men, until he was made to stand in the row.” (Recorded by Muslim)

Al-Khushut which is to have a heart that is present and reflective and to be steadfast in the prayer is one of the means of achieving Paradise. Allah Almighty says:
Successful indeed are the believers. Those who have *Khushu‘* in their *Salat*. And those who turn away from *Al-Laghu* (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden). And those who pay the *Zakat*, and those who guard their chastity (i.e., private parts, from illegal sexual acts) except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame. But whoever seeks beyond that, then those are the transgressors. Those who are faithfully true to their trusts and to their covenants; And those who strictly guard their *Salawat* (prayers). These are indeed the inheritors; who shall inherit the *Firdaws* (Paradise). They shall dwell therein forever.\(^1\)

Sincerity to Allâh in prayer, and performing it according to the way it came to us in the Sunnah — these are the two fundamental conditions for one’s prayer to be accepted. The Prophet ﷺ said:

« إنما الأعمال بِالْكِلَّامِ وَإِنَّمَا لِكُلِّ امْرَأَيْ مَآ أَنْوَى »

Indeed deeds are by intentions, and for each one is that which he intended. (Al-Bukhari and Muslim)

And he said:

« صلوا كمما رأيتُونِي أصْلِبِي »

Pray as you have seen me praying.\(^2\)

There are many great virtues of performing prayer in congregation in the mosque; furthermore, doing so is compulsory. Ibn ‘Umar, may Allâh be pleased with them, related that the Prophet ﷺ said:

« الصلاة جَمَاعَة أَفْضَلْ مِنْ صَلَاة الْفَرِّدِ بِعَشْرِينَ ذَرَةٍ »

The congregational prayer is superior to the individual prayer

\(^1\) (*Al-Mu‘minun* 23:1-11)

\(^2\) This section was taken from *Risalaat As-Salah* by Shaikh Muhammad bin Salih Al-‘Uthaimin.
by twenty-seven degrees. (Agreed upon)

On one occasion, according to the agreed upon Hadith, the Prophet ﷺ intended to burn the houses of men who remained behind instead of going to pray in congregation. The Prophet ﷺ said:

«من سيِّبِ الْبَدَا فَلْمَ يَأْتِ فَلا صَلاةَ لَهُ إِلَّا مِنْ عُدْرٍ»

Whoever hears the call (to prayer) but doesn’t come, then there is no prayer for him, unless he has an excuse. (It was recorded by Ibn Majah, Ad-Daraqutni, Ibn Hibban, and Al-Hakim with an authentic chain of narration.)

This Hadith indicates the elevated status of congregational prayer in Islam.

The Prophet ﷺ ordered the one who did not have tranquillity in his prayer to repeat it.

The congregational prayer is a manifestation of equality, brotherhood, and organization: All Muslims turn toward the direction of the Sacred Ka‘bah when they pray.

Whenever the Prophet ﷺ faced a difficult matter, he would hasten to prayer. Allâh Almighty says:

«أَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ»

Seek help in patience and As-Salat (the prayer).[1]

The Prophet ﷺ used to say to Bilal:

«بَا يَلُونَ أَرِحَنَا يِبَا»

O Bilal, give us comfort by it.[2]

When praying, one is sure to find comfort and peace in his heart, body, and soul, for He is standing before His Lord, Protector, and Guardian.

[2] That is because he was the one who called the call to prayer.
The Ruling Regarding Those Who Abandon The Prayer

A great evil is perpetrated by many of those who claim to be Muslims when they abandon the prayer, for abandoning the prayer is disbelief. In an authentic Hadith, the Prophet ﷺ said:

«بين الرُّجُلِ والَّكُفَّرُ أو الشرك تُرِك الصلاة»

Between the man and disbelief or Shirk is abandoning the prayer.

He ﷺ also said:

العهده الذي بيننا وبينهم الصلاة فمن تركها فقد كفر

The covenant between us and them is the prayer; whoever leaves it has indeed disbelieved.

Because the prayer is the support for Islam, and because there is no religion of Islam for the person who abandons it, the one who abandons the prayer most likely has abandoned all other religious duties as well. Abandoning the prayer is one of the actions that lead to entering the Hellfire; Allâh Almighty says about the wrongdoers:

{What has caused you to enter Hell?} They will say: “We were not of those who used to offer their Salat.”[1]

Allâh says:

وَأَفْسَمْوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الشَّرَكَةِ
And perform As-Salat and be not of the polytheists.[2]

And Allâh Almighty says:

وَأَفْسَمْوا الصَّلَاةَ وَأَتَّقُوا وَهُوَ الَّذِي إِلَيْهِ تُحْمِلُونَ
And to perform As-Salat, and to be obedient to Allâh, and fear Him, and it is He to Whom you shall be gathered.[3]

[1] (Al-Muddaththir 74:42,43)
[2] (Ar-Rum 30:31)
[3] (Al-An’am 6:72)
But if they repent, perform As-Salat and give Zakat, then they are your brethren in religion.\[1\]

Establishing the prayer, then, is made as a condition for repentance to be accepted and for entering Islam. Allâh Almighty says:

\[(وَيْلٌ يُؤْمِنُهُ لِلْكُفَّارِ)\]

Woe that Day to the deniers (of the Day of Resurrection)! And when it is said to them: “Bow down yourself (in prayer)!” They bow not down.\[2\]

The scholars from both early and later generations agree that the punishment for the one who persists in not praying is death; the verses and Hadiths that indicate the disbelief of one who abandons the prayer are indeed many.

In our time, it has become very common for one to pray the Fajr prayer after the sun has risen — and we seek protection with Allâh. One way to forsake the prayer is to not pray in congregation, even though one is able to do so. The Prophet ﷺ said:

\[(وَمَنْ سَلَّمَ الْيَتْرَبَّاَةَ فَلَمْ يُجِبْ فَلاَ صَلَاةَ لَهُ)\]

Whoever hears the call to prayer but does not answer it, then there is no prayer for him.

He ﷺ also said:

\[(لَا صَلَاةَ لِلْجَارِ الْمَسْجِدِ إِلَّا فِي الْمَسْجِدْ)\]

There is no prayer for the neighbor of the Masjid except in the Masjid.

The neighbor of the Masjid is one who hears the call to prayer. In yet another Hadith, the Prophet ﷺ said:

\[(وَمَنْ سَلَّمَ الْيَتْرَبَّاَةَ فَلَمْ يُجِبْ صُبُبَ في أَذْنِهِ الْاَلْطَّ جَوْمُ الْحَيَّةَ)\]

Whoever hears the call (to prayer), but doesn’t answer it, on the Day of Judgement, molten lead will be poured into his ears.

\[1\] (At-Tawbah 9:11)
\[2\] (Al-Mursalat 77:47,48)
The only person who remains behind, not performing prayer in congregation is the hypocrite, just as Ibn Mas'ud said.

Another way to be neglectful in prayer is to pray in a hasty manner — praying quickly, preceding the Imam from one part of the prayer to the next, or bowing and prostrating for such a short period of time that calmness is not achieved. This is the state of the one who tries to precede the Imam: he is neither praying alone nor following his Imam, and his forelocks are in the hands of the Shaitan. This hastiness prevents one from having a wakeful heart during prayer, and having a wakeful heart is the fruit and soul of prayer without which the prayer is not accepted. Rather it (i.e., the prayer) is coiled like an old garment, and with it the face of the one who prayed without a wakeful heart is struck. It says, “May Allâh ruin you as you have ruined me.” Such has been narrated in authentic Abadith.

As for the conditions and pillars of prayer, we will discuss them in detail in ensuing chapters.

The Third Pillar Of Islam: Zakat

Zakat is quite often juxtaposed with the prayer in verses of the Qur’an and sayings of the Prophet . It is a social obligation through which the believer appreciates many of the higher aims of Islam — such as love, kindness, generosity, and cooperation among Muslims. But here is an important point: by paying Zakat, no one is doing a favor for another, because it is a compulsory duty. In reality it is Allâh’s wealth that He has bestowed upon us:

\[\text{And give them something yourselves out of the wealth of Allâh which He has bestowed upon you.}\]

And Allâh Almighty says:

\[\text{Believe in Allâh and His Messenger, and spend of that whereof He has made you trustees. And such of you as believe and}\

\[\text{[An-Nur 24:33]}\]
spend, theirs will be a great reward.\[1\]

Because of the importance of Zakat, Abu Bakr, may Allâh be pleased with him, fought certain Arab tribes when they refused to pay it. He said, “By Allâh, I will indeed fight those who differentiate between prayer and Zakat.” The Companions followed him in that judgement.

Allâh gives a severe warning to those who are miserly with their wealth:

\[\text{And those who hoard up gold and silver, and spend it not in the way of Allâh — announce to them a painful torment.}\[2\]\n
For each of the different kinds of wealth, there is a minimum amount, that if one possesses that amount, he must give Zakat when the year ends. The exception is for grains and fruits, because Zakat for those items is due when they grow completely and become ripe, even if a year has not passed. The Zakat wealth is given to the deserving, and the categories of people who deserve Zakat are listed in the following verse:

\[\text{As-Sadaqat are only for the Fuqara (poor), and Al-Masakin (the needy) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allâh’s cause (for Jihad), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh.}\[3\]\n
Speaking about the duty of giving Zakat, Shaikh ‘Abdul-‘Aziz bin Baz said:

“I remind you of the obligation of giving Zakat, an obligation that

\[1\] (Al-Hadid 57:7)
\[2\] (At-Tawbah 9:34)
\[3\] (At-Tawbah 9:60)
many Muslims neglect. Though many may give, some do not give in a way that is legislated. The Zakat has a great significance, for it is one of the five pillars upon which one’s Islam stands. The Prophet said:

بَنِيَ الْإِسْلَامِ عَلَيْهِ خَمْسٌ: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهُ

Islam is built on five: to bear witness that none has the right to be worshipped but Allâh and that Muhammad is the Messenger of Allâh, to establish the prayer, to give Zakat, to fast Ramadhan, and Al-Hâjj to the House (the Ka‘bah). (Its authenticity is agreed upon)

The Benefits Of Zakat

1) Making Zakat obligatory for Muslims is one of the most obvious merits of Islam, demonstrating its care for those who adopt it as a way of life.

2) The ties of love and brotherhood are strengthened between the rich and the poor — people innately love those who are good to them.

3) By paying Zakat, one purifies his own self, training it to stay away from the evil quality of miserliness; the Qur’an refers to this meaning in the following verse:

خذ من أموالكم صدقة تطهيرهم وتركيم بها

Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it.¹

4) By always giving Zakat on time, one makes it his habit to be generous and to help the needy.

5) One who pays Zakat is blessed in his wealth, and is himself given more, for Allâh Almighty says:

وَمَا أَنْفَقَتْ مِنْ شَيْءٍ فَهُوَ يَعْلَمُ وَهُوَ أَحْكَامُ الْأَزْرَقِينَ

And (also) restricts (it) for him, and whatsoever you spend of anything (in Allâh’s cause), He will replace it. And He is the

¹ (At-Tawbah 9:103)
Best of providers.[1]

In Hadith Qudsi, the Prophet ﷺ related that Allāh said:

«Ya 'aīm 'Amīm Anfīq Nīʿiqi 'Ullāk»

O son of Adam, spend (in charity) and We will spend on you. There are many other virtues regarding it.

Allāh’s Threat To Those Who Are Negligent In Paying Zakat

Allāh Almighty says:

O you who believe! Verily, many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the way of Allāh. And those who hoard up gold and silver, and spend it not in the way of Allāh — announce to them a painful torment. On the Day when that (wealth) will be heated in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them): “This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.”[2]

One will be punished on the Day of Judgement for hoarding what is called Kanz: any wealth, the Zakat of which has not been paid. In an authentic Hadith, the Prophet ﷺ said:

[Saba’ 34:39]
[2] (At-Tawbah 9:34,35)
Any owner of gold or silver who does not pay their due will have plates of fire prepared for him on the Day of Judgement. They will be heated in the Hellfire, and then his side, his forehead, and his back will be ironed (by those plates). Each time they become cool again, the process is repeated on him in a day whose measure is equal to fifty thousand years, until finally judgements will have been passed among (Allâh’s) creatures, and each one sees his course: either to Paradise or to Hell.

Then the Prophet ﷺ mentioned the owner of camels, cows, and sheep: if he too doesn’t pay Zakat for them, he will be punished on the Day of Judgement.

In another authentic Hadith, the Prophet ﷺ said:

Whomsoever Allâh gives wealth to but doesn’t pay Zakat for it, a large snake with two black dots above its eyes will take form for him and squeeze him on the Day of Judgement. Then the snake will take him by the corners of his mouth and say, “I am your wealth, I am your Kanz.”

Then the Prophet ﷺ recited this verse:

And let not those who covetously withhold of that which Allâh has bestowed on them of His bounty (wealth) think that it is good for them. Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection.¹

¹ (Aal ‘Imran 3:180)
Zakat Is Obligatory On Four Types Of Wealth

1) What comes out of the earth, such as grains and fruits.
2) (Grazing) livestock.
3) Gold and silver.
4) Merchandise that is meant for sale.

Each one of the above-mentioned categories has what is called a Nisab, or a minimum amount: one only has to pay Zakat in each respective category if he owns that minimum amount.

The Nisab for grains and fruits is measured in what is known as a Sa‘; one Sa‘ is equal to four scoops of the average sized man, with both of his hands together.

The Nisab, or minimum amount required for Zakat to be obligatory on dates, raisins, wheat, rice, barley, and so on is three-hundred Sa‘.

The Nisab for grazing livestock — camels, cows, and sheep — is mentioned in detail in certain authentic Ahadith; if one has questions regarding those details, one should ask the people of knowledge. Were not brevity intended here, we would have explained the details of this issue.

The Fourth Pillar: Fasting The Month Of Ramadan

Allâh Almighty says:

"O you who believe! Observing As-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may attain piety."[1]

For certain periods at a time, the Muslim trains himself to curb his desires, desires that are even lawful. By fasting one not only benefits spiritually, but physically as well. One of the spiritual benefits of fasting is that one feels for those from among his Muslim brothers who are poor, and who spend long periods of time without food or drink, such as is happening to many of our brothers around the globe.

[1] (Al-Baqarah 2:183)
Ramadhan is the best month of the year, the month in which Allâh revealed the Qur'an:

The month of Ramadhan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the Criterion (between right and wrong).[1]

In it is a night that is better than one thousand months. Allâh Almighty says:

Verily! We have sent it (this Qur’an) down in the night of Al-Qadr (Decree). And what will make you know what the night of Al-Qadr (Decree) is? The night of Al-Qadr (Decree) is better than a thousand months.[2]

If one fasts Ramadhan with faith, seeking his reward from Allâh, then his previous sins are forgiven.

In an authentic Hadith related by Abu Hurairah, may Allâh be pleased with him, the Prophet ﷺ said:

Whosoever fasts the month of Ramadhan, having faith and seeking his reward from Allâh, then he will be forgiven for his previous sins. Whosoever stands (to perform the voluntary night prayer) in Ramadhan, having faith and seeking his reward from Allâh, he will be forgiven his previous sins. And whosoever stands (to pray at night) on the night of Qadr, having faith and seeking his reward from Allâh, he will be

[1] (Al-Baqarah 2:185)
forgiven his previous sins. (Agreed upon)

When one is fasting, one must also especially avoid backbiting, spreading false tales, lying, or listening to music or false speech; moreover, one should especially stay away from all forbidden deeds. The one who is fasting should, based on the Sunnah, recite the Qur'an more often, remember Allâh, give charity, and strive more to worship Allâh, especially during the last ten days of the month.

Shaikh Muhammad bin Salih Al-'Uthaimin said:

Indeed fasting is one of the pillars of Islam and one of its great foundations. Allâh Almighty says:

O you who believe! Observing As-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may attain piety. [Fasting] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up for) from other days. And as for those who can fast with difficulty, (the elderly, etc.), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day). But whoever does good of his own accord; it is better for him. And that you fast, is better for you if only you know. The month of Ramadhan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the Criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadhan, i.e., is present at his home), he must observe
Lesson Two

\(\textit{Sawm}\) (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe \(\textit{Sawm}\) (fasts) must be made up for] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants you) must complete the same number (of days), and that you must exalt Allâh [to say "\(\textit{Allâhu Akbar}\)" (Allâh is the Most Great) on seeing the crescent of the months of Ramadhan and Shawwal] for having guided you so that you may be grateful to Him.\(^{[1]}\)

The Prophet ﷺ said:

\[\text{"بِنَيِّيَ الْإِسْلَامُ عَلَىَّ حَمَسٍ،َ شَهَادَةَ:َ أَنَّاَ إِلَّاَ اِلَّهُ وَ أَنَّ مَحْمُدَهَا رَسُولُ اِلَّهِ وَ إِقَامُ الصَّلَاةِ وَ إِيَانَاءِ الْزَّكَاةِ وَ حَجِّ الْبَيْتِ وَ صُوْمِ رَمَضَانَ"}

Islam is built on five: to bear witness that none has the right to be worshipped but Allâh and that Muhammad is the Messenger of Allâh, to establish the prayer, to give Zakat, \(\textit{Al-Hajj}\) to the House (the Ka'bah), and to fast the month of Ramadhan. (Agreed upon)

And in the narration of Muslim, the order is different:

\[\text{"وَصُوْمُ رَمَضَانَ وَ حَجِّ الْبَيْتِ"}

To fast the month of Ramadhan, \(\textit{Al-Hajj}\) to the House (the Ka'bah).

There is a consensus among the Muslims that it is obligatory to fast the month of Ramadhan; the knowledge thereof is one of those matters that are necessary to know as a Muslim. Whoever denies its being compulsory has disbelieved and must be asked to repent. If he repents and admits that it is compulsory, then all is well; otherwise, he is killed as a disbelieving apostate: he is neither washed, nor enshrouded; he is not prayed for, nor do others supplicate to Allâh for having mercy on him. He is to be buried quickly so that people are not harmed by his awful smell and so that his family is not harmed by having to look at him.

Fasting was prescribed two years after the \(\textit{Hjrah}\) (migration to Al-Madinah), and so the Prophet ﷺ fasted Ramadhan for nine years.

\(^{[1]}\) (Al-Baqarah 2:183-185)
Fasting was prescribed in two stages:

1) Muslims were given a choice between fasting and feeding a poor person, yet fasting was made preferable.

2) Without being given a choice, Muslims were ordered to fast. Salamah bin Akwa’, may Allâh be pleased with him, said, ‘When this verse was revealed:

وَعَلَى الَّذِينَ يَطَفُّونَ فِي ذِي القَفْرِ عَمَامٌ ۖ مَسَكِّنٌ

And as for those who can fast with difficulty (the elderly, etc.), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day).[1]

Whoever wished to break their fast did so (by feeding a poor person) until the following verse was revealed, abrogating the previous one.”

By the following verse, he meant:

فَمَنْ سَهَدَ فِي شَهْرِ ذِي أَوْلَادِنَهُ فَيُصُمْهُ وَمَنْ سَهَدَ فِي شَهْرِ ذِي ذَيَّنَ أَوْ عَلَى سَفَرٍ فَيُصُمْ تَوْمٌ مِّنْ آخَرِيْنَ

So, whoever of you sights (the crescent on the first night of) the month (of Ramadhan, i.e., is present at his home), he must observe Sawm (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Sawm (fasts) must be made up for] from other days.[2]

So, Allâh made fasting obligatory on each individual, without a choice. The fast is not compulsory until the month of Ramadhan begins, which also means that one should not fast the days before Ramadhan begins, for the Prophet ﷺ said:

لا يَنْصَرَ مَنْ أُحْدِتْ مِنْ يَوْمٍ أَوْ يَوْمٌ أَيْنَ أَنْ يَكُونَ رَجُلٌ كَانَ يَصُومُ صُوْمَهُ فَلِيُصْمِمَ ذَلِكَ الْيَوْمَ

Let not one of you precede by fasting one or two days (before Ramadhan begins) except for a man who habitually fasts that

[1] (Al-Baqarah 2:184)
day, then let him fast on that day. (Recorded by Al-Bukhari)\footnote{From \textit{Majalis Shahar Ramaadhan}, pp. 15, 16.}

**The Fifth Pillar:**

**Making Pilgrimage (Hajj) To The Sacred House**

Allâh Almighty says:

\begin{equation}
\text{وَاللَّهُ عَلَى الْأَنَّاسِ جَعَلَ ابْنَيَهُ مِنْ أَسْتَطَاعَ إِلَّهَ سَيِّيْبَلَ}
\end{equation}

And Hajj to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence).\footnote{\textit{(Aal 'Imran} 3:97)}

It is obligatory for a Muslim to perform Hajj at least once in his lifetime, and the same ruling applies to the 'Umrah (the lesser pilgrimage). They are both obligatory upon the Muslim who fulfills the following:

1) He is sane
2) He has reached the age of puberty
3) He is free as opposed to being a slave, in which case it is not obligatory
4) He is able — financially, physically, etc. — to perform the Hajj.

When a child performs one of the two, though his pilgrimage is correct, he must still perform the obligatory pilgrimages when he becomes an adult and is able to make the journey. The Hajj and Umrah are not obligatory upon a woman who does not have a Mahram (a male relative to whom she can never marry and with whom she may be in seclusion with) to accompany her, for there are authentic Abadith in which the Prophet forbade a woman from travelling without a Mahram.

Hajj is a kind of Islamic convention. Muslims come to it from all corners of the globe, representing all nationalities, colors, languages — yet they wear one clothing, they stand on one level, and they are all performing one worship; no distinction is made between old and young, between rich and poor, or between black and white. Allâh Almighty says:

\begin{itemize}
\item \footnote{\textit{Majalis Shahar Ramaadhan}, pp. 15, 16.}
\item \footnote{\textit{(Aal 'Imran} 3:97)}
\end{itemize}
O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allâh is the one who has the most At-Taqwâ.\footnote{\textit{Al-Hujurat 49:13}}

The reward for the \textit{Hajj} that is accepted is Paradise. In the Two \textit{Sabibs} it is recorded from Abu Hurairah, may Allâh be pleased with him, that the Prophet ﷺ said:

\begin{quote}
\textit{الْحَجُّ إِلَى الْمَيْمَةِ كَفَاٰرَةٌ لَّمَّا بَيْنَهُمَا، وَالْحَجُّ الْمُبْرَؤُ لَيْسَ لَهُ جَزَاءٌ إِلاَّ الْجَنَّةُ}
\end{quote}

From one ‘Umrah to the next is an expiation for what takes place (i.e., sins) between the two. And the accepted \textit{Hajj} has no reward other than Paradise.

Also in the \textit{Sabib}, the Prophet ﷺ said:

\begin{quote}
\textit{مَنْ حَجَّ فَلْمَنْ يَفْرَغْ وَلَمْ يَقْسِمْ رَجُعَ كَيْدَمْ وَلِدَنِهُ أُمَّهُ}
\end{quote}

Whoever makes \textit{Hajj} without having intercourse (or without speaking evil speech during \textit{Hajj}) and without doing evil deeds, then he returns as the day his mother gave birth to him.

Indeed Allâh has prescribed \textit{Hajj} upon His worshippers and made it one of the pillars of Islam. Allâh Almighty says:

Explaining this, Shaikh Ibn Baz said:

\begin{quote}
\textit{وَلَيْسَ عَلَيْ السَّنَّةِ حَجُّ الْبَيْتِ مِنِّي أَسْتَطَاعَ إِلَّاَيْدَ سِبيْلاً وَمِنْ كُنْفِ إِنَّ أَلَلِهُ غَيْبَ عَنَّيْ عَلِينَ}
\end{quote}

And \textit{Hajj} to the House (Ka‘bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one’s conveyance, provision and residence); and whoever disbelieves, then Allâh stands not in need of any of the creatures.\footnote{\textit{Aal ‘Imran 3:97}}
In the Two Sahihs, Ibn ‘Umar related that the Prophetﷺ said:

ٍُبِينِ الإِسْلَامِ عَلَى حَمْسِ: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللهُ، وأَنْ يُحْمَدَ رَسُولُ اللهُ، وَإِقَامُ الصَّلَاةِ، وَإِنَائِالرَّكَابِ، وَصَدَمُ رَمَضَانِ، وَحَجُّ بِيْتِ اللهِ الحَرَامِ.

Islam is built on five: to bear witness that none has the right to be worshipped except Allâh and that Muhammad is the Messenger of Allâh, to establish the prayer, to give Zakat, to fast Ramadhan, and Al-Hajj to Allâh’s Sacred House (the Ka’bah).

In his Sunan, Sa’îd (bin Mansur) related the following saying of ‘Umar bin Al-Khattab: “I intended to send men to these regions to see who had sufficient wealth yet had not made Hajj, so that I could levy the Jizyah on them: They are not Muslims, they are not Muslims.”

It has been related that ‘Ali, may Allâh be pleased with him, said, “Whoever was able to perform Hajj but did not perform it, then it is no difference whether he dies a Jew or a Christian.”

If one is able to perform Hajj but has not performed it, then he must hasten to it, for Ibn ‘Abbas, may Allâh be pleased with them, related that the Prophetﷺ said:

تُعَجِّبُوا إِلَى الْحَجِّ - يَغْنِي: الفَرِيضَةُ - فَإِنَّ أَحْدَكُمْ لَا يُذْرِي مَا يَغْرُضُ لَهُ

Hurry to perform Hajj — the Hajj that is compulsory (i.e., the first one) — for one of you doesn’t know what will occur to him. (Recorded by Ahmad)

Based on the following saying of Allâh, Hajj becomes compulsory immediately, meaning as soon as one is able to perform it:

وَلَّهُ الْجِبَّةَ عَلَى النَّاسِ حَجَّ الْبِيْتِ مِنْ أَسْتَطَاعَ إِلَيْهِ سَبِيلًا، وَمَنْ كَفَرَ فَإِنَّ اللهَ غَفُورٌ عُفُوٌّ

And Hajj to the House (Ka’bah) is a duty that mankind owes to

[1] A tax that is paid by Jews and Christians who live in Muslim lands.
Allah, those who can afford the expenses (for one’s conveyance, provision and residence); and whoever disbelieves, then Allah stands not in need of any of the creatures.[1]

In his Khutbah (sermon), the Prophet ﷺ said:

«أَيُّهَا النَّاسُ، إِنَّ اللَّهَ فَرَضَ عَلَيْكُمُ الْحَجَّ فَحْجُواً»

O people, indeed Allah has made Ḥajj obligatory upon you, so make Ḥajj. (Recorded by Muslim).

That ‘Umrah (the lesser pilgrimage) is also obligatory is proven by certain Abadith, one of them being the following:

الإسلام: أن تشهد أن لا إله إلا الله وأن محمدا رسول الله، وتعليم الصلاة وطهري الزكاة، وحج البيت وتعتبر، وتعتسل من الجنابة، وينم الوضوء، وينصوي رمضان

Islam is to bear witness that none has the right to be worshipped but Allah, to establish the prayer, to pay the Zakat, to make Ḥajj to the House (Ka'bah), to make ‘Umrah, to take a shower from Janabah (i.e., after performing sexual intercourse or after having a wet dream), to make a complete ablution, and to fast Ramadhan. (Ibn Khuzaimah and Ad-Daraqutni from a Hadith related by ‘Umar bin Al-Khattab, may Allah be pleased with him; Ad-Daraqutni said, “This chain is established and authentic.”)

In a Hadith related by ‘Aishah, she asked the Prophet ﷺ, “O Messenger of Allah, is there Jihad upon women?” He ﷺ answered:

«عَلَّهُمْ جِهَادٌ لاَّ قَتَالٌ فِيهِ: الْحَجُّ وَالْعُمْرَةُ»

“Upon them is a Jihad in which there is no fighting: Ḥajj and ‘Umrah.” (Recorded by Ahmad and Ibn Majah, with an authentic chain.)

Neither Ḥajj nor ‘Umrah are obligatory upon a Muslim except once in his life, for the Prophet ﷺ said in an authentic Hadith:

«الْحَجُّ مَرَّةٌ، فَمَنْ رَآهُ فَهُوَ تَطْوِعٌ»

Haşim is once; whosoever does more, then it is voluntary.

Nonetheless it is legislated in Islam to perform both Haşim and ‘Umrah often, a ruling that is based on the following Hadith related by Abu Hurairah, may Allah be pleased with him:

\[\text{الْعُمَرَةُ إِلَىَّ الْعُمَرَةِ كَفَّارَةٌ لِمَا بَنِيَّهَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ كَّ رَجْاَةٌ إِلَّاِ} \]

\[\text{الْجَنَّةُ} \]

From one ‘Umrah to the next is expiation for what occurs between them (i.e., sins), and the reward for an accepted Haşim is none other than Paradise.

Shaikh Ibn Baz - may Allah have mercy upon him - said:

Though they are not pillars in the religion, Islam has many other deeds that are of paramount importance, such as ordering others to do good deeds and forbidding them from evil. In fact, Allah described this nation as being the best nation because it orders to do good and forbids evil:

\[\text{كُنْتُمْ خَارِجَةٌ أُخْرِجْتُ إِلَى النَّاسِ تَأْمُرُونَ بِالْمُعْرُوفِ وَتَنْهَونَ عَنِ الْمُنْهَرِ} \]

\[\text{وَتَوَلَّوْنَانِيَ إِلَّاَاللَّهُ} \]

You are the best of peoples ever raised up for mankind; you enjoin Al-Ma’ruf (all that Islam has ordained) and forbid Al-Munkar (all that Islam has forbidden), and you believe in Allah.\(^1\)

One of our pious predecessors said, “If one wishes to be from the best of this nation, let him fulfill a condition: ordering others to do good and forbidding them from perpetrating evil.”

Another important aspect of Islam that Muslims should be serious about is Ḧibad in the way of Allah, for through it, Allah’s Word is raised, Muslims achieve honor, and Muslim lands are protected from their disbelieving enemies. Ibn ‘Umar, may Allah be pleased with them, related that the Prophet ﷺ said:

\[\text{أُمِرْتُ أَنَّ أُقَابِلَ النَّاسَ حَتَّى يَسَهَّلُوا أَنْ لَا إِلَهَ إِلَّاَاللَّهُ، وَأَنَّ مُحْمَدًا} \]

\(^1\) (Aal ‘Imran 3:110)
I have been ordered to fight the people until they bear witness that none has the right to be worshipped except Allâh and that Muhammad is the Messenger of Allâh, they establish the prayer, and they pay the Zakat — when they will have done all of that, they will have protected from me their blood and wealth, unless it is by a right, and their account (judgement) is with Allâh. (Agreed upon)

Mu‘ath, may Allâh be pleased with him, related that the Prophet ḥ said:

«رأس الأمر الإسلام وعموده الصلاة وذروة سنامه الجهاد في سبيل الله»

The head of the matter is Islam, its pillar is the prayer, and its peak is Jihâd in the way of Allâh. (Ahmad and At-Târmîthî with an authentic chain).

Right after the Muslims pledged allegiance to him as Khalīfah, Abu Bakr, may Allâh be pleased with him, gave a sermon, and in it he said, “No people leave Jihâd in the way of Allâh except that Allâh strikes them into ignominy.” In Jihâd, truth is enforced and falsehood is crushed, Allâh’s Shari‘ah is applied, and the Muslims are protected in their lands from the plots of their enemies.[1]

This is the end of the intended explanation of the five pillars.

[1] For what has preceded, refer to the sections entitled At-Tahqîq wal-Jedâbah and Mabâasin Ash-Shari‘ah in Minhû‘ah Fatawa wa Maqalat, volume 2, by Shaykh ‘Abdul-Azîz bin Baz, may Allâh have mercy upon him.
Lesson Three

The Pillars Of Faith

There are six pillars of Faith: To believe in:

1) Allâh.
2) His Angels.
3) His Books.
4) His Messengers.
5) The Last Day.
6) Divine Preordainment, and that the good and bad of it are from Allâh Almighty.

Before discussing the different pillars of faith, we begin with the following introduction:

1) The Difference Between Islam and Iman (Faith)

Islam and Iman are terms that include the entire religion. When they are mentioned together in one place — then Islam means the outwardly performed deeds, while Iman refers to the affairs of the inside, such as belief. Allâh Almighty says:

قَالَ ﴿الْحَجَّاجُ عَامِنًا فَلَمْ تَؤْمِسْوا وَلَكِنْ فُوَلُوا أَسْمَمًا﴾

The bedouins say: “We believe.” Say: “You believe not but you only say, ‘We have surrendered (in Islam).’”[1]

In the famous Hadith of Jibril, peace be upon him, ‘Umar, may Allâh be pleased with him, said, “One day, as we were sitting with the Messenger of Allâh ﷺ, a man appeared before us: he had on him a garment that was pure white and his hair was pure black; though no sign of travel was upon him, not one of us knew him. He sat directly in front of the Prophet ﷺ, making his knees touch those of the Prophet ﷺ, and placing his hands on the Prophet’s thighs. He said,

[1] (Al-Hujurat 49:14)
‘O Muhammad! Inform me about Islam.’ The Messenger of Allâh ﷺ said,

‘Islam is to bear witness that none has the right to be worshipped but Allâh and that Muhammad is the Messenger of Allâh; to establish the prayer; to give Zakat; to fast Ramadhan; to perform Al-Hajj to the House (Ka’bah), for whoever is able to do so.’

The man said, ‘You have spoken the truth.’ We were amazed at him because he first asked a question and then affirmed the truthfulness of the answer. He then said, ‘Inform me about Iman.’ The Prophet ﷺ said,

‘To believe in Allâh, His Angels, His Books, His Messengers, the Last Day, and to believe in Divine Preordainment, the good of it and the bad of it.’

The man said, ‘You have spoken the truth.’ He then said, ‘And inform me about Ihsan.’ He ﷺ answered,

‘To worship Allâh as if you see Him, although you don’t see Him, yet He indeed sees you.’

He said, ‘And inform me about the Hour.’ The Prophet ﷺ answered,

‘The one who is asked knows not more about it than the questioner.’

He said, ‘Then inform me of its signs.’ He ﷺ said,
'That a slave woman will give birth to her female master and you will see the barefooted, naked, poor, guardians of sheep competing in constructing buildings'

The man then left, and I stayed for a long period of time, after which the Prophet ﷺ said to me,

«يا عمر! أندري من السائل»

‘O ‘Umar! Do you know who the questioner was?’
I said, ‘Allâh and His Messenger know best.’ He ﷺ said,

فإنه جبريل أتاكما يعلمكم دينكم

‘Indeed he was Jibril, coming to teach you your religion’.”
(Recorded by Muslim)

If the two words — Islam and Iman — appear separately, then each of them carries the meaning of the other. Allâh Almighty says:

(إنَّ الديَّةَ عِنْدَ اللهِ الإسْلَامُ)

Truly, the religion with Allâh is Islam.[1]

Here, Allâh Almighty described Islam as being the religion, with both its outward and inward legislation. And the Messenger of Allâh ﷺ explained Iman to the delegation of ‘Abdul-Qais with the same meaning that Islam is given in the above-mentioned Hadith of Jibril ﷺ. Ibn ‘Abbas, may Allâh be pleased with them, narrated that the Prophet ﷺ ordered them to have faith in Allâh alone, after which he said,

«أنتَ دونَ ما الإيمانُ بِاللهِ وَحْدهُ؟»

“Do you know what Iman in Allâh alone is?”
They answered, “Allâh and His Messenger know best.” He ﷺ said,

شهادة أن لا إله إلا الله وأن محمدا رسول الله وإقام الصلاة وإيتاء الزكاة وصيام رمضان ...

“To bear witness that none has the right to be worshipped but Allâh and that Muhammad is the Messenger of Allâh, to establish the prayer, to give Zakat, to fast Ramadhan...”

We also can appreciate the fact that they have the same meaning when mentioned alone from the *Hadith* that discusses the branches of faith; in it, the Prophet ﷺ said:

"أَعْلَاهُمَا قُوْلُ لَا إِلَٰهَ إِلَّا الله، وَاذْكُرُوهَا إِبَاتُهُ الأَعْلَى عَنِّ الْطَّرِیقِ"  

The highest of them is the saying, ‘none has the right to be worshipped but Allâh’, and the lowest of them is to remove something harmful from the road.

The different branches of faith that are between the highest and lowest one necessarily include both outward and inward deeds.

It should also be known that outward deeds are not called Islam unless basic belief and faith are first present. If the basic faith is not first present in someone, then even with his deeds, he becomes a hypocrite. Both outwardly manifest deeds, and belief with conviction in the heart are obligatory — one cannot be separated from the other.

One cannot complete the Islam and faith that are obligatory unless he obeys Allâh’s commands and avoids His prohibitions; if one truly wishes completeness — which implies that there are degrees to deeds and belief — then he must increase his faith and perform many voluntary deeds.

2) The Definition Of *Iman*

First, its meaning in the Arabic Language: Belief that necessitates both acceptance and submission.

The meaning of *Iman* in the *Shari‘ah*: Belief in the heart, acknowledgement with the tongue, and action with the limbs - it increases through obedience and decreases with sin.

**Actions Are Included in the Term *Iman***?

Actions are included in the term *Iman*, a fact that is supported by the Qur’an, the Sunnah, and the consensus of the earlier generations of Muslims. Allâh Almighty says:

"وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ"

And Allâh would never make your *Iman* (prayers) to be lost
Here, the term *Iman* is referring to prayer, so Allāh is in effect saying to them: Your prayers that you prayed while you faced Jerusalem before you were ordered to turn toward the Ka'bah are not lost.

The Prophet ﷺ said:

"الإيمانْ يُضْعُ وَسْبُعُونَ (أَوْ يُضْعُ وَسْبَعُونَ) شُعَبْةٌ فَأَفْضَلُها قُوْلُ لاَ إِلَّا اللهَ وَأَذْنَاهَا إِمَاَّةُ الأَرْدَى عَنِ الْطَّرِيقِ وَالْحَيَاةَ شُعْبَةٌ مِنَ الإِيمَانَ"

*Iman* consists of more then seventy (or more then sixty) branches, the best of them is the saying, “None has the right to be worshipped but Allāh,” and the lowest of them is removing something harmful from the road (or path); and modesty (shyness) is one of the branches of *Iman*. (Recorded by Muslim)

Imam Ash-Shafi‘i related that there was a consensus among the Companions and their followers regarding this issue.

3) *Faith Increases And Decreases*

Faith increases and decreases. It increases with obedience and decreases with sin. There are many proofs which show that faith increases and decreases, and among them are the following:

1) Allāh Almighty says:

And We have set none but angels as guardians of the Fire, and We have fixed their number only as a trial for the disbelievers, in order that the People of the Scripture may arrive at a certainty and the believers may increase in faith.\[2\]

2) Allāh Almighty says:

\[1\] (*Al-Baqarah* 2:143)
\[2\] (*Al-Muddaththir* 74:31)
The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His verses (this Qur'an) are recited to them, they (i.e., the verses) increase their faith; and they put their trust in their Lord (alone); Who perform As-Salat and spend out of that We have provided them. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise).[1]

3) Abu Sa‘id Al-Khudri, may Allâh be pleased with him, related that he heard the Prophet ﷺ say:

"Whosoever from you sees an evil, let him change it with his hand; if he is not able, then with his tongue; and if he is not able, then with his heart; and that is the weakest level of faith.

This Hadîth not only indicates the different levels of changing evil, but it also indicates that changing evil is part of faith. The weakest level of faith is to change evil with one’s heart; the other two ways of changing evil indicate a stronger level of faith. And Allâh knows best.

4) In early Hadîth regarding the branches of faith, we learn that faith includes a number of branches — each is distinguished in status. Regarding some of those actions, faith disappears when they disappear, such as the two testimonies of faith. With other actions faith doesn’t disappear when they disappear, such as removing something harmful from the road. The more branches of faith one follows and applies, the higher will be the level of his faith.

After establishing the reality that faith increases and decreases, we must consequently appreciate that the people of faith are at different levels: some have a complete faith while others are at lower levels; one may even be a believer because of his faith and at the same time an evil-doer because of a great sin he perpetrated — therefore his

[1] (Al-Arâf 8:2-4)
faith is deficient due to his sin.

Because some wrongfully take deeds outside of the category of faith, they consequently believe that faith neither increases nor decreases and that people are equal in the level of their faith. They equate the most wicked person's faith with that of one of the Prophet's Companions, may Allâh be pleased with them. This notion is categorically false, for it goes against the Qur'an, the Sunnah, and sound reasoning—there are so many contradictions within the idea that deeds are not a part of faith, that the idea itself becomes invalid.

As for faith in Allâh, it is a certainty of belief that Allâh is the Lord and Sovereign of all that exists, that He is the Creator and Planner and Sustainer of the entire universe, that He alone—and without a partner—deserves to be worshipped, that all that is worshipped other than Him is worshipped in vain, that Allâh has the most exalted and perfect attributes, and that He is far above from having any fault or defect.

4) The Effects Of Disobedience On Faith

Disobedience is the opposite of obedience to Allâh, and the term embraces both leaving a command and perpetrating that which is prohibited. We have already learned that faith is slightly more than seventy branches, the highest of which is the saying, “None has the right to be worshipped but Allâh,” and the lowest of which is removing something harmful from the path. So the branches of faith are not of one level in terms of size and significance, and the same can be said for disobedience. Some sins nullify faith itself, as in the following verse:

\[
\text{But [Fir'awn (Pharaoh)] believed and disobeyed;[1]}\]

Some sins are at a lower level: the perpetrator does not exit from a state of faith, but his faith is definitely diminished by committing those sins. When one commits a major sin, such as fornication, drinking alcohol, or stealing, and when he at the same time doesn’t believe that those actions are permissible, piety, righteousness, and illumination leave his heart, even though the basic level of

\[\text{[An-Nazi'at 79:21]}\]
acceptance or belief in Allâh may remain in his heart. If he repents to Allâh and does good deeds, light and piety return to his heart. But if he persists in perpetrating sins, the covering on his heart will increase and grow, until it will completely cover his heart — we seek protection in Allâh — at which time he will not know good from evil.

In a Hadîth recorded by Imam Ahmad, Abu Hurairah, may Allâh be pleased with him, narrated that the Messenger of Allâh ﷺ said:

«إِنَّ الْمُؤَمِّنَ إِذَا أَذَّنَّ مَكَّةَ نُكْثِرَ ۡفِي قُلُوبِهِ، فَإِنَّ تَابَ وَنَزَعَ وَأَشَفَّرَ صِدَّقَلَ قَلَبَهُ، وَإِنَّ رَآءَ زَادَتْ حَتَّى يُعَلِّوۡ قَلَبَهُ ذَلِكَ الرَّبُّ الَّذِي ذَكَرَ اللهُ بِمَنْ يَرْجِعُ إِلَيْهِ ۡفِي الْمَرْحَةِ»

Verily, when a believer sins, a black dot appears on his heart; if he repents, desists, and asks (Allâh) forgiveness, then his heart will be polished. But if he increases (in his sins) then the spot increases and grows until his heart will be covered by the Ran (covering of sins and evil deeds) that Allâh mentioned in the Qur’ân:

"كَلَّا بَلۡ رَآءَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ"

Nay! But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn.[1]

5) Actions That Nullify One’s Faith And Islam

Here we are referring to those actions that nullify one’s faith after one has already entered into a state of faith; here are some of those actions:

1) If one rejects the belief in Allâh’s Lordship, or anything that comes under that belief, one’s faith becomes void:

«وَقَالُوا مَا هُوّ إِلَّا حِيَاَّةُ أَنْثَى نُمُوتُ وَنَقۡبَ وَمَا يَبۡكِي ۡإِلَّا الْحَدۡرُ وَمَا يَفۡتۡرُ مِنۡهُ مَنۡ يَكُونُ إِلَّا أَنۡثَى مَعۡلُومٌ»

And they say: “There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (the time).” And they have no knowledge of it, they only

[1] (Al-Mutâjâf, jûf 83:14)
conjecture. [1]

2) Being too proud and haughty to worship Allâh. Allâh Almighty says:

\[\text{Quran (Al-Jathiyah 45:24)}\]

The Messiah will never be proud to reject to be a slave to Allâh, nor the angels who are near. And whosoever rejects His worship and is proud, then He will gather them all together unto Himself. So, as for those who believed and did deeds of righteousness, He will give their (due) rewards, and more out of His bounty. but as for those who refuse His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allâh any protector or helper. [2]

3) Associating partners with Allâh in worship, either by dedicating some acts of worship to other than Allâh or by taking intercessors or intermediaries, asking them instead of Allâh, relying on them, or asking them for intercession. Allâh Almighty says:

\[\text{Quran (An-Nisa’ 4:172,173)}\]

And they worship besides Allâh things that hurt them not, nor profit them, and they say: “These are our intercessors with Allâh.” Say: “Do you inform Allâh of that which He knows not in the heavens and on the earth?” Glorified and Exalted is He above all that which they associate as partners with Him! [3]

[1] (Al-Jathiyah 45:24)
[3] (Yunus 10:18)
In another verse, Allâh Almighty says:

\[
\text{قَلْ هُوَ أَللَّهُ أَحْكَمُ \(1\) أَللَّهُ الصَّمَدُ \(2\) لَمْ يَكُلْدُ وَلَمْ يُولِدْ \(3\) وَلَمْ يَبْنُ إِلَّا لَعْبَةً}
\]

For Him is the Word of Truth. And those whom they invoke, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not, and the invocation of the disbelievers is nothing but an error.\(^1\)

4) Rejecting anything that Allâh has affirmed for Himself or that the Prophet ﷺ has affirmed for Him. Also, ascribing to someone from creation some of those qualities that are specific to Allâh, such as knowledge of the unseen. And finally, affirming something that Allâh has negated about Himself or that the Prophet ﷺ has negated about Him. Addressing the Messenger of Allâh ﷺ, Allâh Almighty says:

\[
\text{وَهُوَ الْأَسْمَاءُ الْمُحْسَنَةُ فَأَدْعُوهُ يَسْجُرُونَ مَا كَانُوا يَعْمَلُونَ}
\]

Say: “He is Allâh, (the) One Allâhub-Samad (Allâh —the Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten; And there is none co-equal or comparable unto Him.\(^2\)

And Allâh Almighty says:

\[
\text{وَالَّذِينَ يَقُولُونَ مَا لَمْ يَكُوْنَ مِنْ ظَهْرِهِ}
\]

And (all) the Most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.\(^3\)

\(^1\) (Ar-Ra’d 13:14)
\(^2\) (Al-Ikhlas 112:1-4)
\(^3\) (Al-A’raf 7:180)
Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? \[1\]

5) Disbelieving in anything that the Messenger of Allâh came with; Allâh Almighty says:

وَلَن يَكُونَ عَلَيْكُمْ شَيٌّٰٓءٌ مِّن قَبْلِهِمْ جَاهِزَةٌ رَسَلَهُمْ إِلَيْكُمْ وَبَالَأَزِير

And if they deny you, those before them also denied. Their Messengers came to them with clear signs, and with the Scriptures, and the Book giving light. Then I took hold of those who disbelieved, and how terrible was My denial (punishment)! \[2\]

6) Believing that the Prophet’s guidance is incomplete, disbelieving some of Allâh’s Commands that were revealed to him, believing that another system of laws is better and more suitable to mankind, believing that any other law or system of laws is equal to Allâh and His Messenger’s laws, or believing that it is permissible to rule by other than what Allâh has revealed. Allâh Almighty says:

يُبِيدُونَ أَن يَتَحَكَّمُوا إِلَى الْطَّغَوَّاتِ وَقَدْ أَمَرْنَاهُمُ أَن يَكُفُّوا يَهْوَبُوْرَيْدَ اسْتَسْبِلُنَّ أَن يُصِّلُّوهُمْ ضَلَالًا بَعِيدًا

Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taghut (false judges, etc.) while they have been ordered to reject them. But Shaitan (Satan) wishes to lead them far astray. \[3\]

\[1\] (Maryam 19:65)
\[2\] (Fatir 35:25,26)
\[3\] (An-Nisa’ 4:60)
And Allâh Almighty says:

But no, by your Lord, they can have no faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.[1]

And whosoever does not judge by what Allâh has revealed, such are the Kafirun (i.e., disbelievers — of a lesser degree as they do not act on Allâh’s Laws).[2]

7) One’s faith is also nullified by not deeming the polytheists and disbelievers to actually be disbelievers, or even to doubt whether they are disbelievers, because that is to have doubt in what the Messenger of Allâh ﷺ came with. Allâh Almighty says:

And said: “Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us.”[3]

8) Mocking or making fun of Allâh, of the Qur’ân, the religion, Islamic rewards and punishments, the Messenger of Allâh ﷺ, some of the Prophets, and so on, regardless of whether one is mocking jokingly or seriously. Allâh Almighty says:

If you ask them (about this), they declare: “We were only talking idly and joking.” Say: “Was it at Allâh, and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) And His Messenger that you were mocking?” Make no

[2] (Al-Ma’idah 5:44)
[3] (Ibrahim 14:9)
Lesson Three

excuse; you have disbelieved after you had believed.\[1\]

9) Helping and backing the disbelievers against the Muslims; Allâh Almighty says:

And if any among you takes them as Au'liya’, then surely he is one of them. Verily, Allâh guides not those people who are wrongdoers.\[2\]

10) Believing that it is permissible for a certain person to not follow the guidance of Prophet Muhammad ﷺ; Allâh Almighty says:

And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.\[3\]

11) Turning away, either completely from Allâh’s religion, or turning away from those actions that are necessary to the correctness of one’s Islam — neither learning nor applying those actions. Allâh Almighty says:

And who does more wrong than he who is reminded of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then he turns aside there from? Verily, We shall exact retribution from the criminals.\[4\]

12) Hating anything that the Prophet ﷺ came with, even if one practices that which he hates. Allâh Almighty says:

That is because they hate that which Allâh has sent down, so He has made their deeds fruitless.\[5\]

13) Practicing magic or being pleased by magic. Allâh Almighty says:

\[1\] (At-Taubah 9:65,66)
\[2\] (Al-Ma‘idah 5:51)
\[3\] (Aal ‘Imran 3:75)
\[4\] (As-Scjdah 32:22)
\[5\] (Muhammad 47:9)
But neither of these two (angels) taught anyone (such things) till they had said, “We are only for trial, so disbelieve not (by learning this magic from us).”[1]

These are the most common actions or beliefs that nullify one’s faith; however, there are many others, even though most of them return to rejecting the Qur’an or a part of the Qur’an, doubting in the fact that it is a miracle, debasing the Qur’an or a part of it, deeming something lawful when there is a consensus that it is unlawful — such as fornication or drinking alcohol, finding fault in the religion or cursing it, or abandoning the prayer — and we seek refuge in Allâh from misguidance. And Allâh Almighty knows best.

[1] (Al-Baqarah 2:102)
The Pillars And Branches of Faith

The Pillars Of Faith

In Arabic, the word used for pillars is *Arkan*, the singular of which is *Rukn*: the *Rukn* of something is its strong side. There are six pillars of faith:
1) Faith in Allâh
2) Faith in the Angels
3) Faith in the Book
4) Faith in the Messengers
5) Faith in the Last Day
6) Faith in the Divine Preordainment, both the good and bad of it

The proof for these six being the pillars of faith is found in the answer Allâh’s Messenger ﷺ gave when Jibril, peace be upon him, asked him about faith. He ﷺ answered:

":[النَّبِيُّ صلى الله عليه وسلم] "أَنْ تُؤْمِنُ بِاللَّهِ وَمَلَائِكَتِهِ وَالْقُرْآنَ وَرَسُولِ اللَّهِ وَالْيَوْمِ الْآَخِرِ وَتُؤْمِنُ بِالْقَدْرِ حَبِيبَهُ وَشَجَرَهُ""

To believe in Allâh, His Angels, His Books, His Messengers, the Last Day, and to believe in Divine Preordainment, the good and bad of it. (Recorded by Muslim)

The Branches Of Faith

The Arabic word for branches is *Shu‘ab*, the singular of which is *Shu‘bah*, which means a characteristic or a component. The branches of faith, then, are its many components; in one *Hadith*, we learn that those components are more than seventy in number.

Abu Hurairah, may Allâh be pleased with him, related that the Prophet ﷺ said:

"الإِيمَانُ يُضِعُّ وَيُصَبِّعُنَّ (أَوْ يُضِعُّ وَيُصَبِّعُنَّ) شَعْبَةً، فَأَفْضِلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِماَّةُ الآَدِى عَنْ الرُّطْبِ""

Faith consists of more then seventy (or more then sixty) branches, the best of which is the saying, “None has the right to be worshipped but Allâh,” and the lowest of which is to remove something harmful from the road. (Recorded by Muslim)
The Messenger of Allâh ﷺ clarified that the best of these components or branches is Tawhid, which is obligatory upon every person, and upon which hinges the validity of other components. The lowest of them is to remove something that might harm a Muslim. Between these two branches, there are a number of other branches — such as love for the Messenger of Allâh ﷺ, loving for a brother what one loves for himself, and Jihad. The branches are not clearly mentioned altogether in the Sunnah; however, some scholars, such as Al-Baihaqi in Al Jami’ Li-Shu’abil-Iman, have tried to infer what they are and enumerate them.

Some of the many branches are like supports, without which faith disappears in a person. For example, one’s faith is invalid if he disbelieves in the Last Day, for Allâh Almighty says:

وَرَضِيَ اللَّهُ عَلَيْهِ وَرَضَايَ اللَّهُ وَلَتُغْضَبْنَ یَا عَبْدُ اللَّهِ وَذَلِكَ عَلَیْهِ

The disbelievers pretend that they will never be resurrected (for the Account). Say: “Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did, and that is easy for Allâh.”[1]

Some of those branches are less significant than supports, and thus one’s faith does not leave due to their absence; nonetheless, one’s level of faith decreases and one might even be described as a doer of wicked deeds. One example of this category is for one to treat his neighbor badly. Abu Hurairah, may Allâh be pleased with him, related that the Messenger of Allâh ﷺ said:

ۚۛۛۛۛـۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۣۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛ
honor his guest. (Recorded by Al-Bukhari)

A single person may have some of the components of faith while at the same time he has some of the components of *Nifaq* (hypocrisy): for the latter category, he deserves punishment, but he will not dwell in the Hellfire for eternity because of the faith he has in his heart. And Allâh Almighty knows best.

The First Pillar of *Iman*

Belief In Allâh

Having faith in Allâh means to believe with certainty and conviction that Allâh is the Lord and Sovereign of all that exists, that He is the Creator and Planner and Sustainer of the entire universe, that He alone — and without a partner — deserves to be worshipped, that all that is worshipped other than Him is worshipped in vain, that Allâh has the most exalted and perfect attributes, and that He is far above from having any fault or defect. Faith in Allâh consists of the following:

1) *Tawhid Ar-Rububiyyah*

This means to believe that Allâh Almighty is the only Creator, King, Planner, and Sustainer of all that exists. First, that He is the sole Creator of all that exists:

\[
\begin{align*}
\text{"Alâlâ Allah Allâh, Wa Al-'Amr."} \\
\text{"Surely, His is the Creation and Commandment."}[1]
\end{align*}
\]

And Allâh Almighty says:

\[
\begin{align*}
\text{"Hîll min Xalâli, 'Il âli bî 'Ilân, Yarrâfûm min 'Allâh, 'Alîl, 'Aswâma, Wal-'Arîq."} \\
\text{"Is there any creator other than Allâh who provides for you from the sky (rain) and the earth?"}[2]
\end{align*}
\]

Say: “In Whose Hand is the sovereignty of everything?”[3]

---

[1] *(Al-A'râf 7:54)*
[2] *(Fatir 35:3)*
We must also believe that it is only Allâh Who sustains everything:

قَلْ مِنْ يَزِيدُكُمْ مِنِّ الْسَّمَاءِ وَالْأَرْضِ أُمَّمًا بِمِثَالِ السَّمَاءِ وَالأَرْضِ وَمِنْ يَجْعَلُ الْحِيَّ مِنْ الْمَمْتَرِ وَيَجْعَلُ الْمَمْتَرِ مِنْ الْحِيَّ وَمِنْ يَقِفُ اللَّهُ فَقُولُوا لَا تَفْنَوْنَ

Say: “Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?” They will say: “Allâh.” Say: “Will you not then be afraid of Allâh’s punishment?”[1]

The polytheists to whom Muhammad ﷺ was sent as a Messenger did not oppose this category; rather, they accepted it, for Allâh Almighty says:

وَلَيْنَ سَأَلُوهُم مِّنْ خَلْقِ السَّمَاءِ وَالْأَرْضِ لِيُقُولُنَّ خَلْقَنَهُمُ الْعَزِيزُ الْعَلِيمُ

And indeed if you ask them, “Who has created the heavens and the earth?” They will surely say: “The All-Mighty, the All-Knower created them.”[2]

From previous nations, the only one known to have rejected this category of Tawhid was Fir’awn, who did so because of his haughtiness; Allâh Almighty says to us, relating what he says:

فَإِنَّا رَيْمَكَ الْأَعْلَى

Saying: “I am your lord, most high.”[3]

Another group, the Zoroastrians, set up partners with Allâh in this category, for they said that the universe has two creators: darkness and light; they believed that light was better than darkness.

2) Tawhid Al-Uluhiyyah

It is also called Tawhid Al-‘Ibadah (worship), from the point of view of the worshipper. But to ascribe it to Allâh, this category is called Al-Uluhiyyah (from the word Al-Ilah, which means “the God”). This category requires one to dedicate his worship purely for Allâh, for

[1] (Yunus 10:31)
Allāh alone deserves to be worshipped. All that is worshipped other than Him is falsely worshipped. Allāh Almighty says:

\[
\text{ذَلِكَ يَـأُنَّلَّهُ هُوَ أَحْقَىٰ وَأَنَّ ما يَدْعُونَ مِنْ دُونيَّهُ البَـطِلَ}
\]

That is because Allāh, He is the Truth, and that which they invoke besides Him is Al-Batil (falsehood, Satan and all other false deities)\(^1\)

And Allāh Almighty says:

\[
\text{لا تَجْعَلْ مَعَ ﷲ إِلَـهًا إِلَّا ﺔَبْرَءَ فَتَقْعَدُ مَدْمُودًا مُحَدَّثًا}
\]

Set not up with Allāh any other Ilah (god), or you will sit down reproved, forsaken (in the Hell-fire).\(^2\)

Most people disbelieve in and reject this category, and it was because of this that the Messengers were sent and the Books were revealed. Allāh Almighty says:

\[
\text{وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُورُجِي إِلَيْهِ ﷲ لَّا إِلَـهَ إِلَّا ﷲ أَنَا قَبْدُونَا}
\]

And We did not send any Messenger before you (O Muhammad ﷺ) but We inspired him (saying): “La Ilaha Illa Ana [none has the right to be worshipped but I (Allāh)], so worship Me (Alone and none else).”\(^3\)

3) *Tawhid Al-Asma’ was-Sifat*

This category involves believing in Allāh and in His Attributes in the way that is taught to us in the Qur’ān and the Sunnah, and in a way that is appropriate for Allāh, and that is achieved by affirming that which Allāh affirmed for Himself, or, what His Messenger ﷺ affirmed, and by negating what Allāh Almighty negated from Himself, or, what His Messenger ﷺ negated from Him — without distorting such attributes or negating them, and without saying “how” they are nor believing that they are similar to the attributes of the creatures. Allāh Almighty says:

\[
\text{لَيَسَ كَيْبَٰتٌ مَّـىٰ ﻟَهُ وَهُوَ الْأَعْلَىٰ الْبَصِيرُ}
\]

---

\(^1\) *Luqman* 31:30

\(^2\) *Al-Isra’* 17:22

\(^3\) *Al-Anbiya’* 21:25
There is nothing like unto Him, and He is the All-Hearer, the All-Seer.\[1\]

There are many groups and sects that have gone astray regarding this category.

A topic that can be attached to faith in Allâh is faith in the unseen. We must first discuss its meaning and then its influence on the beliefs of the Muslim.

The Meaning Of Faith In The Unseen

Al-Ghaib, or the unseen, refers to anything that is hidden from the senses, whether it is known or unknown. Belief in the unseen — i.e., in that which cannot be perceived by the senses — is not gained by genius of the mind; rather, it becomes known through what the Prophets inform us. Belief in the unseen is one of the qualities of the believer, for Allâh Almighty says:

\[
\text{"Al-f-Lam-Mim. This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are pious. Who believe in the Ghaib and perform As-Salat, and spend out of what we have provided for them."}^2
\]

Regarding their belief in the Ghaib, or the unseen, there are two views:

1) They believe in that which is hidden from the senses, and this specifically refers to those hidden matters that Allâh and His Messenger have informed us about.

2) They believe in Allâh now that they do not see Him just as they would were they able to see Him, as opposed to the hypocrites. There is no contradiction between the two meanings, for they must both be present in the believer.

\[1\] (Ash-Shura 42:11)
\[2\] (Al-Baqarah 2:1-3)
The Influence of Faith In The Unseen
On The Muslim's Beliefs

The belief one has in the unseen greatly influences and affects his behavior and his way of life, for it is a great incentive for doing good deeds and it inhibits one from doing evil deeds. Some of the effects of a belief in the unseen are given here:

1) Sincerity in action: If you believe in Allâh, His reward, and His punishment, you will follow His orders and stay away from His prohibitions, hoping for His reward, while fearing His punishment in the Hereafter, and not hoping for reward and thankfulness in this world from people. Allâh Almighty says regarding those who give food to others in spite of their love for it:

وَتَعْلَمُونَ الْقُوَّةَ عَلَىٰ حَبِّ مَسْكِينٍ وَيَتَمُّ نَفَـضُّ فِيهِمَا وَأَبْسَرُواَ إِنَّا نَظُنُّكُمُ اللّهَ لَا تُرِيدُنَّ مَنْ كَرَّ أَحَدًا وَلَا شَكْرًا

And they give food, inspite of their love for it (or for the love of Him), to Miskin (poor), the orphan, and the captive, (Saying): "We feed you seeking Allâh's Face only. We wish for no reward, nor thanks from you."[1]

2) Strength upon the truth: The believer knows that though he has no strength or help from people when he is obeying Allâh, calling others to the truth, and warning others against falsehood, yet he is strong because of Allâh. This world and its suffering become insignificant to him in contrast to the next life, the Hereafter. In this verse, Allâh informs us of what Ibrahim, peace be upon him, said to his people:

وَتَأْلَّاهُ لَأَحَكَمْنَ أَصْلَنَكُمْ بعَدَّ أنْ تُوَلُواَ مُدْخَلِينَ فَجَعَلَنَّهُمْ جَأَداً إِلَّا حَكِيمًا

“And by Allâh, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs.” So he broke them to pieces, (all) except the biggest of them, that they might turn to it.[2]

[1] (Al-Insan 76:8,9)
[2] (Al-Anbiya’ 21:57,58)
3) A sense of indignation for worldly appearances: This is a result of filling one’s heart with faith, with belief that this world and its pleasures will vanish, that the Hereafter is the everlasting life, that happiness is not in one’s mind alone, and that the eternal should be chosen over the transient. Allâh Almighty says:

وَمَا هَذِهِ الْحُـيَاَتُ الْحُـيَاَتُ الْكُـبْرَىَّ إِلَّا لَهُمْ وَلَعْبٌ وَئِدَّ الأَلْدَارِ الآخِرَةُ لَهُمْ حَيَاَتُ الْأَخِرَةَ أَلْهَىٰ أَلْهَىٰ

And this life of the world is only an amusement and a play! Verily, the home of the Hereafter, that is the life indeed (i.e., the eternal life that will never end), if they but knew.[1]

Allâh informs us about the wife of Fir‘awn. She was not content with the pleasures of life that she had, and she asked to be saved from Fir‘awn and his behavior, hoping for the Hereafter because of the light of faith in Allâh Almighty and the Hereafter that was in her heart:

وَضَرِبَ آنَا اللّهُ مَسَآكَ لِلَّدِينِ إِنَّمَا أَمَرَّتُ فِرْعَوْنَ إِذْ فَالَّتْ رَبَّ أَنِي لَعَنْدَكَ بَعْضًا

And Allâh has set forth an example for those who believe, the wife of Fir‘awn, when she said: “My Lord! Build for me a home with You in Paradise, and save me from Fir‘awn and his work, and save me from the people who are wrongdoers.”[2]

4) Rancor and malice disappear: When people strive to fulfill their desires and lust, using unlawful means, rancor and malice will spread. But when one believes in the unseen — in Allâh’s Promise of reward and warning of punishment — one begins to hold himself accountable for all of his deeds, hoping for reward, and fearing punishment. When one truly believes that he will get his reward from Allâh, he will work hard in doing good deeds, hoping for an everlasting reward. By following this path, people will instil love among themselves as individuals and societies; Allâh Almighty says:

[1] (Al-Ankabut 29:64)
And those who, before them, had homes (in Al-Madinah) and had adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadhir), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful. And those who came after them say: “Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.”[1]

These are some of the effects of having faith in the unseen, effects that will not be lacking in someone unless his faith is defective. And if these effects do not become prevalent in a given society, its members will become like animals, eating both the living and the dead, with the strong oppressing the weak. When that happens on a mass scale, evil, fear and corruption will reign — and we seek protection in Allâh Almighty from those evil results.

The Second Pillar Of Iman
Belief In The Angels

The Definition of Angels

The linguistic meaning: The Arabic word for angels is Mala’ikah, and the singular is Malak. They say that it is derived from the word Ulukah, which means the message. It is also said to have been derived from Laaka, meaning sent. There are other opinions as well regarding its root meaning.

[1] (Al-Hashr 59:9,10)
Its definition as an Islamic term: A creation from the realm of the unseen; angels are created from light and they worship Allâh.

The angels have no share in the qualities of Rububiyyah and Ulubiyyah that we discussed in the previous section. Allâh granted them the level of total submission to His Commands as well as the strength to carry out those commands. Allâh Almighty says:

\[ 
\text{وَلَمْ نَنْفَعَنَّ الْمَلَأِينَ مَبْعَدًا مَا نَعْمَلُونَ }
\]

To Him belongs whosoever is in the heavens and on the earth. And those who are near Him (i.e., the angels) are not too proud to worship Him, nor are they weary (of His worship). They (i.e., the angels) glorify His praises night and day, (and) they never slacken (to do so). \[1\]

\[ 
\text{بِلِ إِبَادَةَ مَكْرُوبَةِ لَا يَسْتَفْقَعُونَ بِالْقَولِ وَهُمْ يَأْمَرُونَ يَعْمَلُونَ }
\]

They, are but honored slaves. They speak not until He has spoken, and they act on His Command. \[2\]

The Belief Of The Arab Polytheists Regarding The Angels Before The Advent Of Islam

The people of ignorance — in the period before Islam — claimed that the angels were the daughters of Allâh — far above Allâh is from what they say. Allâh Almighty refuted them, clarifying that they have no knowledge thereof:

\[ 
\text{أَمَّا لُقْبًا المُلْكِيَةَ إِنّدَا وَهُمْ شَهِيدُونَ أَلَا إِنَّهُمْ مِنْ إِفْكِهِمَّ لَبَقُولَتَ }
\]

\[ 
\text{وَلَدَ أَنَّهُ وَإِنَّهُ لِكَبْرَىٰ}
\]

Or did We create the angels females while they were witnesses? Verily, it is of their falsehood that they (Quraish pagans) say: “Allâh has begotten (offspring or children, i.e., angels are the daughters of Allâh)?” And, verily, they are liars! \[3\]

\[1\] (Al-Anbiya’ 21:19,20)  
\[2\] (Al-Anbiya’ 21:26,27)  
\[3\] (As-Sajdat 37:150-152)
Belief In The Angels

Belief in the angels is the second pillar of faith, and what this pillar means is for us to believe with certainty that Allâh has angels that exist: they are created from light, and they do not disobey Allâh in what He orders them, while they perform that which they are commanded.

Proofs Indicating That It Is Obligatory To have Belief In Them

1) Allâh Almighty says:

الرَّسُولُ يَا أُوْلَى الْأُوْلِيَّةِ مِنْ رَيْبٍ مَّن كَلَّامُهُ وَمِلَّاتِكُمْ كُلُّ مَانِعٌ بِيَدٍ وَمِلَّاتِكُمْ وَكَلِمَتِكُمْ

The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers.[1]

2) Allâh Almighty says:

لاِيَسْ أَيَّرَ أَنْ تُولَى وَجَعَلْكُمْ فِي الْشَّرْقِ وَالْغَرْبِ وَلَكِنْ أَيَّرَ أَرْتُ مِنْ مَآةٍ بِيَدِهِ وَالَّيْوَمِ

الآخِرِ وَالْمِلَّاتِكُمْ وَالْكِتَابِ وَالْيَوْمِ

It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets...[2]

Allâh Almighty says:

وَمَن يَكِفُرُ بِاللَّهِ وَمِلَّاتِكُمْ وَكَلِمَتِهِ وَرُسُلِهِ وَالْيَوْمِ الآخِرِ فَقَدَ صَلَّ صَلَاً بَيْدًا

And whosoever disbelieves in Allâh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.[3]

3) When Jibril asked the Prophet ﷺ about Iman, he ﷺ said:

آنَ تُؤْمِنُ بِاللَّهِ وَمِلَّاتِكُمْ وَكَلِمَتِهِ وَرُسُلِهِ وَالْيَوْمِ الآخِرِ، وَتُؤْمِنُ بِالْقَدْرِ

To believe in Allâh, in His Angels, in His Messengers, in the Last Day, and to believe in Divine Preordainment, both the good of it and the bad of it. So belief in the angels is part of what was included as *Iman* in this *Hadith*. Because their existence is supported by irrefutable proof, to reject their existence is disbelief, a ruling that is established by the consensus of the Muslims: disbelief in them is disbelief in the clear verses of the Qur’an and sayings of the Messenger of Allâh ﷺ.

**Belief In The Angels Comprises Of The Following**

1) We must believe that they exist.

2) We must believe in those angels that we know the names of (through revelation), such as Jibril. Those that we do not know, we believe in their existence in general.

3) We must believe in their qualities which we learn of through revelation, such as the description of Jibril: The Prophet ﷺ informed us that he saw him in the image that he was created—he had six hundred wings that blocked the horizon. Angels may also take the shape of man, such as happened with Jibril in the *Hadith* wherein he asks about *Iman* and Islam.

4) We must believe in those of their actions that we learn through revelation: they glorify Allâh and worship Him day and night. It is in their nature to obey Allâh, and they do not have the ability to disobey Him:


Who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded.\(^1\)

For them, avoiding sins and performing acts of obedience is natural: they expend no effort in this regard because they have no desires or lust.

Some angels may have certain tasks specific to them, such as Jibril, who is the one entrusted with Allâh’s revelation; Allâh

---

\(^1\) *At-Tabrim 66:6*
sends him to the Prophets and Messengers. Allâh Almighty says:

\[ 
\text{سَنَّتُكَ لِأَيُّهَا النَّابِيُّ َالْأَمِينِ َعَلَىَّ قِبَلَةً َبِنَاءً مِنَ َالْسَّمَيَّاتِ} \]

Which the trustworthy Rub [Jibril (Gabriel)] has brought down; upon your heart that so you may be of the warners...[1]

Mika'il is the angel who is entrusted with the rain and vegetation. Abu Hurairah, may Allâh be pleased with him, related this Hadith from the Prophet ﷺ:

As a man was standing in a vast open space of land, he heard a voice in the clouds saying, “Supply water to the garden of so-and-so.” So, the cloud left its place and emptied its water into an area; a waterway absorbed all of the water that fell from the sky. The man followed the water, until he reached a man who was standing in his garden, diverting the water with his shovel. The man said, “O servant of Allâh! What is your name.” He gave him his name. The man in the garden asked, “O servant of Allâh! Why do you ask me my name?” He said, “I indeed heard a voice in the same clouds from which this water came, saying, ‘Supply water to the garden of so-and-so’, and the name I heard was yours. Then what will you do with it?” He said, “Because of what you said, I will wait and see what comes out of the earth: I will give one-third of it in charity, I will eat one-

[1] (Ash-Shu'ara 26:193,194)
third of it along with my family, and I will return one-third...”  
(Recorded by Muslim)

This Hadith is referring to the angels who divert the rains according to Allâh’s Will.

There is an angel who is entrusted with the Trumpet, his name is Israfil, peace be upon him. He will blow into it twice by Allâh’s Command: the first time he blows it, people will become terrified and swoon away, and the second blowing is for the resurrection. Allâh Almighty says:

\[
\text{وَتَفَجَّحُ فِي الْصُّبُورِ فَصَعَعَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ رَبُّهُ.}
\]

And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills. Then it will blown a second time and behold, they will be standing, looking on (waiting).[1]

Another angel we know of is the one entrusted with the task of taking souls, the Angel of Death, and we also know that he has helpers. Allâh Almighty says:

\[
\text{قُلْ يَوْفِيكُم مَلَكُ الْمَوْتِ أَلْذِى وَكَلَّمَ يَكُمْ ثُمَّ إِلَى رَبِّكَ تُرْجَعُونَ.}
\]

Say: “The angel of death, who is set over you, will take your souls, then you shall be brought to your Lord.”[2]

Some angels are the keepers of Paradise, for Allâh Almighty says:

\[
\text{وَسَيِّئَلُ الْمَيْتَانِ أَنْفِقُوا رَحْمَةً إِلَى الْجَنَّةِ زَمَرًا حَتَّى إِذَا جَاءُوهَا فَيَبْلُوُّهَا أَبُوْهَا وَقَالُوا}
\]

And those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: “Salamun ‘Alaikum (peace be upon you)! You have done well, so enter here to abide therein.”[3]

[2] (As-Scjda 32:11)  
There are other angels who are the keepers of the Hellfire — the Zabaniyyah — and they are nineteen in number. At their forefront is Malik ﷺ. Allâh Almighty says:

وَمَا أَذْرَكَ مَا سَقَرَّٰ أَنْ تَفَخَّسَ وَلَنْ تَذَرَّرَٰ ۛ لَا شَيْءَ غَيْبَ وَلَا أَصْلَحَ ۛ عَلَيْهَا نَسْخَةٌ عَشَرٌ ۛ وَمَا ۚ يَجْعَلُنَّ أَصْلَحَ أَنْ نَأْتَنَّ إِلَّا مَلَكُكَ

And what will make you know exactly what Hellfire is? It spares not (any sinner), nor does it leave (anything unburnt)! Burning and blackening the skins! Over it are nineteen (angels as guardians and keepers of Hell). And We have set none but angels as guardians of the Fire.\[1\]

And Allâh Almighty says:

وَذَلِكَ يُمَيِّقُ عِلْمَنَا رَبّكَ قَالَ إِنَّكَ مَكْتُوبٌ وَهَذَا الْمِلَّالُ

And they will cry: “O Malik (Keeper of Hell)! Let your Lord make an end of us.” He will say: “Verily you shall abide forever.”\[2\]

Then there are the angels that protect man in all situations, and they are called Al-Mu‘aqqibat. Allâh Almighty says:

فَلَمَّا مَعَيَّنْتَ مِنْ بَنِي يَدَّٰعِي وَمَنْ خَلَقْتَ لَا يُفْلِحَنَّ مِنْ أَمَّرِ أَلِيِّهِ

For each (person), there are angels in succession, before and behind him. They guard him by the Command of Allâh.\[3\]

وَهُوَ الْقَابِرُ فَوْقُ عِبَادِهِ وَيَنْزِلُ عَلَيْكُمْ حَفَظَةً

He is the Irresistible, Supreme over His slaves, and He sends guardians (angels guarding and writing all of one’s good and bad deeds) over you.\[4\]

There are some angels who are entrusted with the fetus in the womb; when the fetus has spent four months in the womb, Allâh sends an angel and orders the angel to write his provision, his lifespan, his deeds, and whether he will be miserable or happy. All of

\[1\] (Al-Muddaththir 74:27-31)
\[2\] (Az-Zukhruf 43:77)
\[3\] (Ar-Ra’d 13:11)
\[4\] (Al-An’am 6:61)
this is established in a Hadith related by Muslim and narrated by Ibn Mas'ud, may Allâh be pleased with him.

There are also angels that are responsible for questioning the dead person when he is put in his grave; they ask him about his Lord, his religion, and his Prophet — this too is established in the Sunnah.

Their Relation To Man

Allâh Almighty has entrusted the angels with tasks related to different kinds of creation — from among them is man. In fact, the angels have a very strong attachment with man from the very early stages of his development — from the time he is merely semen. Ibn Al-Qayyim mentions the close relationship between angels and man in Ighathatul-Lakfan:

“Indeed they are entrusted in shaping man and in moving him along from one stage to the next. They are entrusted to protect the fetus in the three levels of darkness. They are even responsible for writing man’s provision, deeds, life-span, and whether he will be miserable or happy. Indeed angels stick close to man in all situations, listing his sayings and deeds. They are responsible for protecting man while he is alive and for taking away his soul when he dies, and then for presenting that soul before its Creator and Maker. In the grave and in the Hereafter, they are responsible for executing his punishments and rewards, and they are responsible for the instruments used to give both punishment and reward.

The angels have a special relationship with the believer, for by the Will of Allâh, they support him, and during battle, they defend him. They are his helpers in this world and in the Hereafter, and they are the ones who not only supplicate for him, but also call him to good and forbid him from evil. They are his helpers, supporters, protectors, teachers, advisors; and they are the ones who supplicate for him, ask Allâh Almighty to forgive him, and pray for him as long as he is obeying his Lord; they also continue to pray for him as long as he is teaching good to others. While he is asleep, when he is dead, and when he is resurrected — on these occasions, they give him glad tidings of Allâh’s generosity and rewards. They advise him to seek little from this world and much from the Hereafter. They remind him when he forgets; invigorate him when he becomes lazy. They make
him firm when he is afraid, and they strive for his welfare, in both this life and the Hereafter.

On the other hand, they do not love the disbelievers, the oppressors, and the wrongdoers; rather, they show enmity toward them, waging war against them, making their hearts shake. The angels send punishment upon them by Allâh’s Will and they curse them. They are Allâh’s Messengers among the creation and they are the ambassadors between Allâh and His worshippers. They execute His Commands all over the world and they raise matters up to Him.”

The proofs in the Qur’an and Sunnah regarding the above require much space to enumerate; they are well-known, however, and some of them we have already mentioned.

The Fruits Of Believing In The Angels
Belief in the angels reaps many fruits; among them are the following:

1) One appreciates the greatness, strength, and power of Allâh, for greatness in the creation results from the greatness of the Creator.

2) One must be thankful to Allâh for the care He shows to the children of Adam, whereby some angels are entrusted to protect man, to write his deeds, and to do other tasks that are related to the welfare of man.

3) One must love the angels because of their prodigious worship of Allâh Almighty.

The Third Pillar Of Iman
Belief In The Revealed Books
In Arabic, the word for the books is Kutub, the plural of Kitab, meaning that which is written. Here books refers to those Books that Allâh Almighty revealed to His Messengers, as a mercy and guidance to all human beings, so that through the Books, they could achieve happiness in this life and in the Hereafter.

Belief in Allâh’s Books is one of the pillars of Iman. This means that we must believe with certainty that Allâh has certain Books that He revealed to His Messengers, so that they would reach His worshippers with the clear truth. Those Books consist of Allâh’s
Speech: He really spoke them — as He willed and in a way that He willed.

Proofs Indicating That Belief In The Books Is Obligatory

1) Allâh Almighty says:

"فَوَلَوْاَنَا إِلَيْهِ وَقَدْ أَنْزِلْنَا إِلَيْكُمْ وَاٰتَأْنِي إِنّا أَنْزَلْنَا إِلَيْهِ مَعَكَ وَعَهِدَنَا وَقَالَ اٰتَّبِعِنِّي وَيَقُولُنَّ وَلَمْ تُحْقِقُواَ وَلَمْ تُفْغَقُواَ وَلَسْنَ أَنْزِلْنَاهُنَّ وَلَمْ نُعِيدُنَّهُنَّ مِنْ رَبِّهِنَّ نَظِيمًا بَيْنَ أَحَدٍ مِّنْهُمْ وَلَمْ نَعْبُدَنَّ مُسِلِّمَوْنَ

Say, “We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrahim, Isma‘il, Ishaq, Ya‘qub, and to Al-Asbat [the twelve sons of Ya‘qub], and that which has been given to Musa and ‘Iesa, and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam).”[1]

Indeed Allâh has ordered the believers to believe in Him and in what He has sent down to them through Prophet Muhammad ﷺ — the Noble Qur’an. He also ordered them to believe in what was revealed to the Prophets from their Lord, without differentiating between any one of them. They were required to do that, showing their submission to Allâh and their faith in what He Almighty informed them.

2) Allâh Almighty says:

"ءَامَنُ الرَّسُولُ بِمَا أَنْزَلْنَاهُ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّهُمْ مَأْمَنُ بِيَادِهِ وَمَلَكَيْهِ وَكُلُّهُمْ وَقَالُواَ مَنْ يُعِيدِ الْأَمْرَ يُعِيدُ وَلَا نَعْجِرُ بِهِ بِأَحَدٍ مِّنْ رَسُلِهِ وَقَالُواَ سَبِعَاتُ الْعُفُوَانَ وَأَطْعَمْا حَرَامَانَ رَبِّنَا وَإِنَّا عَلَى الْعَمَّالِ

The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. They say, “We make no distinction between one and another of His Messengers” — and they say, “We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of

[1] (Al-Baqarah 2:136)
This verse describes the faith of the Prophet  and of the believers; it clarifies the faith they have been ordered to have — faith in Allâh, in His Angels, in His Books, in His Messengers — without differentiation between them. Therefore disbelief in some of them is tantamount to disbelief in all of them.

3) Allâh Almighty says:

وَإِذَا قَالَ الَّذِي كَانَ مُؤَمِّناً مَأْتِيْهِمْ بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نُزِّلَ عَلَيْ رَسُولِهِ وَالْكِتَابِ الَّذِي أُنزِلَ مِن قَبْلِهِ مِن يَدَّ اللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرَسُولِهِ وَالْيَوْمِ الْأَخِرَ فَقُلْ صَلِّ عَلَيْهِ بِجَيْدٍ

O you who believe! Believe in Allâh, and His Messenger, and the Book (the Qur’an) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in Allâh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.[2]

In this verse, Allâh Almighty orders us to believe in Allâh, in His Messenger, in the Book revealed to the Messenger — the Qur’an, and in the Books revealed before the Qur’an. An important point to understand here is that Allâh joined disbelief in the Angels, Books, Messengers, and the Last Day with disbelief in Him.

4) When Jibril asked the Prophet  about faith, he  said:

أَنْ تُؤْمِنُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرَسُولِهِ وَالْيَوْمِ الْأَخِرِ وَتُؤْمِنُ بِالْقِدَّرِ خَيْرٍ

To believe in Allâh, His Angels, His Books, His Messengers, the Last Day, and to believe in Divine Preordainment — both the good and bad of it.

In this Hadith, the Prophet  informed us that belief in the Books is one of the pillars of faith.
What Belief In The Books Includes

Belief in the Books includes four matters:

1) Belief that they were indeed sent down or revealed from Allâh.
2) Belief specifically in those Books that Allâh taught us the names of, such as the Qur’an. Allâh Almighty says:

وَرَزَعَ اللَّهُ عَلَيْهِ الْكِتَابَ بَيْنَ يَدَيْنَا لِكُلِّ شَيْءٍ وَهَذِئْ وَرَحْمَةً وَرَحْمَةً لِلَّسَلَّمِينَ

And We have sent down to you the Book (the Qur’an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (as Muslims).[1]

The Tawrah that Allâh revealed to Musa, peace be upon him:

إِنَّا أُنْزِلْنَا الْتَّوْرَةَ فِيهَا هُدًى وَنُورٌ

Verily, We did send down the Tawrah [to Musa], therein was guidance and light.[2]

The Injil that Allâh revealed to ‘Iesa, peace be upon him:

وَقَفَتْ عَلَىٰ مَّلَأِهِمْ يُعْبِسُهُمْ أَنَّ مَّرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْتَّوْرَةِ وَمَاتِنِهِ

And in their footsteps, We sent ‘Iesa, son of Maryam, confirming the Tawrah that had come before him, and We gave him the Injil, in which was guidance and light.[3]

The Zabur that Allâh gave to Dawud, peace be upon him:

وَأَتَيْنَا دَاوُودَ زَبُورًا

And to Dawud We gave the Zabur.[4]

And the Scriptures of Ibrahim and Musa, peace be upon them:

إِنَّ هَذَا لَنَفْسِ الشَّحُفِ الْأَوْلِيَاءِ صُفُّدُ إِبْرَاهِيمَ وَمُوسَىِّ

Verily! This is in the former Scriptures, the Scriptures of

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[1] (An-Nahl 16:89)
[2] (Al-Ma’idah 5:44)
[3] (Al-Ma’idah 5:46)
Ibrahim and Musa.\(^1\)

3) We must apply the rulings and laws of the Qur’an; but moreover, we must be pleased with those rulings, submitting to them, regardless of whether we understand the wisdom for any given ruling or not. We must also know that all of the previous Books have been abrogated by the Noble Qur’an, for Allâh Almighty says:

\[
\text{And We have sent down to you the Book (this Qur’an) in truth, confirming the Scripture that came before it and Muhayminan over it (the earlier Scriptures).} \quad \text{[2]}
\]

*Muhayminan* over the old Scriptures means judging over them. Therefore it is not permissible to apply any of the laws from the previous Books unless the Qur’an confirms that law. Whenever there is a matter about which we are not sure, we must not turn to those Books, but to the Qur’an, for Allâh Almighty says:

\[
\text{(And) if you differ in anything among yourselves, refer it to Allâh and His Messenger.} \quad \text{[3]}
\]

The Prophet ﷺ said:

\[
\text{By the One Who has my soul in His Hand, no one hears about me from this nation, from the Jews, or from the Christians, and then dies without believing in what I have been sent with, except that he is from the dwellers of the Fire. (Recorded by Muslim)}
\]

This Hadith states in the clearest of terms that the religion the Prophet ﷺ came with abrogates all that came before it, which is why

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\(^{1}\) *(Al-A‘la 87:18,19)*

\(^{2}\) *(Al-Ma‘idah 5:48)*

\(^{3}\) *(An-Nisa’ 4:59)*
it includes all that mankind needs in this world until the Day of Judgement. If people follow what the Prophet came with, they will achieve happiness in the Hereafter. And Allâh Almighty guaranteed the preservation of the Qur'an, so that it remains as a proof over mankind. Allâh Almighty says:

\[\text{إِنَّ الَّذِينَ كَفَرُواْ بِاللَّهِ وَكَذَّبُواْ رَسُولَهُ لَوْ لَمْ تَأْتِهِمْ آيَاتٌ مِّن بَيْنِي وَلَمْ تَرْسِخْ لَهُمُ الْكِتَابُ غَيْرَ} \]

Verily, those who disbelieved in the Reminder (i.e., the Qur'an) when it came to them (shall receive the punishment). And verily, it is an honorable respected Book. Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise.\(^1\)

**The Noble Qur'an**

**The Meaning Of Qur'an**

In the Arabic language, *Al-Qur'an* is taken from the infinitive *Qira’ab*, which means reading. From it comes the verb *Qara'a*, as in *Qara’tul-Kitab*: I read the book. Allâh uses the word Qur'an with the meaning of ‘to read’ in this verse:

\[\text{إِنْ عَلِينَا جَمِيعُ مَعْنَى وَمَثْلُهَا} \]

It is for Us to collect it and to give you (O Muhammad) the ability to recite it.\(^2\)

Then the word Qur'an was given a new meaning — as a name for the Book that was revealed to Prophet Muhammad. It is called the Qur'an because it embraces the fruits of all previous Books revealed by Allâh. Allâh Almighty says:

\[\text{وَرَزَعْنَا عَلَیْهِ الْكِتَابَ إِلَيْهِ نَعْلُومُ وَهَذَا وَرْسَمَتْ وَبَشَّرْنِي الْمُسْلِمِينَ} \]

And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (as Muslims).\(^3\)

\(^1\) *(Fussilat 41:41,42)*

\(^2\) *(Al-Qiyamah 75:17)*

\(^3\) *(An-Nahl 16:89)*
The Meaning Of Qur’an As An Islamic Term

It is Allâh’s Speech, it is the miracle that was sent down to His Messenger, Muhammad ﷺ as revelation, and its recitation is a form of worship.

The Qur’an is preserved in the hearts of men, it is recited on their tongues, and it is written in Mushafs (books), it is heard by the ears of men, and it has been transmitted to us by so many trustworthy sources that there is no doubt as to its authenticity.

The Qur’an Is Allâh’s Speech

In its wording and meaning, the Qur’an is Allâh’s Speech, and it is not created. Jibrîl, peace be upon him, heard it and conveyed it to Muhammad ﷺ, who in turn conveyed it to his Companions, may Allâh be pleased with them. It is the same Qur’an that we recite with our tongues, write in Mushafs, memorize in our breasts, and listen to with our ears. Allâh Almighty says:

وَإِنَّ أَحَدًا مِّنَ الْمُشْرِكِينَ أَسْتَجَارَ فَأَجِرْهُ حَتَّى يُسْمَعَ كُلُّ اللَّهِ

And if anyone of the polytheists seeks your protection then grant him protection, so that he may hear the Word of Allâh. [1]

It is recorded by Al-Bukhari and Muslim that ‘Abdullah bin ‘Umar Narrated that the Prophet ﷺ forbade Muslims from travelling with the Qur’an to the land of the enemy. And the Prophet ﷺ said,

زِيَّنْتَوا الْقُرآنَ بِاِصْوَائِكُمْ

Adorn the Qur’an with your voices. (An authentic Hadith recorded by Imam Ahmad.)

Belief in all that we have stated about the Qur’an is obligatory. It is also obligatory to believe that the Qur’an is the final Book revealed from Allâh: it came to confirm and support those truths that Allâh revealed in previous Books; but it was also revealed to clarify how man distorted those previous books. Therefore the Qur’an gives us an all-embracing Shari’ah — set of laws to live by — one that is suitable for all times and places, one that abrogates all previous laws. These beliefs are compulsory upon all those who have received the

[1] (At-Tawbah 9:6)
message until the time of the Hour. Since the time the Qur’an was revealed, Allâh Almighty informed us, that He accepts no religion other than Islam.

The Fourth Pillar of Iman

Belief In The Messengers

To believe in the Messengers means to believe with certainty that Allâh sent a Messenger to each nation, calling them to worship Allâh alone, without associating partners with Him, and calling them to disbelieve in all that is worshipped other than Him. We must also believe that every one of the Messengers is truthful, guided, righteous, and obedient to Allâh and that they conveyed all that Allâh sent them with: they neither hid any part of the message nor did they change any part of it. Allâh Almighty says:

[verse from An-Nahl 16:35-36]

Are the Messengers charged with anything but to clearly convey the Message? And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): “Worship Allâh, and avoid the Taghut (all false deities).” Then of them were some whom Allâh guided and of them were some upon whom the straying was justified. So, travel through the land and see what was the end of those who denied (the truth).[1]

Some of the Messengers were better than others:

[verse from An-Nahl 16:35-36]

Those Messengers! We preferred some of them to others; to some of them Allâh spoke (directly); others He raised to degrees (of honor); and to ‘Iesa, the son of Maryam, We gave clear proofs and evidences, and supported him with Rubul-

Qudus [Jibril].[1]

The best of the Messengers are five known as Ulul-Azm, or the Messengers of firm will: Nuh, Ibrahim, Musa, ‘Iesa, and Muhammad, may the peace and blessings of Allâh be upon them all, and the best of these five is Muhammad ﷺ.

To have belief in all of the Messengers is obligatory; whoever disbelieves in one from them, then he has not only disbelieved in them all, but he has also disbelieved in the One Who sent them — Allâh. Allâh Almighty says:

> إنَّ الَّذينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيَبْدِئُونَ أنْ يُفْرَجُوا بِنِعْمَتِ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِيَوْمِ الدِّينِ وَيَكْفُرُونَ أَنْ يَحْضَرُوا بِنِعْمَةِ ذَٰلِكَ سَبِيلًا ۚ أُولَٰئِكَ هُمُ الْكَفَّارُ حَقًّا وَأُمَّهُمُ الْكَفَّارُ عَدَابًا مُّهِينًا ۖ وَالَّذينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَاتُبَرَّ أَوْلَٰئِكَ بِنِعْمَتِهِمْ أَنْ يُجْزَوْهُمْ ۛ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ۗ (۶۸)

Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers saying, “We believe in some but reject others,” and wish to adopt a way in between. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment. And those who believe in Allâh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards, and Allâh is Ever Oft Forgiving, Most Merciful. [2]

We must believe in the Messengers in general, meaning that we believe in those that we know of and those that we don’t know of. So, we must specifically believe in those Messengers that Allâh named, and we must believe that Allâh sent Messengers other than the ones He named to us:

> ولَقَدْ أَرْسَلْنَا رَسُلًا مِنْ قَبْلِكَ مِنْ قَصَصُهُ وَمِنْهُمْ مَنْ أَمْ ثَقَصَّ عَلَيْكَ وَمِنْهُمْ مَنْ أَمْ ثَقَصَّ عَلَيْكَ ۖ (۶۸)

[1] (Al-Baqarah 2:253)
And, indeed We have sent Messengers before you; of some of them We have related to you their story and of some We have not related to you their story.\[1\]

It is not a part of faith to raise them above the status that Allāh gave to them, for they are human beings and His creatures. They are distinct in that Allāh chose them and prepared them to carry His Message. Their nature is that of man; they have no share in the qualities specific to godhood, so they don’t know the information of the unseen, except for those matters that Allāh has informed them about. Allāh ordered Muhammad ﷺ to convey to his nation:

Say: “I am only a human being like you. It is inspired in me that your Ilah (God) is One Ilah.”\[2\]

Say: “I don’t tell you that with me are the treasures of Allāh, nor (that) I know the unseen; nor do I tell you that I am an angel. I but follow what is revealed to me by inspiration.”\[3\]

The Definition Of Nabi (Prophet) and Rasul (Messenger)

Nabi in the Arabic language: It is taken from the word Naba‘a, which means news or information. A Prophet is called a Nabi because he informs us about Allāh Almighty — i.e., he conveys to us His Orders and revelation. A Prophet is perhaps also called Nabi because Allāh informed him.

Rasul in the Arabic language: Rasul is taken from Irsal, which means direction. Therefore the Messengers are thus named because they are directed from Allāh. Allāh Almighty says:

Then We sent Our Messengers in succession,\[4\]

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\[1\] (Ghafir 40:78)  
\[2\] (Fussilat 41:6)  
\[3\] (Al-An‘am 6:50)  
\[4\] (Al-Mu‘minun 23:44)
The Difference Between A *Nabi* (Prophet) And A *Rasul* (Messenger)

A *Rasul* is a man who is inspired with a new *Shari'ah* or set of laws, and he is sent to a transgressing people, conveying to them Allâh’s Message — for example, the Messengers of firm will (*Ulul-'Azm*).

A *Nabi* is a man who is inspired with a message, but the message is to follow the *Shari'ah* of those who preceded him; he is sent to apply a previously sent *Shari'ah* (set of laws) — for example, the Prophets from the Children of Israel that came after Musa, peace be upon him. Allâh Almighty says:

» إنَّا أُرْسِلْنَا لِلْأُوْلِيَّةِ بِهَا هَدًى وُثُورًا يَجَّالِدُونَ بِهَا الْدُّنْيَاَ الَّذِينَ أُنْسِمَواَٞ

Verily, We did send down the Tawrah, therein was guidance and light, by which the Prophets, who submitted themselves to Allâh’s Will.[1]

Prophethood Is A Blessing Granted By Allâh

Prophethood is a blessing that Allâh bestows according to His choice:

» اللَّهُ يُصَلِّبُ نَفْسَيْنَ مِنَ الْأَلْمَٰلِيَّةِ ﺑِرَسَالٍ وَمَنْ آمَنَ أَلْمَّاسُ

Allâh chooses Messengers from angels and from men.[2]

Therefore Prophethood is not a goal that is achieved through man’s striving or working; rather, it is a high and special rank for which Allâh chooses — purely by His grace — whomsoever He pleases from His creation. He prepares them to carry the message, He protects them from the effects of the devils, and He protects them from *Shirk*, as a favor and mercy from Him, not from the efforts they expended. It is a blessing and favor from Allâh; He says:

» أَوْلَـٰٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰ~

Those were they to whom Allâh bestowed His grace from among the Prophets, of the offspring of Adam, and of those

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[1] (*Al-Ma'idah* 5:44)
whom We carried (in the ship) with Nuh, and of the offspring of Ibrahim and Israel and from among those whom We guided and chose.[1]

Alläh said to Musa:

إِنِّي أُصْطَفِيَكَ عَلَىِّ الْأَلْلَهِ وَبَشْرَىٰنِي

I have chosen you above men by My Messages, and by My speaking (to you).[2]

And Alläh said, relating the words of Ya‘qub to his son Yusuf, peace be upon them:

وَكَذَلِكَ أَتَبَيِّنْنَا رَبِّكَ

Thus will your Lord choose you.[3]

All of the above verses clearly indicate that Prophethood is not achieved by greatness or by actions; rather, it is a blessing and mercy from Alläh. He chooses men for that ranking by His Knowledge and Wisdom; it is a ranking that is not achieved by those who wish for it or work for it.

A Description Of The Messengers And Their Miracles

1. A Description Of The Messengers

The Messengers are good examples in their characteristics and manners; a discussion about their qualities is a long one indeed, but here we will suffice by mentioning the following qualities:

1) Truthfulness: Alläh informed us that His Messengers are truthful:

هَذَا مَا وَعَدَ الَّذِينَ ءَايَتَهُ وَصَّدَقَ الْمُرْسَلُونَ

This is what the Most Beneficent had promised, and the Messengers spoke truth! [4]

Without a doubt, truthfulness is the core and heart of the message and calling, and with it matters are set straight and deeds reap their fruits. Lying is a defect that the best of creation — the Messengers —

[1] (Maryam 19:58)
[2] (Al-A‘rəf 7:144)
[3] (Yusuf 12:6)
[4] (Ya Sin 36:52)
are far above.

2) Patience: Calling people to the obedience of Allâh and warning them not to go against His Commands is indeed a difficult and rough path to follow, and not everyone can handle it. However, Allâh’s Messengers, peace be upon them, are the best of creation. They were faced with all kinds of hardship and harm, yet their firm will was not affected, and they continued to call people to the way of Allâh. Allâh informed us about some of His Prophets and the harm that was inflicted on them because of the message they brought. Allâh informed us about the patience and forbearance they exhibited in order to raise Allâh’s Word above all else. Allâh ordered the Prophet ﷺ to take example after the Messengers of firm will, when He Almighty said:

Therefore be patient as did the Messengers of firm will and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! This Qur’an is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are rebellious.\(^1\)

2. The Miracles of the Messengers ﷺ

What is meant by those miracles: The miracles of the Prophets and Messengers are those things that go against the nature or habitual pattern of occurrences; Allâh makes those miracles occur at the hand of His Prophets and Messengers, and man is unable and incapable of repeating that occurrence or causing something similar to occur. Such miracles occurred at the hands of Allâh’s Prophets and Messengers so that the proof upon man becomes final; the proof of those miracles is so binding that man must surrender and believe in what the Messengers came with, regardless of whether the people asked a given Messenger to bring them a miracle or no. Those

\(^1\) (Al-Ahqaf 46:35)
Belief In Muhammad As A Prophet And Messenger

Belief in Muhammad includes the following:

1) We must believe that he was sent to all of mankind, for Allâh Almighty says:

\[ \text{Yatayyihuhu Allâh ﷺ} \]

Say: “O mankind! Verily, I am sent to you all as the Messenger of Allâh”[1]

And the Prophet said:

\[ \text{I kwâkan âlîn-nîhî bâyâthu lâ yâbûhu 'i lî n-nîhî} \]

A Prophet would be sent specifically to his people, yet I was sent to every red and black (i.e., to all of mankind). (Recorded by Muslim)

Allâh has made the religion complete for us, He has completed His favors upon us, and He is pleased with Islam as a religion for us, the religion that was revealed to Muhammad, who is a mercy for all of mankind and the seal of Prophets and Messengers. He is the Messenger of Allâh not only to man but to jinns as well — a giver of glad tidings, a warner, and a caller to Allâh, by His Will, and a torch illuminating the way.

Whoever from mankind doesn’t accept his message deserves a punishment from Allâh — just like his brother disbelievers, for Allâh Almighty says:

\[ \text{Alîmûm 'akânhu lâmîn 'inâyîmûm} \]

This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion.[2]

\[ \text{Wâmâ bâyâthu 'i lî n-nîhî} \]

And whoever seeks a religion other than Islam, it will never

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[1] (Al-A’raf 7:158)
[2] (Al-Ma’idah 5:3)
be accepted of him.\[1\]

2) We must believe that he is the final Prophet and Messenger, for Allâh Almighty says:

Verily! Those who believe and those who are Jews and Christians — whoever believes in Allâh and the Last Day and does righteous good deeds — shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.\[3\]
2) Allâh Almighty says:

It is not *Al-Birr* (piety, righteousness) that you turn your faces towards east and (or) west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Masakin* (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs *As-Salat*, and gives the *Zakat*, and who fulfill their covenant when they make it, and who are *As-Sabirin* (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are the pious.[1]

3) Allâh Almighty says regarding the Resurrection:

Then (again), surely, you will be resurrected on the Day of Resurrection.[2]

4) When Jibril, peace be upon him, asked the Prophet ﷺ about *Iman*, he ﷺ said:

To believe in Allâh, His Angels, His Books, His Messengers, the Last Day, and to believe in Divine Preordainement, both the good and bad of it. (Recorded by Muslim)

The Punishment Of The Grave, And Its Pleasures

There are so many Ahadith related from the Prophet regarding the questions of the two angels, the punishment of the grave, and its pleasures that these are positively established realities. Therefore believing in them is obligatory. One is punished in the grave if he deserves punishment, and one is given bliss if that is what he deserves. Whichever the case, one will be recompensed in the grave, regardless of whether he is buried or not, or whether he is eaten up in his grave, or whether he is cremated, or whether he drowned and is at the bottom of the sea, and so on. The proofs that establish recompense in the grave are many — from them are the following:

1) Allâh Almighty says:

\[

eyn bii 'llâh al-nâbi amma wa yâqul al-kâbîn fi al-hayât ad-darîa wa fî al-akhâriya
\]

\[
yâjizz Allah al-tâlîmîn wa yâjizz Allah ma yâjiz.
\]

Allâh will keep firm those who believe, with the word that stands firm in this world (i.e., they will keep on worshipping Allâh Alone and none else), and in the Hereafter. And Allâh will cause to go astray those who are wrongdoers, and Allâh does what He wills.\(^{[1]}\)

"With the word that stands firm...and in the Hereafter": This is a proof that we will be asked in the graves (and those among us who believe and whom Allâh favors will be blessed with "the word that stands firm").

2) Allâh Almighty says:

\[

een tâ'war bii 'rubbîna 'ad-wâla wa 'amšîtan wa yâmu' tumm âl-sûrata 'ad-dhalâlaa 'alâ fân-qutu ahsân
\]

\[

ees sâdab
\]

The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'awn's people to enter the severest torment!"\(^{[2]}\)

This verse proves that some people are punished in their graves.

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\(^{[1]}\) (Ibrahim 14:27)

\(^{[2]}\) (Ghêfîr 40:46)
3) Al-Bukhari recorded that Ibn ‘Abbas, may Allâh be pleased with
them, said:

“\(\text{The Prophet } \overset{\text{p}}{\text{ passed by two graves and said:}}\)

\(\text{‘إنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كِبَارُ}}\)

Indeed they are being punished, and they are not being
punished for something that is great.

Then he said:

\(\text{بَلِيَةً، أَمَّا أَحَدُهُمَا فَكَانَ يَسَعَى بِالنَّحَبَةِ}}\)

Indeed (for something that is great). As for one of them, he
would spread tales in order to sow dissension among people;
and as for the other, he would not properly protect himself
from his urine.

The Prophet \(\overset{\text{p}}{\text{ then took a fresh stick, broke it in two, and drove}}\)
each of the sticks on the grave, after which he \(\overset{\text{p}}{\text{ said:}}\)

\(\text{‘أَلْعَلَّهُ يُحْتَفَّ طَنْهُمَا مَالِمُ يَنْبِسُ»}}\)

Perhaps their punishment will be lightened as long as they
(the two sticks) do not get dry.

**The Hour And Its Signs**

Allâh Almighty says:

\(\text{وَعَنْذَا مَفَاتِيحُ الْغَيْبَ لَا يَعْلَمُهَا إِلَّا هُوَ}】\)

And with Him are the keys of the *Ghaib* (all that is hidden),
none knows them but He.\(^{[1]}\)

The knowledge of when the Hour will arrive is that part of the
unseen that only Allâh knows about:

\(\text{‘إِنَّ آلِهَةَ عَنْذَا عِلِّمُ السَّاعَةُ}»\)

Verily, Allâh! With Him (Alone) is the knowledge of the
Hour.\(^{[2]}\)

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\(^{[1]}\) *(Al-An'am 6:59)*

\(^{[2]}\) *(Luqman 31:34)*
There are many verses of the Qur’an, and sayings of the Prophet ﷺ, that prove the coming of the Hour; among them are the following:

1) Allâh Almighty says:

** وإن الساعة لأن기가 لا ريب فيها ولكن أحكم أنت الناس لا يؤمنون **

Verily, the Hour (Day of Judgement) is surely coming, therein is no doubt, yet most men believe not.[1]

2) The Prophet ﷺ said:

** بعَنْتُ أَنَا وَالساعة كَهاتين وَيَقُون أَضْمعي السَّبَابة والوُسطى **

The time in which I have been sent and the Hour are like these two. He ﷺ then joined his index finger with his middle one.

** The Resurrection **

The Resurrection means bringing life to the dead at the second blowing of the Trumpet, a time when people will stand — barefooted, naked, and uncircumcised. Allâh Almighty says:

** كُمَا بَدَأْنَا أَوَل حَكْمٍ نُعِيدُ وَعَمِدا عَلَيْنَا إِنَّا كَانَ فَعَلاً **

As We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it.[2]

The Qur’an, the Sunnah, and the consensus of the Muslims establish the truth of the Resurrection. In the Qur’an, Allâh Almighty says:

** ثُمَّ لَيْبَكُر بَعْد ذَلِكُ لِيَبْنُون ۗ ثُمَّ لَيْبَكُر بَعْد ذَيْلَ كُتْبَتْ بَعْضَهَا بَعْضَة **

After that, surely you will die. Then (again), surely you will be resurrected on the Day of Resurrection.[3]

As for the Sunnah, the Prophet ﷺ said:

** ائْتِمَام يْنْيِرُ اللَّه مِنَ السَّمَاء مَا فَيْتِييْنَ كَمَا يَبْتَلُ الْبَيْلُ **

Then Allâh will send water from the sky, and you will grow just like vegetables grow.

And the Muslims unanimously agree that it is the truth.

[1] (Ghafir 40:59)
[3] (Al-Mu’minun 23:15,16)
The Gathering

After people will rise from their graves, they will be steered to the land of the Gathering. Allâh Almighty says:

On the Day when the earth shall be cleft, from off them, (they will come out) hastening forth. That will be a gathering, quite easy for Us. [1]

And you will see the earth as a levelled plain, and we shall gather them all together so as to leave not one of them behind.[2]

And the Prophet ﷺ said:

The people will be gathered on the Day of Judgement, and they will be barefooted, naked, and uncircumcised.

The Reckoning

This means that Allâh will show man the deeds he performed in this world, and he will admit what he did; at that time, people will take the rights that are due to them from others, and all of that is most easy for Allâh. That the accountability and judgement will take place is proven by many verses from the Qur’an, as well as Ahadith of the Prophet ﷺ, such as these two verses:

Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.[3]

And they will be set before your Lord in (lines as) rows, (and

[1] (Qa‘f 50:44)
Allâh will say: “Now indeed, you have come to Us as We created you the first time.”[1]

Allâh will Himself take account of man’s deeds, for ‘Adi bin Hatim, may Allâh be pleased with him, related that the Prophet ﷺ said:

كما منحكم من أحد إلا سكنله الله ليس بيتته وبيتته ترجعماً ينظر أيمن منه
فلا يرى إلا ما قدّم من عمله وينظر أشام منه فلا يرى إلا ما قدّم وينظر
بيته يدته فلا يرى إلا النار تلقاه وجهه فانقفاً النار ولونه ساقٌ نشرة

There is not one from you except that Allâh will speak to him; there will not be between Him (Allâh) and him any interpreter. He (man) will look to his right and see only that which he put forth; he will look to his left and see only that which he put forth. And he will look before him and will see only the Hellfire, which will reach his face. So, protect yourselves from the Fire, even if you do so with part of a date (by giving it in charity). (Recorded by Al-Bukhâri)

The Hawdh

The Hawdh is a huge basin from which the nation of Muhammad ﷺ will drink, except for those who went against his guidance and who changed his religion after him. As the Prophet ﷺ was among his Companions, he said:

إني على الخوضي أنتظر من يرد علي منكتم، فوالله لليطعن دوني
رجال، فلا أقول: أي ربي، متي وتي أمنتي، فقول: إنك لا تدري ما
عملوا بادك، مازالوا برجعون علي آعقابهم

I am at the Hawdh waiting for whoever from you comes to me (to drink); by Allâh, some men will be blocked from coming to me, and I will say, “My Lord, they are from me and from my nation.” It will be said, “Indeed, you do not know what they did after you; they continued to go back on their heels.”

(Recorded by Al-Bukhâri)

This Hadith establishes the reality of the Hawdh and that people who innovate in religion or people who go against the guidance of

[1] (Al-Kalâf 18:48)
the Prophet ﷺ will be prevented from drinking from it. The Hadiths regarding the Hawdh are so many that its existence is positively established. ‘Abdul-Malik bin ‘Umair said, “I heard Jundub, may Allâh be pleased with him, saying, ‘I heard the Prophet ﷺ say:

«آنا فرطكم على الخوضی»

I am your predecessor at the Hawdh.’” (Recorded by Al-Bukhari)

The Scale (or The Balance)

A scale is an apparatus for weighing things. The Scale of the Hereafter is real: it has two real pans upon which the deeds of Allâh’s worshippers will be placed. The Scale exhibits Allâh’s justice, for He doesn’t wrong any soul. So Allâh will bring forth the deeds of men, including deeds that in weight are equal to a grain or a mustard seed. Those deeds will be weighed: one will be rewarded according to the results of the weighing. The Scale of deeds may be one or many, and Allâh is capable over all things. Here are two of the proofs that establish the reality of the Scale:

1) Allâh Almighty says:

وَغَضِعْ الْمُؤْتِمِينَ ٱلْقِسَطَ ۖ لِيُوْرِىۡ الْقَيۡسَّمَةَ فَلَا لُظُلَمُ نَقَّسٌ شَيۡئًا وَإِنَّ عِنَافَتٍ مَّنفَکَلَ

And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners.[1]

3) The Prophet ﷺ said:

كَلِمَتَانِ حَسَبَتَانِ إِلَى الرَّحْمَنِ حَسَبَتَانِ عَلَی الْلَّهَ ۚ مَا رَحِمَ النَّارَ مِنْ مَا حَسَبَتَانِ

Two words, beloved to the Most Merciful, light on the tongue, and heavy on the Scale: Subhaanallahi wa Bihammadibee (How perfect Allâh is and with His praise) and Subhaanallahil-Azeem (How perfect Allâh, the Magnificent).

[1] (Al-Anbiya’ 21:47)
The previous proofs establish the weighing of deeds on the Scale, the success that results from good deeds being heavy, and the loss that results from the good deeds being light.

As-Sirat

As-Sirat means the path, and here it refers to the bridge that is erected over the Hellfire and that leads to Paradise. All must pass over this bridge, and only by passing across it does one enter Paradise. The existence of the bridge is established in both the Qur'an and the Sunnah. Allâh Almighty says:

\[
\text{وَإِنَّكَ لَمْ تَنْعَدْ إِلاَّ وَأَرَادُهُ أَنْ عَلَىٰ رَبِّكَ حَسَنًا مَّفْضِلًا}
\]

There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished. Then We shall save those who use to fear Allâh and were dutiful to Him. And We shall leave the wrongdoers therein (humbled) to their knees (in Hell).\(^1\)

Abu Hurairah, may Allâh be pleased with him, related in a long Hadîth that the Prophet ﷺ said:

\[\text{وَبِيَضْرِبُ الْضَّرَاطُ بِنَبِيٍّ طَهَّرْنَهُ جِهَنَّمَ فَأَكُونَ أَنَا وَأَمْتِيَ أَوَّلَ مِنْ يُجِرَّهُمَا} \]

And the Sirat is placed over the Hellfire. I and my nation will be the first to cross it. (Recorded by Muslim)

Ash-Shaf‘ah (Intercession)

Ash-Shaf‘ means to attach something to what is similar to it. And Shaf‘ah signifies means or a request. Here it means to intercede for others to bring benefit or drive harm away.

In most cases, it is used to mean that someone who is higher in ranking or status intercedes for someone who is lower in ranking. And two conditions must be fulfilled for intercession to occur on the Day of Judgement with Allâh:

1) That Allâh gives permission to the intercessor to intercede. Allâh

\(^1\) (Maryam 19:71,72)
Almighty says:

من ذا اللّي يشفع عبده إلا باذني

Who is he that can intercede with Him except with His Permission?[1]

2) That Allah is pleased with the one who is being interceded for. Allah Almighty says:

ولا يشفعون إلا لمن أرضى

And they cannot intercede except for him with whom He is pleased.[2]

Categories Of Intercession

There are Two Categories of Intercession:
— The first is specific to the Prophet ﷺ.
— The second is general - for him ﷺ and for others.

The First Category Includes The Following

1) The greater intercession; it is specific to the Prophet ﷺ and it is the highest position of praise and glory that Allah promised him:

عَسِّي أَنْ يَسْتَجِيبَ رَبِّكَ مَقَامًا مَّعْمُودًا

It may be that your Lord will raise you to Maqam Mahmud (the highest position of praise and glory).[3]

This refers to when the standing becomes difficult for the people on the Day of Judgement, and they will be searching for intercession. They will go in succession to Adam, Ibrahim, Musa, and then to 'Iesa — all of these Prophets will say, “Myself, myself.” Then finally, they will reach our Prophet Muhammad ﷺ, who will say:

أَنَا لَهُ

I am to do this. (Recorded by Al-Bukhari)

2) Intercession for entering Paradise: Anas bin Malik, may Allah be

[1] (Al-Baqarah 2:255)
pleased with him, related that the Prophet ﷺ said:

"أنا أول الناس يُشْنَعُ في الجنة، وإنا أكثر الأُنيا بَعْعاً"

I am the first of people to intercede regarding Paradise and among the Prophets I have the most followers. (Recorded by Muslim)

3) The Prophet ﷺ will intercede to have punishment lightened for his uncle, Abu Talib. Abu Sa‘id Al-Khudri, may Allah be pleased with him, related that the Prophet ﷺ mentioned his uncle Abu Talib to him, and then he ﷺ said:

«لا علة لتفعه شفاعتي يوم القيامة فيجعل في ضحصاً من نار يغلي منه
وماغته»

Perhaps my intercession will benefit him on the Day of Judgement, so that he is placed in a shallow part of the Fire, and from it his brain will boil.

However, as one who died not upon Tawhid, he will not benefit from intercession to the extent of being taken out of the Hellfire. And Allah knows best.

The Second Category Consists Of The Following

1) Intercession for those people of Tawhid who perpetrated great sins, people who were placed in the Hellfire but are then taken out of it. This kind of intercession has been related by a great many sources in Abadith, so many so that its occurrence is positively established. The Prophet ﷺ will intercede many times for the people of this category; other intercessors in this case are the angels, the Prophets, and the believers.

The Mu’tazilah and the Khawarji, two deviant sects, reject this category of intercession. They reject it based on their false belief that one who perpetrates great sins is in the Hellfire for eternity, thus making intercession useless in his case.

2) Intercession will occur for the people of Paradise, that they may be raised to a position higher than the one that their situation calls for.

3) Some people will be interceded for, so that they can enter Paradise without being reckoned.
asked the Prophet ﷺ to supplicate for him to make him from the seventy thousand who will enter Paradise without reckoning, the Prophet ﷺ said:

اللَّهُمَّ اجْعَلْهُ مِنْهُمْ

O Allah, make him from them.

Paradise And Hell

Paradise is the abode that Allah prepared for the righteous ones to inhabit in the Hereafter.

Hell is the abode that Allah prepared for the disbelievers to inhabit in the Hereafter.

Both of them are created and exist now, for Allah Almighty says about Paradise:

أُعْدِتْ لِلْمُتَّقِينَ

Prepared for the pious.

And about Hell:

لَيْلَاكِفَيْنَ

For the disbelievers.

When the Prophet ﷺ prayed the Eclipse Prayer, he ﷺ said:

إِلَيْيَ رَأَيْتُ الْجَنَّةَ فَتَناَتْكُ مِنْهَا عَنْفُواً وَلَوْ أَخُذْتُهُ لأَكَلْنَهُ مِنْهُ ما بَقَيَتْ

d乐园اً، وَرَأَيْتُ الْجَاهِلِينَ فَلَمْ أَرْكَأَلَيْهِ مَنْظَرًا فَطَأَفَعُ

Indeed I have seen Paradise and I reached for a cluster from it. Were I to have taken it, you would have eaten from it as long as the world would remain. I also saw the Hellfire, and I have never seen anything more horrible than it. (Agreed upon)

Paradise and Hellfire will never cease to exist, for Allah Almighty says:

جَزَاءُهُمْ عِندَ رَبِّهِمْ جَنَّتَ عَدْنَ جَيْرًا مِنْ ثَلَاثَةِ الْأَنْهَارِ خَلَالًا فِيهَا أَبْدًا

Their reward with their Lord is ‘Adn (Eden) Paradise (Gardens

of Eternity), underneath which rivers flow, they will abide therein forever.[1]

The Sixth Pillar Of Iman

Belief In Al-Qadar (Divine Preordainment)

The Definition Of Al-Qadar: What Allâh decrees for all in existence, based on what has preceded in terms of His Knowledge and in accordance with His Wisdom.

Belief in Al-Qadar is the sixth pillar of faith: when Jibril, peace be upon him, asked the Prophet (saw) about Iman, he answered:

«أَنَّ نُؤُمِّنُ بِاللَّهِ وَمَلائِكَتِهِ وَكِتَابِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَنُؤُمِّنُ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ»

To believe in Allâh, His Angels, His Books, His Messengers, the Last Day, and to believe in divine Preordainment, both the good and bad of it.

Belief in Al-Qadar means believing with certainty that all that happens — good and bad — occurs according to Allâh’s divine Preordainment and Decree. Allâh Almighty says:

«مَا أُمِّنَ بِهِ مِنْ مُمِيزَةِ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي صَيْدِ الْحَيَاةِ الْحَيَوَانَيْنِ كَلّ أَنْتَ غَيْبُ مُثَمَّنُ وَلَا تَفْسِرُ وُجُودًا ﴿۲۱﴾

No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lawh Al-Makfuz), before We bring it into existence. Verily, that is easy for Allâh. In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allâh likes not prideful boasters.[2]

This verse indicates that all events in existence, and in the souls of men — both the good and bad of it — are divinely preordained by Allâh and were written before the creation was created. Therefore one should not grieve for not having something he loves, nor should

[1] (Al-Bâṣyrînâh 98:8)
he rejoice over getting that which he wants.

Zaid bin Thabit, may Allâh be pleased with him, narrated that he heard the Messenger of Allâh ﷺ say:

If Allâh were to punish the inhabitants of the heavens and the inhabitants of earth, He would not be doing them wrong by punishing them. And were He to have mercy on them, His mercy would be better than their deeds. And were you to have gold equal to Mount Uhud, or almost equal to Mount Uhud, and then you spent it in the way of Allâh, He would not accept it from you until you believed in divine Preordainment — until you know that what befalls you wasn’t meant to miss you, and that what misses you wasn’t meant to strike you. If you die upon other than this (belief), you will enter the Hellfire. (Recorded by Imam Ahmad)

Everything that Allâh decrees is by His Wisdom and Knowledge. He doesn’t create pure evil in the sense that no good or benefit will result from that evil; therefore evil is not ascribed to Him in the sense that it is evil; rather, it comes under the general reality that Allâh created all things. Justice, Wisdom, and Mercy — these are some of Allâh’s Qualities that we infer from His divine Decree. Allâh is categorically perfect and complete, for He says:

Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself.[1]

The meaning of this verse is that whatever blessings and good things happen to man, then it is from Allâh; and whatever evil befalls him, then it is because of his own evil deeds and sins. No one can flee

from the divine Decree or from that which is decreed. Allâh created His creatures; nothing occurs in His dominion except what He wishes, and He is not pleased with disbelief for His creatures. But Allâh granted them the ability to choose: man’s actions occur by his ability and will, yet Allâh guides whomsoever He wishes by His Mercy, and He misguides whomsoever He wills by His Wisdom. And He is not asked about what He does, but they (mankind) will be asked.

The Levels Of Belief In Al-Qadar

There are four levels of belief in Al-Qadar:

1) Knowledge

Which means that we believe in Allâh’s Knowledge: that He knows all things and that His Knowledge encompasses all things. Even something as small as an ant — whether it is in the heavens or in the earth — is not hidden from His Knowledge. He indeed knew the entire creation before He even created them; He knew every situation they were in, regardless of whether it is something open or hidden. There are many proofs to support this — these are a few:

a) Allâh Almighty says:

وَأَنَّ اللَّهَ قَدْ أحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

And that Allâh surrounds (comprehends) all things in (His) Knowledge.[1]

b) Allâh Almighty says:

وَبَعَدُ مَفَاتِحَ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَبَعَدُ مَا فِي الْبَرِّ وَالْبَح́رِ وَمَا تَسْفَطُ مِن وَرْقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبْنَةٍ فِي أَلْفَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَبْيَسُ إِلَّا إِلَّا فِي كِنْبٍ يَسِينٍ

And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.[2]

[1] (At-Talaq 65:12)
[2] (Al-An'am 6:59)
c) Ibn ‘Abbas, may Allah be pleased with them, said that the Prophet ﷺ was asked regarding those children (who die before they become adults) whose parents are disbelievers, and the Prophet ﷺ answered:

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اللهُ أَعْلَمُ مَا كَانُوا عَابِيْنَ إِذْ خَلَقُوهُم
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Allah knows best what their deeds would be when He created them. (Recorded by Muslim)

Allah has knowledge of all things that are present and hidden, those have taken place and those that have not taken place; He even knows those things that haven’t taken place, and how they would be were they to take place. There are many proofs that clearly indicate His All-Embracing Knowledge.

2) The Writing

We believe that Allah wrote the decrees regarding His creation in Al-Lawh Al-Mak'fuz (The Preserved Tablet); nothing is left out of that record. The proofs for this level are many indeed, and here are some of them:

a) Allah Almighty says:

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أَلَّا تَعْلَمُ أَنَّ اللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كَنْبِ يَسِيرٍ
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Verily! That is easy for Allah.

Know you not that Allah knows all that is in heaven and on earth? Verily, it is (all) in the Book (Al-Lawh Al-Mak'fuz). Verily! That is easy for Allah.[1]

b) In a Hadith related by ‘Ubadah bin Samit, may Allah be pleased with him, the Prophet ﷺ said:

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أَوَلِيْمَا حَلَلَ اللَّهُ تَبَارَكَ وَتَعَالَى - الْقُلُومُ، نَمَّى قَالَ لَهُ ابْنَبُ قَالَ: وَمَا أَخَذَتْ؟ قَالَ: الْقُدْرَةُ فَكَتَبَ مَا يَكُونُ وَ مَا هُوَ كَانُ إِلَّا أَنْ تَقْرَمُ السَّاعَةُ
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The first thing that Allah created was the Pen. Then He said to it, “Write.” The Pen said, “What shall I write?” He said, “Write what will be and what will take place until the Hour arrives.” (Recorded by Imam Ahmad)

The previous proofs clearly show that Allâh wrote all things before creating the creation; He left nothing out of the Book — and that is easy for the One from Whom nothing is hidden.

3) His Will

We believe that Allâh’s Will is executed and that His Ability is All-Embracing; whatever Allâh wills to happen, necessarily occurs; whatever He doesn’t will, does not occur. The proofs that establish this level of belief are many, from them are the following:

a) Allâh Almighty says:

\[ 
\text{And you will not (will), unless (it be) that Allâh wills, the Lord of all that exists.} \]

[1]

b) Allâh Almighty says:

\[ 
\text{Verily, His Command, when He intends a thing, is only that He says to it, “Be!” — and it is!} \]

[2]

c) Al-Bukhari and Muslim recorded that Mu‘awiyah bin Abi Suﬁyan, may Allâh be pleased with him, related that the Prophet \( \text{ said:} \)

\[ 
\text{Whoever Allâh wants good for, He makes him knowledgeable in the religion.} \]

These evidences prove that Allâh’s Will is manifest over all things, everything that happens in the universe happens by Allâh’s Will, for He is the sole Creator, King, Planner, and Sustainer of the universe. Nothing occurs in His dominion that He doesn’t wish: His Decree cannot be prevented and there is none to counter His Ruling. Whatever Allâh doesn’t will, then it doesn’t happen, because He doesn’t will for it to happen, not because of a lack of ability. There is nothing that escapes Allâh:

\[ 
\text{And He is the One Allâh willed.} \]

[1] (At-Takwir 81:29)
[2] (Ya Sin 36:82)
Allâh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Capable.[1]

4) The Creation

We must believe that Allâh created everything, there is no creator or Lord other than Him. The following two proofs support this belief:

a) Allâh Almighty says:

الله خالقٌ وكيلٌ وهو على كل شيء ركيلٌ

Allâh is the Creator of all things, and He is the Wakil (Trustee, Disposer of affairs, Guardian, etc.) over all things.[2]

b) The Prophet ﷺ said:

إِنَّ اللَّهِ خَالِقُ كُلِّ شَيْءٍ وَصَانِعٌ وَضَفْعٍ

Indeed, Allâh is the Creator of all makers and that which they make.

These two proofs plainly show that Allâh decreed and created all things and that He encompasses all things with His care and protection. He created all things without having a previous example to base their creation upon. He granted some of His creation both ability and action; He is the Creator of the doer and his action; He is the All-Knowing and the Creator of all things.

The Effects Of Iman On The Individual And On Society

Iman or faith, with all of its pillars makes up one complete unit, meaning that each component is related to the other, and no single component is sufficient in itself, it needs all of the other components as well. Believing in all of the pillars of Iman results in having Iman in each of the individual pillars, so in reality, they cannot be separated from one another. The same can be said for its effects on the individual and on society, for the individual is the first brick from which society is comprised. The Messages were addressed to individuals because if they are upright, the society becomes upright. Here are some of the effects of Iman:

[1] (Fatir 35:44)
1) Belief in Allâh Almighty is life for the hearts; it strengthens hearts as they climb to levels of completeness. *Iman* encourages man to take on good and noble characteristics, to stay away from evil and base characteristics, for Allâh Almighty says:

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اور من كان ميتاً فَأَحْيَيْتُهُ وَجَعَلْتُهُ لَمْ تُوْرَىَّ يَمِيتَهُ. فِي اَلْدَّنَابِسْ كَمْ مَاتُوْرُ. 
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Is he who was dead (without faith by ignorance and disbelief) and We gave him life (by knowledge and faith) and set for him a light (of faith) whereby he can walk amongst men, like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.\[1\]

2) Because *Iman* conforms to the inborn nature of man, it is the source of comfort and peace for individuals; meanwhile, it is also the source of bliss and happiness for society: it strengthens the ties of one member of society to another. With faith in one’s heart, one is satisfied and contented in all situations — when he is rich or poor, when he is in comfort or difficulty, when he is happy or sad, but only because he believes in Allâh’s divine Preordainment and Wisdom, for Allâh Almighty says:

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وَعَسِينَ أَن تَكُونُوا شَيْيَٰتًا وَهُوَ غَيْرُ اَلسَّحْيِمِ وَعَسِينَ أَن تَجِعَوا شَيْيَٰتًا وَهُوَ شَرُّ لَكُمْ. وَأَلَّهَ يَسَّمُ وَأَسْمُهُ لَّا تَسْمَعُوهُ. 
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And it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know.\[2\]

Imam Muslim recorded that Suhaib, may Allâh be pleased with him, narrated that the Prophet ﷺ said:

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عَجِبًا لَكُمْ إِنَّ أَفَرَّهُ كَلَّهُ خَيْرًا، وَلَبِسْ ذَاكَ لَأَحِدًا إِلَّا لِلْمُؤْمِنِينَ، إِنْ أَضَانَّهُ سَرَاءً شَكَّرُ، فَكَانَ خَيْرًا لِهِ، وَإِنْ أَضَانَّهُ ضَرَّاءً صَبَرَ فَكَانَ خَيْرًا لِهِ. 
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\[1\] *(Al-An’am 6:122)*

\[2\] *(Al-Baqarah 2:216)*
Wonderful is the affair of the believer, for his affair in its entirety is good, and that is for no one except the believer. If a good thing befalls him, he is thankful, and that is good for him; if a harmful thing befalls him, he is patient, and that is good for him.

The believer who has these qualities feels tranquility in his heart and calmness in his limbs and soul; those qualities fill his life with happiness and peace, and thus he becomes serene with Allâh’s mercy and justice, serene because Allâh is his sanctuary that he seeks refuge in.

3) With Iman, souls are purified and cleansed; this means that faith purifies souls from false beliefs and delusions, thus making the soul pure by what it believes in. When souls truly believe and feel that Allâh created them and that He guarantees their provision, the chains are broken that make one fear and hope from creation, regardless of whether it is a real man that one fears or an illusion in the mind. Therefore one ceases to believe that planets, stars, trees, rocks, graves, or the dead can cause harm or bring benefit. One then clings to the truth, leaving all else. When many people have such faith, they will become united in their goal and objective, and they will no longer have motives to compete or fight with other members of that group.

4) Strength and honor abound when people believe that this world is a planting-ground for the Hereafter, as Allâh Almighty says:

And perform As-Salat and give Zakat, and whatever of good you send forth for yourselves before you, you shall find it with Allâh. Certainly, Allâh is All-Seer of what you do.[1]

And Allâh Almighty says:

[1] (Al-Baqarah 2:110)
So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.\footnote{(Az-Zalzalah 99:7,8)}

One who has true Iman believes that whatever he missed out on in life was not meant for him and that whatever he did achieve was meant for him all along. With such a belief, one has no reason to fear, and so one stays away from humiliating or debasing himself. When we understand the points just mentioned, we should plainly see how the Muslim nation advanced as prodigiously as it did at the hands of the Messenger of Allâh ﷺ and his Companions, may Allâh be pleased with them. The strength and power of all of the earth cannot stand before those whose hearts are filled with faith, those who are righteous because they know that Allâh is aware of all of their deeds, those whose goal is the Hereafter; just as we should appreciate how individual Prophets stood, challenging their people, without worrying about their great numbers and power. Two wonderful examples of the great power of faith are Ibrahim and Hud, may peace and blessings be upon them.

5) When one believes in a life after this life, and when one believes that he will be rewarded for his deeds, he will feel that his life has a noble purpose, a feeling that will urge him on in performing good deeds, in having good manners, and in staying away from sins. His goal is to develop himself into a noble individual, his community into a prosperous society, and his people into a productive nation.

6) When one has a correct belief in Allâh’s divine Preordainment, a belief that includes knowledge in causes and their effects, one will strive and work hard in his life; moreover, one will realize the many virtues of good works. One will also appreciate that when Allâh grants guidance and success to one of His worshippers, that worshipper will take all the appropriate steps to reach his goal, without allowing hopelessness to find a way into his heart when he misses out on something, and without allowing pride or haughtiness to find a way into his heart if he achieves something in this world. For Allâh Almighty says:
No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lawh Al-Mal.fuz), before We bring it into existence. Verily, that is easy for Allah. In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allah likes not prideful boasters.\(^1\)

\(^1\) (Al-Hadid 57:22,23)
Lesson Four

The Categories Of *Tawhid* And *Shirk*

There are three categories of *Tawhid*:

1) *Tawhid Ar-Rububiyyah* (Lordship)
2) *Tawhid Al-Uluhiyyah* (Godhood)
3) *Tawhid Al-Asma' was-Sifat* (Names and Attributes)

*Tawhid Ar-Rububiyyah*: The belief that Allâh is the Creator, Ruler, and Sustainer of all things, and that He has no partners in those matters.

*Tawhid Al-Uluhiyyah*: The belief that Allâh is the only One Who truly deserves to be worshipped and that He has no partner in that regard. And that is the meaning of *Laa Ilaha Illallâh*, or “None has the right to be worshipped but Allâh.” All acts of worship — such as prayer and fasting — must be performed sincerely for Allâh alone; it is not permissible to direct even a portion of that worship to other than Him.

*Tawhid Al-Asma’ was-Sifat*: The belief that all that has been related in the Noble Qur’an or in the authentic Sunnah regarding Allâh’s Names and Attributes must be established and affirmed for Allâh alone, in a manner that is suitable to Him — how perfect He is — without changing their meaning or ignoring them completely or twisting the meanings or giving resemblance to any of the created things. Allâh Almighty says:

سُبْحَانَ رَبِّي أَحَدٌ ۛ لَّا إِلَهَ إِلَّا هُوَ الْقَهِّبُدُ ۛ لَمْ بَيِّنَ ۛ لَّمْ يُؤْلَدَ ۛ وَلَمْ يُولَدَ ۛ وَلَا كَأَنَّ مَآ خَلَقَنَّهُ مِن شَيْءٍ

Say: “He is Allâh, (the) One, *Allâbus-Samad* (Allâh — the Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten. And there is
none coequal or comparable unto Him.\[^1\]

And He Almighty says:

\[
\text{لاَ إِلَـٰهَ إِلَّاَ نِعْمَةُ عُلَمٍ وَهُوَ الْأَحْكَمُ الْبَصِيرُ}
\]

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.\[^2\]

Some of the people of knowledge hold that there are two categories of \textit{Tawhid}, simply because they have included the third category (Names and Attributes) under the first one (\textit{Rububiyyah}). There is no real difference in the two ways of classifying, because the goal of explaining \textit{Tawhid} is achieved either way.

\begin{center}
\textbf{The Classification of \textit{Tawhid}}
\end{center}

\textit{Tawhid} is a crucial topic because it is the foundation of our religion and the basis for which all of the Messengers, peace be upon them, were sent, from the first of them to the last. This topic is also so important because people who go astray or are destroyed only suffer those consequences because they turn away from this foundation, because they are ignorant of it, because they act contrary to its implications.

The polytheists of old were ignorant regarding the aspect of \textit{Tawhid} which required them to worship Allâh alone, without associating partners with Him — and it was because of that aspect that the Messengers were sent, the Books were revealed, and jinns and humans were created.

They thought that their religion of \textit{Shirk} was correct, and that through it, they were getting closer to Allâh Almighty. In reality, however, they were perpetrating the greatest crime and sin. But because of their ignorance, their turning away, and their blind following of their fathers and ancestors, they thought their religion

\[^1\] (\textit{Al-Ikhlas} 112:1-4)
\[^2\] (\textit{Ash-Shura} 42:11)
was true, they rejected the Prophets, and they fought them. Allâh Almighty says:

Surely they took the Shayatin (devils) as Awliya’ (protectors and helpers) instead of Allâh, and consider that they are guided.[1]

The first people who went astray and believed in Shirk were the people of Nuh, peace be upon him; they were the first nation to believe in Shirk, while those after them followed them. What led them to Shirk was exaggeration in venerating righteous people: Wad, Suwa’, Yaghuth, Ya’uq, and Nasr. These were all righteous men who died and whose people were very sad to have lost them. The Shaitan embellished the idea of exaggerating in veneration for those righteous men. This lead them to make images and erect statues of them at their gathering places. They reasoned that people would look at the statues of the righteous men and follow in their way; however, rather than following in their way, they were ruined, and so were those who came after them. As time passed, people forgot the initial reason why the statues were made, and they began to worship them. Some of our pious predecessors said, “When these people (who built the statues) were destroyed, those came after them who worshipped the statues, and so Allâh revealed this verse regarding them:

And they have said: “You shall not leave your gods, nor shall you leave Wadd, nor Suwa’, nor Yaghuth, nor Ya’uq, nor Nasr.” And indeed they have led many astray. And (O Allâh): “Grant no increase to the wrongdoers except in error.” Because of their sins they were drowned, then they were made to enter the Fire, and they found none to help them instead of Allâh.[2]

[1] (Al-A’raf 7:30)
Exaggeration regarding the status of angels, Prophets, righteous men, jinns, or statues is the basis of the evil of *Shirk*. At the hands of the Messengers, peace be upon them, Allah clarified to mankind that it is obligatory to worship Him alone, that He is the true God, and that it is forbidden to take intermediaries between Him and His creatures; rather, we must worship Him directly without any intermediary. This is the message the Messengers were sent to deliver, and for which the Books were revealed, and for which creation was created. Allah Almighty says:

\[
\text{And I created not the jinns and humans except they should worship Me (Alone).}^{[1]}
\]

\[
\text{O mankind! Worship your Lord, Who created you and those who were before you.}^{[2]}
\]

*Tawhid* is an issue that at all times and on all occasions requires much attention, especially when we are calling others to the religion of Allah and to worship Him alone, and especially considering that *Shirk* is the greatest sin, a sin that most people of the past and present are guilty of. Therefore, Muslims must strive to call others to the way of *Tawhid* and warn them about *Shirk* and its different categories, so that people may be wary of it. The last Prophet, Muhammad ﷺ, delivered that message completely, both in Makkah and in Al-Madinah.

When calling others to Islam, the people of knowledge must give *Tawhid* priority over all else because it is the foundation: if it is spoiled in any way by *Shirk*, all other deeds are nullified.

\[
\text{But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.}^{[3]}
\]

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[1] *(Ath-Thariyat 51:56)*
The Definition Of Tawhid

It is to single out Allâh with Ar-Rubûbiyyah (Lordship), Al-Ulûbiyyah (Godhood), and Al-Asma’ was-Sâfât (Names and Attributes). To believe that He is One in His Self and in His Attributes, that He is One in His Sovereignty and in His actions. Indeed, He is One in His Self, in His Names, and in His Attributes; there is none that is coequal, comparable, or similar to Him.

\[ 
\begin{align*}
\text{ليس كُنُس٥ين، شَئ٥

There is nothing like Him, and He is the All-Hearer, the All-Seeer.\[1\]

He is One in His kingdom and actions; as Creator, Planner, and Sustainer of all that exists, He has no partner:

\[ 
\text{قُلُ اللَّهُمْ مِلِيُّكَ تَوَّبِّي المَلْكَ مِنَ تَّكَبُّر٥}

Say: “O Allâh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will.”\[2\]

As the One Who deserves worship alone, He is One, for there is none that deserves worship but Him. Allâh Almighty says:

\[ 
\text{قُلُ إِيَّٰ أُوْمَرْتُ أَنْ أَعَبَدُ اللَّهَ مُحَلَّصًا للَّهُ أَنَّيْنَ}

Say: “Verily, I am commanded to worship Allâh, making all religion purely for Him.”\[3\]

The Virtue Of Tawhid

It is a great virtue to have belief in Tawhid; indeed, Allâh made that belief to be a saving ship for His worshippers in this life and in the Hereafter.

As for this life — when one is from the people of Tawhid, living his life according to its implications, and not associating any partners with Allâh whatsoever, Allâh will shower him with safety, peace, guidance, and a good life, for He says:

\[1\] (Ash-Shura 42:11)
\[2\] (Aal ‘Imran 3:26)
\[3\] (Az-Zumar 39:11)
It is those who believe and confuse not their belief with wrong, for them (only) there is security and they are the guided.\[1\]

“Wrong” here means to mix one’s faith with *Shirk*. When one avoids that wrong, one will have achieved security and guidance. Allâh Almighty says:

\[
\begin{align*}
\text{“من عُمِّل صَالِحًا خَيرًا بِهِ أو أُنْبِئَ رَحْمَةً }
\end{align*}
\]

Whoever works righteousness, whether male or female, while he (or she) is a true believer verily, to him We will give a good life.\[2\]

As for the Hereafter — when one dies upon *Tawhid* and meets his Lord, not associating any partners with Him, He enters Paradise and Allâh Almighty saves him from the Hellfire. In an authentic *Hadith*, in the Two *Sahibs* it is recorded that the Prophet ﷺ said:

\[
\begin{align*}
\text{“إِنَّ اللَّهَ كَرَمَ عَلَى النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا هُدِيَانِ }
\end{align*}
\]

Indeed, Allâh has forbidden upon the Fire he who says, ‘None has the right to be worshipped but Allâh,’ seeking from that Allâh’s Face.

The Shaikh mentioned that “there are three categories of *Tawhid,*” a fact that the scholars derived through studying and contemplating verses of the Qur’an, the sayings of the Prophet ﷺ, and the situation of the polytheists.

Of the three categories, the polytheists acknowledged two and rejected one, the one around which they disputed with the Messengers, fought with them, and showed enmity and hatred toward them, a fact that one appreciates when he reflects on the Qur’an, the life of the Prophet ﷺ, and the history of all Messengers, peace be upon them.

Some have added a fourth category, called *Tawhid Al-Mutaba’ab* (Following) meaning that it is obligatory to follow the Messenger of Allâh ﷺ and adhere to the *Shari’ah*. None is followed other than the

[1] *(Al-An’am 6:82)*
Prophet ﷺ, for he is the greater Imam that is always followed. It is not permissible, therefore, to go outside of the boundaries of his Shari'ah, for the Shari'ah is one and its Imam is one. Every jinn and man must follow and submit to his Shari'ah and they must follow his way in Tawhid. Though this fourth category is understood, it really falls under the category called Tawhid Al-Ulubiyyah, for the Lord ordered His worshippers to follow the Book and the Sunnah, and following the Sunnah is Tawhid Al-Mutaba'ah Muslim scholars agree that it is obligatory to follow the way of the Messenger of Allâh ﷺ and that no one is excused from following that way.

Then the Shaikh mentioned the three categories:
1) Tawhid Ar-Rububiyyah
2) Tawhid Al-Ulubiyyah
3) Tawhid Al-Asma' was-Sifat

1. Tawhid Ar-Rububiyyah

What this means to single out regarding His actions. For example, creating, providing, giving life, causing death, sending down rain, causing crops to grow. The monotheistic Muslim believes that Allâh is the Creator, the Provider, the One Who brings benefit, and the Only One Who can harm, the One Who brings to life, the One Who causes death, the King of the entire dominion — in His Hands are the reins of the heavens and the earth.

The polytheists believed in this category of Tawhid, for Allâh Almighty says about them:

قَلْ مَنْ يَزْوِجُ النَّاسَ مِنَ النَّاسِ وَالْأَرْضِ مَا ذَ لكَ نَسْمَةً وَلِلْأَيْنَاءِ مَنْ يُحْيِي النَّاسَ وَلِلْمَوْتِ مَنْ يُمْتِلِئُ الْحَيَّ مَنْ يَكُونُ النَّجْمِ وَلِلْأَرْضِ فَقُلْ أَفَلَا تَلْقَوْنَ

Say: “Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?” They will say: “Allâh.” Say: “Will you not then be afraid of Allâh’s punishment?”[1]
2. Tawhid Al-Ulubiyyah

This means to single out Allâh with those actions that His worshippers perform as a form of worship — in ways that Allâh and His Messenger ﷺ have legislated. It means to believe that Allâh alone is the One Who deserves to be worshipped and obeyed, and that there is none that deserves to be worshipped other than Him. Therefore, all acts of worship must be performed purely for Him. So when one prays, he must pray only to Allâh; when one supplicates, he must supplicate only to Him. When one slaughters an animal, it must be done by Allâh’s Name only. When one makes a vow, one must do it only for Allâh. When one seeks help, one must seek it from Allâh in those matters that only Allâh is capable of. When one calls out for help, one must call out for help from Allâh — in those matters that only Allâh is capable of.

To believe and apply Tawhid in this sense requires one to:
- Worship none except Allâh
- Fear none except Allâh
- Submit to none except Allâh
- Seek refuge in none except Allâh
- Seek help from none except Allâh
- Rely upon none except in Allâh
- Seek judgement from none except Allâh’s Shari’ah
- To not make lawful except that which Allâh has allowed
- To not make forbidden except that which Allâh has prohibited

It is confirmed that ‘Adi bin Hatim — who was a Christian in the Days of Ignorance — heard the Prophet ﷺ recite this verse:

They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh, and the Messiah, son of Maryam.\(^1\)

‘Adi said, “O Messenger of Allâh, they did not worship them.” The Messenger of Allâh ﷺ said:

\(^1\) (At-Tawbah 9:31)
Indeed, they (the rabbis and monks) would forbid them from that which was lawful, and they would permit them to do that which was forbidden. They followed them: that was their worship of them.

The Tawhid With Which The Messengers Were Sent

Tawhid Al-Uluhiyyah is the Tawhid that the Messengers invited people to accept, and it is that category of Tawhid that people rejected, from the time of Nuh, peace be upon him, until that of Muhammad ﷺ. Allah Almighty says:

And We did not send any Messenger before you but We inspired him (saying): “Laa Ilaha Ilia Ana [none has the right to be worshipped but I], so worship Me.”[1]

And Allah Almighty says:

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): “Worship Allah, and avoid the Taghut (all false deities)...”[2]

Whosoever worships Allah alone, leaving the worship of all else, has indeed followed the straight path, and has grasped the most trustworthy handhold:

Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break. [3]

And Allâh said: “Take not ilahain (two gods in worship, etc.). Verily, He is only One Ilah (God). Then, fear Me much.”[1]

The polytheists among the Arabs acknowledged that Allâh created all things, while their gods neither created, nor provided, nor brought things to life, nor caused death; Allâh Almighty says:

وَلَّيْنَ سَأَلُّهُمْ مِنْ حَرَّمِ الْسَّمَوَاَتِ وَالْأَرْضِ لَيُقُولُنَّ حَقَّهُمْ حَرَّمُ الْعَلِيُّ الْعَلِيمُ

And indeed if you ask them, “Who has created the heavens and the earth?” They will surely say: “The All-Mighty, the All-Knower created them.”[2]

Nevertheless, they were polytheists because they worshipped other gods along with Allâh, gods that in their estimation were intermediaries between them and Allâh. So, because they rejected Tawhid Al-Ulubiyyah, their belief in Tawhid Ar-Rububiyyah didn’t benefit them at all:

وَمَا يُؤْمِنُ أُصْرَّفُهُمْ بِاللهِ إِلَّا وَهُمْ مَشْرِكُونَ

And most of them believe not in Allâh except that they attribute partners unto Him.[3]

They didn’t single Allâh out for worship, supplication and seeking help; rather, they associated partners with Him in their worship:

مَا تَعْبِدُونَ إِلَّا لِيُقُولُوْنَ إِلَى اللَّهِ رَبِّنَا إِنَّكَ رَبُّ الْعَزَّ الْقُوَّةِ

“We worship them only that they may bring us near to Allâh.”[4]

هُنَّاءُ شُفَعَائِيْنَا عَنْدَ اللَّهِ

“These are our intercessors with Allâh.”[5]

So again, it becomes clear that although one may believe in Tawhid Ar-Rububiyyah, one is a polytheist, not a Muslim, as long as one doesn’t believe in Tawhid Al-Ulubiyyah.

[1] (An-Nahl 16:51)
[2] (Az-Zukhri 43:9)
[3] (Yusuf 12:106)
[5] (Yunus 10:18)
Who Is Allâh?

Indeed Allâh is the One True God: He has no partner and there is no one who is equal or similar to Him, not similar to His Self, to His Attributes, or to His actions. With this belief, we are different from those who ascribe a wife or a child to Allâh:

\[ \text{قَل هُوَ اَللَّهُ اَحْدَّ} \quad \text{اَللَّهُ الْقَمَّدَ} \quad \text{وَلَمْ يَكُن} \quad \text{وَلَمْ يَوْلَدَ} \quad \text{وَلَمْ يَكُنْ أَحْدَّ} \]

Say: “He is Allâh, (the) One, Allâbus-Samad (Allah — the Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten, And there is none coequal or comparable unto Him.”

With our belief that is explained above, we are different from those who claim that Allâh is the third of three — far, far is Allâh above the evil they ascribe to Him:

\[ \text{وَلَنَبَغِرُ إِنِّي وَجَدْنَ} \quad \text{لَا إِنَّ إِلَّا هُوَ أَرْحَمُ الْرَّحْمَنُ} \]

Surely, disbelievers are those who said: “Allâh is the third of the three.” But there is no ilah (god) (none who has the right to be worshipped) but One Ilah (God — Allâh)

\[ \text{وَأَلِمَا كَانَ فِي هَٰذَا عَلَى إِلَّا أَنۡهُ لِفَسۡنَةً فَسَبِّحۡنَ اَللَّهُ وَبِرَّ الْعَرَشِ عَمَّا بَصَّرُونَ} \]

And your Ilah (God) is One Ilah (God — Allâh), La Ilaha Illa Huwa (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful.

And with that same belief, we are opposite of those who believe that a god other than Allâh has any power in the universe:

\[ \text{أَلِمَا كَانَ فِي هَٰذَا عَلَى إِلَّا أَنۡهُ لِفَسۡنَةً فَسَبِّحۡنَ اَللَّهُ وَبِرَّ الْعَرَشِ عَمَّا بَصَّرُونَ} \]

Had there been therein (in the heavens and the earth) gods besides Allâh, then verily both would have been ruined. Glorified be Allâh, the Lord of the Throne, (High is He) above what they attribute to Him!

[1] (Al-Ikhlas 112:1-4)
[2] (Al-Ma’idah 5:73)
3. 

Tawhid Al-Asma’ was-Sifat (Names and Attributes)

Under this category, we affirm for Allah all that He affirmed about Himself and all that His Messenger Muhammad ﷺ affirmed about Him — all of His Beautiful Names, and all of the Attributes that those Names indicate, without resembling them to the attributes of creatures, without comparisons, without distortions and without denying those attributes. Allah Almighty has Names and Attributes that indicate His Perfection and Greatness, and no one is similar to Him in those Names and Attributes.

Allah’s Names and Attributes are mentioned in the Qur’an and in the authentic Sunnah of the Prophet ﷺ, and we must believe that they are real, for Allah said:

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لَيْسَ كَيْبَارٍ شَيْءٌ وَهُوَ الْسَّمِيعُ الْبَصِيرُ
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There is nothing like Him, and He is the All-Hearer, the All-Seer.[1]

Examples Of Allah’s Names And Attributes

1) Some Of His Names: Ar-Rahman, Ar-Rahim, Al-Qahir, Al-Qadir, As-Sami’, Al-Basir, Al-Quddus.

2) Some Of His Attributes: Highness, Hearing, Seeing, Ability, that He has a Face and Hand, and that He descends (during the last-third of every night).

After explaining the different categories of Tawhid, we can now explain the objective of sending the Messengers and the wisdom of their Messages.

The Messengers

Allah sent the Messengers to the people to call them to His religion, to worship Him alone — without associating partners with Him, and to avoid the worship of others. The first Messenger was Nuh and the last one was Muhammad ﷺ.

The Wisdom Behind Sending The Messengers

Allah sent them as a proof upon mankind, to convey the message of the religion to the people, to give glad tidings of Paradise and of a

[1] (Ash-Shura 42:11)
great reward to the obedient one, and to warn the disobedient one of a severe punishment and the Hellfire. Allâh Almighty says:


Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the Messengers.\[1\]

There are three different kinds of *Shirk*:

1) The Greater *Shirk*
2) The Lesser *Shirk*
3) The Hidden *Shirk*

**The Greater *Shirk*:**

For the one who dies upon it, the Greater *Shirk* results in the nullification of deeds and eternity in the Hellfire. Allâh Almighty says:


But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.\[2\]

And Allâh Almighty says:


It is not for the polytheists to maintain the *Majids* of Allâh while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide.\[3\]

Whoever dies upon the Greater *Shirk* will not be forgiven, and Paradise will be forbidden for him, as Allâh Almighty

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\[1\] (*An-Nisa’* 4:165)
\[2\] (*Al-An’am* 6:88)
\[3\] (*At-Tawbah* 9:17)
Verily, Allâh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases.¹

And Allâh Almighty says:

> إنَّمَا يَحْرَمُ عَلَى الْمُشْرِكِينَ أَلْجَانَةٌ وَالَّذِينَ بَعَدُوا مِنْ أَمْوَالِهِمْ لِآدَانَهُمْ إِلَّا أَنْ يَؤْتُوا الْمَرَّانَى أَمَّا الْمُتَّقُونَ فَإِنَّهُمْ لَمَّا يَجِدُونَ أَمْوَالٍ إِلَّا أَنْ يَؤْتُوا الْمَرَّانَى فَإِنَّهُمْ لَمَّا يَجِدُونَ أَمْوَالٍ إِلَّا أَنْ يَؤْتُوا الْمَرَّانَى

Verily, whosoever sets up partners in worship with Allâh, then Allâh has forbidden Paradise for him, and the Fire will be his abode. And for the wrongdoers there are no helpers.²

Here are some of the forms of the Greater Shirk:

i) Supplicating to the dead
ii) Praying or supplicating to idols
iii) Seeking help from idols or the dead
iv) Making an oath by an idol or a dead person
v) Slaughtering an animal for an idol or a dead person

The Lesser Shirk:

It is that which is called Shirk in either the Qur’an or the Sunnah, but which is not from the category of the Greater Shirk. For example doing certain deeds for show-off, swearing by other than Allâh, saying, ‘Whatever Allâh wills and whatever so-and-so wills,’ and so on. The Prophet ﷺ said:

> أَخَافُوْمَا أَخَافُ عَلَيْكُمْ الشَّرَكَ الأَضْعَرَ

What I fear most for you is the Lesser Shirk.

When asked what it was, he ﷺ said:

> الرَّيَاةُ

¹ (An-Nisa’ 4:48)
² (Al-Ma’idah 5:72)
Riya’ (showing off).

It was recorded by Imam Ahmad, At-Tabarani, and Al-Bayhaqi from Mahmud bin Lubayd Al-Ansari, may Allâh be pleased with him, with a good chain of narration. It was also recorded by At-Tabarani with a good chain, from Mahmud bin Lubayd from Rafi’ bin Khadij from the Prophet ﷺ.

The Prophet ﷺ said:

"من حلف بشيء دون الله فقد أشرك"

Whoever swears by anything other than Allâh has committed Shirk.

It was recorded by Imam Ahmad with an authentic chain, from ‘Umar bin Al-Khattab, may Allâh be pleased with him.

Abu Dawud and At-Tirmithi recorded an authentic chain from a narration of Ibn ‘Umar, may Allâh be pleased with them, from the Prophet ﷺ that he said:

"من حلف بغير الله فقد كفر أو أشرك"

Whoever swears by other than Allâh has indeed disbelieved or committed Shirk.

And the Prophet ﷺ said:

"لا تقولوا: مأشاء الله وساء فلان، ولكني قولوا: مأشاء الله ثم ساء فلان"

Do not say, “What Allâh wills and what so and so wills.” Rather, say, “What Allâh wills, and then what so and so wills.”

It was recorded by Abu Dawud with an authentic chain of narration from Huthaifah bin Al-Yaman, may Allâh be pleased with him.

Though this category does not mean that one has left the religion, or that one will spend eternity in the Hellfire, it does mean that one is lacking in the obligatory complete level of Tawhid.
The Hidden *Shirk*:

This third category is indicated by the following saying of the Prophet ﷺ:

«آَلاَّ أَخَافُكُمُ بِمَا هُوَ أَخْوَفُ عَلَيْكُمُ عَنْ يَدَيِّ مِنَ الْمَسِيحِ الْدَّجَالِ؟»

"Shall I not inform you of what I fear more for you than the Masih Ad-Dajjal?"

His Companions said, "Yes, O Messenger of Allâh." He ﷺ said:

الْشَّرِّكُ الْحَثْقِيُّ، يَقْفُومُ الرَّجُلُ فَيَصَاءُ قَبْرِيْسِينٍ صَلَاتَهُ لِمَا يَرَى مِنْ نَظْرٍ

"Hidden Shirk: a man stands to pray and adorns his prayer because he sees another man watching him."

It was recorded by Imam Ahmad in his *Musnad* from Abu Sa‘id Al-Khudri, may Allâh be pleased with him.

It is also possible to divide *Shirk* into two categories only, the Greater, and the Lesser.

As for Hidden *Shirk*, it is general in both, because it sometimes occurs in the Greater *Shirk*, such as the *Shirk* of the hypocrites — they hide their false beliefs, showing belief in Islam. This is because they want to show off to others and they are afraid for themselves.

Hidden *Shirk* also occurs in the Lesser *Shirk*, for instance in *Riya’* (doing deeds for show-off). Examples of when this happens can be found in the two above-mentioned *Ahadith*, one related by Muhammad bin Lubayd Al-Ansari, may Allâh be pleased with him, and the other by Abu Sa‘id, may Allâh be pleased with him. And success is from Allâh.
Shirk And Its Kinds

1. The first kind of Shirk the Shaikh mentioned is the Greater Shirk, which means either to worship other than Allah, or to make partners with Allah in something that is specifically His. For example, to take someone as His partner in worship, obedience, love, fear, supplication, and seeking help.

When one associates partners with Allah — regardless of who that partner is, such as a man, animal, plant, or inanimate object — one has perpetrated the Greater Shirk, examples of which are as follows:

- To supplicate to that partner as one supplicates to Allah.
- To love that partner as one loves Allah.
- To hope from that partner as one hopes from Allah.
- To submit oneself in obedience to that partner as one submits in obedience to Allah.
- To fear that partner as one fears Allah.
- To seek someone’s judgement instead of the judgement of Allah’s Shari‘ah.

Allah Almighty says:

وَأَعْمَدُوا عَلَى اللَّهِ وَلَا تُشْرَكَوا مُنَافِكًا

Worship Allah and join none with Him in worship.\[1\]

Of course, the Greater Shirk is the worst and most severe kind of Shirk; indeed, it is the greatest sin with Allah, for Allah does not accept any deed from its perpetrator, regardless of how pious he may be otherwise. If one dies, associating partners with Allah, Allah will not forgive him, for He says:

إِنَّ اللَّهَ لَا يُعَفُّ عَنْشَرَكَ يَهْدُوْهُ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَتَابَ وَمِنْ يَتَّقُ وَأَفْقَهُ الَّذِينَ عَذَبَهُمْ عَذَابًا عَظِيمًا

Verily, Allah forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.\[2\]

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\[1\] (An-Nisa’ 4:36)  
\[2\] (An-Nisa’ 4:48)
Whoever dies upon this form of *Shirk* is from the dwellers of the Hellfire, for the Prophet ﷺ said:

من من مات وَهُوَ يَدْعُو مِنْ دُونِ اللَّهِ يَدَا دَخَلَ النَّارَ

Whoever dies and he is calling upon other than Allâh as a rival then he enters the Hellfire. (Recorded by Al-Bukhari and Muslim from Ibn Mas‘ūd)

In another Hadith, the Prophet ﷺ said,

من أَقَامَ اللَّهَ لا يَشْرَكْ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ وَمَنْ أَقَامَ يَشْرَكْ بِهِ شَيْئًا دَخَلَ النَّارَ

Whoever meets Allâh without associating any partner with Him enters Paradise. Whoever meets Him, associating any partner with Him enters the Hellfire. (Recorded by Muslim, from Jabir.)

The Muslim, therefore, worships and invokes only Allâh, and submits only to Him, for Allâh Almighty says:

قُلِ إنِّي صَلِّي وَمُشَيَّدُ وَمَسَايِفُ يَلِيَ رَبَّ الْأَنْبِيَاءِ لا شَرِيكَ لِلَّهِ وَقَدْ وَبَيِّنَاهُ أَبْرَرَ وَأَئِنَا أَوْلُ الْمُتَّقِينَ

Say: “Verily, my *Salat* (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.”[1]

2. The second kind is the Lesser *Shirk*. It consists of various categories:

1) A little *Riya’* (doing good deeds for show-off); for example, when one prays, fasts, or gives charity, he is seeking other than Allâh’s Face; hence, he is mixing good deeds with bad ones. The Prophet ﷺ said:

أخَوَفُ مَا أُخَافُ عَلَيْكَمُ الشَّرِكُ الأَضْعَرُ

What I fear most for you is the lesser *Shirk*.

When asked about it, he ﷺ said,

[1] (*Al-An’am* 6:162,163)
Lesson Four

Riya’. (Recorded by Ahmad from Shaddad bin Aws.)

When one performs any good deed or act of worship to impress or please people, then he has committed Riya’, which is forbidden. In another Hadith related by Shaddad bin Aws, the Prophet ﷺ said:

«من صلى يرائي فقد أشرك، ومن صام يرائي فقد أشرك، ومن تصدق يرائي فقد أشرك»

Whoever prays, showing off to others, he has indeed committed Shirk. Whoever fasts, showing off to others, he has indeed committed Shirk. Whoever gives charity, showing off to others, he has indeed committed Shirk.

2) Another form of the Lesser Shirk is to swear by anyone other than Allâh, for instance, to swear by the Prophet ﷺ, by the Ka’bah, or by one’s parents. In the Two Sahibs it is recorded that Ibn ‘Umar narrated from the Prophet ﷺ:

«إِنَّ الَّهَ يَنْهَأكُمْ أَنْ تَحْلِفُوا بِبَابِائِكُمْ. مَنْ كَانَ كَأَنَّهَا فَلْيُلْحَفْ بِاللَّهِ أَوْ لِيَضْمَعْ»

Indeed, Allâh has forbidden you from swearing by your fathers; whoever makes an oath, let him swear by Allâh or remain silent.

3) Another form of the Lesser Shirk is for one to say the following expressions:

- “What Allâh wills and what you will.”
- “This is from Allâh and from you.”
- “I am what I am because of Allâh and because of you.”
- “I have no one except Allâh and you.”
- “I place my trust upon Allâh and upon you.”
- “Were it not for Allâh and you, such and such would (or wouldn’t) have happened.”

Based on one’s intention when saying these phrases, such statements may even become a form of the Greater Shirk.
Protecting The Belief In *Tawhid*

The Prophet ﷺ strove hard to keep the belief in *Tawhid* clean and pure in the hearts of Muslims, making every effort to allow no doubt or *Shirk* to enter those hearts. He ﷺ taught his Companions to turn with their hearts to Allâh only, to seek help in Him alone, and to put their trust in Him alone. As soon as the Prophet ﷺ saw anything that might weaken the relationship between the Muslims and their Lord, that might damage the belief of *Tawhid* in their hearts, he ﷺ raced to warn the Muslims of the effect of that matter on their faith. Some examples of such matters are as follows:

1) Magic

Incantations, spells, or charms that are used to have an effect on hearts and bodies, intended to make them sick, to make people kill one another, to divide between a man and his wife, and so on. Magic is a matter that depends on secrecy and concealment. Magicians use the above-mentioned techniques to inflict harm on people, and in the plainest of terms, Islam forbade magic when the Prophet ﷺ said:

أَجْنَبُوا السِّبَعَ السَّمَعَ الْمُمَّوَّقَاتُ

"Stay away from the seven grave (and deadly) sins."

The Companions asked, "And what are they, O Messenger of Allâh?" He ﷺ said:

الشَّرَكُ بِإِنْسَانٍ وَالسِّحْرُ وَقَتْلُ الْفُتُوْحِيَّةِ الَّتِي حَرَّمَهَا اللَّهُ إِلَّا بِالْحَقِّ. وَأَكُلُّ الرَّبَا.

وَأَكُلُّ مَا أَيْدَى الْبُيْثَم. وَالْيَوُمُ الْمُرْضَعِ وَقَدْ خُذَ مَنْ مُحَصَّنٌ الْعَافِلَاتُ

"Associating partners with Allâh, magic, killing a soul that Allâh has forbidden unless it is by a right, consuming usury, consuming the wealth of an orphan, fleeing on the day of battle, and accusing chaste, innocent women."

Recorded by Al-Bukhari and Muslim from Abu Hurairah, may Allâh be pleased with him.

In Islam, the magician’s punishment is execution — by being struck on his neck with a sword. The Messenger of Allâh ﷺ said:

خَذُّ الْسَّارِحِ ضَرْبًا بِالْسَّيْفِ

"Seize the sorcerer with a sword blow."
The punishment of the magician is striking him with the sword.

The one who is deceived by magicians, believing in them, going to them, and seeking a cure from an ailment or help in any matter that involves the unseen, has indeed disbelieved in what was revealed to Muhammad ﷺ.

The proof for that: The Prophet ﷺ said:

«لا يَمِنَّ الْجَنَّةُ مِنْ يَتَّبِعُهُ أوْ يَتَّبِعُهُنَّ أَوْ يَتَّبِعُ الْجَحَمَّ أَوْ يَتَّبِعُ الْجَحَمَّةَ أَوْ يَتَّبِعُ الْجَحَمَّةَ»

These are not from us: one who interprets an omen or has one interpreted for him, one who predicts the future or has someone predict it for him, and one who performs magic or it has been performed for him.

It was mentioned by Shaikh Muhammad bin ‘Abdul-Wahhab in *Kitab At-Tawhid* and he attributed it to Al-Bazzar with a good chain.

And Abu Hurairah, may Allâh be pleased with him, related that the Prophet ﷺ said:

«مَنْ أَتَى كَاهِنًا فَصَدَّقَهُ، وَمَا كَفَرْ بِهَا نَارٌ عَلَيْ مُحَمَّدٍ»

Whoever goes to a soothsayer and believes in what he says, has indeed disbelieved in what has been revealed to Muhammad.

It was recorded by Abu Dawud, and the remainder of the four *Sunan* compilers.

2) Ruqya (Incantations)

These are known as incantations and spells that one recites. From this category, Islam forbade that which involves *Shirk*, such as invoking anyone other than Allâh, seeking help from anyone other than Allâh, or seeking protection from anyone other than Allâh. Examples of such spells are those that use the names of angels, of devils, of jinns, and so on.

However, if, for the same purpose, one recites verses of the Qur’an, says Allâh’s Names or Attributes, or supplicates to Allâh alone, then that is permissible because it doesn’t involve *Shirk*.

‘Awf bin Malik said that they used to recite incantations during the days of ignorance and so he asked, “O Messenger of Allâh, how do
you view that?” The Prophet ﷺ answered:

«اعرضوا عليّ رقاقكُمّ لا بأس بالرقاق ما لم يكن فيه شرّك»

“Present your Ruqya to me; there is no harm in using Ruqya as long as there is no Shirk involved.” (Muslim and Abu Dawud)

**The Ruqya Of The Prophet ﷺ:**

The Messenger of Allâh ﷺ would use Ruqya; one form that is related to us from him is the following:

اللهم رب الناس أذهب البأس، واشفى أنت الساقى لَا شفاء إلا

«شفافك. شفاء لَا يُعادُرُ سقماً.»

O Allâh, Lord of mankind, take away the severe sickness and cure. You are the Curer; there is no cure except Your cure, a cure that leaves behind no sickness. (Recorded by Muslim)

3) **At-Tamim’im**

The plural of Tamimah (a talisman). This is something that one hangs on the neck of children; it consists of beads or other materials. They claimed that it would protect them from evil and jealousy.

The Prophet ﷺ forbade the use of such things, because no one drives away evil and envy except Allâh. The Messenger of Allâh ﷺ said:

«مَنْ تَعْلَقْ بِنُمِيْمَةٍ فَلا أَتَمَّ الله لَهُ، وَمَنْ عَلَقْ وَدُعَاهُ فَلا أَوَّرَعِ الله لَهُ»

Whoever wears a Tamimah, then may Allâh not complete for him his affair, and whoever wears a shell (a good-luck charm) may Allâh not protect him.

According to the correct view, it is not only forbidden to hang a Tamimah around one’s neck, but it is also forbidden to hang a small copy of the Qur’an around one’s neck. First because of the general prohibition, and second because we must block the door to further evils. This opinion is held by Ibn Mas‘ud, Ibn ‘Abbas, some of the Tabi‘in, and the noble Shaikh, ‘Abdul-‘Aziz bin Baz.

To hang other things around one’s neck, seeking some sort of benefit is an act of Shirk. It has been reported that the Prophet ﷺ said:
Whoever wears a *Tamimah* has indeed committed *Shirk*.

4) *At-Tiwalah*:

It is an item that a woman makes, thinking that it has power to make her more beloved to her husband. The Prophet ﷺ forbade this practice because it is one in which one seeks benefit or seeks to ward off harm from other than Allâh. This is why it has been related in a *Hadith*:

\[
\text{إِنَّ الرِّقَّىٰ وَالْتَمِاَمَلْ وَالْتُّولِىَةَ شَرْكٌ}
\]

Indeed, *Ar-Ruqya*, *At-Tama'im*, and *At-Tiwalah* are *Shirk*. (Recorded by Abu Dawud and Ibn Majah from Ibn 'Abbas)

**Whoever Depends On Something, Then He is Entrusted to It**

Whoever believes that some of the forbidden matters mentioned above have a special effect on things, such as the ability to cure the sick, to fulfill needs, to ward off evil, to bring back the lost, or so on, then Allâh forsakes that person, leaving him to what he believes. The Messenger of Allâh ﷺ said:

\[
\text{مَنْ نَعَلَقَ شَيْئًا وَكَلَّ الَّذِينَ إِلَيْهِ}
\]

Whoever hangs something (a charm), he is entrusted to it. This means whoever turns to other than Allâh and attaches his heart to that thing, forsaking His Lord, then Allâh entrusts him to it.

But whoever relies upon Allâh from his heart, entrusts his affairs with Him, and relies upon Him, then Allâh suffices him, protecting him from all evil, granting him ease in every difficult matter, and saving him from every trial. Allâh Almighty says:

\[
\text{وَمَن سَوْكَلَ عَلَىٰ اللَّهَ فَهُوَ حَسِبَهُ}
\]

And whosoever puts his trust in Allâh, then He will suffice him.[1]

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[1] (*At-Talaq* 65:3)
Exaggerating In Honoring People

Islam forbids us from exceeding the proper bounds when it comes to praising people or glorifying them. Muslims know that no matter how high the level of a person is, he is still a slave of Allâh. Allâh Almighty says:

> إن صَوْتُ مِنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا ٱلرَّحْمَٰنُ عَبْدُهُ ۚ (۶۹)

There is none in the heavens and the earth but comes to the Most Beneficent as a slave.↑

Islam forbade us from exceeding the proper bounds in this matter so that Tawhid may remain pure and clean, and so that deeds may be performed purely for Allâh. Exaggerating the good qualities of people most definitely leads to associating partners with Allâh.

In this regard, we have the example of the Christians, who continued to exaggerate the qualities of ‘Iesa, peace be upon him, until they made him a god on one occasion, and the son of a god on another, and a part of a god on yet another occasion — all of which is disbelief itself. Allâh Almighty says:

> لَقَدْ سَكَّنَنَّ ٱلْيَسُوعَ قَالُوا إِنَّ ٱللهُ هُوَ ٱلسَّمِيعُ إِنَّ مَيْرَٰمَ ۚ (۷۱)

Surely, they have disbelieved who say: “Allâh is the Messiah, son of Maryam.”↑

> لَقَدْ سَكَّنَنَّ الَّذِينَ قَالُوا إِنَّ ٱللهُ ثَلَاثٌ ۚ (۷۲)

Surely, disbelievers are those who said: “Allâh is the third of the three.”↑

They only deviated so far away from the correct path because they exceeded the proper bounds regarding ‘Iesa, peace be upon him. Allâh clarified that fact and explained the way of the truth to them, saying:

> كَأَهِلَّ الْكِتَابِ لَا تَضَلُّوا فِي دِينِنَ آوِلَمْ تَعْفَوُوا عَلَى ٱللهِ إِلَى ٱلْلَّهِ ۚ (۷۳)

O People of the Scripture (Jews and Christians)! Do not

---

[1] (Maryam 19:93)  
[2] (Al-Ma’idah 5:72)  
[3] (Al-Ma’idah 5:73)
exceed the limits in your religion, nor say about Allâh but the truth.[1]

So the Muslims would be saved from what other nations have fallen into; the Prophet ﷺ said:

«لَا تُطُبِّقُونِيٓ كَمَا أَطْرِقَتْ النَّصَارَى إِبْنَ مَرْيَمَ. إِنِّي آَنَا عُبْدٌ. فَقُولُوا: عَبْدُ الّهِ وَرَسُولُهُ»

Do not praise me as the Christians praised the son of Maryam; indeed, I am only a slave, so say, “the slave of Allâh and His Messenger.” (Recorded by Al-Bukhari in the Book of the Prophets)

Exaggerating Over the Righteous People Is The Basis of Idol Worship

It has been related that the names of the idols that were worshipped are the names of righteous people; they had followers who would glorify them, and when they died, those followers said, “Let us erect statues where they used to gather so that we may continue to remember them.” When that generation died and when much time passed, future generations came, not knowing the purpose of the statues; the Shaitan seduced them into believing that their fathers and grandfathers used to worship the statues, and so they began to do the same.

[1] (An-Nisa’ 4:171)
Lesson Five

_İhsan_

The pillar of _İhsan_ is to worship Allâh as if you see Him, although you don’t see Him, He certainly sees you.

Know — may Allâh have mercy on you — that Allâh knows everything about every creature; He knows their circumstances and their deeds; He misses nothing, and nothing is hidden from Him, not even the smallest ant — nothing smaller than that nor greater. Allâh Almighty says:

\[\text{زَمّاَ تَكُونُ فِي شَأْنٍ وَمَا نَلُوْبَ مَثَلَهُ مِنْ فَرَايِنَ وَلَا عَمَلٍ مِنْ عَمَلِهِ إِلَّا سَكِنَّا عَلَيْهِ} \]

\[\text{شُهُودًا إِذْ تُفْيَضُونَ فِيهِ وَمَا يَعْرَبُ عَنْ رَكَبٍ مِنْ رَكَابٍ ذَرَوٍّ فِي الأَرْضِ وَلَا فِي السَّمَا} \]

\[\text{وَلَا أَصْعَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كُتْبٍ ثَمِينٍ (١)} \]

Whatever you may be doing, and whatever portion you may be reciting from the Qur’an, — and whatever deed you (mankind) may be doing (good or evil), We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.[1]

Other than affirming Allâh’s complete Knowledge, Ability, and Care regarding His creatures, this verse teaches Allâh’s worshippers to always feel that He is aware of their actions or lack of action, their sayings and deeds, and all that circulates in their hearts.

\[\text{وَأَيَّرَوا فُوْكُمُ أَمَّا أَجْهَرُوا بِهِۦ إِنَّهُ عَلَىٰ ۖ يَدٍٰٓ ٱلۡمُسۡتَضُورٍ (٢)} \]

And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts (of men).[2]

The feeling that Allâh knows all, should become more acute when a

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[1] (Yūnus 10:61)
Muslim performs an act of worship, a time when he is standing before his Lord, when he grasps that Allâh sees him and when it is as if he sees Allâh: this is the highest level of religion, which the Messenger ☞clarified when he explained Islam, Iman, and Ihsan. He ☞said:

«الإحسانُ أن تُعْبِدَ اللهُ كَأَنَّكَ تُرَاةُ فِي نَظَمْنِهِ ۖ لَمْ تَكُنْ تُرَاةُ فِي نَظَمْنِهِ بَرَاكَ»

Ihsan is to worship Allâh as if you see Him, and though you do not see Him, He indeed sees you.

**The Definition Of Ihsan**

In the Arabic language, Ihsan is the opposite of a wrong or an offence. A person who does good deeds is called a Muhsin or, according to the famous grammarian Sibawayh, Mihsan. Deeds that are good are called Mabasin, just as deeds that are bad are called Masawa'. When you say that one has Hassana something, you mean that he has adorned it. Ihsan means proficiency in action, and sincerity, and truthfulness.

As used in the Shari'ah, Ihsan changes in meaning according to the context it is used in. When mentioned along with Islam and Iman, it means good obedience and watching what one does. Al-Manawi said, “Ihsan is outward Islam, which is held up by inward Iman, which is perfected by the observing Ihsan.”

Ihsan means to perform deeds, knowing that Allâh is aware of one’s deeds, and it also means to be obedient to Him. When one performs deeds, knowing that Allâh is watching him, one will perform good deeds in a better way. In Ihsan, then, is the essence and spirit of Iman.

**The Reality Of Ihsan**

When Jibril, peace be upon him, asked the Prophet ☪ about Ihsan, he explained:

«هَوَّا أَنْ تَعْبِدَ الَّذِي كَانَ كَأَنَّكَ تُرَاهُ، فَإِنَّ لَمْ تَكُنْ تُرَاهُ فَإِنَّ لَمْ تَرَاكَ»

It is to worship Allâh as if you see Him, and though you do not see Him, He indeed sees you.

This means that a person will perform deeds in a good way when he is cognizant of the fact that Allâh sees him, and that is the
interpretation of this verse:

Verily, Allâh enjoins Al-Adl (justice) and Al-Ihsan.[1]
That is why Allâh magnified the rewards of the people of Ihsan, for He said:

Truly, Allâh loves Al-Muhsinun (the good-doers).[2]
And He Almighty says:

Is there any reward for good other than good?[3]
Meaning, what reward is there in the Hereafter for those who do good in this world other than good being done to them.

Ihsan is one of the best levels of worship, because it is not only the essence and spirit of faith, but it is also its completion; all other levels of Iman are included in it. Ihsan in this sense, then, signifies a complete level of attentiveness before Allâh, making one fear Allâh and perform deeds sincerely and purely for Him alone.

The Levels Of Ihsan

Ihsan comes at many different levels, the highest of which is one feeling that he is in the presence of Allâh Almighty as the Prophet explained in the Hadith. The level beneath that is seeking closeness to Allâh by performing voluntary deeds; then other acts of Ihsan follow after that, regardless of whether those are represented by intention, objective, or action.

To worship Allâh as if you see Him

The Prophet’s explanation here indicates that the worshipper should worship Allâh in this manner — feeling His closeness, that He is before Him, and feeling as if he sees Him. What follows

[1] (An-Nahl 16:90)
[3] (Ar-Rahman 55:60)
necessarily are reverence, fear, awe, and glorification. The wording
in the narration of Abu Hurairah, may Allâh be pleased with him, is,

أَنْ تُحَسِّنِ اللهَ كَانَكَ تَرَاهُ

To fear Allâh as if You see Him.

What also necessarily follows is sincerity in worship, which makes
one strive to improve his worship of Allâh, making it more complete.
Ibn ‘Umar, may Allâh be pleased with them, said, “When we would
make Tawaf, we would imagine that Allâh was before our eyes.”
(Recorded by Abu Nu‘aym in Hilyatul-Awliya’ 1:309)

إِنَّ لَمْ تَنُبْنِ تَرَاهُ فَإِنَّهُ يَرَاكَ

And though you do not see Him, He indeed sees you.

This encourages the worshipper to feel Allâh’s closeness to him when
he is worshpping Him — so that he reaches such a level that it is as if
he sees Him. If that is difficult, the worshipper seeks help through his
faith that Allâh is watching him and is aware of not only his outer
deeds, but also of his innermost secrets. The worshipper knows that
none of his deeds are hidden from Allâh. When this level is achieved, it
is easy for one to move on to the next level, and that is to always act as
if he sees Allâh and according to the knowledge that Allâh is near and
close to him. Know that Ihsan is made up of two ranks:

1) The rank of sincerity, and that is for one to worship Allâh,
cognizant of the fact that Allâh sees him and is near to him. When
one applies this, he becomes sincere to Allâh. Remembering that
Allâh is near him and knows his deeds when he is actually
performing an act of worship prevents one from doing that act
for anyone other than Allâh.

2) The rank of the Mushahid (observer), and that means for the
worshipper to act in conformity to the feeling in his heart that
Allâh sees him. This is for the heart to be illuminated with Iman
and for one to penetrate the depths of knowledge, until the
unseen to him becomes like the seen. And this is the reality of the
Ihsan explained in the Hadith of Jibril, peace be upon him. [1]

[1] This was taken from Jami‘ Al-‘Ulum wal-Hikam [by Ibn Rajab] 1:75-76, with
some editing.
Lesson Six

The Conditions For Prayer

There are nine conditions or requisites for prayer: Islam, sanity, (the age of) discernment, the removal of Hadath, removal of any impurity, the covering of one’s ‘Awrah (any area of that body the must be covered), the entrance of its time, facing the Qiblah, and intention.

In Arabic, the conditions are called Shurut, the plural of Shart, which linguistically means a sign. However, in the Shari‘ah, it has another meaning: When it is nonexistent it necessitates nonexistence, but when it is existent, it does not necessitate existence. Put more simply, if there is no purity, then there is no prayer, but if one is pure, it is not necessarily the case that he has to pray (at that specific moment). And by the conditions of prayer, we are referring to those conditions upon which the correctness of one’s prayer depends.

The Nine Conditions For Prayer:

1) Islam, the opposite of which is disbelief (Kt.fr). The disbeliever’s actions are rejected, no matter what deed it is he performs, for Allâh Almighty says:

\[ ما كان يَتَشَرَّكُونَ أن يَعْمَرُوا مَسْجِدَ اللَّهِ شَهِيدِينَ عَلَى أَكْفَارِهِمْ بِالْكَفْرِ أَوْلَئِكَ \]

\[ حَيَّذَ أَعمَلُهُمْ وَفِي أَيْنَارِ هُمْ خَلَدُونَ \]

It is not for the polytheists to maintain the Masjids of Allâh, while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide.\(^1\)

And in another verse, Allâh Almighty says:

\[ وَقَدْمَا إِلَى ما عَمِلُوا بِهِ مَعَ مَعْلُوَمٍ هُمْ هَيْبَةٌ مُّبَشِّرةٌ \]

And We shall turn to whatever deeds they (disbelievers) did, and We shall make such deeds as scattered floating particles

\(^1\) (At-Tawbah 9:17)
of dust.[1]

The only prayer that is accepted is the Muslim’s prayer, a reality that is proven by this verse:

\[
\text{And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.}[2]
\]

2) Sanity, the opposite of which is obviously insanity or madness. The Pen is raised for the insane person, which means that he is not held accountable for his deeds until he returns to his senses. The Messenger of Allāh ﷺ said:

\[
\text{The Pen has been raised from three: the one who is sleeping, until he awakens; the insane person, until he returns to his senses; and the child, until he reaches puberty.}
\]

Recorded by Ahmad in his Musnad, and Abu Dawud, An-Nasā’i and Ibn Majah.

3) The age of discernment, the opposite of which is early childhood years. The age of discernment is realized at the age of seven, the time when a child must be ordered to pray, for the Messenger of Allāh ﷺ said:

\[
\text{Order your sons to pray when they turn seven, and hit them (if they refuse) when they turn ten, and at that time, make them sleep in separate beds.}
\]

Recorded by Al-Hakim, Imam Ahmad, and Abu Dawud, and in one version it is:

Order your children....

4) The removal of *Hadath*, and there are two kinds of *Hadath*:
   (i) the greater one, (ii) the lesser one. The former includes menstruation and sexual intercourse; one purifies himself from these forms of *Hadath* by performing *Ghusl*. An example of the latter is the passing of wind, and this form of *Hadath* is removed by ablution; the Messenger of Allâh ﷺ said:
   
   ﴿لا يَقْبَلُ اللهُ صَلاةَ يِعْبُرُ طَهُورٍ﴾
   
   Allâh does not accept prayer without purification. (Recorded by Muslim and others)

He ﷺ also said:
   
   ﴿لا يَقْبَلُ اللهُ صَلاةَ مِنْ أَحَدٍ حَتَّى يَتَوضَأّ﴾
   
   Allâh does not accept the prayer of one in a state of *Hadath* until he performs ablution. (Agreed upon)

5) The removal of impurities from three: from one’s body, from one’s clothing, and from the place one prays in.

And your garments purify![1]

The Messenger of Allâh ﷺ said:
   
   ﴿تَنَزَّهُمَا مِنَ الْبَوْلِ فَإِنَّ عَلَمَةَ عَذَابَ الْقَبْرِ مِنْهُ﴾
   
   Purify yourselves from urine because verily, it is the most common reason for punishment in the grave.

6) The covering of one’s *Aurah* (any area of the body that must be covered) with clothing that doesn’t reveal one’s shape, skin, or complexion. The Messenger of Allâh ﷺ said:

   ﴿لا يَقْبَلُ اللهُ صَلاةَ حَانِضٍ إِلَّا بِحَمْارٍ﴾
   
   Allâh does not accept the prayer of a woman who has reached the age of menstruation unless she wears a veil. (Recorded by Abu Dawud)

[1] (*Al-Muddaththir 74:4*)
The people of knowledge concur that if one is able to wear clothes, but prays naked instead, then his prayer is invalid. The ‘Awrab for man, or the area of his body that must be covered, is the area between his belly button and his knees, and the same goes for the female slave. The ‘Awrab of the free woman is her entire body except for her face, and even that must be covered when she is in the presence of strange men.\[1\] In a Hadith related by Salamah bin Al-Akwa’, the Messenger of Allâh ﷺ ordered him to cover himself, even if he had only one garment to accomplish that. And Allâh Almighty says:

\[
\text{O children of Adam! Take your adornment to every \textit{Majid}.}\[2\]
\]
That means, for the prayer.

7) The entrance of the prayer’s time. The proof for this condition is taken from the Hadith of Jibril, peace be upon him, wherein he led the Prophet ﷺ in each prayer, once at the beginning of the time for each prayer, and then at the end of its time. He said, “O Muhammad, the prayer is between these two times.” Allâh Almighty says:

\[
\text{Verily, the prayer is enjoined on the believers at fixed hours.}\[3\]
\]

Perform As-Salat from midday till the darkness of the night, and recite the Qur’an in the early dawn. Verily, the recitation of the Qur’an in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the

---

\[1\] A strange man is any man that is not her Mahram; a Mahram to her is a man whom she may never marry and who is allowed to be in seclusion with her.

\[2\] (Al-A’raf 7:31)

\[3\] (An-Nisa’ 4:103)
night).\[^{[1]}\]

8) Facing the *Qiblah*:

> فَدَرَّبَّتْ نَفْسُكَ وَجَهَّكَ فِي السَّمَاءِ فَنَبَّأْنَاكَ قَبْلَآَنَا رَضْمَاً فَوَّلْ وَجَهَّاكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَجِبْهَتَ ما كَفَرُوْا وَجُهوَكَ مَّسْطُورٌ

Verily! We have seen the turning of your face towards the heaven. Surely, We shall turn you to a *Qiblah* (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-Haram (in Makkah). And wherever you people are, turn your faces (in prayer) in that direction.\[^{[2]}\]

9) Intention: it resides in the heart and its utterance is an innovation. The Prophet ﷺ said:

> إِنَّمَا الأَعْمَالُ بِالنَّيَّاتِ، وَإِنَّمَا لِكُلِّ أُمَرِيٍّ مَا نَوْىٍ

Indeed, deeds are by intentions, and for every person is what he intended.

\[^{[1]}\] (Al-Isra’ 17:78)
\[^{[2]}\] (Al-Baqarah 2:144)
Lesson Seven

The Pillars (Arkan) of Prayer

There are fourteen pillars of prayer: standing, if able; the opening Takbir; recitation of Al-Fatihah; bowing; standing up straight after bowing; prostrating, with seven specific body parts touching the ground; rising from the prostration; sitting between the two prostrations; tranquility in all of the prayer’s actions; performing these pillars in order; the final Tashahhud; sitting down for it; sending Salat upon the Prophet ﷺ; and the two Taslims.

1) Standing, if able: this is a pillar in the obligatory prayers. That this is a pillar of prayer is taken from this verse:

وَكُنِّيَتُونَ عَلَى الصَّلَاةَ وَالصَّلَاةَ الوُسْبَلَةَ وَقُوْمُوهَا لِيَقُومُونَ

Guard strictly As-Salawat (the prayers) especially the middle Salat (i.e., the best prayer ‘Asr). And stand before Allâh with obedience.\[1\]

ٍضَلَّ قَانِمًا

Pray in a standing position.

2) The opening Takbir, i.e., to begin the prayer by saying, “Allâhu Akbar,” and no other phrase can act as a substitute for this one. The Prophet ﷺ said:

ٍتَخْرِيمِهَا التَّكْبِرُ وَتَخْلِيَّلُهَا التَّسْلِيمُ

Its sacred state is entered with its Takbir and it is ended with its Taslim.

In the famous, long Hadith regarding the one who didn’t pray correctly, the Prophet ﷺ said:

ٍإِذَا قَمَتَ إِلَى الصَّلَاةِ فَكَبِّرْ

\[1\] (Al-Baqarah 2:238)
When you stand for prayer, then say, “Allahu Akbar.”

3) Reciting *Al-Fatihah*. It must be recited in every unit of prayer. The Prophet ﷺ said:

«لا صلاة لمَّن لم يقرأ فاتحة الكتاب»

There is no prayer for one who does not recite *Al-Fatihah* of the Book.

4) Bowing.

5) Standing up straight after bowing.

6) Prostrating, with seven specific body parts touching the ground.

7) Rising from the prostration.

8) Sitting between the two prostrations. The proof for these pillars can be found in this verse:

«بِكَانِهَا الْذِيْنَ أَمْسَكْنُوا أَرْسَكُنَّ أَوْسَدَدْنَا»

O you who believe! Bow down, and prostrate yourselves.[1]

Another proof is the saying of the Prophet ﷺ:

«أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةٍ أَعْضَمٍ»

I have been ordered to prostrate on seven bones. (Recorded by Al-Bukhari and Muslim)

9) Tranquility in all of the prayer’s actions.

10) Performing all of these pillars in order. The *Hadith* about the one who prayed incorrectly can be considered a comprehensive proof for this and for all preceding pillars. Abu Hurairah, may Allâh be pleased with him, said, “As we were sitting with the Prophet ﷺ, a man entered and prayed. He then stood and gave greetings of peace to the Prophet ﷺ, who replied:

«أَرْجِعْ فَصَلْ فَإِناَكَ لَمْ تَصَلْ»

Go back and pray, for indeed you have not prayed.

The man went back, but the same occurred three times, after which the man said, ‘By He Who has sent you as a Prophet with the truth, I can do no better than this, so teach me.’ The Prophet

said:

«إذا قَمَتْ إِلَى الْصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تَسْمَّرْ مَعَكَ مِنَ الْقُرْآنَ، ثُمَّ ارْكَعْ حَتَّى يَطْمِئِنَّ رَكَعَةٌ، ثُمَّ ارْكَعْ حَتَّى تَفَانِدَ فَاتِيْمَةُ، ثُمَّ اسْجُدْ حَتَّى يَطْمِئِنَّ سَاجِدَةٌ، ثُمَّ ارْكَعْ حَتَّى يَطْمِئِنَّ جَالِسَةَ...»

When you stand for prayer, say: “Allâhu Akbar,” then recite what is easy for you from the Qur’an. Then bow down until you become tranquil in your bowing. Then rise until you are standing upright. Next, prostrate until you become tranquil in your prostration. Then rise and sit until you become tranquil in the seated position. And then continue to do that for the rest of your prayer.”

11) The final Tashahhud; This pillar is taken from the Hadith of Ibn Mas‘ud, may Allah be pleased with him, who said, “Before the Tashahhud became obligatory upon us, we used to say: ‘Peace upon Allâh from His worshippers, and peace upon Jibril and Mika’il.’ But then the Prophet ﷺ said:

لا نقولوا: السلام على الله من عباده، فإن الله هو السلام، ولكن قولوا: التحيات لله والصلاة والسلامات

Do not say: ‘Peace upon Allâh from His worshippers,’ for indeed Allâh is As-Salam; rather, you should say: ‘At-Tahiyyat is for Allâh. All acts of worship and good deeds are for Him.’”

We will give the exact wording of the Tashahhud mentioned in this Hadith, along with its meaning in the next lesson — if Allâh wills.

12) Sitting down for it, i.e., sitting down for the Tashahhud. The Prophet ﷺ said:

«إذا فَعَلْ أَحَدُكُمْ فِي الْصَّلَاةِ فَلْيَقُلْ التَّهْيَاتُ»

When one of you sits for the prayer, then let him say At-Tahiyyat. (Agreed upon)

13) Sending Salat (blessings) upon the Prophet ﷺ. In one narration the Prophet ﷺ said:

«إذا صلى أحدكم - وفية - ثم يصلي على النبي (ﷺ)»
When one of you prays, then in it let him send blessing upon the Prophet.

In another narration:

«ليُصِلُ عَلَى النَّبِيِّ ﷺ يَدَغُو»

Then let him send blessings upon the Prophet then supplicate... (Recorded by Ahmad and Abu Dawud)

14) The two Taslims (i.e. to say As-Salamu Alaikum wa Rahmatullah, turning one’s head to the right, and then saying the same, turning to the left), for the Prophet ﷺ said:

«وَتَحْلِيلَهَا التَّسْلِيمُ»

...it is ended with its Taslim.
Lesson Eight

The Obligatory Elements Of Prayer

There are eight obligatory elements in the prayer: All of the Takbirs, except for the opening Takbir (because it is one of the pillars of prayer); to say: Sami'-'Allâhu Liman Hamidah (Allâh listens to those who praise Him), both for the Imam and for the one who prays alone; to say: Rabbana wa Lakal-Hamd (Our Lord, and for You is all praise), for everyone. During the bowing position, to say: Subhâna Rabbîyâl-'Azeem (How perfect my Lord is, the Supreme); during prostration, to say: Subhâna Rabbîyâl-'Ala (How perfect my Lord is, the Most High). Between the two prostrations, to say: Rabbigh fir Lee (My Lord, forgive me); the first Tashâbhud; and sitting down for it.

1) All of the Takbirs, except for the opening Takbir — Ibn Mas'ud said, “I saw that the Prophet ﷺ would say Allâhu Akbar whenever he would rise or descend, and whenever he would stand or sit.” (Recorded by Ahmad, An-Nasa'i, and At-Tirmithi who said it was Sahib.) And the Prophet ﷺ used the imperative when he said:

إِذَا كَبَرَ الْإِمَامُ فَكُبِّرُوا


When the imperative is used, it indicates an obligatory.

2) During the bowing position, to say: Subhâna Rabbîyâl-'Azeem (How perfect my Lord is, the Supreme). In a Hadith related by Huthaifah, in which the Prophet’s prayer is described, the Prophet ﷺ would say while bowing:

سُبُحَانَ رَبِّي الْعَظِيمَ

Subhâna Rabbîyâl-'Azeem.

and while he was prostrating:

سُبُحَانَ رَبِّي الْأَعْلَى
Subhana Rabbiyal-Ala.

3) To say: Sami‘-Allâhu Liman Hamidab (Allâh listens to those who praise Him), both for the Imam and for the one who prays alone. As he was describing the Prophet’s prayer, Abu Hurairah said that when the Prophet ﷺ would raise his backbone from the bowing position, he would say:

"Sami‘-Allâhu Liman Hamidab.
(Agreed upon)

4) To say: Rabbana wa Lakal-Hamd (Our Lord, and for You is all praise), for everyone: for the Imam, for the one following the Imam, and for the one who is praying individually. In the previous Hadith related by Abu Hurairah, we learn exactly what the Prophet ﷺ would say as he was rising, which indicates that he would say:

"Rabbana wa Lakal-Hamd"

when he reached the standing position.

5) During prostration, to say: Subhana Rabbiyal-Ala (How perfect my Lord is, the Most High). That this is an obligatory element of prayer is also indicated by the previous Hadith.

6) Between the two prostrations, to say: Rabbigh fir Lee (My Lord, forgive me). That the Prophet ﷺ would say this phrase between the two prostrations is related in a Hadith narrated by Huthaifah. Recorded by An-Nasa’i and Ibn Majah.[1]

7) The first Tashahhud.

8) And sitting down for it, i.e., for the first Tashahbud. These last two are based on a Hadith, wherein the Prophet ﷺ is described as follows: He used to read the Tahiyyat (i.e., the Tashahhud) after every two units. And the Prophet ﷺ said:

"I’dâ qâ‘idâtî fi kâl ‘râkâtâtî fâqulâta l-tâhjîyât."

When you sit after each two units, say At-Tahiyyat. (Ahmad

and An-Nisa‘i).

The difference between the pillars of prayer (Arkan) and the obligatory elements (Wajibat) of prayer, is that when one leaves out any pillar of prayer, regardless of whether he leaves it out on purpose or because he forgets, his prayer is nullified. But only when one purposefully leaves out one of the obligatory elements of prayer is his prayer void. If one forgets to perform one of the obligatory elements of prayer, one may make it up by performing the prostration that is legislated for forgetfulness.\(^1\)

\[^{1}\text{Shurutus-Salat by Imam Muhammad bin 'Abdul Wahhab.}\]
Lesson Nine

An Explanation Of The Tashahhud

The Tashahhud is to say, “Greetings to Allâh, and blessings and goodness. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and all of Allâh’s righteous servants. I bear witness that none has the right to be worshipped except Allâh and I bear witness that Muhammad is His servant and Messenger.”

Then the worshipper sends peace and blessings upon the Prophet ﷺ, saying, “O Allâh, bestow Your favor on Muhammad and on the family of Muhammad as You have bestowed Your favor on Ibrahim and on the family of Ibrahim, You are full of praise, Most Glorious. O Allâh, bless Muhammad and the family of Muhammad as You have blessed Ibrahim and the family of Ibrahim, You are full of praise, Most Glorious.”

Then in the final Tashahhud, which is in the last unit of prayer, the worshipper seeks refuge in Allâh from four: from the punishment of the Fire, from the punishment of the grave, from the trials of life and death, and from the evil trial of Al-Masih Ad-Dajjal. And then finally, one may supplicate as he wishes, but especially using those invocations that have been related from the Prophet ﷺ, such as the following: “O Allâh, help me to remember You, to give You thanks, and to be Your good servant. O Allâh, I have greatly wronged myself and no one forgives sins but You. So grant me forgiveness and have mercy on me. Surely, You are Most Forgiving, Most Merciful.”

As for the first Tashahhud (which is in the second unit of prayer), after having said, “I bear witness that none has the right to be worshipped except Allâh and I bear witness that Muhammad is His servant and Messenger,”
one rises to the third unit — in the Zuhr, 'Asr, Maghrib, and 'Isha' prayers. But because there are Ahadith, which in general, indicate that one should send peace and blessings upon the Prophet ﷺ, it is better for one to send peace and blessings upon him and then to rise to the third unit of prayer.

The Tashahhud: The Shaikh chose the Tashahhud that was related by Ibn Mas'ud, may Allah be pleased with him, who said, "When the Messenger of Allah ﷺ taught me the Tashahhud, my hands were clenched in his, in the same way that he would teach me a Surah of the Qur'an." (Recorded by Ahmad (1:114) Al-Bukhari (4:175) Muslim (2:14) and others.) Yet there are other wordings to the Tashahhud: whichever one the worshipper chooses, his prayer is correct. If he varies, using this one sometimes and that one others, then this is good. And Allah Almighty knows best. Nonetheless, among the different narrations regarding the Tashahhud, Ibn Mas'ud's narration is most authentic.

Abu Mas'ud Al-Badri, may Allah be pleased with him, related that Bashir bin Sa'd asked, "O Messenger of Allah, Allah ordered us to send blessings upon you, so how should we send blessings upon you?" At first, the Prophet ﷺ remained silent, and then he said:

اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتُ عَلَى آلِ إِبْرَاهِيمَ
وَبَارَكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتُ عَلَى آلِ إِبْرَاهِيمَ فِي
الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَالسَّلَامُ كَمَا عَلَيْهِمْ

Say: "O Allah, bestow Your favor on Muhammad and on the family of Muhammad as You have bestowed Your favor on the family of Ibrahim, and bless Muhammad and the family of Muhammad as You have blessed the family of Ibrahim from all that exists, You are full of praise, Most Glorious... And Taslim is as you know." (Recorded by Muslim)
Both Al-Bukhari and Muslim related another narration, which is narrated by Ka'b bin 'Ujirah. In it, the Prophet ﷺ said:

اللَّهُمَّ صلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ

إِنَّكَ حَمِيدٌ مَجِيدٌ

Say: “O Allâh, bestow Your favor on Muhammad and the family of Muhammad, as You have bestowed Your favor on Ibrahim and the family of Ibrahim. Verily, You are full of praise, Most Glorious... And he mentioned the rest of the Hadith. Recorded by Al-Bukhari (3:15) and Muslim (2:16)

Abu Hurairah, may Allâh be pleased with him, narrated that the Messenger of Allâh ﷺ said:

إِذَا تَسَلَّلْ أَحَدُكُمْ فَلْسَلَّمْهُ وَمِنْ أَرْعَ عَقِبَهُ، اللَّهُمَّ اِنِّي اَوْعَدُ ٍكُنِّي مِنْ عَذَابَ جَهَنْمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا، وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمُسْبِحِ الدَّجَالِ.

When one of you says the Tashahhud, seek he should seek refuge in Allâh from four, saying, “O Allâh, I seek refuge in You from the punishment of the grave, from the torment of the Fire, from the trials and tribulations of life and death, and from the evil trial of Al-Masih Ad-Dajjal.”

This Hadith indicates that after one sends peace and blessings upon the Prophet ﷺ, one should seek refuge in Allâh Almighty from the four mentioned above.

In another narration, Abu Bakr, may Allâh be pleased with him, related that he said to the Messenger of Allâh ﷺ, “Teach me a supplication that I can use in my prayer.” He said:

قُلْ: اللَّهُمَّ اِنِّي ظَلَّمْتُ نَفْسِي ظَلَّمْتُ وَلَا يَغْفِرُ الْذَنُوبِ إِلَّا أَنْتَ

فَأَغْفِرْ لِي مَعْفُوريَةَ مِنْ عِثْمُكَ وَأَرْحَمْنِي إِنَّكَ أَنْتَ الْعَفُوُنُ الْرَّحِيمُ

Say: “O Allâh, I have greatly wronged myself and no one forgives sins but You. So grant me forgiveness and have mercy on me. Surely, You are Most Forgiving, Most Merciful.”

(Agreed upon)

This Hadith clearly proves the categorical permissibility of supplica-
tion during prayer: one of the times to supplicate during prayer is at the end of the *Tashahhud* — after one has already made the *Tashahhud*, has sent peace and blessings on the Prophet ﷺ, and has sought refuge in Allâh from the four above-mentioned afflictions. And it is okay to choose another supplication that has been related from the Prophet ﷺ, for he said in Ibn Mas'ûd’s narration:

*“ثَمَّ لَا يَتَبَخَّرُ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَّاَيْهِ فَيُدَعَوْ”*  

Then he may supplicate with that invocation that is most beloved to him.

And this Hadith indicates even more: that not only is it permissible to supplicate with an invocation that has been related from the Prophet ﷺ, but it is also permissible to supplicate with any other invocation, as long as the invocation does not consist of that which is prohibited. In yet another narration, the Prophet ﷺ said:

*“ثَمَّ لَا يَتَبَخَّرُ مِنَ الدُّعَاءِ مَا شَاءَ”*

Then let him choose to ask whatever he wishes.

One of the supplications that can be said after the *Tashahhud* is the following recorded by Muslim and Abu ‘Awanah:

*اللَّهُمَّ افْغِنِي لِي مَا قَدَّمتُ وَمَا أَخَرَّتُ وَمَا أَشْرَتْ، وَمَا أَعْلَنْتُ وَمَا أَسْرَتَْ، وَمَا أَنْتُ أَعْلَمُ يَهُدَّيْني، أَنْتَ الْمُقْدَمَ وَأَنْتَ الْمُؤْهَرَ لاَ إِلَّاَ إِلَّهَ إِلَّاَ أَنْتَ“*

O Allâh, forgive me for those sins which have come to pass as well as those which shall come to pass, and those I have committed in secret as well as those I have made public, and where I have exceeded all bounds as well as those things about which You are more knowledgeable. You are *Al-Muqaddim* (the First) and *Al-Mu’akhkhir* (the Last). None has the right to be worshipped except You.

The Imam may make these supplications as long as it does not become burdensome on those that are following him in prayer.

You may pray for a specific person, just as the Prophet ﷺ supplicated for the weak from Makkah.
At-Tabiyyat means everything that indicates the glorification of Allâh, such as bowing and prostrating. And everything by which Allâh is glorified belongs to Him alone; if one performs anything that is solely for Allâh’s glorification to anyone else, then he is a polytheist, a disbeliever.

As-Salawaat means all supplications, though it has been said to mean the five prayers.

At-Ta’âyibatu Lillah means all good deeds.

Allâh is glorified, but peace is not sent upon Him, because by seeking to send peace upon someone, one is making supplication. Allâh is pure and good and He doesn’t accept sayings or deeds unless they are good and pure.

As-Salamu ‘Alaika Ayyuhannabiyyu wa Rahmatullahi wa Barakaatuhu means that one is supplicating for peace, mercy, and blessings to be sent on the Prophet ﷺ. From this, we take a lesson: since we can pray for the Prophet ﷺ, we cannot pray to him.

As-Salamu Alaina wa ‘Ala ‘Ibaadillahis-Salibeen: Here, you are sending peace upon yourself and upon every righteous servant of Allâh, whether that servant be on earth or in the heavens. And again, the fact that we are supplicating for the righteous clearly indicates that we cannot supplicate to them.

Ashbaadu Al-Laa Ilaha Illallâbu Wabdabu Laa Shareeka Labu wa Ashbaadu Anna Muhammadan ‘Abdubu wa Rasoolubu: Here, you bear witness with certainty that no one in the heavens or the earth deserves to be worshipped except Allâh Almighty, and that Muhammad ﷺ is Allâh’s Messenger and worshipper — a worshipper is not worshipped, and a Messenger should not be disbelieved in; rather, he should be obeyed and followed. Allâh honored the Prophet ﷺ by calling him His servant:

بَلَّاءَ الَّذِي نَزَّلَ الْقُر’آنَ عَلَيْهِ عَلِيًّا لَيْكُونَ لِكُلٍّ مَّلِيِّنَةَ نَبِيًّا

Blessed is He Who sent down the Criterion (of right and wrong, i.e., this Qur’an) to His servant (Muhammad ﷺ that he
may be a warner to the ‘Alamin (mankind and jinns).[1]

(اللهم صل على محمد وعلى آل محمد كما صلبت على إبراهيم إنك حميد مجيد) Allāhumma Sallī ‘Ala Muḥammadin wa ‘Ala Aali Muḥammadin Kama Sallaita ‘Ala Ibrahīma Innaka Hameedum Majeed: Salat from Allāh means for Him to praise his servant in the highest gathering, as Al-Bukhari mentioned in his Sahih, from Abu Al-‘Alīyah, who said “Allāh’s Salat is His praising His servant in the highest of gatherings.” And they say that it means mercy. But the first view is correct. Salat from the angels means for them to ask Allāh to forgive His servant. And Salat from human beings means supplication for them.

(آل محمد) Aali Muḥammad means the family of the Prophet ﷺ from the children of Hashim, the children of Al-Muttalib, and his wives. It is forbidden for any of them to accept Zakat. And the family of Ibrahim means those believers that are from his progeny.

Just as one can send Salat upon the Prophet ﷺ from what has been related, one may also send Salat upon others as well, but as long as one doesn’t do so often. It is permissible to send Salat upon other people because the Prophet ﷺ did so when he said,

«اللهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَيَّ»

O Allāh, send Salat on the family of Abi Awfā.

But one must not make someone recognized as a person upon whom Salat are sent: that is something specific to the Prophet ﷺ; nor should one choose a specific Companion or a set of Companions, by sending Salat only on him or on them, leaving out the rest.

[1] (Al-Furqan 25:1)
Lesson Ten

The Sunan Elements Of Prayer

The following are the Sunan elements of prayer:

1) The opening supplication.

2) While standing, placing one’s right hand on one’s left, over the chest; before bowing and after rising from that position.

3) With joined and outstretched fingers, raising one’s hands, so that they are parallel to his shoulders or to his ears, in the following situations: the opening Takhir, when going down to bow, when rising from the bowing position, and when rising from the first Tashahhud, i.e., standing for the third unit of prayer.

4) Saying the statements of glorification more than once while bowing and prostrating.

5) What may be added to Rabbana wa Lakal-Hamd after standing from the bowing position, and supplicating for forgiveness more than once between the two prostrations.

6) To place the head at the same angle and level of one’s back during the bowing position.

7) While prostrating, one should distance his upper arms from his sides, his stomach from his thighs, and his thighs from his calves.

8) Keeping the forearms away from the ground while prostrating.

9) During the first Tashahhud and between the two prostrations, one should place his buttocks on his left calf and foot, while his right foot should be erected, with his toes on the ground holding the foot up, and with the bottom of his foot facing the opposite direction of the Qiblah.

10) Specifically in the last Tashahhud of the three-unit and four-unit prayer, one should let his buttocks rest on the ground, while his left calf is resting under his right leg, once again
resting the weight of the right foot on its toes, with the bottom of the foot facing away from the Qiblah.

11) Pointing one’s right index finger during both the first and last Tashahhud, from the time one sits until the time he finishes the Tashahhud; and in the same position, he should move that finger when he is supplicating.

12) During the first Tashahhud, sending blessings on the Prophet ﷺ, his family, on Ibrahim and on his family.

13) To supplicate during the final Tashahhud.

14) Audible recitation during the Fajr prayer, the Jumu‘ah prayer, the two ‘Eid prayers, the prayer for rain, and in the first two units of the Maghrib and ‘Isha’ prayers.

15) Quiet recitation during the Zuhr prayer, the ‘Asr prayer, the third unit of the Maghrib prayer, and the last two units of the ‘Isha’ prayer.

16) Reciting more than Al-Fatihah during prayer. Just as one should follow those Sunan mentioned above, one should also follow those not mentioned among them: saying more than Rabbana wa Lakal-Hamd, for the Imam, his follower, and the one who is reading alone, for that is a Sunnah. Another example is to place one’s hands on one’s knees during the bowing position, with his fingers spread out.

The Sunan Elements of Prayer:

The Sunan elements of prayer are divided into two categories: 1) sayings, 2) actions. It is not binding upon the worshipper to perform the Sunnah sayings or actions of prayer: if the worshipper performs them, he is rewarded; if he doesn’t, then just as in all other deeds that are Sunnah, there is no sin upon him. Nonetheless, the Muslim should perform them, following the Prophet’s command:

«علَّيْكُمْ سَبِّبَتِي وَسَبِّبَتِ الْحَلَفَاءُ الرَّاشِدِينَ المُهْتَدِينَ عَضْوًا عَلَيْهَا بِالْتَوَاجِدِ»
Follow my Sunnah (way) and the Sunnah of the rightly — guided caliphs — cling to that way by biting on it with your molars.

The Opening Supplication:

It is so called because with it, one begins the prayer. This is one of the opening supplications that has been related from the Prophet ﷺ:

سُبِّحَانَاكَ اللَّهُمَّ وَبِحَمْدِكَ، وَبَارَكَ اسْمُكَ وَبَعَالَيْ جَدْكَ وَلَا إِلَهَ إِلَّإِهِ أَعْلَمَ

Subhaanaka Allâhumma wa Bibamdiка ва Tabarakhasmuka ва Ta’ala Jadduka ва Laa Ilaaha Ghairuka.

meaning: “Glory is to You, O Allâh, and praise, Blessed is Your Name and Exalted is Your Majesty, and none has the right to be worshipped except You.”

Phrase by Phrase Translation:

(سِبْحَانَكَ اللَّهُمَّ) Subhaanaka Allâhumma: With your Sublimity, I consider You far too exalted to have any faults, O Allâh.

(بِحَمْدِكَ) Wa Bibamdiка: It has been said to mean that I join between two: I consider you free from having any faults and I praise You.

(بَعَالَيْ جَدْكَ) Wa Tabarakhasmuka: Blessings are achieved by Your remembrance.

(وَلَا إِلَهَ إِلَّإِهِ أَعْلَمَ) Wa Ta’ala Jadduka: Your Exaltedness is Sublime.

(يَا عِبَّاس) Wa Laa Ilaaha Ghairuka: There is no one on the earth or in the sky that is rightfully worshipped except You.

Because there are different opening supplications that have been related from the Prophet ﷺ, it is recommended for a Muslim to sometimes supplicate with one version and sometimes with another, so that his adherence to the Sunnah is more complete.

Another opening supplication that has been authentically related from the Prophet ﷺ:

اللَّهُمَّ بِآيَةِ بَنِي مَذَابِي نَفَقَّطَيْنَيْنَ فِيْنَ حَطَابِيْنَيْنَ كَمَا بَيَّنَتَ بَيْنَ المَشْرِقِ وَالْمَغْرِبِ،

اللَّهُمَّ نَفَقَّطَيْنَيْنَ فِيْنَ حَطَابِيْنَيْنَ كَمَا يَنْثِإَ الثَّوَابَ الأَعْلَى مِنَ الدُّنْسِ اللَّهُمَّ

اَغْسِلْنِي مِنْ حَطَابِيْنِيْنَ فِيْنَ عَلَّالِمِاءَ وَالْلَّتِينِ وَالْبَرَّ،
O Allâh, distance me from my sins just as you have distanced the East from the West; O Allâh, purify me of my sins as a white robe is purified of filth; O Allâh, cleanse me of my sins with water, snow and ice pellets. (Recorded by Al-Bukhari and Muslim)

“Placing one’s right hand on one’s left”: In a Hadith related by Wa’il bin Hujr, the Prophet ﷺ is described as having placed his right hand on his left hand. It was recorded by Ahmad and Muslim. And the Messenger of Allâh ﷺ said:

”إِنَّا مُعَمِّرُوْنَ أَلْبَيْنَا يَعْجِبُنَا فَطْرُنَا وَتَأْخِيرُ سَخْوَرُنَا وَأَنْ نَضَعَ أَيْمَانَنَا عَلَى شَمَالِنَا فِي الصَّلَاةَ”

We, the Prophets, have been ordered to hasten to break our fast, and to delay our Subur; and to place our right (hands) on our left (hands) in prayer.

Recorded by Abu Dawud with a Hasan Mursal chain of narration from Tawus. It was also narrated from ‘Ali with a chain of narration that contains some unreliable narrators. In it he said, “Indeed from the Sunnah in prayer is to place the hand over the hand under the navel...” It was recorded by Ahmad and it mentions matters other than that, and the first narration is the more preferred. Allâh knows best.

“With joined and outstretched fingers, raising one’s hands”: The Prophet ﷺ used to raise his hands with his fingers stretched. (Recorded by Abu Dawud). In a Hadith related by Abu Humaid, he says that the Prophet ﷺ used to raise his hands until they were parallel with his shoulders. (Agreed upon). Similar was recorded by Abu Dawud from Malik bin Al-Huwairith, who said that the Prophet ﷺ would raise his hands until they were parallel to his earlobes. And by raising his hands, the Prophet ﷺ indicated raising the veil between him and his Lord, just as the index finger is used in the seated position to signify the Oneness of Allâh.

In the Hadith reported by ‘Ali, may Allâh be pleased with him, he said that when the Messenger of Allâh ﷺ would stand up for an obligatory prayer, he would say, Allâhu Akbar and raise his hands to the level of his shoulders; he would do the same when he finished
his recitation, and he wanted to bow, and he would do that when he raised his head from bowing. He would not raise his hands in any portion of the prayer while he was sitting. And when he stood from the two prostrations, he would raise his hands with that Takbir. It was recorded by Ahmad, Abu Dawud, and At-Tirmithi who said it is Sabih. The meaning of “the two prostrations” is the two units of prayer.

“more than once”: In the Hadith of Huthaifah, he reported that when the Messenger of Allâh ﷺ bowed, he would say:

«سبحان ربي العظيم»

Subhanna Rabbiyal-‘Azeem.

And when he would prostrate, he would say:

«سبحان ربي الأعلى»

Subhanna Rabbiyal-‘Ala. (Recorded by Abu Dawud)

It is compulsory, then, to say them once; the least level of completeness is to say them three times; and the highest level of completeness is to say them ten times.

“and supplicating for forgiveness more than once”: This is because it is compulsory to ask Allâh for forgiveness once between the two prostrations: Huthaifah, may Allâh be pleased with him, related that between the two prostrations, the Prophet ﷺ would say:

أَرْبَبَ اغْفِرْ لِي

O my Lord, forgive me. (Recorded by An-Nasa’i and Ibn Majah).

“To place the head at the same angle and level of one’s back during the bowing position”: ‘Aishah, may Allâh be pleased with her, said that when he ﷺ would bow, he would neither point his head (down) nor hang it back, but would remain between the two. (This was recorded by Muslim)

“While prostrating, one should distance his upper arms from his sides...and one should keep his forearms away from the ground”: It has been related that, during prostration, the Prophet ﷺ would not let his arms lie down. (This was recorded by Al-Bukhari
and Abu Dawud.) Rather, he would raise them above the ground and he would distance them from his two sides until the whiteness of his armpits could be seen from behind him. (Recorded by Al-Bukhari and Muslim)

"...one should place his buttocks on his left calf and foot...": When the Prophet ﷺ taught the person who prayed incorrectly, he said:

إِفَأَدَا جَلَلَتْ فِي وَسُطِ الصَّلاة قَاطِمٌ وَافْتَرَشَ فَجُدَّ الْيَسِيرى ثُمَّ تَسْهَدَ

And when you sit down in the middle of the prayer, be serene, lay down your left thigh, and make the Tashahhud. [Recorded by Abu Dawud and Al-Baihaqi with a good (Jāyiḍ) chain of narration.]

And ‘Aishah, may Allāh be pleased with her, said that the Prophet ﷺ would lay down his left leg, and erect his right (foot). (Recorded by Muslim)

“One should let his buttocks rest on the ground...”: As he was describing the prayer of the Prophet ﷺ, Abu Humaid As-Sa‘idi, may Allāh be pleased with him, said:

وَإِذَا جَلَلَتْ فِي الْرَّكَعَةِ الْأَخِرَةِ قَدَمَ رَجَلَهُ الْيَسِيرى وَنَصَبَ الْأَخْرِى وَقَعَدَ عَلَى مُفْعَدَيْهِ

“When he would sit for the last unit of prayer, he would put forward his left leg, erecting the other, and he would then rest his weight on his buttocks.” (It was recorded by Al-Bukhari 2:828)

And in the Hadith of Rifa‘ah bin Rafi’, recorded by Abu Dawud (no. 860) the Prophet ﷺ said:

فَإِذَا جَلِلَتْ فِي وَسُطِ الصَّلاة قَاطِمٌ وَافْتَرَشَ فَجُدَّ الْيَسِيرى ثُمَّ تَسْهَدَ

And when you sit in the middle of the prayer, be serene, let your left thigh rest, and then make Tashahhud.

“sending blessings on the Prophet ﷺ”: It is Sunnah for the one praying to send blessings upon the Prophet ﷺ just as he does in the last Tashahhud, for the Prophet ﷺ would send blessings on himself not only in the last Tashahhud, but in the first Tashahhud as well (and
on other occasions as well). (This was recorded by Abu ‘Awanah in his *Sahih* and An-Nasa’i)

“*To supplicate during the final Tashahhud*”: As has been related in the *Hadith*:

> "نَعْمَآ لَيَسِحَّرُونَ مِنَ الدَّعَاءِ مَا شَاءَ"

Then he may choose whatever supplication he wishes. (Recorded by Al-Bukhari)

Earlier some supplications were mentioned for this position. See lesson number nine.

“*Audible recitation...*”: Imam Ibn Qudamah said, “There is a consensus among the Muslims that it is recommended to read out loud and to read quietly, each in their respective places. The basis for this is the practice of the Prophet ﷺ, the knowledge of which has been transmitted from earlier to later generations.”

“*Reciting more than Al-Fatihah*”: Imam Ibn Qudamah said, “That it is Sunnah to recite a *Surah* after Al-Fatihah in the first two units of every prayer, and it is a practice about which we know no dissension.”

Another Sunnah is the *Imam* to say, “Allâbu Akbar” out loud, for the Prophet ﷺ said:

> "إِذَا كَبَرَ الإِمَامُ فَكَبَرُوا"

When the *Imam* says, “Allâbu Akbar,” then all of you should say “Allâbu Akbar.”

He ﷺ also said:

> "وَإِذَا قَالَ سَبِيعُ اللَّهِ لِمَنْ حَمَدَهُ فَقُولُوا: رَبَّنَا وَلَكَ الْحَمُدُ"

And when he says, “Samī‘ Allâbu Līman Hamidab” then all of you should say, “Rabbana wa Lakal-Hamd.”

However, the follower of the *Imam* and the one who is praying alone should say both of these phrases quietly.

It is also Sunnah to quietly seek refuge in Allâh from the accursed *Shaitan*: “A‘utbu Billabi Minash-Shaitaanir-Rajem” (I take refuge in Allâh from the accursed *Shaitan*).” You may take refuge in Allâh
from the *Shaitan* using this invocation, or using any other that has been related from the Prophet ﷺ.

After seeking refuge from the *Shaitan*, you should quietly read *Bismillah* (i.e., *Bismillahir-Rahmaanir-Raheem*), even though *Bismillah* is neither from *Surat Al-Fatihah* nor from any other *Surah*; rather, it is a verse from the Qur’an that comes before and between *Surahs* of the Qur’an, except for *Surahs* *Bara’ah* and *Al-Ar’fal*.

It is Sunnah to write *Bismillah* at the beginning of books and letters, just as Sulaiman, peace be upon him, did, and just as the Prophet ﷺ used to do. It repels the *Shaitan*, you should also read it before performing all actions.

As you are reciting *Surat Al-Fatihah* it is recommended that you stop at the end of each verse (as opposed to reading the chapter through, without pausing, and without stopping to take a breath after the end of the verses). After reading the last verse, and then after pausing slightly, you should say, “*Aameen,*” which means, “O Allah, answer.” By pausing, you allow it to be known that the “*Aameen*” is not a part of the Qur’an. Both the *Imam* and his follower may say it after the audible prayers, and in the same prayers, based on Samurah’s *Hadith*, it is recommended for the *Imam* to remain quiet after that. It is then recommended for the *Imam* to recite an entire chapter, and though reading one verse only is sufficient, *Imam* Ahmad preferred it to be long. And outside of the prayer, you may recite the *Bismillah* either out loud or quietly.

The recitation in the *Fajr* prayer should be from the longer *Mz. fassal* section of the Qur’an, or the beginning of *Surah Qaf* since Aws asked the Companions of Muhammad ﷺ about how the Qur’an was divided and they said, “A third, a fifth, a seventh, a ninth, an eleventh, a thirteenth — and the *Mz. fassal* section as one.”

The recitation in the *Maghrib* prayer should be from the shorter *Surahs* and in the remainder of the prayers from those of moderate length as long as there is no reason to prevent that. Otherwise, recitation should be from the shorter *Surahs*.

For the loud prayers, a woman may recite out loud as long as no strange man can hear her. When you pray voluntary prayers late at
night, you must consider the general good: if someone is nearby who will be disturbed by your recitation, then you should recite quietly; if the one who is nearby would like to listen, then you may recite out loud. If, by mistake, you recite out loud when you should have recited quietly or, recited quietly when you should have recited out loud, then you can correct yourself by simply changing the volume of your voice to what is appropriate, continuing in your recitation, without beginning all over. And finally, because the verses of the Qur’an are in a particular order, you must recite them in order.

“Saying the statements of glorification more than once...”: The scholars say that, in terms of the Imam, he may reach the lowest level of completeness by reading those phrases three times and the highest level of completeness by reading them ten times. Also, you should know that the Prophet forbade us from reciting the Qur’an during both the bowing and the prostrating positions.

“What may be added to Rabbana-walakal-Hamd”: For example, saying:

وَلَا مُعْطَٰيٌ لَّيْمَا أَعْطَيتْ

The heavens and the earth and all between them abound with Your praises, and all that You will abound with Your praises.

If one likes, one may add:

أَهْلُ الْبَنَاءِ وَالْمَجِيدِ أَحْنَى مَا قَالَ الْأَعْبُدُ وَكَانَ لَكَ عَبْدُ لَا مَانِعَ لِمَا أَعْطِيتْ

O Posessor of praise and majesty, the truest thing a servant has said (of You) and we are all Your servants. O Allâh, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.

You may say any other phrase that has been related from the Prophet, such as the one in Abu Sa‘id’s Hadith:

Allâhumma Rabbana Lakal-Hamd.
A slight variation, which means, “O Allah, Our Lord, for You is all praise.”

It is also recommended, when you go down for prostration, that your hands touch the ground directly, with your fingers joined together, pointed in the direction of the Qiblah. In that position, your fists should not be clenched, nor should your elbows be resting on the ground; rather, they should be raised.

“and supplicating for forgiveness more than once…”: Not only may you ask for forgiveness more than once, you may also read an additional supplication: Ibn ‘Abbas, may Allah be pleased with them, said that the Prophet would say the following between the two prostrations:

«رب اغفر لي وإرحمني وأهدني وارزقي وعافيني»

My Lord forgive me, have mercy upon me, guide me, give me sustenance, and give me health. (Recorded by Abu Dawud)

You may make the same supplication when you are prostrating, for the Prophet said:

وَأَمَّا الْسَّجُودَ فَأَكْتُبُوا فِيهَ مِنَ الدُّعَاءِ فَقُونَ أَنْ يُسْتَجِبَ لَكُمْ

As for the prostration, when you are in that position, supplicate much — and it will be worthy for you to be answered. (Recorded by Muslim)

Abu Hurairah related that the Messenger of Allah would say when he was prostrating:

«اللَّهُمَّ اغفِرْ لي ذَنَبي كُلَّهُ وَغَلَبهُ وَأَولَاهُ وَآخِرَهُ وَغَلَبْتِهُ وَأَشْرَى»

O Allah, forgive me all of my sins, the small and great of them, the first and last of them, and the seen and hidden of them.

Shaikh Muhammad bin `Abdul-Wahhab said, “Then he should sit for the Tashahhud, with his hands on his legs, stretching and joining the fingers of his left hand, so that they are facing the Qiblah. As for his right hand, his pinky finger (little finger) and the one next to it should be clenched, while thumb and middle finger should touch, making the shape of a ring. Then he should make Tashahhud, pointing with his index finger, signifying Tawhid. He may point with
that finger when supplicating either during prayer or outside of prayer, for Ibn Zubair said, ‘The Prophet ﷺ would point with his finger when he supplicated, and he wouldn’t move it.’” (It was recorded by Abu Dawud)

It is also Sunnah to turn towards your right and left when making Taslim (i.e., saying As-Salamu Alaikum wa Rahmatullah). The Imam says the Taslim out loud, and his followers should say it quietly. While he shouldn’t prolong his voice when he says the Taslim, he should make intention first to exit the prayer and second to send peace on the protecting angels and on those who are present.

After making Taslim, the Imam should not prolong facing the Qiblah; rather, it is Sunnah for him to turn toward those who followed him in prayer, either turning to his right or to his left. And no follower should leave the place of prayer before him, for the Prophet ﷺ said:

إِنَّكَ إِمامٌ مُّفْتَقِرٌ فَلَا تَتَّلِعْ بِهِ الرَّكْبَةِ وَلَا الْسَّجْدَةَ وَلَا بِالأَلْسَنَةِ

I am your Imam, so do not precede me — neither in the bowing position, nor in the prostrating position, nor in leaving.

If women are praying with men, the women should leave first, while the men wait for a short while, so that they don’t accost the women or get in their way.

After the prayer is finished, it is Sunnah for you to remember Allâh, to invoke Him, and to ask His forgiveness, saying,

(استغفر الله) Astaghfirullab (I ask Allâh for forgiveness) three times. Then you should say:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمَنْكَ السَّلَامُ تَبَارَكَ بِهَا الْجَلَالُ وَالْإِكْرَامُ لَ إِلَّهُ إِلَّا الَّذِي وَحِيدٌ لَا شَرِيكَ لَهُ الْمُلْكُ وَلَهُ الْحُقُقُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَبِيلٌ، وَلَا كُرُونَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ إِلَّا إِلَّا الَّذِي وَُلُوطُ الْعَمَّةِ وَلَهُ الطَّفْلُ وَلَهُ الْبَنَاتُ الْجَسَدُ لَ إِلَّهُ إِلَّا الَّذِي أَخْلَصَ لَهُ الْحَيَاةَ الْأَخْسَرَةَ وَلَوْ كَرَى الْكَافِرُونَ، اللَّهُمَّ لَا مَانِعٌ لِّي مَا أَعْطَيْتُ وَلَا مُعْطِيَ لِمَا مَنَعْتُ وَلَا يُبْنِيَ دَا الْجَدُّ وَلَا الْجَدُّ

(O Allâh, You are As-Salaam (The One Who is free from all defects) and from You is all peace, Blessed are You, O Possessor of majesty and honor. None has the right to be worshipped except Allâh, alone, without partner, to Him belongs all sovereignty and praise, and He is capable over all things. And there is no power nor ability except by Allâh. None has the right to be worshipped except Allâh, and we do not worship any other besides Him. His is grace, and His is bounty and to Him belongs the most excellent praise. None has the right to be worshipped but Allâh. (We are) sincere in making our religious devotion to Him, even though the desbelievers may dislike it. O Allâh, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty:

Then you should say,

(Sibhân al-lah) “Subhaanallah (How perfect Allâh is!)” thirty-three times.

(Al-Hamdu’illah) “Al-Hamdulillah (All praise is for Allâh)” thirty-three times, and:

(Allâhu’akbar) “Allâhu Akbar (Allâh is the Most Great)” thirty-three times. To complete the hundred, say:

(‘La ilaha illallahu wabdaahu la shareeka labu. Labul-Mulku, wa Labul-Hamdu, wa Huwa ‘Ala Kulli Shay’in Qadeer. (None has the right to be worshipped except Allâh, alone, without partner, to Him belongs all sovereignty and praise and He is Capable over all things).”

After having finished the Fajr and Maghrib prayers, and before
speaking to any person, say:

(اللهم أرجني من النار) *Allàhumma jurnee Minan-Naar* (O Allâh, protect me from the fire), seven times.

Know that to supplicate quietly is better than to supplicate out loud, and moreover, you should supplicate with what is narrated from the Prophet ﷺ, and with a present heart, both hoping and fearing, for the Prophet ﷺ said:

«لا يُسْتَجِبُ الدُّعَاءُ مِنْ قَلْبِ غَافِلٍ»

The supplication of a heedless heart is not answered.

Ask Allâh Almighty by His Beautiful Names and Attributes, and ask Him, mentioning your belief in *Tawhid*.

When you supplicate, try supplicating during those times when you are more likely to be answered: the last third of the night, between the *Athâb* (call to prayer) and the *Iqamah*, after the obligatory prayers, the last hour of (daylight on) Friday and between the *Athâb* and *Iqamah* during the Friday prayer.

You should patiently wait for your supplication to be answered, not rushing, and not saying, “I supplicated and I supplicated but I was not answered.” And it is okay to specify yourself when you supplicate, but it is disliked to do so when others are saying *Aameen* after you. And it is also disliked to supplicate out loud.

You should know that the Shaikh mentioned only some of the Sunnah elements of prayer, whereas there are more, and as I mentioned earlier, the people of knowledge classify those elements into sayings and deeds. There are seventeen sayings in prayer that are Sunnah:

1) The Opening Supplication.
2) Seeking refuge in Allâh from the *Shaitan*.
3) The *Basralah*.
4) Saying “*Aameen*” after the Opening Chapter.
5-9) Reciting a *Sura* of the Qur’an in the first two units, and in the *Fajr, Jumu’ah*, voluntary, and two ‘*Eid*’ prayers.
10-11) Reciting out loud when required; reciting quietly when
required.

12) After standing from bowing, reading, "Mil'as-Samawaati wal-Ardh..." to the end of that supplication

13-14) Saying the statements of glorification more than once when bowing and when prostrating.

15) Between the two prostrations, asking Allâh for forgiveness more than once.

16) In the last Tashahhud, seeking refuge in Allâh from four trials.

17) In the first Tashahhud, sending prayers and blessings on Muhammad ﷺ and his family.

All other Sunnah elements of the prayer are actions, such as the following:

- (Raising the hands with) the fingers being stretched and joined and (palms) facing the Qiblah when beginning the prayer, when going down to the bowing position, and when rising from that position. Also, lowering the hands after raising them.
- Placing the right hand on the left wrist, and putting them under the navel.\(^{[1]}\)
- Looking at the place of prostration.
- Separating one’s feet at a comfortable distance during the standing position.
- Reciting in a metered pace (Tarteel).
- That the Imam’s recitation in the first unit is longer than in the second, and the length of his recitation should correspond to the condition of his followers.
- Holding one’s knees during the bowing position, with the fingers stretched open.
- During the bowing position, making one’s back straight; also, in the same position, one’s head should be parallel to one’s back.
- When going down for prostration, one’s knees should touch the ground before one’s hands.

\(^{[1]}\) Publisher’s Note: The Hadith from which this act is mentioned is weak. Please check the book Nailul-Awtaar, Volume 2, pages 207-211.
- When rising from the prostrating position, one’s hands should precede one’s knees in being lifted.
- While prostrating, placing one’s forehead and nose firmly on the ground, while one’s arms are spread away from one’s sides; one’s stomach should be away from one’s thighs and one’s thighs should be away from one’s calves.
- During prostration, one’s feet should be erected, with the tips of the toes separated and touching the ground.
- During prostration, one’s hands should be parallel to one’s shoulders; also, one’s fingers should be stretched, joined, and facing the Qiblah.
- One’s hands should directly touch the place of prostration.
- Standing to the next unit of prayer on the soles of the feet putting the hands on the thighs for support.
- Sitting on the left foot with the right foot erect between the two prostrations and in Tashahhud.
- Sitting on the buttocks (as described earlier) in the last Tashahhud.
- Turning to one’s right and left when making Taslim.
- Putting his hands on his thighs with the fingers extended and together and the index finger pointing toward the Qiblah between the two prostrations and in Tashahhud.
- During the Tashahhud, to clench one’s pinky finger and the one next to it from one’s right hand, to make the shape of a ring with the thumb and middle finger, and to point with the index finger.
- Giving preference to turning away from the Qiblah from the left rather than the right.
Sajdah As-Sahw: The Prostration For Forgetfulness

Imam Ahmad said that, from the narrations we have, the Prophet ﷺ made this special prostration five times:

1) When he ended the prayer after two units.
2) When he ended the prayer after three units.
3) When he did an extra action during prayer.
4) When he missed one of the actions of prayer.
5) When he stood after two units without making prostration.

Al-Khattabi said, “What is trusted among the scholars are these five Ahadith,” referring to two related by Ibn Mas‘ud, one related by Abu Sa‘id, one by Abu Hurairah, and one by Ibn Buhainah.

One makes this prostration when one performs extra units or too few units, when one is doubtful during a compulsory prayer or a voluntary prayer, except if these things happen often: when they do, they are most probably whispers from the devil, and they should be disregarded, a ruling that applies to ablution, taking a shower, and removing impurities.

When one performs the actions of prayer more times than is prescribed on purpose, such as standing, bowing, or sitting, then that prayer is void; but if one does it by mistake, then he may perform the prostration for forgetfulness. The Prophet ﷺ said:

إذا زاد الرجل أو نقص في صلاتيه فليسجد سجديته

If a man increases or decreases from his prayer, let him make two prostrations. (Recorded by Muslim)

If one forgets, but then remembers, he should return to the proper order of prayer without saying “Allâhu Akbar.” If one prays an additional unit, one should stop as soon as one remembers and base his prayer on those actions he performed before doing what was additional.

Whether one is an Imam or someone who is praying alone, one must return to a previous position when two trustworthy people prompt him to do so; if only one person prompts him to return, he does not have to do so unless he is sure that that person is right. The Prophet ﷺ did not return when Thul-Yadain told him to do so.

Small or few physical actions do not render one’s prayer void, for the
Prophet μ opened a door for ‘Aishah while he was praying; on another occasion, he carried Umamah while he was praying. If one says one of the phrases of prayer, not in its place, but during another part of prayer, one’s prayer is not rendered void.

When one forgets during prayer, one must prostrate twice, for the Prophet μ said:

«إِذَا نسيَ أحذكمُ فَلْيُسْجَدُ سَجْدَتَيْنِ»

If one of you forgets, let him make two prostrations.

If one says the Taslim on purpose before the prayer actually ends, it becomes void; but if he said the Taslim by mistake, and then during a short period of time, he remembered, he can simply complete his prayer, even if he exited from the Masjid or spoke briefly for some benefit. If one speaks by mistake, sleeps, or if he speaks a word that slips out (i.e., a word that is not from the Qur’an) accidentally during recitation, his prayer is not rendered void. But if one laughs, then his prayer is nullified, a ruling that has jma’ (consensus) behind it; but one’s prayer is not nullified by merely smiling.

If one forgets one of the pillars of prayer (other than the opening Takbir) while he is reciting for the next unit, then the unit in which he forgot the pillar becomes nullified and the new unit replaces it. In such a situation, the opening supplication is not repeated, an opinion that is held by Ahmad. If one remembers that he missed a pillar before reciting, then he should return and repeat it and what comes after it.

When one forgets the first Tashahhud by standing after the prostrations of the second unit, he must return to the Tashahhud unless he has reached the standing position and stands erect. This was recorded by Abu Dawud. The follower must follow the Imam; he does not have to do the Tashahhud but he does have to make prostration.

When one is not sure how many units he prayed, he should base the number on what he is sure of, and when the follower doubts, he should just continue to follow the Imam.

If a follower joins the prayer when the Imam is bowing, and he is not sure whether he reached the prayer on time, he should disregard
that unit and repeat it. The follower does not have to prostrate for forgetfulness unless his Imam has to do so, and he does it with him.

**Actions That Are Disliked During The Prayer:**

- To turn one’s head slightly or to raise it to the sky is disliked.
- To pray toward a picture, fire, or lamp.
- Resting one’s elbows on the ground during prostration.
- To pray when one has to relieve himself.
- To pray when food one desires is served; in this situation, one should delay the prayer even if one misses the congregation.
- To play with pebbles or to intertwine the fingers of his two hands.
- To rest on one’s hand during the seated position.
- To touch one’s beard.
- If one has to yawn, one should hold it back as much as possible; if he cannot control himself, he should simply put his hand on his mouth.
- To level the dirt on the ground without an excuse.
- When one passes in front of you while you are praying, don’t let him pass; hold him back, and if need be, push him back, whether the one trying to pass is a human or an animal, whether the prayer is compulsory or voluntary. If the one trying to pass by refuses to desist, you may even fight him. It is forbidden to walk between one who is praying and his Sutrah (an object he places before him, so that people may walk by him after that object, and not before it). It is also forbidden to walk right in front of him even if he doesn’t have a Sutrah.
- During prayer, one may kill a snake, scorpion, or louse. One may even straighten out his garment or turban.
- It is not disliked to give greetings of peace to one who is praying, but he may return your greeting by gesture.
- When the Imam makes an error, you may correct him; men should say ‘Subhaanallah’ to point out his mistake and women should clap.
- While in the Masjid, if one has to spit, one should do so in his
garment; outside of the Masjid, he should do so on his left; it is hated to spit to one’s right or straight ahead.

- It is disliked for one who is praying individually not to have a Sutrah, even if one does not fear a passerby. One may use a wall, a stick, or something else that is readily available. One should pray close to one’s Sutrah, for the Prophet ﷺ said:

ٓإِذَا صَلَّى أَحَدُكُمْ فَلْيُضَلِّلْ إِلَى سُتْرَةٍ وَلْيُدْنِنَّ مِنْهَاٖ

When one of you prays, he should pray toward a Sutrah and he should get close to it.

He should turn slightly so as not to face it directly, since the Prophet ﷺ did that, and if there is a need he may just make a line and if anything passes beyond it then it is not disliked.
Lesson Eleven

Actions That Nullify One’s Prayer

There are eight actions that nullify one’s prayer:

1) Speaking, but only when: (1) one is conscious that he is in prayer, (2) one has knowledge of what he is doing, and (3) one does it on purpose. But when one speaks forgetfully or from ignorance, then his prayer is not nullified.

2) Laughing.

3) Eating.

4) Drinking.

5) Part of one’s ‘Awrab being exposed.

6) A significant turning from the direction of the Qiblah.

7) Much and continuous frivolous movement or fiddling around.

8) Exiting from the state of purity.

“Speaking... one does it on purpose”: Zaid bin Arqam said, “We used to talk during prayer; one of us would speak to the man praying beside him, until this verse was revealed:

\[
\text{وَقُولُوا إِلَيْهِمَا صَابِرِينَ}
\]

And stand before Allâh with obedience [and do not speak to others during the Salat (prayers)]. \[1\]

We were ordered to remain quiet and we were forbidden from talking.”

“But when one speaks forgetfully or from ignorance, then his prayer is not nullified”: When Mu’awiyyah bin Al-Hakam As-Sulami spoke during prayer, not knowing the ruling thereof, the Prophet \( \text{و} \) said to him:

\[1\] (Al-Baqarah 2:238)
Indeed man’s talk is not appropriate to this prayer; verily, it (i.e., the prayer) is only glorification, exaltation (of Allâh), and the recitation of Qur’an. (Recorded by Muslim)

Even though the Prophet ﷺ ordered him not to talk during prayer, he didn’t order him to repeat the prayer.

“Laughing”: Ibn Al-Munthir stated that there is jma‘ (consensus) in this issue: laughing renders one’s prayer void.

“Eating and Drinking”: Ibn Al-Munthir said, “Everyone that we know of agrees that whoever eats or drinks on purpose during a compulsory prayer has to repeat that prayer.”

“Part of one’s ‘Awrah’ being exposed”: As I already mentioned in lesson six, to cover one’s ‘Awrah’ is one of the conditions of prayer. So if one exposes his ‘Awrah’ on purpose, his prayer is nullified.

“A significant turning from the direction of the Qiblah”: Facing the Qiblah is also one of the conditions of prayer (refer to lesson six), so if one turns significantly away from that direction on purpose, his prayer is nullified.

“Much and continuous frivolous movement or fiddling around”: If one makes many extraneous movements continuously, movements that are not connected to the prayer, then by consensus of the scholars, his prayer is void. After mentioning this ruling, the author of Al-Kasi’ says, “If the movements are few, then the prayer is not nullified...because the Prophet ﷺ carried Umamah during prayer - when he would stand, he would carry her, and when he would go down for prostration, he would place her on the ground...and in the Eclipse prayer, he moved forward and backward.”

“Exiting from the state of purity”: Purity is one of the conditions of prayer: if it is nullified, so too is the prayer. And the Prophet ﷺ said:

لا يُقَبِّلُ اللهُ صَلَاتَكُمْ إِلَّا أَحْدَثْتُمْ حَتَّى يَتَوَضَّأُ </p>

Allâh does not accept the prayer of one of you when he commits Hadathb until he then performs ablution.
Lesson Twelve

The Conditions Of Wudhu' (Islamic Ablution)

The Conditions Of Wudhu' are ten:

1) Islam.
2) Sanity.
3) Age of discernment,
4) Intention.
5) That the one performing it intends to fulfill it, not having the intention (to wash) for some other reason, until he has complete the processes of purification.
6) That what caused one to have to make Wudhu' has stopped.
7) Before making Wudhu', the performance of Istirja' or Ist. jmar.
8) Purity of water being used, and its being lawful.
9) Removing anything (a stain, for example) that prevents the water from reaching one's skin.
10) That when one makes ablution, the time of prayer has arrived: This condition is particular to one who is afflicted with a sickness whereby he loses control of his bladder — for instance, causing him to urinate frequently.

Al-Wadhu' refers to the water that is used for ablution; Al-Wudhu' refers to actions involved in performing ablution. The definition of Al-Wudhu' in the Shari'ah is as follows: using pure water on those body parts that Allâh has clarified and legislated.

"Islam, Sanity, Age of Discernment, and Intention": The first three have been clarified in lesson six — the Conditions of Prayer.

Intention is special because it is a condition for all deeds, and by intention, I am referring to the resolve in one's heart to perform
Wudhu’, the resolve to apply Allâh’s Commands and His Messenger’s commands. It is not, however, legislated to utter one’s intention, for doing so is an innovation. Shaikh Al-Islam Ibn Taymiyyah said, “Intention resides in the heart, and not on the tongue, a principle that the Muslim Imams (i.e., scholars) not only agree upon, but agree upon for all acts of worship.” Even were one to wash all of the required body parts for the Wudhu’, it would not be correct unless he actually intended to make the Wudhu’. So, if one were to wash those body parts, say, only to remove impurities, then his Wudhu’ would not be correct. Furthermore, the intention has to continue all the way through, until he finishes purifying himself; if, in the middle of making Wudhu’, he changes his intention from the Wudhu’ to something else, his Wudhu’ is cancelled.

“That what caused one to have to make Wudhu’ has stopped”: This means that if one has to perform Wudhu’ because he defecated, for example, then his stool should completely stop flowing before he makes Wudhu’. The same can be said for vomiting: he should completely finish vomiting before starting to make Wudhu’.

“Before making Wudhu’, the performance of Istinja’ or Ist.jmar” : Istinja’ means to purify oneself from urine or stool, using water, and in some contexts, it could mean Ist.jmar as well. Ist.jmar means to purify oneself from the same impurities using stones or what carries the same ruling as stones (such as toilet paper in the present day). Whoever, then, has relieved himself, must perform Istinja’ or Ist.jmar before making Wudhu’. But contrary to what some people think, if one wishes to make Wudhu’, it is not necessary to perform Istinja’ or Ist.jmar when one hasn’t actually relieved oneself.

“Purity of water being used, and its being lawful”: It is not permissible to use impure water, water that has been wrongfully usurped, or water that has been stolen. The Prophet ﷺ said:

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Whosoever introduces into this matter of ours that which does not belong to it, then it is rejected.
“Removing anything (a stain, for example) that prevents the water from reaching one’s skin”: So that one’s ablution is performed properly, as the Prophet ﷺ advised his nation to perform it, one should remove any stain or particles, that prevent the water from directly reaching one’s skin.

“That when one makes ablution, the time of prayer has arrived...”: This is particularly for those who continually release impurities from their bodies, such as one who is afflicted with enuresis, a condition wherein one urinates uncontrollably. When a woman was afflicted not with her monthly bleeding, but with another kind of bleeding that was a result of sickness, the Prophet ﷺ ordered her to make ablution for every prayer. (Recorded by Abu Dawud and At-Tirmithi).
Lesson Thirteen

Elements That Are Obligatory (Fardh) In The Wudhu’

There are six elements that are obligatory in Wudhu’:

1) Washing one’s face, including Al-Madhmadhah and Al-Istinshaq (These terms will be clarified in the explanation, if Allâh wills)

2) Washing one’s hands, elbows, and whatever is in between.

3) Wiping one’s entire head, including one’s ears.

4) Washing one’s feet, including one’s ankles.

5) Performing these elements in order.

6) Performing them at one time, without too long of a pause between one body part and another.

It is recommended to repeat the washing of one’s face, hands, and feet three times; the same goes for the Madhmadhah and the Al-Istinshaq. However, it is obligatory to perform each of those elements only once. And based on the meanings of authentic Ahadith, one should wipe his head once only.

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"Washing one’s face, including Al-Madhmadhah and Al-Istinshaq": The limits of one’s face: from where the hair begins to grow on one’s head to below one’s cheekbones on each side of the face, until they meet at the chin, and until the base of one’s ears. Allâh Almighty says:

إذا فضّلت إلى الصَّلة فأغسلوا وجَهكِم وَأَيديكِمَ إلى الْمَرَافِقِ وَأَمسِحَوا

When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by
passing wet hands over) your heads, and (wash) your feet up to the ankles.[1]

In a Hadith, Humran describes the Wudhu’ of ‘Uthman, may Allâh be pleased with him, who is describing the Wudhu’ of the Prophet ﷺ. ‘Uthman said, “Then he washed his face three times.”

We must perform Madhmadhah (washing out the mouth) and Istinshaq (snuffing water into the nose and blowing it out) based on two proofs: 1) everyone who described the Prophet’s Wudhu’ mentioned them, and 2) the nose and the mouth are parts of the face.

‘Aishah, may Allâh be pleased with her, related that the Prophet ﷺ said:

إذا توضأ فمضوض

When you make Wudhu’, perform the Madhmadhah.

Abu Hurairah, may Allâh be pleased him, related that the Prophet ﷺ said:

إذا توضأ أحدكم فليجمع فليمسح

When one of you makes Wudhu’, he should put water into his nose and then blow it out. (Agreed upon).

Based on what has been related from the Sunnah, the water is taken into the nose with the right hand, and blown out with the assistance of the left.

To follow the Sunnah, one should perform Al-Madhmadhah and Al-Istinshaq with one handful of water; when one of the Prophet’s Companions described his Wudhu’, he said, “He then made Madhmadhah and Istinshaq.” As long as one is not fasting, one should exaggerate in both, working the water inside one’s mouth and inhaling water through one’s nose to a high level. The Prophet ﷺ said:

وَبَالَغُ فِي الْمُضْمَضَةِ وَالْاِسْتِشْقَاقِ إِلَّا أَنْ تَكُونَ صَغِيرًا

And exaggerate when performing the Madhmadhah and

[1] (Al-Ma‘idah 5:6)
Istinshaq unless you are fasting. (Recorded by Abu Dawud and At-Tirmithi via a narration from Luqit bin Saburah).

“Washing one’s hands, elbows, and whatever is in between”: One should wash his hands until (and including) his elbows. Allâh Almighty says:

وَأَيَدَيْكُمُ إِلَى الْمَرَافِقِ

And your hands (forearms) up to the elbows [1]

In Humran’s narration: “He then washed his right hand up to the elbow three times, and then the left in the same way.” The elbow must be washed along with the hand, first because the Prophet ﷺ used to wash his elbow as well, and second because the scholars say that “up to” here means “with.”

“Wiping one’s entire head, including one’s ears”: Allâh Almighty says:

وَأَمْسَحُوا بِرُؤْوَيْسِكُمْ

Rub (by passing wet hands over) your heads.[2]

‘Abdullah bin Zaid said when he described the Wudhu’ of the Prophet ﷺ, “Indeed, the Prophet ﷺ wiped his head with his hands, bringing them toward the front and taking them toward the back. He began with the front of his head, working his hands up until he reached the back of his head, and then he brought them back to their starting place.” (Recorded by Al-Bukhari and Muslim.) It is enough to wipe one’s head once.

The ears take the same ruling for the Prophet ﷺ said:

الأَذْنَانِ وَمِنَ الرَّأْسِ

The ears are part of the head.

Recorded by At-Tirmithi and Abu Dawud with a Sahih chain of narration.

The Prophet ﷺ would wipe both his head and ears when making Wudhu’.

[1] (Al-Ma’idah 5:6)
[2] (Al-Ma’idah 5:6)
It is not legislated, however, to use new water for one’s ears; rather, one should use what remains after one wipes his head. The way to wipe one’s ears is described in Ibn ‘Umar’s Hadith, wherein he said, “Then he wiped his head, inserting his two index fingers into his ears, wiping with his thumbs the exterior of his ears.” (Recorded by Abu Dawud and An-Nasa’i).

“Washing one’s feet, including one’s ankles”: Allâh Almighty says:

وَأَنْجِسْهُمْ إِلَى الْكَعْبَيْنِ

And (wash) your feet up to the ankles.[1]

In Humran’s Hadith: “Then he washed his right foot until the ankles three times, and then he did the same with his left.” (Agreed upon). One’s ankles, the two bones that are protruding just above one’s feet, must be washed as well.

“Performing these elements in order”: This is because Allâh Almighty mentioned the Wudhu’ in order, and the Prophet ﷺ would perform Wudhu’ in that same order. When I say “in order,” I mean that one must perform Wudhu’ the way Allâh Almighty and His Messenger ﷺ ordered us to perform it, without advancing certain body parts before their time, which, if done, nullifies the Wudhu’.

By washing one’s elbows before his face, one invalidates his Wudhu’; similarly, by washing one’s feet before wiping one’s head, one invalidates his Wudhu’, and so on. The verse clearly indicates the order of Wudhu’, and the Prophet ﷺ said:

أَتْوَضَأْ كَمَا أَمَرَكَ اللَّهُ

Perform Wudhu’ in the way Allâh ordered you (to perform it).

“Performing them at one time, without too long of a pause”: This is the sixth obligatory element of Wudhu’, and what it means is this: while making Wudhu’, one should not delay one body part so long that the previous body part has become dry. The body parts of Wudhu’ must not only be performed in sequence, but also without too long of a pause between one part and the next.

[1] (Al-Ma’idah 5:6)
Khalid bin Ma‘dan related that when the Prophet صلی الله علیه وآله وسلم saw a man praying, he noticed that an area about the size of a coin on the back of his foot was unwashed. The Prophet صلی الله علیه وآله وسلم ordered him to repeat his Wudhu’. (Recorded by Ahmad and Abu Dawud with a Sahih chain of narration.)

This Hadith clearly indicates that it is necessary to wash one part after another, without pausing too long; had it not been necessary, the Prophet صلی الله علیه وآله وسلم would have ordered him to wash only that spot. Moreover, everyone who described the Prophet’s Wudhu' mentioned that he would perform it continuously, without taking breaks in between body parts, and the Prophet صلی الله علیه وآله وسلم is the one who delivers that legislation to his nation.

Finally, it is obligatory to wash all of the body parts for ablution once; twice is better; and three times is best. Ibn Majah recorded that on one occasion, the Prophet صلی الله علیه وآله وسلم made ablution, washing each body part once, and he then said:

"هَذَا وَضُوءُكُمُ مَنْ لَمْ يُغْسِلْهُ لَمْ يُغْضِبِ اللَّهُ عِلْمًا صَالِحًا"  
This is the ablution, that were one not to perform it, Allâh would not accept his prayer from him.

He then made ablution, washing each body part twice, and he then said:

"هَذَا وَضُؤُيُو وَضُوءُ المَرْسَلِينَ قَبْلِي"  
This is my Wudhu’ and the Wudhu’ of the Messengers before me.

The proof for washing each body part three times is found in the Hadith related by ‘Uthman which preceded as well as others.
Lesson Fourteen

Actions That Nullify One’s Ablution

There are six ways in which one’s ablution becomes nullified:

1) Anything that comes out of the two passages.
2) Any impurity that comes out of one’s body excessively.
3) When one loses consciousness, during sleep or otherwise.
4) When one touches his private parts directly with his hand, without a barrier separating the two, be it the private part in the front or the one in the back.
5) Eating the meat of a camel.
6) Apostasy, we seek refuge in Allâh from that.

Important note: It is true that when you wash the body of a dead person, your Wudhu’ is not nullified, because there is no proof to the contrary, this is the view of most scholars, but if your hand touches his private part without a barrier between the two (such as a cloth), you must perform Wudhu’ again. Notwithstanding the previous ruling, you must not touch the private parts of a dead person unless it is behind a barrier.

Similarly, touching a woman does not nullify Wudhu’, regardless of whether it was accompanied by desire or not, according to the more correct view of the scholars, as long as nothing is emitted. From the two scholarly opinions in this issue, this one is correct. The Prophet ﷺ kissed some of his wives and then he would go for prayer without making ablution. The scholars who are of the other opinion refer to this verse:

Or if you have been in contact with women.[1]

However, the correct opinion is that this verse is alluding to

[1] (Al-Ma' idah 5:6)
sexual intercourse, an interpretation that is upheld by Ibn ‘Abbas, may Allâh be pleased with them, and a group of scholars from both early and later generations. And guidance lies with Allâh.

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In the last lesson, the Shaikh spoke about *Wudhu*; here, he mentions ways in which one’s *Wudhu* becomes nullified. The first way in which one loses his *Wudhu* is when anything comes out of the two passages, regardless of whether what comes out is a little or a lot. There are two categories of material that come out of the two passages:

1) What is regular, such as urine and feces. The scholars agree that these discharges nullify one’s *Wudhu*. Ibn ‘Abdul-Barr mentioned this consensus in relation to this verse:

> أَوْ جَاءَ أَحَدُ يَنْكَمَ مِنَ الْفَايَطِ

Or any of you comes from answering the call of nature.[1]

In a Hadîth, the Prophet ﷺ mentioned:

> وَلَكِنْ مِنْ غَانِطٍ وَتَّوّلٍ

But from feces and urine.

And in regards to the passing of wind, he ﷺ said:

> فَإِلَّا يَنْصُرَ فَحَتَّى يُسِكْنِ يَضْوَئَا أَوْ يُجِدُ رَيْحاً

He should not leave (the prayer) until he hears a noise or detects a smell. (Agreed upon).

2) Things that rarely come out of the two passages, such as hair, stones, or worms. Here again one’s *Wudhu* becomes nullified. When a woman was bleeding from her private parts because of sickness and not because of her monthly period, the Prophet ﷺ said:

> تَوْضِيْحٌ لِّكُلٍّ صَلَاةٍ

Make *Wudhu* for each prayer.

Because the discharge of that blood was abnormal or rare, the same ruling applies to all abnormal matters that come out of the two passages.

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[1] *(Al-Ma'idah 5:6)*
passages. Furthermore, there is another analogy that we can make. The first category of material, i.e., what is normal, requires one to make ablution, and so the same can be said of the second category, i.e., what is rare or abnormal, because both share one common factor: both involve material coming out of the two passages.

"Any impurity that comes out of one’s body excessively": If an impurity comes out not from the two passages, but from some other area of the body, one’s Wudhu’ becomes nullified when the matter that comes out is excessive. If the discharge is small, then one remains in a state of purity, for Ibn ‘Abbas said regarding blood, “If it is excessive, then he must make Wudhu’ again.” When Ibn ‘Umar squeezed a blister causing blood to come out, he prayed without making ablution. In regards to this issue, there is no one known to have differed with the two of them. Therefore, Ibn Qudamah, in Al-Mughni, as well as others, mentioned that there is a consensus for that.

"When one loses consciousness, during sleep or otherwise": Other examples are insanity, when one becomes unconscious due to a blow, or when one is drunk. The Prophet ﷺ said:

العين وَكَأَنَّ السُّوْء فَمَنْ نَامُ فَلْيُنْسِىَ

The eye is the drawstring of the anus. So, whoever sleeps should then perform Wudhu’:

The control one loses is not only limited to sleep, for unconsciousness, insanity, and drunkenness are more extreme ways of losing consciousness, so they too (in a way more deserving than sleep) nullify one’s Wudhu’. The Prophet ﷺ said:

ولكن مِنُّ عَابِطٍ وَبَوْلٍ وَنوُمٍ

But from feces and urine and sleep.

Here, the meaning of sleep is deep sleep, whereby the one who is sleeping is no longer aware of those who are around him.

“When one touches his private part directly with his hand...”:
The Prophet ﷺ said:

من مَسَّ فَزَجَّةٌ فَلْيُنْسِىَ

Whoever touches his private part, then let him perform Wudhu’.

Recorded by An-Nasa’i, Ibn Majah, Al-Hakim, Ad-Daraqutni, and
Imam Ahmad, from a narration of Busrah bint Safwan. It was graded *Sabih* by Al-Albani in *Al-Irwa’*.

“Eating the meat of a camel”: Jabir bin Samurah related that a man asked the Prophet ﷺ, “Should I make *Wudhu’* after eating the meat of a camel?” He said:

> نَعَمْ نُوْصًا مِنْ لِحْوَمِ الْابْيِلِ

Yes, make *Wudhu’* after eating the meat of a camel. (Recorded by Muslim)

But one does not have to make *Wudhu’* after drinking the milk of a camel or after eating gravy, the source of which is a camel.

“Apostasy, we seek refuge in Allâh from that”: Allâh Almighty said:

> إِنَّكَ أَشْرَكْتَ لَوْ لَحْبَتْ عَمَلُكَ

If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain.[1]

> وَمَن يَكْتُرِ فَإِلَٰهِيَّ وَفَقَدْ حَيَّبَ عَمَلِهِ

And whosoever rejects faith, then fruitless is his work.[2]

“Important note: It is true that when you wash the body of a dead person, your *Wudhu’* is not nullified...”: Ibn Qudamah said, “This is the opinion of the majority of jurists, and - if Allâh wills - it is correct, because only from the revealed texts of the *Shari‘ah* can we say that something is compulsory, and in regards to this issue, there is no revealed text.

“An interpretation that is upheld by Ibn ‘Abbas and a group of scholars from both early and late generations”: From them, are the following: ‘Aishah, and ‘Ali, may Allâh be pleased with them, ‘Ata, Al-Hasan, Tawus, Ash-Sha’bi, ‘Ikrimah, and Sa‘id bin Jubair, may Allâh have mercy on them all.

The Shaikh mentioned two issues at the end of this section about which there is disagreement: 1) washing a dead person, and 2) touching a woman. In both issues, he deemed that the stronger opinion is that the *Wudhu’* is not nullified. And Allâh knows best.

Lesson Fifteen

Every Muslim Must Adorn Himself With Manners That Are Legislated By Islam

From those manners are the following:

1) Truthfulness
2) Trustworthiness
3) Chastity.
4) Modesty or shyness.
5) Bravery.
6) Generosity.
7) Fulfilling one’s word.
8) Staying away from all that Allâh has forbidden.
9) Being good to one’s neighbor.
10) Helping those in need, as much as one is able.

And all other manners that the Qur’an and Sunnah legislate.

After having explained the rulings for both the greater and the lesser Fiqh, the author now moves on to clarify certain Islamic manners to the general population of Muslims.

My brother Muslim — may Allâh Almighty grant us success in all that is good — you must apply those manners and become an excellent example for the people, an example of Islam’s high morals and manners.

From the very beginning, Islam spread throughout the populated lands of the earth by way of Muslim merchants and other traveling Muslims — people who were truthful and who fulfilled their trust. My hope is with Allâh Almighty, and then with you, my brother Muslim, in that you should be from those who are adorned with the greatest of manners — Islamic manners.
You must adorn yourself with every manner that Allâh or His Messenger ﷺ ordered you to apply or encouraged you to apply, for the Messenger of Allâh ﷺ said:

إِنَّمَا بَعْثْتُ لِأَنْثِمَ مَكَارَمَ الْأَخْلَاقِ

Indeed, I have only been sent to complete the noblest of manners.

Recorded by Al-Bukhari in Al-Adab Al-Mufrad as well as Ahmad and Al-Hakim with a Sabih chain.

In another Hadith, the Prophet ﷺ said:

إِنَّ اللَّهَ كَرِيمٌ يَحُبُّ الْكَرُمَ وَيَحُبُّ مَعَالِي الْأَخْلَاقِ وَيَكْرُرُ سَفَافَتَهَا

Indeed, Allâh is Generous: He loves generosity, He loves the highest of manners, while He hates the base ones.

Recorded by Al-Hakim and Abu Nu‘aym with a Sabih chain.

Allâh Almighty described the Prophet ﷺ, saying:

وَإِنَّكَ لَعَلَّيْ خَلِقٌ عَظِيمٌ

And verily, you (O Muhammad ﷺ) are on exalted standard of character.[1]

When ‘Aishah, may Allâh be pleased with her, was asked about the Prophet’s manners, she said, “His manners were the Qur’an.” (Recorded by Muslim).

The Messenger of Allâh ﷺ would ask his Lord to guide him to righteous manners, to keep him far away from bad ones. In a Hadith, he ﷺ said:

اللَّهُمَّ اغْفِرْ لي ذُنُوبِي وَحَظَاتِي كَلِّها، اللَّهُمَّ انْعَشِّبي وَأَجْرِبي، اللَّهُمَّ اهْمِئِني لِمَتَابَ لِعَبْرِيَاتِي وَالْأَخْلَاقِ قَلِيلَهَا لاَ يَهْوِي لِمَتَابِي حَيَاةً إِلَّا أَنْتُ وَلَا يُضْرِفْ سَيِّبِيَةٌ إِلَّا أَنْتُ

O Allâh, forgive me all of my sins and errors; O Allâh, rejuvenate me and protect me from poverty; O Allâh, guide me to good deeds and manners, for no one can guide to the good

[1] (Al-Qalam 68:4)
ones except You, and no one can ward off the bad ones except You.

Recorded by Al-Hakim and there is a witnessing narration for it according to Ibn As-Sunni, so it is a *Hasan Hadiith* due to its many routes of transmission.

The following *Hadiith* clearly shows the superiority of good manners:

«أَكَثَّرَ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنَهُمْ خَلْقًا»

The most complete of believers in terms of faith is the best of them in manners.

Recorded by Al-Tirmithi and Abu Dawud with a *Hasan* chain.

And in another narration:

«خَيْبَاتُكُمْ أَحْسَنَكُمْ أَخْلَافًا»

The best of you is the best from you in manners.

Recorded by Al-Bukhari and Muslim.

The Prophet ﷺ also said:

«أَفْضِلُ الْمُؤْمِنِينَ أَحْسَنَهُمْ خَلْقًا»

The most virtuous of the believers are the best of them in manners. (Recorded by Al-Hakim with a *Hasan* chain).

Good manners can help you get into Paradise, for the Prophet ﷺ said:

«أَنَا رَعِيسُ بَيْتٍ فِي أَعْلَى الْجَنَّةِ لِيَمَنْ حَسَنَ خَلْقُهُ»

I am the guarantor of a house in the highest part of Paradise for the one who has good manners. (Recorded by Abu Dawud with a *Hasan* chain).

Good manners can also bring about Allâh’s love for His worshipper, for the Prophet ﷺ said:

«أَحْبَبْ عِبَادَ اللهِ إِلَى اللهِ أَحْسَنَهُمْ خَلْقًا»

The most beloved of Allâh’s worshippers to Him are the ones with the best manners. (Recorded by At-Tabarani with a *Sahih* chain).
Good manners can also help you gain the Prophet’s love and his closeness on the Day of Judgement; the Prophet ﷺ said:

«إنَّ مِنْ أَحْبَابِكُمْ إِلَيَّ وَأَفْرَقُكُمْ بِمَجِيلِسٍ يَوْمَ الْقِيَامَةِ أُحْسِنُ أُخْلَاكُمْ أَخْلاَقًا»

Indeed, the most beloved of you to me and the ones seated closest to me from you on the Day of Judgement are those from you who have the best manners. (Recorded by At-Tirmithi with a Hasan chain)

Good manners are very heavy on your Scale of deeds; indeed, the Prophet ﷺ said:

«مَا مِنْ شَيْٰهٍ فِي الْهَيَِّٰرَانِ أَقْلَلُ مِنْ حُسْنِ الْخُلْقِ»

There is nothing heavier on the Scale than good manners.
(Recorded by Abu Dawud with a Sahih chain)

By having good manners, you can reach the level of the one who fasts and the one who stands late in the night to pray. The Prophet ﷺ said:

«إِنَّ الرَّجُلَ الَّذِيٍّ أَيْدَرَكُ حُسْنَ خُلْقِهِ دِرَجَاتٌ قَابِلِيَّ اللَّهِ ضَيَامِ النّهَارِ»

Indeed, through his good manners, a man reaches the levels of the one who stands at night (to pray) and the one who fasts during the day. (Recorded by Abu Dawud and Al-Hakim with a Sahih chain)

And finally, good manners can help increase you in your age and can help bring life into your home. The Prophet ﷺ said:

«حُسْنُ الْخُلْقِ وَحُسْنُ الْجُوَّارِ يُعْمَرُانَ الْدُّبَاءَ وَيُزِيدُانَ فِي الأَعْمَارِ»

Good manners and being good to neighbors — both of these bring life to homes and cause one’s life span to be prolonged.
(Recorded by Ahmad with a Sahih chain).

“Truthfulness”: The Shaikh began a list of good manners with truthfulness, a characteristic that Allâh ordered us apply:

«كَتَابُهَا أَليُّهَ عَلَمَكُمْ أَنْفَقُوا عَلَى اللَّهِ وَكُونُوا مِمَّا أَصَادَقُونَ»

O you who believe! Be afraid of Allâh, and be with those who are true (in the words and deeds)."[1]

[1] (At-Tawbah 9:119)
The Messenger of Allâh ﷺ said:

«إِنَّ الصَّدِيقَ يَهْدِي إِلَى الْبَرِّ وَإِنَّ الْبَرِّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرِّجْلَ لَيُضَلُّ حَتَّى يَكُتْبَ عَنْدَ اللَّهِ صِدِيقًا»

Indeed, truthfulness guides to righteousness; indeed, righteousness guides to Paradise. And a man continues to tell the truth until He is written with Allâh as a truthful one. (Recorded by Al-Bukhari and Muslim).

The Prophet ﷺ said:

«الصَّدِيقُ طَمَامِينَةٌ وَالْكَذِبُ رِبْيَةٌ»

Truth is serenity while lying is uncertainty. (Recorded by At-Tirmithi).

Truthfulness involves many traits — truthfulness in speech, in promises, in appointments, in buying, and in selling. Let your slogan, my brother, be truthfulness, and in all situations, train yourself to be truthful, for it will serve as a protection.

“Trustworthiness”: In many ways man is entrusted with duties, and Allâh Almighty has ordered man to fulfill the most primary of duties — all religious obligations and commandments — after the heavens and the earth declined to bear those duties:

«إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى الْأَرْضِ وَالْجَبَالِ وَقَالُوهُمْ أَنْ يَجْعَلُنَّهَا وَأَسْفَقُنَّهَا»

 Truly We did offer Al-Amanah (the trust) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it. But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).\(^1\)

You fulfill your trust by performing deeds as Allâh Almighty ordered you to perform them. Then at another level, you have been entrusted with your wife and children; it is your responsibility to give those children a righteous upbringing. You have been entrusted with both a body and senses: therefore you must use them only in the obedience of Allâh. The Prophet ﷺ said:

\(^1\) (Fatir 33:72)
Gatherings must be with trust, except for three gatherings: a gathering wherein blood is wrongfully spilled, (a gathering wherein) the unlawful occurs with the private parts, (or a gathering wherein) wealth is taken from another without a right to do so. (Recorded by Abu Dawud)

At yet another level, there is a trust between husband and wife; the Prophet ﷺ said:

From the greatest of trusts (which are broken) with Allâh on the Day of Judgement is a man who has intimate relations with his wife and a wife who has intimate relations with her husband, and then he spreads her secrets. (Recorded by Ahmad)

Finally, one must return those things which were kept with him for safekeeping, or those things which were lent to him, returning them according to the agreement that was made, for Allâh Almighty says:

Verily, Allâh commands that you should render back the trust to those whom they are due. [1]

The Prophet ﷺ said:

Return the trust to the person who entrusted you, and do not deceive the one who has deceived you. (Recorded by At-Tirmithi and Abu Dawud with a Sahih chain).

We should try to fulfill all trusts that are given to us because, since not doing so is an indication of hypocrisy. When the Prophet ﷺ was describing the signs of a hypocrite, he said:

[1] (An-Nisa’ 4:58)
And if he is trusted, he deceives.

“Chastity”: In one context, the Arabic word for chastity means to protect oneself from sexual wrongdoing, a characteristic that is a must for a Muslim:

وَإِذَا أُوْلِيَ الْخَانَةَ

And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His bounty.[1]

A Muslim protects himself from perpetrated vile and evil deeds, hoping to receive reward from Allâh. When the Prophet ﷺ was describing the seven categories of people who will be in Allâh’s Shade, one of the categories he mentioned was:

وَرَجُلٌ دَعَٰتَهُ امْرَأَةٌ دَّهْنَىٰ ذَاتٌ مُّنْصِبٌ وَجَمَالٌ فَقَالَ: إِنِّي أَخَافُ اللّهِ

And a man whom a woman possessing both status and beauty invites (to herself), and he says, “Indeed, I fear Allâh.”

In another context, the Arabic word that generally means chastity takes on the meaning of modesty and self-respect; Allâh Almighty says:

بَلْ يَ حِسَّهُمُ الْجَاهِلِ أَوْسِيَةَ مَنْ أَنْتَ مُعَفِّفٌ تَعِفُّهُمْ سَيْعِهِمْ لا يَسَلَّوْنَ

The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all.[2]

The Prophet ﷺ said:

يَلِدُ الْفَتْلَاءَ خِيْرُ مِنَ الْيَدَ الْمَفْتَلَىٰ وَأَتَىٰ مَنْ يُعَمِّلُ، وَخُبْرِ الصَّدَقَةِ مَا كَانَ

The upper hand is better than the lower one, and begin with

those who are under your guardianship (or care). The best charity is to give that which is left after one spends on one’s needs (and on one’s family’s needs); whoever stays away from the unlawful and from asking people, Allâh protects him; and whoever seeks independence from people (seeking total dependence on Allâh), Allâh makes him rich. (Recorded by Al-Bukhari and Muslim)

“Modesty or shyness”: Shyness helps prevent one from perpetrating evil deeds, acting as a barrier between man and sin. Furthermore, it prevents one from being negligent with Allâh’s rights and the rights of His creatures. The Prophet ﷺ said:

"إِنْ هَمَا أَذْرَكُ النَّاسَ مِنْ كَلَّامِ الْبُوَّةِ الأولى إذا لَمْ تَسْقِحَ فَاضْطَعْ ما شَبَّتْ"

From what the people know regarding the earliest sayings of the Prophets is, ‘If you have no shame, then do as you please.” (Recorded by Al-Bukhari)

Shyness is one of the branches of faith, for the Prophet ﷺ said:

"إِلَيْهِمْ يُضَعُّ وَسُبْعُونَ شُعْبَةٌ، فَأَفْضَلُهَا فُؤُولُ لَا إِلَهَ إِلَّا الَّذِي أَدْنَاهُ إِنَّا إِلَّا وَعَنَّاهَا إِنَّا أَمَرْتُ النَّورًا بِالْأَрезَى عَنَّ الْطَّرَقِ الْحَيَاةِ شَعْبَةٌ مِنَ الإِيمَانِ"

Iman consists of more then seventy branches; the best of them is the saying, ‘None has the right to be worshipped but Allâh.’ The lowest one is to remove something harmful from a path, and shyness is one of the branches of faith. (Recorded by Al-Bukhari and Muslim)

To emphasize the importance of shyness, the Prophet ﷺ said:

"الْحَيَاةِ حَيْرَ كُلِّهِ"

Shyness is everything that is good. (Recorded by Muslim)

And:

"إِنَّ اللَّهُ كَحْبُبُ مِبْنِيّ يُحْبِبُ الْحَيَاةَ وَالْأَسْتَرُر"

Indeed Allâh is modest and concealed, He loves shyness and loves to cover the faults of His creatures. (Recorded by Abu Dawud, An-Nasa’i and Ahmad)
The greatest form of shyness is to be shy from Allâh Almighty, for the Prophet ﷺ said:

«امتحنوا من الله حق الحبىاء، ومن استحتذ من الله حق الحبىاء فليحفظ الزَّأس وما وعى والبطن وما حوى، وليذكر الموت واللبى، ومن أراد الآخرة ترك زينة الدنيا، فمن فعل ذلك فقد استحتذ من الله حق الحبىاء»

Be shy from Allâh with a true shyness; whoever is truly shy from Allâh, should be careful regarding his head and what it stores, and regarding his stomach and what it stores; (such a person) should remember death and passing away; whoever desires the Hereafter, leaves the beautiful things of this world. Whoever has done all of that, then he has been shy from Allâh with true shyness. (Recorded by At-Tirmithi, Ahmad, and Al-Hakim, and it is a Hasan Hadith).

“Bravery”: Bravery is also one of the noble characteristics of the Muslim. You should know, however, that bravery lies in the heart, while strength lies in the body. The Muslim is one who says the word of truth for Allâh, without fearing the blame of anyone.

“Generosity”: We have in this regard the example of the Prophet ﷺ, about whom Ibn ‘Abbas, may Allâh be pleased with them, who said, “The Messenger of Allâh was the most generous of people.” And Allâh gave glad tidings to those believers who are generous:

الذين ينفون أمواتهم بالليل والنهار سنة ومثليهم سلهم أجربهم عند ربيهم ولا تخوف عليهم ولا هم يحرون

Those who spend their wealth (in Allâh’s cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.[1]

One of the best forms of generosity is that which is shown to one’s neighbors and guests, for the Prophet ﷺ said:

من كان يؤمن بالله واليوم الآخر فليكرم ضيافه

Whoever believes in Allâh and in the Last Day, then let him honor his guest.

[1] (Al-Baqarah 2:274)
When given a choice between spending in the way of Allâh and between holding on to our wealth, we should consider this Hadith:

"O son of Adam, if you give in charity from your excess wealth then that is good for you, and if you keep it, then that is evil for you. (Recorded by Muslim and At-Tirmithi)

Whenever one spends for a good cause, Allâh rewards him with that which is better than what he spent, for Allâh Almighty says:

And whatever you spend in good, it is for yourselves, when you spend not except seeking Allâh’s Face. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.¹

In a Qudsi Hadith, the Prophet ﷺ related that Allâh Almighty said:

Spend, O son of Adam, and He (Allâh) will spend on you. (Recorded by Al-Bukhārī and Muslim)

"Fulfilling one’s word or promise": To fulfill one’s word or promise is one of the greatest characteristics of a Muslim; Allâh Almighty says:

And fulfill the covenant of Allâh when you have made a covenant.³

¹ (Al-Baqarah 2:272)
² (Al-Ma’idah 5:1)
³ (An-Nahl 16:91)
To not fulfill one’s promises is from the characteristics of the hypocrite; as the Prophet ﷺ was describing the traits of the hypocrite, he said:

«وَإِذَا عَاهَدَ غَدَرَ»

If he promises, he betrays.

He ﷺ also said:

«وَإِذَا وَعَدَ أَخْلَفَ»

When he makes a promise, he breaks it.

Regardless of whether it is in buying, selling, or even in matters related to marriage, one should fulfill not only the agreement in general, but all of the conditions that were stipulated and agreed upon. The Prophet ﷺ said:

«إِنَّ أَحْقَ الْشَّرْوَطَ مَا اسْتَخْلَصَهُ الْهُوَ الْمُفْرَوْحَ»

Indeed, the most deserving of conditions are those that make another person’s private parts lawful (to you).

He ﷺ also said,

«الْمُسْلِمُونَ عَلَى شَرْوَطِهِمْ»

The Muslims held to the conditions (they agree upon).

So let the Muslim beware of a stern punishment awaiting those who betray their brothers and usurp their rights.

“Staying away from all that Allâh has forbidden”: It is the responsibility of every Muslim to seek out lawful sustenance, while leaving anything that Allâh has declared to be unlawful. In a Hadith related by Abu Hurairah, may Allâh be pleased with him, the Prophet ﷺ said:

«إِنَّ اللهَ تَعَالَى طَيِّبَ لَا يَقُدِّلُ إِلَّا طَيِّبًا، وَإِنَّ اللهَ تَعَالَى أَمَرَ الْمُؤْمِنِينَ بِيَامَا آمَرَهُ الْمُرْسَلِينَ»

Indeed Allâh is good and pure and He doesn’t accept other than what is good and pure. And Allâh ordered the believers with the same command with which he ordered the Messengers.
For Allâh Almighty said:

ٌكُتَّبَتْهَا أَلْبَابُكُمْ عَامَّةً صَدَحُوا مِنْ طَينِشْئٍ مَا رَفَقُهُمْ وَأَنْزَكَوْا لَهُ يُسْتَهْجَبُ إِيَاهَا ٨٧٣

O you who believe! Eat of the lawful things that We have provided you with, and be grateful to Allâh, if it is indeed He Whom you worship. [1]

Then the Prophet mentioned:

الرَّجُلُ يَطِيلُ السَّفَرِ أَشْعَثَ أُغْرِيَ يُمُدُّ يَدَيْهِ إِلَى السَّمَاءِ يَا رَبُّ يَا رَبُّ
وَطَعَّمَهُ حَرَامٍ وَمَشْرَبَةَ حَرَامٍ وَمَلْبَسَهُ حَرَامٌ وَغَلِبَيْهِ بالْحَرَامِ فَأَقَى يُسْتَهْجَبُ
لِذَلِكَ

...A man on long journey, who was disheveled and dust-covered; he would raise his hands to the sky, and say, “O my Lord, O my Lord.” However, his food was unlawful, his drink unlawful, his clothes were unlawful — he was sustained by unlawful. How is it that his prayer could be answered? (Recorded by Muslim)

The Muslim is ordered to stay far away from the unlawful, like consuming Riba (interest and usury):

ٌكُتَّبَتْهَا أَلْبَابُكُمْ عَامَّةً أَنْفَعُوا أَلْلَهُ وَذَرُوا مَا تَنفَّنَّ فَمِنَ الْإِلَيْهَا إِنْ كَنْتُمْ مُؤْمِنِينَ٨٧٣

O you who believe! Be afraid of Allâh and give up what remains (due to you) from Riba (interest and usury) (from now onward), if you are (really) believers.[2]

Another example is to wrongfully consume the wealth of an orphan; Allâh Almighty says:

٨٧٤إِنَّ الْذِينَ يَأَشْتَهُونَ أَمْوَالَ الْيَتَّمَّينَ عُلُمًا إِنَّمَا يَأْكُلُونَ فِي بَطُولِهِمْ نَارًا وَسَبَرَاتٍ

Verily, those who unjustly consume the property of orphans, they eat up only fire into their bellies, and they will be burnt in

[1] (Al-Baqarah 2:172)
the blazing Fire.[1]
And yet another example is eating from money taken through bribery:

وَلَا تَأْكُلُوا أَمْوَالَ الَّذِينَ نَفَسَتُوا بِالْبَطْرِ وَلَا تَتَلَوَّى بِهِ مَا أَتَكُلُّوا فَرِيقًا مِّنَ

And consume not one another's property unjustly, nor give bribery to the rulers that you may knowingly consume a part of the property of others sinfully.[2]
The Muslim leaves not only what is forbidden, but also what is doubtful. The Prophet ﷺ said:

إِذْ عَمَّا يُرِيبُكَ إِلَّا مَا لَا يُرِيبُكَ

Leave that which you doubt thereof, for which you have no doubt. (Recorded by An-Nasa’i and At-Tirmithi with a Sahih chain).

By perpetrating that which is doubtful, one is led to perpetrating that which is unlawful. The Prophet ﷺ said:

إِنَّ الْخَلَالَ بَيْنِ الْحَرَامِ بَيْنِ وَبِيْنَهُما أَمْوَرُ مُسْتَبْعَاتٍ لَا يَعْلَمُهُمْ كَثِيرٌ مِّنَ النَّاسِ فَمَنْ أَتَقَى الْخَلَالَ فَقَلِيد أَشْبَأَ لِيِبْنِهِ وَعُرْضَهُ وَمَنْ وَتَعَ في الْخَلَالَ وَتَعَ في الْحَرَامِ كَالْرَّاعِي يَرْعَى حَوْلَ الْجَمَّةِ يُوشِكُ أَنْ يَرْعَ فيَهَ

Ala’iwa allātayin yu’llun madīna ala’iwa inna jamii’u’llahu hammahum ... al-hadith

Indeed, the lawful is clear and the unlawful is clear; however, between them are matters that are not clear, not many people know about those matters. Whoever avoids the unclear matters, he has protected both his religion and his honor. Whoever deals with the unclear matters, he deals with the unlawful. Like a shepherd, grazing around the limits of a sanctuary, coming close to entering it. Indeed every king has such a sanctuary; indeed the unlawful are the sanctuary of Allāh. (Recorded by Al-Bukhari and Muslim).

[1] (An-Nisa’ 4:10)
“Being good to one’s neighbor”: Allâh Almighty says:

«وَأَعْفَعُوا أَنَّ لَا تَشَرَّكُوا بِهِ وَإِلَّا مَنْ أَهْلَكَتْهُ الْمَظَابِلُ وَالْبَزْبَأُ وَالْبَلَدُ وَالْمَسَكِينُ وَالْمَرْكَازِ ذِي الْقُرْبَى وَالْجَانَّةِ وَالْجَهَّازِ وَالْمَدَنِّينِ وَأَيْنَ اْسْبِلَيْنَ»

Worship Allâh and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet). [1]

Al-Qurtubi (Al-Jami‘ Al-Ahkam Al-Qur’an Al-Karim 5:183) said, “It is correct that the order to be good to the neighbor means that it is recommended to be good to him whether he is a Muslim or a disbeliever. To do good to one’s neighbor may mean to console him, and it may mean to deal well with him, by not harming him, and by defending him.”

Allâh’s Messenger ﷺ ordered being good to the neighbor, saying:

«كُنْ وَرَعَاكُمْ أَغْنِيَّ الْمَالِ وَكُنْ فَيْعًا فَيْعًا أَغْنِيَّ الْمَالِ وَكُنْ أَسْكَرَ الْقُرْبَى وَأَجْبَبْ لِلنَّاسِ مَا نَجُبُ لِلنَّاسِ لَنْ تَنْصُرَكَ مَا ِّلَقَأْكُمْ»

Be one who avoids certain things that are lawful for fear that they will lead to that which is forbidden, and you will be from those who are best in worship; be content, and you will be the most thankful of people. Love for others what you love for yourself, and you will be a believer. Be good to your neighbors, and you will be a Muslim. (Recorded by Ibn Majah, Abu Ya‘la, and Abu Nu‘aym in Al-Hilyah and it is Hasan.)

‘Aishah, may Allâh be pleased with her, related that the Prophet ﷺ said:

«مَارَأَلِ ِّيْسِينِي بِالْجِبَارِ حَتَّى ظَنَّتْ أَنْهَا سَوْرَةُ أَئِنَّهَا سُوْرَةُ»

Jibril continued to advise me to be good to my neighbor, so much so, that I thought he would make him one of my heirs.

(Agreed upon)

One way to do good to one’s neighbor is to give him a gift. On one occasion, the Prophet ﷺ said to Abu Tharr, may Allâh be pleased

[1] (An-Nisa’ 4:36)
with him:

إذا طبخت مرقة فأكثرها ماء ثم انظر أهل بيتك من جيرانك فاصبحهم منها بمغرفٍ

When you cook broth, add more water to it, then go to your neighbor's household, and give them a good portion thereof. (Recorded by Muslim)

Do not limit yourself in this regard, giving a gift only to the poor; rather, give gifts to your rich neighbors as well; the Prophet ﷺ said,

الجبران عند الله خيرهم لباجره

The best neighbor with Allâh is the one from them who deals most honorably with his neighbor. (Recorded by At-Tirmithi, Ahmad, Ad-Darimi, and Al-Hakim with a Sahih chain).

Having a good neighbor can even help one achieve happiness, for the Messenger of Allâh ﷺ said:

أربع من السعادة: السارة الصالحة، والمسكين الواسع، والجبار الصالح، والمركب الذهبي

Four are from happiness: a righteous wife, a spacious home, a righteous neighbor, and a comfortable mount. (Recorded by Ibn Hibban with a Sahib chain).

It is not only in giving things that one shows kindness to his neighbor, but it is also in ordering him to do good, forbidding him from evil, and advising him in general.

“Helping those in need, as much as one is able”: This is from the noblest of deeds, for the Prophet ﷺ said,

عُودٌ في عوودٍ أعمى مَا كان الابنُ فِي عوودٍ أخْيِه

Allâh continues to help the worshipper as long as the worshipper is helping his brother. (Recorded by Muslim)

He ﷺ also said,

كن في حاجة أخيه كأن الله في حاجِيَه

Whoever is there for his brother's need, Allâh is there for his
need. (Recorded by Al-Bukhari and Muslim)
The poor, the widows, the orphans, and those, who though not poor, in some areas are in need: all of these categories of people need help. The Prophet ﷺ said:

«السَّاعِي عَلَى الْأَرْمَالَة وَالْمُسْكِينَ كَالْمُجَاهِدِ في سَبِيلِ اللَّهِ»

The one who seeks to help the widows and the poor is like the one who is fighting in the way of Allâh.
The narrator of the Hadith said, “and I think he said:

وَكَالَّتَاغِيِّمَ لاَ يَفِتْرُ وَكَالْصَّايمِ لاَ يَفْطَرُ»

and like the one who stands for prayer without tiring and the one who fasts without breaking his fast.” (Recorded by Al-Bukhari and Muslim)

Some people do not need material help in as much as they need someone to intercede for them; the Prophet ﷺ said:

اشْفَعُوا ۖ نُؤْجِرُوا

Intercede (for others when the cause is good and lawful) and you will be rewarded. (Recorded by Al-Bukhari and Muslim)

Anytime a brother needs help from you, whether it be in a great matter or a small one, you should help him, for the Prophet ﷺ said:

وَنَفَعُ الْرَجُلَ فِي ذَائِبِهِ فَتَخْلَصَ عَلَيْهَا أَوْ نَرْفَعَ لَهُ عَلَيْهَا مَنَاعَةَ صَدَقَةٍ»

To help your brother onto his mount or to raise to him his belongings is charity. (Recorded by Al-Bukhari and Muslim)
Lesson Sixteen

Taking On Islamic Manners

Here are only some of the many Islamic manners:

1) Greeting (As-Salam)
2) A smiling, cheerful face
3) Eating with your right hand, and drinking with the same
4) Before eating or drinking, one should say, “Bismillah (In the Name of Allâh).”
5) After eating or drinking, say, “Al-Hamdulillah (All praise is for Allâh)”
6) After sneezing, say, “Al-Hamdulillah.”
7) If another person sneezes and says “Al-Hamdulillah,” say, “Yarhamukallâh (May Allâh have mercy on you).”
8) Visiting the sick
9) Following a funeral — by praying the funeral prayer and attending the burial.
10) Following Islamic manners when you enter the Masjid or your home, and when you leave them.
11) Following Islamic manners when you travel, when you deal with your parents, your relatives, your neighbors, your elders, and those younger than you.
12) Congratulating parents upon the birth of a child.
13) Saying an invocation of blessings when there is a marriage.
14) Consoling the afflicted.
15) And all other Islamic manners, including the way we wear or remove our dress and shoes.

Other than the characteristics mentioned by the Shaikh, there are
many other good qualities that are mentioned in the Qur’an and the Sunnah, such as gentleness, forgiveness, honor, mercy, a heart free from rancor, patience, good speech, and humility. Shaikh ‘Abdul-‘Aziz bin Baz, may Allāh have mercy on him, wrote a valuable dissertation entitled, “The Manners of Believing Men and Believing Women.” It should be read, for it is full of great benefit.

“Greeting (As-Salam)”: To create a sense of love and unity between Muslims, it is legislated in Islam that we give greetings of peace to one another:

When asked which Islam is best, the Prophet ﷺ said:

To feed others and to give greetings of peace to both he whom you know and he whom you know not. (Recorded by Al-Bukhari and Muslim)

Al-Bara’ said, “The Prophet ﷺ ordered us with seven matters; one of the matters he mentioned was

And the Prophet ﷺ said:

Indeed, from the rights of a Muslim over another Muslim is that when one meets the other, he should give him greetings of peace. (Agreed upon)

Spreading greetings of peace causes Muslim brothers to love one another, which is what we need to enter Paradise, for the Prophet ﷺ said:

[1] (An-Nisa’ 4:86)
You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not guide you to something, that were you to do it, you would love one another: Spread greetings of peace among yourselves. (Recorded by Muslim)

The method of greeting your brother is to say, “As-Salaamu ‘Alaikum wa Rabmatullabi wa Barakatubu (Peace be upon you, and Allâh’s mercy and blessings [also be upon you]).”’

‘Imran bin Husain, may Allâh be pleased with him, said that on one occasion, while the Prophet was seated, a man came to him and said, “As-Salaamu ‘Alaikum (Peace be upon you).” After the Prophet returned the greeting and after the man sat down, the Prophet said, “Ten.” Then another man came and said, “As-Salaamu ‘Alaikum wa Rabmatullab.” After the Prophet returned his greeting and after the man sat down, the Prophet said, “Twenty.” Finally, another man came and said the full greeting: “As-Salaamu ‘Alaikum wa Rabmatullabi wa Barakaatubu (Peace be upon you, and Allâh’s mercy and blessings [also be upon you]).” He answered him, the man sat down, and then the Prophet said “Thirty,” each time referring to the number of rewards achieved by the one who greeted him. It was recorded by Abu Dawud, and At-Tirmithi with a Sahih chain.

There are a number of manners we should keep in mind regarding the Islamic greeting:

1) We should not gesture when we greet one another, unless the gesture is accompanied by the verbal saying.

2) When you enter a room where some people are awake and others are sleeping, give greeting of peace, but in a low voice. The Prophet would give greetings in such a way as to not wake up one who was sleeping, yet allowing the one who was awake to hear. (Recorded by Muslim).

3) The Prophet said:

The rider should greet the one walking, the one who is
walking should greet the one who is sitting, and those that are few in number should greet those who are greater in number. (Recorded by Al-Bukhari and Muslim).

In the narration of Al-Bukhari, the Prophet ﷺ also said:

وَالصَّحِيْحُ عَلَى الْكَبِيرِ

And the young one should greet his elder.

4) When you enter your home, it is recommended for you to give greetings of peace, for Allâh says:

إِنَّا دَخَلْنَا مَيْوَةً فَسَلَّمْنَا عَلَى أَنْفُسِكُمْ لَتَحْيَا مِنْ عِندَ آلِ اللَّهِ مَدْرَسَةً طَيِّبَةً

But when you enter the houses, greet one another with a greeting from Allâh, blessed and good.\(^1\)

5) You are not permitted to initiate greetings of peace when you meet a disbeliever, for the Prophet ﷺ said:

لَا تَبْدِئْوا الْيَهُودَ وَلَا النَّصارَى بِالْسَّلاَم

Do not initiate greetings of peace when you meet the Jews or the Christians.

However, if they extend to you greetings of peace, you may answer them with, “Wa ‘Alaikum (and upon you).” In a Hadith related by Anas, the Prophet ﷺ said:

إِنَّا سَلَّمْ عَلَيْكُمْ أُهْلَ الْكِتَابِ فَعُولُوا وَعِلَّيْكُمْ

If someone from the People of the Book gives you a greeting of peace, then say, “Wa ‘Alaikum.” (Recorded by Al-Bukhari and Muslim)

6) Not only should you greet people when you enter a gathering, you should also greet them when you leave that gathering. The Prophet ﷺ said:

إِذَا انتَهَى أَحَدُكُمْ إِلَى الْجَمِیعِ فَلَسْلَمْ إِذَا أَرَادَ أَنْ يَقْوُمْ فَلَسْلَمَ فَلْسِلِسَتْ الْأَوْلَى بِأَحْقَقِ سَبْعَةً مِنَ الْآخِرَةِ

If one of you stops at a gathering, let him give greetings of peace; and if he wishes to leave, let him give greetings of

\(^1\) (An-Nur 24:61)
peace: the first greeting is not more worthy than the second (i.e., it is important to give both). (Recorded by Abu Dawud and At-Tirmithi).

“A smiling, cheerful face”: In a Hadith related by Abu Tharr, may Allah be pleased with him, the Prophet ﷺ said:

لا تحترَم من المعروف شيئاً ولو أن تلقى أحالمك بوجوه طلقي

Do not look down upon any good deed, not even to meet your brother with a cheerful face. (Recorded by Muslim)

In another Hadith, he ﷺ said:

أُسْمَعُك في وجه أخيك لك صدقة

To smile in the face of your brother is charity given on your behalf. (Recorded by Al-Bukhari in Al-Adab Al-Mufrad and At-Tirmithi with a Sahih chain).

So cheerful was the countenance of the Prophet ﷺ that one of his Companions, Jarir bin ‘Abdullah, said, “Since the day I accepted Islam, the Messenger of Allah ﷺ would never meet me without smiling in my face.” (Recorded by Al-Bukhari in Al-Adab Al-Mufrad with a Sahih chain).

A smiling face indicates a good quality and causes blessed results — it indicates that one’s heart is free of rancor and it causes affection to grow between Muslims.

“Eating with your right hand, and drinking with the same”: The Prophet ﷺ said:

إِذَا أكلْ أَحْدُكُم فَليأكل يمينه وَإِذَا شربْ فَليشربه يمينه فإن السَّيَطان يأكلُ بِشَمايله وَيشربه بِشَمايله

When one of you eats, let him eat with his right hand; and when one of you drinks, let him drink using his right hand, for verily, the Shaitan eats with his left and drinks with his left. (Recorded by Muslim)

Here are some more manners to keep in mind when you eat:

1) To mention Allâh’s Name and to eat what is closest to you, for the Prophet ﷺ said:
O young boy, mention Allah’s Name, eat with your right (hand), and eat that which is closest to you. Recorded by Al-Bukhari and Muslim

2) While you are eating, do not lean on something to relax. The Prophet ﷺ said,

«إِنَّمَا أَكُلُّ مُكْنِكَانِ»

Indeed, I do not eat, reclining (on something). (Recorded by Al-Bukhari)

3) If a morsel of food falls to the ground, eat it nonetheless. Jabir, may Allah be pleased with him, related that the Prophet ﷺ said:

«إِذَا وَقَعَتْ لَعْمَةٌ أَحْدَكُمْ فَلَا يَخْدَعَهَا فَلَيْبُطِّمَ مَا كَانَ يَبِعْهَا مِنْ آَذَىٰ وَلَا يَكْبُلْهَا»

If a morsel of food belonging to one of you should fall down, pick it up, clean off any filth that may have attached itself, and then eat it, but don’t leave it for the Shaitan. (Recorded by Muslim)

4) Do not find fault with the food you eat. Abu Hurairah, may Allah be pleased with him, said, “The Messenger of Allah ﷺ never found fault with food: if he desired something, he would eat it; if he disliked something, he would (simply) leave it.” (Recorded by Al-Bukhari and Muslim).

5) It is recommended to lick clean both the plate one eats from and his fingers. In a Hadith related by Muslim, the Prophet ﷺ ordered us to do so and then said:

«إِنَّكُمْ لَا تَدْرُونَ فِي أَيِّيْنَ الْبُرْكَةُ»

Indeed, you do not know where the blessing is.

In the narration of At-Tirmithi, it is:

«إِنَّكُمْ لَا تَدْرُونَ فِي أَيِّيْنَ طَعَامُكُمْ الْبُرْكَةُ»

Indeed you do not know in which portion of your food is the blessing.
6) When you finish your meal, you should do as the Prophet ﷺ did: he would supplicate, saying:

الْحَمْدُ لِلَّهِ الَّذِي كَفَانَا وُلَاءً عُرَّ مُكْفَرٌ وَلَا مَكْفَرٌ

All the praise and thanks are to Allâh Who has satisfied our needs and quenched our thirst. Your favor cannot be compensated or denied. (Recorded by Al-Bukhari).

“Following Islamic manners when you enter the Masjid or your home and when you leave them”: As the Muslim is entering the Masjid, it is recommended for him to enter with his right foot first, and then for him to say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allâh, and prayers and peace be upon the Messenger of Allâh. O Allâh, open the gates of Your mercy for me. (Recorded by Muslim and Abu Dawud).

When a Muslim enters his home, he should mention Allâh’s Name, for the Prophet ﷺ said:

إِذَا دَخَلَ الْرَّجُلُ بَيْنَ يَدَيْهِ فَذَكَرَ اسْمَ اللَّهِ تَعَالَى حِينَ يَدْخُلُ وَحِينَ يَطْعُمُ قَالَ

الشَّيْطَانُ: لَا مَسِيحُ وَلَا عُزَّاء* هُمَا، وَإِنَّ دَخُلَهُ فَذَكَرَ اسْمَ اللَّهِ عَنْدَ رَبِّهِ قَالَ: أَذَّنُكَ الْمَيْسِيَّةَ وَالْعَرَّةَ

When a man enters his home and mentions Allâh’s Name upon entering and upon eating a meal, the Shaitan says (to his fellow devils), “There is no place for you to sleep here and there is no dinner for you over here.” If he doesn’t mention Allâh’s Name upon entering, the Shaitan says (to his fellow devils), “You have found your place of rest for the night.” And if he doesn’t mention Allâh’s Name upon eating, the Shaitan says, “You have reached your place of rest for the night and your dinner.” (Recorded by Muslim, Abu Dawud, and Ibn Majah).

It is also recommended to say the supplication mentioned in the
following Hadith:

"إذا وَلَجَ الْرَّجُلُ بِبيْتِهِ فَلْيُقِلُ: اللَّهَمَّ إِنِّي أَسَأَلُكَ خَيْرَ الْمُوَلَّيْجَ وَخَيْرَ الْمُخْرِجِ.

بِسْمِ اللَّهِ وَلَجَّنَا وَبِسْمِ اللَّهِ خَرَجْنَا وَعَلَى رَبِّنَا نَوْكَلْنَا فَمَ لَّمْ يُنْصَمَّ عَلَى أَهْلِهِ"

When one of you enters his home, he should say, “O Allâh, I ask of you the best of entrances and the best of exits. In the Name of Allâh we enter and in the Name of Allâh we leave, and upon our Lord we place our trust.” Thereafter he should give greetings of peace to his family. (Recorded by Abu Dawud with a Sabib chain).

When a Muslim leaves the Masjid, he should begin with his left foot, saying:

"بِسْمِ اللَّهِ وَالضَّلاْلُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ﴿عَلَى ﴾ إِنِّي أَسَأَلُكَ مِنْ فَضْلِكَ"

In the Name of Allâh, and blessings and peace be upon the Messenger of Allâh. O Allâh, I ask You from Your favor. (Recorded by Muslim and Abu Dawud)

In the following Hadith, the Prophet ﷺ also told us what to say when we leave our home:

"إِفَّاقَ الْرَّجُلُ بِنَبَتِهِ فَقَالَ: بِسْمِ اللَّهِ ثُوْكَلْنَا عَلَى اللَّهِ لَحَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَقَالَ: خَشِبْكَ فَأَوْفَيْتَ وَكَفِّيَتَ فَيَسْجَلُّ لَهُ السَّبِيطَانُ فَيَقُولُ لَهُ السَّبِيطَانُ أَحْرَرُ: كَفِّيَّ لَكَ بِرَجُلٍ قَدْ هُدِيَ وَكَفِّيَ بُعْثُت.

When a man leaves his home, he should say, “In the Name of Allâh; I place my trust in Allâh, and there is no might nor power except with Allâh.” It will be said, “That is sufficient for you: you have been guided, sufficed, and protected.” The Shaitan (devil) will move out of his way and another devil will say to the first, “How can you get to a man who has been guided, sufficed, and protected?” (Recorded by Abu Dawud and An-Nasa’i with a Sabib chain)

“Following Islamic manners when you travel”: There are certain manners that you must adhere to when you travel:

1) In an Islamic way, you should bid farewell to those you leave behind. The Prophet ﷺ said:
Whoever is about to travel should say to those he leaves behind, “I place you in the trust of Allâh, whose trust is never misplaced.” (Recorded by Abu Dawud with a Sahih chain)

2) As you are about to travel, say the supplication that is specific to traveling. ‘Abdullah bin ‘Umar, may Allâh be pleased with them, said:

Indeed, when the Messenger of Allâh ﷺ would be seated upon his mount, about to travel, he would say “Allâbu Akbar” (Allâh is the Most Great) three times, and then he would say, “How perfect He is, the One Who has placed this (transport) at our service, and we ourselves would not have been capable of that, and to our Lord is our final destiny. O Allâh, we ask You for righteousness and piety in this journey of ours, and we ask You for deeds which please You. O Allâh, facilitate our journey and let us cover its distance quickly. O Allâh, You are the Companion on the journey, and the Successor over the family. O Allâh, I take refuge with You from the difficulties of travel, from having a change of heart and being in a bad predicament, and I take refuge in You from an ill—fated outcome in terms of wealth and family.”

When he would start his return journey, he would say the same, except he would add:
We return, repenting to, worshipping, and praising our Lord.” (Recorded by Muslim).

4) Because it is from Allâh’s favors that He has lightened certain rulings for the traveler, when you travel you should apply those lightened rulings; for instance, you should shorten your prayers; if needed, you may join them; you may continue to wipe over your socks for three days along with their nights; and you may break your fast.

“when you deal with your parents”: Being good to your parents is one of the greatest forms of worship; in fact, Allâh mentioned His right along with the right of parents, and He mentioned ill-treatment of parents along with the association of partners with Him. Allâh Almighty says:

وَمَن كَفَرَ فَلَا يَجْنَبْهُ كَفُّهُ إِلَّا مَرْجَعٌ مِّنْهُمْ فَقَهْرَهُمْ يَا عِبَادُنِي إِنَّ اللَّهَ عَلَمَ الْبَيْنَ (۳۲)

And whoever disbelieved, let not his disbelief grieve you, to Us is their return, and We shall inform them what they have done. Verily, Allâh is the All-Knower of what is in the breasts (of men).[1]

And:

وَقَدْ نَزَّلَنَا لِلَّدَيْنِ الْمُكَانَقَتِينَ وَهُمَا عَلَى وَهْيٍ وَقُضِيمَ فِي عَامٍ أَيْنَ أَنَّ أَسْحَكَرُ لِلَّدَيْنِ إِلَّا لِلْوَالِدَيْنِ إِلَيْ الْمُصِيرِ (۸)

And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years, give thanks to Me and to your parents, to Me is the final destination.[2]

There are many instances in the Sunnah wherein the Prophet ﷺ highlighted the importance of being good to one’s parents.

[1] (Luqman 31:23)
[2] (Luqman 31:14)
Ibn Mas’ud, may Allah be pleased with him, once said, “I asked the Messenger of Allah ﷺ, which deed is most beloved to Allah?” He said:

«الصَّلَاةُ فِي وَقْتِهَا»

“Prayer in its time.”

Ibn Mas’ud then asked, “And then which?” He said,

«بُرُ الرَّوْلَادِينْ»

“Dutifulness to one’s parents.”

“Then which?” He said,

«الجِهَادُ فِي سَبِيلِ اللَّهِ»

“Fighting in the way of Allah.” (Recorded by AL-Bukhari and Muslim)

‘Abdullah bin ‘Amr related that a man said, “O Messenger of Allah, I pledge allegiance to you: to emigrate and to perform Jihad.” The Prophet ﷺ asked:

«كُلٌّ مِنْ وَالِدِكَ أُحْدَثُ حَيًّا؟»

“Are any of your parents alive?”

He said, “Yes, both of them.” The Prophet ﷺ asked,

«فَبَنَى الْأَجْرِ مِنِّ اللَّهِ تَعَالَى»

“And you seek reward from Allah?”

He said, “Yes.” And then the Prophet ﷺ commanded:

«فَارْجِعْ إِلَى وَالِدِكَ وَأَحْسِنَ صُحْبَتِهِمَا»

“Then go back to your parents and be a good companion to them.” (Recorded by Muslim)

Being dutiful to one’s parents is one of the causes to enter Paradise. Abu Hurairah, may Allah be pleased with him, related that he heard the Messenger of Allah ﷺ say:

«رَمَيَ الْأَلْفَةَ لَحَمَّلَ الْأَلْفَةَ لَحَمَّلَ الْأَلْفَةَ»

“Ignominy upon him, ignominy upon him, ignominy upon him.”
He was asked, “Upon whom, O Messenger of Allâh?” He  said:

"Whoever has one or both of his parents with him when they reach old age and then does not enter Paradise.” (Recorded by Muslim)

The Prophet  also said:

The father is the middle door (from among the doors) of Paradise. (Recorded by At-Tirmithi and Ibn Majah with a Sahih chain)

Mu‘awiyyah bin Jahimah, may Allâh be pleased with them, related that his father, Jahimah, went to the Prophet  and said, “O Messenger of Allâh, I wished to fight, so I came here seeking your counsel.” The Prophet  asked:

"Do you have a mother (who is alive)?”

He said, “Yes.”

“Stick close to her, for verily, Paradise is at her leg.” (Recorded by An-Nasa‘i and Ahmad with a Sahih chain.)

In another narration, the Prophet  said:

“Stick close to her, for verily, Paradise is under her feet.” (Recorded by An-Nasa‘i and Ahmad with a Sahih chain).

Being dutiful to one’s parents is a cause which leads to Allâh’s pleasure, for the Prophet  said:

The pleasure of the Lord is in the parents’ pleasure; His anger is in their anger.

Moreover, being dutiful to one’s parents leads to an increase in
sustenance and life; the Prophet ﷺ said:

«من سأله أن يمد الله في عمره ويراد في رزقه فليلد بنه وليصل رجعته»

Whoever wishes to have his life extended and his sustenance increased, then let him be dutiful to his parents and let him nurture relations with his relatives. (Recorded by Ahmad)

In fact, being dutiful to one’s parents causes all good, wards off all evil; here are a number of ways in which you can fulfill your duty to them:

1) Feed them, clothe them, serve them, and answer them when they call you.
2) Obey them, for the Prophet ﷺ said:

«وأطع والدك وإن أمراك أن تخرج من دنياك فأخرج ليهما . . .»

Obey your parents, if they command you to leave your land then leave it for them. (Recorded by Al-Bukhari in Al-Adab Al-Mufrad with a Sahih chain)

3) Be humble with them and speak gently with them.
4) Do not call them by their names.
5) When you walk with them, walk behind them.
6) Do to them what you would like to be done to you, and hate for them what you would hate for yourself.
7) Whenever you pray to Allâh, ask Him to forgive them.
8) Honor your parents’ friends.

But know that whatever you do to show your duty toward them, you can never fulfill the rights they have upon you, so great are their rights. The Prophet ﷺ said:

«لا يجزي ولد ووالد إلا أن يجد مملوكا فيسترهي فيعفنه»

A son cannot pay his father back unless he finds him a slave, buys him, and then sets him free. (Recorded by Muslim)

“your relatives”: Abu Ayyub, may Allâh be pleased with him, related that when a desert Arab asked the Prophet ﷺ to inform him of what would bring him closer to Paradise and farther away from the Fire, He ﷺ said:
Worship Allâh, and do not associate any partners with Him; establish the prayer; pay the compulsory charity; and join relations with your relatives. (Recorded by Al-Bukhari and Muslim).

Abu Hurairah, may Allâh be pleased with him, reported that the Prophet \( \text{ﷺ} \) said:

\[ \text{خُلِقَ اللَّهُ عَرْضَ وَجَلَّ الْخَلْقِ فَلَمَّا فَرَغَ مِنْهُ قَامَ الرَّجْمُ فَقَالَ: مَهْ؟ قَالَتْ: هِذَا مَقَامُ الْعَازِلِ بِكَ مِنَ الْقَطِيعَةِ. قَالَ: أَلَا تَرْضَىْنِ أَنْ أَصْلَ مَنْ وَصَلَكَ وَقُطِعْ مَنْ قَطَعْكَ قَالَتْ: بَلِيْ يَأْرَبَ، قَالَ: فَذَلِكَ لَاكُمُ.} \]

Allâh Almighty created the creation, and when He finished doing so, the womb stood. Allâh said, “What is this?” It said, “This is where refuge is sought in You from those who cut off relations.” He said, “Are you not pleased that I will join those that are good to you and that I will cut off those who cut you off.” It said, “Indeed, yes, O my Lord.” And then He said, “Then that is for you.”

After mentioning the Hadith, Abu Hurairah said, “And recite, if you wish:

\[ 
فَقِلْ عِسَائِرُ إِنَّكُمْ أَنْ تَقِيدُوهَا فِي الْرَّضِيَّةِ وَتَقُطَّعُوا أَرْجَاهُمُكَّ \]

Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?\(^{[1]}\) (Recorded by Al-Bukhari and Muslim)

Like in obedience to one’s parents, joining relations with relatives by dealing honorably and kindly with them also causes one’s life to be prolonged, for the Prophet \( \text{ﷺ} \) said:

\[ 
مَنْ أَحْبَبَ أَنْ يَبْسُطِ لَهُ فِي رَوْقِهِ وَأَنْ يَسَأَلَهُ فِي أَفْرَهِ فَقِيلُ: رَجَمَهُ \]

Whoever would love for his sustenance to be made abundant for him and for his time (of death) to be delayed, then let him

\(^{[1]}\) (Muhammad 47:22)
join ties with relatives. (Recorded by Al-Bukhari and Abu Dawud)

To join ties means to avoid hurting one’s relatives; it means to visit them, to pray for them, to help them financially, to order them to do good, to forbid them from evil, and to advise them. Allâh Almighty said to His Prophet:

وَأَنْذِرْ عَشَرَتُكَ الْآثِرَةَ

And warn your tribe of near kindred[1]

“your neighbors”: Refer to lesson fifteen, where this topic has been discussed.

“your elders”: During a dispute, when one was required to speak before the Prophet ﷺ, the youngest one present attempted to speak; the Prophet ﷺ said:

كُبْرَٰٓ كَبِيرٍ

Older, older.

Admonishing the young man for having spoken before his elders had the opportunity to speak. (Recorded by Al-Bukhari and Muslim)

The Prophet ﷺ said:

إِنْ مَنْ إِخْلاَلَ اللَّهَ تَعَالَى إِكْرَامَ ذِي الْشَّيْبَةِ الْمُسْلِمِ وَحَامِلِ الْقُرآنِ عَبْرَ الْبُعْلَيْيِ فِيهِ وَالْجَافِي عَنْهُ وَإِكْرَامَ ذِي السَّلْطَانِ الْمُقْسِمِ

Indeed, from the ways of glorifying Allâh is to honor graying Muslim; the one who carries with him the Qur’an, who neither deals extremely with it nor turns away from it; and the just leader. (Recorded by Abu Dawud, and it is Sahîb)

He ﷺ also said:

لَيِسَ مِنَّا مَنْ لَمْ يُرْحَمْ صَغِيرَناً وَيَعْرَفُ شُرُفَ كِبْرِيْنَا

He is not from us who neither shows mercy to the young from us nor knows the honor of the old from us. (Recorded by Abu Dawud and At-Tirmithi and it is Sahîb).

[1] (Ash-Shu'ara 26:214)
To honor our elders also means to honor our scholars, because by their knowledge and virtues, they too deserve veneration.

“and those younger then you”: The Prophet ﷺ said:

«ليس منا من لم يرحم صغيرنا»

He is not from us who does not show mercy to the young from us. (Recorded by Abu Dawud and At-Tirmithi)

He ﷺ used to show compassion and mercy to children, playing with them and showing kind patience in the face of their whims. For instance, he carried his granddaughter, Umamah, during prayer. He would play with Al-Hasan and Al-Husain. On one occasion he used rhythmic words to make the brother of Anas bin Malik, Abu ‘Umair feel better. The latter was perhaps feeling sad after his pet bird, Nughair, died, and the Prophet ﷺ said jokingly:

«يا أبي عممير ما فعل اللطير»

O Aba ‘Umair, what has An-Nughair done.

“Congratulating someone upon the birth of a child”: Because this practice brings happiness into the heart of a Muslim, one should strive to congratulate the new parents, praying for them and for their newborn. Muslim related that Al-Hasan Al-Basri taught a man how to congratulate another on the occasion of a new born: “May you be blessed in what you have been bestowed with; may you thank He that gave; may your child reach the age of reason, and may you be blessed by him being dutiful to you.” In another narration Al-Hasan taught him to say, “May Allâh make him blessed for you and for the nation of Muhammad ﷺ.” (Recorded by At-Tabarani with a Hasan chain)

After saying that it is recommended to give congratulations upon the birth of a child, Imam An-Nawawi said, “Our companions (i.e., those who are from his school of thought in jurisprudence) said, ‘It is recommended to give congratulations upon the birth of a child, just as Al-Husain, may Allâh be pleased with him, taught a man to say the following: “May Allâh bless you in what you have been given; may He make you thankful to the One Who gave; may your child grow up to maturity; and may you be blessed by him being dutiful to you.” If you are the father and have been congratulated, it is recommended
for you to answer, “May Allāh bless you and send blessings upon you; may He reward you well; may He provide you with one similar; and may He increase your rewards.” It is recommended to say this or something similar.

“Consoling the afflicted”: The Messenger of Allāh ﷺ said:

«مَن عَزَّى أُحَامَّ الْمُؤْمِنِ فِي مُصَدِّقَ الْلَّهِ خَلَالَ الْحُسْرَةِ وَيَحْبِرُ بِهَا يُؤُومَ الْقِبْلَةَ»

Whoever consoles his brother believer in his adversity, Allāh will attire him with a green dress on the Day of Judgement, for which he will be envied.

It was recorded by Al-Khattib in *Tarikh Baghdad* and Ibn ‘Asakir, and there is a supporting narration for it with Ibn Abu Shaybah. It is a *Hasan Hadith* which Al-Albani graded *Hasan* in *Al-Irwa’* no. 15.

When you console people who are afflicted, you should say those words that will bring them comfort, that will drive away their grief—words that strengthen those that are grieved, making them patient, and satisfied with Allāh’s Decree. You can either use words that have been related from the Prophet ﷺ or you can say any kind words, as long as they do not contradict the *Shar'ah*. When the Prophet ﷺ was comforting his daughter for her loss, he said:

«إِنَّ اللَّهِ مَا أَخَذَ وَلَا أُعْطَى وَكُلُّ شَيْءٍ عَنْدَهُ إِلَى أَجْلٍ مُسْمَّى فَلْتَضَرِّعِ»

Indeed to Allāh belongs what He takes, and to Allāh belongs what He gives; everything with him is until an appointed term, so be patient and seek your reward from Him. (Recorded by Al-Bukhari and Muslim).

An-Nawawi said, “This Hadith is the best form of consoling someone.”

When the Prophet ﷺ met Umm Salamah after her loss, he ﷺ said:

«اللَّهُمَّ اغْفِرِ لَيْ بِي سَلَمَةٍ وَأَرْزَعْ دِرَجَتَنِهِ فِي الْمُهْلِئِينَ وَأَحْلَفِهِ فِي عِقِبهِ فِي العَالِمِينَ وَأَغْفِرْ لَهُ وَلَّهُ وَأَغْفِرْ لَهُ الْعَالِمِينَ وَأَفْسَحُ لَهُ فِي فَيَّرِهِ وَتُؤُورُ لَهُ فِيهِ»

O Allāh, forgive Abu Salamah; raise him in ranking with those
whom you have guided, and leave behind for him from his progeny from those who remain. Forgive us and him, O Lord of all that exists; make his grave spacious for him and illuminate it for him. (Recorded by Muslim).

There is no set period, beyond which one should not console someone — some people mistakenly think that the limit is three days, while others have mentioned other limits. In one narration, the Prophet ﷺ consoled the family of Ja‘far after three nights.

“And all other Islamic manners...”: Islam has legislated many manners for the Muslim, manners that cover every aspect of his life: manners for going to the washroom, for going to the Masjid, for visiting the sick, for sitting in a gathering, for seeking knowledge, for walking in the road, for visiting brothers, for talking, and so on. Though we have mentioned some Islamic manners here, we have certainly not mentioned them all; there are books that deal specifically with Islamic manners, such as Al-Adab Ash-Shar‘iyah by Ibn Muflih, and Al-Adab Al-Mufrad by Al-Bukhari.
Lesson Seventeen

A Warning Against *Shirk* (Associating partners with Allâh) And Different Kinds Of Sins

One category of sins is called “The seven grave (and deadly) sins”:

1) Associating partners with Allâh (*Shirk*).
2) Magic.
3) Killing a person, an act which Allâh has forbidden, unless there is an Islamic reason.
4) Consuming usury (interest).
5) Consuming the wealth of orphans.
6) Fleeing on the day of battle.
7) Accusing chaste, innocent, believing women of wrongdoing.

These are also great sins:
- Being undutiful to one’s parents.
- Cutting off ties with relatives.
- Giving false testimony.
- Making false oaths.
- Hurting one’s neighbor.
- Wrongfully shedding the blood of others.
- Wrongfully taking the wealth of others.
- Wrongfully attacking the honor of others.
- Drinking any form of alcohol.
- Gambling.
- Backbiting.
- Spreading false rumors.
- And all other sins that Allâh Almighty and His Messenger ﷺ have prohibited.
"The seven grave and deadly sins": The Prophet mentioned them all in one Hadith when he said:

الَّذِينَ أَشْرَكُوا الْمُؤَمِّنَاتِ: الْشِّرْكُ بِاللَّهِ، وَالسُّوءُ، وَقَذَفُ النَّفْسِ الَّتِي حَرَّمَهُ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْثَرُ الْرِّبَا، وَأَكْثَرُ مَالِ الْبَيْمِ، وَالْيَوْمِ الْيَوْمِ يَوْمُ الْرَّحْمَةِ، وَقَذَفَ مُحْصَنَاتٍ المُؤَمِّنَاتِ الْفَاعِلَاتِ

Stay away from the seven grave sins: associating partners with Allâh; magic; killing a person whose life Allâh has made sacred except with a right; consuming usury; consuming the wealth of orphans; fleeing on the day of battle; slandering chaste, innocent, believing women. (Agreed upon)

"Associating partners with Allâh (Shirk)”: Shirk means to dedicate any kind of worship to other than Allâh. (Refer to lesson four, where we have already discussed Shirk and its different categories.) Both Allâh — in His Book — and the Prophet — in his Sunnah — have warned us against Shirk. Relating to us the words of Luqman, Allâh Almighty says:

ألَّا تَشْرِكُوا بِاللَّهِ إِلَّا بِحَقٍّ أَكْبَرْتُمْ بِالْكُبَارِ أَنْبَتْكُمُ الْأَشْرَكُ عَلَى عَيْبِهِمْ

“O my son! Join not in worship others with Allâh. Verily! Joining others in worship with Allâh is a great wrong indeed.”[1]

The Prophet said to his Companions:

إِلَّا أَنْبَتْكُمُ بِأَكْبَرْ أَلْسَنَةَ الْكُبَارِ

“Should I inform you of the greatest of the great sins.”

They said, “Yes, O Messenger of Allâh.” He said:

الإِسْتَرَائُكُ بِاللَّهِ

“To associate partners with Allâh.” (Agreed upon)

One form of Shirk is to prostrate to anyone other than Allâh; another is to supplicate to anyone other than Allâh or to ask for one’s needs to be fulfilled by anyone other than Allâh; and yet another form is to sacrifice an animal, seeking closeness not to Allâh, but to another.

[1] (Luqman 31:13)
Basically, it is "Shirk" to dedicate any form of worship to any one other than Allâh, regardless of what the object of worship is: the living, the dead, a grave, a statue, a stone, a tree, an angel, a Prophet, a pious man, an animal, or anything else. This is the only sin that Allâh does not forgive: it requires one to not only repent, but to also re-enter the fold of Islam. Allâh says:

إِنَّ اللَّهَ لَا يَغْفِرُ أن يُشَرَّكُوا مَعَهُ وَيَغْفِرُ مَا يَتَرَكُّونَ ذَٰلِكَ لِمَنْ يَشَاءُ وَمَنْ يَتَرَكْهُ يَعْقِبُهُمْ فَعَدَّلًا

Verily, Allâh forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin.\[1\]

The Muslim submits only to Allâh, prays only to Allâh, and supplicates only to Allâh:

قُلْ إِنِّي صَلَّيْ وَسُبْحَانَ وَمَنَافِعُ رَبِّ الْعَالَمِيْنَ لَا شَرِيكُ لِمَنْ وَذَاكِ

Say: “Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamin (mankind, jinns and all that exists).”\[2\]

One also perpetrates "Shirk" when one believes that Allâh has a wife or a child, far above is Allâh from any of that. Allâh says:

قُلَ الَّذِي هُوَ أَحَدُ ۖ اللَّهُ الْكَمَدْمُودُ ۗ لَمْ يُكْبَدَ وَلَمْ يُولِدَ ۗ وَلَمْ يَكُنْ

Say: “He is Allâh, (the) One; Allâhus-Samad (Allâh — the Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten. And there is none coequal or comparable to Him.”\[3\]

“Magic (soothsaying, or claiming to know the unseen): Magic involves things that occur without us knowing how — the means or

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\[1\] (An-Nisa' 4:48)  
\[2\] (Al-An'am 6:162,163)  
\[3\] (Al-Ikhlas 112:1-4)
the reality is hidden. The ostensible reason for these happenings is when the magician, for instance, ties a knot, says a phrase, or writes something down, all of which he does, intending to affect the person (either his mind, heart, or body) whom he wishes to make the object of nefarious activities, all of which he performs without actually taking physical measures to harm that person.

Both magic and soothsaying are forms of Kufr (disbelief): the magician cannot really be a magician unless he has ties with devils, whom he worships instead of worshipping Allâh. Allâh Almighty says:

> And Lo! We showed to Sulaiman the servants of the Shaitân (devils) their doings, and said: So disbelieve not (by learning this magic from us).

Sulaiman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic... but neither of these two (angels) taught anyone (such things) till they had said, “We are only for trial, so disbelieve not (by learning this magic from us).”[1]

A Muslim is forbidden from going to magicians and soothsayers, from asking them, from believing what lies they speak regarding the unseen, from believing their predictions about the future, regardless of what methods they use (reading palms or crystal balls). Allâh Almighty says:

> Say: “None in the heavens and the earth knows the Ghaib (unseen) except Allâh.”[2]

And:

> “(He Alone) the All-Knower of the Ghaib (unseen), and He reveals to none His Ghaib (unseen).” Except to a Messenger

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[1] (Al-Baqrah 2:102)
(from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.\[1\]

The Islamic punishment for the magician is execution by sword, a ruling that has been related from three of the Prophet’s Companions.

“Killing a person, an act which Allâh has forbidden, unless there is an Islamic reason”: In Islam, it is a grave deed indeed to take the life another, a sin regarding which Allâh has given a stern warning, a warning that involves a painful torment in the Hereafter and a severe punishment in this world — the murderer is executed unless the relatives or guardians of the murdered forgive him. Allâh says:

\[
(37) \text{في الأرض لمسرورون}
\]

Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land — it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g., by doing oppression unjustly and exceeding beyond the limits set by Allâh by committing the major sins) in the land!\[2\]

And:

\[
(38) \text{وعمَن قتْل مَوْمَعًا مَعَهُ دُقَّةً} \text{جَهْرًا وَحَسَبَ الله}
\]

And whoever kills a believer intentionally, his recompense is

\[1\] (Al-Jinn 72:26,27)
\[2\] (Al-Ma’idah 5:32)
Hell to abide therein, and the wrath and the curse of Allâh are upon him, and a great punishment is prepared for him.\[1\]

The Prophet ﷺ said:

إِذًا الْمُسْلِمَانِ سِيَّتُوهُمَا فَالْقَاتِلُ وَالْمُقْتُولُ في النَّارِ

“If two Muslims meet each other, each with his sword, then the murderer and the murdered are in the Fire.”

Someone asked, “O Messenger of Allâh, (I understand about) the murderer, but why (is) the murdered (punished as well)?” He ﷺ said:

إِنَّهُ كَانَ حَريصًا عَلَى قَتْلِ صَاحِبِهِ

“He was indeed eager to kill his opponent.” (Recorded by Al-Bukhari and Muslim)

The Prophet ﷺ also said:

لا يَرَالُ الْعَبَدُ في فَسَحةٍ مِن دِينهِ مَا لَمْ يُصبَ دَما حَرَامًا

The slave continues to liberty in his religion, as long as he does not spill unlawful blood. (Recorded by Al-Bukhari and Ahmad)

“Consuming usury (interest)” : Usury is one of the greatest of sins: it destroys the economy and it takes wrongful advantage of those who are in need of money, regardless of whether it is the businessman for his business or the poor man for his basic needs.

Basically, usury occurs (at least in one of its forms) when one person lends money to another person for a set period, stipulating that when that period arrives, he pays a specific amount more than what was originally loaned. Therefore the lender and those like him take advantage of those who are in need of money, forcing them to live a life of debt. Taking advantage of businessman, and without incurring any risks in case of losses, the usurer takes a percentage over and above profits received. When the business declines and the businessman is drowned in debt, the usurer will destroy him. But had they been partners, both sharing in profit and loss, one striving with his wealth the other with his business acumen, the wheels of the economy would continue to turn, but this time, for the benefit of all. Allâh says:

\[1\] (An-Nisa’ 4:93)
O you who believe! Be afraid of Allâh and give up what remains (due to you) from Riba (usury) (from now onward), if you are (really) believers. And if you do not do it, then take a notice of war from Allâh and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums). And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know.\(^1\)

The Prophet ﷺ said:

\[\text{أَلْقَنَ اللَّهُ أَكْلَ الْرَّبَا وَمُؤَكَّلَةً} \]

Allâh has cursed both the one who eats usury and the one who gives it. (Recorded by Muslim).

At-Tirmithi recorded it with a Sahib chain and the addition:

\[\text{وَشَاهِدَةَ وَوَكِيْلَةَ} \]

...and the witnesses and the one who records it.

Usury, in all of its forms, is forbidden, for the Prophet ﷺ said:

\[\text{الرَّبَا اِنْتَانِ وَسَبْعُونَ بَابَا أَدْنَاهَا بِيَدِيْنِ الرَّجُلِ أَمَّهُ} \]

Usury (Riba) is seventy-two doors, the least of which is equal to a man committing incest with his mother. (Recorded by At-Tabarani in Al-Awsat with a Sahib chain)

“Consuming the wealth of orphans”: Allâh Almighty says:

\[\text{إِنَّ الْذَّينَ يَأْتِيُونَ أَمْوَلَ الْيَتَّنّينَ طُلُومًا إِنَّمَا يَأْكُلُونَ فِي بَطُولِهِمْ نَارًا وَسُبُرًا} \]

\[\text{سَعِيدًا} \]

\(^1\) (Al-Baqarah 2:278-280)
Verily, those who unjustly consume the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire! [1]

When one consumes the wealth of an orphan, he perpetrates one of the great sins, but only if he takes that wealth unlawfully. If the guardian of the orphan is poor, he may take according to need, and the amount he takes that corresponds to his needs is governed by custom. Allâh says:

「وَمَنْ كَانَ فَٰتِيًا فَلْيَأْمُرْ لِلْمَعْرِفَةِ」

But if he is poor, let him have for himself what is just and reasonable (according to his work). [2]

And:

「وَلَا تَقْرَبُوا مَالَ الْبَيِّنِينَ إِلَّا يَأْتِي هُمْ أَحْسَنُ」

And come not near to the orphan’s property, except to improve it. [3]

The warning regarding those, “who unjustly consume the property of orphans” includes those who literally do so, and those guardians, who because of their dereliction and not because of their greed, allow the orphan’s wealth to dwindle away. For instance, in clearly unsound investments; the words “consume” are used because that is what happens in most cases.

“Fleeing on the day of battle”: Allâh Almighty says:

「وَمَنِ يَوْلِئُهُمْ بَيْحَةً ذَبَّةً إِلَّا مَتَحُرَّاً لِقَنَالٍ أَوْ مَتَحُرَّاً إِلَى فَضْلِ فَقْدَ بَيْتَاهُ اِحْضِبَّ يَأْتِي بِالْجَهَمْ وَيَأْسِفْ لِلْمُهَيِّنِ ۖ(١٦)」

And whoever turns his back to them on such a day — unless it be a stratagem of war, or to retreat to a troop (of his own), — he indeed has drawn upon himself wrath from Allâh. And his abode is Hell, and worst indeed is that destination! [4]

If one flees when there is a battle between Muslims fighting in Jihad

[1] (An-Nisa’ 4:10)
[3] (Al-An’am 6:152)
[4] (Al-Araf 8:16)
in the cause of Allâh against their enemies, when the two armies face one another, then one is perpetrating a grave sin, for he has forsaken the Muslims and weakened their ranks. When a battle is about to begin and the two armies are present at the place of battle, Jihâd becomes obligatory on those who are present.

“Slandering chaste, innocent, believing women”: Allâh Almighty says:

Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment.

And:

And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes.

And:

And those who annoy believing men and women undeservingly, bear on themselves the crime of slander and plain sin.

The Prophet ﷺ said:

Whoever accuses a slave he owns, of fornication, will be punished for that on the Day of Judgement (i.e., for accusing) unless what he says is true. (Agreed upon)

[3] (Al-Ahzab 33:58)
Therefore the Muslim must be careful not to harm believing men and women with his tongue, especially since the Prophet ﷺ said:

"المسلمُ من سليم المسلمون من لسانه و يديه"

The Muslim is the one from whom the Muslims are safe, from his tongue and hand. (Recorded by Al-Bukhari and Muslim).

“Being undutiful to one’s parents”: After the Prophet ﷺ asked:

"ألا أستكثرك بأكبر الكبائر؟"

Shall I not inform you of the greatest of great sins...

He mentioned being undutiful to one’s parents among them. (Agreed upon).

It has been related that the Prophet ﷺ said:

"لا يدخل الجنة عاق ولا مدان ولا مدين حمر ولا مؤمن سحر"

The disobedient (to his parents) does not enter Paradise, nor does the one who reminds others of his favors (in a harmful way), the one who is addicted to alcohol, and the one who believes in magic. (Recorded by Al-Hakim and Ath-Thahabi graded its chain Hasan in Al-Kaba’ir).

In another narration, the Prophet ﷺ said:

"لعن الله العاق لوالديه"

Allâh cursed the one who is undutiful to his parents. (Recorded by An-Nasa’i with a Hasan chain)

Being undutiful to one’s parents means that one rejects the good that has been done to him and it means that one is disobedient to Allâh, so beware, brother Muslim, of this grave sin.

“Cutting off ties with relatives”: Allâh Almighty says:

Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allâh has cursed, so that He has made them deaf and blinded
their sight.\textsuperscript{[1]}

The Prophet \( 	ext{ﷺ} \) said:

\begin{quote}
لا يدخل الْجَنَّةَ قَاطِعُ رَجُم
\end{quote}

He doesn’t enter Paradise who severs ties with relatives.
(Recorded by Al-Bukhari and Muslim)

One can sever ties by doing something, and by neglecting to do something, by harming a relative or by not helping him when he is in need.

Az-Zain Al-'Iraqi said, “To sever ties with kinship means to do harm to them.” Others have said, “To sever ties with kinship means to abstain from doing good to them.” When one breaks off ties with relatives, one only harms himself; for the Prophet \( 	ext{ﷺ} \) said:

\begin{quote}
إِنَّ أَعْمَالَ بْنِي آدَمَ تَعْرَضُ كُلَّ خَسِيسٍ لِّيَلَّةٍ الْجَمِيعَةِ فَلَا يَقْبَلُ عَمَلٌ قَاطِعٍ
\end{quote}

Indeed, the deeds of the children of Adam are displayed every Thursday night; no deed from the one who severs ties with relatives will be accepted from him. (Recorded by Ahmad)

"Wrongfully taking the wealth of others...": The Shaikh refers here to oppression, which is of many kinds: a man can wrong himself, those around him, society, even his enemies. Indeed, Allâh does not love those who oppress; in a Qudsi Hadith, the Prophet \( 	ext{ﷺ} \) related that Allâh Almighty said:

\begin{quote}
بَا عَبَادِي إِنِّي حَرَّمْتُ الظَّلِمَ عَلَى نَفْسِي وَجَعلَتُ بِنْتَكُمْ مُحْرَّمَةَ فَلَا تَظَالِمُوا
\end{quote}

O my worshippers, Indeed I have forbidden Myself from oppression, and I have made it forbidden among you, so do not wrong one another. (Recorded by Muslim, with the explanation of An-Nawawi 16:133)

Wrongdoing is forbidden in all of its forms: the Prophet \( 	ext{ﷺ} \) said:

\begin{quote}
الظَّلِمُ ظَلَمَاتٌ يُومَ الْقِيَامَةِ
\end{quote}

\textsuperscript{[1]} \textit{(Muhammad 47:22,23)}
Wrongdoing will come as darkness on the Day of Judgement.
(Recorded by Al-Bukhari and Muslim)

In summary, oppression is one of the major sins.

One form of oppression is to wrongfully take other people’s wealth: by stealing, usurping, deceiving, or even bribing. Allâh says:

وَالَّذِينَ سَارَقُواَ وَفَاسَقُواَ فَاقْطَعُواَ أَيْدِيهِمَا جَزَاءً مِّمَّا كَسَبُوا تَكْلِيلًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ

And the male thief and the female thief, cut off their hands, as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All-Powerful, All-Wise.\(^1\)

And Allâh Almighty says:

وَلا تَأْكُلوَ آمُوَّلَكُم بِالْبَيْنِ بَيْنَكُمْ

And consume not one another’s property unjustly.\(^2\)

The Prophet ﷺ said:

كُلُّ الْمُسْلِمٍ عَلَى الْمُسْلِمِ حَرَامٌ، دِمَةٌ وَمَالهُ وَعْرَضُهُ

All of the Muslim is sacred to the Muslim: his blood, his wealth, and his honor. (Recorded by At-Tirmithi who graded it as Hasan)

Islam has strong safeguards to prevent people from unjustly taking other peoples’ wealth: the punishments are so severe in this regard, that those who desire to take away from the safety of society are forced to hesitate, and most of the time desist altogether.

Other forms of wrongdoing include cheating, deception, or betrayal, all of which are forbidden, in business deals, contracts, or in any other dealing. Allâh Almighty says:

[Verse from Al-Ma‘idah 5:38]

[Verse from Al-Baqarah 2:188]

\(^1\) (Al-Ma‘idah 5:38)

\(^2\) (Al-Baqarah 2:188)
Woe to *Al-Mutøj-fin* [those who give less in measure and weight (decrease the rights of others)] These who, when they have to receive by measure from men, demand full measure And when they have to give by measure or weight to men, give less than due. Think they not that they will be resurrected (for reckoning). On a Great Day The Day when (all) mankind will stand before the Lord of the ‘Alamin (mankind, jinns and all that exists) And Allâh Almighty says:

> إنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَانًا أَيْضًا

Verily, Allâh does not like anyone who is a betrayer of his trust, and indulges in crime. Another form of oppression is to attack people’s honor, cursing them, backbiting them, spreading rumors about them, mocking them, or being jealous of them. Islam promotes the building of a pure society, one based on love, brotherhood, and mutual cooperation, which is why Islam is stern regarding those diseases that lead to a decay in society — diseases that make every member think only about his personal benefit. Allâh Almighty says:

> كَأِيَّامَةِ الَّذِينَ عَامَّنُوا لَا يَصْحَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا يَسَأَلُونَ مِنْ نَفْسِهِمْ قَيْمَةً أَنْ يُكَتِّبَ عَلَيْهِمْ أَحَدَهُمْ أَتْبَعَهُ وَلَا يَنْتَبُهُونَ أَنَّ الْكَفَّارَ يُعِدُّونَ أَذْكُرُوا بَعْضًا أَيْضًا آَيَتَٰهُ ۚ أَمْ تُسَأَلُ كُلُّ قَافِلَةٍ لَّا يَجُزَّهَا إِلَّا مُجَلَّدًا فَكُولَاهُمُ الْيَوْمَ لَوْلَا يَنْتَبُوهُ آَيَةً أَيْضًا

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. And whosoever does not repent, then such are indeed wrongdoers. O you who believe! Avoid

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much suspicion, 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.\(^1\)

Islam also fights against racism or class division in society; all are equal: the Arab has no superiority over the non-Arab, neither the white over the black. The only means by which one’s value is measured is the religion and piety that is in one’s heart; therefore all compete equally in performing good, righteous deeds. Allâh Almighty says:

\[
\text{And } \textbf{O mankind! We have created you from a male and a female, and made you into nations and tribes,} \textbf{that you may know one another.} \text{Verily, the most honorable of you with Allâh is the one with the most Taqwa. Verily, Allâh is All-Knowing, All-Aware.} \text{[2]}
\]

One of the worst ways of attacking the honor of another is to perpetrate fornication. Fornication ruins one’s character, destroys society, causes one to be ignorant of his own father’s identity, wastes away families, and wreaks havoc on societal morals. The children that result from fornication feel the true bitterness of the crime when society looks down upon them. Allâh Almighty says:

\[
\text{And come not near to the unlawful sexual intercourse. Verily, it is a } \textbf{Fabisbah} \text{[i.e., anything that transgresses its limits (a great sin)], and an evil way.} \text{[3]}
\]

As we can clearly perceive today, widespread fornication results in the spread of sexually transmitted diseases; the Prophet ﷺ said,

\[^1\text{(Al-Hujurat 49:11,12)}\]
\[^2\text{(Al-Hujurat 49:13)}\]
\[^3\text{(Al-Isra’ 17:32)}\]
When *Fabishah* pervades a society so much so that people begin to practice it openly, plague will spread among them and so will sicknesses, sicknesses that were nonexistent among their predecessors. (Recorded by Ibn Majah (2:1332) with a *Sahih* chain)

That is why Islam closed the door to all ways that lead to it: Muslims are commanded to lower their gazes because the forbidden look is the beginning of the path which leads to fornication. Muslim women must cover themselves, protecting themselves and society from the spread of wickedness. At the same time, Islam orders Muslims to marry early. This is in the hope that chaste and honorable families may flourish, the guardians of which provide good training to the children of today so that they may become the noble men of tomorrow.

To harm a Muslim in any way is considered to be a form of oppression. Allâh Almighty says:

\[
\text{And those who annoy believing men and women undeservingly, bear on themselves the crime of slander and plain sin.} \quad [1]
\]

The Prophet ﷺ said:

\[
\text{The people who are in the most miserable position in terms of their ranking with Allâh are those that the people abandon, fearing their evil. (Recorded by Al-Bukhari and Muslim)}
\]

He ﷺ also said:

\[
\text{Indeed, Allâh hates the obscene evil. (Recorded by At-Tirmithi}
\]

\[ [1] (Al-Hazab 33:58) \]
and Abu Dawud with a Hasan chain)

In yet another narration, he said,

«الْمُسْلِمُ أَخْوَى الْمُسْلِمِ لا يُظْلِمْهُ وَلَا يُحَذِّلْهُ وَلَا يُحَجِّرْهُ، يَحْسَبُ امْرِئِهِ وَمِن السَّرَّ أنْ يَحْفَرْ أَخَةَ الْمُسْلِمِ»

The Muslim is the brother of the Muslim: He neither wrongs him, forsakes him, nor belittles him. Enough evil for a person is to belittle his brother Muslim. (Recorded by Muslim)

He also said:

«سبَابُ الْمُسْلِمِ فَسُوقُ وَقُتْلُهُ كُفْرٌ»

To verbally abuse a Muslim is wickedness, to fight him is disbelief. (Recorded by Al-Bukhari and Muslim)

Other ways to attack someone regarding his honor is backbiting, spreading false rumors, and falsely accusing someone.

“Giving false testimony”: Describing the believers, Allâh Almighty said:

وَالَّذِينَ لا يَشَهَّدُونَ الْزُورَ

And those who do not bear witness to falsehood.[1]

And:

فَأَجْعَلْنَى أَئِفَةً مِّنَ الْأَوْلَادِ وَأَجْعَلْنَا فَوَّةً الْزُورِ

So shun the abomination (worshipping) of idol, and shun lying speech (false statements).[2]

In a Hadith related by Abu Bakrah, may Allâh be pleased with him, the Prophet said:

أَلَا أَنْبِينِي بِأَكْبَرِ الْكَبَائِرِ: الإِشْرَاهُ بَيْنَهُ، وَعَفُوقُ الْوَالِدِينِ، وَقُولُ الْزُورِ وَشَهَادَةُ الزُورِ

Shall I not inform you of the greatest of great sins: to associate partners with Allâh, to be undutiful toward one’s parents, to speak a lie, and to bear false testimony.

[1] (Al-Furqan 25:72)
The narrator, Abu Bakrah, said, “He continued repeating this phrase until (we became so afraid of his warning that) we wished that he would stop talking.” (Agreed upon).

Imam Ath-Thahabi said that the one who gives a false testimony commits a number of grave wrongs:

1) Lying and slander; Allâh says:

\[\text{‘\text{إِنَّ أَلَّهَ لَا يَهْدِي مَنْ هَوَّا مُسَرِّفٌ كَذَابٌ'}\]

Verily, Allâh guides not one who is a transgressing liar!\[1\]

2) He has wronged the one who suffered because of his false testimony, the one who lost his wealth, his honor, or sometimes even his soul.

3) He wrongs the one who benefits by his testimony, because he helps him attain forbidden wealth.

4) He has made permissible that which Allâh has made inviolable, for the Prophet ﷺ said:

\[\text{‘\text{كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامَ مَالَهُ وَذَمَهُ وَعِرْضَهُ'}\]

All of the Muslim is sacred to the Muslim: his wealth, his blood, and his honor. (Recorded by Al-Bukhari and Muslim).

“Making false oaths”: Allâh Almighty says:

\[\text{‘\text{وَلَا تَبَذَّلُوا أَيُّهَمَا نِسَبَتْهُمْ دَخَلٌ بِنَبِيٍّ فَأَنَّى قَدِّمَ بَعْدَ بُيُوتِهَا وَنَذَرُ فَا أَلَسُوَةَ يَمَّا صَدَدَنَّهُ عَنْ سَبِيلِ أَلَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ'}\]

And make not your oaths, a means of deception among yourselves, lest a foot may slip after being firmly planted, and you may have to taste the evil of having hindered (others) from the path of Allâh, and yours will be a great torment.\[2\]

‘Abdullah bin ‘Umar, may Allâh be pleased with them, related that the Messenger of Allâh ﷺ said:

\[\text{‘\text{أَكْبَارُ: الإِشْرَاكُ بِاللَّهِ وَعَقُوفُ الْوَالِدَيْنِ وَقَتْلُ الْنَّاسِ وَالْيَبْئِسُ الْعَمُوسُ'}\]

The great sins are associating partners with Allâh, being

\[1\] (Ghcfir 40:28)

\[2\] (An-Nahl 16:94)
undutiful to one’s parents, killing someone, and a lying oath.
(Recorded by Al-Bukhari)

In Arabic, the word used to describe this oath is Ghamus, which comes from Ghamsa, which means to dip; therefore it is an oath that dips the one who made it into sin (or into the Hellfire).

In another Hadith, the Messenger of Allâh ﷺ said:

«ثلاثة لا يُكَلِّمُهُمُ اللهُ يومَ القيامة، ولا يَرَكِبُهُمُ وَلَهُمْ غَدَابٌ أَيْمًا: المَسِيلُ إِبَارَةٌ، وَالْمَسَانٌ، وَالْمُفْلِقُ سَلَمَتَهُ بِالْحَلِفِ الْكَاذِبِ.»

On the Day of Judgement, there are three people that Allâh will neither speak to nor purify, and for them is a painful punishment: the one who lets his garment hang down below his ankles, the one who does favors and then in a harmful way reminds others about those favors, and the one who pushes the sale of his goods by making false oaths. (Recorded by Muslim)

The Prophet ﷺ also said:

«مَنْ حَلَفَ عَلَيْ بَيْمَانٍ لِيُقَطَّعَ بِهَا مَالٌ أَمْرَىٰ، مُسِيلٌ لِّيَرَى اللهُ وَهُوَ عَلِيٌّ.»

Whoever makes an oath, intending to (unjustly) take away the wealth of a Muslim, he will meet Allâh, Who will be angry with him.

It was asked, “What if he intends to take something small?” He answered:

«وَإِنْ كَانَ قَضَيْبًا مِنْ أَرَالٍ؟»

Even it were a small stick taken from the Arak tree. (Recorded by Muslim)

“Hurting one’s neighbor”: The Prophet ﷺ said:

«وَاللَّهُ لَا يُؤْمِنُ وَاللَّهُ لَا يُؤْمِنُ وَاللَّهُ لَا يُؤْمِنُ.»

“By Allâh, he does not believe; by Allâh, he does not believe; by Allâh, he does not believe.”

He was asked, “Who, O Messenger of Allâh.” He ﷺ said,
"The one whose neighbor is not safe from his trouble making." (Agreed upon).

In the narration of Muslim:

"The one whose neighbor is not safe from his trouble making will not enter Paradise."

Meaning that his neighbor is not safe from his harm.

The Prophet \(\mu\) would supplicate:

\[\text{اللَّهُمَّ إِنِّي أَعْوذُ بِكَ مِنْ جَارِ السَّوْءِ فِي كَانَ الدَّيْنَ فَإِنَّ جَارَ الْذِّيْنَا يَحْوَلُ} \]

O Allâh! Indeed I seek refuge with You from the evil neighbor in the prestigious abode; for indeed the near neighbor is influential. (Recorded by An-Nasa’i and Al-Bukhari in Al-Adab Al-Mi’frad with a Sahih chain)

On one occasion, the Prophet \(\mu\) was told about a woman who prayed at night, who fasted during the day, who gave charity, but despite all of that, she would inflict harm on her neighbor with her tongue. The Prophet \(\mu\) said:

\[\text{لَا خَيْرٌ فِيِّهَا هِيَ مِنْ أَهْلِ الْنَّارِ} \]

There is no good in her; she is from the inhabitants of the Fire.

Then the Prophet \(\mu\) was told about a woman who prayed the compulsory prayers and who would give pieces of cheese for charity; she was further described as being a woman who didn’t harm others. The Messenger of Allâh \(\mu\) said:

\[\text{هِيَ مِنْ أَهْلِ الْجَهَنَّ} \]

She is from the dwellers of Paradise.

Recorded by Al-Bukhari in Al-Adab Al-Mi’frad with a Sahih chain.

He \(\mu\) said on another occasion:

\[\text{مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلاَ بُؤْضَ جَارَهُ} \]

Whoever believes in Allâh and in the Last Day, then he should
not harm his neighbor. (Agreed upon).

Then the Shaikh said, “And other deeds that Allâh has forbidden”: Though there are many other forbidden deeds, there is one specific that I will mention:

“Miserliness”: This sin indicates the wrong kind of individualism: the extreme love of one’s self. The miser hoards his wealth, refusing to give even the compulsory charity to the poor and needy, showing his disdain for society, declining to accept the principles of mutual cooperation and brotherhood, principles that both Allâh and His Messenger have ordered us to adopt. Allâh says:

And let not those who covetously withhold of that which Allâh has bestowed on them of His bounty think that it is good for them (and so they do not pay the obligatory Zakat). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection. And to Allâh belongs the heritage of the heavens and the earth; and Allâh is Well-Acquainted with all that you do.\(^1\)

Other examples of forbidden actions are to eat the meat of a dead carcass, to eat blood, to eat the meat of a pig, and to slaughter animals, seeking closeness to other than Allâh. Allâh says:

O you who believe! Eat of the lawful things that We have provided you with, and be grateful to Allâh, if it is indeed He Whom you worship. He has forbidden you only the Maytab (dead animals), and blood, and the flesh of swine, and that

\(^1\) (Al ‘Imran 3:180)
which is slaughtered as a sacrifice for others than Allâh. But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allâh is Oft-Forgiving, Most Merciful.\[1\]

**Repentance From Perpetrating What Is Forbidden**

Because you will be held accountable for all of your deeds on the Day of Judgement — being rewarded for good and punished for evil — you should stay away from the grave sins and from all other sins. But if you do perpetrate any sin, you should be quick to repent to Allâh, asking Him for forgiveness and protection from further perpetrating evil deeds. A true repentance requires you to do the following:

1) To desist from the sin that you are repenting from.
2) To feel remorse for having perpetrated that sin.
3) To make a firm resolve not to return to it.

And there is a fourth condition if the sin you perpetrated involves the rights of others:

4) To return that which you wrongfully took to its owner or to seek forgiveness from the one you wronged.

These are the conditions of true repentance: if they are met, Allâh will forgive you and not punish you for them. The one who repents from a sin is like he who has no sin. Thereafter, you should continue to ask Allâh for forgiveness; indeed, every Muslim should continually ask for forgiveness, for the grave sins he commits and for the small ones. Allâh says:

\[1\] (Al-Baqarah 2:172,173)

When one repents often, he shows one of the characteristics of the true believer; Allâh says:

\[2\] (Nub 71:10)
Say: “O My worshippers who have transgressed against themselves! Despair not of the mercy of Allâh, verily Allâh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.” And turn in repentance and in obedience with true faith to your Lord and submit to Him (in Islam), before the torment comes upon you, then you will not be helped.\(^1\)

In general, the following are some of the more prevalent sins that many people take lightly:

- To deem lawful that which Allâh has forbidden, or to deem forbidden that which Allâh has made permissible.
- To believe that the stars and planets have some kind of effect on the lives of people.
- To believe that certain things benefit, when in fact the Creator did not make them so.
- To believe in evil omens — because you hear or see something, for example, to believe that evil will befall you; that is a form of \textit{Shirk} (associating partners with Allâh).
- For you to keep company with hypocrites or wicked people, seeking closeness to them or finding comfort in their company.
- To not pray in a calm and peaceful fashion.
- To make a lot of frivolous, extraneous movements during prayer.
- For the follower to precede the \textit{Imam} on purpose during any stage of the prayer.
- To come to the \textit{Masjid} after having eaten onion or garlic or anything else that has a foul odor.
- Without having just cause, for a woman to refuse her husband’s desire to have sexual relations.
- For a woman to seek a divorce from her husband without a legislated reason.
- A practice known in Arabic as \textit{Az-Zihar}, i.e., for a man to say to his

\(^1\) (\textit{Az-Zumar} 39:53,54)
wife, “You are to me like my mother,” when he intends to make her forbidden for him: this practice is forbidden based on the Qur’an, the Sunnah, and consensus.

* - To have intercourse with one’s wife during her monthly period.
* - To have anal sex.
* - For you to be unjust with your wives, treating some better than others.
* - To be alone with a strange woman, in other words, a woman who is not a *Mahram* (someone who you can never marry) for you. This practice has become prevalent nowadays, especially in families that keep female servants.
* - For a man to shake hands with a strange woman (i.e., one who is not a *Mahram*).
* - As she leaves her home, for a woman to wear perfume, knowing that she will pass by men.
* - For a woman to travel without a *Mahram*.
* - For a man to look at a strange woman on purpose.
* - For one to feel it is okay when one of his relatives (wives or children) fornicates.
* - For one to lie about who his parents really are, or for a man to refuse to acknowledge his true son.
* - When one is selling a product, to hide its defects.
* - For one to be bid on a product, intending to raise its price, but not intending to actually purchase it.
* - After the second call to Friday prayer is made, to engage in trade.
* - To give or take bribes.
* - To wrongfully usurp land.
* - For you to accept a gift when intercession is required of you.
* - To receive full services from an employee without paying him his due.
* - To give to some of one’s children more than the others.
* - Without actually being in need, to ask others for money.
* - To seek a loan without intending to pay it back.
- To eat or drink that which is forbidden.
- To use gold and silver utensils or dishes and to eat using them.
- To give a false testimony.
- To listen to musical instruments.
- Backbiting, which is to say about your brother that which he dislikes.
- To spread false rumors between people, intending to create dissension between them.
- To look inside the homes of others without their permission.
- When three are present, for two to speak to the exclusion of the third.
- For men to wear gold, regardless of how they wear it.
- For men to let their garments fall down below the level of their ankles.
- For a woman to wear thin, short, tight, or transparent clothing.
- For a man or a woman to attach false hair to the end of their natural hair, regardless whether that false hair is human or otherwise.
- For men to imitate women or vice versa.
- To dye your hair black.
- To make pictures of that which has a spirit (man or animal); this includes on clothes, on walls, on paper, and so on.
- To lie about one's dreams.
- Sitting or walking on a grave.
- To relieve yourself in a graveyard.
- When you are relieving yourself, for you to not take cover properly, so that others cannot see you.
- To listen in on other peoples' conversations when they dislike for you to do that.
- To deal badly with your neighbor.
- To harm people on purpose in the writing of your will.
- Playing dice, a game that relies on chance.
- To curse a believer and to curse someone who doesn't deserve to
be cursed.
- To wail loudly when mourning.
- To hit someone on the face; or to stamp someone’s face.
- Without a valid Islamic reason, to shun a Muslim for more than three days.
- Haughtiness, pride, vanity, or self-conceit are the qualities that are most disliked in Islam. Allâh says about people who have such qualities:

\[\text{Allâh says:}\]

\[\text{Is there not in Hell an abode for the arrogant ones?}^{[1]}\]

The arrogant one is hated by Allâh and by His creation.

\[^{[1]} \text{(Az-Zumar 39:60)}\]
Lesson Eighteen

Preparing The Dead Person’s Body, Praying Over Him, And Burying Him

The Details of which are as follows:

The Shaikh said, “Preparation the dead person’s body...”:

Because of widespread ignorance regarding the Islamic rulings for funerals, the Shaikh will — in the following sections — explain those rulings for you. To introduce the topic, however, I wish to discuss the following points:

1) It is compulsory for the Muslim to be patient when he is afflicted with a trial. Therefore he should neither be angry nor show vexation. Allâh Almighty and His Messenger ﷺ often ordered us in the Qur’an and Sunnah to be patient. But even though patience is required, one may make clear to others his situation or how he feels, with statements such as the following: “I am sick,” or “I am in pain” or “In every situation, all praise is for Allâh.”

2) The Muslim must visit his brother Muslim when he is sick, for the Prophet ﷺ said:

أطعَمَوا الْجَانِبَ وَعَوْدُوا الْمَرْضِى، وَفُكُوا الْعَانِى — الأَسِيرَ

Feed the hungry, visit the sick, and provide means for ransoming the captive. (Recorded by Al-Bukhari)

When you visit a sick Muslim, it is recommended that you invoke Allâh Almighty to cure him and that you counsel him to be patient. Say those words that will be pleasant for him to hear; also, you should not sit with him for too long. When the Prophet ﷺ used to visit the sick, he would say:

لا يَأْسِ، طَهُورُ إِنْ شَاءَ اللَّهُ

It is alright; this (sickness) will purify you (from your sins) — if Allâh wills. (Recorded by Al-Bukhari)
You should say this phrase whenever you visit anyone who is sick.

3) Brother Muslim, remember your final destination. To help you do so, reflect on the following topics:

**First: What Allâh’s Book Says Regarding Death**

In different ways, death is mentioned 164 times in the Qur’an; here are some of those verses:

Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).

And:

And the stupor of death will come in truth: “This is what you have been avoiding!”

Then why do you not (intervene) when (the soul of a dying person) reaches the throat? And you at the moment are looking on, But We (i.e., Our angels who take the soul) are nearer to him than you, but you see not.

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[2] (Qaf 50:19)
Nay, when (the soul) reaches to the collar bone (i.e., up to the throat in its exit), and it will be said: “Who can cure him and save him from death?” And he (the dying person) will conclude that it was (the time) of departing (death); and leg will be joined with another leg (shrouded); the drive will be, on that Day, to your Lord.\footnote{\textit{Al-Qiyamah} 75:26-30}

\textbf{Second: What the Prophet’s Sunnah says about death}

In a \textit{Hadith} related by Abu Hurairah, may Allâh be pleased with him, the Prophet \(\text{ﷺ} \) said:

\begin{center}
«أَكْثِرُواْ ذِكْرَ هَادِمِ الْلَّذَاتِ»
\end{center}

\textit{Remember often the destroyer of pleasures (i.e., death).} 
(Recorded by At-Tirmithi)

Regarding this \textit{Hadith}, the scholars have said that though its words are few, its meanings are profound and far-reaching, for when one remembers death in a true sense, the present pleasures he is experiencing are spoiled for him, and he is prevented or at least hindered from having long-term expectations about this world.

In another \textit{Hadith}, Abu Hurairah, may Allâh be pleased with him, related that the Prophet \(\text{ﷺ} \) once visited the grave of his mother: he cried and made those around him cry as well. He \(\text{ﷺ} \) said:

\begin{center}
اشتَبَأْتُ رَبِّي أَنْ أَشْتَغَفَّرِ لَهَا فَلْمَّا يَأْذَنَ لِي، وَاِشْتَبَأْتُ فِي أَنْ أُزُورُ قَبْرَهَا فَأَذَنَ لِي فَوْزُّرَ الْمَوْتَ إِنَّهَا تَذَكَّرُ الْمَوْتَ
\end{center}

I sought permission from my Lord to ask forgiveness for her, and He didn’t permit me, and I asked Him permission to visit her grave, and He permitted me, so visit graves, for verily, doing so reminds one of death. (Recorded by Muslim 3:65, 6:82, Abu Dawud 2:72, An-Nasa’i and Al-Baihaqi)

In a \textit{Hadith} related by Ibn Mas‘ud, may Allâh be pleased with him, the Prophet \(\text{ﷺ} \) said:

\begin{center}
كُنْتُ نَبِيٌّ مُنْعَظًا عَنِ زِيَارَةِ الْقُبُورِ فَوَزْرُوهَا، فَإِنَّهَا تَرَهَّدُ فِي الدُّنْيَا وَتَذَكَّرُ الْآخَرَةَ
\end{center}
I used to forbid you from visiting graves, but visit them (now), for doing so makes one turn away from the world while it reminds one of the Hereafter.

**Third: Death And Its Severity**

1) The scholars’ definition of death: a cutting off, a separation, a transformation, a change of state, and a move from one abode to another.

2) Abu Hudbah Ibrahim bin Hudbah related from Anas bin Malik that the Prophet ﷺ said:

```arabic
إِنَّ الْعَبَدِ لِيُغَالِجُ كَرَبَ الْمُوتِ وَسَكَرَاتَ الْمُوتِ، وَأَنَّ مَقَايِضَةً لِيُسَلِّمُ بَعْضُهَا عَلَى بَعْضٍ تَقُولُ عَلَيْكَ السَّلاَمُ مُفَارِقَتُي وَآفَارِقَتُكَ إِلَى يَوْمِ الْقِيَامَةِ
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Indeed, the worshipper experiences the agonies and pangs of death; his joints bid one another peace, saying, “And peace be upon you; you part from me and I part from you until the Day of Judgement.” (It was mentioned by Ibn ‘Iraq in *Tanzih Ash-Shari‘ah* 2:375, and he attributed it to Ad-Dailami, from Anas.)

In *Al-Hilyah*, Al-Hafiz Abu Nu‘aym recorded a narration from Makhul, who related from Wathilah bin Al-Asqa’ that the Prophet ﷺ said:

```arabic
وَالْذَّي نَقْسِي بِنَبِيٍّ لَمْ يَعْيَنَهُ مُلَكُ الْمُوتِ أَشْدَدَ مِنْ ضَرْرَةٍ بِالْمَيْتِ
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By the One Who has my soul in His Hand, facing the Angel of Death is more severe than the striking of a sword.

3) ‘Aishah, may Allâh be pleased with her, said, “(While he was on his deathbed), the Prophet ﷺ had with him a container of water; he would put his hands into it and then wipe them on his face, saying:

```arabic
لاَ إِلَّا اللَّهُ إِنَّ لِلَّمُوتِ لَسَكَرَاتٍ
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None has the right to be worshipped but Allâh; indeed, death has its stupors.

Then he raised his hands and said:
Explanation of Important Lessons

With the exalted companions.

Until he died and his hands lowered.” (Recorded by Al-Bukhari in the Book of Battles, the chapter on the Illness of the Prophet 

4) Some of our scholars have said (may Allâh have mercy on them), “If even the Prophets, the Messengers, and the righteous ones are thus afflicted, then with what are we so busy that we do not think about that time, and why do we delay in preparing ourselves for that situation.”

Say: “That is a great news, from which you turn away.”[1]

Fourth: Preparing For Death

As a Muslim, you should be prepared for death at all times: whether it is day or night, whether you are sleeping or awake. You can practically prepare for it with the following:

1) Faith in the phrase of Tawhid and applying it.

2) You must be steadfast in performing your five compulsory, daily prayers in congregation. Regarding the prayer, you should also pray those prayers that are highly recommended, that are voluntary in nature, that are performed in the night — and that includes both the Witr prayer and the Sunnah prayers in general.

3) You must recite the Qur’ân, contemplate its meanings, and apply its commands and laws. You should recite it late at night and at the beginning and end of the day; it is also recommended for you to recite it before the compulsory prayers. Finally, you should finish reading the Qur’ân in its entirety at least once or twice a month.

4) Study the Sunnah of the Prophet ﷺ: follow what he orders and abstain from what he forbids.

5) Keep company with the righteous; seek to gain benefit from them, to improve both your worldly and your religious situation. One way to do that is to study both Allâh’s Book and the

[1] (Sad 38:67,68)
Fifth: Death And Its Signs; A Good Ending
Versus An Evil One

First, it is compulsory upon one who is on his deathbed and upon everyone else to do the following:

1) To write a final testament, for the Prophet ﷺ said:

هما حق أمري مسلم بيت ليثبت ولده شيء يريد أن يوصي فيه إلا
ووصيتنى مكتوبة عند رأسه

No Muslim should sleep two nights when he wants to write something in his final testament except that his will is written down and placed by his head. (Agreed upon)

2) To combine fear with hope: one should fear Allâh’s punishment, punishment which one deserves because of his wrongdoings, while one should also hope for mercy and forgiveness. On one occasion, the Prophet ﷺ went to meet a young man who was dying and he said to him:

كيف تجدوك

“How do you find yourself?”

The young man said, “By Allâh: O Messenger of Allâh, I indeed hope from Allâh and indeed, I fear because of my sins.” The Prophet ﷺ said:

لا يجمع عنان في قلب عبد في مثل هذا الموتى إلا أعطاه الله ما
يرجو، وأميتة ممى يحافع

“In this situation, when the heart of a worshipper combines those two, Allâh gives him what he hopes and keeps him safe from what he fears.” (Recorded by At-Tirmithi, Ibn Majah, ‘Abdullah bin Ahmad and Ibn Abi Ad-Dunya). See Al-Wajazah
by Shaikh ‘Abdur-Rahman Al-Ghaith.

3) When one is sick and is on the verge of dying, one should especially have hope in Allâh: that He will forgive him, that He will have mercy on him, for indeed, His forgiveness is vast and
His mercy embraces all things. The Prophet ﷺ said:

لا يموت الموتى أحدكم إلا وله يحبس بالله الظن

Let one of you not die except with good thoughts (and hopes) about Allâh.

The Sign of a Good Ending

1) Buraidah bin Al-Husaib, may Allâh be pleased with him, related that he heard the Prophet ﷺ say:

مَوْتُ المُؤمِن بِعَرَقِ الْجَيْبِين

The death of a believer is with sweat on his forehead.

(Recorded by Ahmad, An-Nasa‘i, At-Tirmithi, Ibn Majah, Ibn Hibban, Al-Hakim and others.)

2) In a Hadith related by ‘Abdullah bin ‘Amr, the Prophet ﷺ said:

مَا مِن مُسلمٍ يمُوت يَوْمِ الْجَمِيعَةِ أَوْ لِيْلَةِ الْجَمِيعَةِ إِلَّا وَقَآءُ اللهَ فِيّهَا النُّفَر

No Muslim dies on Friday or on Thursday night except that Allâh protects him from the trials of the grave.

(Recorded by Ahmad, and Al-Fasawi and it was graded Sahih by Al-Albani in Ahkamul Jana‘iz)

3) One of the signs of a good ending is for one to die while one is performing a good deed, an act of obedience to Allâh Almighty and His Messenger ﷺ, such as to die while praying, fasting, performing Hajj or Umrah, fighting in the way of Allâh, or while calling others to the way of Allâh. If Allâh wishes good for someone, He guides him to perform good deeds when He is about to take his life.

4) Another good indication for someone who has died is for Muslims after him to praise him kindly. Anas, may Allâh be pleased with him, related that when some Muslims passed by a funeral, they praised the deceased in a good way. Upon hearing them, the Prophet ﷺ said:

وَجَبَت

“It has become binding.”

Then they passed by another funeral and they described the dead person as having bad qualities. So the Prophet ﷺ said:
“It has become binding.”

Then ‘Umar bin Al-Khattab, may Allâh be pleased with him, asked, “What has become binding.” He answered:

“This one you praised in a good way, and so Paradise became binding for him. And this one you evaluated as being bad, and so the Fire became binding for him: You are Allâh’s witnesses on His earth.” (Agreed upon)

5) Other good signs you may read on the face or body of someone right after he dies:
   i) A smile on his face
   ii) His index finger is pointed
   iii) A shining or illuminated face, which results from hearing glad tidings from the Angel of Death

6. There are also a number of signs that indicate an evil ending; among them are the following:
   i) To die while one is associating partners with Allâh or is neglectful in one’s prayers or in any other of Allâh and His Messenger’s commands. Some examples of this is for one to die while one is singing, listening to music, watching lewd films, drinking alcohol, or taking drugs.
   ii) After death, some bad signs can be seen on one’s face or body, such as a frown, darkness, a darkness that results from having the Angel of Death giving him news of Allâh’s anger. Another sign is blackness on one’s face and body — and we seek protection with Allâh from all evil. (Al-Wâjazah by Shaikh ‘Abdur-Rahman Al-Ghaith 46-48.)

Supplication And Patience

The loved ones of the deceased who remain after his death must be patient, especially in the early hours after his death, and more especially when one is just given news of a loved one’s death. The
Prophet ﷺ said:

«إِنَّمَا الصَّبَرُ عَنْ الصَّدْمَةِ الأُولَى»

Indeed patience is only during the initial shock.

Furthermore, one should supplicate for the deceased and say a well-known phrase that is given in this Hadith:

ما يَبْنَ عَبْدِيُّ نَاصِبَةً مَّوْضُوْعِيُّ قَيْموُلُ اِنَّنَا لَهُ وَإِنَّنَا إِلَيْهِ رَاجِعُونَ اللَّهُمَآ أُجِّرِّي
فِي مَصِيبَتِيُّ وَأَخْلَفْ ليَ خَيْرًا مِّنْهَا إِلَّا أَجْرِهَا اللَّهُ تَعَالَى فِي مَصِيبَتِيُّ وَأَخْلَفْ لَهُ خَيْرًا مِّنْهَا

Whenever a worshipper is afflicted with a calamity and then says, “Indeed we belong to Allâh, and indeed, to Him we are returning; O Allâh, reward me in this calamity of mine and substitute for me that which is better (than what I have lost),” Allâh rewards him because of his calamity and substitutes for him that which is better than what he lost. (Recorded by Muslim)

The Prophet ﷺ also said:

بَعُظُرْاللَّهُ تَعَالَى مَا لِيَعْبُدَ الْمُؤْمِنُ عِنْدِي جَرَاءٌ إِذَا قَبَضَتْ صَفْيَةُ مِنْ أَهْلِ الْحَيَاةِ فَمَا أَحْسَنَبَهُ إِلَّا الْجَنَّةَ

Allâh says, “When I take the prized one from this world of one of my believing worshippers, and when that believing worshipper then seeks reward from me (for that calamity), there is no other reward for him except Paradise.” (Recorded by Ahmad with a Sabih chain)

First: As one is dying, others should prompt him to say, “None has the right to be worshipped but Allâh,” for the Prophet ﷺ said:

أَلَمْ تَرَوا مَوْتَاكُمْ لَا إِلَّا إِلَّا اللَّهُ

Prompt those from you who are dying (those upon whom the
signs of death are visible) to say, “None has the right to be worshipped except Allâh.” (Recorded by Muslim in his Sahîb)

**Second:** When you are sure that someone has just died, close his eyes and tie his mouth shut, because the Sunnah indicates these two actions.

“Prompt those from you who are dying”: If you are with a brother Muslim when he is about to die, you should gently instruct him to say the phrase of purity: “None has the right to be worshipped except Allâh.” Remind him until he remembers and says it, and when he says it, say no more to him. But if he then speaks other words, remind him again to say the phrase of purity, in the hope that they will be his last words, so that he enters Paradise. The Prophet ﷺ said:

> لَا إِلَٰهَ إِلَّا اللَّهُ

Prompt those from you who are dying to say, “*Laa Ilaha Illallâh*” (None has the right to be worshipped except Allâh).

(Recorded by Muslim). In another Hadith, he ﷺ said:

> مَنْ كَانَ أَجْرُ كَلَامِهِ لَا إِلَٰهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ

Whoever’s last words are “*Laa Ilaha Illallâh*” enters Paradise.

(Recorded by Abu Dawud and it is Sahîb)

“When you are sure that someone has just died”: The Shaikh said that:

1) You should close his eyes. In a Hadith related by Umm Salamah, she said, “When the Prophet ﷺ entered upon Abu Salamah, whose eyes were still open, he ﷺ closed them and said:

> إِنَّ الْرُوحُ إِذَا قَبَضَ بَيْنَ الْبَصَرِ

When the soul is taken, the sight follows it.

2) You should close his mouth, tying them shut — for example, with a piece of cloth, so that when the body is washed, water does not enter it, and so that the features of the face do not
become distorted.

3) In addition to what the Shaikh mentioned, you should somehow relax the joints of the body immediately after death, making it easier to move the body around, to wash it, and to wrap it up.

4) Some sort of weight should be placed on the stomach of the dead, preventing any waste matter from exiting when the washing is delayed.

5) The body should be covered; ‘Aishah, may Allâh be pleased with her, related that when the Prophet ﷺ died, he was enshrouded. (Recorded by Al-Bukhari and Muslim)

6) The dead should be buried quickly, for the Prophet ﷺ said:

\[
\text{اَسْرُوا بِالْجَنَّةِ فَإِنّا نُنْتِكُ صَالِحًا فَخَيْرُ تَقْدِيمُهَا إِلَيْهِ، وَإِنّا نُنْتُكَ سَوْى}
\]

\[
\text{ذِلَّكَ فَانْصُهُنَّ عَنْ رَقَابِكُمْ}
\]

Hasten the funeral, for if it (the soul) is righteous, then you are leading it to what is good; and if it is otherwise, then it is evil that you are ridding yourselves of. (Agreed upon)

7) Those who remain behind should be quick in paying off the debts of the deceased. Abu Hurairah related that the Prophet ﷺ said:

\[
\text{نَسِّدُ الْمُؤْمِنِ مُعَلَّقَةٍ بِدِينِهِ حَتَّى يُقَضَى عَنْهُ}
\]

The soul of a believer is suspended by his debt, until it is paid off for him. (Recorded by At-Tirmithi. See Al-Wajazah, p. 46.)

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**Third:** It is compulsory to wash the body of the dead Muslim, unless he was a martyr who died on the battlefield, for he is neither washed nor prayed upon; rather, he is simply buried in the clothes he was wearing. The Prophet ﷺ neither washed the dead (Muslims) of Uhud nor did he pray over them.

**Fourth:** the ‘Aurah of the dead should be covered with a cloth. That cloth should be raised slightly and his
stomach should be squeezed gently. Then the one who is washing the body should take a piece of cloth, wrap it around his hands, and wash the private areas of the body. Next, he should perform ablution on him — the same ablution that is made for prayer. Then he should wash his head and beard with water and *Sidr* (a special plant, whose leaves are crushed and then are used for cleaning) or something similar to it. Next, he should wash the right side of the body, following that with the left. Then he should repeat the whole process for a second and a third time — each time passing his hands on the deceased’s stomach. When he passes his hands over the stomach, some waste matter may be discharged, and if that happens, he should clean it and then block the orifices with cotton or something similar. If the orifice doesn’t hold together (discharges keep coming out), he may cover them with special clay or he may use any other technique or material known in modern-day medicine, such as plaster.

“It is compulsory to wash...”: When a Muslim dies, whether he be young or old, whether part of his body remains or the whole of it, it is compulsory to wash his corpse, the exception being the martyr of the battlefield, who died at the hands of the disbelievers while he was fighting in the way of Allâh. The Prophet ﷺ said,

لا تعالىهم فإن كل جرح، أو كل دم يفوح باسكا يوم القيامة

Do not wash them, for every injury and every drop of blood will exude the odor of musk on the Day of Judgement.
(Recorded by Ahmad with a Sahîh chain)

**The Virtues Of Washing A Corpse**

In a *Hadîth* related by Abu Râfî‘, may Allâh be pleased with him, the Prophet ﷺ said:
Whoever washes a (dead) Muslim and then keeps to himself (what he saw of the body), Allâh forgives him forty times.

In another narration, the Hadith ends:

He will be freed from sins, so that he will be like he was on the day his mother gave him birth.

In yet another narration, instead of forty times, the Hadith ends:

He will be forgiven for forty great sins.

And whoever shrouds him, Allâh will clothe him with the Sundus and Istabraq of Paradise on the Day of Judgement. And whoever digs a grave to cover him in, Allâh will reward him with a dwelling near Him on the Day or Judgement.

(Recorded by Al-Hakim and Al-Baihaqi. It was also recorded by At-Tabarani in Al-Kabîr with the wording “forty great sins” and it was graded Sahib by Al-Albani in Abkamul Jana’iz.)

By Fulfilling Two Conditions, The One Who Washes The Corpse Of A Muslim Receives A Great Reward:

1) He must cover the body of the corpse, making sure no one sees the corpse’s private parts, and then he must not inform others about the distasteful things he saw.

2) He should seek Allâh’s reward for that, not seeking any worldly reward, not even thankfulness from others: it is an established principle in the Shari‘ah that Allâh accepts only those acts of worship that are done purely for Him.

What is the Sunnah in regards to washing the deceased? Umm ‘Atiyyah, may Allâh be pleased with her, related that as she and others were washing the body of the Prophet’s daughter, Zainab, the
Prophet entered and said:

ٍعالمِّيّها ثلاثًا أو خمسًا أو سبعًا أو أكثر من ذلك إذا رأيت ذلك بماء وبيك.

"Wash her three times, or five, or seven, or more if you deem that that should be done; wash her with water and *Sidr."

Umm 'Atiyah then asked, "An odd number." He said,

نعم واجعلن في الآخرة كافّرًا أو سبّبًا من الكافّرين. فإذا غُفِر للذين فُنيًا

"Yes, and in the last washing use camphor or something from camphor. Then when you are finished, inform me."

Umm 'Atiyah later said, "When we finished, he gave us a loincloth and said:

أشعرنها إياها

"Make her wear it."

And we combed her hair into three braids (in one narration: 'we undid her hair and washed it'). So we divided her hair into three sections: two braids and her forelocks, which we arranged behind her. And the Messenger of Allâh said to us:

ابدآن بميامينها ومواضع الوضوء منها

"Begin with the right side and with the areas of ablution."

(Recorded by Al-Bukhari and Muslim)

We should be careful who we choose to wash our dead, for Ibn 'Umar, may Allâh be pleased with them, said, "Let only the trustworthy ones wash your dead." (See *Irwa’ul-Ghalil* by Al-Albani)

The trustworthy one is he who is steadfast in performing his five compulsory prayers in congregation, who is known for his honor, manners, trust, and good dealings. (*Al-Wajazah* 53-54)

How To Wash The Dead[1]

- Who should wash the dead body of a Muslim? The Muslim may write in his testimony that he wants a specific person to wash him; otherwise, his father or grandfather and his son or

[1] Taken from *Al-Wajazah*, p. 59 and what is after that, with some revisions.
grandchildren should wash him. In case that the dead person did not assign someone to wash him, his family should choose an honest, trustworthy man to do the job; and a similar ruling applies to a woman.

- The place of the washing should be covered on all sides with a roof.
- The one responsible for washing the dead (i.e., who has made intention to wash the corpse) may choose two people from those who attend the funeral to witness the washing. First, he should choose someone who shows signs of being a righteous man, so that he may teach him the Sunnah in regards to washing. Next, he should choose someone who has signs of sinning on his face, so that he can see the state of the dead, in the hope that it will serve as an admonition, in the hope that he will return to the way of Allâh (and enough of an admonition is death itself!).

- When the one in charge of washing is actually washing the corpse, no one should be allowed to enter the room, except for those whom he needs — such as the two we mentioned above; it is disliked for others to be present.

What May The One Who Is Washing Use?

- He may wear a surgical mask, to protect his nose and mouth from foul odors.
- He may wear some form of plastic covering over his clothes to prevent filth or even any Sidr or camphor from staining his clothes.
- He may wear gloves: first to avoid direct contact with the corpse and second to prevent filth from reaching his hands.
- And he may wear protective covering over his shoes to prevent filth from getting to them.

Preparing The Water And The Sidr In A Washing Container:

- The container should be filled with an amount of water that is proportionate to the size of the corpse.
- Then the Sidr (the leaves of a special plant that are crushed and then used for cleaning) should be brought.
- For every coffee-size cup of Sidr, 4 liters of water should be used.
So the small-sized person should have 4 liters of water used along with a coffee-sized cup of Sidr. Someone bigger than him may have 8 liters of water along with 2 coffee-sized cup of Sidr. More may be used in the same proportion if the size of the corpse is greater, and less may be used in the same proportion if the size of the corpse is smaller.

**Preparation of the Camphor and the Water:**

For every four liters of water, 2 cubes of camphor (a special chemical with an aromatic smell) should be used; this is the amount used for the small body. So the above-average-sized body may need eight liters of water and four cubes of camphor. The greater the size of the body the more water and camphor should be used, but in the same proportion, and the smaller the size of the body the less water and camphor should be used, but also in the same proportion.

**Note:** There are two kinds of camphor: it either comes soft so that it can be ground with one’s hands or it comes hard, so that a special instrument is needed to crush it, so that in the end, it becomes like particles of sugar.

**Before Washing the Body:**

1) A large cloth should be used to cover the ‘Awrah of the body, which is the area from one’s navel to one’s knees.

2) The clothes should be removed:

   i) If the body and its joints are still loose and pliant enough that the clothes can easily be removed, they should be removed and washed so that one in need may benefit from them.

   ii) If the body is hard — perhaps it wasn’t softened after death or perhaps because of a long stay in a freezer — the clothes should be removed using scissors. The cutting should begin at the right cuff until the neck, then the left cuff until the neck. Then the pockets should be cut until the end of the garment; care should be taken so that when the clothes are removed, the cloth above the body remains steady, so that no private area of the corpse becomes exposed. If the corpse is wearing pants, then the cutting can take place either from the right or the left of the protective cloth above. The body can then be turned over to the left and to the right so that the
pieces of clothing are removed, but again, it must be made sure that the cloth above always covers the ‘Aurah of the body.

iii) If the fingernails or toenails are long, the one who is cleaning the body may clip them; he may also shave the armpit hair if it is dense; if it is short, he may pluck that hair, and he may also trim the moustache of the deceased.

iv) The nose and mouth of the deceased should be cleaned and then blocked off with cotton, only to be removed after the body is washed completely.

v) If the body is so dirty that water and Sidr cannot remove the filth, then the following mixture can be used:
   a) Two spoons of grated soap.
   b) Two spoons of shampoo.
   c) Two spoons of disinfectant.
   d) Three large glasses of water.

All of the above should be mixed together and then used to clean the body with a sponge. The one who is washing should begin with the head, continue to the face; thereafter, he should turn the body on its left side, so that he can scrub the right side of the body that is facing up; then he does the same on the other side. When washing the private parts, he should insert his hands from underneath the covering, always making sure that the cloth continues to cover the ‘Aurah of the corpse. Now that the mixture has been scrubbed all over, water should be brought and again, the one who is washing should begin with the head, then the face, then turning the body on its left side, washing the right side, and then the opposite. In this way, both the mixture and the filth are removed.

Note: The mixture should be increased and decreased in proportion to the size of the body. After cleaning the body, or if the body is already clean, we may begin with the following:

1) If the body is pliant, it should be placed in a semi-seated position; then someone should squeeze the stomach gently three times, so that any waste matter that is about to come out may come out; the one who is washing the body should wrap a rag around his hand, and from underneath the cloth, clean both the front and
rear private parts, removing any waste. While he is doing that, someone else should continually pour water over his hands from above.

If, however, the body is hard — because it was not made pliant or because it came from the freezer — it is enough to simply open the legs; after that is accomplished, the one who is washing should insert his hands from underneath the cloth and clean the private areas, both in the front and the rear. If he sees that the waste continues to come out of the orifices, he should wash them for a second and a third time; but if waste still continues after that, then he may use a piece of cloth to block up the orifice, and then he can keep the cloth in place by using a bandage.

2) The one who is washing should then join the deceased’s hands together, saying “Bismillah (In the Name of Allâh).” Then he should:
   - Wash the hands of the deceased three times.
   - Wipe over the mouth and nose three times each.
   - Wash the face three times.
   - Wash the right forearm three times and then the left forearm three times.
   - With wet hands, wipe over the head, going back and forth, and then over the ears, as in the Islamic ablution.
   - Then he should wash the right foot three times, followed by the left foot three times.

3) Then he should bring Sidr, washing the head and face, lathering them with the Sidr; thereafter, he should rub the Sidr all over the body, beginning with the right side, from the shoulders until he reaches the feet; and then the same with the left side. On both sides, when he is rubbing the private areas, he should do so by inserting his hands underneath the cloth. Then he should repeat the washing a second time with water and Sidr.

4) This time, camphor should be used in washing the head, face, right side of the body (beginning with the shoulders until he reaches the feet), and left side of the body. And again, when dealing with the private areas, to apply the camphor, he should insert his hands from under the cloth. It should be known that
camphor is a kind of perfume: though it hardens the body and makes it cold, it is poisonous to insects.

5) Another towel should be brought: every part of the body that is visible should be dried with it, such as the face, hands, shoulders, chest, back, and calves. Then this wet towel should be placed over the cloth that covers the private areas of the body: if the former is applied gently, it absorbs much that is wet underneath, and thus the body is ready for shrouding.

**Some Important Points To Consider**

1) When dealing with a body that has been mutilated or injured in some way or another, the afflicted area should be cleaned and then wrapped with cotton, which should be covered with a covering that is made of the following mixture: water, *Sidr*, and camphor.

2) The ruling for washing is the same for males and females above the age of seven, except that the hair of females should be tied in three braids. Children under the age of seven have no `Awrah, so a male may wash a female and vice versa, washing the body three times without making the Islamic ablution. The condition, however, is that if a male is washing the corpse of a female under the age of seven or vice versa, the one who is washing must be a *Mahram* (i.e., one who the deceased could never marry while alive) of the deceased.

Men may not wash women other than their wives and women may not wash men other than their husbands. The Messenger of Allâh ﷺ once said to `Aishah,

> “مَايَصْرُرُكَ لَوْمَتْ قَبْلَيْكَ فَعَسَلْتُكَ وَكَفَّتْكَ نَمَّ صَلَّيْتُ عَلَيْكَ وَدَفَنْتُكَ”

“It will not harm you that you should die before me, that I should wash you, then enshroud you, then pray over you, and then bury you.” *(Recorded by Ahmad in Al-Musnad).*

After the Prophet ﷺ died, `Aishah said:

> "أَوْ اسْتَفْنِبِلْ مِنْ أَمْرِي مَا اسْتَدْرَبْتُ مَا غَسَّلَ رَسُولَ اللَّهِ ﷺ إِلَّا نَسَأَلُهُ"

“If I would now face the matter that is now behind me, no one would have washed the Messenger of Allâh ﷺ except for his wives.” *(Recorded by Ahmad in Al-Musnad)*
3) The miscarried fetus that dies before it reaches four months is neither washed nor enshrouded nor prayed over; rather a hole is simply dug for it, and it is buried. But the miscarried fetus that is older than four months is a human being because the Ruḥ (soul) has been blown into it; therefore it takes the ruling of the child that is under seven years of age: it is washed, named, and the 'Aqiqah is performed for it.

4) When washing the body, one should use water that is suitable to the weather, just as is done for people who are alive: in the summer, hot water should not be used, and in the winter, cold water should not be used.

5) If in its mouth there is a gold tooth that is embedded, the body should not be harmed: the tooth should not be removed; however, if the tooth is not embedded, but is easily removable, it should be removed. That is if the mouth is open; if it is closed, it should not be disturbed in any of the two above-mentioned situations.

It should also be known that were the one washing the body to simply pour water over every part of the corpse, then that would be sufficient.

The Shaikh said that a special kind of clay might be needed to block the orifices, referring to clay that has no sand in it.

If more than three times is required to clean the body, then that is permissible; also care should be taken to clean the hidden areas, such as behind one’s knees, in one’s armpits and navel. Based on what is related from Ibn ‘Umar, these areas should be perfumed.

To give special status to the body parts that touch the floor during prostration, the one washing the body may apply perfume to those areas. It would even be a good thing to apply perfume over the entire body, which is what was done to Anas and Ibn ‘Umar, may Allāh be pleased with them. One can also use steam aromas for the body; the Prophet said:

إِذَا جَعَرَتْ الْمَيْتُ فَأَجْحَرْوْهُ ثَلَاثًا

If you are going to use perfumed incense for the dead body, then use it three times. (Recorded by Ibn Abi Shaibah).
When A Body Cannot Be Washed, *Tayammum* Should Be Performed

If water is not available for washing the corpse, or if a man dies among a group of women or vice versa, *Tayammum* should be performed on the corpse; it should then be enshrouded, prayed upon, and then buried. Just as the *Junub* (one in a major state of impurity) performs *Tayammum* when water is not available, so too should *Tayammum* be performed on the corpse when water is not available or cannot be used. The Prophet ﷺ said:

إِذَا مَكَّتْ الْمَارَأَةُ نَجَّ رَجُالٌ لَّسْ تَمْعَهْنَ امْرَأَةٌ غَيْرُهَا، وَالرَّجُلُ نَجَّ نِسَاءٍ
لَّسْ تَمْعَهُنَّ رَجُلٌ غَيْرُهَا، فَإِنَّهُمَا يُبِيمُمانَ وَيُدْفَانَانَ

If a woman who lives among men dies and there is no other woman with them, and when a man dies among women and there is no other man among them, *Tayammum* is performed on them and then they are buried. (Recorded by Abu Dawud in his book *Al-Marasil* and *Al-Baihaqi*)

The people referred to in this *Hadith* are of the same status of he who finds no water.

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Fifth: The best way to enshroud a male body is to enshroud it in three white sheets, using neither shirt nor turban. And as the Prophet ﷺ did, the sheets should be wrapped around the body. However, there is no harm in wrapping the body in a shirt, a loincloth, and a wrapping.

A woman is enshrouded in five garments: a shirt, veil, loincloth, and two wrappings. A male child may be enshrouded in one or three garments, and a female child is enshrouded in a shirt and two wrappings.

All that is mentioned above is recommended. In terms of what is compulsory for males and females, children and adults, they must be wrapped in at least one garment that
covers the entire body. However, if the deceased was in a state of *Ihram*, meaning that he was in the inviolable state of a pilgrim, then he should simply be washed with water and *Sidr*, and enshrouded in the dress of the pilgrim (one lower garment and one upper garment) or in some other dress. Neither his head nor his face should be covered, and no perfume is to be used on him, because he will be raised (in the same state of *Ihram*) on the Day of Judgement, speaking the famous phrase (*Labbaik...*) of the pilgrim. That the pilgrim is an exception is related in an authentic Hadith. If the one who died in a state of *Ihram* is a woman, then she is enshrouded like anyone else, except for the following rulings: no perfume is to be used, and though her face and hands are not to be covered with the veil and gloves, they are to be covered with the sheets that are used for her shrouding, the same sheets that we mentioned when we described the enshrouding of a woman.

**Sixth:** The most deserving person to wash the body, to pray over it, and to bury it is the person who was chosen for the task by the deceased. If no one was chosen by the deceased, the next worthy person for the task is the father, followed by the grandfather, followed by the closest male relatives — that is, if the deceased is a male. The most deserving person to wash the female is also the person who was chosen by the deceased. The next deserving person is the mother, then the grandmother, followed in succession by her closest female relatives. A husband may wash his wife and vice versa, because Abu Bakr washed his wife and because 'Ali also washed his wife, Fatimah, may Allâh be pleased with them all.
The Ruling On Enshrouding The Dead
And How To Go About It

When the deceased Muslim is washed, it is compulsory to enshroud it, with a garment that covers the entire body. Mus‘ab bin ‘Umair, may Allah be pleased with him, one of the martyrs in the battle of Uhud, was enshrouded in a garment that was short in length, so the Prophet ﷺ ordered his Companions to cover his head and upper body with the garment and to cover his legs with lemon grass. (Recorded by Al-Bukhari)

This indicates that it is compulsory to cover the entire body. The lemon grass was used because no other garment made of cloth was available to them.

How To Enshroud The Deceased

The majority of scholars agree that the garment used should be thick enough that it doesn’t reveal the contours or the color of the body, a ruling that applies to men and women, the exception being for the one who is in a state of ihram. The best cloth that one can be enshrouded in is mentioned in a Hadith related by ‘Aishah, may Allah be pleased with her, recorded by Al-Bukhari and Muslim, and in the following Hadith:

«أَحْسَنُ مَا رَزْقُتُمْ اللهُ يِنَّهُ فِي فِتوْرَكُمْ وَمَسْحَرَكُمْ الْبَيَاضُ ... الحديث

The best thing to visit Allah with in your graves and in your Masjids is with white... (Recorded by Ibn Majah)

First Step: Measurements of the Shroud

1) We must take into consideration the size of the deceased. If, in width, he measures 30 cm, then 90 cm of cloth is used; if, in width, he measures 40 cm, then 120 cm of cloth is needed; and if his width is 50 cm, 150 cm of cloth is needed.

2) Next, we may take into consideration the height of the deceased. If he is 180 cm tall, we will need to add 60 cm of cloth; if he is 150 cm tall, we will need to add 50 cm of cloth; if he is 120 cm tall, we will need to add 40 cm of cloth. The additional cloth is needed to tie the shroud above the head and below the feet.
Second Step: Enshrouding the Body

1) How to enshroud a man:

   Based on the Hadith of ‘Aishah, may Allâh be pleased with her, a man is enshrouded in three garments; she said, “The Messenger of Allâh ﷺ was shrouded in three white garments made from cotton; neither shirt nor turban was used; he was placed inside of the garments and was then wrapped.” (Recorded in the Six Books, also by Ibn Jarud and Al-Baihaqi)

   i) The straps used to tie the shroud are taken from the width of the shroud itself, so if the body’s width measure 60 cm, for example, the width of the shroud should measure 180 cm, and the straps used to tie the corpse can be taken from that width; the number of straps should be odd — 7, for example.

   ii) If the body is 180 cm tall, we add 60 cm, and the shroud becomes 240 cm in length. The three shrouds should be placed one on top of the other on the bier (frame used for carrying the corpse), and the longest of the shrouds is to be placed beside the head.

   Note: The measurements for the shrouds and the belts are known from experience; otherwise, there are no specific measurements mentioned in the Shari’ah.

   iii) A Tubban (a garment that covers the lower body, but is one piece only and has no legs) is cut from cloth, and it measures 100 cm in length by 25 cm in width. It should be placed on top of the shrouds, underneath the buttocks of the body. A piece of cotton is placed on the Tubban, as well as a mixture of perfume and camphor; the mixture should also be applied to the shroud that is on top: two cups of musk and four cubes of camphor (the quantity should be reduced if the body is smaller).

   iv) The body should then be placed on top of the shrouds, still with a cloth on top to cover the private areas. Then any kind of perfume stick should be applied on the places of prostration, honoring prostration to Allâh. Then the perfume should be applied to the rest of the body, followed by areas that are difficult to reach, such as behind the knees. Then the
arms of the deceased should be placed parallel to its sides. The *Tubban* is then tied on the body to prevent any impurities that may continue to discharge, protecting the shrouds and making sure that the purity of the deceased continues until it is buried.

v) Next, the head and legs should be placed and wrapped in the right side of the first shroud, followed by the left side, at which point the covering over the body is removed. The same procedure should then be carried out using the second and the third shrouds.

vi) The first belt is used to tie the head, and whatever is extra from the shrouds should be returned to the face. Then the legs are tied. The remaining seven belts are then evenly distributed over the body; they should be tied on the left side, making it easy to loosen the knots when the body is placed on his right side in the grave.

2) How to enshroud a woman:

It is recommended to use five pieces for a woman: 2 wrappings, a shirt, a loincloth, and a veil. If she measures 50 cm in width and 150 cm in length, the width of the wrappings should be 150 cm, from which the belts are taken, and again, the straps should be in odd number — seven, for example. Since she is 150 cm tall, 200 cm of cloth should be used. The straps are placed on the bier first, and then the shrouds. The length and width of the shrouds follows the same principles as those outlined for men.

i) The cutting of the shirt: The shirt is measured two times the length from the shoulders to the end of the ankles. An opening is cut in the middle, from which the head enters. The upper part is of a width of 90 cm.

ii) The loincloth should be 90 cm in width and 150 cm in length.

iii) The veil is 90 square centimeters.

iv) The *Tubban* should measure 25 cm by 90 cm. It is placed on top of the loincloth, so that it is directly underneath the buttocks of the deceased. A small amount of cotton is placed on it, as well as a mixture of perfume and camphor, and the same mixture is spread over the loincloth and shirt. For all
female corpses, the length of the shirt, loincloth, and veil is 90 cm.

v) The corpse is then carried and placed on top of the shrouds with the body covering still in place. The *Tubban* is the first to be tied, to prevent any waste from discharging onto the shrouds. The right part of the loincloth is tied and then the left side. The body is rolled inside, until the body covering is no longer needed and is discarded. The head is then placed inside of the shirt, after which it is placed on the rest of the body, with the sides of the garment being placed underneath the body. Next, the veil is brought: the head, its hair, and the face are veiled.

vi) The wrappings (shrouds): The head is placed on top and then is rolled inside of the right side of the first wrapping, followed by her legs. Then her head and legs are placed and rolled into the left side of the first wrapping. Next, the same is done with the second wrapping.

vii) The straps: First the head is tied and then the feet. Whatever is left over from both ends is returned to the head and the feet, and is tied with the extra length of the strap. Next, the remaining five straps are tied evenly over the body, with the knots on the left side, making it easy to loosen them when the body is placed on its right side inside of the grave.

Note:

1) A young boy under the age of seven is enshrouded with one sheet that is big enough to cover his entire body, or with three sheets.

2) A young girl under the age of seven is enshrouded with a shirt and two wrappings.

3) Musk should be applied between the shrouds used for the deceased. Abu Sa‘îd Al-Khudri, may Allâh be pleased with him, related that the Prophet ﷺ said:

«أطيب العَصِيبَةِ اللَّيْسُوكُ»

The best perfume is musk. (Recorded by Muslim)

Ibn Al-Munthir said, “The majority of the scholars we know are of the
view that a woman should be enshrouded in seven sheets... that is preferred because while she was alive, a woman’s ‘Aurah is larger than the area of a man’s ‘Aurah. While she was alive and in a state of Ibram, the best state to be in, she wore stitched clothing, so she may wear stitched clothing after her death. On the other hand, when alive, a man in a state of Ibram is not allowed to wear stitched clothing. Therefore because men and women differ in their clothing while they are living, they also differ after they are dead.” (Al-Mughni 3:391).

A man may wash the body of his wife and vice versa. ‘Aishah, may Allâh be pleased with her, said, “If I were to face now that which is behind me, no one would have washed the Prophet ﷺ except for his wives.” (Recorded by Abu Dawud and Ibn Majah). In another Hadîth, she said, “The Prophet ﷺ once returned to me after a funeral in Al-Baqi’ (famous graveyard in Al-Madinah), and I had such a great headache that I was saying, “Oh, my head.” He ﷺ said:

Rather me (as well), Oh, my head. It would not hurt you were you to die before me, and then I washed you, enshrouded you, prayed over you, and buried you. (Recorded by Ahmad and Ad-Daraqutni)

The Shaikh mentioned that Abu Bakr, may Allâh be pleased with him, washed the body of his wife; he was referring to Asma’ bint ‘Umais Al-Kath’amiiyyah, may Allâh be pleased with her, who accepted Islam in the early days of Makkah. She emigrated with Ja’far, may Allâh be pleased with him, her husband at the time. When Ja’far was martyred, Abu Bakr married her, and when he died, ‘Ali, may Allâh be pleased with her, married her.

Seventh: How to pray over the dead: “Saying Takbir four times; after the first time, one should recite Al-Fatihah, and it is also good to recite a short Surah after that, or
even one verse or two — a practice that is based on an authentic Hadith related by Ibn ‘Abbas, may Allâh be pleased with them.

After the second Takbir, one should send blessings upon the Prophet ﷺ just as one does so in the seated position of the prayer. Then he should say the Takbir for a third time, and say:

“O Allâh, forgive our living and our dead, those present and those absent, our young and our old, our males and our females. O Allâh, whom among us You keep alive, then let such a life be upon Islam, and whom among us You take unto Yourself, then let such a death be upon faith. O Allâh, forgive and have mercy upon him, excuse him and pardon him, and make honorable his reception. Expand his entry, and cleanse him with water, snow, and ice, and purify him of sin as a white robe is purified of filth. Exchange his home for a better home, and his family for a better family, and his spouse for a better spouse. Admit him into Paradise, protect him from the punishment of the grave and the torment of the Fire; make spacious for him his grave and illuminate it for him. O Allâh, do not deprive us of his reward and do not let us stray after him.”

Then one should make the fourth Takbir, after which one says one Taslim to the right.

With each Takbir, it is recommended to raise one’s hands. And of course, the pronouns change according to who it is that died: if it is a female: “O Allâh, forgive her”; if it is more than one person that died, “O Allâh, forgive them.” And if two people died, the Arabic languages accommodates the dual as well, so that one says, “the two of them.”

If the deceased is a child who has not yet reached the age of puberty, rather than supplicating for his forgiveness one
should say, “O Allâh, make him a preceding reward and a stored treasure for his parents, and an answered intercessor. O Allâh, through him, make heavy their Scales and magnify their reward. Unite him with the righteous believers, place him under the care of Ibrahim, and protect him by Your mercy from the torment of Hell.”

The Sunnah is for the Imam to stand parallel to the head of the deceased male, and parallel to the middle of the deceased female. If the funeral prayer is for more than one person, the male body should be placed closest to the Imam. If there are children as well, then the male children are placed before the female adults, who are to be placed before the female children. The head of the male child should be parallel to the head of the male adult, and the middle part of the woman’s body should be parallel to the head of the male adult. The same applies to the female child: her head is parallel to the head of the female adult, and the middle part of her body is parallel to the head of the male adult. Those praying with the Imam should all stand behind him, unless there remains one who finds no place behind him; he may stand to the Imam’s right.

"How to pray over the dead...": It is Fardh Kifayah (communal obligation) to participate in a Muslim’s funeral: if some of the Muslims perform it, the rest are absolved from the obligation. Indeed, the Prophet ﷺ used to pray over deceased Muslims. But when a Muslim died, leaving outstanding debts without making provision to have them repaid, the Prophet ﷺ wouldn’t pray over that person; instead, he would say to his Companions,

صَلُوا عَلَى صَاحِبِكُمْ

Pray over your companion. (Recorded by Al-Bukhari)
The Conditions of Praying Over The Dead

The same conditions that apply to a regular prayer apply to the funeral prayer; for example, then, one must be in a state of purity, one must cover one’s ‘Awrah, and one must face the Qiblah. Because the Prophet ﷺ called the funeral prayer a prayer when he said:

"صَلِّوا عَلَى صَاحِبِكُمْ"

Pray over your companion.

It is given all of the rulings of any other regular prayer.

Elements That Are Compulsory To The Funeral Prayer

1) To stand, but only for one who is able.
2) Intention, for the Prophet ﷺ said:

"إِنَّمَا الْآِمَالُ بِالْنِّيَاتِ"

Indeed, deeds are only by their intentions.
3) Recitation of Al-Fatihah or praising Allâh.
4) Sending blessings and peace upon the Prophet ﷺ.
5) The four Takbirs.
6) Supplication.
7) The final Taslim.

How To Perform The Funeral Prayer

1) The bodies are placed in the direction of the Qiblah.
2) As the Imam stands for the prayer, his followers should stand behind him in three or more rows, for the Prophet ﷺ said:

"مَنْ صَلَّى عَلَيْهِ نَاثَرٌ صَفُّوَفَ فَقَدْ أَوْجَبَتْ"

Whoever has three rows pray over him, then it becomes necessary (i.e., Paradise). (Recorded by At-Tirmithi who graded it Hasan)
3) The worshipper should raise his hands, intending to pray over the one who has died, or if they are more than one, those who died, saying, “Allâbu Akbar (Allâh is the Most Great).”
4) The Shaikh said that he should read Al-Fatihah and then a short
Surah. Here, the Shaikh is alluding to a Hadith related by Talhah bin ‘Abdullah bin ‘Awf, who said, “I prayed behind Ibn ‘Abbas, may Allah be pleased with them, over a funeral; he recited the Opening of the Book (Al-Fatihah) and then another Surah at such a voice that he made us hear what he was reciting. When the prayer ended, I took his hand, asked him about what he did, and he answered, ‘I only read out loud for you to learn that it is Sunnah and right (to do so).’” (Recorded by Al-Bukhari and Muslim)

6) Then he should say the Takbir and send blessings and peace upon the Prophet ﷺ.

7) Then he should say the Takbir and supplicate for the dead.

8) Then he should say the final Takbir.

9) At this point, if he wishes, he may supplicate and then say the Taslim to end the prayer, or he may (after the fourth Takbir) end the prayer immediately, in both cases by saying the Taslim once. From the Sunnah, we know that the funeral prayer commences when the Imam says the Takbir; he then recites Al-Fatihah silently. Next, he sends blessings upon the Prophet ﷺ after which he supplicates for the dead. And then he ends the prayer by saying the Taslim.

The Wording Of The Supplication To Be Used During The Funeral Prayer

There are many different wordings related from the Prophet ﷺ regarding the funeral prayer; any one of them is sufficient; the Shaikh mentioned one wording and here is another:

“O Allah, so-and-so is under Your care and protection, so protect him from the trial of the grave and from the torment of the Fire. Indeed You are faithful and truthful. Forgive and have mercy upon him, surely You are the Oft-Forgiving, The Most Merciful. O Allah, forgive our living and our dead, those present and those absent, our young and our old, our males and our females. O Allah, whom among us You keep alive, then let such a life be upon Islam, and whom among us You take unto Yourself, then let such a death be upon faith. O Allah, do not deprive us of his reward and do not let us stray after him.”
If the deceased is a child, then one should supplicate:

"O Allâh, make him a stored treasure, and a preceding reward for his parents. O Allâh, through him, make heavy their Scales and magnify their reward. Do not deprive us and them of his reward, and do not put us or them to trial after him. O Allâh, unite him with the righteous believers from before, place him under the care of Ibrahim, and exchange his home for a better home, his family for a better family. O Allâh, keep him safe from the trials of the grave and from the torment of the Fire."

Both of the above-mentioned supplications are authentic; the supplication that the Shaikh mentioned is found in a Hadith narrated by Abu Hurairah, which is related by Muslim and others.

"The Sunnah is for the Imam to stand...": Abu Ghalib Al-Khayyat related that he witnessed Anas bin Malik pray over the body of a man; during the prayer, Anas stood parallel to the head of the body. When the body was carried off, the body of a woman from the Quraish was brought. After Abu Hamzah (Anas) was told who she was, he prayed over her, but this time, he stood parallel to the middle of her body. Abu Ghalib said, "Among us on that day was Al-‘Ala’ bin Ziyad Al-‘Adwi; when Al-‘Ala’ noticed the difference between the way Anas stood over the man and over the woman, he said, ‘O Abu Hamzah, did the Prophet stand the same way that you stood in relation to the man and in relation to the woman.’ He said, ‘Yes.’ Al-‘Ala’ turned to us and said, ‘Memorize (this Sunnah).’" (Recorded by Abu Dawud, At-Tirmithi, and Ibn Majah)

In one narration, Nafi‘ reported that Ibn ‘Umar prayed over nine deceased Muslims at one time. He placed them right after the Imam and the women after the Qiblab. He lined the women up in one row, and he placed the corpse of Umm Kulthum, the daughter of ‘Ali, and wife of ‘Umar bin Al-Khattab with her son, Zaid, together. The Imam at that time was Sa‘id bin Al-‘As, and among the followers were Ibn ‘Abbas, Abu Hurairah, Abu Sa‘id, and Abu Qatadah. When the young boy’s body was placed beside the Imam (and before the women), one of the men present complained and later related, “I argued against that, and as I looked at Ibn ‘Abbas, Abu Hurairah, Abu Sa‘id, and Abu Qatadah, I said, ‘What is this!’ And they said, ‘This is the Sunnah.’” (Recorded by ‘Abdur-Razzaq, An-Nasa’i and Ibn Jarud)
Following The Funeral Procession

It is Sunnah to follow the funeral procession until the body is buried, for the Prophet ﷺ said:

اَعْوَدُوا الْمَرْيَضَ وَاشْتَهَى مَعَ الْجَنَّاتِ تُذَكَّرُونَهُمْ الآخِرَةَ

Visit the sick and walk with funerals: they will remind you of the Hereafter. (Recorded by Muslim)

It is recommended to walk in a fast pace when carrying the body to the grave, for the Prophet ﷺ said:

أَسْرِّوا فَإِنْ نَكَّنْ صَالِحَةً فَحَبْرُ تُقْدِمُونَهُ إِلَيْهِ

Be quick, for if the soul is righteous, then it is good that you are taking him to.

It is recommended to walk in front of the body, for that was the practice of the Prophet ﷺ, Abu Bakr, and ’Umar. (Recorded by Abu Dawud, An-Nasa’i and others)

As for the virtues of walking with a funeral, the Prophet ﷺ said:

مَنْ اسْتَجَابَ جَنَّةَ مُسْلِمٍ إِيمَانًا وَاخْتِبَاشًا، وَكَانَ مَعَهَا كَتِبًا يُصَلَّى عَلَيْهَا

Whoever answers for a Muslim with faith and seeking his reward with Allāh, and when one stays with the funeral until the body is prayed over and its burial is completed, then he returns with two Qirats (a large measurement) of reward, each Qirat is the size of Uhud. When one prays over it, but returns before it is buried, then he returns with one Qirat. (Recorded by Al-Bukhari)

Eighth: How to bury the dead: It is legislated for the grave to be dug to a depth equal to have the size of the
man being buried. Inside of the grave, there should also be a hole dug (this hole is called a *Lahd*) on the side that is in the direction of the *Qiblah*. The body should then be placed on his right side in the *Lahd*. The knot of the shroud should be loosened; after it is loosened, it should not be removed, but left alone. The face of the deceased should not be exposed, regardless whether the body is female or male. Then bricks should be placed on the *Lahd* and plastered, so that the body is protected from dirt. If bricks are not available, then tablets or stones or wood may be used: anything to protect the body from dirt. Next, dirt is poured down, and it is recommended to say, "*Bismillah wa 'Ala Millati Rasoolillah.* (In the Name of Allâh, and upon the way of the Messenger of Allâh)." The ground of the grave should be raised to a level equal to the span of a hand. If possible, pebbles should be placed above the grave and it should be sprinkled with water.

It is legislated for those who participated in the burial to stand beside the grave (after the burial) and supplicate for the deceased. When the Prophet ﷺ would finish burying a body, he would stand by the grave and say:

«*أَسْتَغْفِرُهُمْ لَأَخِيُّكُمْ، وَأُسْأَلُهُمْ لِلَّهِ السَّيَّتَرَ، فَإِنَّهُ الَّذِي يُسْأَلُ»

Ask forgiveness for your brother, and ask (Allâh) to make him firm, for indeed, he is being asked right now.

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**The Burial**

To bury the dead, which means to hide the body completely underneath the dirt of the ground, is *Fardh Kifayah* (a communal obligation: at least some of the Muslims must perform it). Allâh Almighty says:
Then He causes Him to die, and puts him in his grave.\[^{[1]}\]

There are certain rulings regarding the Islamic burial:

1) The grave should be deep enough to prevent predators and birds from reaching the body and to prevent the odor of the body from harming those above the ground. The Prophet ﷺ said:

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اِخْفِرُواٰ وَأَعْمِثُواٰ وَأَحْسِنُواٰ وَأَفْتِفُوا الْآفَاتِ وَالْلَّاْثِنَىٰ فِي قُبْلَ وَاحِدٍ
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"Dig, dig deep, do it well, and bury two or three in one grave."

His Companions asked, “Who should we place first, O Messenger of Allâh ﷺ?” He said:

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قَدْمُواٰ أَكْثَرُ هُمْ قَرَأْنَا
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“Give precedence to whoever from them had more of the Qur'ân with him.” (Recorded by At-Tirmithi who graded it *Sabib*)

No more than one body should be buried in a single grave except when necessary, such as when there are a lot of bodies (which happens very often after battles).

2) A hole in the side of the grave should be dug, though a hole in the middle of the grave is permitted; the latter is called a *Labd*, while the former is called a *Shaqq*. The Prophet ﷺ said:

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اللَّهُدُ لَنَا وَالَّتَسُقُ لِعَمَّرُنا
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The *Labd* is for us while the *Shaqq* is for others.

Recorded by Ahmad, Abu Dawud, and At-Tirmithi. In its chain is a disparaged narrator but some of the people of knowledge consider it *Sabib*.

3) Each person who is present for the burial should pour down dirt three times with his hands; he should throw the dirt into the grave from the side where the head of the deceased is, for that is what the Prophet ﷺ is described as having done as recorded by Ibn Majah with a chain that there is no harm in.

\[^{[1]}\] (Abasa 80:21)
4) The corpse should be placed in the grave from the back, if possible; then he should be directed to face the Qiblah and placed on his right side. The knot of his shroud should be loosened, but his face should not be exposed. The person placing the corpse down says, “In the Name of Allâh, upon the way of the Messenger of Allâh ﷺ,” for that is what the Prophet ﷺ said. (Recorded by Abu Dawud and Al-Hakim who graded it Sahib)

5) The woman’s grave should be covered with some kind of a cloth while she is being placed in the grave and in the Lahd. Our pious predecessors would do that for women, but not for men.

Ninth: If one has not prayed over the deceased before the burial, it is legislated for him to pray over it after the burial, because the Prophet ﷺ did that; however, it must be performed within the period of a month. If the period is longer than that, then it is not legislated to pray over the grave, because it has not been reported that the Prophet ﷺ prayed over a grave when more than one month expired after the burial.

Tenth: It is not permissible for the relatives of the deceased to prepare food for others: the noble Companion, Jarir bin ‘Abdullah Al-Bajali, may Allâh be pleased with him, said, “We used to consider gathering at the place of the deceased’s relatives and the preparation of food after the burial as being a form of Niyahah (wailing).” (Recorded by Imam Ahmad with a Hasan chain)

While it is forbidden for the relatives of the deceased to prepare food for others, others may prepare food for them, especially in the case of relatives and neighbors, because it then becomes recommended. When the Prophet ﷺ heard
about the death of Ja'far bin Abi Talib, may Allâh be pleased with him, in Syria, he ordered his family to prepare food for the family of Ja'far; he said:

إِنَّهُ أَنَا هُمُّ مَا يُسْعِلُهُمُّ

A matter has come to them that preoccupies them.

It is not wrong for the relatives of the deceased to invite neighbors or others to partake in the food that was given to them; we know of no time limit for that in the Shari'âh.

Eleventh: A woman is not allowed to mourn over the deceased for more than three days unless the deceased is her husband, in which case she must mourn for four months and ten days; but if she is pregnant, her mourning continues only until she delivers her baby. Both these rulings are based on the authentic Sunnah.

As for a man, he is not allowed to mourn at all, not for his relatives and not for anyone else.

Twelfth: It is legislated for men to visit graves every now and then, to supplicate for the deceased, to ask Allâh to have mercy on them, and to remember death and what comes after it. The Prophet ﷺ said:

زُوُرُوا الْمَتْفَوْرَ فَإِنَّهَا تَذَكَّرُكُمُ الْآخِرَةَ

Visit graves, for verily, doing so will remind you of the Hereafter. (Recorded by Imam Muslim in his Sahih)

The Prophet ﷺ taught his Companions to say when they visit the graves:

السَّلَّمُ عَلَيْكُمْ أَهْلَ الْدُّنْيَا مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَا حَقُّونَ، نَسَأْ اللَّهُ لَنا وَلْكُمْ العَاقِبَةَ، يَرَحَمُ اللَّهُ الْمُسْتَقِيمِينَ مِنَّا وَالْمُسْتَغْفِرِينَ

Peace be upon you all, O inhabitants of the graves, among the believers and the Muslims. Verily we will, Allâh willing, be
united with you, we ask Allâh for well-being for us and you. May Allâh have mercy on those that parted early from us and those that parted late.

As for women, it is not for them to visit graves, for the Prophet ﷺ cursed females who visit graves. Also, it is feared that by their visits, trials may result, not to mention their lack of patience. Similarly, they may not follow the funeral procession to the graveyard because the Prophet ﷺ forbade them from doing so. The funeral prayer, however, whether it is performed in the Masjid or anywhere else, is legislated for both men and women.

This is the last of what has been compiled here.

O Allâh, send prayers and salutations on Muhammad, his family, and his Companions.
Study Questions

To make the book more beneficial and to allow for the material to sink into the minds of students, we have put together these questions, which may be used for competitions regarding the understanding of this book — if Allah wills:

1) What should one do if, when as a youngster, he missed out on the opportunity of learning? And what is your obligation to those of your relatives and elders who missed that opportunity? How should you deal with them when you are teaching them, and who is your example in that regard?

2) What is the ruling for learning that which Allah has made obligatory upon every Muslim, and how should one go about learning those matters?

3) Using a minimum of words, Rab‘i bin ‘Amir explained the task of the Messenger’s mission and the duty for the Muslims after him. Discuss what Rab‘i said to Rustum of Persia.

4) Islam is the final religion and it came to put matters in their proper place. Discuss this statement, clarifying the importance of the Messenger’s mission.

5) Despite the merciless attack upon Islam, one sees that people are entering the fold of Islam in flocks. What is the reason for this phenomenon?

6) The questions regarding the Tafsir of the chapters studied follow one pattern:

i) Read Surah [....]; recite it correctly, applying the rules of Tajwid (rules of reciting the Qur’an). Why is Surah [...] thus called? How does it relate to the chapter before it? What is its subject matter? Explain the meaning of the following words found in it: ...., ...., ...., ...., .....? And in what context or for what reason was the chapter revealed?

ii) Without exceeding three lines, discuss its overall meaning. Then enumerate those benefits that we can derive from it?

7) What is the ruling regarding the Isti‘athab and the Basmalah for the one who is praying? When does he read them? And what is the meaning of Isti‘athab? Explain the meaning of Ar-Rahman and Ar-Rahim, clarifying the difference between the two. And
what is the wisdom behind the *Isti'athab*?

8) Enumerate the pillars of Islam, explaining the pillar “*Laa Ihaba Illallah,*” its conditions, and its meaning.

9) What are the virtues of the two testimonies, and what is their status?

10) Define prayer. What is its ruling and what is the ruling regarding one who abandons it?

11) Discuss the significance of *Zakat,* fasting *Ramadhan,* and *Haaj* for the Muslim.

12) Define *Iman,* both according to its meaning in the Arabic language and its meaning in the *Shari'ah.*

13) Do deeds come under the heading of *Iman?* Support your answer with proof.

14) What are the false implications that result from taking deeds outside of the term *Iman?*

15) Our pious predecessors gave certain proofs which show that *Iman* increases and decreases — mention some of those proofs.

16) How do we infer from the following proofs the fact that *Iman* both increases and decreases:

i) The Prophet ﷺ said:

> الأئمَانُ بِضَعٍ وَسُبْعَونَ شَعْبٍ أَعْلاَها قَوْلُ لَا إِلَهَ إِلَّا اللهُ وَأَدْنَاهَا إِمَاطَةٌ
> الأَدَى عَنِ الْطَّرَيْقِ وَالْجَهَابَاءِ: شَعْبٍ مِّنَ الإِيمَانِ

*Iman* consists of more than seventy branches; the highest of them is the saying, “*Laa Ihaba Illallah*” and the lowest of them is removing something harmful from the path; and modesty (*Hay’a*) is one of the branches of *Iman.*

ii) The Prophet ﷺ said:

> مَنْ رَأَى مِنكُمْ مَنْ كَرَأَ فَأَنْهَٰرُهُ يَبِينُو... الحديث

Whoever from you sees an evil, let him change it with his hand...

17) In what matter does the religion come together? Support your answer with proof.

18) What is the meaning of Islam? Support your answer with proof.
19) When do “Iman” and “Islam” have one meaning? And when are their meanings different from one another?

20) What is the meaning of Iman? Support your answer with proof.

21) Can we designate the term Iman for outwardly performed deeds, and how so?

22) When does one complete the Iman and Islam that are obligatory upon him?

23) What do we mean by the “branches” in “the branches of Iman”? What is the difference between the branches of Iman and its pillars?

24) Are the pillars of Iman and its branches at one level in terms of belief and action?

25) Can the qualities of Iman and hypocrisy be combined in one person?

26) Give one proof to show that rejecting Ar-Rububiyyah negates one’s faith?

27) What is the difference between rejecting Ar-Rububiyyah and rejecting the fact that Allâh deserves worship?

28) What is the ruling regarding taking intermediaries or intercessors in the worship of Allâh?

29) Is it correct to seek judgement from other than Allâh’s Shari’ah? Support your answer with proof.

30) Clarify the ruling regarding the following matters, supporting your answer with proof.
    i) Mocking Allâh, the Qur’an, or His Messenger — even if one does so in a joking manner.
    ii) Believing that a specific person may go outside of the boundaries of Muhammad’s guidance.
    iii) Believing that some people are exempt from all or some religious duties.

31) Give examples of those deeds that nullify Iman.

32) Define both the major and the minor sin, giving an example for each. And support your answer with proof.

33) What is the view of the People of Sunnah regarding one who
34) What is a sin? And when does a sin cause one to exit from the religion?

35) What effect does a sin have on one’s faith?

36) Why did the wife of Fir‘awn disdain those worldly pleasures she had? And why did she invoke Allâh to save her from Fir‘awn and his deeds?

37) In what way does faith in the Unseen cause love to flourish in society?

38) What are the implications of having faith in Allâh?

39) What does Ta‘wîd Ar-Rubûbîyyah mean? And how does it differ from Ta‘wîd Al-Ulubîyyah?

40) Has anyone from previous nations rejected Ta‘wîd Ar-Rubûbîyyah? Clarify.

41) What does it mean to have Iman in Allâh’s Names and Attributes?

42) What are the angels? What was the belief of the people of ignorance regarding them?

43) What is the ruling regarding belief in the angels? Support your answer with proof.

44) Iman in the angels comprises of certain matters — mention them.

45) Mention some of the tasks of specific angels — giving one proof for each task.

46) What is the relation of angels with:
   i) Mankind.
   ii) The believers.
   iii) The disbelievers.

47) There are many fruits that are reaped by having Iman in the angels; mention some of them.

48) What is the meaning of Kutub in the Arabic language? And as a term in the Shari‘ah?

49) What is the ruling regarding Iman in the Books that Allâh sent down to His Messengers? Support your answer by giving one
proof.

50) What are the matters that come under *Iman* in the Books?

51) Mention a few proofs that point to the distortion that occurred in the Tawrah and the Injil?

52) The Books that the Jews and Christians possess today cannot be correctly ascribed to Allâh. Mention those proofs that confirm this statement. One of those proofs is a clear verse from the Qur’an.

53) What is the meaning of Qur’an in the Arabic language? And in the *Shari’ah*? What does it mean to have *Iman* in the Qur’an?

54) What do we mean when we say that the Qur’an is Allâh’s Speech? Support your answer with proof.

55) Why did Allâh guarantee to preserve the Noble Qur’an as opposed to the previously revealed Books? And what do we mean when we say that Allâh guarantees to preserve the Qur’an?

56) Define *Nabi* (Prophet) according to its meaning in the Arabic language, and why is a Prophet called a *Nabi*?

57) What is the difference between a *Nabi* (Prophet) and a *Rasul* (Messenger)?

58) Is the status of Prophethood achieved through human efforts? What do we mean when we say that Prophethood is a divine gift from Allâh? Support your answer with proof.

59) Discuss some qualities of the Messengers, supporting your answer with proof.

60) What is the ruling on one having *Iman* in only some of the Messengers? And who is the best of the Messengers?

61) Is it obligatory to have *Iman* in those Prophets that weren’t mentioned in the Qur’an?

62) What are the implications of having *Iman* in Muhammad ﷺ?

63) Mention proofs that point to the finality of Prophethood, and that Muhammad ﷺ is the final Prophet and Messenger.

64) What does *Iman* in the Hereafter signify?

65) The Messenger of Allâh ﷺ informed us of some events that will take place after death — mention some of them.
66) Explain how we affirm *Iman* in the Last Day in light of the following proofs:

a) The Statement of Allâh:

> إنَّ الَّذِينَ آمَنُوا وَلَا إِيمَانٌ هُدُوا وَالْعرَاحِيلِ وَالْبُسُورِ وَالْمَعْرِضِ مِنْ آمَنُوا بِاللهِ وَالْيَوْمِ

Verily, those who believe and those who are Christians and Jews, and Sabians, whoever believes in Allâh and the last Day and do righteous good deeds shall have their reward with their Lord.\(^1\)

b) And:

> لَا تَوْلُوا وَجُهُوهُمْ بَينَ الْشَّرْقِ وَالْمَغْرِبِ وَلَكِنْ أَلْبَرُ مِنْ آمَنَ بِاللهِ وَالْيَوْمِ

It is not *Al-Bîr* (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but *Al-Bîr* is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Masakin* (the poor), and to the wayfarer, and to those who ask, and to set slaves free...\(^2\)

c) And:

> فَخَذِّ الْيَوْمَ الَّذِي يُقِيمُونَ فِيهِ

Then (again), surely, you will be resurrected on the Day of Resurrection.\(^3\)

d) When the Prophet ﷺ was asked about *Iman*, he ﷺ said:

> أَنْ تُوَلِّىَنَّ بِاللهِ وَمَلَائِكَتِهِ وَرَسُولِهِ وَالْيَوْمِ الْأَخِرِ وَتُوَلِّيَنَّ بِالْقُدُرِ حَيْرًا وَشَرَّهُ

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\(^1\) *(Al-Baqarah 2:62)*

\(^2\) *(Al-Baqarah 2:177)*

\(^3\) *(Al-Mu’minin 23:16)*
To believe in Allah, in His Angels, in His Books, in the Last Day, and to believe in Divine Preordainment (Al-Qadar), both the good and bad of it.

67) What is the ruling regarding Iman in the questioning of the two angels, and in the bliss and punishment of the grave? Mention proofs along with your answer.

68) What are the proofs that establish the coming of the Hour? Does anyone know when the Hour will come? Support your answer with proofs.

69) What is the difference between the greater signs of the Day of Judgement and the smaller signs? Give an example for each.

70) What does the Trumpet refer to? What are the results that will occur when it is blown into?

71) What does the Resurrection mean? What is the ruling for having Iman in it? Give proofs to support your answer.

72) What stance do the polytheists take regarding Iman in the Resurrection?

73) Refute those who reject the Resurrection, giving proof from the Shari'ah, as well as material and rational proof. Explain how those proofs refute their belief.

74) What is the Hawdh? What are the proofs that establish it?

75) Mention some of the qualities of the Hawdh.

76) Define the Mizan (Scale of deeds). Is it real? Support your answer with proof.

77) What is the Sirat? Does anyone enter Paradise without having to cross over it? Support your answer with proof.

78) Mention certain proofs that establish the Sirat and its qualities.

79) What is the Shefa‘ah? What are its conditions? What prevents it from occurring?

80) Can people seek intercession from other than Allah? Support your answer with proof.

81) What are the different kinds of Shefa‘ah? What kind is specific to the Prophet ﷺ?

82) What is meant by Paradise and Hell? Are they created? Support your answer with proof.
83) Where are Paradise and Hell located? Will they cease to exist one day? Support your answer with proof.

84) Who are the dwellers of Paradise, and who are dwellers of the Hellfire?

85) What does Al-Qadar mean? What does Iman in Al-Qadar mean? What is your proof?

86) What do we mean when we say that evil is not ascribed to Allâh Almighty?

87) How many levels of Iman in Al-Qadar are there? List the levels, giving proof for each.

88) What benefit lies in the prohibition of delving into the topic of Al-Qadar?

89) What is the belief of our pious predecessors regarding Divine Preordainment? Support your answer with proof.

90) Some may use Al-Qadar to argue that it is okay to leave Allâh’s Commands and Orders. What is the ruling regarding this view? Support your answer with proof.

91) Some people refer to Al-Qadar when they are afflicted with a hardship. What is the ruling regarding this practice and why? And what is your proof?

92) How does man differ from all other animals?

93) What is the purpose behind man being created? And what path has been laid out for him?

94) How is Iman considered to be life for the heart?

95) Why does Iman lead to peace and tranquility?

96) What effects does Iman in Al-Qadar and in recompense have on the individual and society?

97) Mention some of the effects of Iman in the life of the individual and society.

98) Discuss the different kinds of Shirk that the author mentioned, and clarify the ruling on the following:
   i) Magic
   ii) Ar-Ruqya and At-Tama’im
   iii) Ar-Riya’
99) How many conditions are there for the prayer? Clarify the pillars and obligatory components of the prayer.

100) List some of the Sunnah actions and sayings of prayer.

101) Briefly outline those actions that render one's prayer void.

102) Clarify the obligatory actions of ablution, mentioning a proof for each action. And list the different ways in which one's ablution is nullified.

103) List the seven grave (or deadly) sins that the Prophet mentioned in a well-known Hadith.

104) List some of the manners and characteristics that Islam legislated for the Muslim. Discuss how a Muslim must apply those characteristics.

105) Discuss the funeral prayer, considering the following points:

   i) What one should do when visiting a sick person who is going through the pangs of death?

   ii) The ruling of writing a final testament for a sick person.

   iii) How to wash the dead.

   iv) How to enshroud the dead, both when the deceased is male or female.

   v) The ruling of praying over the deceased and how to perform the prayer.

   vi) Who should wash the dead? What if the deceased is male and dies among a group comprised purely of females, and what about the opposite?

   vii) What is the ruling for the Labd? How should one supplicate for the dead?