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About Shaykh Dr. Haytham Sarhan

Shaykh Dr. Haytham Sarhan is a former teacher at Al-Masjid an-Nabawi and Quba Mosque, and supervisor of the online educational institute Mahad Sunnah.

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بسم الله الرحمن الرحيم

In this concise treatise our Shaykh highlights the most important stages and events that occurred during the life of the Prophet Muhammed ﷺ that every muslim should at least be aware of.

Imam Ibn Qayyim (may Allah have mercy upon him) said: " it is an obligation upon all who truly want good for themselves and love to attain salvation and happiness to know from the Prophet's ﷺ biography that which will exclude him from those who are ignorant of this..."

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A Concise Biography of the Prophet ﷺ and His Special Traits



هيثم سرحان
الموقع الرسمي للشيخ

Haytham ibn Muhammad Sarhān

Translated by : Ibraheem Abu Tameem

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هيثم بن محمَّد سرحان

Shaykh

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Former teacher in Al-Masjid An-Nabawi

And director of the website:

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غفر الله له ولوالديه ولمن أعانه على إخراج هذا الكتاب

May Allah forgive our Shaykh and his parents and aid him in producing this work.

Translated by

Ibraheem Abu Tameem Al-Mubtasim



الطَّبعة الأولى

جميع الحقوق محفوظةٌ
إلَّا من أراد طبعه أو ترجمته لتوزيعه مجَّانًا بعد مراجعة المؤلِّف

الرَّجاء التَّواصل على:

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فسح وزارة الإعلام

Introduction

بسم الله الرحمن الرحيم

All praise is due to Allah we praise Him, seek His aid, His forgiveness and we seek refuge from the evil of ourselves and our actions, whoever Allah guides none can misguide and whoever Allah leads astray none can guide. I bear witness that none is to be worshipped except Allah who has no partners and I bear witness that Muhammad is His servant and Messenger ﷺ. "O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him]." 'Ali-'Imran: 102.' "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer." 'An-Nisa: 1.' "O you who have believed, fear Allah and speak words of appropriate justice." "He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment." 'Al-Ahzab: 70-71.'

To proceed:

These few words are essential for the one who has the slightest desire of learning about his Prophet ﷺ, his biography and his guidance. Ibn Al-Qayyim *may Allah have mercy upon him* said: "If the worshipper's happiness in this life and the next is related to the guidance of the Prophet ﷺ, then it is an obligation upon all who truly want good for themselves and love to attain salvation and happiness to know from his biography, guidance and affairs that which will exclude him from those who are ignorant of this and make him of those considered to be from among his followers. The people regarding this are of those who know little, much or are deprived and all bounty are in the hands of Allah - He grants it to whom He wills and Allah is the possessor of great bounty.

I ask Allah to grant us all love for the Prophet ﷺ and obedience to His commands and staying away from what He has prohibited us from O Allah, send prayers upon Muhammad and the followers of Muhammad, just as You sent prayers upon Ibraheem and upon the followers of Ibraheem. Verily, You are full of praise and majesty. O Allah, send blessings upon Mohammad and upon the family of Muhammad, just as You sent blessings upon Ibraheem and upon the family of Ibraheem. Verily, You are full of praise and majesty.



Part 1: His Guidance and Features ﷺ.



His Features ﷺ

His Lineage ﷺ

He ﷺ is Muhammad ibn Abdullah ibn Abdul-Muttalib ibn Hāshim ibn Abdul-Manāf ibn Qusayyi ibn Kilaab ibn Murrah ibn Ka'b ibn Luayyi ibn Ghālib ibn Fihr ibn Mālik ibn An-Nadhr ibn Kinānah ibn Khuzaymah ibn Mudrikah ibn Ilyās ibn Mudhar ibn Nazār ibn Ma'addi ibn Adnān who is the son of Isma'eel ibn Ibrahim Al-khaleel ﷺ. He ﷺ has the best lineage among all of mankind and as mentioned in the hadeeth, Hiracle King of Rome said to Abi Sufyān رضي الله عنه "I asked you about His lineage? Then you mentioned, among you he is of good lineage and such is the case of messengers, they're sent among the lineage of their people.

Allah Chose Him.

The Messenger ﷺ said: "Verily Allah chose Kinanah from the sons of Isma'eel, He chose the Quraysh from Kinanah, He chose the tribe of Hashim from the Quraysh and He chose me from the tribe of Hashim. (Muslim).

His Names ﷺ

All the Messenger's ﷺ names are descriptions and not just purely names for acquaintances, but rather names derived from his characteristics that necessitate praise and completion.

Muhamad

This is the most famous of his names ﷺ and this name is mentioned within the Torah and it means: the one who is praised for his many good characteristics.

Ahmad

The one who praises Allah the most from the creation. Those in the heavens, earth and in the hereafter, will praise him for all his praiseworthy characteristics. It is also the name Eesa عليه السلام referred to him as.

Al-Mutawakkil

He was named this due to his reliance upon Allah in the most dependant way in order to establish and uphold the religion. No one has ever relied upon Allah as the Messenger ﷺ did.

His ﷺ Names

The Eradicator 'Al-Māhi'	The one who Allah used to eradicate disbelief. No one else has been used to put an end to disbelief as he ﷺ has.
The Assembler 'Al-Hāshir'	The one who mankind will be brought together under him, as if he was sent to assemble mankind and bring them together.
The Seal 'Al-'Aaqib'	The one who there is no prophet after him. He is the seal of all prophets.
The Successor 'Al-Muqaffi'	The one who followed the traces of those who proceeded him. Allah made him a successor of what the prophets and messengers before him were upon.
Prophet of repentance	The one who Allah used to open up the door of repentance upon mankind, thus they would be forgiven in a way none has been forgiven before. The Prophet ﷺ exceeded all in repenting and seeking forgiveness.
Prophet of fierce battle	The one who Allah sent to fight his enemies. No prophet along with their people has ever fought in the way of Allah like the Prophet ﷺ and his nation. No battle has ever been as fierce as the battles during his time.
Prophet of mercy	Allah sent the Prophet ﷺ as a mercy for all that exists and all of mankind received this mercy, as for the believers they attained the most complete form of mercy and as for the disbelievers from the people of the book, they lived under his ﷺ care and covenant.
The Opener 'Al-Fātih'	The one who Allah opened the door to guidance with after it had been shaken, opened the eyes of the blind, the ears of the deaf, the hearts that were covered. Allah also opened with him the lands of the disbelievers, the doors of Jannah and the ways to knowledge and righteous actions.

His ﷺ Names

The Trustworthy 'Al-Ameen'	He ﷺ is the most deserving to have this name, he is the one who Allah trusted with his revelation and religion, he is trustworthy among the dwellers of the heavens and the earth, even the disbelievers of the Quraish named him the trustworthy one before he received prophethood.
Bearer of good news 'Al-Basheer'	The bearer of glad tidings and reward for those who obey him and the warner of tormenting punishment for those who disobey him.
Master of the children of Adam	The Prophet ﷺ said: "I am the master of the children of Adam on the day of judgement and it is no boast…"
The illuminating light 'As-Sirāj Al-Muneer'	The one who brings light without burning, in contrary to 'wahhaaj' a type of light that comes with burning.

And He is 'Abdullah, meaning worshipper of Allah at the most unique level as He completed all levels of reverence and submission to Allah referred to as 'Ubudiyyah khaśśah'.

General Description

The most complete description of the Prophet ﷺ is how he described himself, He ﷺ said: "I am Muhammad, servant of Allah and his Messenger, I do not like that you raise me above my rank that Allah عز وجل has placed me at.

He ﷺ was the best of mankind in both creation and manners, Allah said: "And indeed, you are of a great moral character." 'Al-Qalam: 4' and A'isha رضي الله عنها said: "His moral character was the Quran" He acted upon it, observed its law, he was pleased with that which it was pleased with and angry with that which it was angry with.

Allah's close friend	He ﷺ said: "Indeed Allah took me as His close friend (khaleel) just as He took Ibrahim as His close friend.

Description of His ﷺ Creation

His Noble Body

Anas reported that Allah's Messenger ﷺ had a very fair complexion and (the drops) of his perspiration (sweat) shone like pearls, and when he walked he walked inclining forward, and I never touched brocade and silk (and found it) as soft as the softness of Allah's Messenger's palm ﷺ and I never smelt musk or ambergris and found its fragrance as sweet as the fragrance of Allah's Messenger ﷺ.

Description of His ﷺ Creation

His Stature

Al-Baraa ibn ‘Azib رضي الله عنه said: “The Prophet ﷺ was of moderate height. I saw him wearing a red suit, and I did not see anything better than him.”

His Face

Ka’ab ibn Malik رضي الله عنه said: "When I greeted Allah's Messenger ﷺ whose face was glittering with happiness, for whenever Allah's Messenger ﷺ was happy, his face used to glitter, as if it was a piece of the moon, and we used to recognize it (i.e. his happiness) from his face." And Al-Baraa رضي الله عنه was asked: was the Prophet’s ﷺ face like the sword? He said: No, it was like the moon.

His Hair

Anas ibn Malik رضي الله عنه said: “The Prophet ﷺ had big hands, and I have never seen anybody like him after him. The hair of the Prophet was wavy, neither curly nor straight.”

His Eyes

Jābir ibn Samurah رضي الله عنه reported that Allah's Messenger ﷺ had a broad face with reddish (wide) eyes, and lean heels.

His Sweat

Anas ibn Malik رضي الله عنه reported that the Messenger of Allah ﷺ used to come to our house and nap and there was perspiration (sweat) upon his body. My mother brought a bottle and began to pour the sweat in that. When the Messenger of Allah ﷺ got up he said: “Umm Sulaim, what is this that you are doing?” Thereupon she said: “That is your sweat which we mix in our perfume and it becomes the most fragrant perfume.”

Seal of Prophethood

The Prophet ﷺ had the seal of prophethood between his shoulders, it was something distinct on his body like a birth mark.

Jabir ibn Samurah رضي الله عنه said: “And I saw the seal near his shoulder, it was the size of a pigeon's egg and its colour was the same as that of his body.”

Description of His ﷺ Manners

His Companions Respect for Him

Amr ibn al- ‘Aas رضي الله عنه said: “there was none dearer to me than the Messenger of Allah ﷺ and none was more sublime in my eyes than He, never could I pluck courage to catch a full glimpse of his face due to its splendour. So, if I am asked to describe his features, I cannot do that for I have not eyed him fully.”

And ‘Urwah ibn Mas’ud رضي الله عنه when describing him to the Quraish on the day of Hudaibiyyah (peace treaty) said: “By Allah I have never seen any king respected by his courtiers as much as Muhammad is respected by his companions. By Allah, if he spat, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if he ordered them, they would carry out his order immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke, they would lower their voices and would not look at his face constantly out of respect.”

His Manners with Allah

Abdullah ibn ash-Shikhkhir رضي الله عنه said: “and we said: You are our lord (sayyid). To this he replied: The lord is Allah, the Blessed and Exalted. Then we said: you are most endowed with excellence and superiority from among us. To this he replied: Say what you have to say, or part of what you have to say, and do not let the devil get you carried away.

His Courage

Ali ibn Abi Talib رضي الله عنه said: “when the fighting intensified and the two sides met in battle, we sought shelter with the Messenger of Allah ﷺ and no one was closer to the enemy than him.”

His Fear of Allah

The Prophet ﷺ said: “…By Allah, I am more submissive to Allah and more afraid of Him than you…”

Goodness to His Family

The Prophet ﷺ said: "The best of you is the one who is best to his wife, and I am the best of you to my wives."

His Shyness

Abu Sa'id رضي الله عنه said, "The Prophet ﷺ had more modesty than a virgin in her tent. When he saw something he disliked, we noticed it in his face."

Chose the Easiest Option

A’isha رضي الله عنها said: “Whenever the Prophet ﷺ was given an option between two things, he used to select the easier of the two as long as it was not sinful; but if it was sinful, he would remain far from it.

Description of His ﷺ Manners

Never Took Revenge for Himself	A'isha رضي الله عنها said: "By Allah, he never took revenge for himself concerning any matter that was presented to him, but when Allah's Limits were transgressed, he would take revenge for Allah's Sake.
Never Faulted Food	A'isha رضي الله عنها said: The Messenger of Allah ﷺ never expressed disapproval of food; if he desired it, he ate it, and if he disliked it, he left it alone.
He Accepted Gifts	A'isha رضي الله عنها narrated: "The Prophet ﷺ would accept gifts and He would give something in return."
Never Accepted Sadaqah	The Prophet ﷺ said: "the family of Muhammad ﷺ does not eat from sadaqah.
His Humility	'Uqbah ibn 'Amir رضي الله عنه said: "A man came to the Prophet ﷺ and his voice trembled out of awe as he spoke to him. The Prophet ﷺ said to him, "Be calm, for I am not a king. Verily, I am only the son of a woman who ate dried meat."
Served His Family	Narrated Al-Aswad رضي الله عنه: I asked A'isha رضي الله عنها what did the Prophet ﷺ use to do at home. She replied. "He used to keep himself busy serving his family and when it was time for the prayer, he would get up for prayer."
He Did Not Pay Mind to the Ignorant	Allah's Messenger ﷺ said, "Does it not astonish you how Allah protects me from the Quraish's abusing and cursing? They abuse Mudhammam and curse Mudhammam while I am Muhammad (and not Mudhammam).
His Truthfulness	Narrated `Abdullah ibn Mas'ud رضي الله عنه: Allah's Messenger ﷺ, The Truthful and Truly Inspired (as-Saadiqul-masduq) said...
His Manners With Those Who Served Him.	Anas رضي الله عنه narrated: I served Allah's messenger for ten years, and he never said 'Uff' (an expression of disapproval) to me. He never said, 'why did you do that?' for something I had done, nor did he ever say, 'why did you not do such and such' for something I had not done.

Description of His ﷺ Manners

He ﷺ Never Stood Out Among His Companions

Anas bin Malik رضي الله عنه said: "While we were sitting in the Masjid, a man came on a camel and made it kneel in the Masjid, then he tied it and said to them: 'Which of you is Muhammad?' The Messenger of Allah was reclining amid his Companions, and we said to him: This white man who is reclining.' The man said to him: 'O son of 'Abdul-Muttalib.' The Messenger of Allah ﷺ said: 'I have answered you.' The man said; 'O Muhammad, I am going to ask you questions, and I will be harsh in asking; do not get upset. The man said: 'I adjure you by your Lord and the Lord of those who came before you, has Allah sent you to all the people?' The Messenger of Allah said: 'By Allah, yes.' He said; 'I adjure you by Allah, has Allah commanded you to offer five prayers each day and night?' The Messenger of Allah said: 'By Allah, yes.; He said: 'I adjure you by Allah, has Allah commanded you to fast this month each year? The Messenger of Allah said: 'By Allah, Yes.' He said: 'I adjure you by Allah, has Allah commanded you to take this charity from our rich and distribute it among our poor?' The Messenger of Allah said. 'By Allah, yes.' The man said: 'I believe in that which you have brought, and I am the envoy of my people who are coming after me. I am Dimam bin Tha'labah, the brother of Banu Sa'ad bin Bakr.'"

His Bread

'A'isha رضي الله عنها reported: The family of Muhammad ﷺ are to their fill bread made of barley for two successive days until Allah's Messenger ﷺ died.

His ﷺ Abstinence From The Worldly Life

Allah's Messenger ﷺ said, "I would not like to have gold equal to this mountain of Uhud, unless nothing of it - not even a single Dinar of it - remains with me for more than three days, except something that I would keep for repaying debts. I would have spent all of it (distributed it) amongst Allah's Slaves like this, and like this, and like this."

Never cursed

A'isha رضي الله عنها said: "It was not the nature of Allah's messenger ﷺ to talk indecently, nor did he engage himself in the use of obscene language. Nor did he shout and talk in the bazaars (which is against dignity). He did not avenge a bad deed with a bad one, but forgave it, and thereafter did not even mention it."

Never Touched a Woman's Hand He Wasn't Married to

A'isha رضي الله عنها said: "…His ﷺ palm never touched the palm of a woman…"

Description of His ﷺ Manners

How He ﷺ Lived

‘Umar bin Khattab رضي الله عنه said: “I entered upon the Messenger of Allah ﷺ when he was (sitting) on a reed mat. I sat down and (saw that) he was wearing a waist wrap, and there was no other barrier between him and the mat but his waist wrap, and the reed mat had made marks on his side. And I saw a handful of barley, nearly a Sa’, and some acacia leaves, in a corner of the room, and a skin hanging up. My eyes flowed with tears, and he said: ‘Why are you weeping, O son of Khattab?’ I said: ‘O Prophet of Allah, why should I not weep? This mat has made marks on your side, and this is all you have accumulated, I cannot see anything other than what I see (here), while Chosroes and Caesar live among fruits and rivers. You are the Prophet of Allah and His Chosen One, and this is what you have accumulated.’ He said: ‘O son of Khattab, does it not please you (to know) that (these things) are for us in the hereafter and for them in this world?’ He said: ‘Yes.’”

First Exam

false	true	Question:
☐	☐	The happiness of the slave in this world and the hereafter is connected to the guidance of the Prophet ﷺ.
☐	☐	The messengers were sent to their own people (same lineage).
☐	☐	His best description ﷺ is how he described himself. He said ﷺ: "I am Muhammad, the servant and messenger of Allah سبحانه وتعالى."
☐	☐	Allah سبحانه وتعالى gathered in His Messenger all high and noble manners and characteristics and gave him from knowledge and virtues in which there is victory, success and happiness in this world and the hereafter, that which He has not given anybody else.
☐	☐	He ﷺ was illiterate, he could not read nor write, nor did he have any human teacher.

1. The best in lineage was: Yunus ibn Mata ﷺ☐ Muhammad ibn Abdullah ﷺ☐
2. His names ﷺ are all descriptions ☐, pure names without meaning ☐, derived from characteristics that necessitate praise ☐, all of the above ☐, only the 1st and 3rd answers ☐.
3. His character was the Quran means: he was happy for its happiness ☐, he was angry for its anger ☐, all the above ☐.
4. Khalilul Allah (the close friend of Allah): Ibrahim ﷺ☐, Muhammad ﷺ☐.
5. the Prophet ﷺ had a very fair complexion: wheatish ☐, white ☐, extremely white ☐.
6. The purest fragrance: Misk ☐, the Prophet's ﷺ sweat ☐.
7. The Prophet ﷺ: was tall stature ☐, medium stature ☐.
8. The seal of prophet hood was: between his shoulders ☐, resembles his body ☐, like a pigeon's egg ☐, all of the above ☐.

From the Quraish	Isma'eel	from the tribe of Hashim	Kināna	**Allah chose:**
☐	☐	☐	☐	Kināna from the children of…
☐	☐	☐	☐	And Quraish from…
☐	☐	☐	☐	Children of Hashim from…
☐	☐	☐	☐	His Prophet ﷺ from

Highest grandfather	Grandfather before highest	Great grandfather	Grandfather's name	Father's name	his name	**His lineage ﷺ:**
☐	☐	☐	☐	☐	☐	Hāshim
☐	☐	☐	☐	☐	☐	'Abdul-Muttalib
☐	☐	☐	☐	☐	☐	'Abdullah
☐	☐	☐	☐	☐	☐	Muhammad
☐	☐	☐	☐	☐	☐	Isma'eel
☐	☐	☐	☐	☐	☐	Ibrahim

As-sirāj	Al'Aaqib	Ahmad	Muhammad	**Match the following:**
☐	☐	☐	☐	The one who praises his lord the most.
☐	☐	☐	☐	The one who illuminates without burning.
☐	☐	☐	☐	Has many praiseworthy characteristics.
☐	☐	☐	☐	There is no prophet after him, he is the seal of prophethood.

Fear of Allah	Creation & character	Relations	Smell	Hands	**He ﷺ was:**
☐	☐	☐	☐	☐	Best of people
☐	☐	☐	☐	☐	Softest
☐	☐	☐	☐	☐	Purest
☐	☐	☐	☐	☐	Best
☐	☐	☐	☐	☐	Most severe

Gifts	Charity	For himself	Food	For Allah	**He ﷺ was:**
☐	☐	☐	☐	☐	Not takes revenge
☐	☐	☐	☐	☐	Takes revenge
☐	☐	☐	☐	☐	Does not mention faults
☐	☐	☐	☐	☐	Accepts and gives back more
☐	☐	☐	☐	☐	Does not accept

His ﷺ guidance

His ﷺ Guidance in Dress, Eating and Drinking

His ﷺ Preferred Colours

White was one of his ﷺ favourite colours and he ﷺ said: "The best of your garments are the white ones, so wear them and shroud your dead in them."

His Clothes

He ﷺ would wear that which was easy regarding his clothing, sometimes he would wear cotton or wool or sometimes linen. He ﷺ always began with his right when putting on his clothes.

Moderation in Dress

Some of the Salaf said: We disliked two types of clothing, boastful expensive clothing and clothing that looked lowly and old as if to show asceticism.

Abdullah ibn Umar رضي الله عنه narrated: The Prophet ﷺ said: If anyone wears a garment for gaining fame, Allah will clothe him in a garment of humiliation on the Day of Resurrection and then set it ablaze in the fire. This is because he intended to be boastful with pride and arrogance, so Allah punished him for this.

Ibn Umar رضي الله عنه also narrated: The Prophet ﷺ said: He who trailed his garment (below his ankles) out of pride, Allah would not look at him on the Day of Resurrection.

His ﷺ Food

He ﷺ never used to refuse what was available nor cause burden regarding what wasn't available, nothing from the pure good things was presented to him except that he ate it, unless it was something he personally disliked, if so He would leave it without prohibiting it from others.

A'isha رضي الله عنها said: "The Messenger of Allah ﷺ never found fault with food. If he had inclination to eating it, he would eat; and if he disliked it, he would leave it.

How He ﷺ Ate

- Most of his food was placed on the ground on a place set for food.
- He used to eat with three fingers.
- He would not eat lying down.
- He would say 'bismillah' to start eating and 'alhamdulillah' when finished.
- After finishing his food, he would lick his fingers.

His ﷺ Drink

- He ﷺ would drink sitting, furthermore, he disliked for a person to drink standing up unless they were unable to sit.
- He would share his drink to those on his right even if the eldest were on his left.

His ﷺ Marital Life

"The Messenger of Allah said: 'In this world, women and perfume have been made dear to me, and my comfort has been provided in prayer.'"

- He used to divide between his wives their nights, housing and maintenance.
- A'isha رضي الله عنها said: When Allah's Messenger ﷺ intended to go on a journey, he would cast lots among his wives. Then, he would take with him the one who was chosen by the lot and he would not make up for the others.
- His life with his wives was the best cohabitation and best of manners and moral character.
- He would send groups of the girls from the Ansar to play with A'isha and if she had a hobby she liked that had no prohibition within it he allowed her to continue enjoying it.
- He would lay in the lap of A'isha and recite Qur'an even if she was on her monthly cycle.
- Whilst on her cycle he would tell her to wear a lower garment and they would enjoy one another.
- He would kiss her whilst he was fasting.
- From his kindness and good character, he facilitated for her to have fun and play, raced with her during their travels on feet twice and once wrestled playfully whilst they were both leaving the house.
- The Messenger of Allah ﷺ would not come (back) to his family by night. He used to come in the morning or in the evening (before dark) and He generally forbade that a person surprised their family at night when returning from travel.

How He ﷺ Slept

- When the Prophet ﷺ wanted to go to bed, he would say "in the name of Allah I live and I die.
- Whenever the Prophet ﷺ went to bed at night, he would cup his hands together and blow over them after reciting Surat Al-Ikhlas, Surat Al-Falaq and Surat An-Nas, he would then rub his hands over whatever parts of his body he was able to, starting with his head, face and front of his body. He would repeat this process three times.
- When the Messenger of Allah ﷺ wanted to go to sleep, he put his right hand under his cheek and would then say three times: O Allah, guard me from your punishment on the day when you raise up your servants.
- When the Prophet ﷺ woke up he would say "all praise is for Allah who gave us life after causing us to die and to him is the return." Then he would brush his teeth using the miswak.
- He ﷺ would sleep the first part of the night and stand in prayer the last part of the night, sometimes he would stay up to attend to matters benefitting the muslims.
- His ﷺ eyes would sleep however his heart remained awake.
- No one used to wake him up until he ﷺ woke up himself.
- He ﷺ was the most balanced in his sleep, he neither slept too long nor too short and this is the most beneficial type of sleep.

How He ﷺ Dealt With Others

- He ﷺ would joke with the people but only speak the truth in his jokes.
- He ﷺ would make puns based on the truth.
- He ﷺ would advise and seek advice.
- He ﷺ would visit the sick, follow the funeral procedures, accept invitations, he would walk with the poor, less able and needy and attend to their needs.
- He ﷺ heard poetry in praise of him so he compensated the poet, even though this praise was small in comparison to his many good qualities and as for the praise of others then most of this is false.
- He ﷺ mended his own sandals with his hands as well as his clothes and his bucket, he milked his sheep, deloused his garment, served himself and his family and carried bricks with his companions when building the masjid.
- At times, he ﷺ tied a rock to his stomach from hunger and at times he was full.
- He ﷺ hosted guests and was hosted.
- He ﷺ received hijāmah (cupping) on the middle of his head, the back of his foot, al-akhda'ayn (two points on either side of neck) and his ankle.
- He ﷺ was treated with medicine, he cauterized but never sought it, he performed ruqyah but never sought it for himself, he protected the sick from what would harm them.
- He was the best of the people in his dealings and if he borrowed anything, he would give back more than what he borrowed.

How He ﷺ Walked

- He ﷺ had the quickest yet best and calmest walk.
- He ﷺ was faster than his companions walking, they would become fatigued trying to catch up with him.
- He ﷺ would sometimes walk barefoot or in sandals.
- The companions would often walk with him ﷺ and he would be at the back of them.
- He ﷺ would walk with his companions individually or as a group.

His ﷺ Remembrance of Allah

He ﷺ was the most complete of people in mentioning and remembering Allah, rather all his speech was in remembrance of Allah and that which He loves. He ﷺ would mention Allah when he woke up, when he started to pray, when he left his house, when he entered the masjid, in the morning and the evening, when putting clothes on, when he entered the house or left it, when entering the place to relieve oneself, before and after performing ablution, when he heard the call to prayer, when sighting the new moon, before and after eating and when sneezing…

Sunnah of the Natural Disposition

Various Acts of Sunnah	The Messenger of Allah ﷺ said: Ten acts are the acts according to fitrah (natural state): clipping the moustache, letting the beard grow, using the tooth-stick, cleansing the nose (Al-Istinshaq) with water, cutting the nails, washing the finger joints, plucking the hair under the arm-pits, shaving the pubes, and cleansing one's private parts (after easing or urinating) with water. The narrator said: I have forgotten the tenth. (Editor's note: For a point of benefit, the tenth point is "circumcision").
Starting With the Right	He used to like to start with the right when putting on the shoes, when walking, in his purification, when giving and taking something, when eating and drinking, however he would use his left when relieving himself and the likes or removing any impurity.
Hair	The Prophet either cut all of his hair or left all of it.
Siwak	The Prophet loved using the miswak, he would use it whilst fasting and when not fasting, after waking up, when performing ablution, just before the prayer, when entering the home. He would use a type of branch called 'araak'.
Perfume	The Prophet loved perfume and used it much.
Beard and Moustache	The Prophet ﷺ said, 'Do the opposite of what the pagans do. Keep the beards and cut the moustaches short.
Time	Anas said: "A time limit was set for us, by the Messenger of Allah ﷺ, regarding trimming the moustache, clipping the nails and plucking the pubes; we were not to leave that for more than forty days," on one occasion he said: "Forty nights."

His ﷺ Speech

- A'isha رضي الله عنها said: "The Messenger of Allah ﷺ did not speak quickly like you do now, rather he would speak very clearly, unmistakably, thus those who sat with him would memorize it."
- Whenever the Prophet ﷺ said something, He would repeat his words thrice so that the meanings would be understood fully and whenever he came upon a group of people, he would greet them, and he would repeat salutation thrice.
- He ﷺ did not speak when there was no need however when he spoke, he spoke concisely, with few words with great and significant meaning.
- He ﷺ never spoke about matters that did not concern him, rather he spoke about things he hoped to gain reward from.
- He ﷺ never spoke indecently, nor did he engage himself in the use of obscene language. Nor was he loud.

His ﷺ Guidance in Speaking, Sermon, Crying and Laughing

His Laugh	His ﷺ laugh was a smile, the most he laughed was a smile in which you could see his molar teeth.
His ﷺ Cry	- He ﷺ never used to make noise or raise his voice when he cried, however his eyes would shed tears and a humming sound could be heard from his chest. - Sometimes he would cry out of mercy for the deceased or fear or sympathy for his ummah, sometimes he would cry from the fear of Allah or upon hearing the Quran.
His ﷺ Sermon	- He ﷺ gave the sermon (khutbah) either standing on the ground or the pulpit or from his riding beast. - Jabir رضي الله عنه said: When Allah's Messenger ﷺ delivered the sermon, his eyes became red, his voice rose, and his anger increased to the extent that he was like the one giving a warning against the enemy. - Whenever He ﷺ gave the khutbah he would start by praising Allah. - He ﷺ would address the people any time it was necessary and for their benefit.

Second Exam

False	True	Questions:
☐	☐	If he ﷺ would wear his clothes he would start from the right.
☐	☐	He ﷺ would mostly eat on a tablecloth on the floor.
☐	☐	If he ﷺ travelled or returned, he would not enter upon his family at night and he would prohibit this.
☐	☐	He ﷺ tied a rock to his stomach due to thirst and hunger.
☐	☐	He ﷺ performed ruqyah on others but did not request it.
☐	☐	The Prophet ﷺ did not do any actions of the people of wiswas (whispers of shaytan) such as repeating actions numbers of times.
☐	☐	He was sent with 'AlHaneefiyyah' its opposite is shirk and making haram that which is halal.
☐	☐	He ﷺ had 7 children, 4 sons and 3 daughters.
☐	☐	All his ﷺ children are from Khadeejah رضي الله عنها.
☐	☐	All of his ﷺ children passed away before him.
☐	☐	There is no dispute that he ﷺ passed away leaving 9 wives: A'isha, Zaynab bint jahsh, Hafsah, Umm Salamah, Safiyyah, Umm Habeebah, Maymunah, Sawdah and Juwairiyah رضي الله عنهن.
☐	☐	Allah sent Jibreel with greetings to Khadeejah and this is a virtue specific to her and not given to any other wife.

1. The most beloved of colours to the Prophet ﷺ was: White ☐, Black ☐, Any colour ☐.
2. His ﷺ clothing: He did not wear wool ☐, He wore cotton and linen ☐, He wore whatever he had ☐, first and second only ☐.
3. His clothing: Expensive high quality ☐, Very cheap to asceticism (abstaining from the dunya) ☐, Moderate in the middle ☐.

1. He ﷺ would say Bismillah and Alhamdulillah: At the beginning ☐, End ☐, beginning and end of his meal ☐.
2. He ﷺ mostly drank: Sitting ☐, standing ☐, Both ☐.
3. He ﷺ said: "Beloved to me from this world: Women ☐, Perfume ☐, both ☐.
4. He ﷺ also said: "The coolness of my eyes was in: Paradise ☐, Prayer ☐, Both ☐.
5. His ﷺ way with his wives was good: Living ☐, Manners ☐, Both ☐.
6. Anas ibn Maik said: we were given a time limit with regard to trimming the mustache, shaving the pubic hairs… not to leave them more than…: 30 days ☐, 40 days ☐, 50 days ☐.
7. His ﷺ guidance on shaving the head: Shave a part and leave the rest ☐, Shave all or leave all ☐.
8. The Prophet ﷺ loved the siwak, he would use it: Whilst fasting ☐, Not fasting ☐, Both ☐.
9. His ﷺ laugh: Was all smiling ☐, most of it smiling ☐.
10. He was sent to: All of mankind ☐, All of jinn and mankind ☐.
11. The best daughter (generally): Fatimah ☐, Zaynab ☐.
12. Revelation was revealed to him ﷺ whilst in the lap of … only: A'isha ☐, Hafsah ☐, Umm Salamah ☐.

The sick	The poor, weak and widows in need.	An invitation.	The funeral.	**He ﷺ would:**
☐	☐	☐	☐	Visit
☐	☐	☐	☐	And witness
☐	☐	☐	☐	And answer
☐	☐	☐	☐	Walk with

His family and himself	His shoes with his hands	His thobe with his hands	Bricks to build the masjid	His sheep	**He ﷺ would:**
☐	☐	☐	☐	☐	Would mend
☐	☐	☐	☐	☐	Mend
☐	☐	☐	☐	☐	Milk
☐	☐	☐	☐	☐	He served
☐	☐	☐	☐	☐	Carry

The moustache	The beard	Pubic hair	Armpits	Nails	From the natural disposition:
☐	☐	☐	☐	☐	Trimming
☐	☐	☐	☐	☐	Lengthening
☐	☐	☐	☐	☐	Cutting
☐	☐	☐	☐	☐	Plucking
☐	☐	☐	☐	☐	Shaving

That which is present	He left it without prohibition	Except that he ate it	That which is absent	His ﷺ mannerism in eating:
☐	☐	☐	☐	Would not reject
☐	☐	☐	☐	Would not order
☐	☐	☐	☐	Anything halal and pure presented to him
☐	☐	☐	☐	If he disliked it

Three	With all five	With one finger	Food	If he finished	He ﷺ would:
☐	☐	☐	☐	☐	Eat with his fingers
☐	☐	☐	☐	☐	Lick them
☐	☐	☐	☐	☐	He was more noble than
☐	☐	☐	☐	☐	The proud person eats
☐	☐	☐	☐	☐	The greedy eats

His Special Traits

From His ﷺ Special Traits

Sent with Pure Tawheed and Tolerance.	Ibn Al-Qayyim رحمه الله said: the sending of the Prophet ﷺ combined between pure tawheed (al-hanifiyyaah) and tolerance (ease) in the religion and the opposite of this is shirk and making that which is halal haram.
Sent to Jinn and Mankind	The Prophet ﷺ said: "I have been sent to all of mankind whereas the Prophets before me were sent to their own people."
His Book and His Da'wah	Allah said: "Alif, Lam, Ra. [This is] a Book which We have revealed to you, [O Muhammad], that you might bring mankind out of darkness's into the light by the permission of their Lord - to the path of the Exalted in Might, the Praiseworthy." Ibrahim: 1.
His Signs	The biggest of his ﷺ signs is the Qur'an and no prophet or messenger before was given a sign except that he was given something similar to it.
Ruling of he who hates him	A disbeliever major disbelief Allah says: "Indeed, your enemy is the one cut off." Al-Kawthar: 3.
Loving him is a part of faith	The Messenger of Allah ﷺ said: None of you is a believer until I am dearer to him than his child, his father and the whole of mankind.
Allah's friend	The Messenger of Allah ﷺ said: "Allah has taken me as a close friend (Khalil) as He took Ibrahim as a close friend."
One of the prophets of strong determination (Ulul-'Azmi)	Allah said: "And [mention, O Muhammad], when We took from the prophets their covenant and from you and from Noah and Abraham and Moses and Jesus, the son of Mary; and We took from them a solemn covenant."
His ﷺ knowledge	The Prophet ﷺ said: Am I not the most knowledgeable about Allah. And Allah said: Say, [O Muhammad], "I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me."

From his ﷺ special traits

ruling of those who obey or disobey him ﷺ.

Allah said: Say, [O Muhammad], "If you (really) love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful." Ali–Imran: 31. And So do not weaken and do not grieve, and you will be superior if you are [true] believers. Ali-Imran: 139. The Prophet ﷺ said: "All my followers will enter Paradise except those who refuse." They said, "O Allah's Messenger ﷺ! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." He also said: "Allah has humiliated whoever goes against my command."

His ﷺ nation

Allah said: "You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah." Ali-Imran: 110. The Prophet ﷺ said: By Him in Whose Hand is my life, I hope that you would constitute half of the inhabitants of Paradise.

His ﷺ town

His land was Mecca, Allah said: "Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds. In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds." Ali-Imran: 96-97. Makkah is a sacred place as the Prophet ﷺ said: "Allah has made this town a sanctuary since the day He created the Heavens and the Earth. So, it is a sanctuary by Allah's Decree till the Day of Resurrection." And it is for the muslims until the day of resurrection as the Prophet ﷺ said: "There is no emigration (from Makkah to al·Madinah) after the conquest of Makkah."

His ﷺ Qiblah

His direction of prayer was towards the Ka'bah however it used to be towards Baitul-Maqdis. Allah said: "We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a Qiblah with which you will be pleased. So, turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]." Al-Baqarah: 144. The Masjid al-Haram (Makkah) is the first masjid to be placed on the earth, Abu Dhar رضي الله عنه said: "I asked the Messenger of Allah ﷺ about the mosque that was first set up on the earth. He said: Masjid Haram." Allah's Messenger ﷺ said: "He who came to this House (Ka'ba) (with the intention of performing Pilgrimage), and neither spoke indecently nor did he act wickedly, would return (free from sin) as on the (very first day) his mother bore him."

From His ﷺ Special Traits

His ﷺ Qiblah

The Prophet ﷺ said: a prayer in the Masjid Al-Haram is equivalent to one hundred thousand prayers and a prayer in my masjid is equivalent to a thousand prayers and a prayer in Baitul-Maqdis is equivalent to five hundred prayers.

The Prophet ﷺ said: "No (religious) journey is to be undertaken except to (pray in) the three mosques: The Sacred Mosque (Makkah), the Aqsa Mosque (Jerusalem), and this Mosque of mine (al-Madinah)."

He ﷺ also said: “when you go to relieve yourselves, do not face the Qiblah or turn your backs towards it.”

His Family.

His ﷺ 7 Children 3 Sons and 4 Daughters

[1]Al-Qasim and this was his kunya.

[2] Zaynab رضي الله عنها.

[3] Ruqayyah رضي الله عنها.

[4] Umm Kulthum رضي الله عنها.

[5] Fatimah رضي الله عنها.

[6] ʻAbdullah also nicknamed At-Tayyib and At-Taahir.

[7] Ibrahim, he was the son of Mary the Coptic who was the Prophet's ﷺ concubine, all of his other children were from Khadeejah رضي الله عنها no other wife of his bore any children of his.

All of the Prophet's ﷺ children passed away before him except for his daughter Fatimah رضي الله عنها, she passed away six months after the Prophet ﷺ and Allah raised her rank for her patience and seeking the reward until she was considered to be the best of women and best of the Prophet's ﷺ daughters.

All of his ﷺ daughters reached Islam and migrated with him ﷺ.

His ﷺ 11 Paternal uncles

1. Hamza رضي الله عنه leader of the martyrs.

2. Al-ʻAbbās رضي الله عنه

3. Abu Tālib, ʻAbdu-Manāf

4. Abu Lahab, ʻAbdul-ʻUzza

5. Az-Zubair

6. ʻAbdul-Ka'bah

7. Al-Muqawwim

8. Dirār

9. Qutham

10. Al-Mugheerah, nickname Hajal.

11. Al-Ghaydaq, his name is Mus'ab.

None of his ﷺ uncles accepted Islam except Hamza and Al-ʻAbbās رضي الله عنهما

His ﷺ 6 Paternal Aunties					
	2. Umm Hakeem al-baydā'u	1. Safiyyah, Umm Az-Zubair ibn 'Awwām رضي الله عنه			
	6. Umayma	5. Urwā	4. Barra	3.'Aatika	

Acronym of His ﷺ Wives حَجَزَ صَخْرٌ سَمْعَهُ	
حجز	(al-haa, ح) = Hafsa bint 'Umar ibn Al-Khattāb رضي الله عنها. (al-jeem, ج) =Juwayriyyah bint Al-Hārith رضي الله عنها. (az-zaay, ز) = Zaynab bint Jahshin رضي الله عنها+ Zaynab bint Khuzayma رضي الله عنها.
صخرٌ	(as-sād, ص) = Safiyyah bint Huyayyi ibn Akhtab رضي الله عنها. (al-khaa, خ) = Khadijah bint Khuwaylid رضي الله عنها. (ar-raa, ر) = Umm Habiba Ramla bint Abi Sufyān رضي الله عنها.
سمعه	(as-seen, س) = Sawda bint Zam'a رضي الله عنها. (al-meem, م) = Maymuna bint Al-Hārith رضي الله عنها. (al-'ayn, ع) = A'isha bint Abi Bakr رضي الله عنها. (al-haa, ه) = Umm Salama Hind bint Abi Umayya رضي الله عنها.

Khadeejah رضي الله عنها	
	The first of the Prophet's wives was Khadeejah bint Khuwaylid Al-Qurashiyyah Al-Asadiyyah رضي الله عنها, he married her before prophet hood while she was forty years old, the Prophet didn't marry anyone else until after she had passed away, all of his children were from her except for Ibrahim. Khadeeja aided the Prophet when he received prophet hood and fought and defended him both emotionally and financially. Allah sent as-salaam (greetings) to her by way of Jibreel and this was specific to her and not to any other woman other than her. Shepassed away three years before the Islamic migration.

Sawdah رضي الله عنها	
	The Messenger of Allah married Sawdah bint Zam'a Al-Qurashiyya shortly after the death of Khadeejah, she is the one who gifted her nights to A'isha.

A'isha رضي الله عنها	The Messenger of Allah then married A'isha As-Siddeeqah bint As-Siddeeq, the one who Allah freed of the slanders against her from above the seven heavens, the most beloved to the Prophet. A'isha was presented to the Prophet in a dream in a piece of silken cloth by an Angel who said this is your wife. The Messenger of Allah married A'isha in the month of Shawwal when she was six years old and consummated the marriage when she was nine, during the first year of hijrah, she is the only virgin the Messenger of Allah married and the only woman who the Prophet received revelation whilst on her lap. She was the most beloved of the creation to the Messenger, her innocence was sent down from the heavens and the Ummah (Muslim nation) is in consensus that the one who slanders her is a disbeliever. She is the most knowledgeable woman, even the senior knowledgeable companions would seek her verdict in religious matters.
Hafsah رضي الله عنها	The messenger then married Hafsah bint 'Umar ibn Al-Khattāb, she had embraced Islam with her first husband Khunais ibn Hudhāfa As-Sahamiyy, she also migrated with him to Al-Madinah, he passed away right after the battle of Uhud, so the Messnger of Allah ﷺ then married her.
Zaynab bint Khuzaymah رضي الله عنها	He ﷺ then married Zaynab bint Khuzaymah ibn Al-Hārith Al-Qaysiyyah from the tribe Banu Hilāl ibn 'Aamir. She had passed away only two months after marrying the Messenger ﷺ and was also given the nickname 'Mother of the needy'.
Umm Salamah رضي الله عنها	He ﷺ then married Umm Salamah Hind bint Abi Umayya Al-Qurashiyyah Al-Makhzumiyyah, Abu Umayya's name was Hudhayfa ibn Al-Mugherah. Umm Salamah was the last one to die from the Prophet's wives, she died in the year sixty-two after hijrah.
Juwayriyyah رضي الله عنها	He ﷺ also Married Juwayriyyah bint Al-Hārith ibn Abi Dirār Al-Mustaliqiyyah, she was from the captives of Banu Al-Mustaliq, she had come to the Messenger seeking his assistance in buying her freedom, so he fulfilled this for her and married her.

Zaynab bint Jahsh رضي الله عنها

Then the Messenger ﷺ married Zaynab bint Jahshin from the tribe Banu Asad ibn Khuzayma, she is also his cousin from his paternal aunt Umayma. In her regard, the following verse was revealed: "So when Zayd had no longer any need for her (divorced her), We married her to you…" al-Ahzab 37. With this she used to boast to the other wives of the Prophet ﷺ saying: "you were all married off by your families, whilst Allah married me off from above the seven heavens."
From those things special about her, Allah was her guardian and gave her away in marriage, she passed away in the beginning of 'Umar ibn Al-Khattāb's caliphate. She initially was married to Zayd ibn Hāritha whom the Prophet had adopted. When Zayd divorced her Allah married her to the Prophet to show the Ummah the permissibility of marrying the former wives of your adopted children.

Umm Habeebah رضي الله عنها

He ﷺ then married Umm Habeebah, Ramlah bint Abi Sufyān Sakhr ibn Harb Al-Qurashiyyah Al-Amawiyyah, he married her while she was in Abyssinia as a migrant, the king Najāshi payed her dowry of four hundred Dinār, she was then escorted to the Messenger from there. She passed way during the rule of her brother Mu'āwiyah.

Safiyyah رضي الله عنها

He ﷺ then married Safiyyah bint Huyayyi ibn Akhtab head of the tribe Banu An-Nadeer from the descendants of Hārun ibn 'Imrān the brother of Musa, therefore she was the daughter of a prophet and the wife of a prophet. She was one of the most beautiful women, she had become a captive so he freed her and made this her dowry which then became a practice of Sunnah.

Maymunah رضي الله عنها

He ﷺ then married Maymunah bint Al-hārith Al-Hilaliyyah, she is the last of the Prophet's wives whom he married after returning to Makkah to perform 'Umrah.

There is no dispute that when the Prophet ﷺ passed away, nine of his wives still lived. The first of them to follow after his death was Zaynab bint Jahshin who died 20AH. The last of his wives to pass away was Umm Salamah in the year 62AH during the caliphate of Yazeed ibn Mu'āwiyah.



Part 2: His ﷺ History



Before Prophethood

His ﷺ birth	The Messenger ﷺ was born in Makkah in the year of the elephant (the year in which Abraha invaded Makkah with an army of elephants), on Monday in the month Rabi'ul-Awwal 53 years before hijrah corresponding to the year 571 C.E. the event of the army of elephants and Allah restraining them was a tribute to the Prophet and his sacred house (Kaba).	
His ﷺ father	'Abdullah ibn 'Abdul-Muttalib, he passed away before the Prophet ﷺ was born, therefore the Prophet ﷺ was born an orphan.	
His ﷺ mother	Aminah bint Wahab from the tribe Banu Zuhrah, she passed away before the Prophet ﷺ was seven years old.	
His ﷺ carers	After his mother passed away, He was then placed in the care of his grandfather 'Abdul-Muttalib who passed away while the Prophet ﷺ was eight years old, he was then placed in the care of his paternal uncle Abu Tālib whose name is 'Abdu-Manāf.	
His ﷺ Foster Mothers	Thuwaybah	The slave of Abi Lahab, she also nursed Abu Salamh 'Abdullah ibn 'Abdul-Asad Al-Makhzumiy with the milk for her son Masruh, she also nursed the Prophet's uncle Hamzah ibn'Abdul-Muttalib.
	Halimah As-sa'diyyah	She nursed him from the milk of her son 'Abdullah brother of Anisah and Judhāmah better known as Shayma, the children of Al-Hārith ibn 'Abdul-'Uzza ibn Rafā'ah As-Sa'diy, his uncle Abu Sufyān was also nursed with him.
His ﷺ Wet Nurses	Halimah bint Abi Dhu'ayb As-Sa'diyyah	Thuwaibah slave of Abu Lahab / His mother Aminah
	Shaymah	The daughter of Halimah and foster sister of the Prophet ﷺ, she is the one who came to him among the delegation of the Hawāzin (a tribe from among those who wanted to fight against the Prophet after the conquest of Makkah) so he spread his garment for her to sit down, observing her rights as his foster sister but also wet-nurse.

His ﷺ wet nurses	Umm Ayman	Barakah Al-Habashiyya, the Prophet ﷺ had inherited her from his father and she had been his wet-nurse. The Prophet ﷺ married her to Zayd ibn Hārithah and she then bore their son Usāmah ibn Zayd. She is also the one who Abu Bakr and ‘Umar visited after the death of the Prophet while she had been crying, so they said to her: why do you cry? Surely what Allah has for the Prophet is better. She replied: I know that what Allah has the Prophet is better and that he is now in a better situation, however I cry because the revelation has stopped coming from the heavens!! This caused them both to also cry with her.
His ﷺ work		He ﷺ used to tend to sheep and this was a reason for his level of patience and mercy and concern towards the needy and weak. The Messenger of Allah ﷺ said: "Every Prophet that Allah sent herded sheep (at one time or another) ". He was asked: "Even you?" He replied, "Yes, I tended them for a few carats for the people of Makkah."
Business and marriage		When He ﷺ was twenty-five years old, he left for Syria for business, after he returned he married his first wife Khadeejah bint Khuwailid رضي الله عنها.
Building the Ka’bah		When He ﷺ was thirty-five years old the Ka’bah had been destroyed so the Quraish decided to rebuild it and distributed different duties among the different tribes of the Quraish, however when it came to the corner of the black stone they began to dispute who would lift the black stone back to its place, this dispute continued for up to four or five nights until they agreed the next man to enter the masjid would judge between them, this man was the Prophet. He commanded each tribe to hold a corner of a piece of cloth with the black stone on top of it and when they raised it he placed it in its correct place himself.
Seclusion		A’isha رضي الله عنها said: “the love of seclusion was bestowed upon him. He ﷺ used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days.” And the hatred for idols and religion of his people was bestowed upon him and nothing was more hated to him than this.

Start of Revelation

When He ﷺ reached forty years of age, the light of Prophethood was shining over him and Allah honoured him with his message on a Monday.

His ﷺ Prophethood

A'isha رضي الله عنها said: The commencement of the Divine Revelation to Allah's Messenger ﷺ was in the form of true dreams in his sleep, for he never had a dream but it turned out to be true and clear as the bright daylight. Then he began to like seclusion, so he used to go in seclusion in the cave of Hira where he used to worship Allah continuously for many nights before going back to his family to take the necessary provision (of food) for the stay. He would come back to (his wife) Khadijah again to take his provision (of food) likewise, till one day he received the Guidance while he was in the cave of Hira. An Angel came to him and asked him to read. Allah's Messenger ﷺ replied, "I do not know how to read." The Prophet ﷺ added, "Then the Angel held me (forcibly) and pressed me till I felt distressed. Then he released me and again asked me to read, and I replied, 'I do not know how to read.' Thereupon he held me again and pressed me for the second time till I felt distressed. He then released me and asked me to read, but again I replied. 'I do not know how to read.' Thereupon he held me for the third time and pressed me till I got distressed, and then he released me and said, 'Read, in the Name of your Lord Who has created (all that exists), has created man out of a clot, Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen, has taught man that which he knew not." (96.1-5). Then Allah's Messenger ﷺ returned with that experience; and his heart was pounding till he came upon Khadijah (his wife) and said, "Cover me!" They covered him, and when the state of fear was over, he relayed the story to Khadijah and said "O Khadijah! I was afraid for my life." Khadijah said, "Nay! But receive the good tidings! By Allah, Allah will never disgrace you, for by Allah, you keep good relations with your Kith and kin, speak the truth, help the poor and the destitute, treat your guests generously and assist those who are stricken with calamities." Khadijah then took him to Waraqa bin Naufil, the first cousin of Khadijah. Waraqa had converted to Christianity in the Pre-lslamic Period and used to write Arabic and write of the Gospel in Arabic as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadijah said (to Waraqa), "O my cousin! Listen to what your nephew is going to say." Waraqa said, "O my nephew! What have you seen?" The Prophet ﷺ then described what he had seen. Waraqa said, "This is the same Angel (Gabriel) who was sent to Moses. I wish I were young and could live up to the time when your people will drive you out." Allah's Messenger ﷺ asked, "Will they really drive me out?" Waraqa said, "Yes, for nobody brought the like of what you have brought, but was treated with hostility. If I were to remain alive till your day (when you start preaching). then I would support you strongly." But a short while later Waraqa died and the Divine Inspiration was paused (stopped) for some time.

His ﷺ Prophethood

The Prophet ﷺ said: "While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Quran): 'O you (i.e. Muhammad)! wrapped up in garments!' Arise and warn (the people against Allah's Punishment) ... until the fifth verse (74.1-5) After this the revelation started coming strongly, frequently and regularly."

Stages of Revelation

1. Good true dreams	This was how the revelation started and A'isha رضي الله عنها said: "the revelation came to Allah's Messenger ﷺ in the form of good dreams which came true like bright daylight."
2. Revealed directly to his heart	Sometimes the Angel would come to him and reveal directly to his heart without the Prophet ﷺ seeing him, as He ﷺ said: "the faithful spirit (Jibreel) blew into my heart and informed me…"
3. Angel in form of a man	The Prophet ﷺ said: "sometimes the Angel comes to me in the shape of a man and talks to me, and I understand and remember what he says." Sometimes the companions were present during this time.
4. Ringing bell	Allah's Messenger ﷺ said: "Sometimes it is revealed like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. A'isha رضي الله عنها added: "Verily I saw the Prophet ﷺ being inspired divinely on a very cold day and noticed the sweat dropping from his forehead (as the Inspiration was over)." Had he been on his mount it would kneel down to the ground whilst he ﷺ was on it.
5. Angel in natural form	Sometimes the Prophet ﷺ saw the Angel in his natural form when receiving the revelation, this occurred twice as Allah mentioned in surah An-Najm.
6. Inspiration from Allah	This is what Allah revealed directly to him ﷺ from above the seven heavens during the night of ascension (laylatul-mi'raaj), such as the prayer and other than this.
7. Speech of Allah	When Allah spoke to him ﷺ directly without an Angel as a mediator just as Allah spoke directly to Musa عليه السلام.

First revelation	The first five verses of surah al-‘Alaq: “Recite in the name of your Lord who created - Created man from a clinging substance. Recite, and your Lord is the most Generous – Who taught by the pen – Taught man that which he knew not.”

Stages of Da’wah	3. Warn his people.	2. Warn his close family.	1. Prophecy
	4. Warning those whom no warner has come to before and that is all the Arabs.		
	5. Warning all who received the message from Jinn and mankind until the end of time.		

levels of Da’wah	1. **Secret Da’wah:** this continued for the first three years.
	2. **Da’wah in the open:** when he was commanded to: “Then declare openly what you are commanded…” Al-hijr 94.

The first believers	From the men: Abu Bakr As-Siddeeq.	From the women: Khadeejah bint Khuwalid.
	From the youth: ‘Ali ibn Abi Tālib	From the freedman: Zayd ibn Hārithah
	From the salves: Bilāl ibn Rubāh Al-Habashi	

Those who proceeded in Islam.	From the early ones to believe in him after those who we mentioned, were his family, then ‘Uthmān ibn ‘Affān, Talhah ibn ‘Ubaydillah, Az-Zubair ibn Al-‘Awwām, Sa’d ibn Abi Waqqās, ‘Abdur-Rahman ibn ‘Awf, Khabbāb ibn Al-Aratti, Suhaib Ar-Rumiy, ‘Ammār ibn Yāsir and his mother Sumayyah, Abu ‘Ubaidah ‘Aamir ibn Al-Jarrāh, ‘Uthmān ibn Madh’un, Abu Salamh ibn ‘Abdul-Asad and ‘Utbah ibn Ghazwān رضي الله عنهم أجمعين.

Meccan Period

The disbelievers harm of the Prophet ﷺ and his companions

When the polytheist saw the truthfulness of the Prophet's ﷺ da'wah and the people gathering around him, they harmed the believers in the worst of ways, examples of their transgressions include:

- Rumours that the Prophet ﷺ was a magician to make people flee from him and fear him.
- Rumours that he was mentally unstable, for the people to deem him foolish.
- Rumours that he was a liar, yet this was void as he was known to them as being most truthful and trustworthy before Islam.
- Mockery of the Prophet ﷺ and the message he came with.
- Provoking, agitation and making a lot of noise whenever he came to call the people to Islam, so the people would turn away from listening to the revelation and what he came with of truth.
- Warning those who came from outside of Makkah for pilgrimage against the Prophet ﷺ.
- They physically caused harm to the Prophet ﷺ, for example 'Uqba ibn Abi Mu'eet when he dragged the Prophet ﷺ by his garment almost chocking him until Abu Bakr رضي الله عنه pushed him away from the Prophet ﷺ or when he threw intestines of a she-camel over the Prophet ﷺ then his daughter Fatimah removed it from him.
- Their attempts to kill the Prophet ﷺ, they offered his uncle Abi Tālib to exchange him for 'Amāra ibn al-waleed so they could kill him. They also attempted to kill him when he wanted to make hijra.
- Punishing and torturing those they deemed weak from the believers like putting the large rock on Bilal's stomach or as they did with the family of 'Ammār ibn Yāsir and other than them.

Migration to Abyssinia

When the number of muslims increased and the disbelievers began to fear them, the oppression towards the muslims increased greatly, so the Prophet ﷺ permitted the muslims to migrate to Abyssinia and said: "Indeed there is a king there under whom no one is oppressed."

Migration to Abyssinia

The first migration

Twelve men and four women migrated to Abyssinia, from them was ‘Uthman ibn ‘Affān رضي الله عنه, he was the first to leave with his wife Ruqayyah رضي الله عنها daughter of the Prophet ﷺ. They settled within Abyssinia in the best vicinage (living as good neighbours). Soon after false news came to them that the people of Quraish had embraced Islam, so they returned to Makkah. However, when they saw that the situation was much worse than before, some of them had returned to Abyssinia whilst another group had entered Makkah and received severe harm from the Quraish, from among them was ‘Abdullah ibn Mas’ud.

The second migration

This time there were eighty-three men and eighteen women, they settled with An-Najāshi the king of Abyssinia in the best of circumstances. When this reached the Quraish, they sent ‘Amr ibn ‘Aas and ‘Abdullah ibn Abi Rabee’a with a squad to plot against them with An-Najāshi, however Allah threw their plots back against them (they were unsuccessful).

Islam of ‘Umar and Hmazah

In the 6th year after Prophethood Hamza ibn ‘Abdul-Muttalib (the Prophet’s uncle) embraced Islam, Hamza was known as the strongest of Quraish. Allah gave strength to the Prophet ﷺ with him. Then ‘Umar ibn Al-Khattāb accepted Islam by the virtue of the Prophet’s supplication and the believers gained strength and were safe from the Quraish.

Abu Talib’s mountain path

The harm directed towards the Prophet ﷺ from the Quraish intensified, the Prophet and his family were confined to the mountain path of Abi Tālib for three years, ‘Abdullah ibn ‘Abbās was born here. The disbelievers had caused the Prophet ﷺ great harm during this time until the Prophet ﷺ came out of confinement at the age of forty-nine.

Death of Abu Talib and Khadeejah

A few months later the Prophet’s ﷺ uncle Abu Tālib passed away at the age of eighty-seven, then shortly after this Khadeeja passed away and the harm of the disbelievers towards him intensified.

Setting out for Ta’if

The Prophet ﷺ set out to Ta’if with Zayd ibn Hāritha to call them to Allah, they stayed there a number of days however the people rejected the message and harmed the Prophet ﷺ expelling him and stoning him until blood poured from his ankles. The Prophet ﷺ left them and headed back to Makkah where he entered under the protection of Al-Mut’im ibn ‘Adiyy.

‘Addas’s Islam	On His ﷺ journey back, he met ‘Addās who was Christian who believed in him and embraced Islam.
Belief of the Jinn	He ﷺ also came across a group of Jinn at a place called ‘Nakhla’, seven of them from the people of Naseebeen, they had heard the Qur’an and embraced Islam.
The night journey	He ﷺ was then taken by night to masjid Al-Aqsa and then ascended with above the heavens to Allah, Allah spoke directly to him and obligated upon him the five daily prayers.
Presenting Islam to the tribes	The Prophet ﷺ remained in Makkah calling the different tribes to Allah, he would present himself to them every season seeking aid to propagate the message of Allah and they would be rewarded with paradise in return. However none of them accepted except the Ansar. Allah had saved this as an honour for the Ansar. The message had reached six of them in Makkah and they answered the call of Allah and his messenger and returned to Al-Madinah and called their people to Islam until Islam spread among them so much so there was no house except the Messenger of Allah was mentioned therein.

The Ansar and the pledge of ‘Aqabah	The first pledge of allegiance	The following year, twelve men from the Ansar, five of them from the first six, came to Makkah and pledged allegiance to the Prophet ﷺ with the same terms that were upon the women as mentioned in Surah Mumtahinah at al-‘Aqabah in Mina, they then returned to Al-Madinah.
	The second pledge of allegiance	The following year seventy-three men and two women came and they were from the people of the first pledge, they pledged allegiance to the Messenger of Allah ﷺ to protect him just as they protect their women, children and own lives. After this the Prophet ﷺ travelled to them in Al-Madinah with his companions and chose from them twelve chiefs.

Madani Period

Permission to migrate

The Prophet ﷺ permitted his companions to migrate to Al-Madinah, so they left in secret as not to be noticed, the first of them was said to have been: Abu Salama ‘Abdul-Asadi Al-Makhzomi or Mus’ab ibn ‘Umair, when they came to the Ansar, the Ansar gave them shelter and aided them and Islam spread within Al-Madinah.

Later the Messenger of Allah ﷺ was allowed to migrate, he left out on a Monday in the month Rabi’ul-awwal, at this time he was fifty-three years old, with him was Abu Bakr, ‘Amir ibn Fuhaira (freed slave of Abu Bakr) and their guide ‘Abdullah ibn Urayqt Al-Laythy. The Prophet and Abu Bakr took shelter for a few days in the cave ‘Thawr’ and then continued their journey via the coast.

The Prophet ﷺ entering Al-Madinah

When the Prophet ﷺ and those with him reached Madinah it was Monday 12th Rabi’ul-awwal, they stayed in Quba, the highest point of Al-Madinah, here they spent fourteen days with ‘Amr ibn ‘Awf.

The first masjid in Islam

They built masjid Quba, ‘Umar ibn Al-Khattāb said: “The Prophet ﷺ would go to Masjid Quba every Saturday either walking or riding.” The Prophet also said: “praying in Masjid Quba is like performing ‘Umrah.”

Building the Prophet’s ﷺ masjid

The Prophet ﷺ then rode through the streets of Madinah on his she-camel, the people of Al-Madinah asking him to come and stay with them and reaching for his camel, he would say: “leave her for she has been commanded.” She stopped at the place of his masjid today, this spot belonged to Sahl and Suhail two young boys from the tribe Banu An-Najjār. At this point he would stay with Abu Ayyub Ansari, then they built his masjid in the same spot with bricks and palm branches. After this he ﷺ built his house and houses of his wives next to the masjid, the closest house to his masjid was A’isha’s where he moved to from Abu Ayyub’s house seven months later.

Brother-hood	After building the masjid, the Prophet ﷺ made brotherhood between the Muhajirun who were ninety and the Ansar (who were a lot more in number than the Muhajirun). They would inherit from each other until the battle of Badr.
The Jews	When the Prophet ﷺ came to Al-Madinah and the Jews saw him, they knew he was the Messenger of Allah in truth mentioned in the Torah, however despite that only a few of them embraced Islam, from them was their most learned 'Abdullah ibn Salaam. The Prophet ﷺ drew up a separate covenant between the tribes of the Jews from them Banu Qenuqa' and Banu An-Nadeer and Banu Quradha.
Qiblah changed	After the prayer was obligated during the night journey, the Prophet ﷺ used to pray towards Baitul-Maqdis, however he wanted to change the direction of prayer to the Ka'bah, he would turn his face towards the heavens hoping for this, so Allah sent down: We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. Al-Baqarah 144. Then in the second year after hijrah the Qiblah was changed to the Ka'bah.
Permission to fight	After the Prophet ﷺ became settled in Al-Madinah and the Ansar had protected him, Allah sent down: Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is able to give them victory. [They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allah." Al-Hajj 39-40. Here Allah permitted for the believers to fight the polytheists. Some of the first battles were between squadrons and tribes or clans.
Battle of Badr	In the second year after hijrah during Ramadan, the Prophet ﷺ left out with three hundred plus men from the believers in pursuit of a caravan of the Quraish returning from Syria, however Abu Sufan diverted off route and shaytan provoked the Quraish to come and fight the believers. Both the believers and the Quraish met at Badr and this was the big battle of Badr that was also referred to as 'yawmul-furqan' (the day of criterion). When the two armies encountered each other, the Prophet ﷺ supplicated in humility to Allah, so Allah aided the believers with Angels who fought alongside them, Allah granted them victory over the disbelievers raising the word of Allah. During this battle seventy of the disbelievers were killed and fourteen of the believers were martyred.

Battle of Qaynuqa	In the third year Banu Qaynuqa broke the covenant, the Prophet ﷺ ordered the muslims to besiege them for fifteen nights, once they surrendered the Prophet ﷺ expelled them and they were seven hundred in number.
Battle of Uhud	The battle of Uhud was in the month of Shawwal, the Quraish had come to seek revenge for their loss at Badr, they had come to Al-Madinah with about three thousand men while the Prophet ﷺ and his companions came out with seven hundred men and had been abandoned by the hypocrites. The attack for the muslims was at the beginning of the day, then Allah tested the muslims and the polytheists attacked targeting the Messenger of Allah ﷺ wounding him and breaking his tooth. At that time, the angels fought with him and seventy of the companions were martyred, from them Hamza ibn 'Abdul-Muttalib and Mus'ab ibn 'Umair and Anas ibn An-Nadr and Handhala Al-Ghaseel and other than them. Talha ibn 'Ubaydillah fought so well that day the Prophet ﷺ said: "Paradise is obligatory for Talha." The Prophet ﷺ and the muslims headed back to the mountain where Allah protected them from the enemies. The day of Uhud was a testing time for the believers, Allah tested them and made clear to them the hypocrites and honoured those who were martyred. After the battle, the Prophet ﷺ heard that the Quraish have come out again to exterminate the muslims, so he headed towards them with the believers and what they had of wounds, however when the muslims arrived at Hamra'al-Asad the Quraish heard this and fled back to Makkah.
4th year after hijrah	In the fourth year there was an incident at Bi'r Ma'una where seventy of the companions who were most knowledgeable of the Quran were killed. And there was also the battle of Banu An-Nadeer of those whom the Prophet besieged until Allah placed fear in their hearts and then expelled them from Al-Madinah. Surah Al-Hashr was revealed about them.
Battle of Mureesi'	In the fifth year the Prophet ﷺ left out to fight Bani Al-Mustaliq and returned victorious, during this journey Tayammum was legislated. The slander against mother of the believers A'isha also occurred though she was pure, this was very intense upon her and the Prophet until Allah revealed her innocence in surah An-Nur and those who spread the rumours were lashed.

Battle of the combined forces

The battle of the Trench occurred in the month of Shawwāl during the sixth year after hijrah, the Jews pledged support to the Quraish and anyone else who swore oath to fight the Prophet ﷺ and his companions. The Quraish joined forces with Banu Sulaim, Banu Asad, Fazārah, Ashja' and other than them, they came to Al-Madinah with ten thousand men.

Salmān Al-Fārisi advised the Prophet ﷺ to build a trench that would protect them from the combined forces. The Prophet set out with three thousand men. He used the mountain of Sal'a as a protection from behind and the trench as a protection in front of him. The Prophet ﷺ had entered a pact with the tribe Banu Quraydah, however they broke the covenant and joined the combined forces fighting against the Prophet ﷺ. The Prophet ﷺ then sent Nu'aym ibn Mas'ud to the combined forces and deceived them within their own ranks and caused them to split. Allah then sent an army from the wind demolishing their camps turning upside down their cooking pots, they were shaken by the winds and fear entered their hearts until they fled and abandoned the battle having attained nothing from their plots.

The Prophet ﷺ then returned to Banu Quraydah and appointed Sa'd ibn Mu'ādh as the one to judge their affair.

This is the battle that surah Al-Ahzāb had been revealed about.

Peace treaty

In the sixth year after hijrah the Prophet ﷺ set out with one thousand four hundred of his companions in order to perform 'Umrah, when they had reached Al-hudaibiyyah the Quraish prevented them from entering Makkah and sought truce with them to leave off fighting for ten years, this was a great victory for the muslims as Allah said: "Indeed, We have given you, [O Muhammad], a clear conquest." 'Al-Fath: 1'.

This peace treaty allowed the muslims to return to Makkah the following year to perform 'Umrah, so they returned the following year in the month of Dhil-Qa'dah and performed 'Umrah al-Qadaa' (making up for last year).

Battle of Khaybar

Twenty days after the Prophet's ﷺ return from Al-Hudaybiyyah, he set out for Khaybar north of Al-Madinah, here they besieged the Jews for twenty days and fought fiercely until the Jews became certain of their own destruction and pleaded for peace. The Prophet ﷺ then allowed them to farm the land for payment of half its fruits and grain.

Ja'far's arrival

While the Prophet ﷺ was in Khaybar Abu Hurayrah came to Al-Madinah having embraced Islam, Ja'far ibn Abi Tālib the Prophet's ﷺ cousin and those with him had returned from Abyssinia and met the Prophet in Khaybar, they were also joined by Abu Musa Al-Ash'ari and his people رضي الله عنهم.

Battle of Mu'tah

The battle of Mu'tah occurred during the eighth year after hijrah because Sharahbeel ibn 'Amr Al-Ghassāni murdered the Prophet's ﷺ envoy (messenger) on route to the king of Rome. The Prophet ﷺ then readied a force of three thousand men under the command of Zayd ibn Hārithah رضي الله عنه. The Prophet ﷺ said: "If Zayd falls in battle then Ja'far ibn Abi Tālib take charge however if he falls in battle then let 'Abdullah ibn Rawāhah take charge رضي الله عنهنم." Heraclius King of Rome and those who allied with him from the Arabs set out with two hundred thousand men. The two forces met in battle and all those given command by the Prophet ﷺ were martyred, then the command was handed to Khālid ibn Al-Waleed رضي الله عنه he lead the muslims well and they were able to retreat safely from their enemy and the enemy of Allah.

The great conquest of Makkah

During the same year Banu Bakr (those who entered a pact with the Quraish) attacked Banu Khuzā' (they were in a pact with the Prophet ﷺ) and the Quraish aided them secretly. When this reached the Prophet ﷺ, he was determined to conquer Makkah. Abu Sufyān came to Al-Madinah to speak to the Prophet ﷺ however he refused to hear anything from him, so Abu Sufyān spoke to Abu Bakr, 'Umar and 'ali to speak with the Messenger of Allah ﷺ, however they all refused. The Messenger of Allah ﷺ asked Allah to blind the Quraish, so they wouldn't know of him coming to them, Allah answerd this supplication and the Prophet ﷺ left out with ten thousand men until they entered Makkah.

Just before they conquered Makkah the Prophet's ﷺ unlce Al-'Abbās embraced Islam. When they conquered Makah from the things the Prophet ﷺ said was: "Whoever enters Abu Sufyān's house will be safe, whoever enters the masjid will be safe and whoever closes his door will be safe." The Prophet ﷺ didn't fight anyone except for those attempted to fight him, or a few who harmed him ﷺ and harmed the muslims deeming their blood lawful.

When the Prophet ﷺ entered Makkah he circuled the Ka'bah not in the state of ihram, he then called 'Uthmān ibn Talhah and took the key for the Ka'bah and destroyed all the idols then returned the key to 'Uthmān.

After Makkah was conquered many embraced Islam, all the tribes came to the Prophet ﷺ embracing Islam.

Destroying the idols

After conquering Makkah, the Prophet ﷺ sent his companions to destroy the idols and temples around Makkah. He sent ‘Amr ibn ‘Aas رضي الله عنه to destroy Suwa’ and sent Sa’d ibn Zayd رضي الله عنه to destroy Manah and sent Khālid ibn Al-Waleed رضي الله عنه to destroy Al-‘Uzza and sent At-Tufayl رضي الله عنه to destroy Dhil-Kaffayn and sent Ali رضي الله عنه to destroy the idol Tay’.

Battle of Hunayn

When the tribe Hawāzin heard of Makkah being conquered, they gathered to march towards the Prophet ﷺ taking with them all their wealth, women and off-spring. The Prophet ﷺ set out towards them with twelve thousand men, the muslims were amazed by their large number until they reached the Valley of Hunayn. The Hawāzin sprang towards the Muslims suddenly like one man, this caused many of the muslims to flee out of fear except for the Prophet ﷺ, his family and a small group of the Muhajiroon (those who migrated to Al-Madinah), and whowever Allah made firm from those who believed until they returned and fought with the Prophet ﷺ. Allah made them victorious over their enemy and the people of Hawāzin fled to Ta’if.
After this fourteen men from the tribe Hawāzin, who had embraced Islam, came to the Prophet ﷺ requesting their families from among the captives, the Prophet ﷺ and his companions fulfilled their request.

Battle of Ta’if

After dealing with the Hawāzin the Prophet ﷺ was determined to invade Ta’if, when they arrived at Ta’if they besieged their fort for eighteen days, they then left after no fighting had taken place.

Battle of Tabuk

In the ninth year the expedition of Tabuk (the difficult expedition) took place, it was during the hottest days, the days of shelter and fruits. This was the hardest time for the people to set out. When the Prophet ﷺ wanted to set out he encouraged the companions to give in charity, ‘Uthmān رضي الله عنه gave three hundred camels with their saddle blankets and one thousand Dinar, the Messenger ﷺ then said: “whatever ‘Uthmān does after this day, no harm shall come to him,” the rest of the companions gave according to their ability.

Most of the hypocrites stayed behind abandoning the Prophet ﷺ along with three of the best companions without any excuse, Ka’b ibn Mālik, Hilāl ibn Umayyah and Mirārah ibn Ar-Rabi’, they all sought pardon from the Prophet ﷺ when he returned to Al-Madinah, Allah sent down about them the following verse: “And [He also forgave] the three who were left behind [and regretted their error]” ‘At-Tawbah: 118’. Allah had forgiven the three companions due to their truthfulness, however Allah shamed and blamed the hypocrites in the same Surah and sealed their hearts. This Surah was also referred to as ‘the exposure’ for how it exposed the hypocrites.

Battle of Tabuk	During this expedition, the Prophet ﷺ made and wrote treaties with Ayla, the people of Jarba, Adhrah and Ukaydar that they would pay al-jizyah (taxes) to live under the covenant of the muslims. The Prophet ﷺ stayed in Tabuk for eighteen days then left because no fighting had taken place. When he returned to Al-Madinah Allah commanded him to destroy the masjid of the hypocrites: "And [there are] those [hypocrites] who took for themselves a mosque for causing harm and disbelief and division among the believers and as a station for whoever had warred against Allah and His Messenger before…" the Prophet ﷺ destroyed the masjid and this was last expedition the Prophet ﷺ participated in himself.
The delegations	After the expedition of Tabuk, many tribes embraced Islam in delegations, so much so, that year was named the year of delegations. All the tribes were coming to Prophet ﷺ proclaiming their Islam, from them were the delegations of Banu Tameem and their leader 'Atārid ibn Hājib At-Tameemiy, Tai and their leader Zayd Al-Khayl, 'Abdul-Qays and their leader Al-Jārud Al-'Abdiy and also Banu Haneefah and among them was the liar Musaylimah who later tried to claim prophet hood.
Abu Bakr's Hajj	During the ninth year after hijrah, the Prophet ﷺ sent Abu Bakr to Makkah in charge of those performing Hajj, the Prophet ﷺ sent 'Ali رضي الله عنه to recite the beginning of Surah At-Tawbah to the people and disregard the treaties of the polytheists, he also announced that no polytheist (mushrik) would be allowed perform Tawāf (circulating of the Ka'bah) nor circulate the Ka'bah naked as they used to do in the days of ignorance.
Farewell pilgrimage	In the tenth year after hijrah the Messenger of Allah ﷺ performed the farewell pilgrimage (hajjatul-wida'), many muslims from various tribes and towns set out with the Prophet ﷺ reaching a hundred thousand in number. He ﷺ taught them the rituals of hajj and delivered a sermon on the day of 'Arafah reading the verse: "This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion." 'Al-Mā'idah: 3'. He also informed them that the religion was now complete and advised them to hold on firmly to the Sunnah and prohibited between them their blood, wealth and honour, this was the farewell advice from the Prophet ﷺ.
Delegation of Usāmah	In the month of Safar during the eleventh year after hijrah, the Prophet ﷺ prepared an army to fight the Romans, Usāmah ibn Zayd رضي الله عنهما was placed in command, the army left out and reached the cliff Al-Jurf (three miles outside Al-Madinah) then they heard of the Prophet's ﷺ illness.

Summary of His ﷺ Expeditions

Summary of his battles, invasions and delegations

All the Prophet's ﷺ invasions, delegations and squadrons occurred after hijrah over ten years. As for his squadrons and delegations there was roughly sixty of them, as for the expeditions then there were twenty-seven of them, the Prophet ﷺ himself fought in nine of them: Badr, Uhud, Al-Khandaq, Al-Quraydah, Al-Mustaliq, Khaybar, Conquest of Makkah (Al-Fath), Hunayn and Ta'if, parts of the Quran were revealed regarding some of these battles:

Expeditions revealed in the Quran

Battle of Badr: Surah Al-Anfāl was revealed about this and named surah Badr.

Battle of Uhud: the end of surah Ali-'Imran from: "And [remember] when you, [O Muhammad], left your family in the morning to post the believers at their stations for the battle [of Uhud]" 'Ali-'Imran: 121' until near the end of the surah was revealed about this battle.

Battles of Al-Khandaq, Quraydah and Khaybar: the middle of Surah Al-Ahzab was revealed about these battles.

Battle of Banu An-Nadeer: Surah Al-Hashr was sent about this battle.

Battle of Al-Hudaybiyyah, Khaybar and Al-Fath (conquest of Makkah): surah Al-Fath and Surah An-Nasr referred to these three battles.

Battle of Tabuk: verses from surah At-Tawbah were revealed about this expedition.

The Prophet ﷺ was injured only in the battle of Uhud, the angels fought alongside him in the battle's Badr, Uhud and hunayn. The angels came and shook the polytheists and broke down their forces during the battle Al-Khandaq (the trench), the Prophet ﷺ threw gravel in their faces so they fled. The conquest of Makkah occurred throughout two battles: Badr and Hunayn. The only battle they used catapults was in Ta'if. They took fort with the trench, as advised by Salmān Al-Fārisi رضي الله عنه in one battle that was against the combined forces.

His Illness & Death ﷺ

His illness & death.

Allah gave the Prophet ﷺ the choice of remaining in this worldly life or meeting Allah and Jannah (paradise), so he chose Jannah, he ﷺ then became seriously ill and requested from his wives that he be treated and nursed at A'isha's house رضي الله عنها, they permitted this. When he was no longer able to lead the prayer, he commanded Abu Bakr رضي الله عنه to lead the people a sign that he would be successor after the Prophet ﷺ. On Monday 12th Rabi'ul-Awwal year eleven after hijrah, he ﷺ went out to the people while they were praying Fajr, he lifted the curtain and opened the door so they could see him, he signaled for them to complete the prayer whilst smiling at them. Then as the morning intensified the Prophet ﷺ passed away, his death was the biggest affliction upon the believers and they were extremely saddened by his ﷺ death. The people then gathered and pledged allegiance to Abu Bakr رضي الله عنه, no one differed with this decision as they knew his virtue over the people and being from among the earliest to embrace Islam.

The Prophet ﷺ was then washed and shrouded in three white garments to be buried in the place he passed away, in the room of the mother of the believers A'isha رضي الله عنها. That this is what Allah legislated for his prophets, they are to be buried in the same place they passed away. Both mankind and Jinn send the salutations and blessings of our Lord upon him ﷺ. We bear witness that he ﷺ fulfilled his obligation, advised the nation and fought in the cause of Allah in the best manner, so may Allah reward him on behalf of his nation the reward a prophet would receive on behalf of their nation and all praise is due to Allah lord of all that exists.

Conclusion:

Hassān ibn Thābit رضي الله عنه the Prophet ﷺ poet said:

O! Allah gather us together with our Prophet, in a garden of paradise praised by the eyes of envy, record us there in the highest rank of Jannah, O! Allah the Most High and Owner of everything, Allah and those around his throne and the good people send salutations upon the blessed Ahmad.

Third Exam

false	true	Questions:
☐	☐	He ﷺ tended to sheep, the reason for his patience and mercy towards the weak.
☐	☐	When he ﷺ reached 40 years old the light of prophet hood was shining on him and he was honoured with the message from Allah.
☐	☐	The harm from the Quraish intensified so they were besieged in the mountain path of Abi Talib for three years, by the time they came out the Prophet ﷺ was 49 years old.

1. He was born: In Makkah ☐, Year of the elephant ☐, 53 years before hijrah ☐, All the above ☐.
2. When revelation began: Seclusion was made beloved to him ☐, It came as a good dream ☐, All the above ☐.
3. How many stages of revelation are there? Five ☐, Seven ☐, Three ☐.
4. The stages of Da'wah were: Two ☐, Three ☐, Five ☐.
5. He was then taken by night to masjid AL-Aqsa in spirit and flesh, then he was taken above the heavens in …: Flesh ☐, Spirit ☐, Flesh and spirit ☐.
6. The first masjid in Islam: Al-Haram ☐, The Prophet's masjid ☐, Al-Aqsa ☐, Quba ☐.
7. The Qiblah direction changed: In Makkah before hijrah ☐, 2nd year after hijrah ☐, 3rd year after hijrah ☐.
8. The battle of Badr was in Ramdan in what year? 2nd after hijrah ☐, third after hijrah ☐.

Abu Bakr As-Sideeq	Zayd ibn Haritha	Bilal ibn Rabah	'Ali ibn Abi Talib	**First believers**
☐	☐	☐	☐	From the men
☐	☐	☐	☐	From the youth
☐	☐	☐	☐	From the freedmen
☐	☐	☐	☐	From the slaves

7 years	‘Abdullah ibn ‘Abdul-Muttalib	About 8 years	‘Abdul-Muttalib	Abu Talib	**Those who took care of him as an orphan**
☐	☐	☐	☐	☐	After his mother died his grandfather …
☐	☐	☐	☐	☐	Then he died while he ﷺ was …
☐	☐	☐	☐	☐	Then his uncle
☐	☐	☐	☐	☐	Died while the Prophet was 7 years
☐	☐	☐	☐	☐	His mother died before he completed

One battle	9 of them	27	60	10 years	**His ﷺ battles and expeditions**
☐	☐	☐	☐	☐	All of the invasions, delegations and battles happened after hijrah over a period of
☐	☐	☐	☐	☐	The squadrons and delegations were roughly ... number
☐	☐	☐	☐	☐	How many expeditions were there
☐	☐	☐	☐	☐	He ﷺ participated in …
☐	☐	☐	☐	☐	He ﷺ was injured in

Summary of "The beneficial means to a happy life"

- The author: Abdurrahman Ibn Naasir As Si'di (1307 – 1376 AH); From the most prominent Islamic scholars of his era; And one of the well-grounded imams (in knowledge)
- Reason for authorship, when the shaykh travelled to Lebanon – during a medical journey (in the year 1373 AH) – he read the book, "How to stop worrying and start living" by Dale Carnegie; he was impressed by it, hence writing a book with a similar theme

1) Belief in Allah ta'ala and doing righteous actions: Belief will lead you to patience, happiness and contentment with what Allah has ordained.
2) Excellence to the creation with speech and actions; goodness brings forth goodness and repels evil.
3) Occupying (oneself) with [good] deeds and beneficial knowledge: It distracts the heart from thinking about things that worry you.
4) Occupying ones' thoughts with daily tasks: so do not become saddened by what has passed, nor worry about the future, for verily the prophet صلى الله عليه وسلم would seek refuge in Allah from worry and sadness.
5) Increasing in the remembrance of Allah: For the remembrance of Allah produces contentment and tranquility of the heart.
6) Enumerating the apparent and hidden blessings of Allah; for it brings about gratitude and removes grief.
7) Looking at the one who is lower than you allows you to thank Allah for what you have, and removes your grief and sadness.
8) Forgetting the past; because you are not able to regain the past. Thus busying yourself with it is pointless and futile.
9) Supplicating to Allah; such as supplicating for the rectification of your religion, your worldly affairs, and the affairs of the hereafter – as mentioned in the hadith
10) To always expect the worst; because when the worst does happen, it reduces the negative effects.
11) To not overthink in delusions and imaginations; for delusions produce bad thoughts, and make you assume negativity, which is a means of depression and illnesses
12) Having trust in Allah and relying upon Him; "Whoever relies upon Allah, He is sufficient for Him." (65:3)

13) Accepting the shortcomings of others, and having patience upon their harm; every person has shortcomings, or things we dislike so look at their positive side rather than their negative
14) Do not busy yourself with trivial matters; just as you are able to settle with calamities, it is more rightful for you to not be concerned with vain matters.
15) Life is short; the true life (even if short) is a life of happiness and contentment, so do not shorten it with depression and unhappiness.
16) There is no reality to most of your worries; Indeed most of the things which you are worrying about have not occurred so do not allow unlikely possibilities to overtake the likely ones.
17) Do not become concerned with what people say; for the harms of the people are upon themselves. Nonetheless if you become busy with them then you will harm yourself just as they are harming themselves.
18) Your life follows your thoughts; so if your thoughts are beneficial for your religion or your worldly affairs then you will have a happy life and be content or else the opposite will occur.
19) Do not expect people's gratitude; if you do good to those who have a right upon you or those who do not have a right upon you then this is a transaction between you and Allah, so do not care about the absence of their gratitude to you.
20) Busy yourself with that which benefits you; for the harmful affairs produce grief and sorrow, so seek aid in beneficial actions.
21) Strive to complete your affairs immediately; for the delayed affairs will gather upon you with your future affairs and you will become preoccupied with them.
22) Prioritise; start with the most important then the most important and choose that which you are most inclined towards, so that you may not fall into discontentment or boredom; and seek counsel for you will not regret seeking counsel.

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ABOUT THE BOOK:

This book is a short work explaining what every Muslim needs to know about the religion of Islam. It covers many lessons under 18 chapters. It covers topics such as: Tafseer of short Surah's of the Quran; surah al-Fatihah and from az-Zal-zalah to an-Nas. It also covers details of the five pillars of Islam, the pillars and branches of faith, the categories of Tawhid and Shirk, Ihsan and the levels of Ihsan. The conditions, pillars, obligations of the prayer, elements of Sajdah as-Sahw (the prostration of forgetfulness), actions that are disliked and that nullify one's prayer. It also covers etiquettes that every Muslim must adorn them-selves with. Lastly warning against shirk (associating partners with Allah) and different kinds of sins, matters related to funerals, from preparing the dead person's body, praying over them and burying.

ABOUT THE AUTHOR:

Shaikh Haytham Ibn Muhammad Sarhan (May Allah preserve him) is known for his great efforts in teaching Aqeedah and other Islamic sciences in Masjid an-Nabawi in Madinah. He is known and recognized by the scholars, and his teaching methods is unique amongst the scholars; focusing on memorization, small groups of students and constant assessments and examinations.

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A GIFT NOT FOR SALE

Explanation of the Important Lessons for Every Muslim

الدروس المهمة لعامة الأمة

EXPLANATION OF THE IMPORTANT LESSONS FOR EVERY MUSLIM

By the noble scholar:

Imam Abdul Aziz Ibn Baaz

May Allah have mercy on him.

Prepared by:

Shaikh

Haytham ibn Muhammad Jameel Sarhaan

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May Allah forgive him, his parents, and all those who have helped with this book

A Gift, Not for Sale
It is printed from the wealth of Faatimah bint Jaylaalee ibn Fareehah – may Allah have mercy on her and enter her in the Gardens of Paradise-

First Edition

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فسح وزارة الإعلام

Explanation of the Author's Introduction

Ibn Baaz –may Allah have mercy on him- said:

All praise and thanks are only for Allah, the Lord of everything that exists. The good end is for the obedient slaves of Allah. May Allah praise and send peace upon his slave and messenger, our prophet Muhammad, his family, and all of his companions.

These words are about some of the obligations upon every Muslim regarding the religion and I have named it: "The Important Lessons for Every Muslim".

Why do we study these Important Lessons?

Because they are important as the author has mentioned, so the scholars have advised us to study them. If it is said: "They are important, but for the beginners, while I am a student of Knowledge! My level is above the common Muslims".

Answer: S/he should be tested and if s/he does not pass, then they are even lower than the common Muslims! A student of knowledge should be humble and not think s/he is better than others. In Saheeh Bukharee that Mujaahid said: "A shy and an arrogant person will not attain knowledge."

What do 'The Important Lessons' consist of?

1. The way the early scholars read the Qur'an, memorized it, reflected upon its meanings, and acted upon it.
2. Explanation of Islam, Imaan, Ihsaan, worshiping Allah alone, and the categories of Shirk or worshipping other than Allah.
3. Explanation of the Prayer.
4. Explanation of Wudu / Ablution.
5. Beautifying oneself with the Islamic manners.
6. Warning against the worship of other than Allah and the categories of sins.
7. Preparing the dead body, praying the funeral prayer, and burying it.

Why do the scholars begin with the Name of Allah?

1. Following the example of the Book of Allah as well as the Prophets –peace be upon them all-.
2. Following the Hadith: "Every important matter which does not begin with the name of Allah, it is deficient" Even though this narration is weak.
3. Following the example of the early scholars of Islam; they would begin their books in the Name of Allah
4. Seeking blessings or increase in goodness from the blessed Name of Allah.

Lesson One

The Opening Chapter (Al Faatiha) and some short chapters

The Opening Chapter, Al Faatiha, and some short chapters from Surah Az-Zalzalah to Surah An-Naas; reading it correctly to a Qur'an teacher, memorizing it, and knowing that which is obligatory to understand.

Clarification:

The memorization should be according to the way the companions did it; every day ten verses along with reading a concise explanation such as Tafseer As-Sa'di and acting upon them while seeking the help of Allah.

Which Qur'an explanation should a student of knowledge begin with?

The student is advised to begin with the explanation of the Qur'an by As-Sa'di "Tayseer Al-Kareem Ar-Rahmaan Fee Tafseeri Kalaam Al-Manaan" may Allah have mercy on him and forgive him. **Why**?

The scholars have advised with it and given it great attention	It is concise and thus appropriate for a new student to read.	It's expressions are easy and clear; without any ambiguity.	It helps one to act upon the Qur'an by the help of Allah	The author – may Allah have mercy on him- emphasizes the Oneness of Allah

The types of people with regard to the Qur'an:

With regard to the Qur'an, there are two extremes and one moderation

Negligence

Some abandon the Qur'an and that is done by abandoning:

- Reading
- Memorization
- Pondering
- Acting upon it
- Treating sickness with it

Extremism

They read and memorize without pondering nor acting upon it.

Moderation

They read, memorize, ponder, and act upon it. This is the way of the early scholars and those who follow them.

Allah says: "And the Messenger has said, 'O my Lord, surely my people have abandoned this Qur'an" (Qur'an 25:30). The Prophet –may Allah praise and send him peace- has said: "From the offspring of this person will come people who will read the Qur'an, but it does not pass their throat (i.e. they do not understand it). They kill the Muslims and leave alone the idol worshipers. They will leave Islam just as an arrow passes through the target. If I reach them, I will kill them as the people of 'Aad were killed" (Bukhari 3610 and Muslim 1064).

Selections from "*Tayseer Al-Kareem Ar-Rahmaan Fee Tafseeri Kalaam Al-Manaan*" by Abdu-Rrahmaan As-Sa'di -may Allah have mercy on him- and questions about it

[Explanation of the Maki Surah *'Al Faatiha'* "The Opening"]

1. In the name of Allah, the Entirely Merciful, the Especially Merciful. 2. All praise and thanks are only for Allah, the Lord of everything that exists. 3. The Entirely Merciful, the Especially Merciful. 4. The Owner of the Day of Judgement. 5. You alone we worship and You alone we ask for help. 6. Guide us to the straight path. 7. The path of those whom You have blessed and not the path of those who angered You nor of those who are lost.

---

(1) This means: I begin with every Name of Allah, the Most High. This is since the word "Name" is singular and in the genitive form; therefore, it includes all of Allah's Beautiful and Perfect Names. "**Allah**", He is the God who is worshipped: the one deserving worship to the exclusion of everything else because of His qualities of divinity, all of which are perfect. **"The Entirely Merciful, the Especially Merciful"**. These are two Names proving that He, Most High, is one who possesses a great and all-encompassing mercy that covers everything and includes every living being. He has decreed it for those who obey Allah, those who follow His Prophets and Messengers: these have unrestricted mercy. Everyone else has a portion of this mercy. Know that one of the principles agreed upon by the early scholars of Islam and their Imams is to have faith in Allah and His Attributes, and in the rules determining how they are to be understood. So, for example, they believe that he is the Entirely Merciful and the Especially Merciful; possessing the quality of mercy which is extended to its recipients.

Therefore, all blessings are from the results of this mercy. This principle holds true for all of His Names. It is said concerning the Name, All-Knowing: He is All-Knowing, possessing the quality of knowledge by which He knows everything. He is All-Capable, possessing the quality of ability which makes Him capable of doing anything.

(2) "All praise and thanks is only for Allah", this verse praises Allah with His perfect Attributes and His actions, all of which are based upon beneficence and justice. To Him belongs perfect and complete praise in every sense. **"Lord of the worlds",** the Lord is the One who nourishes and sustains the whole of the creation, meaning everything besides Allah, by the very fact of His creating them, His preparing for them the means, and Him blessing them with immense blessings, the absence of which would make their existence impossible. Thus, every blessing they possess, it is from Him, the Most High.

His sustaining of the creation is of two types: general and specific. The general refers to His creating the creation, providing for them, and guiding them to all that they need in order to survive in this worldly life. The specific refers to His sustaining His sincere slaves with faith, guiding them to submit to it, perfecting and completing it for them, keeping away everything which may affect it. The reality of this is: Guiding them to every good and protecting them from all evil. Perhaps it was due to this that most of the supplications made by the prophets used the word 'Rabb': all they requested was covered by His specific lordship. His saying **"Lord of the worlds"**; He alone is the Creator and that all affairs are regulated by Him as is the provision of blessings. It also proves that He is completely Rich Beyond Need and that creation is in total and dire need of Him alone in every sense and in every possible way.

(4) "Owner of the Day of Judgement". The master is a person who has the quality of ownership, from the consequences of which is the ability to command and prohibit, reward and punish, and to behave with his subjects and possessions in any way he wishes. The Master of the Day of Judgement, the Day of Rising, the Day on which man will be judged for his actions the good and the bad. This is because on that day the completeness and perfection of His mastery, justice, and wisdom will be made clear to all. Moreover, it will be the end of the worldly masters, so much so that kings, ministers, slaves and the free-born will all be the same: all of them submissive to His greatness, rendered in complete submission before His honor, expectant of His recompense, hoping for His reward and fearing His punishment. The point of mentioning His mastery in this context is to emphasize it; otherwise, He is Master of the Day of Judgement and all other days. 5) **"You Alone we worship and You Alone we ask for help"**, meaning that we single You out alone for worship and seeking help. This is because mentioning the object at the head of a verb is a method of constraint (hasr), i.e. affirming what is mentioned in the sentence and negating it for anything that falls outside. Therefore, it is as if the person has said, we worship You and we do not worship anything else. We ask You for help and we do not turn to anyone else for help.'

Mentioning worship before asking for help is by way of mentioning the general before the specific, and to show that attention should be given to His right over the right of His slave. Worship is **"a collective noun that subsumes all actions and sayings, outward and inward, that Allah loves and is pleased with**. Seeking help, isti`ana, is **"to depend upon Allah, Most High, in acquiring that which would benefit and repressing that which would harm, along with having the certainty that He will actually assist the one asking"**.

Establishing the worship of Allah and seeking His help are the means to everlasting happiness and security from all evil; there is no path to victory except by meeting the requirements of these two pillars. Worship can only be considered to be true worship when done in the way taught by the Messenger seeking thereby only Allah's Face. These two conditions have to be present for the action to be considered worship. Seeking help has been mentioned after worship even though it is a part of worship because the slave is always in need of Allah's help in all acts of worship: if Allah does not help him, he will not achieve the goals he hopes to attain by enacting the obligations and avoiding the prohibitions. **(6) "Guide us to and on the Straight Path"** means show us, direct us to it, and grant us the divine grace to traverse it. The Straight Path is the clear path that leads to Allah and His Paradise: it is the knowing the truth and acting by it. Therefore, the verse means: guide us to the Path and guide us in the Path. Guidance to the Path means to come to Islam and abandon all other religions. Guidance in the Path means guidance towards all of the details of Islam in terms of knowledge and action. Hence, this supplication is one of the most comprehensive and most beneficial supplications, and this is why it is obligatory to supplicate to Allah with it in every unit of prayer, especially since the servant is in continuous need of it. **(7)** This Straight Path is **"the Path of those You have blessed"** who are the Prophets, the Sincerely Truthful, the Martyrs and the Righteous **"not"** the path **"of those who have incurred anger"** who knew the truth but abandoned it such as the Jews and others, **"nor"** the path **"of those astray"** who abandoned the truth out of ignorance and misguidance such as the Christians.

This chapter, despite being short, has covered what no other chapter of the Qur´an has. It mentions the three types of Tawhid: *Tawhid al-Rububiyyah*, (Oneness of Allah's Lordship), derived from His saying, **"Lord of all the worlds"**; *Tawhid al-Ilaahiyyah*, (Oneness of Worship), which is to single out Allah Alone for worship, derived from the word **"Allah"** and from His saying **"You Alone we worship and You Alone we ask for help"**; and *Tawhid al-Asma´ wa'l-Sifat*, (Oneness of the Names and Attributes), which is to affirm the Attributes of Perfection for Allah, Most High, which He has affirmed for Himself and His Messenger has affirmed for Him, without *ta`til* (denying the Attributes), or *tamthil* and *tashbih* (likening the Attributes to creation) as is proven by His saying, **"all praise and thanks"** as already mentioned.

It also affirms Prophethood in His saying **"guide us to and on the Straight Path"** because this guidance is not possible without a message. It affirms recompense for ones actions in His saying "**Master of the Day of Judgement**"" and it affirms that this recompense will be established upon justice, this is because the meaning of '"**deen**"' is recompense founded upon justice. It affirms *Qadr* (the divine decree) and that the slave is the true performer of his actions opposing the stances of the *Qadariyyah*, those who deny *Qadr*, and *Jabariyyah*, those who negate the will of the person. In fact this surah refutes all the people of innovation and misguidance in His saying "**Guide us to and on the Straight Path**" because this is knowing the truth and enacting it, and every innovator and misguided person contradicts this. It enjoins making the religion sincerely for Allah in terms of worship and seeking help in His saying **"You Alone we worship and You Alone we ask for help".**

All praise and thanks are for Allah, Lord of everything that exists.

❁❁❁

Explanation of *'Aayatul Kursee'* "The verse of the *Kursee* [1]"

"Allah- nothing deserves to be worshiped except Him, the Ever-Living, the Sustainer of all existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission?! He knows what is presently before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His *Kursee* extends over the heavens and the earth, and their preservation does not tire him. And He is the Most High, the Most Great" .

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(255) The Messenger of Allah -may Allah praise and send him peace- has stated that this verse is the greatest verse of the Qur'an due that which it comprises of *Tawheed*, completely singling out Allah, alone, without any partners, in all acts of worship and the many attributes of Allah, The Exalted Inventor of all things. Allah informs us that He is **"Allah"**: Meaning, The One to whom belongs worship, in all its senses: None deserves to be worshiped except Him. Therefore, worshipping other than Allah is futile. He is **"Al-Hayy"** : The Ever-Living : To whom belongs all of the qualities of perfect life; including perfect hearing, vision, ability, will, and other attributes relating to His essence. He is **"Al-Qayyoom"** The Sustainer; it entails all of His attributes describing His actions. He is independent and free of any need of His creation. He sustains all of existence.

1. Footstool

He has originated everything into existence, has provided everything with sustenance, and all the necessities for existence and survival. Due to His perfect qualities of life and sustainment, **"Neither drowsiness nor sleep overtakes Him"**. Drowsiness and sleep only occur in the creation, which experiences weakness, exhaustion, and inability, and does not apply to the One of Magnificence, Greatness, and Splendor! He informs us that He is The Owner of everything that is within the heavens and earth. So everything is a possessed slave of Allah: None can depart from this state. **"There is none in the heavens and earth, except that it comes to the Most Merciful as a slave"** (19:93). So He is The Owner of everything. And He is The One, to whom belongs the attributes of dominion, authority, reign, majesty, and management of universal affairs. Due to His supreme rule and authority, none can intercede with Him, except by His permission. All of the notable and distinguished interceders are slaves belonging to Him. None can proceed with intercession, until He permits them: **"Say: To Allah belongs all intercession. To Him belongs the dominion of the heavens and earth…"** (39:44). Allah does not allow anyone to intercede, except the intercession for whom He is pleased with. And Allah is not pleased, except with the one who worships Him alone and follows all of His Messengers. Therefore, whomsoever this does not apply to is not entitled any share of intercession. Then Allah informs us of His unlimited, all-encompassing knowledge. He knows what awaits the creation of infinite future events, as well as "**what is behind them**", of unlimited past affairs. No concealed thing is hidden from Him: "**He knows that which deceives the eyes and what the hearts conceal"** (40:19).

None of the creation can encompass anything of Allah's knowledge and information, "**except for what He wills**", i.e., what He has disclosed to them, by different means, including prescribed and legislative affairs. Yet, this in its entirety, still amounts to nothing, with respect to the knowledge and information of The Inventor, Allah. This is affirmed by the most knowledgeable creations of Allah; the messengers and angels. They said: **"Exalted are You! We have no knowledge, except what You have taught us"** (2:32).

Allah then informs us of His greatness and magnificence, and that **"His footstool extends over the heavens and earth"**, and that He maintains the heavens and earth, and all of its inhabitants, by means of causation and universal orders, which He has placed in the creation. All of this, while; "**its preservation does not tire or burden Him**", due to the perfection of His greatness, ability, and His abundant wisdom in His laws. "**And He is The Most High**" The Most High in His essence; above all of His creation, having risen over the Throne. The Most High by the exaltedness and greatness of His attributes and status: To Him belongs every perfect attribute of excellence. The Most High by His subjugation of the creation: All of existence submits to Him. Even the stubborn and obstinate are subdued to His subjugation. And He is "**The Most Great**": He is the possessor of all the qualities of greatness, magnificence, nobility, and splendor: The One whom the hearts love, and the souls glorify. The hearts of His prophets, angels, and allies are in complete glorification of His Majesty.

There is none greater than Him! Those of knowledge and acquaintance recognize that the greatness of anything and everything, even if it surpassed eminence and was considered indescribable, is still nothing compared to the greatness of The Most High, Most Great! Clearly, this verse, which is comprised of such extraordinary meanings, entitles it to be the greatest verse of the Qur'an. The heart of one who reads it in contemplation and reflection- while comprehending its meanings- deserves to be filled with certainty, acknowledgement, and Eemaan (Faith). Furthermore, by that, s/he will be safeguarded from the evil of Satan.

Makki Surah: The Chapters of the Quran that were revealed before the migration of the Prophet ﷺ from Makkah to Madinah.

Madani Surah: The Chapters of the Quran that were revealed after the Prophet's ﷺ migration to Madinah.

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Explanation of the Madani Surah *'Al-Zalzalah'* "The Quake"

In the Name of Allah, the Entirely Merciful, the Especially Merciful. 1. When the earth is shaken with its [final] earthquake. 2. And when the earth throws out all its contents. 3. And people say: 'What is wrong with it?!' 4. On that day it will report its news, 5. Having been inspired by your Lord. 6. On that day people will proceed in separate groups to be shown their deeds. 7. So whoever does an atom's weight of good will see it. 8. And whoever does an atom's weight of evil will see it.

(1-2) Allah informs us about what will happen on the Day of Rising, **"when the earth is violently shaken,"** convulsing and rocking **"with its final quake,"** flattening all buildings and structures, the mountains crumble and fall, and the hills are flattened. The earth's surface becomes like a barren, level plain on which you see neither dip nor gradient. **"And when the earth throws out all its contents"** the deceased and treasures lying within her.

(3) "and people say" when he sees the terror that has stricken it, exclaiming: **"What is wrong with it?"** what has happened?!

(4-5) "On that Day it" the earth **"will report its news"** bearing witness against people for the good and evil they have done on its surface. The earth is one of the witnesses that will be brought forward on the Day of Rising to testify for or against people. That is **"because your Lord had inspired her"** ordered her to relate what was done on her surface and she will not disobey His command.

(6) "That day, people will come forward" to the Standing of the Day of Rising for Allah to judge them **"in scattered groups"** broken, disparate bands **"to be shown their deeds"** that Allah may show them what they worked of good and evil and that He may show them His recompense.

(7-8) "Whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it"," this holds true for any good and any evil that was worked: if a person will see even an atoms weight and, moreover, be recompensed for it, then for sure he will see anything greater as well. Allah says, **"On the Day that each self finds the good it did, and the evil it did, present there in front of it, it will wish there were an age between it and then, Allah advises you to beware of Him. Allah is Ever-Gentle with His slaves"** (3:30)."

This verse then contains strong encouragement towards performing good deeds, even if it be little, and discouragement from working evil even if it seems minor.

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Explanation of the Maki Surah *'Al-Aadiyaat'* "The Courser Horses"

In the Name of Allah, the Entirely Merciful, the Especially Merciful. 1. By the horses that run, with panting breath. 2. And the producers of sparks when striking. 3. Launching raids at dawn. 4. Stirring up clouds of dust. 5. And penetrating into the heart of enemy lines! 6. Surely people are ungrateful to their Lord. 7. And they certainly attest to this. 8. And they are truly extreme in their love of worldly gains. 9. Do they not know that when the contents of the graves will be spilled out?! 10. And the secrets of the hearts will be made known. 11. Surely their Lord is All-Aware of them on that Day.

(1) Allah takes an oath by horses due to His splendid Signs and evident blessings that they contain; virtues recognized by everyone. Allah takes an oath by them when they are in a state in which they do not resemble other animals: **"By the horses that run, with panting breath"** running swiftly and powerfully **"snorting"** their exertion causes their breaths to come out in pants and snorts.

(2) "And the producers of sparks when striking" the strength of impact of their hooves on rock brought about by the speed of the charge causes sparks to fly.

(3) "Launching raids" against the enemy **"at dawn,"** as this is generally when the raid is done.

(4-5) "stirring up clouds of dust" because of the speed of their charge **"and penetrating into the heart of enemy lines!"** they charged against.

(6) That which the oath is being taken for is "**Truly people are ungrateful to their Lord**" meaning that they are unwilling to spend that which Allah has made a must on them. People by nature do not freely fulfil their duties. Often, when they do fulfil them, they do not do them completely or go beyond what is required. Their nature is one of laziness and they lack the resolve to fulfil His duties; those related to both wealth and body. Except for those Allah has guided and they do not have this characteristic; rather, they fulfil the rights.

(7) "And he himself is a witness to this", meaning the human being to his lack of desire in fulfilling duties, he will not deny or reject this because it is evident. It is also possible that the personal pronoun refers to Allah, Most High, i.e. **"He (Allah) is a witness to that"**. This is a severe warning and threat for those who are not grateful to their Lord while He is a witness of this.

(8) "And they" human beings **"are truly extreme in their love of worldly gains"**," it is this love that has led them to abandon fulfilling His obligations. They have given precedence to the lusts of their soul over the good-pleasure of their Lord. This is due to them focusing their attention in this world while they are heedless of the Next Life.

(9) It is for this reason that Allah says, directing his attention to the Promised Day so that he may fear it, **"Do they not know"** these deceived **"that when the contents of the graves will be spilled out?!"** the dead are taken out of the graves, resurrected and gathered **"and the secrets of the hearts will be made known"** …

Whatever they contained of good and evil is made known: secrets become open and the concealed become apparent. The end result of deeds will be plainly seen on the people's faces.

(11) "Surely their Lord is All-Aware of them on that Day"," their outer and inner deeds, the minor and major, and He will recompense them for them. Even though Allah is perfectly informed about them on every day, this Day has specifically been mentioned to highlight that those deeds will be fully recompensed since Allah is fully aware of them.

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Explanation of the Maki Surah *'Al Qaari'ah'* "The Striking Hour"

In the Name of Allah, The Entirely Merciful, The Especially Merciful. 1. 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 the Day people will be like scattered moths, 5. And the mountains will be like carded wool, 6. So as for those whose scale is heavy with good deeds, 7. He will live the most pleasant life in Paradise 8. And as for those whose scale is light, 9. He will have his home in Hell. 10. And what will make you realize what that is? 11. It is a hot blazing Fire!

(1-3) "The Striking Hour" is one of the names given to the Day of Judgment. It is called so because its horrors strike and disturb people with fear. It is for this reason that Allah stressed its gravity and severity by asking, **"What is the striking Hour? And what will make you know what the striking Hour is?**"

(4) "It is a day people will be…" due to fear and horror, **"like scattered moths**", like scattered locusts, randomly running into each other, not knowing where they are going. Then, when a fire is lit, they rush straight into it, unable to perceive its danger. On that Day, despite people being rational creatures, this will be their state.

(5) As for the firm, mighty mountains, then they will be **like carded wool**," feeble and of such weight that the least gust of wind cause them to flutter away. Allah says, **"And you see the mountains that you deem solid flying with the flight of clouds"** (27:88)." Then, the mountains shall become like scattered dust, and no perceivable trace of them will remain. Then, the Scale will be erected and people will be divided into two categories: the happy and the wretched.

(6-7) So as for those whose scale is heavy with good deeds," i.e. his good deeds outweigh his bad **"they will live the most pleasant life in Paradise,"** in the Gardens of Bliss.

(8-11) "But as for those whose scales are light", whose good deeds do not compare to his bad **"they will have their home in Hell"**, his abode and final destination. It will be like a mother to him who always sticks close to him just as Allah says, **"surely the punishment in it is lasting and clinging"** (25:65). It is also said that the meaning is that his mind will be hurled into Hellfire, meaning that he will be thrown into Hell headfirst. **"What will make you realize what it is?!"** asked by way of emphasizing its severity, then the answer is given: **"a hot blazing Fire"**, seventy times hotter than the fire of this world! We seek Allah's protection from it!

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Explanation of the Maki Surah *'At-Takaathur'* "Competition for worldly gains"

1. Competition for more worldly gains diverts you from Allah. 2. until you end up in your graves. 3. But no! You will soon come to know. 4. Again, no! You will soon come to know. 5. No! If you only knew with a sure knowledge (the end result of piling up, you would not have occupied yourselves in worldly things). 6. You will surely see the Hellfire. 7. Then you will surely see it with the eye of certainty. 8. Then, on that Day, you will definitely be questioned about your worldly pleasures.

(1) Allah reprimands His slaves for being distracted from the purpose of their creation: worshipping Him alone without any partners, knowing Him, turning to Him in repentance, and giving preference to what He loves over everything else. "**Diverts you**" away from that which was mentioned, "**Competition for more worldly gains**" exactly what worldly gains are being referred to has been left unmentioned so as to include everything that people pile up and take pride in wealth, children, helpers, armies, servants, status and the likes: everything, whose goal is not Allah's face, that one person seeks to surpass another in distracts you from your purpose.

(2) Your idle pastime and state of heedlessness will continue **"until you end up in your graves"**," when the veil of negligence will be lifted from you; but then it will be too late to do anything! His saying **"until you end up in your graves"** proves that the *Barzakh*, the life of the grave, is a wayfaring post whose purpose is to pass one on his way to the Abode of the Hereafter. This is because Allah called the deceased in their graves visitors, and did not call them residents. This then directs the person's attention to the Resurrection and the recompense for deeds in an Abode that is eternal.

(3-6) It is for this reason that Allah proceeds to threaten them with His words, **"But no! You will soon come to know. Again, no! You will soon come to know. No! If you only knew with a sure knowledge (the end result of piling up, you would not have occupied yourselves in worldly things)"** i.e. if you knew what lies before you with a knowledge that penetrates the heart, competition would not have distracted you; instead you would have rushed to work righteous deeds.

However, the absence of true knowledge has led to that which you are witnessing, **"You will surely see the Hellfire"** you will witness the Rising and you will see the Hell which is prepared for the disbelievers.

(7) "Then you will see it with the eye of certainty"," with the physical eye, as Allah says, ""*The evildoers will see the Fire and realize they are going to fall into it and find no way of escaping from it*" (18:53).

(8) "Then, on that Day, you will definitely be questioned about your worldly pleasures", in this world. Did you show Him due gratitude? Did you fulfil the rights of Allah in this world and not use his blessings to disobey Him? If so He will confer upon you a blessing far greater and better. Were you deceived by this world and abandoned due gratitude? If so, Allah will punish you: "*On the Day when those who disbelieved are exposed to the Fire: You dissipated the good things you had in your worldly life and enjoyed yourself in it. So today you are being repaid with the punishment of humiliation for being arrogant in the earth without any right and for being deviators*"(46:20).

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Explanation of the Maki Surah *'Al-Asr'* "By the time"

In the Name of Allah, the Entirely Merciful, the Especially Merciful. 1. By the time! 2. Surely people will be in loss. 3. Except for those who believe and do righteous deeds and advise each other with the truth and advise each other with patience.

(1-3) Allah takes an oath by time, the passage of night and day, the time in which man works his deeds: **"By the time"**, the purpose of the oath being **"Truly man is in a state of loss"**, loss has many different levels: complete loss, the state of one who loses both this world and the Hereafter, who loses eternal bliss and instead deserves Hell. A person could also lose out in some aspects and not others and this is why Allah generalizes this loss to all people except those who have four qualities:

-Those who believe in what Allah has ordered to believe in, faith cannot come about or be complete without knowledge and therefore it is a branch of knowledge.

- And **"do good works,"** all good deeds, outward and inward, those linked to the rights of Allah and the rights of His slaves, both the obligatory and recommended

- And **"counsel one another to the truth"** which is faith and righteous deeds

- **"And counsel one another to patience"** in obedience to Allah, away from disobedience to Him, and in the face of His decrees that man finds painful. The first two matters perfect the person and the next two aid to perfect others. In the completion of these four matters lies safety from loss and through them does the person attain success.

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Explanation of the Maki Surah *'Al-Humazah'* "The Backbiters"

In the Name of Allah, the Entirely Merciful, the Especially Merciful. 1. Woe to every backbiter, slanderer, 2. Who amasses wealth greedily and counts it repeatedly, 3. Thinking that wealth will make them last forever! 4. Not at all! Such a person will certainly be tossed into the crushing Fire. 5. And what will make you know what the crushing Fire is? 6. It is Allah's kindled Fire, 7. Which rages over the hearts. 8. It will be sealed over them, 9. In extended columns.

(1) "Woe", this is a threat of evil consequences and a severe punishment for every **"slanderer and backbiter"**," who defames people with his deeds and slanders them with his words. The *hammaz* is one who defames people by pointing and deed, and the *lammaz* is one who insults them with his words.

(2) Amongst the descriptions of such a person is that he is one who has no other concern except to amass wealth and count it. They take delight in it and have no desire to purify it by spending it in ways of goodness, joining ties of kinship and so on.

(3) "Thinking", in his ignorance **"that his wealth will make him last forever"** in this world. It is for this reason that all of their efforts and struggles are expended in increasing their wealth through which they believe that their lifespan will increase. They are not aware of the fact that miserliness actually ruins lives and destroys homes whereas righteousness in reality is what causes an increase in lifespan.

(4-7) "Not at all! He will be flung into the crushing Fire. What will make you realize what the crushing Fire is?" This is asked by way of emphasizing the gravity of the affair and increasing one's dread of it. Then it is explained, **"It is Allah's kindled Fire",** whose fuel is men and stones which, because of its extreme intensity **"rages over the hearts"**," piercing their bodies and scorching their very hearts.

(8-9) "It will be sealed over them", It closes in on them from every side, **"In columns"** caging them in towering columns, behind its doors **"extended"** preventing them from leaving; **"Whenever they try to get out, they will be brought back into it, and it will be said to them: 'Taste the chastisement of the Fire which you used to deny'** "(32:20). We take refuge with Allah and ask Him for well-being and pardon!

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Explanation of the Maki Surah "The Elephant"

In the Name of Allah, the Entirely Merciful, the Especially Merciful 1. Have you not considered how your Lord dealt with the companions of the elephant? 2. Did He not make their plot go astray? 3. And He sent against them flocks of birds, 4. Striking them with stones of hard clay, 5. And made them like an empty field of stalks of which the corn has been eaten up by cattle.

(1-5) "Have you not considered" the might of Allah, His greatness, His mercy to His slaves, the proofs of His Tawhid and the truthfulness of His Messenger –may Allah praise and send him peace- demonstrated in **"what your Lord did with the army of the elephant"** who set out for the Sanctified House with the goal of demolishing it. They fully equipped their army and enlisted a herd of elephants to help them and, as such, amassed an army from Abyssinia and Yemen that the Arabs had no hope of repelling. When they approached Makkah, they found no defending army to face them, seeing instead that the inhabitants of Makkah had fled in fear. **"Did He not make their plot go astray? And He sent against them flocks of birds",** one after another, **"Striking them with stones of hard clay",** striking every single one of them, weakening them, wearing them down and finally killing them, **"And made them like an empty field of stalks of which the corn has been eaten up by cattle".** Allah sufficed against their evil and utterly confounded their plot. Their story is well known and famous. This event occurred in the year that the Messenger of Allah ﷺ was born, and became one of the miracles prior to his call and one of the clear proofs of his message. To Allah belongs all praise and thanks.

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Explanation of the Maki Surah ' *Quraysh*'

In the Name of Allah, the Entirely Merciful, the Especially Merciful .1. For the favor of making Quraysh secure 2. Secure in their trading caravan in the winter and in the summer 3. Let them worship the Lord of this House, 4. Who has fed them against hunger and has secured them from fear.

(1-4) Many of the scholars who have explained this verse have stated that this section of the chapter continues on from the previous chapter. In this case the meaning would be 'We did what We did to the people of the elephant for *Quraysh*, their safety, their benefit, and so that their winter and summer caravans to Yemen and Syria continue as they are, bearing profit. Allah destroyed those who wished to harm them; He magnified the standing of the Sanctified House and raised the status of its inhabitants in the hearts of the Arabs such that they held those who lived around it in great respect. Moreover, He did not stop them from undertaking any journey they wished.

It is for these reasons that He ordered them to show Him gratitude by saying, **"so let them worship the Lord of this House"**, let them single Him out alone for worship and direct their worship to Him and Him alone. **"Who has fed them against hunger and has secured them from fear"**, being able to eat freely and living in safety are two of the greatest worldly blessings which call for gratitude to Allah, Most High. O Allah! All praise and thanks are Yours for Your blessings, the outer and inner! Allah specifically mentions that He is the Lord of the House because of its nobility and excellence. Whereas in reality, He is the Lord of everything.

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Explanation of the Maki Surah *'Al-Maa'oon'* "Simplest Aid"

In the Name of Allah, the Entirely Merciful, the Especially Merciful 1. Have you seen the one who denies the religion? 2. That is the one who repulses the orphan, 3. And does not encourage the feeding of the poor. 4. So woe to those hypocrites who pray 5. Yet are unmindful of their prayers; 6. Those who show off, 7. And refuse to give even the simplest aid.

(1) Allah, the Most High, criticizes those who do not fulfil His rights nor the rights of His slaves by saying **"Have you seen the one who denies the religion"**, by denying the resurrection and the recompense and as such does not believe in what the Messengers came with.

2) "That is the one who repulses the orphan" with coarseness and insolence. He shows him no mercy because of the hardness of his heart and because he does not look to reward, nor fear punishment.

(3) "And does not encourage" others **"the feeding of the poor"**, not to mention him, himself feeding them!

(4-5) "So woe to those hypocrites who pray" they pray but **"are unmindful of their prayers"** lax in its performance, not praying in its correct time and skipping its pillars. This is because they do not give the commandments of Allah due regard; they wasted the prayer which is the most important act of obedience. Heedlessness of the prayer is what leads to censure and blame. However to have some sort of forgetfulness in the prayer is something that happens to everyone, even the Prophet– may Allah praise and send him peace-.

(6-7) It was to express this fact that Allah describes them as showing off, hard of heart and without mercy: **"Those who show off"** i.e. they work their deeds by to show off **"and refuse to give even the simplest aid"** they forbid giving small things that would not harm them at all, essentials such as a cup or bowl or the likes which are habitually given away without the giver feeling any remorse at their loss. These people, because of their intense greed, prevent even these being given let alone larger, more significant things!

This chapter encourages the feeding of the poor and the orphan, it encourages the encouragement of this, it stresses the importance of being careful in our prayers, the importance of preserving them, the importance of being sincere in them, and in all other deeds. The chapter also encourages doing good and spending small amounts of wealth in charity because Allah reprimands those who do not do this. Allah, the Perfect One, knows best.

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[Explanation of the Maki Surah *"Al-Kawthar"*]

In the Name of Allah, the Entirely Merciful, the Especially Merciful 1. We have granted you O Prophet abundant goodness. 2. So pray and sacrifice to your Lord alone. 3. Only the one who hates you is truly cut off from every good.

(1) Allah, the Most High, says to His Prophet Muhammad- may Allah praise and send him peace- consolidating him **"We have granted you O Prophet abundant goodness"**; meaning, a lot of good and great virtues from among them the river which Allah has prepared for His Prophet on the Day of Judgement called *Al-Kawthar*. Also the *Hawd* whose length is a month traveling and its width is likewise a month traveling, its color is whiter than milk and sweeter than honey, its cups are like the stars in the sky in their number and illumination; whoever drinks from it will never get thirsty after!

(2) Once Allah reminds the Prophet of the blessings, He orders him to be thankful for them saying **"So pray and sacrifice to your Lord alone"**. He has specifically mentioned these two acts of worship since they are the best acts of worship and the most noble of actions to draw closer to Allah. Moreover, the prayer comprises of submission of heart and limbs to Allah and takes one through various types of veneration or servitude. Sacrificing is drawing closer to Allah with the best sacrifice the slave can offer and spending the wealth which the souls love and are stingy about.

(3) "Only the one who hates you", criticizes you, and does not give you your rights **"is truly cut off from every good"**, prevented from all good; prevented from good deeds and prevented from being remembered. As for Muhammad – may Allah praise and send him peace- then he is truly complete; as complete as any created being can ever be in terms of being remembered or mentioned as well as having numerous helpers and followers.

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Explanation of the Maki Surah "The Disbelievers"

In the Name of Allah, the Entirely Merciful, the Especially Merciful. 1. Say, "O disbelievers, 2. I do not worship what you worship. 3. Nor do you worship the One I worship. 4. I will never worship what you worship, 5. Nor will you ever worship the One I worship. 5. You have your religion, and I have my religion".

(1-6) Meaning, say to those who choose not to believe openly and clearly that **"I do not worship what you worship"** meaning one frees from that which they used to worship besides Allah openly and secretly**. "Nor do you worship the One I worship"** since you do not worship Allah alone. So you worshiping Him along with others is not considered worship. He repeated this phrase so the first one shows that the deed does not exist while the second one shows that it has now become their attribute. For this reason He differentiated between the two groups and separated between them by saying "**You have your religion, and I have my religion**". Similarly, Allah has said: **"Say, 'everyone works according to his way"** (17:84); I free myself from your actions and you free yourselves from my deeds.

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Explanation of the Madani Surah "The Victory"

In the Name of Allah, the Entirely Merciful, the Especially Merciful 1. When Allah's help and victory arrives, 2. And you see people embracing Allah's religion in crowds, 3. Then glorify your Lord, all the while praising Him, and ask His forgiveness. He is the Ever-Returning.

(1-3) This noble chapter bears glad-tidings for the Messenger of Allah ﷺ and a command when he sees the results; it also contains an indication of what follows next from these glad-tidings.

The glad-tidings are tidings of Allah's aiding His Messenger ﷺ, the conquest of Makkah and people embracing **"Allah's religion in crowds"** many of whom will be from his tribe and family after having been his opponents. That which he was given glad-tidings of has occurred. The command after achieving the victory and the conquest is to show gratitude to his Lord, to glorify Him, all the while praising Him, and asking His forgiveness.

The indication of what will follow on from this is two-fold: the first is that victory will remain for the religion and it will increase with the Messenger of Allah ﷺ glorifying and praising Allah and asking His forgiveness. This is an expression of gratitude about which Allah says, ***"If you are grateful, I will grant you increase"*** (14:9). This fact was also actualized in the time of the Rightly Guided Khalifs and after them. This aid remained until Islam spread to an extent that no other religion had spread, and nations and people embraced the religion as had not been done for any other religion. Then, this nation began to oppose the command of Allah and they were tested with splitting and discord; then what followed that which was witnessed. Yet, despite this, Allah still shows this nation and religion mercy and kindness to the extent of which does not even cross the minds!

The second is that the Messenger of Allah ﷺ was soon to pass away. This is because his life is a noble life which Allah Himself took an oath by. It is known in Islam that noble matters are completed by asking Allah's forgiveness as we see in the case of prayer and Hajj for example. Allah ordering the Prophet ﷺ to praise Him and ask forgiveness while in this state indicates that his time has come and that he should now prepare himself for the meeting with his Lord and that he should end his life with one of the best deeds. May Allah shower abundant peace and blessings upon him!

He would frequently implement this verse of the Quran in his ruku` and sujud by saying, Glory be to Allah, our Lord, and all praise; O Allah forgive me!

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Explanation of the Maki Sural *'Al Masad'* "The palm-fibre rope"

In the Name of Allah, the Entirely Merciful, the Especially Merciful 1. Perish the hands of Abu Lahab, and he will perish! 2. His wealth and all that he has earned will not benefit him. 3. He will soon burn in a flaming fire 4. As will his wife, the wood-carrier, 5. a rope of palm-fiber round her neck.

Abu Lahab was the uncle of the Prophet ﷺ, one of his worst enemies, and one of the people who harmed him the most. He was not religious, and neither did he feel any sense of family obligation towards the Prophet ﷺ, May Allah disgrace him! Allah censured him with this severe rebuke that would be disgrace for him until the Day of Rising.

(1) "Perish the hands of Abu Lahab", i.e. may his hands waste away and may he be wretched, and he will perish, indeed he did not gain any profit.

(2) "His wealth and all that he has earned will not benefit him", his money and earnings made him tyrannical and **"will not aid him at all"**; they will not avert Allah's punishment when it is applied to him.

(3-5) "He will soon roast in a flaming fire", enveloping him from all directions, **"also his wife, the wood-carrier"**, she was also someone who harmed the Messenger of Allah ﷺ greatly. She and her husband aided each other in sin and transgression, and they did all they could to harm him ﷺ. Her sins have collected on her back, weighing her down, in the same way as a wood-carrier piles wood on his back, binding them with a rope **"of palm-fibre"** around the neck. The meaning could also be that she will actually carry wood to fuel the fire burning her husband with a rope of palm-fibre round her neck.

Whatever the case, this Surah contains a clear miracle from Allah. Allah revealed this Surah before Abu Lahab's death and his wife's death. He informed them that they would roast in the Fire, which necessarily means that they would never accept Islam. This is what happened, exactly as the Knower of the unseen and seen informed us!

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Explanation of the Maki Surah *'Al Ikhlaas'* "Sincerity"

In the Name of Allah, the Entirely Merciful, the Especially Merciful 1. Say: He is Allah, the One and only. 2. Allah, the Everlasting Sustainer of all. 3. He has not given birth, nor was He born. 4. There is none comparable to Him.

(1) "Say" with certainty, believing it and understanding its meaning, **"'He is Allah, the One and only"** Oneness is something unique to Him and He is one in every sense. He is one, singular in His perfection, having the Most Beautiful Names and perfect Lofty Attributes coupled with pure deeds. There is nothing comparable to Him or like Him.

(2) "Allah, the Everlasting Sustainer of all" the one who is sought for the fulfilment of all needs. The inhabitants of the heavens and earth are all in dire need of Him. They ask Him for their needs and they place their hope in Him to fulfil their requests. This is because His qualities and attributes are perfect: He is the All-Knowing whose knowledge is perfect, the Forbearing whose forbearance is perfect, and the Most-Merciful whose mercy encompasses everything. The same applies to all His Attributes.

(3) Part of His perfection is that **"He has not given birth, nor was He born"**, because He has absolutely no need of anything.

(4) "And there is none comparable to Him", not in His Names, or His Attributes or His actions. Blessed and Exalted is He!

This chapter focuses on Tawhid of the Names and Attributes of Allah.

❀❀❀

Explanation of the Maki Surah *'Al Falaq'* "The Daybreak"

In the Name of Allah, the Entirely Merciful, the Especially Merciful 1. Say: I seek refuge with the Lord of daybreak 2. From the evil of what He created, 3. From the evil of darkness as it gathers, 4. From the evil of those who blow on knots, 5. And from the evil of the envious when he envies.

(1) "Say", in order to seek refuge **"I seek refuge"** recourse, shelter and hold fast to **"the Lord of daybreak","** the Cleaver of the seed and kernel, the Cleaver of the sky at dawn.

(2) "From the evil of what He has created" everything that Allah has created: man, jinn and animal. Therefore one takes refuge with their Creator from the evil they contain.

(3) Next, Allah lists specific examples: **"from the evil of darkness as it gathers"**, i.e. from the evil of what happens at night when darkness envelops the people, when many evil souls and harmful creatures disperse therein.

(4) "From the evil of those who blow on knots", i.e. sorcerers who would blow on knots to aid them in their sorcery which they had tied in the ways of their secret art (black magic).

(5) "From the evil of the envious when he envies", the envier is one who wishes to see the removal of the blessings he sees in the envied, and does his utmost to have them removed. Man is therefore in need of seeking refuge from his evil and in order to render his plots vain. Included in the category of the envier is someone who afflicts others with the evil-eye because this only ever emanates from one who is envious and has an evil nature.

This chapter covers seeking refuge from all types of evil: general and specific. It also proves that black magic is something real, its harm should be feared, and that one should take refuge with Allah from it and from those who practice it.

❁❁❁

Explanation of the Maki Surah *'An-Naas'* "The People"

In the Name of Allah, the Entirely Merciful, the Especially Merciful 1. Say: I seek refuge with the Lord of the people, 2. the King of the people, 3. the God of the people 4. From the retreating Whisperer, 5. Who whispers in people's hearts, 6. Coming from the jinn and the people.

(1-6) This chapter deals with seeking refuge with the Lord and King of the people, the God of the people, from Satan who is the source of all evil. From the evil of the retreating Whisperer, who whispers in people's hearts. Some of the trials of his evil are that he **"whispers into the hearts of people",** adorns evil, presenting it to them beautiful, and incites them towards performing it. He is always whispering but retreats when the slave remembers Allah, seeking His assistance in repressing him. Therefore, it is incumbent upon a person to turn to Allah for aid, to seek refuge with Him, and to hold firmly to His Lordship. All of the people fall under the realm of His Lordship and sovereignty; He has taken hold of every creature by the forelock. People must also stick firmly to His worship, for it was for His worship that people are created. This worship, however, cannot be perfected until and unless he represses the evil of his enemy who desires to cut him off from his goal, obstructing him from it, and who wants him to follow him, thereby becoming from the people of the scorching blaze. Whispering could occur from jinn or from man and this is why Allah says, coming **"from the jinn and man".**

All praise and thanks are for Allah, Lord of the worlds, from the beginning to the end, inwardly and outwardly. We ask Allah, the Most Perfect, the Most High, to bestow His favors upon us, to forgive our sins which are a barrier between us and many of His blessings. Sins and desires are preventing us from pondering upon His verses. We hope that He will not prevent us from the benefits that are with Him due to the evil that is with us. Since, surely no one loses hope in the mercy of Allah except those who do not believe. None loses hope in His mercy except the misguided. May Allah praise and send peace upon His messenger Muhammad, upon his family and all of his companions; continues praise and peace at all times. All praise and thanks are for Allah the One who the good deeds are completed due to His favors.

Introduction and Tafseer Questions

1. Who is the author of the book "The Important Lessons…"?

O Abdul-Azeez ibn Baz O Muhammad ibn Uthaymeen O Haytham Sarhaan

2. Why do we study "The Important Lessons"?

O They are important O The Scholars have advised to study it.

OThese lessons contain important topics which the Muslim needs

O All of the above.

3. This book consist of :

O The state of the Muslim regarding the Qur'an and Tawheed

O Prayer and Wudu O Manners O Warning against sins.

O Preparing the dead person O All of the above.

4. The Muslim should begin learning how to read, memorizing, and learning the meaning of:

O Surah Al-Alaq. O Surah Al Faatihah. O Surah Al Ikhlaas.

5. People are divided in two extremes and the moderate way regarding reflecting on the Qur'an and acting upon it (True – False).

6. Which book of Tafseer should a Muslim begin with?

O Ibn Katheer. O As-Sa'dee. O Al Qurtubee .

7. Students should begin studying short explanations before long explanations (True – False)

8. Students should begin reading the explanation of Surahs which they enjoy reading over and over such as Surah Al Qasas, Maryam, and Al Kahf (True - False).

9. Students may listen to audio books explaining the Qur'an, if reading is difficult for them (True – False).

10. The Prophet –may Allah praise and send him peace- discouraged from reading the Qur'an without reflecting on its meaning (True –False)

Surah Al Faatihah Questions

11. This Surah is given this name because it is surrounded with a fence which prevents anything to exit from it or to enter it (True – False).

12. It is named ***Surah Al Faatihah*** because…

……

13. The different names of ***Surah Al Faatihah*** are:

O The mother of the Qur'an. O The seven often repeated verses. O The cure O The Prayer. O All of the above .

14. Seeking refuge in Allah is a must before reciting the Qur'an, even though we are doing an act of worship. Why?

……

……

15. What is the meaning of the word *'Aoodhu*'?

……

16. ***Shaytaan*** is called ***'rrajeem'*** because…

O he is expelled from mercy. O he is thrown with shooting stars. O he throws desires and doubts at the children of Adam . O All of the above.

17. The preposition and the noun following it in ***'Bismi-laahi'*** are linked to a verb which comes after it and has not been mentioned (True – False).

18. **Allah**…

O is the One who is worshipped out of love and glorification.

O no one has ever been named with this name except Allah .

O it is a reference point for all the other names of Allah.

O is the greatest name of Allah according to some.

O The two first letters *Alif* and *Laam* are not erased when calling Him.

O All of the above .

19. What is the difference between the two beautiful names of Allah: ***Ar-Rahmaan*** *and* ***Ar-Raheem***?

.....

.....

20. Allah's taking care of His creations is of two types. What are they?

O General and Specific. O Unrestricted and Restricted .

21. Most of the Prophets' supplications are using the name of Allah…

O Allah . O Rabb .

22. The Day of the *Deen* is…

O The Day of Resurrection. O The day people will be rewarded according to their actions.

O All of the above.

23. **"Guide us to the Straight Path"** is the most comprehensive and beneficial supplication (True –False)

24. The word *Deen* refers to:

O The reward. O The deeds. O Sometimes to the reward and sometimes to the deeds .

25. Mentioning **"You"** before **"We worship"** grammatically indicates…

O Restriction of worship for Him alone. O Nothing.

26. Mentioning **'the worship'** before **'the seeking help'** is an example of mentioning…

O the general term before the example. O His right over the right of His slave. OAll of the above .

27. Why is the verse **"You alone we worship"** mentioned in plural?

……

28. **Worship**…

O is an indefinite noun used for everything which Allah loves and is pleased with from the deeds and statements; the apparent ones and the inner ones .

O is humbling one's self to Allah by doing that which He has ordered and abandoning that which He has forbidden out of love and glorification for Him.

O refers sometimes to the first and sometimes to the second definition .

29. The intended 'Guidance' in Allah's saying **"Guide us"** is…

O showing us the right way. O to bless us to accept the guidance .

O Both .

30. Those intended in the saying of Allah **"The way of those You have blessed"** are…

O every believer.

O those who Allah has blessed from the prophets, truthful, martyrs, and the righteous.

31. **"You alone we worship and You alone we ask for help"** combines between the legislation and the pre-decree (True – False).

32. Which of the following consists of that which no other part of the Qur'an consists of?

OSurah Al Faatihah. OThe verse of the Kursee. OSurah Al-Ikhlaas.

33. The saying of Allah **"Guide us to the straight path"** includes…

O affirming the prophets. O a criticism for all those who introduce new acts of worship O All of the above

34. The saying of Allah **"King of the Day of Judgment"** means that…

O the rewards will be just. O the slave is the one who actually does the deeds and s/he is not forced. O the rewards will be for the deeds only.
O All of the above.

The Verse of the Kursee (Footstool) Questions

35. The verse of the ***Kursee*** is called with this name since ***Kursee*** is mentioned in it (True – False).

36. What is the greatest verse in the Qur'an?

O The verse of debts. O The verse which mentions the ten commands. O The verse of the ***Kursee***.

37. The Qur'an has great meanings (True – False).

38. How many names of Allah are found in the verse of the ***Kursee***?

O Five. O Six. O Seven.

39. The name of Allah "**The Ever Living**" shows perfection of…

O power. O self.

40. The name of Allah "**The All Sustaining**" shows perfection of…

O power O self.

41. If the two names of Allah, **The Ever Living** and **The All Sustaining**, are mentioned together, they show perfection of self and perfection of power (True – False).

42. The two names, **The Ever Living** and **The All Sustaining**, have been mentioned together in the Qur'an in …

O three places. O four places. O two places.

43. It is a must to negate the attributes Allah has negated for Himself or the Prophet –may Allah praise and send him peace- has negated for Him while affirming the opposite of that attribute which is perfect. Negating only does not show outmost perfection. For example, we negate for Allah slumber and sleep in order to affirm His perfect Life and Sustaining (True – False).

44. Allah does not allow anyone to intercede except for the one He loves and He does not love except the one who…

O worships Him alone. O follows the messengers.

OAll of the above.

45. That which Allah has taught his creations regarding His Law and that which takes place in the universe is…

O little. O a lot.

46. **"He knows what is in front of them"** means the present and the future while **"and what is behind them"** means the past (True – False).

47. Meaning of the name of Allah "**The Most High**" is

O He Himself O His attributes O the One who has overpowered all of the creations. O All of the above .

48. Whoever reads it before going to sleep will have a protection from Allah and *shaytaan* cannot come close until the morning. What is it?

O The end of Surah Al Baqarah. O The verse of the Footstool

49. It is recommended to read the verse of the **Footstool** …

O after the obligatory prayers. O before sleeping.

O in the morning and the evening. O All of the above.

Surah Al Zalzalah Questions

50. ***Surah Zalzala*** is a… O Maki Surah. O Madani Surah.

51. ***Surah Zalzalah*** consists of… O warning O encouraging.

O All of the above.

52. The saying of Allah " **And when the earth throws out all its contents" means:**

O Mountains and hills. O The dead and treasures.

53. Earth is from among the witnesses which will bear witness for the people's actions (True – False).

54. The saying of Allah **"in scattered groups"** means**…**

O everyone by itself. O different groups.

55. The saying of Allah **"Whoever does an atom's weight of good will see it…"** is similar to His saying "On the Day that each self finds the good it did, and the evil it did, present there in front of it…" (True – False).

Surah Al Aadiyaat Questions

56. ***Surah Al Aadiyaat*** is a … OMaki Surah**.** OMadani Surah**.**

57. The meaning of the word *"Aadiyaat"* is…

O horses. O everything which moves. OAll of the above .

58. **Surah *Al Aadiyaat*** consists of warning for not performing the obligatory rights (True – False).

59. Explain the meaning of the following words:

Dab'han: ……...

Qad'han: ……...

Naq'an: ……...

Lakanood: ……...

Surah Al Qaari'ah Questions

60. ***Surah Al Qaari'ah*** is a… O Maki Surah. OMadani Surah.

61. From the goals of *Surah Al Qaari'ah* is warning from:

O the shock of the Day of Judgement O trials of this life.

62. **Al Qaari'ah** is…

O the verses of warning. O the Day of Judgement.

63. Explain the meaning of the following phrases:

"like scattered moths"……..

"like carded wool" ……..

64. **The Scale** mentioned in this Surah is…

O an actual Scale. O a metaphor for justice.

65. **"a good life"** meaning in…

O this life. O Paradise.

66. "**his mother will be Hell**" means:

O the fire will accompany him like the mother accompanies her child.

O the thin layer of skin surrounding the brain will burn in the fire.

O All of the above .

67. The saying of Allah **"What will make you realize what it is?!"** …

O magnifies its reality. O asks about it.

68. From the names of the Fire –may Allah protect us from it- are:

OAl Haawiyah. OJahannam. OAl Huṯamah.

OLadha. O Sa'eer. OSaqar.

OAll of the above .

69. "**a hot blazing Fire"** –may Allah protect us from it- is _____ times more intense than the fire of this world O

seventy. O ninety . O ninety-nine.

Surah At-Takaathur Questions

70. This Surah is… O Maki Surah. O Madani Surah.

71. This Surah contains…

O news regarding the people's situation. O criticism of the people for being preoccupied with other than what they were created for .

72. This Surah prohibits competition for more gains even if it is done for the sake of Allah (True – False).

73. The statement when someone dies: "***S/he has moved on to the final abode***" is… O a rejection of the resurrection O permissible

74. In His saying **"Until you visit",** Allah has called them visitors and did not call them residents. Why?

O Since the life of the grave is a place which is meant to be a door to the next life

O Since they went from their house to the grave and it does not belong to them

Surah Al 'Asr Questions

75. Surah Al 'Asr is a… O Maki Surah O Madani Surah

76. Surah Al 'Asr is a proof for seeking knowledge, acting upon it, teaching it, and patience (True – False).

77. Which of the following statements are correct regarding taking an oath in other than Allah:

O Allah may take an oath in anything He wishes from His creations.

OIt is not permissible for the created beings to take an oath in other than Allah. O Created beings may take an oath in other than Allah.

OThe first and second answer .

78. **Patience** is divided into… O Two categories. O Three categories. O Four categories

79. The Surah consists of **four** orders: The first two help the person to improve himself while the second two help one improve others (True – False) .

Surah Humazah Questions

80. This Surah is… O Maki. O Madani.

81. The meaning of the word *"Wayl"* is…

O a 'valley' in the Fire. O a warning which includes a valley in the Fire and other than it.

82. *Al Hamz* is done by speech while *Al-Lamz* is done by gestures (True – False).

83. We benefit from the saying of Allah "**Thinking that wealth will make them last forever!**" that doing righteous deeds increases one's life span (True – False).

84. The meaning of the saying of Allah **"And what will make you understand"** is that… O he knew about it O he did not know about it

85. In the saying of Allah, the Most High, **"It is Allah's kindled Fire"**, that which will keep the fire going is…

O people. O stones. O All of the above.

86. The saying of Allah, the Most High, **"which rages over the hearts"** means:

O due to that which it believes. O It penetrates through the body to the heart.

Surah of the The Elephant Questions

87. The surah of "The Elephant" is … O Maki. O Madani.

88. From the benefits of this surah is also the fact that the biggest living creature on land fears to transgress against a house from the houses of Allah. So the people should likewise fear (True – False).

89. The Prophet ﷺ was born on the year of … O the elephant O the sadness . O the drought .

90. This Surah is from the events and a miracle that happened prior to the prophethood of our Prophet –may Allah praise and send him peace- (True – False) .

91. Mention the meaning of the following phrases:

"*Tayran abaabeel*".....

"*Ka'asfin ma'kool*" …….

Surah Quraysh Questions

92. ***Surah Quraysh*** is… O Maki. O Madani.

93. This Surah is closely related to Surah… OAl Kaafiroon .
O Al Feel. O An-Naas.

94. *Quraysh* used to travel to *Shaam* in the winter and to *Yemen* in the summer (True – False).

95. Allah has made Makkah great in the hearts of the Arabs so they respected them and they would not harm them…O in Makkah.
Oin Makkah and while traveling.

96. Allah has mentioned that He is the Lord of the House to show its virtue and status; even though, He is the Lord of everything (True – False).

Surah Al Maa'oon Questions

97. ***Surah Al Maa'oon*** is … O Maki. O Madani.

98. The meaning of the word *'deen'* in the saying of Allah **"Have you seen the one who denies the deen"** is…

O Resurrection and Recompense. O others rights such as paying back the loan .

99. The meaning of the word '*yada'u*' is to… O abandon .
O harshly push away.

100. The orphan is the one who's _____ dies.
Ofather. Omother.

101. The orphan is considered an orphan … O as long as one has not reached puberty. O even after puberty .

102. The forgetfulness in the prayer is the forgetfulness which is blameworthy; as for the negligence regarding the prayer, then that happens to everyone (True – False).

103. The ruling of showing off is … O permissible.
O disliked.
O prohibited. O minor shirk. O major shirk .

104. This Surah encourages to help others (True – False).

105. ***Al Maa'oon*** mentioned in the verse is…
Othe dish. Oeverything which is customary to spend and donate.

Surah Al Kawthar Questions

106. ***Surah AL Kawthar*** is… O Maki. O Madani.

107. ***Al Kawthar*** is… O a river . O abundance of good and virtue.

108. Allah has specifically mentioned these two acts of worship, prayer and sacrificing animals, since they are the best acts of worship one can get closer to Allah with (True – False).

109. ***'Shaaniaka'*** means… O the one who hates you. O the one who criticizes you. O the one who takes away from your rights. OAll of the above.

110. The saying of Allah **"…is truly cut off from any goodness"** indirectly proves that the one who loves the Prophet – may Allah praise and send him peace- will always be remembered and praised (True – False).

111. This Surah shows that the Prophet ﷺ will have a lot of supporters and followers (True – False).

Surah Al Kaafiroon Questions

112. ***Surah Al Kaafiroon*** is… O Maki. O Madani.

113. ***Surah Al Kaafiroon*** is read in the first rak'ah after Al Faatihah in… O the Sunnah before Fajr. O the Sunnah after Maghrib .

O the Sunnah after *Tawaaf*.

O the *Witr* prayer. O All of the above.

114. An act of worship which is done for other than Allah…

O is not considered worship. O is a deficient worship.

115. The one being addressed with "**Say**" is…

O the Prophet ﷺ. O the Prophet ﷺ and everyone who could possibly be addressed with the similar words.

116. ***Kaafiroon*** are…

O all those whom the religion of our Prophet ﷺ has reached them and have not believed in it such as the Jews and the Christians..

O the Non-Muslims of Makkah .

117. This Surah proves that we must stay far away from worshiping other than Allah and free ourselves from those who worship other than Allah with our heart, tongue, and limbs (True – False).

118. Repetition in this Surah…

O is for emphasis.

- Is to show that the first one proves the non-existence of the action while the second one proves that it has become an attribute of theirs.

Surah An-Nasr Questions

119. ***Surah An-Nasr*** is… O Maki. O Madani.

120. This Surah contains a glad tiding, a news, a command, and a hint (True – False).

121. Allah has treated this nation and this religion with mercy and kindness that cannot be imagined and is beyond comprehension (True - False).

122. There is an indication in this Surah that the Prophet ﷺ will pass away after a short period of time (True – False).

123. Acting upon this Surah, the Prophet ﷺ used to often recite on the bowing position and prostration "You are Perfect O Allah, our Lord, O Allah forgive me" (True – False).

Surah Al-Masad Questions

124. ***Surah Al Masad*** is… O Maki. O Madani.

125. Aboo Lahab …

O is the Prophet's ﷺ uncle . O is not related to the Prophet ﷺ.

126. Dispraised until the Day of Judgment is…

127. O Aboo Lahab. O everyone who hates the Prophet ﷺ.

128. Mention the meaning of the following words:

Tabbat ..... :تبَّت

Maa-Kasaba..... ما كسب

Jeedihaa..... :جيدها

Masad ..... :مسد

129. This Surah contains an amazing miracle from the miracles of Allah with Aboo Lahab and his wife; they did not accept Islam!(True –False).

Surah Al-Ikhlaas Questions

130. ***Surah Al-Ikhlaas*** is … O Maki. O Madani.

131. ***Surah Al-Ikhlaas*** is called with this name since…

O all of it is a description of Allah O it purifies those who read it from worshipping other than Allah O All of the above .

132. This Surah is equal in reward to…

O half of the Qur'an. O quarter of the Qur'an O third of the Qur'an.

133. This Surah is read in the second unit after Al Faatihah in the following prayers:

O the Sunnah before Fajr. O the Sunnah after Maghrib .

O the Sunnah after Tawaaf.

O Witr prayer. OAll of the above.

134. It is recommended to recite Surah ***Al Kaafiroon*** and ***Al Ikhlass*** during the day and night in order to affirm the three categories of *Tawheed* (True – False).

135. ***Surah Al Ikhlaas*** consist of…

O Tawheed of worship. O Tawheed of Lordship and the Names and Attributes .

136. The meaning of **"Say"** is… O make a statement only. O a statement, actions, and belief.

137. The saying of Allah **"He is Allah, the One and only"** means One in His Lordship, Worship, and Names and Attributes (True – False).

138. The saying of Allah **"Allah, the Everlasting Sustainer of all"** means…

O the One everyone turns to for all of their needs. O the One Who is Self Sufficient and the Sustainer of All.

O the Master who is complete in His dominion, Lordship, Worship, and His Names and Attributes. O All of the above .

139. To attribute a child or parents to Allah is Major Disbelief (True – False).

Surah Al Falaq Questions

140. ***Surah Al Falaq*** is… O Maki. O Madani.

141. It is recommended to read ***Surah Al Falaq***…

Oafter the obligatory prayers. O just before sleep. OAll of the above.

142. Write the meaning of the following words:

'Aoodhu..... أعوذ:
Al Falaq..... الفلق:
Ghaasiq..... غاسقٍ:
waqab..... وقبَ:
An-Naffathaat..... النَّفَّاثات:
Al'Uqad..... العُقَد:
Haasidin..... حاسدٍ:

143. This Surah shows that…

O seeking refuge is done in general as well as specific. O magic is real. O All of the above.

Surah An-Naas Questions

144. ***Surah An-Naas*** is… O Maki. O Madani.

145. It is recommended to read ***Surah Al-Naas***…

Oafter the obligatory prayers. O just before sleeping. OAll of the above.

146. What is the meaning of the word *'Al Khannaas'*?

……

Second Lesson

Second Lesson: The Pillars of Islam

The first and greatest pillar is the Testimony: *"There is no god that should be worshipped except Allah and Muhammad is the messenger of Allah"*. Their meaning will be explained along with the conditions of "*There is no god that should be worshiped except Allah*".

Its meaning: "*There is no god*" is a negation of everything that is worshipped besides Allah. "Except Allah" affirms the worship for Allah alone.

The conditions of "*There is no god that deserves to be worshiped except Allah*" are:

1- Knowledge, negates ignorance. 2- Certainty, negates doubt. 3- Sincerity, negates Shirk. 4- Truthfulness, negates lying. 5- Love, negates hate. 6- Submission, negates leaving it. 7- Acceptance, negates rejection. 8- Disbelieving in everything worshiped besides Allah.

The Pillars of "There is no *god that deserves to be worshiped except Allah*"

Negation: "There is no god…"

It negates everything that is worshipped besides Allah

(Must disbelieve in them)

Affirmation: "except Allah"

Affirming the worship for Allah alone.

(Believing in Allah)

The Poet says: The Testimony of Sincerity has two pillars, Affirmation and Negation so memorize them.

Explanation of the Conditions of *"La ilaha ila Allah"*

The conditions of *"La ilaha ila Allah"* are like the teeth of the key. *"La ilaha ila Allah"* is the key to Paradise. The key does not open except if it has teeth. Every reward for saying *"La ilaha ila Allah"* that is in the Qur'an and Hadeeth depends on the presence of these conditions, and they are eight:

1- **Knowing** its meaning: It does not benefit the one who is ignorant of its meaning. Thus, it is a must for the one who wants to accept Islam to know its meaning. The Prophet –may Allah praise and send him peace- has said: ***"Whoever dies while s/he knows that 'no god should be worshipped except Allah', enters Paradise"*** (Muslim).

2- **Certainty**: 100%. If one doubts even 1% in disbelieving in gods other than Allah, then he/she is not a Muslim. If one doubts the disbelief of the Jews and Christians who have heard about Islam, they are not Muslim. The Prophet ﷺ has said*:* ***"I bear witness that no god should be worshipped but Allah and I am the messenger of Allah; there is no slave who meets Allah with these two without doubting them except they will enter Paradise"*** (Muslim).

3- **Sincerity**: It does not benefit the one who shows off with it or worships other than Allah.

The Prophet ﷺ has said: ***"The happiest person with my intercession is the one who says 'La Ilaha Ila Allah' sincerely from his heart or his soul"*** (Bukharee).

4- **Truthfulness**: It does not benefit the one who says it while lying such as the hypocrites. The Prophet ﷺ has said: "**There is no one who bears witness that 'La Ilaha Ila Allah and Muhammad is His slave and messenger truthfully from his heart except that Allah will prohibit the Fire for him"** (Bukharee and Muslim).

5- **Love**: One should not love anyone like s/he loves Allah. Moreover, one should love everything and everyone that Allah has ordered to love. The opposite is hate. Thus, from the nullifiers of Islam is to hate something which the Messenger legislated, even if s/he acts upon it. Allah says: "**Still there are some who take others as Allah's equal—they love them as they should love Allah…"** (2:165).

6- **Submission:** It means we must act upon it. If one does not do so, it does not benefit them. Allah says: "**But no! By your Lord, they will never be ˹true˺ believers until they accept you ˹O Prophet˺ as the judge in their disputes, and find no resistance within themselves against your decision and submit wholeheartedly**" (4:65).

7- **Acceptance:** One does not refuse saying it, acting upon it, and believing it. Allah says: **"For whenever it was said to them ˹in the world˺, "There is no god ˹worthy of worship˺ except Allah," they acted arrogantly and argued, "Should we really abandon our gods for a mad poet?""** (37:35).

8- **Disbelieving:** One should not worship anyone or anything besides Allah, because anything worshipped besides Allah is false. No one and nothing deserves to be worshipped besides Allah.

Note: It is a must to believe, verbalize, and act upon the testimony of sincerity.

Types of Love

Natural Love

It is permissible as long as it is not given priority to the love of Allah.

Example: Loving one's children and wife. The Prophet has said: **" None of you truly believes until I am more beloved to him than their children , parents, and the rest of the people"**.

Love for the sake of Allah

It is obligatory; rather, it is from the most important parts of *Emaan*!

Allah has said: "Muhammad is the Messenger of Allah. Those who are with him are firm with the disbelievers and merciful with one another…" (48:29).

It is specific to the following four:

- **<u>Places</u>** beloved to Allah; such as Makkah and the Prophet's Madinah.
- **<u>Times</u>** beloved to Allah; such as the Night of Qadr and the third part of every night.
- **<u>The doer</u>** of these actions; such as the prophets, angels, companions, and every believer.
- **<u>The actions</u>** which Allah loves; everything legislated by Him such as Tawheed.

Loving other than Allah

It is Major Disbelief. As Allah says: **"Still there are some who take others as Allah's equal—they love them as they should love Allah"** (2:165).

What is the meaning of the phrase "Slave" in the testimony “Muhammad is the slave and messenger of Allah”

He ﷺ is the best worshipper of Allah. He has perfected his worship to Allah alone.

He ﷺ should not be worshipped since he does not have any share in the Lordship, worship, nor the Names and Attributes of Allah.

Various Types of Servitude to Allah

Very Specific

It is the worship of the messengers –peace be upon them- Allah says: **"… Surely, he was a thankful slave"** (17:3).
Their worship is special and none can challenge them regarding worshipping Allah.

Specific

Obeying Allah. Allah says: " **The true slaves of the Entirely Merciful are those who walk on the earth humbly…"**(25:63). This includes everyone who worships Allah according to His Law.

General

It is the coercive slavery. It is for all creation. Allah says: **"There is none in the heavens or the earth who will not return to the Entirely Merciful as a slave"** (19: 93). Both the believers and disbelievers are included in this.

Our Prophet ﷺ

Lineage

He is: Muhammad Ibn ‘Abdullah Ibn ‘Abdul-Muttalib Ibn Haashim, and Haashim is from Quraysh, and Quraysh is from the Arabs, and the Arabs are from the descendants of Ismaa’eel Ibn Ibraaheem Al-Khaleel (the beloved), upon him and our Prophet the best of praise and peace.

He was born in the Year of the Elephant in Makkah in Rabi' al Awwal. He lived 63 years. From them, 40 years prior to becoming a prophet, and 23 years a prophet and a messenger. He was an orphan; his father died before his birth. His mother died while he was very young. His grandfather AbdulMutalib took care of him. After his grandfather passed away, his uncle Abu Talib raised him.	Birth
He ﷺ was sent to the people and Jinn. Whoever hears of his message and does not accept it, is a disbeliever.	A Prophet
He invited to worship Allah alone, good manners, and good deeds. He warned from worshiping other than Allah, bad manners, and evil deeds.	His Message
He ﷺ was taken from Makkah to Bayt Maqdis. Then he went up the seven heavens, Allah spoke to him, and the 5 prayers were made obligatory.	His Ascension
He had migrated from Makkah to Madinah where he also passed away. He was buried in the house of the Mother of the Believers 'Aishah –may Allah be pleased with her-.	His Migration and Death
Allah has completed the religion with him. He has conveyed the clear message, has completed his mission, has advised the people, and has struggled in the path of Allah in every possible way. It is not possible for anyone to introduce in this religion any act of worship.	Last Messenger

They are seven: Badr, Uhud, Al Khandaq, Khaybar, the Conquest of Makkah, Tabook, and Hunayn.	Main Battles
Al Qaasim, Ibraheem, Abdullah and he is also knows as Tayyib Taahir, Zaynab, Rruqayah, Um Kulthoom Faatimah; all of whom passed away during his life time except Faatimah who passed away six months after his death– may Allah be pleased with all of them -.	Seven Children
Khadeejah, 'Aaishah, Sawdah, Hafsah, Zaynab Al Hilaaliyah, Um Salamah Hind, Zaynab bint Jahsh, Juwayriyah bint Al Haarith, Safiyah bint Huyay, Um Habeebah Rramlah, Rrayhaanah bint Zayd, and Maymoonah bint Al Haarith – may Allah be pleased with all of them- .	His Wives
His mother Aaminah bint Wahb, Thuwaybah, Haleemah bint Abee Thuayb As-Sa'deeyah – may Allah be pleased with her -	His Wet Nurses ﷺ
Allah's saying in Surah Al 'Alaq: "1. Recite in the name of your Lord who created -, 2. Created people from a clinging substance, 3. Recite, and your Lord is the most Generous -, 4. Who taught by the pen -, 5. Taught people that which they did not know.	First Verses Revealed to him ﷺ

From the men Abu Bakr As-Sideeq. From the women the mother of the believers Khadeejah bint Khuwaylid From the children Ali ibn Abee Taalib. From the servants Zayd ibn Haarithah. From the slaves Bilal ibn Abee Rabaah.	The first who believed in him ﷺ
He made 'Umrah 4 times; all of them in Thul Qa'dah. He made only 1 Hajj, which is called the farewell Hajj, in the 10th year of Hijrah,	His Hajj and 'Umrah ﷺ
Allah has said to the Prophet: " Surely you have great manners". The mother of the believers, Aishah has said: " His manners were the Qur'an".	His Manners ﷺ
Ibn Al Qayyim –may Allah have mercy on him- has said: If the happiness of a person in both lives is connected to the guidance of the Prophet ﷺ, then it is a must for everyone who advises themselves and loves to succeed and be happy to know from his guidance, biography, and affairs enough so not to be considered ignorant of him and to be considered from his followers and his group. People vary in this: someone who knows a little, a lot, or someone completely prevented. Blessings are in the hands of Allah; He gives whomever He wills. Allah is the possessor of great virtues.	The Importance of studying his biography

Third Lesson

The Pillars of *Eemaan*

Its pillars are six: That you believe in Allah, His angels, His books, His Messengers, the Last Day, and that you believe in *Al-Qadar* (Divine Pre-Decree) – the good of it and the bad of it is from Allah.

The Islamic definition of Eeman

Islamically: Imaan is the statement of the tongue, belief in the heart, and actions of the limbs; it increases with Obedience to Allah and decreases with disobedience. The proof for:

Statement of the tongue: The hadith: **"The highest of them (Eeman) is saying La illaaha illa Allaah"**	**Actions of the limbs**: **"And the lowest of them (Eeman) is moving a harmful object from the road"**	**Belief in the Heart: "And modesty is a branch from Eeman"** (Muslim)	**Increases**: Allah's saying: **"Which of you has had his Faith increased by it?"** (9:124) proves that Imaan increases	**Decreases**: **"I haven't seen anyone more deficient in reason and religion…"** (Bukhari, Muslim).

Reasons for *Emaan* to Increase

- Reflecting upon the creations
- Giving up Sins
- Increasing Good Deeds
- Studying Tawheed; especially, the Names and Attributes

Reasons for Eemaan to Decrease

- Not reflecting upon the creation
- Sinning
- Not doing Good Deeds
- Not Studying Tawheed; especially, the Names and Attributes

The Six Pillars of Imaan

- Allah
- Angels
- Books
- Messengers
- The Last Day
- Qadar
  Predestiny
  In it's good and bad

The First Pillar: Believing in Allah

To believe in the existence of Allah	To believe in Tawheed of Lordship	To believe in Tawheed of Worship	To believe in the Names and Attributes

The intellect	**Senses**	**Natural Instinct**	**Legislated Sources**
The intellect cannot imagine the existence of the creation without the existence of the Creator. **"Or were they created by nothing? Or were they themselves the creators?"** (Qur'an52:35)	In difficult times you raise your hands to the sky and say 'O Lord' 'O Lord' 'O Lord' and by the permission of Allah your calamity is removed.	**"No one is born except they are upon Al-Fitrah. His parents turn him into a Jew or Christian or Magian…"** (Bukharee and Muslim).	Legislated sources are many. Ibn al-Qayyim mentioned that "there is not a verse in the Book of Allah except that it has a reference to Tawheed; without exception."

Second: Belief in His angels.

Angels are from the invisible world. Allah has created them from light. They obey Allah and never disobey Him. They have souls; **"holy spirit"** (Qur'an 2:87), body; **"Who made the angels messengers with wings"** (Qur'an 35:1), heart; **"So much so that when fear is banished from their (angel's) hearts"** (Qur'an 34 :23) and intellect; **"they (angels) say: 'What is it that you Lord has said?"** (Qur'an 34:23). They question and respond which proves that they have intellect. We believe in them, their names (*Jibreel*, *Meekaaeel*, *Israafeel*, etc.), their duties (such as 'the carriers of the Throne'), and everything we have been informed about them.

Third: Belief in the Books

We believe that they are from the Speech of Allah sent down to us and not created. Allah sent with every Messenger a book. We believe in those that Allah has informed us of by name, their narrations, and their rulings which have not been abrogated by the Qur'an, since the Qur'an abrogates what came before it from these Scriptures and it is *Muhaiminan* (trustworthy in highness and a witness) over them. (Al-Qur'an, At-Tawraah (The Torah of Prophet Moosaa), Al-Injeel (The Gospel of Prophet Eesaa), Az-Zaboor/ Psalm (The book of Prophet Dawood), Suhuf of Ibraheem and Moosaa (The Scriptures of Prophets Ibraheem and Moosaa).

Fourth: Belief in the Messengers

We believe that they are all men and possess none of the characteristics of Lordship. Allah sent them, sent down revelation to them, and aided them with His verses and signs. We believe that they are slaves and not to be worshipped, messengers not to be rejected, they conveyed the message, they advised their nations, they fulfilled their mission and struggled in the way of Allah. We believe in all of them, their names, their stories, and in the signs that Allah used to aid them with. The first of the Prophets is Aadam, the first Messenger is Nooh, and the seal of the Prophets is Muhammad –may the peace and blessings of Allah be upon them all-. All of the previous laws are abrogated by the law revealed to Muhammad.ﷺ

Fifth: Belief in the Last Day

Believing in everything that happens after death from the soul exiting the body, the Angels carrying it to the heavens - either the heavens will open or the gates of the heavens will be closed on him-, then they will return it back to the body as one hears the footsteps of the those burying him. Then the questioning of the two angels, and the punishment or reward of the grave, followed by the resurrection, the account, the Bridge, Paradise or Hell Fire, the intercession, and the believers seeing their Lord on the Day of Judgement and in Paradise as Allah wills, and Hawdh (River) of the Prophet –may Allah praise him and send him peace-.

Sixth: Belief in the Qadar (Predestiny)

Consists of four matters:

Knowledge:

To believe that Allah is All-Knowing of everything and nothing is hidden from Him neither on Earth nor in the Heavens. Allah says: **"He ˹fully˺ knows what is ahead of them and what is behind them…"** (2:255).

Writing:

Allah –Glorified is He- commanded the Pen to write everything that will happen until the Day of Judgment. Allah says: **"And there is nothing concealed within the heaven and the earth except that it is in a clear Register"** (27:75).

Will:

People have a will but their will cannot be executed except by the will of Allah, for whatever Allah wills happens, and whatever Allah does not will, will not come to pass. Allah says**:"And you do not will except that Allah wills - Lord of the worlds"** (81:29).

Creation:

The slave is created and his actions follow him so they are created as well.

"Allah has created you and that which you do" (37:96).

Fourth Lesson

The Categories of Tawheed and Shirk

The categories of Tawheed are three: **Lordship**, **Worship**, and **Names and Attributes.**

Tawheed of Lordship: It is believing that surely Allah is the Creator of everything and the Manager of the affairs of His creations; He has no partners in any of that.

Tawheed of Worship: It is to believe that Allah is the only god that should be worshipped without any partners. This is the meaning of 'La ilaha ila Allah'. All of the acts of worship such as the prayer, fasting, and other than them. It is a must to perform them sincerely for Allah alone. It is not permissible to do any act of worship for other than Allah.

Tawheed of the Names and Attributes: It is to believe in everything which is mentioned in the Qur'an and the authentic statements of our Prophet regarding the names and attributes of Allah; to affirm them for Allah in a way that is befitting to Him the Most Perfect without distorting their meaning, denying them, describing them, or giving examples. Allah says “Say, **"He is Allah, who is One. Allah—the Sustainer needed by all. He has never had offspring, nor was He born and there is none comparable to Him"** (112:1-4). He also says **"There is nothing like Him and He is the All Hearing the All Seeing”**) 42:11).

Some of the scholars have divided Tawheed in 2 categories; combining Tawheed of the Names and Attributes with Tawheed of Lordship. That is also correct.

The categories of worshiping other than Allah are likewise three: **Major Shirk**, **Minor Shirk**, and **Hidden Shirk**.

Major Shirk: It destroys one's good deeds and leads to the eternal punishment if one dies without repenting. Allah says: **" Had they associated others with Him ˹in worship˺, their good deeds would have been wasted"** (6:88). He also says: "**It is not for the polytheists to maintain the mosques of Allah while they openly profess disbelief. Their deeds are void, and they will be in the Fire forever"** (9:17). Whoever dies without repenting from it, will not be forgiven and Paradise is prohibited. Allah says: **"Surely, Allah does not forgive associating others with Him ˹in worship˺, but forgives anything else of whoever He wills"** (4:48). He also says: **"Whoever associates others with Allah ˹in worship˺ will surely be forbidden Paradise by Allah. Their home will be the Fire. And the wrongdoers will have no helpers"** (5:72).

From the examples: Supplicating to the dead and idols, seeking their help, making oaths to them, sacrificing for them, etc.

Minor Shirk: That which has been called Shirk in the Qur'an and Sunnah; however, it is not Major Shirk. Such as showing off with a part of acts of worship, swearing by other than Allah, saying "whatever Allah wills and so and so", etc.

The Prophet ﷺ has said: **"That which I fear the most for you is Minor Shirk".** When he was asked about it, he said: **"It is showing off with acts of worship"**. He has also said: **"Whoever swears by other than Allah has committed Shirk"**. He has also said**: "Do not say 'whatever Allah wills and so and so'. Rather, say: 'whatever Allah wills then so and so"** (Abu Dawood, Authentic). A Muslim does no apostate due to this, nor is one punished eternally for it. Rather, it negates the completion of Tawheed.

The Hidden Shirk: The Prophet ﷺ has said: **"Should I not inform you of that which I fear for you more than the Dajjaal?** They said: Of course O Messenger of Allah! He said: **"Hidden Shirk; A person gets up to pray and beautifies the prayer when s/he sees others watching him".**

It is correct to divide Shirk in 2 categories: Major and Minor. The Hidden Shirk could be present in both of them. It is present in the Major Shirk of the hypocrites since they hide disbelief and show off with Islam out of fear for themselves etc. It is also present in the Minor Shirk of the Muslims when they show off with a part of their worship as mentioned in the above Hadith. Allah is the granter of success.

The Categories of Prohibitions

Major Shirk:	Minor Shirk:	Major Sins:	Minor Sins:
Takes one out of the fold of Islam.	Lesser than the Major Shirk and greater than the rest of the major sins. Does not take one out of the fold of Islam.	Every action that is subjected to a specific punishment: curse, distanced from mercy, free from its doer, Etc.	Every forbidden act that is not subjected to a specific punishment.

Major Sins:

Its Ruling	Its Levels	The Ruling of its doer	How many?
It is a must to repent from it due to the saying of the Prophet ﷺ: "The hired female mourner, if she does not repent before dying…" (Muslim).	They vary due to the saying of the Prophet ﷺ: "Should I not inform you of the greatest major sins…" (Bukhari/ Muslim)	-Believer with incomplete *Emaan* or a believer due to the *Emaan* and a sinner due to the major sin. -We love them according to their Emaan and we hate them according to their major sins -They should not be accompanied while they are doing the major sin.	No specific number; however, they are restricted by the above definition.

The Difference between **Major** and **Minor** *Shirk*

Major Shirk

1. Takes one outside of the fold of Islam
2. It destroys all the good deeds.
3. The one who dies upon it, will be in the Fire forever.
4. There is proof which shows that it is Major.
5. Believes that the means has special powers in the universe
6. It is not forgiven, if one dies without repenting.
7. If one repents, Allah will accept the repentance except in **two** cases: If the sun rises from the west or at the moment of death.

Minor Shirk

1. Does not take one outside the fold of Islam

2. It does not destroy all the good deeds, but only the deed that it is present in.
3. The one who dies upon it, will not be in the Fire forever.
4. There is proof to show that it is Minor.
5. To make something a means (cause) that which Allah did not make a means.
6. Every sin that leads to Major Shirk is Minor Shirk.
7. Everything that the Qur'an and authentic Hadith mention as Shirk or Kufr in the indefinite form and there are no other proofs that show that it is Major.

Lesson Five

Ihsaan

The pillar of *Ihsaan*: It is to worship Allah as if you see Him, even though we do not see Him in this life, He sees us.

Ihsaan

It is one pillar which is divided into two levels:

Worship of *Mushaahadah*

(As if one sees Him) out of love, desiring, and yearning for that which is with Allah while fearing Him at the same time. For example: the worship of the Prophets and Messengers - peace be upon them-. The Prophet said: **"…Should I not be a thankful slave!"** It is possible for other than them to reach this level as well.

Worship of Muraaqabah

(Of the one who knows that he is being observed). It is a worship out of fear and fleeing. A Muslim does not go outside of this circle.

Tawheed Questions

1. How many levels does the religion have? O Three O Four. O Five.

2. How many pillars does Islam have? O Five. O Six. O Seven.

3. Islam is a pillar which is higher than Emaan. (True - False).

4. How many pillars does **"La ilaha ila Allah"** have?

O Seven. O Eight. O Two.

5. How many conditions does **"La Ilaha ila Allah"** have?

O Eight. O Seven. O Five.

6. Knowledge is from the conditions of **"La ilaha ila Allah"** and its meaning is:

O To understand the reality of something. O There is none that deserves to be worshipped except Allah.

7. If one doubts in the disbelief of the one who has heard about Islam and yet has not become a Muslim…

O S/he is no longer a Muslim. O If their certainty is greater than their doubt, then they do not disbelieve.

8. Acceptance is from the conditions of **"La ilaha ila Allah".** It means

O accepting the statement. O acting upon it. O believing it.

O all of the above.

9. Showing off with **"La ilaha ila Allah"** such as showing off while giving charity is Minor Shirk (True – False).

10. Whoever says "La ilaha ila Allah" without believing in it with his heart is…

O believer. O Muslim but not a believer. O disbeliever.

O deficient in Emaan.

11. If one loves the Prophet the exact way one loves Allah; equal love:

O Major Disbelief**.** O Minor Disbelief. O Major Sin**.**

12. Love is divided in how many categories?

O Four. O Three. O Two.

13. The love for the sake of Allah is for good deeds, the person doing them, times, and places (True – False).

14. The ruling of loving someone as one loves Allah is…

O Minor Shirk. O Obligatory. O Major Shirk.

15. The ruling of loving for the sake of Allah is…

O Permissible. O Obligatory. O Major Shirk.

16. How many types of *'Uboodiyyah*/ being a slave of Allah are there?

O 2 O 3 O 4

17. Every creation is a slave of Allah in terms of subjugation; even the non-Muslims (True – False).

18. If one says "La ilaha ila Allah" while s/he does not pray nor do they perform any other act of worship:

O It benefits them. O It does not benefit them.

19. "His slave and messenger" in the shahadah: A slave who is not worshipped and a messenger who should not be rejected (True – False).

20. The testimony "Surely Muhammad is His slave and messenger"; obeying his orders, believing what he has said…is considered:

O its meaning O what it implies.

21. Whoever directs any part of lordship to the Prophet ﷺ, then they have not testified that he is a slave (True – False).

22. The most noble description of the Prophet ﷺ is

O the messenger of Allah O His slave and messenger. O the seal of the prophets.

23. "Whoever introduces a new act of worship in Islam considering it to be good, then s/he has claimed surely Muhammad ﷺ has betrayed the Message; since Allah says: **"This day I have completed for you your religion"**. Thus, whatever was not part of the religion on that day will not be part of the religion today". This is the saying of:

O Ibn Taymiyyah O Ibn Baaz O Imam Malik

24. The Prophet ﷺ is from the descendants of prophet…

O Is'haaq O Ismaa'eel

25. Fill in the blanks: The Prophet ﷺ is born in the year …….. in the city of …… He lived for …….years; …….. years before becoming a prophet and ……..as a prophet and messenger. He was made a prophet with the verse …… and a messenger with the saying of Allah …….

26. The Prophet ﷺ was sent to:

O His people O the people O people and jinn.

27. Al Ma'aarij is his ﷺ journey from Makkah to Bayt al Maqdis (True – False).

28. The Prophet ﷺ migrated to…

O Taaif O Ethiopia O Madinah O All of the above.

29. What is the number of his ﷺ main battles?

O one O two O three O four O five.

30. How many children did he ﷺ have?

O three O four O seven.

31. The Prophet ﷺ performed his farewell pilgrimage and this shows that he has performed hajj before that (True – False).

32. Studying the Prophet's ﷺ biography is…

1. O obligatory O recommended O permissible.

33. Fill in the blanks: Emaan in Islam means a statement with the ……., belief in the ……., actions with ……., it increases with …… ……, and it decreases with ……

34. How many pillars does *Emaan* have?

O six O five O four.

35. Believing in Allah entails a number of things. How many are they?

O four O three O two

36. The general proofs for the existence of Allah are…

O four O countless

37. Meekaa'eel is the angel who is entrusted with rain (True – False).

38. People have hearts while the angels do not have hearts (True – False).

39. How many revealed books do we know by name?

O Six O four O seven O many

40. Allah has revealed a book to every prophet (True – False).

41. The first messenger is Adam – peace be upon him- (True – False).

42. Muhammad ﷺ is a messenger and not a prophet (True – False).

43. How many are 'the most determined' messengers?

O five O four O many

44. Believing in the Last Day entails believing in everything that happens after death until the people are resurrected from their graves (True – False).

45. How many categories does the belief in the Qadr have?

O four O five O three

46. Does Allah know something before it happens? (Yes – No).

47. Does Allah know everything the people do? (Yes – No).

48. The people have a choice and will to do whatever they want (True – False).

49. Are the actions of the people created? (Yes – No).

50. *Tawheed* is divided into …

O two categories O three categories O there is no dispute about it

51. Mention five differences between Major and Minor Shirk.

1- ……..

2-……...

3-……...

4-……...

5-……...

52. Mention five examples of Major and Minor Shirk.

Major *Shirk*	Minor *Shirk*
……	……
……	……
……	……
……	……
……	……

53. Hypocrisy of the heart is Minor *Shirk* which does not take one out of Islam (True – False).

54. *Ihsaan* comprises of…

O one pillar O two pillars

Lesson Six

Pre-Conditions of the Pryaer

Prayer has nine conditions:

1. Islam 2. Sanity 3. Tamyeez (Age of differentiating) 4. Having Wudu 5. Removing Najaasah/ impurities 6. Covering the Private Parts 7. Entering of the time of prayer 8. Facing the Ka'bah 9. Intention

Condition 1: Islam

The opposite of disbelief. If the one who insults Allah or worships other than Him and prays, the prayer is invalid unless s/he repents.

Condition 2: Sanity

The opposite of insanity. Likewise, being intoxicated.

Condition 3: Tamyeez

It does not mean puberty. Its meaning is differentiating between things; one knows the question and the answer. There is no specific age. Usually it is 7 years old. When is the prayer of the child valid? If the child is able to differentiate, otherwise prayer is invalid.

Condition 4: Wudoo

It includes:

Major Impurity

Needs a shower.

Minor Impurity

Needs Wudu.

Condition 5: Removing Impurities

From body, place, and clothes. If one prays with it while knowing, able to remove it, and remembers it then the prayer is invalid.

Removing it is divided into three categories:

Severe:

The saliva of the dog. The Prophet ﷺ ordered to wash it 7 times; the first time with sand. The Hadith is in Muslim.

Light:

The urine of a boy who has not begun eating, *mathee*, and *manee* even though it is pure but the Prophet ﷺ would sprinkle water if it was wet (no need to wash and squeeze) and dust it off if it was dry.

Moderate:

Urine etc. Is removed by washing it and squeezing out the water.

Impure Substances

Human urine and faeces, urine and dung of animals which is not permissible to eat their meat, predatory beasts except what is difficult to avoid such as cats, mule, and donkey. Moreover, the blood which flows from an animal after it is slaughtered, the blood which comes out of the two organs, the animals that die without being slaughtered except for those that have no flowing blood, the ones from the sea, and locusts.

Condition 6: Covering the Private Parts

Three different levels:

Moderate:

Other than those mentioned in the other two; it is a condition to cover from the belly button to the knees. It is recommended to cover the shoulders and to dress fully appropriate.

Severe:

The private parts of a women who has reached puberty; she must cover the entire body except for the face which she should cover in the presence of strangers.

Light:

Such as the private parts of a seven to ten year old; they should at least cover the two private parts.

Condition 7: Prayer Time

The prayer is not valid to pray before the time enters nor to delay until after the time except if it is combined with another prayer due to a valid reason. If one intentionally prays after the time, then this is a sin.

Condition 8: Facing the Qiblah

Recommended prayers while traveling are an exception; one prays whichever direction the means of transportation is traveling. Example: Prayer in the plane. Moreover, the one who is unable to face or fears an enemy is also excused.

Condition 9: Intention

Should be in the heart. To verbalize it is considered an innovation in the act of worship. The prayer is valid even if one thinks about it sometime before the prayer or intends to pray the obligation of the time.

Important Points to Remember

1- It is not acceptable to leave out a condition whether intentionally, out of ignorance, or forgetfully; except if one prays with some impurity on out of ignorance or forgetfully then the prayer is valid.

2- The conditions should be present before one begins the acts of worship. Their presence is a must until the act of worship is completed.

Lesson Seven

Pillars of the Prayer

The pillars of the prayer are 14:

1- Standing if able. 2- First Takbeer. 3- Reciting Al Faatihah. 4- Bowing. 5- Standing Straight after Bowing. 6- Prostrating upon 7 body parts. 7- Getting up from prostration. 8- Sitting between the two prostrations. 9- Tranqulity in all of the positions. 10- The order of the pillars. 11- The Final Tashahud. 12- The Sitting for the Final Tashahud. 13- Making Du'a for the Prophet ﷺ. 14- Giving Salam on both sides.

Pillar 1: Standing if able

Recommended Prayers:

The prayer is valid if one prays sitting; however, the reward is half of the one who prays standing. If one prays laying down, gets half the reward of the one who prays sitting.

In the Obligatory Prayer:

Standing is a pillar. A person is excused if not able to stand at all or is able to stand but unable to focus. If one is able to stand even for a part of the prayer, then s/he does so.

Pillar 2: First Takbeer

No other words are acceptable except "Allahu Akbar" Allah is the Greatest.

Pillar 3: Reciting Al Faatihah

It is a must to recite it fully with all its verses, phonetics, words, and letters whether silently or out loud in every unit of prayer in order. The only instance one is not required to recite it is if s/he joins the Imam while he is bowing.

Pillar 4: Tranqulity in all of the positions

Tranquility is achieved by reciting each statement at least once.

Important Point to Remember

The pillars are within an act of worship. The prayer is not valid if any of the pillars is not performed intentionally, out of ignorance, or forgetfully. Neither does the prostration of forgetfulness make up for it; one should repeat a recent prayer in which a pillar was left out. As for the previous prayers that one prayed without performing all of the pillars, then one is excused for them since the Prophet ﷺ did not ask his companion to repeat all the previous prayers; rather, he asked him to repeat the prayer he had just prayed even though he left off tranquility which is a pillar. Allah knows best.

Lesson Eight

Obligations of the Prayer: they are 8:

1- All of the Takbeers except the first one (which is a pillar).

2- Saying: "Allah answers those who praise him", (Sam'i Allahu Leman Hamdidah) for Imam and the one praying alone.

3. Saying: "Our Lord to You belongs all praise", (Rabbana Wa Lakal Hamd), for Everyone.

4. Saying: "My Lord the Greatest is Perfect" (Subhana Rabbee al-Adheem) while bowing.

5. Saying: "My Lord the Highest is Perfect" (Subhana Rabbee al-A'ala) while prostrating.

6. Saying: "O my Lord, forgive me" (Rabbi-iGhfir-lee) between the two prostrations.

7. The first Tashahud.

8. Sitting for the first Tashahud.

Important Points to Remember

It is obligatory to say *"Subhana Rrabee Al Adheem"* while bowing, then it is recommended to say other sayings which have been narrated. Likewise it is a must to say *"Subhana Rrabee al A'laa"* while prostrating.

Lesson Nine

The *Tashahud*

Its meaning is: *"All compliments, prayers, and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that no god should be worshipped except Allah and I bear witness that Muhammad is His slave and Messenger"*. Then one makes du'a for the Prophet ﷺ and says: *" O Allah, send prayers upon Muhammad and upon the family of Muhammad, as You have sent prayers upon Ibraaheem and the family of Ibraaheem, You are surely Worthy of Praise, Full of Glory. O Allah, bless Muhammad and the family of Muhammad as You have blessed Ibraaheem and the family of Ibraaheem, You are surely Worthy of Praise, Full of Glory"*. Then one seeks refuge in the last Tashahud: *"O Allah, I seek refuge in You from the torment of Hell, I seek refuge in You from the torment of the grave, I seek refuge in You from the trials of life and death, and I seek refuge in You from the tribulation of the Dajjal"* (Bukhari and Muslim).

Then one makes any du'a especially those which the Prophet has made such as *"O Allah help me to remember You, thank You, and worship You in the best way. O Allah, I have greatly oppressed myself, no one can forgive sins except You, so forgive me with a forgiveness from Yourself and have mercy on me. You are surely the Most Forgiving and the Most Merciful"*.

After the first Tashahud one may stand for the third unit of prayer or make du'a for the Prophet and then stand due to the general Hadith mentioned on the topic.

Lesson Ten

The Recommended acts of the Prayer

1- The opening du’aa’

2- Placing the right hand over the left on the chest while standing before and after bowing.

3- Raising both hands with fingers slightly apart, level with the shoulders or the ears with the first Takbeer, bowing, raising from bowing, and when standing for the third unit.

4. Saying the statements more than once while bowing and prostrating.

5. Saying more than *"Rrabana wa laka-lHamd"* after raising from bowing and *"Rrabee ghfir lee"* between the two prostrations.

6- Making the head straight with the back while bowing.

7- Keeping the elbows away from the sides, and the belly from the thighs, and the thighs from the calves while prostrating.

8- Raising the forearms away from the ground while prostrating.

9- Sitting on the left foot while it is flat on the ground and setting up the right foot in the first Tashahud and between the two prostrations.

10- Sitting on the ground in the last Tashahud in a four or three unit prayer and putting the left foot under the right leg and setting up the right foot.

11-Pointing with the index finger in the first and second Tashahud from the time one sits until the end of the Tashahud, and moving it while making supplication.

12- Supplicating and sending blessings upon our Prophet and his family as well as Ibrahim and his family in the first Tashahud.

13- Supplicating at the end of the Last Tashahud.

14- Reciting out loud in the Fajr prayer, Jum'ah, E'id, 'Asking for Rain', and the first two units of 'Ishaa and Maghrib.

15- Reciting quietly in Thuhr, 'Asr, third unit of Maghrib, and the last two units of 'Ishaa.

16- Reading ayah(s)/surah(s) after Al Faatihah.

As well as all the other recommended actions narrated such as keeping the fingers spread on the knees while bowing.

The Opening Supplication

Allahumma baa'id bayni wa bayna khataayaaya kama baa'adta bayna al-mashriqi wa'l-maghrib. Allahumma naqqini min khataayaaya kama yunaqqa al-thawb al-abyad min al-danas. Allahumma ighsilni min khataayaaya bi'l-maa'i wa-thalji wa'l-barad

"O Allah, put a great distance between me and my sins, as great as the distance You have made between the East and the West. O Allah, cleanse me of sin as a white garment is cleansed from filth. O Allah, wash away my sins with water, snow, and hail " (Bukhari and Muslim). One may say instead *"You are Perfect O Allah and all praise and thanks are for You. Blessed is Your Name, Great is Your position, and no god should be worshipped except You"*.

Lesson Eleven

Nullifiers of the Prayer

They are 8:

1- Intentional speaking while remembering and knowing: Forgetting or not knowing does not invalidate the prayer. 2- Laughing. 3- Eating. 4- Drinking. 5- Exposing the private parts. 6- Deviating a lot from the direction of the Qiblah. 7- Continuous unnecessary movements while praying. 8- Breaking Wudu.

Nullifier 1: Intentional speaking while remembering and knowing

With the exception of a person who helps the Imam when he forgets or is mistaken.

The Ruling on the Various Movements in the Prayer

Prohibited Movements:	Disliked Movements:	Permissible Movements:	Recommended Movements:	Obligatory Movements:
Many unnecessary consecutive movements such as eating.	Slight unnecessary movements such as turning a little.	Necessary movement such as rubbing the beard.	In order to perfect the prayer such as closing the gaps.	The validity of the prayer depends upon it such as removing impurity.

Important Points

What is the difference between the Conditions, Pillars, Obligations, and Recommended actions of the Prayer?

<table>
<tr><th>Recommended</th><th>Obligation</th><th>Pillar</th><th>Condition</th></tr>
<tr><td colspan="3">Within the act of worship</td><td>Before the act of worship begins</td></tr>
<tr><td colspan="3">It is present in a part of the act of worship</td><td>Present throughout the act of worship</td></tr>
<tr><td>It is excused for leaving it intentionally, out of ignorance, or forgetfully.</td><td>It is excused for leaving it out of ignorance or forgetfully.</td><td colspan="2">It is not excused for leaving it intentionally, out of ignorance, nor forgetfully.</td></tr>
<tr><td></td><td>Prostration of Forgetfulness makes up for it</td><td>Prostration of Forgetfulness does not make up for it.</td><td>No Prostration of Forgetfulness for it</td></tr>
</table>

Prostration of Forgetfulness

Three Reasons:

Doubt:

For example one doubts whether they are on the 3rd or 4th unit. It is of two types:

Within the act of worship:

If the person often doubts, it should not be considered. If it is a little, one should act on that which is more certain. If both are equally doubtful, one should act upon the lesser number.

After one has completed the worship:

This should not be paid attention to unless one is 100% certain.

Decreasing:

For example not doing an obligation from the obligations.

Increasing:

Does an extra bowing, prostration, standing, or sitting.

Notice:

-If one doubts in the Prostration of Forgetfulness, there is nothing upon the Muslim and the prayer is correct.

-If one forgets a pillar, one must go back and complete it and everything which comes after it, then prostrates for forgetfulness.

-If one forgets an obligation and passes it place, s/he should prostrate for forgetfulness.

Description of the Prayer with Pictures

-Firstly, a Muslim should make ablution at home and wear the best clothes.

-Then s/he should walk or drive to the Masjid with tranquility without hastening, running, nor turning around or rising the voice.

- One should not have their clothing like sleeves or jeans rolled up while praying.



-Once one reaches the Masjid, s/he takes the shoes off and puts them on the shelf. One also leaves behind the worldly dealings; it is prohibited to buy, sell, and to announce lost items.

-Enters with the right foot and says: ***"In the Name of Allah, may Allah praise and send peace to the Messenger of Allah. O Allah, open for me the doors of Your Mercy"***. One exists with the left foot and says: "***"In the Name of Allah, may Allah praise and send peace to the Messenger of Allah. O Allah, I ask You from your blessings".***

-Upon entering the Masjid, the men proceed to the first rows while the women to the back.

-If the prayer has begun, one should say *'Allahu Akbar'* and join the Imam in whatever position he may be. The unit is caught by catching the Imam Standing or Bowing. When the Imam completes the prayer, the person praying with the Imam gets up and completes that which s/he has missed.

-If one enters the Masjid and the prayer has not begun yet, one should pray the Sunnah before the prayer. If the prayer does not have Sunnah before, then one should pray two units before sitting in the Masjid.

-One does not disrespect the Masjid by looking at the time or clearing the throat so the pray can begin.

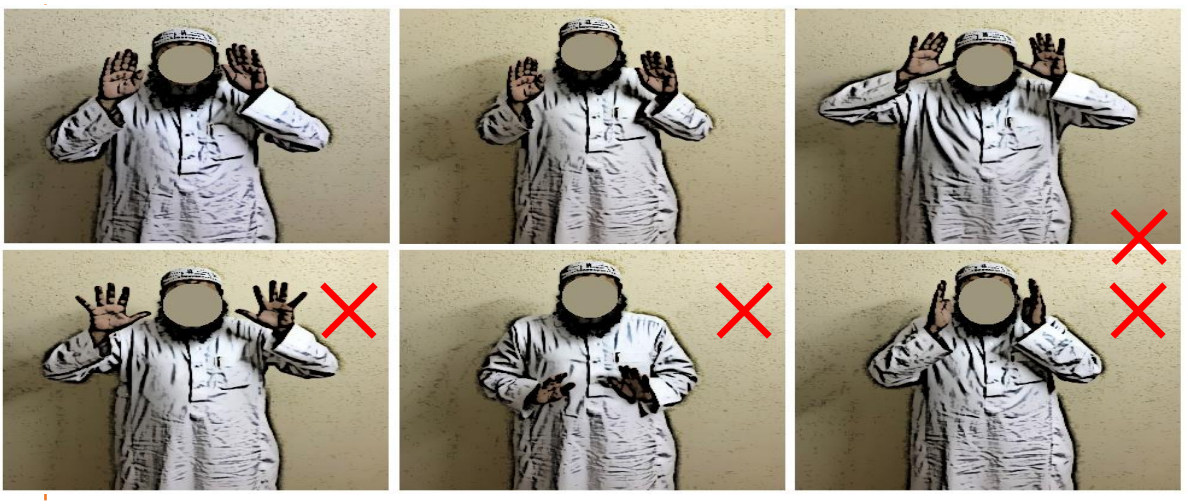
-It is recommended for the Imam or the one who prays alone to pray towards an object. The object the Imam prays towards is sufficient for those praying behind him.



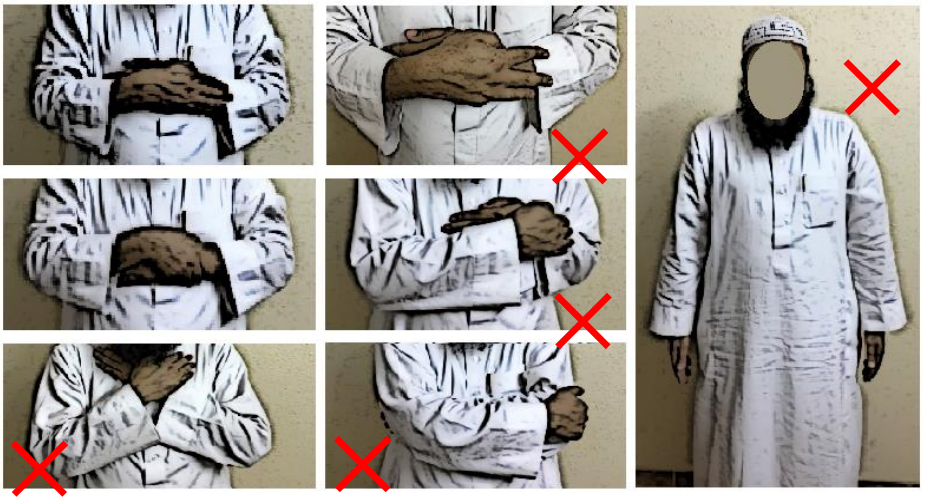
- The distance between the feet while standing should be the distance between one's shoulders; no more and no less. One should make the outer part of the feet straight.



-Once one fulfils the conditions of the prayer, s/he says: *"Allahu Akbar"* while rising the hands with fingers together to the level of the ears or the shoulders; the inside of the palms facing the Qiblah.



-Then one puts the inner part of the right palm on the outer part of the left palm and wrist; or one grabs the left hand/wrist.



- He looks at the place of prostration and does not look elsewhere.



-Then, it is recommended to say the "Opening Supplication" in the first unit only; it is better to vary the "Opening Supplications" in different prayers.

-One seeks refuge by saying: "I seek refuge with Allah from the curse Satan".

-One says: "In the Name of Allah, the Entirely Merciful, the Especially Merciful".

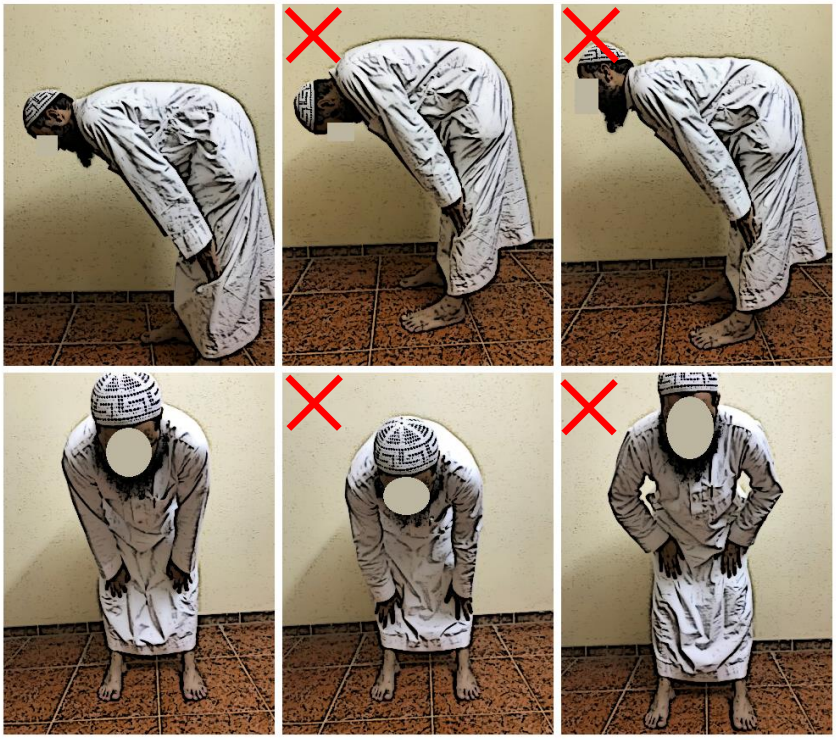
-One correctly recites *AL Faatihah*; in order with its letters, words, and sentences.

-Then it is recommended to read as much as one wills from the Qur'an without seeking refuge again.

-One rises the hands similar to the beginning of the prayer while saying: *"Allahu Akbar"* then s/he bows.

-One grabs the knees, does not bend the legs, and straightens the back and the head.

-Says once: "My Lord the Most High is Perfect". It is recommended to say more of that which has been narrated.



-Then, while rising and before fully standing, one says: "Allah answers those who praise Him" while rising the hands to the level of the ears or shoulders.

-Once standing straight one says: "Our Lord, to You belongs all praise". It is recommended to say more from that which has been narrated.

-One says *"Allahu Akbar"* without raising the hands and prostrates upon the seven parts: forehead and nose, palms, knees, and the bottom of the toes.

-One keeps the stomach from touching the thighs, the thighs from touching the calves, and raises the forearms from the ground.



-It is a must to say: "My Lord, the Most High, is Perfect" once. It is recommended to say other statements or supplications that have been narrated. One may also supplicate with what one wishes.

-Says: *"Allahu Akbar"* and sits on the left foot while it is flat on the ground and setting up the right foot with the toes pointing toward the *Qiblah*. S/he places the palms on the thighs. One sits this way in every prayer except in a 3 and 4 unit prayer in the second *Tashahud*; one puts the left foot under the right leg.



-Then one says *"Allahu Akbar"* and prostrates as in the first prostration.

-S/he says *"Allahu Akbar"* and stands for the second unit which is the same as the first unit except that it does not have initial *Takbeer* nor an opening supplication.

-After the second prostration, one sits for the *Tashahud*.

-Points with the index finger, moves it while supplicating with it and makes a circle with the thumb and middle finger.

-It is a must to say the *Tashahud*.

-If it is a two unit prayer, one recites the supplications after the *Tashahud* and seeks refuge from four; punishment of the fire, punishment of the grave, trials of life and death, and *dajjaal*.

Then one makes any supplication or even better those that have been narrated such as saying: "O Allah, help me to remember You, thank You, and worship You in the best way".



-Then one gives salaam to the right and the left while turning his head only and not the shoulders and without moving the head up and down, and without pointing with his hands.



-If it is a 3or 4 unit prayer, one stands up after reading the first *Tashahud* and/or the supplication for Ibraheem.

-Says: *"Allahu Akbar"*, prays the 3rd unit, and sits for the final *Tashahud* if it is a 3 unit prayer. If it is a 4 unit, one prays the 4th unit then sits for the final *Tashahud*.

-One says the *Tashahud*, the supplications after it, and seeks refuge from the 4.

-If it is an obligatory prayer, one remembers Allah with that which has been narrated.

-*"O Allah forgive me, O Allah forgive me, O Allah forgive me. O Allah You are the source of Peace and from You comes peace, blessed are You, the Possessor of Majesty and Generosity"*.

-One then says: "Subhan Allah, Al Hamdu lilah, Allahu Akbar" 33 times each; all 99 times. He completes 100 with "La ilaha ila Allahu wahdahu la shareeka lahu. Lahu al mulku wa lahu al hamdu wa huwa ala kuli shayin qadeer/ There is nothing that should be worshipped except Allah without partners. To Him belongs the dominion, to Him belongs the praise, and He is able to do Anything".

-Then one recites *Ayatu Al Kursee* (p.11), *Surah Al Ikhlaas* (p.33), *Surah Al Falaq* (p.34), and *Surah An-Naas* (p.36). (Page 11,33, 34, and 36 of this book).

Important Warning:

-From the conditions of the validity of the prayer is covering the parts that must be covered in the prayer. One should make sure that those parts are not uncovered during the prayer and thus the prayer is not valid.



-If the Imam prays with one other person, then that person must stand on his right side exactly; not slightly in front or behind the Imam just as one stands when praying beside anyone else.



Summary of Different Prayers

Name	Ruling	Time	Units	Description
Jum'ah Prayer	Obligatory	Thuhr Time	2	Jum'ah is out loud and can be prayed in a congregation of three or more men.
The Eclipse Prayer	Communal Obligation	At the time of the eclipse.	2	It is prayed out loud with 2 bowings in each unit.
Witr Prayer	Highly Recommended	From after 'Ishaa until Fajr.	From 1-11	It could be 1 unit, 3 joined units with one Tashahud at the end, or 2 units and gives salaam then 1 unit. 5 units with one Tashahud at the end. 7 units with a Tashahud on the 7th only. 9 units sitting for Tashahud on the 8th and stands up to pray the 9th without giving salaam. Then does the Tashahud and gives salaam. 2 units at a time and at the end prays 1 unit.

Sunnah of Fajr	Highly Recommended	Before the Fajr Prayer	2	In the 1st unit one reads Surah Al Kaafiroon and in the 2nd unit one reads Surah Al Ikhlaas.
Sunnah of Thuhr	Recommended	4 units before and 2 after	2/4	2 units by 2 units separately.
Sunnah of Maghrib	Recommended	After Maghrib	2	Recites Surah Al Kaafiroon in the 1st unit and Surah Al Ikhlaas in the 2nd unit.
Sunnah of 'Ishaa	Recommended	After 'Ishaa	2	
Taraweeh	Recommended	From after 'Ishaa until Fajr.	2-10	
Before sitting in the Masjid	Obligatory	Before sitting in the masjid	2	
Duhaa	Recommended	After the sun rises until just before Thuhr	2-8	

Al Istikhaarah/ Decision making	Recommended	Anytime	2	Supplicates with for the decision before the Salaam.
Istisqaa' / Asking for Rain	Recommended when necessary.	After the Sun rises above a standing spear	2	Says "Allahu Akbar" 7 times including the initial Takber in the first unit and 5 times in the second unit other than the Takbeer of changing position; similar as in the 'Eid prayer.
'Eid Prayer	Recommended	After the Sun rises above a standing spear	2 units and 2 sermons	Says "Allahu Akbar" 7 times including the initial Takber in the first unit and 5 times in the second unit other than the Takbeer of changing position

Times when the general recommended prayer without a specific purpose are prohibited:

1. From dawn until the sun has risen to the height of a spear
2. When it is directly overhead at noon until it has passed its zenith
3. From ‘Asr prayer until the sun has set completely.

Prayer Questions

1. How many conditions does the prayer have?

   O 9 O 11 O 8

2. Counting 'Islam' as a condition of the prayer is a mistake since no one prays except a Muslim (True – False).

3. 'The Age of Differentiating' is the age of maturity (True – False).

4. 'Removing impurities' includes the body, clothes, and place (True – False).

5. The impurity of the pig is: O severe O moderate

6. Sperm is impure since we have to take a shower after it comes out (True – False).

7. There is no difference between sprinkling water and washing (True – False).

8. All animals that die before being slaughtered are impure (True – False).

9. We may wash the saliva of the dog with other than send such as the modern liquids (True – False).

10. The animals that are difficult to protect one's self from are those that enter and exist often so the cat may be impure for some while not for others (True – False).

11. That which does not have flowing 'breath'; 'breath' here means soul (True – False).

12. The blood which remains in the veins is... O impure O pure

13. How many pillars does the prayer have O 14 O 9 O 8

14. Initial Takbeer means raising the hands (True – False).

15. If one forgets to do a pillar, the prostration of forgetfulness is sufficient (True – False).

16. How many obligations does the prayer have?O 8 O 14 O 9

17. If one says "Perfect and Holy, the Lord of the angels and the soul" intentionally while knowing that it is obligatory to say *"Subhana Rrabee Al A'laa"* at least once, has invalidated the prayer (True–False).

18. It is legislated to put the bottom of the right palm on the back of the left palm, wrist, and forearm in the prayer (True – False).

19. The recitation is out loud in the first 2 units of every obligatory prayer that is prayed at night as well as the prayers which are prayed in congregation (True – False).

20. How many nullifiers does the prayer have? O 8 O 9 O 14

21. Putting the left foot under the right leg is done in the _____ *Tashahud*.

O 1st O last O all of the above

22. Increasing "and *Shukr*" to *"Rrabana laka al hamd wa shukr"* is…

O prohibited O recommended O Permissible

23. Saying: " O Allah forgive me and my parents" between the 2 prostrations is…

O Permissible O prohibited O disliked

24. Putting the forearms on the ground in the prostration is…

O prohibited O recommended O disliked

25. How many reasons are there requiring the Prostration of Forgetfulness?

O 2 O 3 O 4

26. Doubt after the completion of the act of worship is not considered- likewise if the doubt is a lot (True – False).

27. The regular Sunnah of *Fajr* is distinguished from the other regular recommended prayers with: virtue, being light, reading specific *surahs*, praying it even while traveling, and laying on the side after praying it at home only (True – False).

28. Mention the ruling of the following:

Topic	Ruling
The prayer of the one who insults the religion	
The prayer of a drunk person	
The prayer of the one with Alzheimer's disease	
The prayer of a child	
Prayed without ablution due to forgetfulness	
Prayed while wearing an impure shirt out of forgetfulness	
The urine of the cow	
The urine of the crow	
Prayed with thighs uncovered	
Prayed before time had entered out of forgetfulness	
Prayer in the plane	
Intends generally to pray the obligation of that specific time	
Prays sitting	
Forgot to recite Al Faatihah	
Joined the prayer and caught the Imam while bowing	

Praying quickly	
Much doubting after the prayer	
Doubts if one has ablution after beginning the prayer	
Forgot and did an extra bowing	
Forgot the initial "Allahu Akbar"	
Forgot the first Tashahud	
Forgot the last Tashahud	
Doubts if s/he has prayed 3 or 4 units	
Doubts after the prayer	
Doubts during the prayer	
Doubts while on the Prostration of Forgetfulness	
Spoke in the prayer due to forgetfulness	
Prayed while the private parts were exposed and did not find out except after the prayer.	
Making ablution at home before leaving for the prayer.	
Selling in the Masjid.	
Exchanging currency in the Masjid	
Joins the prayer while the Imam is on the last Tashahud	
Fasing an object when praying so no one passes in front	
Small movements while praying	
Many unnecessary movements while praying	

Praying very quickly	
The Abrahamic Supplications in the Tashahud	
Speaking while praying	
Moving while praying	
Forgot to recite Al Faatihah	
Jum'ah Prayer	
Witr Prayer	
Praying before sitting in the Masjid	

29. Mention the differences between a Condition, Pillar, Obligation, and Recommended:

Condition	Pillar	Obligation	Sunnah

Lesson Twelve

Conditions of Ablution

They are 10:

1- Islam. 2- Sanity. 3- Age of Differentiation. 4- Intention. 5- Continuous intention so one does not intend discontinuing it until one completes the ablution. 6- The ceasing of the actions that nullify the ablution. 7- Cleaning the private parts after using the washroom with water or clean dry objects. 8- The water must be clean and permissible to use. 9- Removing from the skin anything which may prevent the water from reaching it. 10- The prayer time has entered; for the one who nullifies the ablution continuously.

Explanation of Some of the Conditions

- "Continuous intention so one does not intend discontinuing it until one completes the ablution": It means the intention is present from the beginning of ablution to the end.
- "The ceasing of the actions that nullify the ablution": One does not make ablution while eating camel meat or while urinating for example. Rather, the nullifier must stop before one begins to make ablution.
- "Cleaning the private parts after using the washroom with water or clean dry objects": With the exception if one is making ablution due to passing gas, sleeping, or eating camel meat.

- "The water is clean and permissible": One cannot make ablution with impure water or water taken by force.
- "Removing from the skin anything which may prevent the water from reaching it": Such as dough or nail polish, since it prevents the water from reaching the skin.

Recommended Acts of Cleanliness

1- **Circumcision**: It is obligatory for the men and recommended for the women, if necessary.

2-5- **Trimming the mustache, clipping the nails, plucking the armpits, shaving around the private parts.** Anas –may Allah be pleased with him said-: **"We have been told regarding trimming the mustache, clipping the nails, plucking the armpits, and shaving around the private parts that we do not leave it for more than forty nights".** Thus, they should not pass forty nights.

6- **Growing the Beard**: It is obligatory to let it grow and shaving it is a major sin.

7- **Using the Siwaak:** Brushing the teeth using the branches of a special tree. It is recommended at all times, especially before ablution, prayer, entering the house, reciting Qur'an, waking up, when the mouth smells, and before death.

Lesson Thirteen

Obligatory Acts of Ablution

They are 6:

1- Washing the face, rinsing the mouth, cleaning the nose

2- Washing the arms from the finger tips to and including the elbows.

3- Wiping the entire head and the ears.

4- Washing the feet including the ankles.

5- Washing the parts in order.

6- Continuity.

It is recommended to wash the face, arms, feet, mouth, and nose three times. The obligation is one time. As for wiping the head then it is to be done only once as the authentic Hadith show.

Accomplishing Continuity during Ablution

Do not delay washing a part of ablution until the part before it dries.

Lesson Fourteen

Nullifiers of Ablution

They are 6:

1- Whatever exits from the two private parts. 2- The exiting impure substances from other parts of the body.3- Losing consciousness due to sleep or other than it.

4- Touching the private parts, front or back, without a barrier. 5- Eating camel's meat. 6- Leaving Islam.

Important Point:

As for **washing a dead body**: The correct opinion is that it does not nullify the ablution. This is the opinion of most of the scholars due to the lack of evidence to prove that. However, if the hand of the one who is washing the dead body accidentally touches the private part of the dead person without a barrier, it is a must to make ablution. Likewise, it is a must not to touch the private parts of the dead person except behind a barrier.

Moreover, **touching a woman** does not nullify the ablution whether it is with desire or without desire according to the correct opinion; as long as nothing comes out of his private part. This is since the Prophet ﷺ kissed some of his wives and prayed without making ablution. As for the saying of Allah: **"or you have touched women"** it means: had relations with them according to the correct opinion which is also the opinion of Ibn Abas –may Allah be pleased with him- and other early and later scholars.

Explanation of Some of the Nullifiers

"Whatever exits from the two private parts": Everything such as urine, feces, sperm, thin liquid that has no smell, fluid emitted after urination, gas, stones, blood, worms, menstruation, and post-natal bleeding.

"The exiting of big amounts of impure substances from other parts of the body": The correct opinion is that is does not nullify the ablution unless it is similar to urine or feces.

"Unconsciousness due to sleep or other than it": Sleep itself does not nullify ablution except that it is assumed that gas may come out. So, if one is certain that nothing has come out then s/he still has ablution.

"Touching the private parts, front or back, without a barrier": Ibn Taymiyyah – may Allah have mercy on him- says that it is recommended to make ablution after touching it and not a must.

Summary of Ablution with Pictures

-If one intends to make ablution, s/he should say "Bismillah".

-Wash the hands to the wrist three times with water.

-Fill the right hand with water and rinse the mouth with it and put water in the nose. Use the thumb and index finger of the left hand to remove the water from the nose. Do this three times.

-Wash the face three times from the usual hair line to the chin and from ear to ear.

-Wash hands and arms including the elbows three times; beginning with the right one then the left.

-Wipe the head; beginning with both hands from the hair line to the back of the head and return to the front once again.

-Wipe the ears by putting the index fingers inside the ears.

-Wash feet including the ankles three times.









-One says after completing the ablution: *"I bear witness that none should be worshipped except Allah alone without any partners and I bear witness that Muhammad is His slave and Messenger"*. Tirmidhe has narrated *"O Allah, make me from those who repent and purify themselves"*.

Ruling of washing more than we are ordered

It is not allowed to increase by washing more in ablution such as one washes some parts more than three times, or washes the arm almost to the shoulder, the feet to almost the knee, or to wipe the neck.



Some Points Related to the Pillars of Islam

Firstly: Purification

'Dry Ablution'

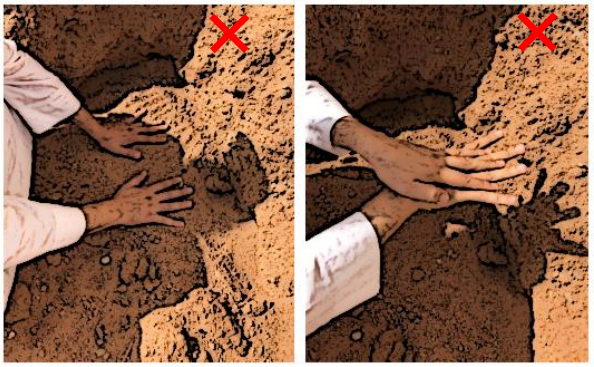
It is a substitution for the ablution with water if one is excused from using water to wash the body parts either due to the non-existence of water or fearing harm if water is used. Sand is used instead of water.

Description of Dry Ablution

Intends to make Tayamum. Says: Bismilah. Touches the clean earth once with both hands. Wipes the face and the back of each hand.



It is not legislated to spread the fingers when touching the sand nor wiping between the fingers when wiping the hands.



Description of the Obligatory Shower

One intends to take a shower in order to be pure from the major impurity. Says: Bismilah. Pours water over the entire body, under the hair whether they are thin or thick, and rinses the mouth and cleans the nose.

Recommended actions during Shower

Washing the private parts, both hands, make ablution for the prayer, wash the roots of the hair, wash the right side of the body, wash the left side of the body, and finally wash both feet.

What Makes the Shower Obligatory

1- Major Impurity: Sperm coming out or the male and the female organ meeting. 2- Menstruation or Post Natal blood coming out. 3- Death of other than a martyr. 4- A non-Muslim accepting Islam.

Conditions for Wiping over Socks/Shoes

The shoes or the socks must be clean.

Must have put the socks on when one had ablution and washed the feet.

Wiping is done only when making ablution and not when taking a shower.

It covers most of the feet.

The wiping is only allowed for a day and a night - 24 hours- if not traveling and three days and three nights - 72 hours - for the traveler. The time begins from the first wiping after one has nullified the ablution

How to Wipe over the Socks?

Pass the right hand over the right foot and the left hand over the left foot simultaneously, from the toes to the ankle; the top of the feet only.

Topics Related to Wiping

1- If the time for wiping ends or the sock is removed, the ablution remains and is not nullified.

2- It is permissible to wipe over socks that some of the skin can be seen through due to holes or being thin.

Manners of using the Toilet

It is recommended:

-When one wants to use the Toilet, s/he enters with the left foot and says ***"In the Name of Allah. O Allah, I surely seek refuge with you from the male and female devils".***

-One should exist with the right foot and say ***"I seek Your Forgiveness"***.

It is Obligatory to use the toilet in a closed place or away from everyone if outside.

It is not allowed:

-To relieve oneself on the street, where people sit, under trees bearing fruit, in a place that harms the people, or in a non-flowing water.

-To turn oneself or back toward the Qiblah while relieving.

- To touch the organ with the right hand.

-To mention Allah.

Once they relieve themselves, they should clean themselves with water or dry objects/paper.

The Conditions of Dry Cleaning are:

-To wipe at least three times so one does not wipe with the same place thrice.

- The object must be pure. The purity of the object is knows when the stone or handkerchief dries up.

-The object must not be impure, a respected item such as food, and it is not permissible t use bone, or dung.

It is permissible to urinate standing if one is certain that urine will not get into the clothes or body and will not expose the private parts to others. **"The Prophet ﷺ came to a place and urinated standing"** (Bukhari and Muslim).

Purification Questions

1. How many conditions does ablution have? O 9 O 10 O 8

2. The obligations of ablution are: OThe four limbs O That which has preceded along with the order and continuity.

3. How many nullifiers does ablution have? O 6 O 5 O 8

4. Choose the nullifiers of ablution from the following:

OCamel meat O Gazelle meat. O Stomach noise. O gas

O Sleeping O Washing a dead person. O Touching a woman.

5. Describe the Dry Ablution/ *Tayamum*:

.....

.....

.....

6. Describe the Islamic Shower:

.....

.....

.....

7. Mention the ruling of the following topics:

Topic	Ruling
Saying the intention out loud.	
Has intended to make ablution for 1 prayer then s/he prayed more than 1.	
Made ablution to read the Qur'an then prayed.	
Discontinued the intention while making ablution.	
Discontinued the intention after making ablution.	
Made ablution and on the calf there is dough.	
Made ablution while eating camel meat.	
Made ablution with stolen water.	
Made ablution before cleaning private parts.	
Taking new water for the ears.	
Wiping the head three times.	
Washing every part once during ablution.	
Washing the parts three times each during ablution.	
Washing the hands during ablution.	
Running wet fingers through the beard.	
Rubbing the body parts during ablution.	
Wiping that which is obligatory to wash.	
Washing the hair.	

Entering the hands in the water container.	
Beginning with the right side during ablution.	
Washing the ablution parts more than three times.	
Washing the calf.	
Prayed after swimming without prior ablution.	
Prayed after taking a shower and did not do ablution.	

Secondly: *Zakaat*

It is 2 types:

Zakaat of Fitr

It is a must upon every Muslim; adult, child, male, female, slave, or free.

Translator's Note: The adults pay it on behalf of the children.

Zakaat of the Wealth

It is the 3rd pillar of Islam. It is obligatory on every free Muslim who has reached the amount to pay.

There is no *Zakaat* until the amount has been sitting for a year except the *Zakaat* of that which grows from the earth and that which grows and increases. That which grows and increases, one chooses a day in the year to pay the *Zakaat*.

It is divided in 4 categories:

Merchandise

Everything which has been prepared to be sold or bought.

That which Grows from Earth

Grains and Fruits.

Animals that Graze Freely

The ones that graze freely for the entire year or most of it. and *baheematu al-An'aam*: means: camels, cows, and sheep.

Gold and Silver

As well as other currencies used on their place. The amount of Gold is 85g. While the amount of silver is 595g.

The People Entitled to Receive *Zakaat*

1. **The Poor /Al Fuqaraa'**: They do not have any wealth or they have very little.

2. **The Needy / Al-Masaakeen** : They have half or more than half of what they need.

For example: If we presume, for example 12,000 a year is what they need to live, the poor is the one who has less than 6,000. The needy is the one who has 6,000 or more, but less than 12,000. The poor and the needy are given that which suffices them for the year since zakat is given every year.

3. **Those employed to collect the funds:** It includes the collectors, the protectors, and those entrusted to distribute it selected by the one in charge of the Muslims. It is not a condition that they be poor themselves; rather, they are given from it even if they are rich.

4. **To attract the hearts of those who have been inclined towards Islam:** Those whom it is hoped they will accept Islam or to prevent their evil.

5. **To free the captives:** They are:

a. A Muslim captive who buys himself from his master.

b. Freeing a Muslim captive.

c. Freeing a Muslim prisoner.

It is not allowed for the slave owner to free a captive from with the intention of giving *Zakaat*.

6. **Those in debt:**

a. Debts incurred to bring about reconciliation between people.

b. The one who is in debt on his own account.

It is not valid for a rich person to free a poor person (whom he has lent money to) of his debt intending to pay his *Zakaat*.

7. **For Allah's Cause:** It includes those fighting in the army as well as whatever they need from weapons and other needs.

8. **For a traveler who is cut off from everything**: S/he is given the amount that will take them back to their country.

It is permissible to only give one of those eight categories. It is not allowed to give the *Zakaat* to the rich, nor to a strong person who can earn money. Likewise, it is not allowed for the family of Muhammad ﷺ; they are Banu Haashim and their servants. Nor is it allowed to be given to those whom one is obliged to spend on at the time of giving the *Zakaat*, to non-Muslims. The voluntary charity is allowed for those and other than them; however it is better to give it wherever greater benefit is.

Important Definitions

-***Bint Makhaad*** (Lit. 'The daughter of the one going through labor pains') from the she-camels is that which is in its 2nd year. It is named as such since its mom is pregnant.

- ***Bint Laboon*** (Lit. 'The daughter of the one that gives milk') from the she-camels is that is in the 3rd year. It is named as such since its mom has milk.

-***Al Hiqqah*** from the she-camels is that which is in the 4th year. It is named as such since now it is at age that the camel can have relations with her.

-***Al Jatha'ah*** from the she-camels is that which is in the 5th year. It is named as such since at this age its front teeth fall.

-***At-Tabee'*** or ***At-Tabee'ah*** from the cows is that which is in the 2nd year.

-**Al Musannah** from the cows is that which is in the 3rd year.

The Amount of *Zakaat* that Must be Paid

Amount of *Zakaat*	The time period of 1 year which makes it obligatory	The amount that makes it obligatory	Type of Wealth
Check the next chart.	It is a condition.	Check the next chart.	Animals (Camels, Cattle, Sheep, Goat) that graze freely
1/10 on that which has been watered by rain, rivers, or other natural means.	It is not a condition.	300 Saa'a 900 Kg.	That which grows from the earth.
1/20 on that which has been watered artificially/ physically.			
0.075 on that which has been watered through both means.			
0.025	It is a condition.	85 grams of Gold or 595 grams of Silver	Currencies
0.025	It is a condition.	According to that which is in the interest of the poor; Gold or Silver.	Merchandise

The Amount that makes the *Zakaat* obligatory on the Animals that Graze Freely and the Amount that Must be Paid

Cows and Buffaloes			Camel with 1 or 2 Humps			Sheep: Sheep and Goat		
Amount of *Zakaat*	Amount		Amount of *Zakaat*	Amount		Amount of *Zakaat*	Amount	
	From	To		From	To		From	To
1 *Tabee'* or *Tabee'ah*	30	39	1 sheep	5	9	1 sheep	40	120
1 *Musannah*	40	59	2 sheep	10	14	2 sheep	121	200
2 *Tabee'ah*	60	69	3 sheep	15	19	3 sheep	201	300
			4 sheep	20	24			
			1 *Bint Makhaad*	25	35			
			1 *Bint Laboon*	36	45	Then after 100 sheep 1 sheep		
Then for every 30, 1 *Tabee'* And for every 40, 1 *Musannah*			*Hiqqah*	46	60	The following are not taken for *Zakaat*: a male goat, old and weak, a deficient, nor the worst of the wealth. Nor: an abnormally thin or weak, in labor pains, eats too much, nor the best ones.		
			Jath'ah	61	75			
			2 *Bint Laboon*	76	90			
			2 *Hiqqah*	91	120			
			3 *Bint Laboon*	121	129			
			Then for every 40, 1 *Bint Laboon*. For every 50, 1 *Hiqqah*. That which is between the two obligations (*Al Waqs*) is 9 and below					

Zakaat Questions

1. There is no *Zakaat* on wealth until the 1 …… year period is complete.

O Islamic (*Hijree*) O Gregorian. O No difference.

2. An exception to the condition of the 1 year period is….

O *Ar-Rikaaz*; Wealth found buried in the ground. O for that which grows from the earth O all of the above.

3. The amount before *Zakaat* on gold becomes obligatory is...

O 85 grams. O 595 grams O 95 grams.

4. The amount before *Zakaat* on gold becomes obligatory is…

O 200 Dirhams O 595 grams. O all of the above.

5. *Bahiymatu An'aam* includes: Camels, cows, buffaloes, and sheep

(True – False).

6. There is no *Zakaat* on fruits (True – False).

7. *As-Saaimah* is… O the one that raises its own value O the one that grazes for a year or more

8. The one that eats from the permissible means… O the one that eats good food. O the one that does not have an owner.

9. If the *Masaakeen* are mentioned, then the *Fuqaraa* are also included (True – False).

10. The poor person should be given that which suffices him for…

O1 year O1 month

11. Those employed to collect the funds are…

O all those who work with the *Zakaat*. O only those whom the leader gives

12. Calculate the amount of *Zakaat* for the following:

Type of Wealth	The Amount to Pay in *Zakaat*	*Al Waqs* if any
100 *Dirhams* (Silver Coins)		
300 *Deenaar* (Gold Coins)		
400 *Dirhams* (Silver Coins)		
80 grams of gold		
500 grams of silver		
30 Sheep		
60 Sheep		
565 Sheep		

4 camels		
17 camels		
449 camels		
30 cows		
49 cows		
77 cows		
99 cows		
20 million Riyals		
40 Riyals		
45679 Riyals		
255 Saa'a of wheat		

13. A non-Muslim is included in "To attract the hearts of those who are interested in Islam" even if it is not hoped that the accept it (True – False).

14. If an owner frees his slave, *Zakaat* should be given to him (True – False).

15. A rich person requests some of the money he has lent a poor person. He allows him to keep some of the money and intends to pay his *Zakaat*. Thus, his action is correct (True – False).

16. 'In the path of Allah' includes all the various good causes such as building *Masaajid* (True – False).

17. The *Zakaat* of gold and silver and current currencies is calculated by dividing it by 40 (True – False).

18. *Zakaat* is obligatory on those animals that graze freely and not those that are fed (True – False).

19. It is obligatory to pay the *Zakaat* on Grains and Fruits when they reach the due amount and that is when the grain becomes hard and the fruit ripped (True – False).

20. It is obligatory to pay 1/20 *Zakaat* on Grains and Fruits if they are watering it requires effort and money (True – False).

21. It is obligatory to pay the *Zakaat* on gold when it reaches the due amount which is 20 *mithqaal* (True – False).

22. Circle the ones that *Zakaat* must be paid for:

O chicken O the store O stall-fed sheep

O camel that graze freely O date farm O 25 *mithqaal* of gold

23. *Tabee'* of cows is that which is 2 years old (True – False).

24. The amount of *Zakaat* that should be paid for the current currencies is determined by…

O merchandise . O the value of gold or silver.

O the value of gold and silver.

25. The amount to be paid for the current currencies is O 0.025

O 1/20th

26. The *Zakaat* for 80 grams of gold is…

O 2 grams O 4 grams O zero *Zakaat*

27. It is obligatory to pay *Zakaat* on houses that are prepared to live in (True – False).

28. Every traveler should be given *Zakaat* since they are *Ibn Sabeel*

(True – False).

Thirdly: Fasting

Linguistically it means to withhold. Islamically it is worshiping Allah by withholding from food, drink, and all that which breaks the fast from sunrise to sunset.

Pillars of Fasting

1- Intention

2- Withholding from that which breaks

Intending Obligatory Fast

It is a must to intend before the Fajr prayer. It is sufficient to initially intend at the beginning of the month. The place of the intention is the heart and saying it is an act of innovation in worship.

Intending Recommended Fast

It is valid at any time during the day prior to breaking it. However, the reward begins when one intends to fast.

Types of Fasting

Obligatory:

In *Ramadaan*, expiation, and vows

Recommended:

Every other fast.

Conditions for the Obligation of Fasting

1- Islam. 2- Sanity. 3- Puberty: As for younger children then they should be encouraged to fast by the guardian. 4- Not traveling: It is not obligatory upon the traveler. It is better to fast as long as it is not difficult since the Prophet ﷺ did it, it is quicker in fulfilling the obligation, easier, and to acquire the virtues of the month. 5- Good Health. 6- Not in menses or post-natal bleeding.

Types of Sickness which concern the Fasting

Temporary Sickness which makes it difficult to fast

Similarly, the menses, post- natal bleeding, breast-feeding, and traveling. One makes up for the days once able to; if dies before able to, one is pardoned.

Permanent Sickness

Similarly the old who is not able to fast at all. S/he does not have to fast, but feeds a poor person for each day; either by gathering them for lunch or dinner or feeding them separately for each day. Each person should be given a quarter *Saa'a* or about 510 grams of good wheat. It is preferred to also give something to eat with it such as meat.

How is the beginning of the month of Ramadaan Confirmed?

Either by seeing the Crescent of Ramadaan or by completing Sha'baan 30 days.

What Breaks the Fast?

1- Eating or drinking intentionally; if one forgets, their fasting is valid.

2- Sex; if it is done during the day of *Ramadaan* while fasting. It is obligatory upon that person to do the major expiation; freeing a slave, if unable find, one must fast for two consecutive months. If unable to fast, one must feed 60 poor people.

3- The exiting of sperm due to touching, kissing, hugging, etc.

4- That which takes the same ruling as eating and drinking such as nutritional vaccines; the non-nutritional vaccines do not break the fast.

5- Cupping (breaks the fast); however giving a little blood for medical tests does not break the fast.

6- Vomiting intentionally.

7- Menses and Post Natal bleeding.

Allowed Actions for the Fasting Person

To swallow the saliva, tasting food if necessary, taking a shower, brushing teeth, smelling good, keeping cool.

Recommended Actions of Fasting

1. Eating the pre-dawn meal (*Suhoor*). 2. Delaying Suhoor. 3. Hastening to break the fast. 4. Breaking the fast with fresh dates, if not any dates; odd number of dates. If not available, then with water. If one cannot find anything to eat, then to make the intention to break the fast in the heart. 5. Supplicating while fasting and when breaking the fast. 6. Giving more charity. 7. Praying more night prayer. 8. Reciting the Qur'an. 9. Saying "I am fasting" to the one who insults him. 10. Making Umrah. 11. I'tikaaf on the last 10 nights. 12. Searching for the Night of Qadr.

Disliked Actions while Fasting

1. Being excessive when rinsing the mouth and the nose since water may go down the throat.
2. Tasting food for no good reason.

Prohibited Actions for the Fasting Person

1. Swallowing the spit or phlegm (however it does not break the fast)
2. Kissing the wife if one is not strong to keep away from relations and thus nullifying the fast.
3. Every prohibited action outside of *Ramadaan*.
4. Foolishness.
5. Fasting two days without braking the fast.

Recommended Fasting

1- Fasting 6 days of *Shawwaal* after fasting the *Ramadaan*. The best is to fast them consecutively from the second day.

2- Fasting the Day of *'Arafah* for the one not performing *Hajj*.

3- Fasting the Day of *'Aashooraa* along with a day before it, the 9th, and a day after it, the 11th.

4- Fasting Mondays and Thursdays; especially Mondays.

5- Fasting three days in each month and the best are the White Days, the 13th, 14th, and the 15th. of Islamic calendar months.

6- Fasting every other day. 7- Fasting the month of Allah *Muharram*. 8- Fasting the 9th of *Dhil Hijjah*.

9- Fasting most of *Sha'baan*.

Disliked Fasting

It is disliked to fast only Friday, only Saturday, or only Sunday. If one fasts one of these days alone due to a reason such as the Day of *'Arafah* then that is acceptable.

Prohibited Fasting

1- To fast *Rajab* alone.

2- To fast any of the two days of *'Eid*.

3- To fast a day before *Ramadaan*; unless it is one of the days one fasts weekly.

4- Fasting the days of 'Eid after Hajj except for the one who does not have an animal to slaughter.

5- Fasting every day.

Rulings on Making Up Fasting

-It is recommended to fast them consecutively.

-It is recommended to make it up as soon as possible after *'Eid*.

-It is not permissible to delay making them up until the next *Ramadaan*.

-If one does delay it, then there is nothing extra upon them except to make them up while s/he is sinful.

Zakaat of *Fitr*

It is obligatory upon everyone who has reached the sunset of the last day of Ramadaan while s/he is a Muslim; whether old, young, male, female, slave, or free. It should be given on the night or day of *Eid*, and to give a *Saa'* from that which a person and the family have extra from their basic needs. It is recommended to give it even on behalf of a fetus. The wisdom behind it is:

-It is purification for the fasting person from misbehavior.

-It suffices the poor from begging on the Day of *'Eid*.

The Time to Give *Zakaat* of *Fitr*

Prohibited Time	Recommended Time	Permissible Time
After the *'Eid* prayer	After *Fajr* and before the *'Eid* prayer	A day or two before 'Eid.

The Amount of *Zakaat* of *Fitr*

1 Saa'a of food which is equal to 2kg and 40 grams of good wheat. Money is not sufficient.

The 'Eid Prayer

It is an individual obligation on everyone. The time of the prayer is from when the sun rises above the height of a spear until it reaches the zenith. If one misses it, one cannot make it up. It is from the Sunnah, the way of our noble Prophet – may Allah praise and send him peace-, to pray it in an open space while it is permissible to pray it in the *masjid*. Likewise, it is recommended to eat an odd number of dates before *'Eid Al Fitr'*. One should take a shower, put perfume, and wear the best clothes. One should take one way to the prayer and return from another. A Muslim should greet other Muslims with the greeting of 'Eid such as "May Allah accept our good deeds and your good deeds". It is recommended to say "*Allahu Akbar. Allahu Akbar. La ilaha ila Allah. wa Allahu Akbar, Allahu Akbar, wa lilahi alhamd* " on the night of *'Eid* and after the prayers until sunset on the day of *'Eid*. The prayer is two units before the *Kutbah*. With Six Takbeerat (seven if including first takbeer) " *Allahu Akbar* " in the first unit after the Takbeeratul Ihram (the first "*Allahu Akbar* ") to begin the prayer and five times in the second unit after Takbeeratul Ihram, the saying "*Allahu Akbar*" while getting up from the first unit to the second.

Fasting Questions

1. How many pillars does Fasting have? O 2 O 3 O 4

2. Who must fast?

a. ……

b. ……

c. ……

d. ……

3. Every sickness prevents one from fasting (True – False).

4. Mention the ruling of the following:

Topic	Ruling
Intended to fast after *Fajr*	
Fasting without intention	
Fasting of a child	
Fasting of a traveler	
Fasting during post-natal bleeding	
Fasting of one who is not able to	

Eating while fasting	
Nutritional vaccines while fasting	
Eye drops while fasting	
Anesthesia vaccine while fasting	
Cupping while fasting	
Vomiting intentionally while fasting	
Swallowing saliva while fasting	
Tasting Food while fasting	
Sleeping while fasting	
Taking a shower while fasting	
Cooling oneself by washing face	
Siwaak or brushing teeth while fasting	
Scented smoke in the house while fasting	
Suhoor –pre-Fajr meal- time	
What should one eat for *Suhoor*?	
What should one break the fast with?	…….. If one cannot find ……..If cannot find……...…..If cannot find ……..
The *Taraweeh* prayer	
'Umrah during *Ramadaan*	

Being excessive in rinsing the mouth while fasting	
Facing the *Qiblah* for the fasting person	
Not breaking the fast for 2 days and 2 nights	
Fasting 6 days in *Shawwaal*	
Fasting the Day of *'Arafah*	
Fasting a day or two before *Ramadaan*	
Fasting the day of *'Eid*	
Fasting the three days of *'Eid*	
Fasting the month of *Muharram*	
Fasting the month of *Rajab*	
Fasting every day of the year	
Recommended fasting on a Friday	
Delaying making up until *Ramadaan*	

Fourthly: Hajj

Hajj is the 5th pillar of Islam. It is obligatory for a Muslim, sane, mature, free, able, and a male guardian for a woman who needs to travel to perform Hajj. The pillars of Hajj are four:

Ihram

The intention to begin Hajj; intention in the heart and saying "Labayk Allahuma…" which is not the *Talbiyah* nor the wearing of the white clothes.

Being in 'Arafah

From *Thuhr* on the 9th day of *Dhil Hijjah* until Fajr on the Day of *'Eid*. The Prophet ﷺ has said: **"*Hajj* is *'Arafah*".**

Tawaaf

Tawaaf of Visiting. It is after *'Arafah*. It is not the initial *Tawaaf*.

Sa'ee/Between Mountains

Between *Safa* and *Marwa*. Allah says: **"Surely *Safa* and *Marwa* are from the symbols of Allah"** (2:158).

Types of Hajj

Tamatu'

One performs 'Umrah in the months of Hajj and frees oneself from the *Ihraam*. Then performs Hajj in the same year and sacrifices the animal.

Qaarin

One intends and performs Hajj and 'Umrah together. And has to sacrifice the animal.

Ifraad

One intends and performs Hajj only.

The Obligations of Hajj

Whoever leaves off an obligation, must make it up by sacrificing an animal; a sheep slaughtered in Makkah and its meat is distributed to its people. It is not allowed for him to eat its meat.

Ihraam from the appointed place (Miqaat).

To stay in ‘Arafajh until sunset for those that arrive during the day.

Staying in *Muzdalifah*

Staying *Mina* during the three nights after *'Eid*.

Shaving the head or cutting the hair.

Throwing the pebbles.

The farewell *Tawaaf* for those wanting to leave Makkah even if it is after the months of Hajj; other than women in menses or post-natal bleeding.

Miqaat: Place & Time

Places

-***Thul Hulayfah*** for the people of Madinah and those passing through it.
-***Al Juhfah*** for Shaam, Egypt, and Morocco.
-***Qarn al Manaazil*** for Najd.
-***Yulamlam*** for Yemen.
-***Thata 'Irq*** for Iraq.

Time

The months of Hajj: ***Shawwaal***, ***Thul Qa' Dah***, and ***Thul Hijjah***.

These months are specific for *Hajj*; *'Umrah* can be performed in any month.

Recommended

- Wearing the 2 white pieces of cloth for men.
- Taking a shower & smelling good for *Ihraam*
- *Talbiyah* from *Ihraam* until throwing at Jamrat al-'Aqabah.
- Clipping the nails and shaving the pubic & armpit hair before *Ihraam*.
- Walking quickly in the first three rounds of the one doing the introductory *Tawaaf* or the *Tawaaf* of *'Umrah* for the *Tamatu'*.
- The introductory *Tawaaf* for the *Mufrid* and *Qaarin*.
- Praying *Maghrib* and *'Ishaa* together soon as one reaches *Muzdalifah*.
- Exposing the right shoulder for the one doing the introductory *Tawaaf* or the *Tawaaf* of *'Umrah* for the *Tamatu'*.
- Kissing the Black Stone.
- Sleeping in *Mina* on the night before
- To stand in *Muzdalifah* supplicating from *Fajr* until just before sunrise.

Prohibitions during *Ihraam*

They are 9:

Removing hair from anywhere in the body or head, clipping the nails, covering the head for men with something attached to it, wearing clothes which take the form of any body part, wearing the face veil and gloves for women, putting anything that has smell on the body, killing animals living on earth and hunting, getting married or marrying someone off, sex, touching the wife sexually. If one does any of the above forgetfully, out of ignorance, or forcefully, there is nothing upon him or her, except for the one who killed an animal has to offer sacrifice. As for doing it intentionally then the prohibitions are divided into 4:

Expiation of Offense	**Severe Expiation**	**The Sacrifice is the same**	**No Sacrifice**
The rest of the prohibitions one has a choice: fast three days, feed six poor people each one of them half a *Saa'a*, or slaughter a sheep whose meat is distributed to the poor people of Makkah.	Having sex; the one who has sex before freeing one's self from the *Ihraam* the first time, has invalidated his or her Hajj and completes the Hajj while invalid. S/he must do Hajj again and must sacrifice an animal.	Killing animals that live on earth and hunting it. Whoever kills it must sacrifice. A camel, cow, or sheep.	Getting married or marrying someone off. Likewise, touching one's wife without touching her vagina as long as sperm does not come out; there is no expiation only repentance.

The Names of the *Hajj* Days

The Day of Tarwiyah, which is the **8th** They would bring water in this day to Mina.	The Day of 'Arafah. The **9th** Day.	The Day of 'Eid or the Day of Sacrificing. The **10th** Day.	The Day of Qirr. The **11th** Day.	The Day of the First Nafar. The **12th** Day.	The Day of the Second Nafar. The **13th** Day.

The Day of Gathering is the Day of *'Eid*. It is called as such since the people gather after their stay in *'Arafah*. The people of Makkah before Islam would not go to *'Arafah*.

5 places to Supplicate in *Hajj*

In *'Arafah* on the 9th day after *Thuhr* until Sunset.	In *Muzdalifah* after the *Fajr* prayer until almost sunrise.	After throwing the pebbles on the Small and the Middle Rock on the days after *'Eid*	During *Tawaaf*	While standing on *Safaa* and *Marwaa*. Likewise, while walking between them.

The Description of *Hajj* and *'Umrah*

Shaykh Ibn Uthaymeen –may Allah have mercy on him- said:

Once you get to the appointed place, take a shower, men put on perfume on your body, head, or beard. Then the men put on the two pieces of white cloth and make the intention to make *'Umrah* of the *Tamatu'* and head to *Makkah* while saying the *Talbiyah*. When you reach the *Ka'bah*, go around it 7 times for the *Tawaaf* of *'Umrah*. Know that you can do the *Tawaaf* anywhere in the *Masjid* whether it is close to *Ka'bah* or far. However, being closer to it is better as long as you are not bothered by the big crowd. If it is too crowded, then you can find another place and there is no problem; all praise and thanks is for Allah. Once you complete the *Tawaaf*, pray 2 units of prayer behind the *Maqaam* of Ibraheem – peace be upon him-. If you are not able to pray close to it, then anywhere as long as the *Maqaam* is between you and the *Ka'bah*. Then go to the *Sa'ee* and begin with the *Safaa*. Once you complete the 7 rounds, get a haircut on the entire head; it is not sufficient to only get a haircut on a part of the head, so do not be tricked by the actions of many. On the **8th** of *Thul Hijjah*, take a shower, men put on perfume, put on the two pieces of white clothes and make the intention to make *Hajj* from wherever you are. Go to *Mina* and pray *Thuhr*, *'Asr*, *Maghrib*, *'Ishaa*, and *Fajr*. Shorten the prayers, but do not combine them since our Prophet ﷺ used to shorten the prayers in *Minaa* and *Makkah*,but he would not combine them. When the sun rises on the Day of *'Arafah*, head out while saying the *Talbiyah* with humbleness and tranquility to *'Arafah*. Combine *Thuhr* and *Asr* prayer in *Arafah* when *Thuhr* time enters; two units each.

Then busy yourselves with supplications to Allah, try your best to have ablution, face the *Qiblah* even if the mountain is behind you since that is the law of Allah. Check carefully the signs of the boarders of *'Arafah* and make sure you are in it, since whoever does not stay in *'Arafah*, their Hajj is not valid due to the saying of our Prophet ﷺ: **"*Hajj* is *'Arafah*"**. One may stay anywhere in *'Arafah*; east, west, south, north, except by the valley of 'Urnah since our Prophet ﷺ has said: **"I stayed right here, and you can stay anywhere in the *'Arafah*".**

At the sunset leave for *Muzdalifah* while saying the *Talbiyah* with humbleness. Continue with tranquility as much as possible the way our Prophet ﷺ has ordered us when he left from *'Arafah* and had tied his she-camel with a rope and its head would almost reach the saddle, telling us with his noble hand **"O people, take it easy, take it easy"**.

Once you get to *Muzdalifah*, pray *Maghrib* and *'Ishaa*, and sleep until *Fajr*. The Prophet ﷺ has not allowed anyone to leave before *Fajr* except the weak, old, or the sick; he allowed them to leave just before *Fajr*. After you pray *Fajr*, face the *Qiblah* and glorify Allah by saying *Allahu Akbar*, praise Him, and supplicate to Him until it is almost day. Then, just before sunrise, head to *Minaa*. Pick up 7 pebbles and go to the Big Rock which is the last one next to *Makkah* and throw it with the 7 pebbles after sunrise while saying *Allahu Akbar* with each throw; with calmness and humility. Know that the reason for throwing the pebbles is to glorify Allah and to remember Him. It is a must for the pebbles to fall in the hole: It is not a condition to hit the Big Rock. Once you throw the pebbles, sacrifice the animal. It is allowed to appoint someone to sacrifice on your behalf. Shave your entire head after you sacrifice; it is not valid to shave some of it. Women cut from the ends of their hair about 1cm.

Now you are free to wear normal clothes, clip the nails, put on cologne, but do not have relations with your wife. Go to *Makkah* before the *Thuhr* prayer and perform the *Tawaaf* and *Sa'ee* for *Hajj*. Then go back to *Minaa*. After completing the *Tawaaf*, *Sa'ee*, throwing the pebbles, and shaving, you are completely free to even sleep with your wife. O people, surely the one performing Hajj must do 4 actions on the day of *'Eid*: throwing the pebbles, then sacrificing, then shaving the head, then *Tawaaf* and *Sa'ee*. This is the best order. However, if you change the order and you shave before you sacrifice, it is also acceptable. If you delay the *Tawaaf* and *Sa'ee* until you go back from *Mina*, it is also valid. If you delay sacrificing and you do it in *Makkah* on the **13th**, it is fine; especially if there is a need or a greater benefit. Sleep the **11th** night in *Minaa*. After *Thuhr*, throw the three Rocks with pebbles beginning with the Small, Medium, and then Large. Throw each Rock with 7 pebbles while saying *Allahu Akbar* with each pebble. The time to throw the pebbles on the day of 'Eid begins at sunrise; for the weak just before Fajr until sunset. The time for throwing them after the day of *'Eid* is from *Thuhr* until sunset. It is not allowed to go before *Thuhr*. It is allowed to go at night, if it is overcrowded during the day. Whoever is not able to go and throw the pebbles due to being too young, too old, or sick, it is allowed to appoint someone to throw for them. It is allowed for the one appointed to throw them for himself and the other person in one trip as long as one completes his own first. Once you throw the pebbles on the **12th**, the Hajj is complete and you have the choice to end the Hajj or to sleep in *Minaa* the night of **13th** and throw the pebbles after *Thuhr*; this is better since it is what our Prophet did ﷺ. If you want to leave *Makkah*, perform the farewell *Tawaaf*. There is no *Tawaaf* for women on the menses or post-natal, nor do they have to come close to the door of the *Masjid*.

Hajj Questions

5. Whom is Hajj obligatory upon?

a. ……

b. ……

c. ……

d. ……

e. The woman must also…….

6. How many pillars does Hajj have? O 2 O3 O 4

7. *Ihraam* is pillar from the pillars of Hajj and it means to put on the two pieces of white cloth at the appointed place (True – False).

8. *Tawaaf of Ifaadah* is different from *Tawaaf of Visiting*; the first one is a pillar while the second one is recommended (True – False).

9. The Prophet ﷺ made Hajj 3 times (True – False).

10. It is a must to perform Hajj as soon as one is able to (True – False).

11. The people of Madinah do the *Ihram* from *Yulamlam* (True – False).

12. The appointed time for *'Umrah* is *Ramadaan* (True – False).

13. Fill in the blanks in the following sentences: Hajj and 'Umrah ……. … …….. in a life time …….. time. Whoever performs Hajj without …… and …….. will exit from the sins just as s/he did the day his or her mother gave them birth, and the reward for the accepted Hajj is no less than ……..

14. The people of *Makkah* do the *Ihraam* at *Tan'eem* (True – False).

15. Women wears a white dress during *Ihraam* (True – False).

16. It is recommended for the one doing the *Ihraam* to put cologne on his …… and not his……..

17. The women is not allowed to wear the normal clothes (True – False).

18. It is not allowed to wear a belt during *Ihraam* (True – False).

19. Women do not wear during *Ihraam* …… …….. nor ……

20. It is recommended to expose the right shoulder during the…

O *Tawaaf* of *'Umrah* O Intoductory *Tawaaf*

O *Tawaaf* of Visiting O the first and second O all of the above.

21. It is recommended to strive on the *Sa'ee* with a severe striving (True – False).

22. *Sa'ee* begins at …….. and ends at ……

23. Those performing *Hajj* leave *'Arafah* before sunset (True – False).

24. Staying on *'Arafah* is an obligation from the obligations of *Hajj* (True – False).

25. The actions of the one performing Hajj begin on the ……. and end on the ……

26. It is not from Islam to climb any mountain in *'Arafah* (True – False).

27. The sacrificial animal is a must upon the *Tamatu'* and *Qaarin*, while it is recommended for the *Mufrid* (True –False).

28. One should stop saying the *Talbiyah* after throwing the Big Rock on the day of *'Eid* (True – False).

29. If the one performing Hajj throws the pebbles in the hole without hitting the rock, the throwing is valid (True –False).

30. The one performing *Hajj* throws the pebbles on the 10th day at the three Big Rocks (True – False).

31. Throwing the three Rocks is done on the three days after *'Eid* after *Thuhr* (False – True).

32. It is recommended to supplicate after throwing at the Big Rock (True – False).

33. If one delays the *Tawaaf* of *Ifaadah* until just before leaving *Makkah*, s/he does not have to do the Farewell *Tawaaf*. The *Tawaaf* of *Ifaadah* is just like the *Tawaaf* of *'Umrah* except in …… and …….

34. The *Qaarin* and *Mufrid* must perform the *Sa'ee*, while the *Mutamatee'* does the *Sa'ee* ……..

35. Mention the ruling on the following actions:

Action	Ruling
'Umrah or "the Lesser Hajj"	
The women doing Hajj without a male relative.	
Hajj of the one who has debts.	

Lesson Fifteen

Adorning Oneself with Islamic Qualities

Such as truthfulness, honesty, abstinence, modesty, courage, generosity, loyalty, staying away from everything prohibited by Allah, being a good neighbour, helping those in need as much as possible, and other manners legislated by the Qur'an and Sunnah.

Important Points

-(Truthfulness) One should be truthful with Allah in statements, actions, and beliefs. Moreover, truthful with the slaves of Allah. Its opposite is lying.
-(Loyalty/ Faithfulness) It is a great obligation that the people took upon themselves. It is the opposite of betraying.
-(Abstinence) It is withholding from all that which is prohibited.
-(Modesty) It is manners which lead one to do good actions and stay away from the bad ones.
-(Good Neighbors) Lowering the gaze and not putting your nose in their business.
-(Helping the Needy) The Prophet ﷺ has said: **"Whoever removes from a believer a hardship from the hardships of this life, Allah will remove from him a hardship from the hardships of the Day of Judgement. Whoever makes a difficulty easy for a person, Allah will make it easy for him in this life and the next. Whoever covers the sins of a Muslim, Allah will cover his sin in this life and the next. Allah will continuously help His slave, as long as His slave helps his brother"** (Muslim).

Lesson Sixteen

Practicing Islamic Ettiquetes

Giving *Salaam*, being cheerful, eating and drinking with the right hand, saying "*bismi-lah* / I begin by seeking help and blessings with the names of Allah" before eating and drinking, saying "*alhamdu lilah* / all praise and thanks are for Allah" after eating or drinking, saying "*alhamdu lilah*" when sneezing, saying "*yarhamuk Allah* / May Allah have mercy on you", when we hear a person sneeze and says "*alhamdu lilah*", visiting the sick, praying the funeral prayer and following the funeral. Likewise, practicing the Islamic etiquettes when entering and exiting the Masjid and the house, when traveling, with the parents, relatives, neighbors, with elders, youth, congratulating for a newborn, asking blessing for a married couple, offering condolences, and other Islamic ettiquetes such as when wearing clothes, taking them off, etc.

Explanation of the Above Points

"Giving *Salaam*" The most complete form is: *"Assalaamu alaykum wa rahmatu-llahi wa barakaatuhu"*, give salaam to those who you know and those you do not know, and reply to the one who gives you salaam.

"Eating and drinking with the right hand" It is obligatory: It is recommended to eat with three fingers. Moreover, it is recommended to take and give with the right hand.

"Saying "*alhamdu lilah*" after eating or drinking" It has also been narrated: "**All praise and thanks are for Allah who fed me this and has provided it for me without having ability and power to do it myself".** It is also recommended to eat that which is near on the table and not to criticize food.

" When we hear a person sneeze and says "*alhamdu lilah*", we reply with "*yarhamuk Allah*/ May Allah have mercy on you" The person who has sneezed replies: " *yahdeekumu-llahu wa yuslihu baalakum*/ may Allah guide you and rectify your affairs".

"Visiting the Sick" One should visit a sick person at appropriate times without prolonging the visits nor making him or her lose hope in the Mercy of Allah.

"praying the funeral prayer and following the funeral "

"Practicing the Islamic etiquettes when entering and exiting the Masjid and the house" One should enter the Masjid with the right foot and say "*bismi-lah, wa salaatu wa salaamu ala rrasuli-lah. Allahumma iftah lee abwaaba rrahmatik* / In the Name of Allah and may Allah praise and send peace to the Messenger of Allah. O Allah, open for me the gates of Your Mercy". One should exit with the left foot and say "*bismi-lah, wa salaatu wa salaamu ala rrasuli-lah. Allahumma innaa asaluka min fadlik* / In the Name of Allah and may Allah praise and send peace to the Messenger of Allah. O Allah, I ask You for your blessings". As for the house, then one enters and exits with the right foot. One should say when leaving it " *bismi-lah tawakkaltu 'alaa Allah wa laa hawla wa laa quwwata ilaa bilah. Allahumma innee aoodhu bika an adil aw 'udal aw azil aw uzal aw athlama aw uthlama aw ajhala aw yujhala alayya* / "I exit by seeking help with the Names of Allah and there is no ability nor power except by the help of Allah. O Allah, protect me from deviating others or being deviated, from making others fall into mistakes or from being encouraged to make mistakes, from oppressing other or from being oppressed". When one enters the house says: "*Allahumma innee asaluka khayral-mawliji wa khayral-makhraji. Bismi-lahi walajnaa wa bismi-lahi kharajnaa wa 'alaa rrabinaa tawakkalnaa* / O Allah, I ask You the good of entering and the good of exiting. By seeking help with the names of Allah we enter, by seeking help with His Names we leave, and upon our Lord we put our trust ", then one gives salaam to the family.

-" asking blessing for a married couple": One should say " *Baarak Allahu lakumaa wa baaraka 'alaykumaa wa jama'aa baynakumaa fee khayr/* May Allah bless everything for you two, shower His Mercy on you two, and bring you together in everything that is good ".

-" offering condolences "It is done within three days only and no more.

Lesson Seventeen

Warning from *Shirk* and other Sins

The seven Destructive Sins: Shirk or Worshipping others beside Allah, magic, killing an innocent soul which Allah has prohibited to kill except with an Islamic excuse, interest, wronfully consuming the wealth of the orphan, running away from the battlefield, accusing chaste beliving women. Likewise; disobeying the parents, braking the family ties, bearing false witness, taking false oaths, harming the neighbour, spilling people's blood, taking their wealth, violating their honor, taking intoxicants, gambling, backbiting, tale-carrying, and other major sins prohibited by Allah and His Messenger.

Explanation

"Shirk with Allah" includes Major and Minor shirk.

"Magic" such as breaking a husband and a wife apart or bringing two people not interested in one another together. Whoever practices it or is pleased with it is not a Muslim. It is not allowed to visit them (sorcerers, black magicians), their websites, their channels, reading the horoscope in newspapers and magazines. It is not allowed to attempt getting rid of magic with magic; rather, it should be cured Islamically by reciting the Qur'an, making supplications, and other permissible ways such as cupping.

"Killing an innocent soul which Allah has prohibited to kill" whether it is a Muslim, a non-Muslim living under Muslim rule, or a non-Muslim granted security by the Muslims.

"Except with an Islamic excuse" They are three: "The murderer, the adulterer, and the one who leaves Islam". Translators Note: This is only done in a Muslim country by Muslim authorities.

"The orphan" is the one whose father has passed away and has not reached puberty.

"Running away from the battlefield" in an army that is fighting on the way of Allah.

"Accusing chaste beliving women" (of adultery) even if they are not married.

"Taking false oaths" likewise swearing by other than Allah such as the Prophet ﷺ, life, gravers, etc.

"Gambling" every transaction that involves winning and losing.

"Backbiting" The Prophet ﷺ has defined it as **"mentioning about your brother that which he dislikes"**

"Tale-carrying" to carry speech between people in order to cause problems between them.

The Ruling of Competitions

It is permissible without compensation, while it is not permissible with compensation:	Prohibited:	Permissible whether with compensation or without:
This includes all the competitions except racing.	*Nard* (similar to backgammon), chess, and similar games.	Horse and camel racing, and archery due to the saying of the Prophet ﷺ: **"There should be no prices for competitions except in archery, camel-racing, and horse-racing"** (Abu Dawood, Authentic).

Lesson Eighteen

Preparing The Dead Body, Praying, And The Burial

First: It is recommended for those present to remind the person dying to say "La ilaha ilaa Allah"; due to the saying of the Prophet ﷺ: **"Instruct those dying to say La ilaha ilaa Allah"**. The meaning of the Hadith is to remind those upon whom the signs of death are apparent.

Second: Once death is confirmed, the eyes should be closed and the beard tightened, as indicated in the Sunnah.

Third: It is obligatory to wash the dead Muslim body, except the martyr who died in the battlefield; such as are not washed nor are they prayed upon, rather they are buried with their clothes on since the Prophet ﷺ did not wash the martyrs of *Uhud* nor did he pray on them.

Fourth: Description of washing the dead body: The private parts are covered. Then s/he is slightly raised and the stomach squeezed gently. The one washing the body wraps a cloth to his own hand and washes the body with it. Then he makes *wudoo* for the dead person similar to the *wudu* of the prayer. Then his head and beard is washed with water and *sidr* or something similar to it. Then he washes his right side and then the left side three times; every time he passes his hand by his stomach. If anything comes out, he washes it.

Then one blocks the passage with a piece of cotton or something similar. If it does not stop excrement from coming out, then with earth mixed with water or the contemporary clinical materials used such as plasters etc. Then he repeats his *Wudu*. If washing the body parts three times is not sufficient, he can wash them five or seven times each. Then the body is dried with a cloth. Scent is applied to the armpits, the bottom part of the thighs, and the parts one prostrates on. It is better if scent is applied to the entire body. Incense should also be applied to the shrouds. If the mustache and the nails are long, they could be shortened or left alone. The hair should not be let loose, around the private parts should not be shaved, nor should one be circumcised due to the lack of evidence to support that. The women's hair should be braided into three parts and should hang down behind her.

Fifth: Shrouding the dead person: The best is to shroud the man in three pieces of white cloth; no shirt nor head turban, as the Prophet ﷺ was clothed. He should be wrapped on it gradually. It is fine if one is buried on a shirt, pants, and a sheet. The women should be shrouded in five pieces of cloth; a long shirt, head cover, a waist wrapper, and two pieces of cloth that are wrapped around her. A small boy is shrouded in one to three piece of cloth and a small girl is shrouded in one long shirt and two pieces of cloth. The obligation for everyone is one piece of cloth that covers the entire body.

However, if the deceased is in the state of *Ihram*, then he should be washed with water and *sidr*. He should be shrouded with the two pieces of cloth he has on or other than his. His head and face should not be covered, nor should scent be applied to him, since they will surely be resurrected on the Day of Judgment saying the *Talbiyah*; this has been narrated authentically from the Prophet ﷺ.

If the one in the state of Ihram is a woman is shrouded like others; however, scent should not be applied to her, her face should not be covered with the face veil, nor her hands with gloves. However, her face and hands should be covered with the shroud she is wrapped with as is described previously how to prepare the deceased women.

Sixth: The most deserving of washing it, leading the prayer, and burying it: The one the deceased has appointed in the will, then the father, then the grandfather, then his closest relatives. This is regarding a man. The most deserving of washing the woman: The one she has appointed in her will, then the mother, the grandmother, then the closest female relatives. The spouses may wash one another; since the wife of Abu Bakr had washed him and Faatimah was washed by Ali –may Allah be pleased with them-.

Seventh: How to pray on the deceased person? Say "*Allahu Akbar*" and read Surah Al Faatihah. If one reads another Surah, verse, or two verses then that is acceptable due to the authentic Hadith narrated by Ibn Abbaas. Say "*Allahu Akbar*" the second time and supplicate for the Prophet ﷺ similar to the supplication on *Tashahud*. Then say "*Allahu Akbar*" and say: *"O Allah forgive our living and our dead, those present and those absent, our males and our females. O Allah, whoever you allow to live from us, keep them alive as Muslims, and whoever You cause to die, allow them to die upon Emaan. O Allah, forgive him, have mercy on him, excuse him, pardon him, make his reception honorable, and expand his entry. Cleanse him with water, snow, and ice. Purify him of sin as a white robe is purified of filth. Exchange his home for a better home, his family for a better family, his spouse for a better spouse, admit him into the Garden, protect him from the punishment of the grave and the torment of the Fire. Make his grave spacious and bright. O Allah do not prevent us from his reward and do not misguide us after him".* Then one says "*Allahu Akbar*" for the fourth time and gives one *salaam* to the right side. It is recommended to raise the hands every time one says "*Allahu Akbar*".

If the deceased is a female, the pronoun in the supplication is changed to a feminine pronoun "O Allah forgive **her**…". If it is two, the dual form is used. If many, the plural form is used. If it is a child, instead of asking for forgiveness, we say "O Allah, make him a forerunner and a treasure for his parents and an accepted intercessor. O Allah, make their scales of good deeds heavy through him and magnify their reward. Make him join the righteous of the believers. Place him under the care of Ibrahim –may Allah praise and send him peace- and save him by Your mercy from the torment of Hell".

It is from the Sunnah for the Imam to stand by the head of the body if it is a man, and in the middle if it is a woman. If there is more than one deceased person, the Imam should stand right behind the man and the woman should be closer to the *Qiblah*. If there is also children with the both of them, the boy should be before the woman and the girl after her. The head of the boy should be straight with the man's head, the girls head should be at the same level as the woman's head, and the woman's waist should be by the man's head. The people praying should all be behind the *Imam*; unless one person cannot find a place behind the Imam, then he can stand on his right side.

Eighth: How to bury the deceased? The Sunnah is to dig the grave until the waist of the man, to have another opening inside the grave on the direction of the *Qiblah*, to put the deceased in this opening on the right side, and to untie the knots and leave them there. The face should not be exposed whether it is a male or a female. Then bricks should be put behind him to protect the body from the earth. If bricks cannot be found, anything else which will prevent the earth hitting the body directly such as stones, plates, or wood. It is recommended to say "Bismi-lah,wa 'alaa milati rrasuli-lah / In the Name of Allah and according to the way of the Messenger of Allah". The earth above the grave should be one hand span, small pebbles should be put on top of it, and it should be watered if possible.

It is also recommended for those following the funeral to stand at the grave and supplicate for the dead person since the Prophet ﷺ used to stand at the grave after burying the deceased and say: **"Ask forgiveness for your brother and ask for him to remain firm, since now he will be questioned".**

Ninth: It is also allowed for the one who did not pray on it to pray on it after burying it since the Prophet ﷺ did that. That is if the period between the burial and the prayer is less than a month; otherwise, it is not allowed. The Prophet ﷺ did not pray for anyone after a month had passed by.

Tenth: It is not allowed for the family of the deceased to make food for the people due to the saying of the noble companion Jareer ibn Abdilah Al Bajalee: *"We would consider gathering at the deceased's family and making food after the burial from the prohibited mourning"*. As for making food for them or for their guests, then that is allowed. It is allowed for the relatives and the neighbors to make food for them since when the Prophet ﷺ heard about the death of Ja'far ibn Abee Taalib in Shaam, ordered his family to make food for the family of Ja'far and said: "**It has come to them that which will keep them busy".** It is acceptable for the family of the deceased to invite their neighbors or other than them to eat from the food that has been gifted to them. There is no specific time specified in the Islamic sources.

Eleventh: It is not allowed for the woman to mourn the deceased more than three days except for her husband; it is a must upon her to mourn him four months and ten days. However, if she is pregnant, then until she gives birth due to this being established authentically from the Sunnah of the Prophet ﷺ. The man is not allowed to mourn any of his relatives or other than them.

Twelfth: It is recommended for the men to visit the graveyard once in a while to supplicate for them, ask mercy for them, and to remember death and what comes after it due to the saying of the Prophet ﷺ: "***Visit the graveyard as it will remind you the next life***". He used to teach his noble companions to say when visiting the graves: "***Peace be upon you o inhabitants of the graves from the Believers and the Muslims. We will surely join you. We ask Allah to excuse us and you. May Allah have mercy upon the first to come here and the later ones***". It is not befitting for the women to visit the graves since the Prophet ﷺ **"cursed the women that frequently visit the graves".** Moreover, it is feared that visiting the graves will be difficult upon them to remain patient. Likewise, it is not allowed for them to follow the funeral to the graveyard, since the Prophet ﷺ ordered them not to do that. As for the prayer in the *Masjid* or the prayer place, then it is Islamically correct for both men and women.

This is the end; May Allah praise and send peace to our Prophet Muhammad, his family, and companions.

Rulings on Visiting Graves

Islamic Visiting	**Visit that is Innovation**	**Visit which involves Shirk**
To intend remembering the Next Life, to supplicate **for** the dead with that which has been narrated, without traveling for their sake nor doing anything which opposes the Islamic teachings.	Going to the graveyard to make supplications for themselves.	If one intends supplicating **to** the dead people.

Questions

1. From the Muslim's manners is practicing the Islamic etiquettes (True – False).

2. My religion orders me to accompany the evil people and stay away from the righteous ones (True – False).

3. Islam has taught us to treat the maids and worker well (True – False).

4. It is okay to accompany those who harm others verbally and physically (True – False).

5. I enjoy cursing someone who curses me (True – False).

6. Islam has taught me to help the poor and the weak (True – False).

7. From the rights of a Muslim on another Muslim is to visit when sick and supplicate for them (True – False).

8. Trying to find out the neighbor's secrets is from the Islamic manners (True – False).

9. The most beloved people to Allah are the ones who are the most beneficial for the people (True – False).

10. The supplication for leaving the house is "In the Name of Allah we enter, in the Name of Allah we exit, and upon our Lord we fully rely" (True – False).

11. I say to the one who says " May Allah have mercy on you" upon hearing me praise and thank Allah after I sneeze, "May Allah guide you and rectify your affairs" (True – False).

12. Remembering Allah protects a Muslim and draws one closer to Allah (True – False).

13. What is the sign that you love your Muslim brother or sister?

    .....

14. From that which shows that one's Emaan is deficient is: Being jealous of your Muslim brother or sister (True – False).

15. What are some things you can do for the people to like you?

    .....

16. That which is prohibited from the intoxicants is alcohol (True – False).

17. It is disliked to blow on the food and drink (True – False).

18. It is recommended to lick the fingers after eating and before washing the hands (True – False).

19. Being balanced regarding eating, clothing, and looking good is the best way (True – False).

20. The most deserving of washing the deceased and leading the prayer is ……. then……then…….then……

21. Paying the debt of the dead person is...

O a must O recommended O permissible.

22. The ruling on burying the deceased is… O recommended

O a must Ocommunal obligation.

23. The ruling on reminding the one dying to say " La Ilaha ilaa Allah" is

Oa must O recommended O prohibited

24. The ruling on watching the deceased being washed, if one is not one of the people washing him is…

O prohibited O permissible O disliked

25. The knots of the shroud are untied once a person is put in the grave (True – False).

26. The spouses should not wash one another since the contract of marriage ends with death (True – False).

27. Men and women can wash who is ……..

28. Whoever misses the funeral prayer can pray at the ……as long as a period of ……..has not passed.

29. Crying for the deceased is permissible without any restrictions (True – False).

30. The deceased should be placed in the opening on the side of the grave facing the *Qiblah* (True – False).

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A Concise Explanation of

The Three Fundamental Principles

followed by

The Four Foundations

and

The Ten Invalidators of Islam

للشيخ هيثم سرحان (باللغة الإنجليزية)

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Part I:

"The Three Fundamental Principles"

Imam: Muhammad Ibn Abdul-Wahhab

May Allah bestow his Mercy upon him

(1115-1206AH/1703-1792CE)

Explanation by:

Sheikh Haytham Ibn Muhammad Sarhan

Teacher at the Prophet's Mosque

www.Sarhaan.net

Introduction

All praise and thanks are for Allah, the Greatest, alone. We praise Him, seek His help, and ask for His forgiveness. We seek refuge in Allah from the evil of ourselves and from the evil of our actions. Whoever Allah guides, no one can misguide and whoever He allows to go astray, there is no one who can guide. I bear witness that there is no one worthy of worship except Allah alone, without partners, and I bear witness that Muhammad is His slave and Messenger.

Why do we study Tawheed?

Allah has created us because of it	Allah does not accept any deeds without it.
No one enters Paradise except a monotheist.	It causes good deeds to increase
It is a means to expiating sins.	It leads to constant safety, guidance, and sweetness of faith.
It is a means to attain tranquillity	It is a means for the intercession of the Prophet- may Allah praise him amongst the angels and send him peace.

Why study this book first?

Our righteous predecessors and scholars of Islam began with this blessed book due to the great benefits it contains. As a result, it has become the main book by which a student of Islam begins his journey and builds upon it the rest of the Islamic knowledge. We follow the path of our scholars so we may reach the rank they have reached in knowledge. Moreover, this book is extremely important for the common Muslim due to what it contains of the great foundations which is a must to believe in with certainty; without any doubt.

The Author's books are distinguished by the following:

- Easy and Clear
- Every point is accompanied by proof(s)
- He mentions the points generally, organizes them, and mentions their number. Then, he begins with the explanation.
- Supplicates for the reader and the listener of his books.

What are the Three Fundamental Principles?

In summary, they are the **T**hree **Q**uestions of the **G**rave.

- Who is your Lord?
- What is your religion?
- Who is your Prophet?

What are the benefits of studying the Three Fundamental Principles?

If you study the three fundamental principles, act upon them, teach them, and observe patience, you will answer the questions of the grave –by the permission of Allah-.



This book is divided into five parts:

- The Four Important Points (Soorah Asr).
- The Three Important Points (Categories of Tawheed).
- The Importance of studying Tawheed.
- The three Fundamental Principles (Questions of the Grave).
- Conclusion



1. The Four Important Points

- Knowledge
- Acting upon it
- Teaching it
- Patience upon its hardships

2. The Three Important Points

- Tawheed of Lordship and Tawheed of the Names and Attributes of Allah
- Tawheed of Worship
- Disassociating oneself from polytheism and its people

3. The importance of studying Tawheed

The answer to the question: Why do we study Tawheed?

4. The Three Fundamental Principles

In summary, they are the Three Questions of the Grave.

- Who is your Lord?
- What is your religion?
- Who is your Prophet?

5. Conclusion

It begins from the saying of the author “After people die, they will be resurrected…” to the end of the book.

Firstly, the Four Important Points

"In the Name of Allah the Entirely Merciful, the Especially Merciful (1).
Know –may Allah have mercy on you- (2) that it is a must upon us to study four matters: **The first one**: Knowledge. It is knowledge of: Allah, His Prophet, and the religion of Islam with proof. **The second**: Acting upon it (3)".

(1) The reason the author begins with the Name of Allah:

- Following the example of the Book of Allah as well as the Prophets –peace be upon them-.
- Following the example of the righteous predecessors from the scholars of Islam; they would begin their books in the Name of Allah
- Seeking blessings or increase in goodness from the blessed Name of Allah.

(2) Habitually, the author begins by supplicating for the student of Islamic knowledge and asks Allah to have mercy on them. This shows:

1. The mercy of the scholars of the Sunnah toward their students.
2. Islam, in its origin, is built upon mercy.

Knowledge is knowing the truth with proof: It is the opposite of ignorance.

(3) The connection between Knowledge and Actions: Some of the scholars have said: Knowledge calls for action; it's either responded to or otherwise, it leaves. Thus, there is no benefit possessing knowledge while not acting upon it. Rather, if a person seeks knowledge, it is a must to act upon it; otherwise, one would be like the Jews. They have knowledge; however, they do not act

upon it. Allah informs us that «**they recognise him as they recognise their sons**» (Qur'an 2:146). The first whom the fire will be kindled are three kinds of people and from them is a scholar who has sought knowledge and yet did not act upon it. As the poet said:

'And the scholar who does not act upon his knowledge
will be punished before the idol worshiper'.

Thirdly,
Inviting to it.

Inviting to Allah has conditions:

- It must be sincerely for Allah, the Most High.
- It must be based on Islamic knowledge
- It must be done with wisdom and patience
- It is a must to know the situation of those whom you are inviting

The proof for these conditions:

«Say, 'This is my way. I invite to Allah upon insight; I and those who follow me. Exalted is Allah, and I am not of those who worship others with Him» (Qur'an 12:108).

«Say, 'This is my way» That which is being pointed at is everything the Messenger came with from the legislation; Qur'an and authentic Hadeeth.

«I invite to Allah» A person who invites to Allah is the sincere one who only wishes to connect the people to their Creator.

«upon insight» meaning with knowledge, and it includes knowledge of: the legislation and those being invited.

As if the author -may Allah have mercy upon him- is saying: 'If you study and do righteous actions, it becomes obligatory upon you to be upon the path of the Prophet and his companions as Allah says: «**Say: 'This is my way. I call to Allah upon insight; I and those who follow me'**». Thus, it is a must to teach.

The fourth: patience upon the harms (1). The proof is the saying of The Most High: **«In the name of Allah The Entirely Merciful The Especially Merciful. By the time, Mankind are certainly in loss. Except those who believe, do righteous deeds, advise one another to the truth, and advise one another with patience»** (Qur'an 103:1-3). (2)

(1) After teaching and inviting others, the author mentions patience. As if he is saying to you: ' the one who takes this path will come across hardships just like the Prophets and Messengers –peace be upon them- did, so it is a must to observe patience.

Patience

- Linguistically: Forbearance
- In Islam: Forbearance to do certain things and stay away from some.

Ibn Qayyim (691- 751H) -may Allah have mercy on him- has divided patience into three categories:

- Patience upon the obedience of Allah so it is carried out; such as, patience to pray.
- Patience to stay away from the disobedience of Allah so it is abandoned; such as, the major sins.
- Patience with what Allah allows to befall you from the hardships; for example, sickness.

(2) After mentioning the four principles the author quotes the proof from the Qur'an; Surat Al-Asr. The author always follows the points with proof.

Why?

- To teach the student to be a follower of the proof and not a blind follower of opinions.
- So, one knows the proofs when advising those who oppose this belief.
- To train the student how to correctly extract the rulings from the proofs based on established principles.

(1) The intent of **Imam Shaafi'ee** (150-204H) -may Allah have mercy on him- is that this soorah itself is sufficient to establish the proof upon the slaves of Allah so they study, act upon it, teach others, and observe patience.

What about the rest of the soorahs of the Qur'an?! The entire Qur'an is full of proofs.

(2) **Imam Bukharee** (194-256H) began one of the chapters in his book ***"Sahih Bukharee"*** by the title or heading: "Chapter: Knowledge precedes speech and action" and mentioned the proof for it. Thus, it is a must to study before speaking or doing any action. It is not correct to do actions without knowledge or otherwise one would be imitating the Christians.

Shaafi'ee -may Allah have mercy on him- said: "If Allah did not reveal a proof to His slaves except this chapter (soorah), it would have been enough for them" (1).
Bukharee -may Allah have mercy on him- said: "Chapter: Knowledge precedes speech and actions and the proof is the saying of Allah: **«Know that no one is worthy of worship except Him and seek forgiveness for your sins»**. Thus, he mentions knowledge before speech and action" (2).

Secondly, The Three Important Points

Know, may Allah have mercy on you, it is obligatory upon every Muslim man and woman to study these three points and to act upon them (1):

(1) The author begins this section by supplicating for the student/reader.

The author supplicates for the student in this book three times; to begin the Four Important Points, the Three Important Points, and also when he says "Know, may Allah guide you to His obedience that Hanifiyyah is the way of Ibraheem". Before mentioning the four important points, the three important points as well as when he say: Know, may Allaah guide you to His Obedience that Hanifiyyah is the way of Ibraheem.

Intro to the Three Important Points

Tawheed

Linguistically: To single something out.

In Islam: To single out Allah with that which is specific to Him from his Lordship, Worship, and His Names and Attributes.

Tawheed has three categories:

Tawheed of Lordship: To single out Allah with His actions or to say that He is the only Creator, Sustainer, and the Disposer of all affairs

Tawheed of Worship: To single out Allah with all worship.

Tawheed of the Names and Attributes of Allah: To single out Allah with that which He has named and described Himself with in His Book or in the statements of His Messenger -may Allah praise him amongst the angels and send him peace -. This is done by affirming that which He has affirmed for Himself and negating that which He has negated for Himself: without distorting their meaning, denying them, describing them, or giving examples.

*The Names and Attributes of Allah are restricted only to that which has been narrated in the Qur'an or the Sunnah. This is done by affirming that which Allah has affirmed for Himself in His Book or his Messenger has affirmed for Him in his statements .Also by negating that which Allah has negated for Himself in His Book or His Messenger negated for Him. For example: **«No slumber can overtake Him nor Sleep»**. This is done without distorting their meaning, denying them, explaining them, or giving examples.

The First Point: Allah has created us, provides for us, and He has not left us without a purpose; rather, He has sent to us a messenger. Whoever obeys him, will enter Paradise and whoever disobeys him, will enter the Fire. The proof is the saying of Allah: **«We have certainly sent a messenger to be a witness over you, as We have sent a Messenger to the Pharaoh. However, the Pharaoh disobeyed the Messenger; so We seized him with a severe punishment»** (Qur'an 73:15-16).

A summary of the Three Important Points

- Tawheed of Lordship and Tawheed of the Names and Attributes.
- Tawheed of Worship
- Staying away from shirk and its people.

(1) In the first point, the author -may Allah have mercy on him- affirms Tawheed of Lordship and Tawheed of the Names and Attributes: "Allah has created us" so He is the Creator, "and provides for us" so He is the Provider, " and He has not left us purposeless" without orders and prohibitions, "rather He has sent us a Messenger".

The reason Allah has sent Messengers:

- To establish the proof upon the creation: «We do not punish anyone until we send a Messenger» (Qur'an 17:15).
- As a mercy: «We have not sent you except as a mercy to everything that exists» (Qur'an 21:107).

The Second Point: Allah is not pleased that anyone is worshipped with Him; not a close angel nor a sent Messenger. The proof is the saying of Allah: **«Surely the mosques belong only to Allah, so do not make supplication to anyone along with Allah»** (Qur'an 72:18).

The second point affirms the worship only for Allah, the Most High.

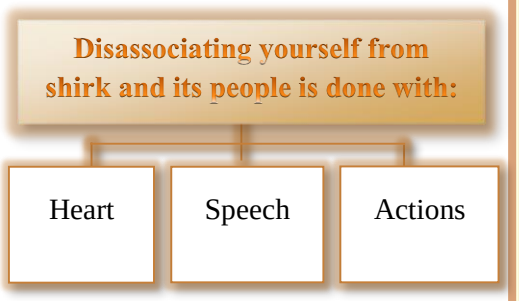
The author -may Allah have mercy on him- says: “Allah is not pleased that anyone is worshiped with Him”. “Anyone” is indefinite so it includes everyone and everything; prophets, righteous people, jinn, angels, pious, or other than them whoever they may be .

The proof is the saying of Allah, the Most High: **«Surely the mosques belong only to Allah, so do not make supplication to anyone along with Allah»**.

The There are three opinions with regard to the meaning of 'Masaajid' and they could easily be reconciled:

- The mosques which are built to worship Allah in them.
- The body parts we prostrate with.
- The entire earth; "The earth has been made for me a place of prayer and purification" (Bukharee).

In the third point the author clarifies staying away from shirk and its people.



1. **Heart**: We hate those who worship other than Allah and their celebrations; especially their shirk and innovations in the religion due to them associating partners in worship with Allah.

2. **Speech**: **«I am absolutely free of that which you worship. "Say: 'O disbelievers, I do not worship that which you worship and you do not worship the One whom I worship. I will not worship that which you worship and you will not worship that which I worship. For you is your religion and for me is mine»"** (Qur'an 109).

3. **Actions**: By not participating in their acts of worship, celebrations, etc.

The Third Point: Whoever obeys the Messenger and singles Allah out with all worship, it is not permissible for him to have loyalty to those who oppose Allah and His Messenger; even if they are the closest relatives. The proof is the saying of Allah the Most High: **«You (O Messenger) will not find anyone who believes in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad), even if they are their fathers, sons, brothers, or their kindred (people). For such He has written Eemaan in their hearts, and strengthened them with Rooh (proofs, light and true guidance) from Himself. And He will admit them to Gardens under which rivers flow to live in it forever. Allah is pleased with them, and they with Him. They are the Party of Allah. Verily, it is the Party of Allah that will be successful»** (Qur'an 58:22).

Thirdly, the Importance of Studying Tawheed

Know - may Allah direct you to obey Him- that certainly the true religion, the way of Ibraheem, is to worship Allah alone; making the Religion sincerely for Him. Allah has ordered everyone with this and He has created them because of it. Allah, The Most High, says: **«I did not create jinn and Mankind except to worship Me»** (Qur'an 51:56). The meaning of **«worship»** is to single Allah out with all worship. The greatest of that which Allah has ordered with is Tawheed; which is to single out Allah with all worship **(3)**. The worst of that which He forbade is shirk; which is to worship others along with Him or besides Him. The proof is His saying, The Most High: **«Worship Allah and do not associate anything with Him»**

Haneef

Linguistically: To lean toward something.

In Islam: Al Haneefeeyyah: is a nation which is far from shirk and upon sincerity, Tawheed, and Imaan. **«(Qaanitan) one who does a lot of good deeds continuously for the sake of Allah Haneefan»** (Qur'an 16:120) meaning heading towards Allah and away from shirk since Haneef is the one who is always upon Tawheed and far away from shirk.

(3) The author clarifies the reason why we study Tawheed and we have mentioned its importance previously.

Definition of Tawheed

Linguistically: To single something out

Islamically: To single out Allah in His Lordship, Worship, and Names and Attributes

The author says that: “the meaning of **«to worship Me»** is 'to single Me out with worship”. This is the saying of Ibn Abbas (3 years before hijra- 67 or 68H) -may Allah be pleased with him- when he said: “Every time the word 'worship' is used in the Qur'an it means Tawheed” such as **«Worship Allah»** means: single Him out with worship, **«O people worship your Lord»** means: O people single out your Lord with worship.

Fourthly, the Three Fundamental Principles

(1) The author -may Allah have mercy on him- began by mentioning the three principles which are the three questions each person will be asked in the grave. He draws the attention of the reader by asking a question then he answers it.

(2) The author -may Allah have mercy on him- clarifies the first principle that the Lord, the One deserving of worship is Allah, the Perfect and the Most High. Then he mentions the proof for it which is the saying of Allah: **«All the praise and thanks be to Allah, the Lord of everything which He has created»**. The Lord is the One who should be worshipped.

If it is said to you: What are the three fundamental principles obligatory upon the people to know? Say: The slave of Allah must know his Lord, his religion, and his Prophet Muhammad -may Allah praise him and send him peace- **(1)**.
If it said to you: Who is your Lord? Say: My Lord is Allah, the one who has nurtured me and all of His creations with His favors and blessings. He is the One whom I worship and there is no other whom I worship besides Him. The proof is His, the Most High, saying: **«All the praise and thanks be to Allah, the Lord of everything which He has created»** (Qur'an 1:1) **(2)**. Everything besides Allah is created and I am one of those creations **(3)**.

«All the praise and thanks be to Allah, the Lord of everything which He has created»
This verse contains the three categories of Tawheed:

«All the praise and thanks …» affirms Tawheed of Worship.	**«be to Allah…»** affirms Tawheed of the Names and Attributes.	**«The Lord…»** affirms Tawheed of Lordship.

(3) It means that everything other than Allah is created and if I am created then it is a must upon me to thank the Creator, the Perfect and the Most High.

If it is said to you: ‘How did you come to know your Creator?’ Say: 'Through His signs and His creations. From His signs are the night and the day, the sun and the moon. From His creations are the seven heavens, the seven earths, everything within them, and everything between them. The proof is His, The Most High, saying: **«And from His signs are the night, the day, the sun, and the moon. Do not prostrate to the sun or to the moon, but prostrate to Allah who created them, if you truly worship Him»** (Qur'an 41:37). And also His, The Most High's, saying: **«Your Lord is certainly Allah who has created the heavens and the earth in six days, and then He rose over the Throne. He causes the night to cover the day which follows with haste; and the sun, the moon, and the stars subjected to His command. Certainly, the creation and commandment are His alone. Blessed is Allah the Lord of all creation»** (Qur'an 7:54) **(1)**.

The Lord is the One who should be worshiped. The proof is His, the Most High, saying: **«O Mankind, worship your Lord, who has created you and those before you so that you may become pious. The One that has made the earth a resting place for you, the sky as a canopy, has sent down rain from the sky, and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah(in worship) while you know (that He alone has the right to be worshiped)»** (Qur'an 2:22) **(2)**.

Ibn Katheer (701-774H) -may Allah have mercy on him- said: “Only the One who has created these things deserves to be worshiped” **(3)**.

(1) The author mentions some signs in the universe and creations which prove the existence of Allah and affirm that there is no Lord, no Creator, and no one worthy of being worshipped except Allah alone. Then he mentions the proofs from the Qur'an.
Every created object is a sign which proves the existence of Allah, the Perfect and the Most High. However, the author differentiates between the signs in the universe and the created objects since the signs go through changes such as the night and the day. That which changes is a stronger proof than that which does not change.

(2) Some of the scholars said regarding this verse in the second chapter of the Qur'an: This verse mentions the first call in the Qur'an **«O Mankind»**, the first order **«worship»** meaning single out with worship, and the first prohibition **«So do not worship others with Allah while you know»** is prohibition against shirk.

(3) The one who is singled out with Lordship must be singled out with worship.

The author follows the saying of Ibn Katheer with a number of acts of worship of the heart and body while mentioning the proofs from the Qur'an and the Sunnah for each one of them.

Supplication is divided into:

Supplication of Worship: It is an indirect supplication; such as prayer, fasting, and hajj.	Supplication for a need: It is a direct supplication such as saying: 'forgive me', 'have mercy on me', etc.

Directing it to other than Allah is Major Shirk.	Its ruling requires explanation. It is divided into two categories.

The types of worship that Allah commanded, such as **I**slaam, **I**maan, and **I**hsaan. Moreover, Supplication (Du'aa), Fear (Khawf), Hope (Rajaa), Reliance (Tawakkul), Longing (Raghbah), and Dreading (Rahbah), Submissiveness (Khushoo') Awe (Khashyah), Repentance (Inaabah), Seeking Assistance (Isti'aanah), Seeking Refuge (Isti'aadhah), Asking for Help (Istighaathah), Offering Sacrifices (Dhabah), Making Oaths (Nadhar) and all of the other types of worship that Allah commanded – all of these belong to Allah, alone. The proof for this is Allah's saying: **«And the masaajid belong to Allah, so do not call unto anyone along with Allah.»** (Qur'an 72:18).

So whoever directs any part of these acts of worship to other than Allah, then he is a polytheist, disbeliever. The proof of this is Allah's saying: **«And whoever calls unto another gods besides Allah without any proof, his reckoning is only with his Lord. Surely, the disbelievers will not be successful»** (Qur'an 23:117). Also the noble Hadeeth: "Du'a is worship" (Tirmidhee "Authentic"Albani). The proof is the saying of Allah: And your Lord said: **«Call upon Me and I will respond to you. Those who scorn My worship will surely enter Hell in humiliation!»** (Qur'an 40:60).

Supplication for a Need Is of Two Types:

That which **only Allah is able to grant**. Directing it to other than Allah is Major Shirk

That which **humans are capable of**. It is permissible with four conditions:

- The one who is being asked is **alive** which it disqualifies the dead.
- The one being asked is **able to be reached** through one of the means of communication. This disqualifies the one who cannot be contacted.
- The one being asked is **capable**. This disqualifies the one who is not capable.
- One must believe that the one who is being asked is **only a means**; cannot bring about benefit or repel harm himself.

Believing that the one whom s/he is asking has the ability to bring about benefit or repel harm himself then this is Shirk.

Note:

We study the ruling on certain actions. As for the ruling on the one who does those actions then that needs the establishing of the proof upon the individual and clarifying their doubts.

The scholars are the ones who can correctly determine if a person is a believer or a disbeliever.

People are divided into three types with respect to their beliefs regarding the means:

Some believe that only what Allah has made a means can be used as a means; legislated or perceptible means. This is **correct**.

Others believe in means which Allah has not made a means. This is **Minor Shirk**.

The third group believes that the means itself has an effect; brings about benefit or repels harm. This is **Major Shirk**.

Legislated Means

Such as *Ruqyah* (Qur'an and Sunnah). This is permissible since it is a means which Allah has legislated in order to remove illnesses.

Perceptible Means

Medication; Allah has made it a means for the healing.

The hadeeth "**Du'a (suplication) is the core of worship**" is weak. However, the authentic hadeeth is "**Du'a (suplication) is worship**".

How is Du'a worship?

The verse **«Your Lord has said 'ask Me I will respond to you. Those who arrogantly do not worship me, will enter the fire in humiliation»** explains this point. His saying **«worship Me»** shows that Du'a is worship.

The proof for Fear (*khawf*) is Allah's saying: **«Do not fear them but fear Me, if you are believers»** Qur'an (3:175) **(1)**.

The proof for Hope (*Rajaa*) is Allah's saying: **«So whoever hopes to meet his Lord, then let him perform righteous deeds, and not associate anyone in worship with his Lord»** Qur'an (18:110) **(2)**.

(1) Fear: is a feeling when one is faced with that which may harm or destroy him.

Allah has prohibited us from fearing the protectors of Satan and has ordered us to fear Him alone.

Fear is of three types:

This fear is a form of worship, glorification and inner fear	Natural fear	Prohibited fear
It is the fear of the worshiper for the one s/he worships. It is done with submission to, humbling one's self for, and glorifying the one worshipped. Allah must be feared in this manner and it is **Major Shirk** if done for other than Allah.	Such as fire, the enemy, predators … etc. This is permissible.	Losing hope in the mercy of Allah or obeying a created being while disobeying the Creator. This is prohibited

(2) Hope: Desiring something.

A hope which is accompanied with humbleness and submission should be only for Allah; directing it to other than Allah is Major Shirk.

The praiseworthy hope is only for the one who does acts of obedience for Allah and hopes for the reward, or repents from sins and hopes for it to be accepted. Hoping without doing good deeds is deception and unpraiseworthy hope.

(1) The meaning of Tawakkul

Linguistically	In Islam
To rely upon something or someone	It is true dependence upon Allah, confidence in Him, whilst taking the necessary means.

Three must be present for Tawakkul to be correct:

Truth-fulness: Be truthful in your dependence upon Allah.	**Confide-nce** that Allah will fulfil what He has promised.	**Taking the necessary lawful means**

The proof for Reliance (Tawakkul) is Allah's saying: **«And upon Allah alone put your reliance if you are truly believers»** Qur'an (5:23), and His saying: **«And whoever relies upon Allah, then He is sufficient for him»** Qur'an (65:3) **(1)**.

The proof for Longing (Raghbah) **(2)**, Dreading (Rahbah) **(3)**, and Submissiveness (Khushoo') **(4)** is Allah's saying: **«Verily, they used to rush to do good deeds, and they would call on Us, longing (for His reward) and dreading (His punishment), and they used to humble themselves submissively before Us»** Qur'an (21: 90).

(2) Longing: Loving to reach something which one desires.

(3) Dreading: A fear which leads one to flee from the object s/he fears.

(4) Submissiveness: Humbling oneself to the Greatness of Allah by submitting to his universal and legislative decree.

It is a must for the 'traveler to Allah', the Perfect and the Most High, to combine between **fear** and **hope**. It is not correct to over emphasize one of them and thus be destroyed. Fear and hope should both be present like the two wings of a bird.

The proof for Awe (*khashyah*) is Allah's saying: **«So do not be in awe of them, but have awe of Me»** (Qur'an 2:150) **(1)**. And the proof for Repentance (*Inaabah*) is Allah's saying: **«And turn to your Lord in repentance and submit to Him (as Muslims)»** (Qur'an 39:54) **(2).** The proof for Seeking Assistance (Isti'aanah) is Allah's saying: **«You alone we worship and You alone we ask for help»** (Qur'an 1:5). Likewise, the hadeeth, "**If you ask for help, then ask help from Allah**" (Tirmidhee) **(3).** The proof for Seeking Refuge (Isti'aadhah) is Allah's saying: **«Say: I seek refuge with the Lord of the Daybreak»** (Qur'an 113:1) and **«Say: I seek refuge with the Lord of the people»** (Qur'an 114 : 1) **(4).** The proof for Asking for Help (Istighaathah) is Allah's saying: **«And remember when you sought help from your Lord and He responded to you…»** (Qur'an 8:9) **(5).** The proof for offering sacrifices (Dhabah) is Allah's saying: **«Say: Verily my prayer, my sacrificial offerings, my living and my dying are for Allah, Lord of the Worlds. He has no partner. And with this I have been commanded, and I am the first of the Muslims»** (Qur'an 6:162-163). Also from the Sunnah, "**May Allah curse the one who offers a sacrifice to other than Allah**" (Muslim) **(6).**

(1) Awe: It is a fear based on knowing the greatness of the One being feared and His complete supremacy.

(2) Returning to Allah by obeying Him and staying away from sins. This means to submit to Allah since we are slaves and a slave must submit to his Master. "The Master is Allah" as the Prophet said.

(3) Seeking Assistance: This verse indicates a method of constraint (hasr) since the object of the sentence, even though usually comes after the verb in the Arabic language, is mentioned before the verb, affirming it for whom it is mentioned in the sentence and negating it for anything else. Therefore, it is as if the person has said, "We do not worship anything but you. We do not turn to anyone else for help except You."

(4) Seeking Refuge: seeking protection from something disliked.

(5) Asking for Help: To be rescued from a difficulty or disaster.

Seeking assistance, seeking refuge, asking for help, and asking for intercession can be sought from a human being as long as s/he is able to while fulfilling the four conditions; alive, present, able, and a means.

(6) Offering Sacrifices: Causing it to die by spilling its blood in a prescribed manner.

Slaughtering is divided into three categories

Slaughtering for Allah	Slaughtering for other than Allah	Permissible Slaughtering
The sacrifice of Hajj, Eid, Aqeeqah, or charity.	Out of love and glorification such as the jinn and the dead. This is Major Shirk.	To serve the guests, for business etc.

The proof for vows is Allah's saying: **«They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread»** Qur'an (76:7).

Note: There are more details about sacrificing in "The Book of Tawheed".

(1) Definition of Oaths

Islamically:	Linguistically:
Making something obligatory upon yourself which is not obligatory	Making something obligatory or binding

Note: Oaths are of various types and have conditions and expiations as explained in "The Book of Tawheed".

Types of Oaths

For Allah	For other than Allah

The author mentions these acts of worship as examples; not to restrict the acts of worship only to these. There are many other acts of worship which are not mentioned. Thus, whoever directs these or other than these acts of worship to other than Allah has fallen into polytheism. Translator's note: Worship is everything which Allah loves.

The Second Fundamental Principle:

Knowing the Religion of Islam, based on evidences. This (i.e. Islam) means submitting to Allah by way of *Tawheed*, surrendering one's (full) obedience to Him, and absolving oneself from *Shirk* and its people. They are three levels: Islam, Imaan, and Ihsaan, each level consisting of its own pillars. **The First Level:** Islam **(1)**. The pillars of Islam are five: The testimony that there is no deity that has the right to be worshipped except Allah, and that Muhammad is the Messenger of Allah **(2)**; Establishing the prayer; Giving the Zakaat; Fasting in Ramadhan; Performing Hajj to Allah's Sacred House.

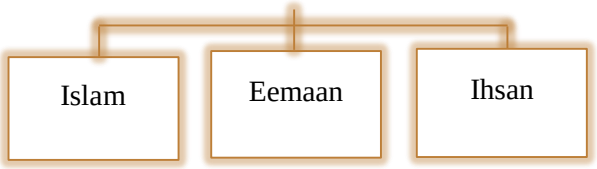
(1) The author begins the second foundation, which is Knowing the Religion, by defining Islam:

The First Level: Islam

It means submitting to Allah by way of Tawheed, surrendering one's full obedience to Him, and staying away from Shirk and its people.

The definition of Islam entails submitting all of the affairs to Allah since we are slaves and the slave must submit to the Master. The Master is Allah as we are informed by the Prophet.

Then he has divided the religion into three levels:



(2) The pillars of Islam are five; first of them: The Shahaadah (No god should be worshiped except Allah).

The author mentions the proof for the testimony of faith and clarifies that its meaning is: **No god should be worshiped except Allah.**

It is a must for the testimony of sincerity to comprise of

- Negation
- Affirmation

The negation is "No god should be worshiped" and the affirmation is "except Allah".

This sentence construction shows restriction and affirmation; it restricts and affirms the worship for Allah alone and negates it for other than Him.

For this reason, the author said: An explanation of this, which will clarify it further, is found in Allah's saying: **«And remember when Ibraheem said to his father and to his people: Verily, I am free from all that you worship – except for He who created Me…»**.

Ibraheem's saying **«free from all that you worship»** is the meaning of "no god should be worshiped".

«except for He who created Me» meaning "except Allah".

The proof for the testimony of Faith is Allah's saying: **«Allah bears witness that there is no deity that has the right to be worshipped except Him, and so do the angels and those who possess knowledge. He is always maintaining His creation with justice. None has the right to be worshipped but Him- the All-Mighty, the All-Wise»** Qur'an (3:18). The meaning of it (i.e. the testimony of Faith) is: There is no one that has the right to be worshipped except Allah, alone. *'Laa ilaaha'* negates everything that is worshipped besides Allah, while *'illa Allah'* affirms the worship for only Allah, free from any partner being mixed in with His worship, just as there is no partner mixed in with His Dominion. An explanation of this, which will clarify it further, is found in Allah's saying: **«And remember when Ibraheem said to his father and to his people: 'Verily, I am free from all that you worship – except for He who created Me, and verily He will guide me.' And He made it a statement that will endure among his offspring that they may turn back to»** (Qur'an 43: 26-27).

Also His saying: **«Say, 'O People of the Scripture, come to a word that is the same between us and you - that we will not worship except Allah; will not associate anything with Him and not take one another as lords instead of Allah'. But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]»** (Qur'an 3:64) **(1)**.

If it is said: The meaning of the testimony 'La ilaha ila Allah' is: There is no one who is worshiped (god) except Allah, then this is incorrect since s/he is approving of everything which is worshipped besides Allah. However, when it is clarified with the addition 'rightfully', this shows that s/he disbelieves in everything which is worshipped beside Allah and that nothing deserves to be worshipped except Allah.

If it is said: The meaning of "La ilaha ila Allah" is: There is no Creator except Allah. Even though this statement is correct, it is not the meaning of "La ilaha ila Allah". This is the Oneness of Lordship, which was affirmed even by the idol worshippers whom the Prophet was sent to; however, this did not enter them into Islam.

(1) «Say, 'O People of the Scripture, come to a word that is the same between us and you…». This verse is a proof for the falsehood of the invitation for the "Unity of Religions".

(1) Allah has emphasized this verse with three different emphatic devices: The 'understood' oath, the Arabic letter 'Laam', and the 'Qad'.

(2) These four are a must for every Muslim in order to perfect their testimony.

The proof for the testimony: 'Muhammad is the Messenger of Allah' is the saying of Allah: **«There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; he is concerned over you and to the believers he is kind and merciful»** (Qur'an 9:128) **(1)**.

The meaning of this testimony is: Obeying his orders, believing that which he has said, stay far away from his prohibitions, and that Allah is only worshipped with that which he has legislated **(2)**.

The meaning of 'Muhammad is the Messenger of Allah': He is a slave and thus he should not be worshipped and a Messenger who should not be rejected, which means:

We must obey him in everything he has ordered with, since he only conveys from Allah.	Believing everything he has informed us of: He is truthful and believed.	Staying far away from his prohibitions: You must put everything he has prohibited on one side and you stand far away on the other side.	We do not worship Allah except the way he has worshiped Allah: This is a proof against the innovators in the religion of Allah.

The proof for Prayer**(1)**, Zakaat and the explanation of Tawheed is Allah's saying**: «And they were not commanded except to worship Allah, making the religion (i.e. worship) solely for Him alone, to perform the prayer, and give the Zakaat. That is the right Religion»** (Qur'an 98: 5) **(2)**.

The proof for Fasting is Allah's saying: **«O you who believe, fasting is prescribed for you just as it was prescribed for those before you, in order that you may acquire Taqwaa (obey Allah)»** (Qur'an 2: 183) **(3)**.

The proof for Hajj is Allah's saying: **«Hajj (pilgrimage) to the House (Ka'bah) is a duty that people owe to Allah; those who are able to do it. And whoever disbelieves (by denying Hajj), then surely Allah is not in need of any of His creation»** (Qur'an 3: 97) **(4)**.

(1) The second pillar: Prayer.

It is worshipping Allah with movements and statements, beginning with 'Takbir' ('Allahu Akbar'-'Allah is the Greatest') and ending with 'Tasleem' (greetings of peace). It is a great pillar of the religion. Its obligation was conveyed to the Prophet directly from Allah when the Prophet ascended to the heavens.

(2) The third pillar: Obligatory Charity.

Linguistically it means growth and purification.

It is of two types: Purification of the body and purification of the wealth.

(3) The fourth pillar: Fasting.

Linguistically: To abstain.

Islamically: To worship Allah by abstaining from that which breaks the fast, with a sincere intention from the beginning of Fajr to sunset. It is one of the best acts of worship, since the three types of patience are all present in it. Also, what shows its great status is the fact that Allah has told us that He Himself will reward the fasting person.

(4) The fifth pillar: Hajj.

Linguistically: To direct one's intention toward something or someone.

Islamically: To worship Allah by performing the rites of Hajj according to the way of the Prophet –may Allah praise him and send him peace-. It is an obligation on every Muslim who is able to, once in a lifetime.

Second Level: Eemaan

Islamically: Eemaan is statements of the tongue, beliefs in the heart, and actions of the limbs; It increases with Obedience to Allah and it decreases by disobeying Him.

Therefore, Eemaan is composed of five things; if one of the five is not fulfilled then this is not considered Imaan according to Ahlus-Sunnah wal-Jama'ah

What is the proof for these five conditions? The hadeeth, "**The highest of them is saying La illaaha illa Allaah**" this is a statement, "**and the lowest of them is moving a harmful object from the road**" this is an action of the limb, "**and modesty is a branch from Imaan**" this is an action of the heart .

It consists of more than seventy branches. The highest of them is saying *La illaaha illa Allaah* and the lowest of them is moving a harmful object from the road. And *Hayaa* [Modesty] is a branch of Imaan.

Its pillars are six: That you believe in Allah, His angels, His books, His Messengers, the Last Day, and that you believe in *Al-Qadar* (Divine Pre-Decree) – the good of it and the bad of it.

The proof for these six pillars is Allah's statement: **«Righteousness (birr) is not that you turn your faces towards the east and the west (in prayer), but rather righteousness (birr) is (for) the one who believes in Allah, the Last Day, the Angels, the Books and the Prophets»** (Qur'an, 2:177).

And the proof for Al-Qadar (Pre-Decree) is Allah's saying: **«Verily, We have created all things with Qadar (divine pre-decree ordained for it)»** (Qur'an 54: 49).

Allah's saying: **«Which of you has had his Faith increased by it?»** (Qur'an 9:124) proves that Imaan increases, and if it increases then surely it must decrease. It has been clearly mentioned from the Prophet –may Allah praise and send him peace- about the decrease in one's religion through his statement, "**I haven't seen anyone more deficient in reason and religion…**" (Bukharee and Muslim).

The Six Pillars of Eemaan

Allah	Angels	Books	Messengers	The Last Day	**Qadr** Everything which will take place; good and bad

The First Pillar: Believing in Allah

To believe in the existence of Allah, the Perfect One.	To believe in Tawheed of Lordship (the actions of Allah)	To believe in Tawheed of Worship (only Allah should be worshipped)	To believe in the Names and Attributes of Allah.

The intellect The intellect cannot imagine the existence of the creation without the existence of the Creator. «**Or were they created by nothing? Or were they themselves the creators?**» (Qur'an52:35).	**Senses** In difficult times you raise your hands to the sky and say 'O Lord' 'O Lord' 'O Lord' and by the permission of Allah your calamity is removed.	**Al-Fitrah (Natural Instinct)** "**No one is born except they are upon Al-Fitrah (natural instinct). His parents turn him into a Jew or Christian or Magian…**" (Bukharee and Muslim).	**Legislated Sources** Legislated sources are many. Ibn al-Qayyim mentioned that there is not a verse in the Book of Allah except that it has a reference to Tawheed, without exception.

Second: Belief in His angels.

Angels are from the invisible world. Allah has created them from light. They obey Allah and never disobey Him. They have souls **«holy spirit»** (Qur'an 2:87), a body **«Who made the angels messengers with wings»** (Qur'an 35:1), heart **«So much so that when fear is banished from their (angel's) hearts»** (Qur'an 34:23) and intellect **«they (angels) say: 'What is it that you Lord has said?»** (Qur'an 34:23). They question and respond which proves that they have an intellect. We believe in them, their names (Jibreel, Meekaaeel, Israafeel, etc.), their duties (such as 'the carriers of the Throne'), and everything else we have been informed about them.

Third: Belief in the Books

We believe that they are from the Speech of Allah sent down to us and not created. Allah sent with every Messenger a book. We believe in those that Allah has informed us of by name, their narrations, and their rulings which have not been abrogated by the Qur'an, since the Qur'an abrogates what came before it from these Scriptures and it is Muhaiminan (trustworthy in highness and a witness) over them. (Al-Qur'an, At-Tawraah (The Torah of Prophet Moosaa), Al-Injeel (The Gospel of Prophet Eesaa), Az-Zaboor (The book of Prophet David), Suhoof Ibraheem and Moosaa (The Scriptures of Prophets Ibraheem and Moosaa).

Fourth: Belief in Messengers

We believe that they are all men and possess none of the characteristics of Lordship. Allah has chosen them, has sent down revelation to them, and has aided them with His verses and signs. We believe that they are slaves of Allah and should not be worshipped, messengers and should not be rejected, they have conveyed what has been entrusted upon them, they have advised their people, they have fulfilled their mission, and have struggled in the way of Allah. We believe in all of them, their names, their stories, and in the signs that Allah used to aid them with. The first Prophets is Aadam, the first Messenger is Nooh, and the seal of the Prophets is Muhammad –may the peace and blessings of Allah be upon them all-. All of the previous laws are abrogated by the law revealed to Muhammad ﷺ.

Fifth: Belief in the Last Day

Believing in everything that happens after death; the soul exiting the body, the Angels carrying it to the heavens and either the heavens will open or the gates of the heavens will be closed on him, then they will return it back to his body and s/he hears the footsteps of those burying him. Then the two angels will question, the punishment or reward of the grave, the resurrection, the account, the Siraat (the bridge), paradise or Hell Fire, the intercession, the believers seeing their Lord on the Day of Judgement and in Paradise as Allah wills, and Hawdh (River) of the Prophet –may Allah praise him and send him peace-. Thus, everything that will happen after death falls under the category of Belief in the Last Day.

Sixth: Belief in the Qadar (Consists of four matters)

Knowledge: To believe that Allah is All-Knowing of everything and nothing is hidden from Him neither on Earth nor in the Heavens.

Writing: Allah – Glorified is He- commanded the Pen to write everything that will happen until the Day of Judgement.

Will: The slave has a will but his will cannot be executed except by the will of Allah, for whatever Allah wills comes to be, and whatever Allah does not will, will not come to pass.

Creation: The slave of Allah is created and his actions follow him so they are created as well. **«Allah created you and that which you do»** (Qur'an 37:96).

The Third Level: Ihsaaan
It is the highest level of the religion and it has one pillar under which branch two levels:

Worship of *Mushaahada*	**Worship of Muraaqaba**
(As if one sees Him) out of love, desiring, and yearning for that which is with Allah. For example: the worship of the Prophets and Messengers (peace be upon them). It is possible for other than them to reach this level as well.	(Of the one who knows that he's being observed). It is a worship out of fear and fleeing. A Muslim does not go outside of this circle.

The third level: Ihsaan. It has one pillar: "**to worship Allah as if you see Him, since even though you do not see him, He certainly sees you**" And the proof is His saying: **«Truly, Allah is with those who keep their duty unto Him, and those who are Muhsinoon»** (Qur'an 16:128). Also His saying: **«And put your trust in the All-Mighty, the Most Merciful, who sees you (O Messenger) when you stand up (alone at night for prayers), and your movements among those who fall prostrate (along with you to Allah in the five compulsory congregational prayers). Verily! He, only He, is the All-Hearer, the All-Knower»** (Qur'an 26:217-220). Likewise His saying: **«Whatever you (O Messenger) may be doing, and whatever portion you may be reciting from the Qur`aan, - and whatever deed you people may be doing (good or evil), We are a Witness, when you are doing it. »** (Qur'an 10:61).

Note:

This does not mean that the one who worships Allah in this manner does so only out of love and does not fear Him. However, in this level, the strongest urge that drives the slave of Allah to worship is the love of Allah -The Perfect, The Most High-. The Prophet–may Allah praise him and send him peace- said: **"Shouldn't I be a thankful servant"** (Bukharee and Muslim).

The proof from the Sunnah is the famous hadeeth of Jibreel narrated by 'Umar as he said: "One day while we were sitting with the Messenger of Allah, there appeared before us a man with extremely white clothes and extremely black hair. There were no signs of travel on him and none of us knew him. He sat in front of the Prophet and put his hands on his own thighs. He said: **"O Muhammad, tell me about Islam".** The Messenger of Allah said: **"Islam is to testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, to establish the prayers, to pay the zakat (charity), to fast (the month of) Ramadhaan, and to do the pilgrimage at the House if you have the means to do so."** He said: **"You are correct".** We were amazed that he asks the question and then he corrects it. He said: **"Tell me about Imaan".** He responded, **"It is to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in the divine decree, (both) the good and the evil"**. He said: **"You are correct".** He said: **"Tell me about Ihsaan"**. He answered: **"It is that you worship Allah as if you see Him. And even though you do not see Him, you know He certainly sees you"**. He said: **"Tell me about (the time of) the Hour".** He answered, **"The one being asked does not know more than the one asking"**. He said: **"Tell me about its signs".** He answered: **"The slave-girl will give birth to her master; and you will see the barefooted, scantily clothed, destitute shepherds competing in constructing high buildings"**. Then, he went away. I stayed for a long time. Then, he said: **"O 'Umar, do you know who the questioner was?"** I said: **"Allah and His Messenger know best".** He said: **"It was (the Angel) Jibreel who came to teach you your religion"** (Muslim).

This Hadeeth is a proof for the pillars of Islaam, Imaan, and Ihsaan. His statement "**The one being asked does not know more than the one asking**" is a proof that no one knows when the Day of Judgement will be except Allah.

His saying: "The slave-girl will give birth to her master" means:

- Disobedience to parents increases
- Slavery increases
- Changing of roles (in the society)
- A king has relations with his female slave and she gives birth to his son. Once the king dies, his son becomes the king. Thus, he becomes his mother's master

Benefits from Hadeeth of Jibreel

(1) There are five things which have rights on the Student of Islamic knowledge: his or her **self**, **teacher**, the **place** he studies at, **classmates**, **books**, and the **knowledge** s/he has studied.

The right of **himself**: Since knowledge is worship, sincerity and following the Sunnah are a must. Be a follower of the early scholars of Islam, fear Allah with a true fear based on knowledge, know that Allah is watching you at all times, humble yourself and be careful of arrogance.

Be pleased and accept what you have been given and stay away from that which will not benefit you in the next life. Adorn yourself with the effects of knowledge, good manners which are acceptable to the people, boycott arrogance and feeling superior to your peers and others. Stay away from sittings and meetings which have no benefit, adorn yourself with gentleness, be firm upon the truth, and verify information and news before believing it. Have high ambitions, strong desire to seek knowledge, travel for knowledge, preserve the knowledge through writing, memorizing, etc. Preserve that which you memorize by acting upon it and revising it. Try to understand by extracting the branches of knowledge from its foundations, ask Allah for help, respect academic integrity, and be truthful.

The 'paradise' of the Student of Islamic Knowledge is 'I don't know' , don't waste time, seek general knowledge of various topics, read in Arabic carefully and correctly, eventually read bigger books such as Saheeh Bukharee, Muslim, etc.

Ask appropriate questions, listen carefully, understand the material, and then act upon it, and don't debate for the sake of debating; not for the sake of finding and accepting the truth. Review knowledge. Be with the Qur'aan, Sunnah, and their sciences. Study the important topics of every science.

Act upon the knowledge, flee from the love for leadership, fame, and the dunya; this worldly life.

Have bad thoughts about yourself and good thoughts about others.

Give the charity of knowledge; enjoin the good, forbid the evil, outweigh the benefits and the harms, spread the knowledge and love to benefit the people, use your status/position to intercede for the Muslims with good intercessions; to represent the truth and all that is good.

Be honourable, preserve knowledge, stay away from teaching and positions before you are qualified for that.

Hold an appropriate stance or position regarding the mistake of a scholar, and the difference of opinion among the scholars (Translator's Note: the mistake is not accepted when it becomes clear, however, the scholar's virtues remain and he is respected and never spoken ill of).

Repel doubts. Don't be part of groups and parties to love and hate for their sake.

His teacher's right: People fall in three groups regarding this; two extremes and one moderation. We will study –if Allah wills- that the first shirk took place on earth is due to exaggerating on the status of the righteous, so it is a must that we remain moderate with the righteous; don't exaggerate by giving them rights they do not deserve nor fall short in giving them the rights which are due to them.

The right of the **place** in which he studies.

The right of his **classmates**: Allah, the Perfect and the Most High, says: **«You are the best nation chosen for Mankind»** and the Prophet –may Allah praise him and send him peace- said: "**None of you truly believes until he loves for his brother what he loves for himself**".

The right of the book: To preserve the book and take care of it. These books are a blessing from Allah, so it is a must to preserve them.

The right of the **knowledge**: to study it thoroughly and preserve it by reviewing it and acting upon it since it is obligatory for the one who has knowledge to act upon it. Then he teaches this knowledge since it is a blessing and he must be thankful for this blessing.

(2) Be honourable, preserve knowledge, and stay away from teaching and positions before you are qualified for that.

(3) From the manners of asking questions is to ask about that which is more important or beneficial first.

(4) The student of Islamic knowledge must also take care of his or her appearance.

(5) After the death of the Prophet -may Allah praise him and send him peace- we do not say: 'Allah and His Messenger know best', but rather we only say: 'Allah knows best'.

The third principle:

Knowledge of your Prophet Muhammad –may Allah praise him and send him peace-. He is: **Muhammad** Ibn '**Abdullah** Ibn '**Abdul-Muttalib** Ibn **Haashim**, and Haashim is from **Quraysh**, and Quraysh is from the **Arabs**, and the Arabs are from the descendants of **Ismaa'eel** Ibn **Ibraaheem** Al-Khaleel (the beloved) *-upon him and our Prophet the best of praise and peace-*.

He lived **63** years; from them **40** years prior to becoming a prophet, and **23** years as a prophet and a messenger.

He became a prophet with the verse **«Iqraa»**, and a messenger with **«Al-Muddathir»**.

His city was Mecca, and he migrated to Medina.

This paragraph briefly talks about the Prophet –may Allah praise him and send him peace-, including his name, his lineage, his age, and a little bit about his Da'wah.

We must know some facts about our Prophet

His name and lineage:
He is: Muhammad Ibn 'Abdullah Ibn 'Abdul-Muttalib Ibn Haashim, and Haashim is from Quraysh, and Quraysh is from the Arabs, and the Arabs are from the descendants of Ismaa'eel Ibn Ibraheem Al-Khaleel (the beloved).

His age:
His age: 63 years old, from them 40 years prior to becoming a prophet, and 23 years a prophet and a messenger.

His prophethood is broken down into two periods:

The Mecca period, which lasted 13 years.

The Medina period, which lasted 10 years.

Is he –may Allah praise him and send him peace- a Prophet or a Messenger? He is a Prophet with the verse **«Iqraa/Read»** and then became a messenger with **«Al-Muddatthir/The one covered up»**.

A brief summary of his biography

His invitation to Islam during the Meccan period was mainly focused on Tawheed, and expelling Shirk; making worship solely for Allah alone. This da'wah continued in this way for a period of 13 years.

He – may Allah praise him and send him peace- was then ordered to migrate to Medina, and his da'wah continued primarily focusing on Tawheed, plus the revelation of the remaining aspects of the religion such as acts of worship, business transactions, and daily affairs of our lives.

And if someone was to examine his biography s/he would notice that his primary focus from the beginning of the prophethood until his death was Tawheed. This is a clear and strong proof against those who discourage people from studying Tawheed, and claim that one only needs a few minutes to completely study it.

Allah sent him as a warner against Shirk (polytheism), and a caller to Tawheed (monotheism).

The proof is His statement, **«O you who covers himself [with a garment]. Arise and warn. And your Lord glorify. And your clothing purify. And uncleanliness avoid»** (Qur'an 73-1-5).

The meaning of **«Arise and warn»** is to warn against Shirk and call to Tawheed.

«And your Lord glorify»; glorify by singling Him in worship.

«And your clothing purify»; cleanse your actions from Shirk.

«And uncleanliness avoid»; *Rrujz* refers to idols. Abandoning it means freeing yourself from it and its people.

13 years were spent calling to Tawheed. After 10 years, he was taken up to the heavens, and the five daily prayers were made obligatory. He prayed 3 years in Mecca, until he was commanded to migrate to Madina.

We can extrapolate 2 benefits from his statement 'he was taken up to the heavens':

(1) Whatever we are informed of from the Prophet – may Allah praise him and send him peace- from affairs of the unseen, we respond with: We believe, we affirm it is the truth, and we submit and accept it.

(2) The importance of the obligatory prayers, considering the fact that it was made obligatory in the heavens.

Migration is moving from the land of Shirk to the land of Tawheed. It is obligatory upon the Muslims and it will remain so until the final Hour is established.

The proof is His statement, **«Indeed, those whom the angels take [in death] while wronging themselves- [the angels] will say, 'In what condition were you?' They will say, 'We were oppressed in the land'. They [the angels] will say, 'Was not the earth of Allah spacious enough for you to emigrate therein?' For those, their refuge is Hell - and evil it is as a destination. Except for the oppressed among men, women, and children who cannot devise a plan nor are they directed to a way. For those it is expected that Allah will pardon them, and Allah is ever Pardoning and Forgiving»** (Qur'an 4:97-99).

And His saying, **«O My servants who have believed, indeed My earth is spacious, so worship only Me»** (Qur'an 29:56). Al-Baghawi (516H) mentions: The reason behind the revelation of this verse is the Muslims that were in Mecca that had not migrated, Allah called onto them with the name of faith (those who have believed).

And the proof for migration in the Sunnah is the Prophetic saying, **"Migration will not end until repentance comes to an end, and repentance will not come to an end until the Sun rises from the West"** (Abu Dawood, Authenticated by Albani).

Migration is divided into 2 categories:

Migration from Mecca to Medina. This ended when Mecca was conquered	Migration from everything that Allah has commanded us to migrate from or boycott, such as specific actions, people, times, and places.

Repentance will come to end by 1 of 2 means:

(1) The sun rising from the west.

(2) Death. Allah says, **«But repentance is not accepted from those who continue to do evil deeds up until, when death comes to one of them, he says, 'Surely, I have repented now', or of those who die while they are disbelievers»** (Qur'an 4: 18).

"**There is no migration after the conquest**" refers to the migration from Mecca to Medina, where the Prophet –may Allah praise and send him peace- is also eluding to the fact that Mecca will never again return to a land of disbelief.

So, when he settled in Medina he was commanded with the rest of the Islamic Legislation such as zakaat **(1)**, sawm (fasting), hajj, jihaad, adhaan, commanding the good and forbidding the evil, along with other legislations.

He continued like this for 10 years until his eventual death – may Allah praise and send him peace- **(2)**.

But his religion remains, and this is his religion; there is no good except he directed his followers to it, and no evil except he warned them against it. From the good he directed to: Tawheed, and everything that Allah loves and is pleased with. From the evil he warned us from; Shirk, and everything Allah dislikes and hates **(3)**.

(1) Shaykh Ibn Uthaimeen (1347-1421H) mentions: 'Zakaat was first made obligatory in Mecca, but the amount one must reach before it becomes obligatory to pay and how much is it obligatory to pay was not determined except in Madina.

(2) The Prophet–may Allah praise and send him peace- died on the 10th year after migration, and was buried in the house of 'Aisha – may Allah be pleased with her-

(3) There is no good except he directed the Muslims to it and no evil except he warned them against it. It is essential that we bear witness that the Prophet–may Allah praise and send him peace- has fulfilled his trust, conveyed his message, advised this nation, and has truly strove for the sake of Allah, until he left us on a clear path whose night is as clear as its day; no one deviates from it but he is destroyed.

The Greatest Prohibitions

Major Shirk:	**Minor** Shirk:	**Major** Sins:	**Minor** Sins:
Takes one out of the fold of Islam.	Does not take one out of the fold of Islam.	Every action that is subjected to a specific punishment.	Every forbidden act that is not subjected to a specific punishment.

Allah sent him to all the people, and made obedience to him obligatory upon people and jinn. The proof is His saying, **«Say, [O Messenger], 'O people, surely I am the Messenger of God to you all…»** (Qur'an 7:158) **(1)**.

Allah has completed through him the religion. The proof is His saying, **«… This day I have perfected for you your religion, completed My favor upon you, and have approved for you Islām as religion…»** (Qur'an 5:3) **(2)**.

And the proof for his death– may Allah praise and send him peace- is, **«Certainly you will die and they will die. Then, on the Day of Resurrection, before your Lord, you will dispute»** (Qur'an 39:30-31).

(2) The Prophet – may Allah praise and send him peace-was sent to all people. Due to this all other legislations that came before it became abrogated. Jews and Christians at the time of the Prophet– may Allah praise and send him peace- and in our time, if the message of Islam reaches them and they do not accept it are considered disbelievers, even if they are upon the same religion of Musa and Eesaa -may peace be upon them-.

His saying, **«Say, 'O People of the Scripture, come to a word that is equitable between us and you – that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah." But if they turn away, then say, 'Bear witness that we are Muslims [submitting to Him].»** (Qur'an 3: 64).

The Prophetic saying, "**I swear by He whose Hands my soul is in, there is not a Jew or a Christian that hears of me and then does not believe in me except he is from the people of the Hell-Fire**" (Muslim and others).

(3) This verse is a proof against those who innovate acts of worship in the religion.

Conclusion

(1) All people will taste death without exception, and they will be resurrected for a great day, the Day of Judgement, and then they will be judged; either rewarded or punished for their actions.

(2) And whoever denies the resurrection and the judgement has disbelieved, because he has denied a pillar from the pillars of faith.

(3) Nuh is the first of the messengers, and the proof is His saying, **«Indeed, We have revealed to you, [O Messenger], as We revealed to Noah and the prophets after him»** (Qur'an 4:16). The first prophet is Adam–may Allah praise and send him peace-. The prophet–may Allah praise and send him peace- was asked if Adam was a prophet? He said: "**A prophet that was spoken to by Allah**" (Ibn Hibaan). The last prophet and messenger is Muhammad –may Allah praise and send him peace-. The proof is Allah's saying: **«Muhammad is not the father of any one of your men, but he is the Messenger of Allah and the seal [i.e., last] of the prophets. And ever is Allah, of all things, Knowing»** (Qur'an 33:40).

When people die, they will be resurrected, and the proof is His saying, **«From it [i.e., the earth] We created you, and into it We will return you, and from it We will extract you another time»** (Qur'an 20: 55). Also, His saying: **«And Allah has caused you to grow from the earth a [progressive] growth. Then He will return you into it and extract you [another] extraction»** (Qur'an 71:17-18). After the resurrection, they will be held accountable; either rewarded or punished for their actions. The proof of this is His saying, **«And to Allah belongs whatever is in the heavens and whatever is in the earth - that He may recompense those who do evil with [the penalty of] what they have done and recompense those who do good with the best [reward]»** (Qur'an 53: 31) **(1).** Whoever denies the resurrection has disbelieved, and the proof is His saying, **«Those who disbelieve have claimed that they will never be resurrected. Say, 'Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for God, is easy»** (Qur'an 64:7) **(2).** Allah has sent all the messengers to bring good news and to warn. The proof is His saying, **«[We have sent] messengers as bringers of good news and warners»** (Qur'an 4:165). The first of them is Nuh, and the last of them is Muhammad –may Allah praise and send him peace-, and he (Muhammad) is the seal of the prophets, and the proof that Nuh is the first of the messengers is His saying, **«Indeed, We have revealed to you, [O Messenger], as We have revealed to Noah and the prophets after him.»** (Chapter 4: 163) **(3)**.

Allah has made it obligatory upon all the slaves to disbelieve in everything which is worshiped besides Him and to believe in Allah. Ibn Qayyim –may Allah have mercy on him- has said: "'Taghoot is that through which the person has passed the boundaries, with regards to worship, following, or obedience". Allah has sent a messenger to every nation, from Nooh to Muhammad–may Allah have mercy on him- each ordering their people to worship Allah alone and forbidding them from worshipping false deities.

The proof is His saying, **«And We have certainly sent to every nation a messenger, [saying], 'Worship Allah and avoid Taghoot»** (Qur'an 16:36). These false deities are many, but their heads are five. Iblees -may Allah curse him-, whoever is worshipped and they are pleased with it, whoever calls people to worshipping them, whoever claims to know the unseen, and whoever rules by something other than what Allah revealed. The proof is His saying, **«There is no compulsion in acceptance of the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghoot and believes in Allah has grasped the most trustworthy handhold with no break in it. Allah is the All -Hearing and All-Knowing»** (Qur'an 2:25).This is the meaning of 'there is no deity worthy of worship except Allah', and in the Prophetic statement, "**The head of the matter is Islam, its pillar is prayer, and its top is struggle for the sake of Allah**" (Tirmidhee).

Allah sent messengers and prophets to give good news and to warn; all have invited to Tawheed and fought against Shirk and false deities in all its forms. The proof is His saying, **«We have certainly sent to every nation a messenger [saying], 'Worship Allah" meaning worship Him alone "and avoid Taghoot»** (Qur'an 16:36) meaning to place these false deities in one side and place yourself in the opposite side. This is the best way to stay away from them, and to free yourself from shirk and its people.

Allah has made it obligatory on all His worshippers to reject false gods, and to have faith in Allah, and this must begin by first rejecting false gods before having faith in Allah, **«… So whoever disbelieves in Taghoot and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is the All-Hearing and the All-Knowing»** (Qur'an 2:256).

Taghoot: Anything that a person exceeds his boundaries with regards to worship (such as worshipping a tree or a stone), or someone they follow (such as an evil scholar), or obey (such as leaders who order to disobey Allah).

These false deities are many, but their heads are five; Iblees -may Allah curse him-, whoever is worshipped and they are pleased with it, whoever calls people to worshipping them, whoever claims to know the unseen, and whoever rules by something other than what Allah has revealed.

Detailed ruling on the one who judges by other than what Allah has revealed

Major Disbelief

If one believes that human laws are similar or better than the law of Allah

Minor Disbelief

If one believes that judging by other than the law of Allah is false, but he judges by it due to his desires, love for leadership, or other similar reasons.

Ibn Qayyim devides struggle into four types:

Struggle of the Soul

It is done by seeking knowledge, acting upon it, teaching it, and patience.

Struggle against Satan

It is done by avoiding doubts (Shirk and innovations) and desires (Major and Minor sins).

Struggle against Kufaar and Munafiqeen

With the heart, speech, wealth, and self.

Struggle against people of oppression, innovation, and evil

With the heart, speech, and hand.

Conclusion

It is a must for every intelligent person to ponder over this great treatise and to study it carefully due to what it contains of the great principles every individual needs in the grave.

Summary in a Chart

The Three Fundamental Principles (In summary 'The Questions of the Grave'), their proofs, why do we study Tawheed? Why do we study The Three Fundamental Principles? What is the benefit of studying them?	The Four Important Points and their prop (Soorah Al ASr)	Knowledge	It is knowledge of: Allah, His Prophet, and the religion of Islam with proof. (The Three Fundamental Principles)
		Actions	Knowledge calls for actions; it is either responded to or it departs A scholar who does not act upon his knowledge will be punished before the idol worshipper
		Da'wah	Conditions for Da'wah: Sincerity, Islamic Knowledge, knowledge of the one you are inviting, wisdom, and patience.
			The first obligation we should invite to is Tawheed; this is the way of the Prophets and the Messengers. The most important Da'wah is inviting to Tawheed and warning against Shirk
		Patience	Patience to obey Allah (Prayer), staying away from disobeying him (Interest), and when tested with a calamity (Poverty).
			Patience with seeking knowledge, righteous actions, and da'wah.
	The Three Important Points	Tawheed of Lordship (The only Creator deserves to be worshipped alone) and Tawheed of the Names and Attributes.	
		Tawheed of Worship (Sincerity), Allah is not pleased that anyone is associated in worship with Him; not an angel nor a messenger	
		Freeing yourself from shirk and its people; by the heart (hating the disbelievers), by the tongue ("Say: O disbelievers: 'I do not worship that which you worship'), and by actions (not participating in their celebrations, festivals, and not imitating them).	

The Three Fundamental Principles (In summary 'The Questions of the Grave'), their proofs, why do we study Tawheed? Why do we study The Three Fundamental Principles? What is the benefit of studying them?	The reason for studying Tawheed	(Haniyfeeyah): The nation which is free from shirk and upon sincerity and monotheism.
		Tawheed Linguistically: to single something out **Islamically**: To single out Allah with that which is specific to Him from his Lordship, Worship, and His Names and Attributes. It has three categories:
		1. **Tawheed of Lordship**: To single out Allah with His actions or to say that He is the only Creator, King, and Manager of the affairs of His creations. 2. **Tawheed of Worship**: To single out Allah with all worship. 3. **Tawheed of the Names and Attributes of Allah**: To single out Allah with that which He has named and described Himself with in His Book or in the statements of His Messenger -may Allah praise him amongst the angels and send him peace -. This is done by affirming that which He has affirmed for Himself and negating that which He has negated for Himself: without distorting their meaning, denying them, describing them, nor giving examples.
		Shirk is worshipping other than Allah along with Him. It is the GREATEST sin on earth!
	The Three Fundamental Principles	Knowing Allah, the Most Perfect: Who is your Lord? How did you come to know Allah? The Lord is the one who must be worshipped, types of worship, and the ruling on directing any worship to other than Allah with proof.
		Knowing Islam and its proofs, the definition of Islam, levels of the religion, the pillars of Islam, the definition of Shahadah, the pillars of Imaan, branches of Imaan, Ihsaan, proofs for the levels of the religion, and signs of the Hour.
		Knowing the Messenger: his lineage, birth, age, he is a prophet and messenger, his country, the wisdom for him being sent, the time period he invited to Tawheed, his ascension to the heavens, where and when were the prayers obligated? Migration, its ruling, and time. When were the rest of the legislations legislated? The time period of da'wah, his death, what religion did he come with, he is sent to people and jinn, the religion is complete so are the favors of Allah.

<table>
<tr><td rowspan="8">The Three Fundamental Principles (In summary 'The Questions of the Grave'), their proofs, why do we study Tawheed? Why do we study The Three Fundamental Principles? What is the benefit of studying them?</td><td rowspan="8">Conclusion</td><td colspan="4">Resurrection and answering for the actions after death, the disbelief of denying the resurrection, the profession of the messengers and their invitation, the first and the last messenger, the two pillars of Tawheed; disbelieving in everything worshipped besides Allah and believing only in Allah, the definition of Taghoot, the heads of Taghoot, the description of how to disbelieve in the Taghoot, the meaning of La Ilaha Ila Allah, Islam is the main part of the religion, the pillar of the deen is the prayer, 'that which gives power to the deen' is Struggle in the way of Allah.</td></tr>
<tr><td rowspan="7">Types of Struggle</td><td>Struggle of the Soul</td><td colspan="2">Struggling with that which is mentioned is Soorah Al Asr (Knowledge, righteous actions, teaching, and patience)</td></tr>
<tr><td rowspan="4">Struggle against satan</td><td rowspan="2">Doubts</td><td>Major Shirk (takes one out of Islam) and Minor Shirk</td></tr>
<tr><td>Innovations in the religion</td></tr>
<tr><td rowspan="2">Desires</td><td>Major sins (every sin which has a specific punishment)</td></tr>
<tr><td>Minor Sins (every prohibition which does not have a specific punishment)</td></tr>
<tr><td>Struggle against the kufaar and munafiqeen</td><td colspan="2">With the heart, speech, actions, and wealth</td></tr>
<tr><td>Struggle against people of oppression, innovation, and evil</td><td colspan="2">With the heart, speech, and hand</td></tr>
</table>

		Taghoot	It is anything which the slave goes overboard with in terms of worshipping such as stones and trees, following such as evil scholars, or obeying such as rulers who order with the disobedience of Allah. Tawagheet (pl. of taghoot) are many, but their heads are five: Iblees, anyone worshipped while he is pleased with it, whoever invites others to worship him, whoever claims knowledge of the unseen world, and whoever judges by other than the law of Allah.
Allah knows best and may Allah praise and send peace on Muhammad, his followers, and his companions			

The Three Fundamental Principles Test

Circle the correct answer in the brackets.

(1) The name of this book is: ("The Three Questions of the Grave" – The Three types of Tawheed—all of the above).

(2) The Three Fundamental Principles are basically the questions of the grave (True – False).

(3) The author makes du'a for the reader in this book in (two places – three places).

(4) The books of the author are distinguished by their (simplicity – points are mentioned generally before details provided- proofs are from Qur'an and Sunnah – makes du'a for the student – clarifies doubts present in our time- it has many explanations – asks and answers important questions – Allah has made it acceptable to the people – all of the above).

(5) The book "Three Questions of the Grave" can be divided into (5, 6) chapters.

(6) Studying Tawheed is a (communal obligation – individual obligation).

(7) The proof for the four important points is Soorah (Al Asr – Al Ikhlaas).

(8) Whoever studies but does not act upon it is imitating the (Christians – Jews – all of the above).

(9) Patience is divided into (two – three) parts.

(10) The meaning of Imam Shaafiee's statement about Soorah Al Asr is: (it is sufficient to establish the proof – it suffices all the other Soorahs in the Qur'an)

(11) Whoever believes in one of the types of Tawheed only is not considered to be worshipping Allah alone (True – False).

(12) Freeing one's self from polytheism and its people is done by (heart, speech, and actions – by freeing one's self from the actions and the one doing them – all of the above).

(13) The meaning of masaajid in the saying of Allah "Certainly the masaajid belong to Allah" is (the physical, built, prayer places – the limbs which

touch the ground during prostration – the earth on which prostration may be performed - all of the above).

(14) The way of the early scholars of Islam [Salaf]: (beliefs are based on proofs – first a person believes then he finds supporting proof).

(15) The misguided from Muslim scholars imitate the (Jews – Christians).

(16) The misguided from the Muslim worshippers imitate (Jews – Christians).

(17) The three important points are the Three Fundamental Principles (True – False).

(18) Supplication is divided into (du'a of worship and du'a of need, 'direct' du'a and 'indirect' du'a .

(19) The du'a of need is divided into (two – four) parts.

(20) In terms of their belief regarding taking the means, people are divided into (two extremes and a moderation – major polytheism, minor, and permissible).

(21) It is permissible to seek help from the creations (unrestrictedly – in that which they can do - with four conditions).

(22) The meaning of 'La Ilaha Ila Allah' is (Allah is able to create – there is no god but Allah - nothing should be worshipped except Allah – all of the above).

(23) Unity of Faiths is (permissible – major sin – disbelief).

(24) The general proofs for the existence of Allah are (many – four).

(25) Do the angels have hearts? (Yes – No).

(26) The relationship between Eemaan and Tawheed is: Eemaan is general and Tawheed is a part of it (True – False).

(27) The pillars of Eemaan are (5, 6, 7).

(28) Polytheists direct some of their worship to Allah (True – False).

(29) The one who is worshipped beside Allah while s/he is not pleased with it is (a taghoot, is not a taghoot).

(30) To single out Allah with managing the universe and sending down rain is from Tawheed of… (worship – lordship – names and attributes).

(31) That which negates or destroys the origin of Tawheed is (major shirk - minor shirk – innovations).

(32) The greatest obligation is being dutiful to the parents (True – False).

(33) The worst sins are adultery/fornication and killing a soul which Allah forbade to kill (True – False).

(34) Mi'raaj is the journey of the Prophet -may Allah praise and sen him peace- from Makkah to Jerusalem (True – False).

(35) The Prophet –may Allah praise him and send him peace- was sent to (his nation only – humans and jinn).

(36) The Prophet –may Allah praise him and send him peace- (has died – prophets do not die).

(37) Whoever disbelieves in the resurrection disbelieves (major kufr – minor kufr).

(38) The religion of the Prophets (is one – every Prophet has his own religion).

(39) Migration is (no longer valid after the conquest of Makkah – valid until the Day of Judgement).

(40) Migration is (moving from a country of disbelievers to a Muslim country – leaving that which Allah has prohibited).

(41) The religion of Islam is complete with the exception of the dreams of the righteous -they are part of it too- (True – False).

(42) Directing any type of worship to other than Allah is (major – minor) shirk.

(43) It is a must to differentiate between the ruling on an specific action and the ruling on a specific person (True –False).

(44) The first Prophet is (Nooh -peace be upon him-, Adam -peace be upon him)

(45) Our Prophet is (a prophet - a messenger - all of the above).

Match the items on List A with the items on List B

List A			List B
Tawheed Linguistically		1	
Tawheed Islamically		2	Comprises believing in everything which will happen after death
Tawheed of Worship		3	It is a statement of the tongue, belief in the heart, actions with the limbs, increases with obedience and decreases with sins
Tawheed of Lordship		4	Islam, Imaan, and Ihsaan
Tawheed of the Names and Attributes		5	For Allah and for other than Allah
Haneefiyyah		6	Obligatory, Permissible, and Prohibited
The first call and order in the Qur'an		7	Islamic and through senses
Partner		8	Questions of the grave
Khashyah		9	Knowledge, actions, teaching, and patience
Tawakkul		10	Sincerity and Following the Sunnah
The two conditions for the acceptance of actions		11	It is to truthfully rely upon Allah, while fully trusting Him, and taking the means
Summary of The Four Important Points		12	It is a fear based on knowledge of the greatness of the One s/he fears and His complete Power
Summary of The Three Important Points		13	It's like, example, or similar to it
Summary of The Three Fundamental Principles		14	In Soorah Baqarah
Means are divided into…		15	A nation which is free from shirk and based on Sincerity and Tawheed
Oaths are divided		16	Singling out Allah with that which He

into…			has named and described Himself with in His Book and on the statements of His Messenger by affirming everything He has affirmed for Himself and negating everything He has negated for Himself without distorting the meaning, negating it, describing it , nor likening it to the creation.
Slaughtering is divided into…		17	Singling out Allah with worship
Fear is divided into…		18	Singling out Allah with creating, ownership, and managing
Islam		19	Singling Allah out with that which is specific to Him
Levels of the Religion		20	Noun, to single out something, to make it one
Imaan		21	The rising of the sun from the west or the nearing of death
Imaan on the Last Day comprises of		22	Going overboard by worshipping, following, or obeying other than Allah
The balanced way of the people of the Sunnah with the non-Muslims		23	Tawheed of Lordship, Names and Attributes, worship, and distancing one's self from Shirk and its people
The time when repentance is no longer valid		24	Submitting to Allah with Tawheed, obeying Him, and freeing one's self from Shirk and its people
Taghoot		25	That which is worshipped besides Allah and has a physical form such as idols etc.

Appendix A:
The Four Fundamental Principles

In the name of Allāh; the Most Merciful; the Bestower of Mercy.

[KEYS TO HAPPINESS] **[1]**
I ask Allāh, the Most Generous; the Lord of the Great Throne, to make you from His Awliyāʾ **[2]** in this world and the Hereafter; that He makes you blessed wherever you are and makes you from those who:

- show **Shukr** (gratitude) **[3]** when bestowed with a blessing. **[4]**
- have **Ṣabr** (patience) when afflicted [with a calamity]. **[5]**
- make **Istighfār** (seek forgiveness) when committing a sin.

Indeed, these three [characteristics] are the keys of happiness.

[AL-ḤANĪFIYYAH]
Know - may Allāh guide you to His obedience - that al-Ḥanīfiyyah is the religion of Ibrāhīm (alayhi as-salaam): that you worship Allāh alone, making the religion sincerely for Him; as He (the Most High) said:

{I did not create the jinn and mankind except to worship Me} [51:56]

When you have acknowledged that Allāh created you for His worship, then know that worship is not regarded as being worship unless it is accompanied by Tawḥīd, just as the Ṣalāh is not regarded as being a valid prayer unless it is accompanied by purification.

Similarly, if Shirk enters into worship it invalidates it, just like impurity [invalidates] purification when it enters into it.

When you have acknowledged that Shirk entering into worship invalidates it, negates all the actions and necessitates the person in it to eternal Hell-Fire, then you will realise the most important matter obligatory upon you is: to have knowledge regarding this, so that Allāh may save you from the abyss of committing Shirk with Him. Allāh said regarding this:

{Indeed Allāh does not forgive that partners should be set up with him, but He forgives everything else [apart from that] to whom He wills} [04:116]

This knowledge comprises of four principles which Allāh (the Most High) has mentioned in His Book.

[THE FIRST PRINCIPLE] [6]
You should know that the disbelievers whom the Messenger of Allāh (sal Allāhu alayhi wa salaam) fought, they used to affirm that Allāh (the Most High) is the Creator and the One who controls all the affairs. However, this [mere belief] did not enter them into Islām.
The evidence of this is the saying of the Most High:

{Say (O Muḥammad): who provides for you from the Heavens and the earth? Who controls hearing and sight? Who brings out the living from the dead and brings out the dead from the living? Who controls the affairs? They will say: Allāh. Say: "Then will you not fear Him?"} [10:31]

[THE SECOND PRINCIPLE] [7]
The disbelievers say: 'We do not call upon them (the idols and false gods) and turn towards them except to seek nearness and intercession [to Allāh].'

The evidence [of them claiming to seek] nearness, is His saying:
{Those who take protectors besides Him (say): 'We only worship them so they may bring us near to Allāh.' Verily, Allāh will judge between them concerning that wherein they differ. Truly, Allāh guides not him who is a liar, and a disbeliever} [39:03]

The evidence [of them claiming to seek] intercession is the saying of the Most High:
{They worship other than Allāh that which neither hurts them nor benefits them, and they say: "These are our intercessors with Allāh} [10:18]

[THE TYPES OF INTERCESSION]

Shafāʿah (Intercession) **[8]** is two types: The prohibited intercession and the [correct] affirmed intercession.

The prohibited intercession is that which is sought from other than Allāh in which only Allāh is able to do. **[9]**

The evidence is the saying of the Most High:

{O you who believe, spend of that with which We have provided for you, before a Day comes when there will be no bargaining, friendship nor intercession. It is the disbelievers who are the oppressors} [2:254]

The [correct] affirmed intercession is that which is sought from Allāh. The one who intercedes is honoured with the intercession, and the one who is interceded for is he whose deeds and speech are pleasing to Allāh, after He gives Permission.

He (the Most High) said:

{Who is he that can intercede with Him except with His Permission?} [02:255]

[THE THIRD PRINCIPLE] [10]

The Prophet (sal Allāhu alayhi wa sallam) came to people differing in their worship. From amongst them were people who worshipped the angels, some worshipped the prophets and the righteous people, some worshipped stones and trees whilst others worshipped the sun and the moon.

The Messenger of Allāh (sal Allāhu alayhi wa sallam) fought them all and did not differentiate between them.

The evidence is the saying of the Most High,

{Fight them until there is no more Fitnah (disbelief and polytheism) and all the religion is for Allāh (Alone)} [02:193]

The evidence [that they worshipped] the sun and the moon is the saying of the Most High:

{And from among His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun or the moon} [41:37]

The evidence [that they worshipped] the angels is the saying of the Most High:

{Nor did He order you to take the angels and Prophets as lords} [03:80]

The evidence [that they worshipped] the Prophets is the saying of the Most High:

{When Allāh will say, 'O ʿĪsā ibn Maryam, did you say to the people, 'Worship me and my mother as two gods besides Allāh'.' He will say, 'May You be Glorified! It was not for me to say what I had no right (to do so). Had I said such a thing You would have surely known it. You know what is in myself and I do not know what is in Yours. Truly You are the All-Knower of all that is hidden} [05:116]

The evidence [that they worshipped] the righteous people is the saying of the Most High:

{Those whom they call upon desire (for themselves) means of access to their Lord (Allāh), as to which of them should be the nearest, they hope for His Mercy and fear His Torment} [17:57]

The evidence [that they worshipped] the stones and trees is the saying of the Most High:

{Have you considered al-Lāt and al-ʿUzzah and Manāt, the other third?} [53:19]

Also, the Ḥadīth of Abū Wāqid al-Laythī (may Allāh be pleased with him) who said: 'We departed with the Prophet (sal Allāhu alayhi wa sallam) to Ḥunayn and we had recently left disbelief. The Mushrikūn (polytheists) used to have a lote-tree which they would take as a place of devotion and hang their weapons upon; it had been named: 'Dhāt Anwāṭ'.

We passed by a lote-tree and said, "O Messenger of Allāh, appoint for us a Dhaat Anwaat like they have a Dhāt Anwāṭ…"

[THE FOURTH PRINCIPLE] [11]

The Mushrikūn (polytheists) of our time are worse in their Shirk than the Mushrikūn (polytheists) who came before. This is because those who came before, committed Shirk during times of ease whilst directing their worship sincerely to Allāh during times of difficulty and hardship.

However, the Shirk of the Mushrikūn (polytheists) of our time is constant, - during times of both ease and difficulty. The evidence is the saying of the Most High:

{When they embark on a ship they invoke Allāh making their faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others} [29:65]

May the peace and blessings of Allāh be upon our Prophet Muḥammad and his family and all his companions.

Important Notes on the Text

About this treatise

The Four Fundamental Principles (al-Qawāʿid al-Arbaʿ) is a treatise authored by Shaykh Muḥammad Ibn ʿAbd al-Wahhāb as a summary of the author's more detailed book: Kashf ash-Shubahāt (A removal of the doubts), the author wrote these four principles in order to refute the common doubts of the people of Shirk.

[1] ***Keys to happiness***

The author named the following three matters as being the keys to happiness, this is because a person's life revolves around them:

Gratitude (Shukr):

{But few of My slaves are grateful} [34:13]

Patience (Ṣabr):

{O you who believe! Seek help in patience and as-Ṣalāh} [02:153]

Seeking Forgiveness (Istighfār):

{**It is He Who accepts repentence from His servants and pardons evil acts and knows what they do}** [42:25]

[2] ***"I ask Allāh, the Most Generous; the Lord of the Great Throne, to make you from His Awliyā"***

Who are the Awliyāʾ of Allāh?

Shaykh al-Islām Ibn Taymiyyah said: A Walī is a person who has Īmān and Taqwā. The evidence is:

{Indeed the Awliyāʾ of Allāh, no fear shall come to them, nor shall they grieve. They are those who believed, and maintained Taqwā} [10:62]

[3] ***"To show Shukr (gratitude)…"***

We show Shukr (gratitude) to Allāh in three ways:

1. **Heart**: Appreciating the blessing and referring it back to Allāh alone
2. **Tongue**: by mentioning and praising Allāh upon the blessing:

{This is from the virtue of my Lord} [27:40]

{As for the blessings of your Lord, make a mention of them} [93:11]

3. **Limbs**: A person should use this blessing in a manner which pleases Allāh. This is according to the type of blessing. So the blessing of wealth should be used in aiding Islām and giving in charity. The blessing of knowledge is to teach this knowledge to others.

Before a person is blessed with something, his heart your be attached to his Creator and Provider.

[4] ***"When bestowed with a blessing…"***

Blessings are not always a reward, sometimes a good blessing can also be an affliction and a test:

{We test you with evil and with good as trial} [21:35]

[5] ***"You are patient when afflicted [with a calamity]…***

The types of people in relation to afflictions and calamities

1. **Despondant and complaining**: This is Haraam (impermissible), a person can be despondant in his heart, with his tongue or in his actions.
2. **Patient**: This is an obligation when afflicted by any calamity.
3. **Pleased**: This is recommended, and a level higher than patience.
4. **Gratitude**: This is the highest level a person may achieve.

[6] ***The First Principle***

Summary: The disblievers at the time of the Prophet (sal Allāhu alayhi wa sallam) used to accept Tawḥīd ar-Rubūbiyyah. He called them and fought them, this is because they did not accept Tawḥīd al-Ulūhiyyah.

[7] ***The Second Principle***

Summary: The disbelievers at the time of the Prophet (sal Allāhu alayhi wa sallam) did not worship the idols, because they knew they cannot benefit nor harm, rather they used to worship them in order for the idols to bring them closer to Allāh and as a form of intercession.

[8] ***"Shafāʿah (Intercession) is two types…"***
*Refer to the types of Shafāʿah on the next page.
Linguistic definition: To make one into two, an even number.

Islamic Shariʿ definition: Seeking intercession on behalf of another person in order to bring about some benefit or repel some harm.

[9] ***"The prohibited intercession is that which is sought from other than Allāh in which only Allāh is able to do..."***
The ruling of seeking aid and intercession from people:
The base ruling is that help, aid and intercession is only asked from Allāh. However, in worldly related matters, it is also permissible to ask from people. The Prophet (sal Allāhu alayhi wa sallam) used to help, and seek the help of his companions.

Intercession (Shifa'a) is permitted with four conditions:
1. **Alive**: The person whose help and intercession is sought is alive, and not from the deceased.
2. **Ability**: The person must have the ability to help and intercede, his help should not be from matters that only Allāh has control over e.g. asking for paradise or forgiveness of sins etc.
3. **Present**: He should be present, and be able to be communicated to.
4. **Belief**: The person seeking the help and intercession should believe that the person whose help is sought is only a cause placed by Allāh, not that he himself controls the matter.

[10] ***The Third Principle***
Summary: The Prophet (sal Allāhu alayhi wa sallam) came to a nation of people who worshipped different objects and deities, and he did not treat them differently.

[11] ***The Fourth Principle***
Summary: The Mushrikūn of our time are more severe in the Shirk than the Mushrikūn of the earlier time.

Types of Intercession (Shafāʿah)

Negated & not permitted

It is intercession that is sought from other than Allāh.
It is requested in a matter that only Allāh can do
It has been negated by Quran
Its Ruling: Major Shirk

Correct & Affirmed in the Sharee'ah

Which is sought from Allah. Its Conditions are:

1. Allaah permits the intercession
2. He is pleased with the person interceding
3. and pleased with the person being interceded for.

{And how many angels there are in the heavens whose intercession will not avail at all except [only] after Allāh has permitted [it] to whom He wills and approves} [53:26]

Specific for the Prophet (sal Allaahu alayhi wa sallam)

The Great Intercession
Intercession for his uncle Abū Ṭālib, that his punishment is lessened
Intercession for the opening of the doors of Paradise

General from the Prophets, angels, righteous people and children

Intercession for the people of Tawḥīd, that their ranks is raised in Paradise
Intercession for the people of Tawḥīd not to enter into the Fire
Intercession for the people of Tawḥīd that have entered the Fire to be removed from it

Self-Test Questions

This exam is to test what you have understood from the study of The Four Fundamental Principles. The Prophet (sal Allāhu alayhi wa sallam) said, **"*whoever cheats us, is not from us.*"**

Mention the evidence from the Quran or Sunnah:

1. A good blessing can be a test.
2. The disbelievers used to affirm Tawḥīd ar-Rubūbiyyah.
3. The Mushrikūn used to worship idols seeking closeness to Allāh.
4. The negated type of intercession.
5. The Mushrikūn used to worship the sun and moon.
6. The Mushrikūn used to worship the angels.
7. The Mushrikūn used to worship the Prophets.
8. The Mushrikūn used to worship the righteous people.
9. Shirk is not permitted.
10. The Mushrikūn used to be sincere in times of difficulty and perform acts of Shirk in times of ease.

Introductions:

1. Why do we study and teach Tawḥīd?
2. Why do we study the Four Fundamental Principles?
3. What are the three sections of this treatise?
4. Mention the Four Fundamental Principles are a summary of which book?
5. Why do we not start by studying the book: Kashf ash-Subahāt?
6. What are the keys to happiness?
7. What is the definition of al-Ḥanīfiyyah?
8. How did Ibn Taymiyyah define the Awliyāʾ?
9. How do we show gratitude for a blessing?
10. Mention the four types of reactions to a calamity and their rulings.

Intercession (ash-Shafāʿah):

1. Define 'Shafāʿah' linguistically?
2. Define 'Shafāʿah' according to the Shariah.
3. What are the two main types of 'Shafāʿah'?

4. What are the two types of Affirmed Intercession? Give examples for each type.

Summarise:

1. The first principle.
2. The second principle.
3. The third principle.
4. The fourth principle.
5. What is the ruling of Shirk becoming mixed with an action and what is the evidence?

Appendix B: Ten Matters that Invalidate a Person's Islam

In the name of Allāh; the Most Merciful; the Bestower of Mercy

Know that the matters which invalidate a person's Islām are **ten**:

First: Shirk (ascribing partners) in the worship of Allāh (the Most High)

Allāh (the Most High) said:

{Indeed Allāh does not forgive that partners are ascribed to Him, however He forgives anything other than that for whoever He wills} [04:116]

The Most High said:

{Verily, whoever sets up partners with Allāh (in worship), then Allāh has made Paradise forbidden for him and the Fire will be his abode. There will be no helpers for the Oppressors} [5:72]

Included in this is sacrificing for other than Allāh such as a person sacrificing for a Jinn or towards a grave.

Second: Whoever who sets up intermediaries between himself and Allāh; supplicating to them, requesting intercession from them and having Tawakkul upon them. [Such a person] has disbelieved by the agreement [of the Scholars].

Third: A person who does not consider the Mushrikūn (Polytheists) to be disbelievers, doubts their disbelief or considers their ideology to be correct. [Such a person has] disbelieved.

Fourth: Whoever believes that the guidance of somebody other than the Prophet is more perfect than the guidance of the Prophet (sal Allāhu alayhi wa sallam); or the laws of other than the Prophet are better than the laws of the Prophet (sal Allāhu alayhi wa sallam) like the person who prefers the laws of the Ṭawāghīt (false deities). [Such a person has] disbelieved.

Fifth: If a person hates anything which the Messenger (sal Allāhu alayhi wa sallam) came with, even if the person performs the action. [Such a person has] disbelieved.

Sixth: A person who makes a mockery of anything from the religion of the Prophet (sal Allāhu alayhi wa sallam), its rewards or punishments. [Such a person has disbelieved].

The evidence for this is the saying of Allāh (the Most High):

{Say: Was it at Allāh, His Signs, His Messenger that you used to make mockery of? Do not make any excuse, indeed you have disbelieved after your Īmān} [9:65-66]

Seventh: Magic; included in this is ways of turning a person away from something he loves or swaying a person to love something [through magic]. So whoever does this or is pleased with it being done has disbelieved.

Allāh (the Most High) says:

{They (the two Jinn) would not teach this to anybody except saying: we are only a trial so do not disbelieve} [02:102]

Eighth: Supporting and helping the Mushrikūn (Polytheists) over the Muslims.

The evidence is the saying of Allāh (the Most High):

{Whoever wholeheartedly supports them and takes them as friends is surely from amongst them. Verily Allāh does not guide the oppressive people.} [05:51]

Ninth: Whoever believes it is permissible for some people to be outside of the Shariah of Muḥammad (sal Allāhu alayhi wa sallam), just as it was permissible for Khiḍr to be outside the Shariah of Mūsā (alayhi as-salaam). [Such a person has] disbelieved.

Tenth: Completely turning away from the religion of Allāh, by not learning it nor acting by it.

The evidence is the saying of Allāh (the Most High):

{Who is oppressing than the one who, when the Verses of his Lord are mentioned, completely turns away from them. Indeed we will exact retribution from the criminals (disbelievers).} [32:22]

There is no difference in all of these matters which invalidate a person's Islām whether a person is [doing them] in jest, with intent or out of fear except if a person is compelled to do them.

All of these matters are the most dangerous and yet most common of what takes place. So, it is befitting that a Muslim takes caution and fears for himself regarding them. We seek refuge in Allāh from anything that causes His anger and His painful punishment.

May Allāh send salutations upon the best of His creation Muḥammad, his family and companions, and grant them peace.

Important Notes on the Text

In the name of Allāh, the Most Merciful, the Bestower of Mercy

Are the invalidators limited to only ten?

The author Imām Muḥammad ibn ʿAbd al-Wahhāb (rahimahullah) mentioned ten matters which invalidate a person's Islām. He limited them to ten even though there are other matters which may invalidate a person's Islām. Despite knowing this, he limited his treatise to only ten invalidators. This is customary to his style of teaching, which he took from the Prophetic method of education and teaching.

As an example, the Prophet (sal Allāhu alayhi wa sallam) limited the destructive sins to seven[1], even though there are many other destructive sins.

The benefit in this is that it is easier for people to understand, memorise and recall something which is limited to a particular number, as opposed to a teacher listing every individual matter.

So the invalidators of Islām are more than ten, however the author mentioned the severest of them.

First invalidator: shirk

Shirk is when a person to directs any act of worship to other than Allāh, or equates any unique attribute of Allāh to creation. The type of Shirk which invalidates a person's Islām is: Shirk Akbar (Major Shirk), and it is only Major Shirk which exits a person from the fold of Islām and not Minor Shirk.

If a person, before his death, sincerely repents from committing Shirk then Allāh will forgive him and he does not exit from the fold of Islām.

{Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allāh. Indeed, Allāh forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."} [39:53]

After mentioning the first invalidator, the author then mentioned an Aayah as an evidence for it. This is one of the distinctions of Imām Muḥammad ibn ʿAbd al-Wahhāb, it is noticed from his writings that he relies heavily on evidences, always justifying anything he says with an evidence.

The author mentioned the saying of Allāh (the Most High):

{Indeed, Allāh does not forgive Shirk (partners to be ascribed to him), but he forgives what is less than that for whom he wills} [04:48]

This Āyah shows us that Allāh does not forgive Shirk, however He forgives all other sins whether they are major sins or minor sins. This Āyah therefore opposes the Khawaarij who considered a person who commits a major sin to be a disbeliever.

As for Shirk Aṣghar (Minor Shirk), then a person will be punished for it, but he will eventually enter into Paradise. Some scholars mentioned that Minor Shirk is similar to the Major Sins, so the person remains under the will of Allāh, perhaps He will punish him or perhaps He will punish him. A third opinion distinguishes between a large number of actions containing Minor Shirk (this type of person is punished) and between a small number of actions containing Minor Shirk which may be forgiven.

"…Included in this is sacrificing for other than Allāh such as a person sacrificing for a jinn or towards a grave."

The author then mentioned a common example of Shirk which is slaughtering for other than Allāh i.e. slaughtering an animal in the name of a person or Jinn, with both love and reverence.

Second invalidator: whoever sets up intermediaries between himself and Allāh; supplicating to them, requesting intercession from them and having tawakkul (reliance) upon them. [such a person] has disbelieved by the agreement [of the scholars].

We have previously studied the belief of the Mushrikūn to whom the Prophet (sal Allāhu alayhi wa sallam) was sent. They used to believe in Tawḥīd Ar-Rubūbiyyah i.e. that Allāh is the true Creator, Provider, Owner etc. However their disbelief and Shirk occurred in Tawḥīd al-Ulūhiyyah i.e. in worshipping other deities and entities. This has been clearly demonstrated in Sūrah Al-Kāfirūn:

{Say, "O disbelievers, I do not worship what you worship. Nor are you worshippers of what I worship. Nor will I be a worshipper of what you worship. Nor will you be worshippers of what I worship. For you is your religion, and for me is my religion"} [109:01-09]

Their Shirk in worship was in placing intermediaries between themselves and Allāh, seeking a Wasīlah or a Shafāʿah to Allāh i.e. intercession.

So whoever directs any aspect of Worship to a Prophet, Walee or righteous person, believing that it is a form of Wasīlah or Shafāʿah, then he has disbelieved with the very Shirk of Quraysh.[1] Allāh informed us of their Shirk, they would say:

{We only worship them that they may bring us nearer to Allāh in position} [39:03]

{And they worship other than Allāh that which neither harms them nor benefits them, and they say, "These are our intercessors with Allāh"} [10:18]

Third invalidator: A person who does not consider the Mushrikūn (polytheists) to be disbelievers, doubts their disbelief or considers their ideology to be correct. [such a person has] disbelieved.

The quality which truly establishes Tawḥīd is not the mere pronunciation of Lā ilāha illa Allāh, nor is it even acting upon its meaning. Rather, from the pillars and conditions of Tawḥīd is for a person to hate, reject and disbelieve in all other false deities and everything which is worshipped besides Allāh.

He (the Exalted) said:

{So whoever disbelieves in Taghoot (false gods and deities) and believes in Allāh has grasped the most trustworthy handhold with no break in it…} [02:256]

Allāh mentioned the statement of Ibrāhīm (alayhi as-salaam) said:

{When Ibrāhīm said to his father and his people, "Indeed, I am disassociated from that which you worship Except for He who created me; and indeed, He will guide me."} [43:26]

So whoever does not consider the Mushrikūn, Jews or Christians to be disbelievers, doubts it or justifies their religion, then he himself has left the fold of Islām.

Fourth invalidator: whoever believes that the guidance of somebody other than the prophet is more perfect than the guidance of the prophet (sal Allāhu alayhi wa sallam); or the laws of other than the prophet are better than the laws of the prophet (sal Allāhu alayhi wa sallam) like the person who prefers the laws of the tawaagheet (false deities). [such a person has] disbelieved.

The best guidance is the guidance of Muḥammad (sal Allāhu alayhi wa sallam). For this reason Ahl as-Sunnah Wa ‘l-Jamāʿah do not normally emphasise and exaggerate the biographies of scholars, because they did not want to attach people to personalities, but they want people to be attached to the guidance of the Prophet (sal Allāhu alayhi wa sallam). Allāh (the most High) said:

{There has certainly been for you in the Messenger of Allāh an excellent example for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often} [33:21]

Therefore, we do not give precedence to the statement of any individual scholar if it is contradictory to the statement of the Prophet (sal Allāhu alayhi wa sallam).

If a person believes that the judgement, laws or rulings of any person, scholar or ruler are equal to or better than the laws of Allāh then he has committed Kufr and left the fold of Islām, even if he ruled by the laws of Allāh.

A person who rules by the laws of other than Allāh can be classified into three types:

1. A person by other than the laws of Allāh, believing that they are equal to or better than the laws of Allāh. This is major disbelief and he has left the fold of Islām.
2. A person who rules by other than the laws of Allāh, whilst believing that the laws of Allāh are superior and an obligation, but he does this due to worldly desires such as wanting authority or wealth. The ruling upon him is that he has committed minor Kufr which does not take him out of the fold of Islām, however we fear that he may fall into disbelief, and he is on the verge of severe danger in his religion.
3. The person is ignorant, he does not know, he merely hears a ruling from somebody thinking that it is the rule of Allāh. If it is a matter which is not known by necessity, then he is excused for his ignorance.

Fifth invalidator: if a person hates anything which the messenger (sal Allāhu alayhi wa sallam) came with, even if the person performs the action. [such a person has] disbelieved.

A Muslim must love every command of the Shariah. Also the love of a Muslim towards Allāh must be greater than his love for any other entity, nobody must be equated to Allāh with regards to this – neither the Prophet (sal Allāhu alayhi wa sallam) nor anybody else.

A Muslim must love everything which has been mentioned in the Quran and Sunnah. If a person implements an obligation of the religion but dislikes or detests it then he has disbelieved. An example of this is a person who prays whilst at the same time disliking its obligation. Allāh (the Most High) said:

{But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission} [04:65]

Sixth invalidator: a person who makes mockery of anything from the religion of the prophet (sal Allāhu alayhi wa sallam), its rewards or punishments. [such a person has disbelieved].

The author said: "whoever makes mockery of anything from the religion…" the word 'anything' implies mockery of the religion of even the most smallest of matters is Kufr. Therefore any mockery of Allāh, His Messenger, His rulings and the Shariah, no matter how minor a person considers it to be, is Kufr which exits a person from the fold of Islām.

Then the author said: "and its rewards or punishments" – if a person mocks or jests about anything regarding the reward Allāh has prepared for the people of Taqwa, or the punishments Allāh has warned the sinners against; if a person mocks or jests about anything relating to the delights of Paradise, or the pains of Hell, then he has disbelieved.

The hypocrites who mocked the Prophet (sal Allāhu alayhi wasallam) and his companions justified their actions by saying:

{And if you ask them (i.e. the mockers), they will surely say, "We were only conversing and playing"} [09:65]

Yet despite this, Allāh described them as having lost their Īmān and committing disbelief. This shows that Allāh (the Most High) rebuked them with severity. In normal situations, if a person presents an excuse for his actions then his excuse is accepted and he is shown mercy. However Allāh (the Most High) rebuked them with severity even after they presented their excuses. This was to show the danger of mocking the religion.

{Say: was it at Allāh, his signs, his messenger that you used to make mockery of?} [09:65]

{Say: was it at Allāh} i.e. is there no other matter remaining that you could mock such that you have to resort to mocking the most sacred and divine matters such as Allāh, or {His signs} whether they are religious rulings like mocking the Prayer or universal signs of Allāh like a person saying: the four seasons in the year is stupidity or {His messenger} which includes any previous Prophet or Messenger.

{…That you used to make mockery of?} i.e. through joking, mocking or jesting regarding these divine sacred matters.

{Do not make any excuse, indeed you have disbelieved after your Īmān, If We pardon one faction of you - We will punish another faction because they were criminals} [09:66]

This is the evidence that a person who mocks any aspect of Islām has disbelieved and invalidated his Islām, and any excuse he present will not be accepted. However if he sincerely repents and seeks forgiveness then he will be forgiven. There are three conditions for the acceptance of his repentance:

1. That he must truly be sorrowful and apologetic for his mockery, and this in itself cannot be a joke. So his repentance must be sincere.
2. He must praise Allāh and His religion and be sincere in this. Just as he mocked Allāh and His religion, then he must also praise them.
3. He publicly announces his repentance and frees himself from his previous actions of mockery.

The ruling regarding a person who listens to the insulting and mockery of Islām

A person who hears the mocking and insulting of the religion can react in three possible ways. The first way is for him to be displeased with it, making his displeasure known, forbidding and reprimanding it. Such a person is a true Believer, striving for the sake of Allāh.

The second way is for a person to be displeased with the mocking, to turn away and distance himself from the mockers. Such a person has fulfilled the obligation upon him.

The third way is that he hears the mockery of Islām but remains in his place listening to it. His ruling is the ruling of the mocker, he is similar to him in his actions. The evidence for this is the saying of Allāh:

{And it has already come down to you in the Book that when you hear the verses of Allāh [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed, Allāh will gather the hypocrites and disbelievers in Hell all together} [04:140]

This Aayah therefore warns against listening – or watching – mockery and joking of the religion. This also includes attending comedy shows in which Islām is mocked, or watching films or TV shows. The recent trend of movies regarding Prophets and companions also enters into this. They are often depicted by actors who are either non-Muslims or disobedient people.

Seventh invalidator: magic; included in this is ways of turning a person away from something he loves or swaying a person to love something [through magic].

The author mentioned two types of magic:

Ṣarf: Using magic to turn a person away from a woman, whether it is his wife or otherwise.

ʿAṭf: To sway a person towards being attracted to a woman who he would not normally be attracted to, whether it is his wife or otherwise.

In any case, practicing any type of magic or sorcery is disbelief, an invalidator of Islām. Why is magic an invalidator of a person's Islām? Because it is not possible for a person who partake in magic and control it unless he disbelieves in Allāh. Therefore it is Kufr Akbar (Major Disbelief). It is one of the biggest avenues to call people to Shirk.

{They (the two Jinn) would not teach this to anybody except saying: we are only a trial so do not disbelieve} [02:102]

The Jinn or Shayṭān a person uses for magic must be worshipped and submitted to. For this reason, the more the magician worships the Shaṭān, the stronger is magic will be.

So whoever does this or is pleased with it being done has disbelieved.

It does not matter whether a person is involved in magic himself, or goes to a magician for it to be done for him, then he has disbelieved. This shows that Imām Muḥammad ibn ʿAbd al-Wahhāb does not differentiate between the two types of people.

The Prophet (sal Allāhu alayhi wa sallam) said, "Whoever partakes in magic, or has magic performed for him, is not from us."[1]

The opinion that Imām Muḥammad ibn ʿAbd al-Wahhāb had regarding the Islāmic punishment for a person who partakes in magic is:

1. He is considered to be a Kaafir.
2. He is sentenced to the corporal punishment of death.
3. Repentance is not sought from him.

Eighth invalidator: Supporting and helping the Mushrikūn over the Muslims.

Supporting and helping the disbelievers over the believers invalidates a person's Islām if he believes and intends to support Kufr over Islām.

The evidence is the saying of Allāh (the Most High):

{Whoever wholeheartedly supports them and takes them as friends is surely from amongst them. Verily Allāh does not guide the oppressive people} [05:51]

Aiding the disbelievers over the believers is different levels, it can either be Kufr Akbar which negates a person's Islām, or it is a major sin.

It is Major Kufr if a person aids and supports the disbelievers over the Muslims out of love for what they are upon, i.e. loving the religion of disbelief, Shirk and misguidance. He aids them out of free choice i.e. he is not compelled to do so. This person has left the fold of Islām, because Allāh said, {…he is surely from amongst them}.

As for a person aiding the disbelievers over the believers whilst rejecting their religion or being pressured to do so, and not out of love for their religion, then he is committing a major sin and Kufr is feared upon him but he remains a sinning Muslim.

Ninth invalidator: whoever believes it is permissible for some people to be outside of the sharee'ah of Muḥammad (sal Allāhu alayhi wa sallam), just as it was permissible for khidhr to be outside the sharee'ah of Mūsā (alayhi as-salaam). Such a person has disbelieved.

There are some people who believe that whatever the Jews and Christians are upon is the truth, and that they are brothers in Faith such that we should not consider them to be disbelievers. They justify this due to the Jews and Christians believe in the teachings of their Prophets (Mūsā and ʿĪsā). They also say Khiḍr lived in the time of Prophet Mūsā and yet was outside his Shariah.

The reply to this:

Firstly: The Prophet (sal Allāhu alayhi wa sallam) told us that every Prophet was always sent specifically to his tribe, whereas our Prophet (sal Allāhu alayhi wa sallam) was sent to all of mankind. For this reason, any person to whom the Shariah of Muḥammad (sal Allāhu alayhi wa sallam) was conveyed to but he refused to accept it then he remains a Kāfir, even if he claims he is a follower of Mūsā (i.e. a Jew) or a follower ʿĪsā (i.e. a Christian).

Secondly, there is clear evidence which orders the Jews and Christians to believe in the Shariah of Prophet Muḥammad (sal Allāhu alayhi wa sallam). He said: "By the one in whose hand my soul is, if a Jew and Christian hears of me but does not believe in me then he will be from the people of the Fire."

Thirdly: It is upon him to establish the authenticity of the claim that Khiḍr did not follow the Shariah of Prophet Mūsā (alayhi assalaam). Even if the claim is authentic, it is not an evidence to justify the action of any person today because aspects of the legislation of previous prophets differed from our legislation.

Therefore, any person to whom the message of Prophet Muḥammad (sal Allāhu alayhi wa sallam) was conveyed and he does not believe in it, then he is a Kāfir (disbeliever).

Tenth invalidator: completely turning away from the religion of Allāh, by not learning it nor acting by it.

This is complete disregard for the religion of Islām in both knowledge and actions; it is disbelief, we ask Allāh for safety and pardoning.

There are many Āyāt which speak about the disbelief of those who make Iʿrāḍ (turn away) from the religion of Allāh:

{Who is oppressing than the one who, when the Verses of his Lord are mentioned, completely turns away from them. Indeed we will exact retribution from the criminals (disbelievers)} [32:22]

{But those who disbelieve, from that of which they are warned, are turning away} [46:03]

{And whoever turns away from the remembrance of his Lord He will put into arduous punishment} [72:17]

There is no difference in all of these matters which invalidate a person's Islām whether a person is [doing them] in jest, with intent or out of fear.

The author concluded his treatise by mentioning an important matter, and that is that a person may justify doing one of the above actions and then say he was merely jesting. However, the author stated that any person who does one of the above invalidators leaves the fold of Islām, regardless of whether he did it in jest or seriousness. This is Allāh (the Most High) said:

{If you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allāh and His verses and His Messenger that you were mocking?" Make no excuse; you have disbelieved after your belief…} [09:65-66]

So Allāh judged them to be disbelievers, even though they justified their actions by claiming they were merely joking.

As for a person who does an invalidator out of fear, and his fear is only for his reputation, authority or some wealth then the same ruling as above applies.

…Except if a person is compelled to do them….

A person who is physically compelled to do an act of Kufr, whilst his heart rejects it and remains upon belief, is excused due to the saying of Allāh:

{Whoever disbelieves in Allāh after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith} [16:106]

This is because nobody can compel nor control the actions of the heart. A person may be compelled to make a statement or an action, however the actions of his heart only he himself controls them.

However the person who is compelled and coerced is only excused with the following conditions:

1. His heart feels tranquil with Īmān.
2. He does not exceed the level he is coerced with i.e. if he is coerced and compelled to insult one of the Companions, he does not exceed this by compelling all the Companions.
3. The person tries to find a way out without being harmed; like some of the scholars did at the time of Imām Aḥmad. When they were compelled to say the Quran is created, they would instead point to their fingers (as if enumerating) and say: "The Torah, Injīl and Quran. These are created." They meant by: "these are created" i.e. their fingers that they were pointing at!
4. He does not transgress the rights of anybody else; so a person is not permitted to kill another person even if he was 'coerced' to do so.

All of these matters are the most dangerous and yet most common of what takes place. So it is befitting that a Muslim takes caution and fears for himself regarding them. We seek refuge in Allāh from anything that causes his anger and his painful punishment.

The invalidators which he mentioned are "from the most dangerous and common" invalidators. This shows that the author knew of the other invalidators but he wanted to limit them to ten if the most common and dangerous invalidators.

This treatise, and others similar to it, also demonstrate the sincerity of Imām Muḥammad Ibn ʿAbd al-Wahhāb towards the Ummah. He only explained these invalidators as an advice to the Ummah, so we can be aware of them. He mentioned every invalidator with an evidence. This is from the custom of the scholars i.e. mentioning evidences for each statement and claim. May Allāh have mercy upon him.

May Allāh send salutations upon the best of his creation Muḥammad, his family and companions, and grant them peace.

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Part II:

“The Four Foundations”

Imām: Muḥammad Ibn ‘Abd al-Wahhāb
(May Allāh bestow His Mercy upon him)
1115-1206AH/1703-1792CE

Explanation by:
Shaykh Haytham Ibn Muḥammad Sarḥān

(Former teacher at the Prophet’s Mosque)

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In the Name of Allāh, the Beneficent, the Merciful

Verily, thanks and praise is due to Allāh. We seek His aid and forgiveness, and we seek refuge in Allāh from the evil within ourselves and from the evil of our actions. Whoever Allāh guides will never be led astray, and whoever Allāh leads astray there is no guidance for him. I bear witness there is no God but Allāh alone, without any partners, and I bear witness that Muḥammad (peace and blessings be upon him) is His servant and His Messenger.

Preface

Author of this treatise

Shaykh ul-Islām, the revivor of the call to *Tawḥīd* (Islamic Monotheism), the Imām, Muḥammad Ibn Abdul Wahab Ibn Sulaymān At-Tamīmī: ‘Abul Hussein.

He was born in ‘*Uyanah* in the year (1115 Hijri) and passed away in *Dir’iyyah* in the year (1206 Hijri)

***Al Qawāid Al Arab’a* (The Four Foundations) is the second treatise which is studied as part of the student of knowledge’s curriculum. Great importance was placed on this treatise for many reasons, from them:**

- Following the path of the scholars from the pious predecessors.
- The advice from our scholars to study it.
- Because it is a summary of the book ‘*Kashf Al Shubuhāt*’ (Unveiling the doubts).
- It includes refutations of the doubts of modern-day polytheists.
- We begin with this book, rather than beginning with *Kashf Ash Shubuhāt*, so that the student of knowledge is not influenced by any of the doubts contained within it (i.e., *Kash Ash Shubuhāt)*.

Index of The Four Foundations:

This treatise is divided into three parts. They are:

1- Introduction (Keys to Happiness).

2- Importance of studying *Tawḥīd* (Monotheism).

3- Foundations.

Part I: Introduction (Keys to Happiness)

In the Name of Allāh, the Beneficent, the Merciful

(1) I ask Allāh, the Noble Lord of the Great Throne, that He be your Protector in this world and the Hereafter (2), and that He causes you to be blessed wherever you are (3).

(1) Reasons the author began his book with the name of Allāh:

1. In following the example of the Book of Allāh, the Messengers and the Prophets may Allāh have mercy on all of them.
2. In imitation of those who preceded us from the Scholars and pious predecessors, as it was there practice to begin their works and writings in the name of Allāh.
3. In seeking blessing from the name of Allāh, the Most Generous.

(2) After beginning with the name of Allāh, the Shaykh (may Allāh forgive him) began his introduction by making *duʿāʾ* (supplication) for the student of knowledge. This is common feature in his works and is indicative of his care and love for the student of knowledge and this is demonstrated in his asking of Allāh, that all good reaches them.

(3) The allies of Allah are those who combine **correct belief** and **God consciousness.**

Shaykh ul Islam Ibn Taymiyyah (may Allāh have mercy on him) said: "Whosoever is a God conscious believer, is to Allāh an Ally"

The proof of this is in the statement of Allāh the Most High: "***No doubt! Verily, the Auliya' of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve, Those who believed (in the Oneness of Allah - Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds).***
[10:62]

Barakah: Increase and Gain.
Tabarruk: Seeking increase and gain.
Mubārak: He is the one, from who benefit is attained; wherever he may be.

Tabarruk (Seeking Blessings) is divided into two types:

Forbidden:

That which has no basis in the *sharī'ah* or by way of sensory perception. And it is from a type of minor *shirk*.

Legislated:

Which can be further divided into two subcategories:

Religious - such as praying in Masjid *Al-Harām* in Makkah or in the Prophet's Masjid in Madīnah

Sensory (tangible) – For example, knowledge, supplication and the likes. Such blessing can be obtained through an individual's knowledge and in his calling people to goodness. This is considered *Barakah*, since we reap a great amount of good through it. An example of this, are the books of Shaykh ul Islām and others from amongst the scholars, whom Allāh has placed an immense amount of *Barakah* in their writings and the *Ummah* has been the beneficiary of that.

And that He makes you from those (people) that, when given, are thankful (1).

(1) Blessings are a test, the proofs for this are many including:

* "***and We shall make a trial of you with evil and with good***" **[21:35].**
* "***This is by the Grace of my Lord to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself, and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly! My Lord is Rich (Free of all wants), Bountiful.***" **[27:40]**
* "***As for man, when his Lord tries him by giving him honour and gifts, then he says (puffed up): "My Lord has honoured me."***"" **[89:15]**

* And in a *hadīth*: "**There were three from the sons of Isra'īl who Allāh wanted to test…"**

Blessings are connected to *Tawhīd al-Rubūbīyyah* (Oneness of Allāh's Lordship) and *Tawhīd al-Uluhīyyah* (Oneness of Allāh's Worship) and giving thanks to Allāh for them is divided into two:

Gratefulness after the occurrence of a blessing. Which is achieved by the following:

The heart

By having sincere belief and faith and complete submission that Allah is the Provider and Bestower and that every blessing that a slave is a recipient of is solely from Allāh.

The tongue

By mentioning the blessings of Allāh, praising Him, giving thanks to Him and glorifying Him. As Allāh the Most High states "***And proclaim the Grace of your Lord*** **[93:11].**

The limbs

By using such blessings in a manner that pleases Him, by doing acts of worship to get closer to Him and by staying away from sins in fulfillment of His commandments.

Attaching oneself to Allāh before the blessing:

This type requires from the slave unwavering belief and faith that the Bestower of blessings is Allāh; therefore, the slave does not connect his heart to other than Allāh, nor does he seek goodness from anyone other than Him.

Just as Paradise is not sought from anyone except Allāh, as He is the possessor of it; similarly, we do not seek provision from other than Allāh.

"***And put your trust (O Muhammad) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves;***" **[25:58]**

"***Verily, those whom you worship besides Allah have no power to give you provision, so seek your provision from Allah (Alone)***" i.e., provisions are [found] with Allāh and not with anyone else, "***And worship Him (Alone), and be grateful to Him***" **[29:17]**

(1) This is because patience is deemed mandatory by scholarly consensus.

(1) And when tested, are patient and when they sin, they repent.

Mankind in times of tribulations are divided into the following four categories:

- **Discontent**
- **Patient**
- **Content**
- **Thankful**

1- **Being discontent** - **Ruling: Impermissible**, it is from the major sins and it may be committed by:

- **The heart**
- **The tongue**
- **The limbs**

The Heart: The Imam Ibn Qayim Al Jawzī said: Verily some people would not dare to express [statements of discontent] with their tongue; however, their inner selves bear witness to them through their bad thoughts of Allāh. In their heart they say, "My Lord has oppressed me, My Lord has prevented me, My Lord has prevented me…etc." be [these thoughts] a little or a lot. [Therefore], search within yourself, are you free from this; for if you are, you have been saved from a great matter.

The Tongue: This [type of discontentment] occurs by screaming, wailing, proclaiming destruction and downfall, cursing or the use of profanities.

The Limbs: This [type of discontentment] occurs by striking the cheeks (in mourning), ripping one's clothing or pulling one's hair.

2 - Patience - Ruling: Compulsory by scholarly consensus, and it is obligatory to be patient with one's heart, tongue, and limbs. Imām Aḥmed (may Allāh be pleased with him) said, "*Sabr* (patience) has been mentioned in the *Qur'an* approximately ninety times and it is an obligation according to scholarly consensus and its half of faith for verily faith is two halves one portion patience and the second gratitude" [*Madārij As Sālikīn* by Ibn Qayyim]

3- Contentment - **Ruling: Highly recommended**, and it is a high level of patience

4- Thankfulness - **Ruling: Recommended**, and it's the highest and most complete level

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

Know, May Allāh guide you to His obedience, that *al Hanifiyyah* – the religion of Ibrāhim – is that you worship Allāh alone, sincerely, making the religion purely for Him. As Allāh, the Most High says: "*And I did not create the jinn and mankind except to worship Me*." [Al-Dhariyat:56] (1)

Therefore, once you know that Allāh created you to worship Him, then know that worship is not considered worship unless it is complemented with *Tawhīd* (monotheism), just as the prayer (*salah*) is not considered salah unless it is complemented by purification (*taharah*). Accordingly, when *Shirk* enters into worship, it is ruined; just as impurity ruins purity.

So, if you aware that when shirk is mixed (with worship) it ruins it, and nullifies the action and renders the person from those people who will be permanently in the Hellfire, then you will realise that the most important matter upon you is being aware of this fact, perhaps (through this study) Allāh will save you from this evil web i.e., *shirk* with Allah, concerning which Allāh – the Most High – has said: "*Verily! Allāh forgives not (the sin of) setting up partners in worship with Him, but He forgives whom He pleases.*" [Al-Nisa:116]

And this is (accomplished) through knowing the four principles that Allāh – the Exalted – has mentioned in His book.

The First Principle:

To know that the disbelievers whom the Messenger of Allah (Peace and blessings be upon him) fought, affirmed that Allāh – the Most High – is the Creator, the One who Gives Sustenance and is the Disposer of all the affairs, yet this did not enter them into Islām. And the proof is in His, the Most High's, saying: "*Say, 'Who provides for you from the sky and from the earth? Or who owns hearing and the sight? And who brings the living from the dead and brings the dead from the living? And who disposes the affairs?" They will say, "Allah", Say: "Will you not then be afraid of Allāh's punishment*" [Yunus:31] (2)

The Second Principle:

They (the polytheists) would say, "We do not supplicate to them and turn towards them except to seek nearness and intercession [with Allāh]."

And the proof of this, 'nearness' is in His, the Most High's, saying: "*And those who take Auliya' (protectors and helpers) besides Him, [say]: 'We worship them only that they may bring us nearer to Allah." Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever.*" (2) [Al-Zumar:3]

And the proof of this, 'intercession' (*shafā'ah*) is in His, the Most High's, saying: "*And they worship besides Allāh things that hurt them not, nor profit them, and they say: "These are our intercessors with Allah.*" [Yunus:18]

And there are two types of intercession: negated intercession (*shafa'ah al manfiyya*) and affirmed intercession (*shafa'ah al-muthbata*). (3)

(1) In this brief introduction, the author, may Allāh have mercy on him, clarifies why we study *Tawḥīd*.

(2) The disbelievers that our Prophet (Peace and blessings be upon him) was sent to, acknowledged *Tawḥīd Al-Rububiyyah*; nevertheless, our Messenger (Peace and blessings be Upon Him) fought against them. This is because the dispute between them and our Prophet (Peace and blessings be upon him) was regarding *Tawḥīd al Uluhiyyah*. Therefore, anyone who allocates any act of worship to other than Allāh is a polytheistic disbeliever.

(3) The people of polytheism and disbelief attempt to validate their actions by claiming they do not call upon these false deities or turn to them, except to seek nearness and intercession. Nevertheless, this was sufficient enough grounds for the Prophet (Peace and blessings be upon him) to declare them disbelievers and fight them.

(4) Intercession: Linguistically means: The assembling and the making of one into two. **Religiously**: Interceding with another in an attempt to gain a benefit or deter harm.

Categories of Intercession:

Affirmed – Is that which is sought solely from Allāh. It has three conditions:

1- The permission of Allāh for the intercession.
2- Allāh is pleased with the intercessor.
3- Allāh is pleased with the interceded.

This is further divided into two:

That which the creation is capable of, as long as these four conditions are met:
1- The intercessor must be present (or contactable via modern means of communication).
2- The intercessor is alive.
3- The intercessor is capable of carrying out that which is sought.
4- The person interceded for must believe that the intercessor is strictly a means.

Negated - This type has been refuted by the *Qur'ān*. It is that which is sought from other than Allāh; in that, which only Allāh has control over.

Ruling: Major *Shirk*

Exclusive – for the Prophet (peace and blessings be upon him):
1- The Major Intercession (on the day of Resurrection).
2- The Prophet's intercession that his uncle's (Abū Tālib) punishment be reduced.
3- That the Gates of Paradise be opened.

General – For the Prophets, Messengers, Angels, Monotheists and Children:
1- That the ranks of the believers be elevated.
2- That those amongst the believers who deserved to enter the Hellfire do not enter it.
3- That those amongst the believers who entered the Hellfire be removed from it.

Further Clarifications:

Negated Intercession: Is that which is sought from other than Allāh in that which only Allāh has control over.

The evidence for this is the statement of Allah the Most High: "***O you who have believed, spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the wrongdoers.***" **[2:254]**

Affirmed Intercession: Is that which is sought from Allāh, with the intercessor being honoured by this intercession. And the interceded is the one who Allāh is pleased with their speech and action after Allāh's permission [has been sought], as Allah the Most High states: "***Who is he that can intercede with Him except with His Permission?***" **[2:255]**

The Third Principle (1):

That the Prophet (peace and blessings be upon him) came upon a people who differed in their worship, from them were those who worshipped the Angels, from them were those who worshiped the Prophets and the Righteous, from them were those who worshiped the trees and the stones and from them were those who worshipped the Sun and the Moon. The Messenger of Allāh (peace and blessings be upon him) fought them and did not differentiate between them. The evidence for this is, is the statement of Allāh: "*And Fight them until there is no more Fitnah (disbelief and polytheism of others along with Allāh) and that all the worship is for Allāh Alone.*" [2:193]

And the proof regarding the Sun and the Moon is the saying of Allāh: "*And from among His Signs are the night and the day and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allāh who created them, if you really worship Him.*" [41:37]

And the proof regarding the Angels is the saying of Allāh: "*Nor would he order you to take Angels and Prophets for lords (gods).*" [3:80]

And the proof concerning the Prophets is the saying of Allāh: "*And (remember) when Allāh will say (on the Day of Judgement): O Issa (Jesus), son of Maryam (Mary)! Did you say unto mankind: Worship me and my mother as two gods besides Allāh? He will say: Glory be to You! It was for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what my inner self is though I do not know what is in Yours, truly, You only You, are the All-Knower of all that is hidden and unseen.*" [5:116]

And the proof concerning the Righteous is the saying of Allāh: "*Those whom they call upon (like Issa/Jesus son of Maryam (Mary), Uzair (Ezra), angels, etc.) desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest and they (Issa Jesus) and Uzair (Ezra), angels hope for His Mercy and fear His Torment.*" [17:57]

(1) This principle is clear and plain evidence in refutation of those who say, "*Shirk* only occurs in worshiping idols and that any religious evidence that came were, in fact, specifically concerning idol worship and other than which was falsely worshiped during that time period". [What is clear is that], the Prophet (peace and blessings be upon him) did not differentiate between them, moreover he opposed all false Gods and fought against them, without exception, in order that the Religion be solely for Allāh.

And the proof concerning the Trees and Stones is the saying of Allāh: "*Have you then considered Al Lat and Al Uzza (two idols of the pagan Arabs). And Manat (another idol of the pagan Arabs) the other third?*" [53:19-20]

And the *hadīth* of Abū Wāqid Al-Laithī who said: We went out the Messenger of Allāh ﷺ to Hunain, and we were not long ago upon kufr, and idolaters had a tree that they used to devote themselves to and upon which they used to hang their weapons. They called it *Dhātu Anwāt*. We passed by it and we said: «O Messenger of Allāh! Create for us a *Dhātu Anwāt* just as they have a *Dhātu Anwāt*.' The Prophet ﷺ said: "*Allāhu Akbar*! It is a tradition, by the One in Whose Hand is my soul, you have said what Bani Isrāīl said to Musā, "*Make for us a God like they have a Gods*".

The Fourth Principle:

The *mushrikeen* (those who commit *Shirk*) of our time are worse in *Shirk* than the previous generations, because the former generations committed *Shirk* during times of ease and they would become sincere during times of hardship. Unlike the *mushrikeen* of today, whose *Shirk* is continuous; at times of ease and hardship. The proof for this is in the Saying of Allāh, "*And, when they embark on a ship, they invoke Allah making their faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others*". [Al-Ankaboot: 65]. (1)

Allah knows best. May Allāh's peace and blessings be upon Muhammed, his family and companions.

(1) In this principle the author, may Allāh have mercy on him, clarified the critical state of the polytheists of our time, for they are more severe in their polytheism than the former polytheists. This is due to the fact, that the polytheists in our time associate partners with Allāh in times of hardship as well as ease, as for the early polytheists then they would associate partners with him in times of ease and would recognise and call upon, Allāh in His Oneness, in times of hardship.

Therefore, if the disbelievers to whom the Prophet (Peace and blessings be upon him) was sent, [performed] less *shirk* and were less disbelieving, then what about when it comes to those who continuously associated partners [with Allāh], whether it be in times of ease or hardship; they are all the more disbelievers.

Summary

<table>
<tr><td rowspan="11">The Four Fundamental Principles, which is a summary of Kashf Ash Shubuhāt (Removing Doubts Pertaining to polytheism)</td><td rowspan="11">The Introduction which includes the keys to happiness</td><td rowspan="11">Keys to Happiness:</td><td rowspan="6">If he is given, he is content</td><td rowspan="6">Blessings are a test, the evidence “And We test you with evil and with good as trial” 21:35</td><td rowspan="6">Thankfulness for the blessing</td><td>Related to Tawhīd al-Rububiyyah</td><td>Seeking paradise is not to be sought from other than Allāh as Allāh is the one that is in possession of it. Similarly, one's provision is not sought from anyone except Allāh. It is therefore necessary to connect oneself to Allāh and not to other than him.</td></tr>
<tr><td rowspan="5">Related to Tawhīd al-Uluhiyyah</td><td>Thankfulness is manifested in the heart through the recognition and affirmation that all the blessings are from Allāh and no other.</td></tr>
<tr><td>Thankfulness is manifested on the tongue “This is from the favour of my Lord to test me whether I will be grateful or ungrateful.” [27:40]</td></tr>
<tr><td>Thankfulness is manifested by the limbs: This is achieved by using such blessings to thank the Bestower of blessings and with every blessing is a means of showing thankfulness. Thankfulness for wealth is achieved by spending in obedience to Allāh and thankfulness for knowledge occurs by giving it to those who ask either by way of speech or writing.</td></tr>
<tr><td rowspan="4">If he is tried he is patient</td><td colspan="2" rowspan="4">The different dispositions of people during a calamity:</td><td>The discontent one: Ruling: Major sin, rather it could reach the level of minor shirk, this occurs by one's heart, tongue and limbs.</td></tr>
<tr><td>The patient one: Ruling: Compulsory by the consensus of the scholars by the heart, tongue and limbs. “Patience is similar to its name, bitter to pronounce, however its ending is sweeter than honey”.</td></tr>
<tr><td>The content one: Ruling: Highly recommended. It is complete contentment with ones Lord and is achieved by one knowing that all that has afflicted him is from Allāh and all that which Allāh has decreed for the slave is good for him.</td></tr>
<tr><td>The thankful one: This is the highest and most beloved level, and this person is included amongst the slaves of Allāh that are thankful.</td></tr>
<tr><td colspan="4">If he sins, he seeks forgiveness.</td></tr>
</table>

		Why do we study *Tawheed*?	*Al Hanīfīyyah* – (The path of Ibrahīm) – Verily, Allāh created you for His worship and worship is not considered worship except with *Tawhīd*. Therefore, if *Shirk* enters into an act of worship it ruins it and nullifies it and enters the person into the Hellfire, residing therein eternally. This knowledge is the most important to knowledge to comprehend.
	The Four Principles	**Principle 1**: The disbelievers that the Messenger (peace and blessings be upon him) fought, believed in *Tawhīd al-Rububiyyah*, but did not believe in *Tawhīd Al-Uluhiyyah* and despite this, this did not enter them into Islam.	
		Principle 2: The (early) disbelievers worshipped idols for the purpose of seeking nearness and intercession [with Allāh].	
		Principle 3: The Prophet (peace and blessings be upon him) was sent to a people who differed in their worship, despite this the Prophet did not differentiate between their polytheism (*shirk*).	
		Principle 4: The polytheists of our time are worse in terms of *Shirk* than the early polytheists.	

Self-Assessment

Name: ……...	
Amount memorized from *Kitāb At-Tawhīd*: ……..	Have you memorized the *Qawāid Al Arba'aa*? ……

Action	Evidence from the Qur'aan or Sunnah
Blessings are a test	……
Disbelievers believed in *Al-Rububiyyah*	…… ……
Seeking nearness	……
Negated intercession	……
Evidence for Sun and Moon worship	……
Evidence for the Angels	……
Evidence for the Prophets	……
Evidence for the Righteous	……
Evidence for Stones and Trees	……
The polytheists worshipped Allāh alone in times of hardship and associated partners with Him in times of ease	…… …… ……
Evidence for *Shirk*	……

Answer each of the following questions.	
Why do we study *Tawhīd*?	1. …… 2. …… 3. …… 4. …… 5. …… 6. …… 7. …… 8. …… 9. ……
Why do we study *Qawaid Al-Arba'aa*?	1. …… 2. ……

	3. …… 4. ……
Qawaid Al-Arba'a divides into three	1. …… 2. …… 3. ……
Qawaid Al-Arba'a is the summary of what book?	…… ……
Why don't we study *Kashf Ash Shubuhāt* (Removing Doubts Pertaining to *Shirk*)?	…… …… ……
What are the keys to happiness?	1. …… 2. …… 3. ……
Hanifīyah is:	……
Benefits that we gain from studying *Qawaid Al-Arba'a*	…… ……
The Allies of Allāh are:	Shaykh al Islām Ibn Taymiyyah stated: ……..
What is the evidence for this? And why?	…… …… ……
How is one grateful upon receiving blessings? Along with examples.	1. …… 2. …… 3. ……
How does a slave connect oneself to Allāh?	…… ……
The state of individuals when tried, along with the appropriate rulings are:.	1. …… Ruling: …… This occurs by: ……... 2. …… Ruling: …… This occurs by: ……... 3. …… Ruling: …… This occurs by: ……... 4. …… Ruling: …… This occurs by: ……...
Define intercession:	Linguistically: ……..

	Religiously: ……..
Intercession is divided into:	1. …… 2. ……
Conditions of legislated intercession:	1. …… 2. …… 3. ……
This is further divided into:	1. …… Which divides into: …… …… …… 2. …… Which divides into: …… …… ……
The first principle:	……
The second principle:	……
The third principle:	……
The ruling of an act of worship if *Shirk* enters into it.	…… ……

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Part III:
“The Ten Nullifiers of Islam”

Imām: Muḥammad b. ‘Abd al-Wahhāb (may Allāh bestow His mercy upon him)

1115-1206AH/1703-1792CE

Explanation by:
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The Ten Nullifiers of Islām:

Shaykh ul-Islām Muḥammad Ibn ʻAbdul-Wahhab (may Allāh have mercy on him) said:

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

Know that the Nullifiers of Islām are ten:

The First Nullifier:

The setting up of partners in the worship of Allāh, the Most High (*shirk)*. Allāh, the Most High, says: **"*Verily, Allāh does not forgive that partners be set up with Him (in worship), but He forgives whatever is less than that, to whomever He wills. And whoever sets up partners with Allāh, he has indeed invented a tremendous sin.*" [4:48]**

And He, says: "*…Verily, whoever sets up partners with Allāh (in worship), then Allāh has forbidden paradise to him, and his final abode will be the Fire. And the Zālimūn (polytheist and wrong-doers)"* **[5:72]**

From [*shirk*] is offering a sacrifice (*dhabḥ*) to other than Allāh, like the one who sacrifices to the Jinn or to [inhabitant of] the grave.

The Second Nullifier:

Whosoever creates between himself and between Allāh Intermediaries (*wasā'iṭ),* supplicating to them (*duʿāʾ*) and asking them for intercession (*shafā'ah*) and relying upon them (*tawakkul*) has disbelieved, according to scholarly consensus (*ijmāʿ*).

The Third Nullifier:

Whosoever does not deem the polytheists disbelievers; or has doubts about their disbelief (*kufr*); or considers their way (*maḏhab)* as correct - has disbelieved.

The Fourth Nullifier:

Whosoever believes that the guidance of someone other than the Prophet ﷺ is more complete than the Prophet's guidance; or that the judgement of other than the Prophet ﷺ is better than his judgement – just like those who prefer the judgement of the those who judge by other than that which Allāh has revealed (*ṭawāġīt)*; over [the Prophet's ﷺ] judgement - have disbelieved.

The Fifth Nullifier:
Whosoever hates anything the Prophet ﷺ came with, even if he puts it into practice - has disbelieved.

The Sixth Nullifier:
Whoever makes a mockery of anything from the religion of the Prophet ﷺ, its reward or its punishment - has disbelieved.
Allāh, the Most High, says: "***…Say: Was it Allāh, and His Ayāt (proofs, signs, and revelations) and His Messenger (ﷺ) that you were mocking? Make no excuse; you have disbelieved after you had believed…***" **[9:65-66]**

The Seventh Nullifier:
Whosoever, practices magic: which includes causing discord (*as-ṣarf*) and causing affection or attachment (*al-ʿataf*), or is pleased with it - has disbelieved.
And the evidence for this is the saying of the Most High: "***…but neither of these two (angels Hārūt and Mārūt) taught anyone (such things) till they had said, 'we are only a fitnah (trial, test) so do not disbelieve (by learning this magic from us) ...***" **[2:102]**

The Eight Nullifier:
Providing backing or support to the polytheists and aiding them against the Muslims; the evidence of which is the saying of Allāh, the Most High: "***O you who believe! Take not the Jews and the Christians as Auliyā' (friends, protectors, helpers, etc.), they are but Auliyā' to one another. And if any amongst you takes them as Auliyā', then surely he is one of them. Verily, Allāh guides not those people who are the Zâlimûn (polytheists and wrong-doers and unjust)***" **[5:51]**

The Ninth Nullifier:
Whosever believes that some people are exempt from following the laws (*sharīʿah*) of Muḥammad ﷺ, just as al-Khaḍir was exempt from the laws (*sharīʿah*) of Mūsā, is a disbeliever.

The Tenth Nullifier:

Turning away from the religion of Allāh, by neither learning it nor acting upon it. And the evidence of which is the saying of Allāh, the Most High: "***And who does more wrong than he who is reminded of the Ayāt (proofs, evidences, verses, signs, revelations, etc.) of his Lord, then he turns away therefrom? Verily, We shall exact retribution from the Mujrimūn (disbelievers, polytheists, sinners, etc)***" **[32:22]**

There is no difference, with respect to [the commission of] these nullifiers, regarding the one who mocks (*al-hāzil*), the one who is delibrate (*al-Jādd)* and the one who is fearful (*al-khā'if*). The exception to this is the one who is under duress (*al-mukrah).* And all of these [nullifiers] are of the most dangerous matters and the most common in occurrence. Hence, a Muslim should be cautious about them and fear [falling into them].

We seek refuge with Allāh from the causes of His wrath and His severe punishment.

May the peace and blessing of Allāh be on the best of His creation, Muḥammad ﷺ and on his family and companions.

The Author's Introduction:

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

Know that the Nullifiers of Islām are ten:

Why Do the Scholars Begin Their Books With: In the Name of Allāh (*Basmallah*)?

- In imitation of The Noble *Qur'ān*, the prophets and the messengers (Peace be upon all of them).
- In accordance with the hadīth: "**Anything which does not start with the *Basmallah* is imperfect**" Even though it is weak (*ḍa'īf*).
- In imitation of the scholars from the predecessors (*salaf*), (May Allāh have mercy on all of them).
- In seeking blessing by beginning with the name of Allāh (The Most High).

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When a Number is Mentioned in the *Qur'ān* or Prophetic Tradition (*Sunnah*):

- If we do not find, in the *Qur'ān* and *Sunnah*, a number that is greater than it, then that number has a [specific] reason, insofar as it cannot be exceeded upon. For instance: the pillars of faith (*imān)*, as can be found in the *ḥadīth* of Jibrīl.
- [However], if we find, in the *Qur'ān* and *Sunnah*, that which is greater in number, then the [previous] number [mentioned] does not have a specific reason and can be increased in accordance with what is mentioned in the *Qur'ān* and *Sunnah*. Such as his saying ﷺ : «**Five are from *Fitra***». And his saying: «**Avoid the seven destructive matters**».

Why Is the Number Mentioned Sometimes Without Reason?

This is from the positive teaching methods of the Prophet ﷺ , in that he wanted the listeners to grasp what was mentioned in the sitting , enabling them to recall it at a later time, like his sayings ﷺ: « **Three things I swear upon and I narrate them thoroughly to you, so memorise it: The wealth of the slave [of Allāh] shall not be decreased by charity, no slave suffers injustice and is patient, except that Allāh increases his honour, no slave opens a door to begging except that Allāh opens a door for him to poverty**», and the author followed this method (may Allāh have mercy on him).

Why Do We Study These Nullifiers?

In order to distance ourselves from them and to avoid falling into them. Consequently, by studying them we can attain a great benefit, in fact it is the greatest of benefits. Just as we learn the invalidators of ablution (*wuḍū)* or prayer (*salāḥ)*, so that our ablution or prayer is not deemed null and void. Ḥudhayfa b. al-Yamān (May Allāh be pleased with him) narrated: «**The people used to ask the Messenger of Allāh ﷺ about the good, but I used to ask him ﷺ about the evil, in fear that it might overtake me**».

What Are The Nullifiers of Islām?

It is from what ruins one's Islām and what causes one to exit the fold of Islām and fall into major disbelief. **Islām is: surrendering to Allāh with Monotheism *(Tawḥīd)*, and submitting to Allāh with complete obedience and renouncing polytheism (*shirk)* and the people of polytheism.**

Its meaning:

That which causes a Muslim to leave the fold of Islām to major disbelief (We ask Allāh for His wellness and safety).

Why do the scholars use different expressions like: nullifiers or invalidators, or annulments?

The words are used in diversely, so the student is not bored by them. However, their meaning is the same, just as it is said invalidators of *wuḍū*, or nullifiers of Islām.

Are these nullifiers agreed upon by the scholars ?

Yes.

Are they restricted to a specific number?

No.

Why did he say they are ten?

These are from the most dangerous and so that they can be memorised.

Is It Possible to Categorise These Nullifiers In General Terms?

Acts of speech:	Actions:	Belief:	Doubts:
Including cursing Allāh or the Messenger ﷺ or the religion.	And from them is magic.	And from that, is the belief in the receipt of benefit from other than Allāh	Doubt in the disbelief of the Jews and the Christians, who received the Prophetic message ﷺ and did not believe in it.

Did the Messenger of Allāh ﷺ mention the Ten Nullifiers? What is the proof for that?

Yes, the Messenger of Allāh ﷺ mentioned all of these invalidators and every invalidator has a proof from the *Qur'ān* and *Sunnah*. Allāh says in the *Qur'ān*: "***And thus do We explain the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the Mujrimūn (criminals, polytheists, sinners), may become manifest***" **[6:55]**

If That Person Was Seen or Was Known To Commit a Nullifier, Is One Permitted to Declare them a Disbeliever?

No, they are not. The [individual] must return the matter to the senior scholars and the Islamic Shari'ah Courts when it concerns a specific ruling of disbelief. The Prophet of Allāh said: «**If anyone says to his brother, Oh Disbeliever! Then surely one of them is as such, (i.e. either the one who is claimed to be a disbeliever is indeed a disbeliever, or the one claiming so is himself a disbeliever)** ».

Who Compiled These Invalidators?

All of the authors of jurisprudence (*fiqh)* would mention the invalidators in the chapter of discussing the rulings on apostasy. However, the author was the first to compile them independently.

Is there a Differentiation Between the Act and the Perpetrator of the Action?

Yes definitely, because not everyone who falls into an act of disbelief, has necessarily become a disbeliever. Therefore, in the case of a specific ruling of disbelief, a full explanation of the jurisprudence and rulings and a response to any doubts are a prerequisite. Furthermore, the author's goal (may Allāh have mercy on him) was not to proclaim specific people disbelievers; rather it was to warn them of the invalidators and was [a form of advice] to the Muslim nation (*ummah*).

Once One Has Studied These Nullifiers What Should They Do?

It is upon the Muslim to be cautious of them and to fear falling into them and he should warn others about them. As for passing rulings on individuals, then this should be left to the senior scholars and the Islamic Shari'ah Courts. Allāh (The Most High) says in the Quran: "***Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided, to repent to Allāh, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hellfire), for the believers (he ﷺ is) full of pity, kind, and merciful. But if they turn away, say (Oh Muhammad ﷺ): "Allāh is sufficient for me. La ilaha illa Huwa (none has the right to be worshipped but He), in Him I put my trust and He is the Lord of the Mighty Throne***" **[9:128-129]**

The First Nullifier:

Associating partners in the worship of Allāh, the Most High. The Most High, says: **"*Verily, Allāh does not forgive that partners be set up with Him (in worship), but He forgives whatever is less than that, to whomever He wills. And whoever sets up partners with Allāh, he has indeed invented a tremendous sin.*" [4:48]**
And He, the Most High, says: "…*Verily, whoever sets up partners with Allāh (in worship), then Allāh has forbidden paradise to him, and his final abode will be the Fire. And the Zālimūn (wrongdoers, polytheists) will have no helpers.*" **[5:72]** And from this is offering a sacrifice (*dhabḥ*) for other than Allāh, like the one who sacrifices to the Jinn or to the [inhabitants of the] grave.

Types of *Shirk* (associating partners with Allāh).

Major *Shirk*, this is the intended focus of the author (may Allāh have mercy on him). The essence of which is to believe that there is another, other than Allāh, that has hidden control over the Universe or within his hand is the ability to provide benefit or prevent harm. This type of *shirk*:

1. Removes one from the fold [of Islām]
2. Invalidates one's good deeds
3. Makes one liable to capital punishment and the confiscation of wealth (by the officially recognised ruler).
4. Necessitates eternal punishment in the Hell fire.
5. It is subject to the *sharīʿah* defining it as major disbelief.
6. If *shirk* or *kufr* are preceded by the letters *alif* and *lām (definite items)* in the sacred text, then it is an indication of major *shirk*.

Minor *Shirk*, in reality is to assign a cause to something which Allāh has not made it a cause. And every path that leads to Major *Shirk* is considered to be Minor *Shirk*.
This type of *shirk*:

1. Does not cause one to leave the fold [of Islām]
2. Invalidates specific actions only.
3. Does not subject one to capital punishment or a confiscation of wealth.
4. Does not subject one to eternal punishment in the Hell fire.
5. It is subject to the *sharīʿah* defining it as it minor disbelief.
6. If *shirk* or *kufr* are **not** preceded by the letters *alif* and *lām (definite items)* in the sacred text, then it is an indication of minor *shirk*.

Will Major Shirk Be Forgiven?

No, it will not be forgiven if one dies in the state of Major Shirk (Major Disbelief). Allāh says in the Quran: "***Verily, Allāh forgives not that partners should be set up with him in worship***" **[4:48]**
If he repents, then he is forgiven due to the statement of Allāh the Most High in the *Qur'ān*: "***Say: Oh 'Ibādī (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh, verily Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful*** " **[39:53]**
As long as the Sun hasn't risen from the West, in accordance with the saying of the Messenger of Allāh ﷺ: «**Migration will not end until repentance ends, and repentance will not end as long as the Sun has not risen from the West".** ». Or when he is in the throes of death. The Most High says: "***And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment***" **[4:18]**

Types Of Forbidden Acts:

Major *Shirk*:

And this is gravest

Minor *Shirk*:

And this is everything not considered major *shirk* and everything that is greater than the major sins.

Major Sins:

(*al Kabā'ir*), they are acts which have been assigned a specific punishment, such as being cursed by Allāh, or being exiled, or being disowned, or being [identified] as being from the disbelievers or polytheists, or not being [considered] to be from the believers or being likened to the worst animals.

Minor Sins:

(al Saghā'ir), is every act that Allāh has forbidden, but did not assign a specific punishment

Is There an Exact Number ?

It does not have a specific number but can include any act that conforms to the above classifications.

Are Major Sins a Single Level or Multiple Levels?

They differ according to the statement of The Messenger of Allāh ﷺ «**The biggest of the majors (sins)**».

What is the Ruling of Major Sins?

The ruling is that repentance from committing a major sin is mandatory, the Messenger of Allāh ﷺ said: «...**If one avoids the major sins...**».

The Ruling on The One Who Commits Major Sins:

- [They are] a deficient believer or a believer by faith (*imān*), but a sinner due to major sins.
- [They are] loved in proportion to their faith (*imān*) and are despised in proportion to their major sins.
- A person should not be in the company of the one committing a major sin.

Types of Sacrifices (i.e., Animal slaughter)

Sacrificing for Allāh

This is what has been legislated, such as the sacrifice on the *ʿĪd al-ʾaḍḥā*, during the *Ḥajj* and for charity.

Sacrificed for Other Than Allāh

Sacrificing for other than Allāh out of love or exaltation (this is what the author intended).

It is *Shirk Akbar* (Major *Shirk)*, such as sacrificing for *Jinn* or for the occupants of the graves.

Permitted (*Mubaḥ*)

Slaughtering for the sake of the meat itself, whether it be for eating, hosting guests, business and other than that.

The Second Nullifier:

Whosoever creates between himself and between Allāh Intermediaries (*wasā'iṭ),* supplicating to them (*duʿāʾ*) and asking them for intercession (*shafā'ah*) and relying upon them (*tawakkul*) has disbelieved in accordance with scholarly consensus (*ijmāʿ*).

Categories Of Intercessions:

That which the creation is capable of:

This category is valid subject to four conditions:

* The Intercessor must be present.
* The intercessor must be alive.
* The intercessor must have the ability.
* It is believed that he is just a means.

That which only Allāh is capable of (two types):

Affirmed:

That which Allāh has reserved for Himself. It cannot be sought from other than Him and must meet the following conditions:

* Permission for the intersession [to take place] is given by Allāh.
* Allāh is pleased with the intercessor.
* Allāh is pleased with those receiving the intercession.

Negated (this is what the author intended):

This type has been negated by the *Qur'ān* and it is that which is sought from other than Allāh, in that which only Allāh is capable.

It is Major Shirk.

Is It Correct For One To Say To Someone: "Pray For Me"?

If this request possesses within it a type of spiritual indigence, then this is a type of minor *shirk.* However, where *duʿā* is sought from someone who is alive, present, capable and it is believed that he is just a means, then this is valid – but it's better to leave it off.

Types of Affirmed Intercession:

Specific to The Prophet of Allāh ﷺ

It is of three types:

1. The great intercession (on the day of judgement).
2. The intercession for the uncle of the prophet, Abū Ṭālib, that Allāh lessens his punishment.
3. The intercession of the Messenger of Allāh ﷺ to open the gates of paradise (*Jannah*).

General Given to the Messengers, Prophets, Angels and People of *Tawḥīd*

This intercession is of three types:

1. The intercession for the people of *Tawḥīd*, that they be raised in rank.
2. The intercession for the people of *Tawḥīd,* who deserve to be in Hell, that they are not entered into it.
3. The intercession for those who entered Hell, from the people of *Tawḥīd,* that they be removed from it.

Tawakkul (Reliance in Allāh)

It is the sincere reliance in Allāh, putting one's full trust in Him, while [also] taking the legislated means.

It is Major *Shirk*

If it is directed to other than Allāh (this is what the author intended, i.e., *Tawakkul* of worship and submission). Which is the complete dependence on the one being relied upon, insofar, as it is believed, with full spiritual indigence and need, that in his hand is the ability to benefit or prevent harm – like relying on the deceased.

It is Minor *Shirk*

If reliance on a person, who is alive, is coupled with a spiritual indigence. Just like when someone relies on another for his provisions raising him above and beyond being simply a means.

It is Permissible:

To depend upon someone, who is alive, without any spiritual indigence to carry out that which they have been delegated – just as you would entrust someone to sell something.

Is it Correct to Say, "I Depend on So and So" or "I Depend on Allāh and Then So and So"?

Neither of the statements is correct, because this is an action of the heart and it should not be directed to other than Allāh. Rather you should say, I delegated so and so – meaning - I have entrusted this person to do something for me. The Messenger of Allāh ﷺ delegated some from amongst companions (*ṣaḥābah*) for both general and specific matters.

The Third Nullifier:

Whosoever does not deem the polytheists disbelievers; or has doubts about their disbelief (*kufr*); or considers their way (*maḏhab)* as correct has disbelieved.

The Ruling of the Polytheists (*Mushrikīn*) in Islām:

Whosoever received the message of the Prophet ﷺ yet did not believe in it, is a disbeliever - major disbelief. According to His saying the Most High: "***And Whoever seeks other than Islam as a religion, it will not be accepted from him, and in the Hereafter he will be among the losers***" **[3:85]**

Are the People of the Book (Jews and Christians) *Mushrikīn*?

Yes, Jews and Christians who did not believe in the prophet Muḥammad ﷺ are considered among them. According to His saying the Most High: "***Fight against those who (1) believe not in Allāh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allāh and His Messenger ﷺ (4) and those who acknowledge not the religion of truth (i.e. Islām) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued***" **[9:29].** And the saying of the Prophet: «**By Him in Whose hand is the life of Muhammad, anyone from the people of the Jews or the Christians who hears about me, and then dies not believing with what I have been sent with except that he will be from the inhabitants of Jahannam (hellfire)**».

Does that Mean We Do Not Uphold Our Treaties with Them?

Whoever has a treaty must uphold his treaty [with them] to obtain the love of Allāh, the Most High says: "***So long, as they are true to you, stand you true to them. Verily, Allāh loves Al Muttaqūn***" **[9:7]** When dealing with the Mushrikīn, people can be divided into three groups:

Those who participate with the disbelievers in their celebration, festivals and religious devotions.

Those who commit injustice against them through killing, stealing, cheating and harming them.

Those upon the middle path are the, 'People of the Sunnah and Muslim Community' (*ahl as-sunnah wa l-jamāʿah*) who avoid participating in their celebrations and festivals and fulfil their treaty obligations and neither commit injustice towards them and trade with them in business, while calling them to *Tawḥīd*.

The Fourth Nullifier:

Whosoever believes that the guidance of someone other than the Prophet ﷺ is more complete than the Prophet's guidance; or that the judgement of other than the Prophet ﷺ is better than his judgement – just like those who prefer the judgement of the those who judge by other than that which Allāh has revealed (*ṭawāġīt)*; over [the Prophet's ﷺ] judgement - have disbelieved.

The Categories Concerning Ruling by Other Than What Allāh Revealed:

[One] is to prefer the rule of law of the (*ṭawāġīt)* over Allāh's rule of law, believing Allāh's rule to be incompatible.

If someone believes this then they have disbelieved – Major Disbelief (*Al Kufr al-Akbar)*, which removes one from the fold of Islām. The Most High says: "***They (the Jews and the Christians) took their rabbis and their monks to be their lords besides Allāh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allāh)***" **[9:31]**

[The Other] is to believe that Allāh's rule of law should be implemented, believing it is better for country and the people, but nevertheless preferring the ruling of the (*ṭawāġīt)* due to inner desires, or a love for leadership and so forth. In this case this is *Kufr Dūna Kufr*, Minor Disbelief (*Kufr Al Asghar)* and is a sin. And if by following this path, he infringes upon the right of another Muslim then he is also a tyrant and is in danger of falling into major disbelief (*Al Kufr al-Akbar),* which removes one form the fold of Islām.

The Fifth Nullifier:

Whosoever hates anything the Prophet ﷺ came with, even if he puts it into practice, has disbelieved.

What Is the Evidence for This Invalidator?

The saying of the Most High: "***That is because they hate that which Allāh has sent down (this Qurān and Islāmic laws, etc.), so He has made their deeds fruitless***" **[47:9]**.
And His saying: "***But no, by your Lord, they can have no Faith, until they make you (Oh Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission***" **[4:65]**.
And His saying: "***And whomsoever Allāh wills to guide, He opens his breast to Islām, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus, Allāh puts the wrath on those who believe not***" **[6:125]**.

Loving and Hating for the Sake of Allāh:

Loving and hating for the sake of Allāh are from the mandatory matters of the religion (*wājibāt*), in fact they are from strongest handholds of faith (*imān*).

What Is One Obliged to Love for the Sake of Allāh?

- Every action that Allāh is pleased with, which it is everything that is legislated by the *sharīʿah*, like *Tawḥīd*.
- The practitioner of what Allāh is pleased with, such as the prophets, messengers, angels, *ṣaḥābah* and every *muwwḥid* (person of *Tawḥīd*).
- The specific times that Allāh loves, such as the 'Night of Decree' and the last third of the night'.
- Specific places that Allāh loves, such as Makkah and the Prophetic City (i.e., Madīnah).

What Is One Obliged to Hate for the Sake of Allāh?

- Every action that Allāh hates and prohibits and it is everything that is forbidden by *sharīʿah*, like *shirk*.
- The practitioner of what Allāh hates, such as the polytheist, the hypocrites and the *shayāṭīn*.
- Specific times that Allāh hates such as the times in which the sun is worshipped.
- Specific places that Allāh hates such as places of *shirk*.

Does a Woman Become a Disbeliever by Hating Polygamy?

In reality, she has not negated the *sharīʿah* ruling; rather, she does not like that her husband gets married to another - there is no blame on her.

The Sixth Nullifier:

Whoever makes a mockery of anything from the religion of the Prophet ﷺ, its reward or its punishment, has disbelieved. Allāh, the Most High, says: "***…Say: Was it Allāh, and His Ayāt (proofs, signs, and revelations) and His Messenger (ﷺ) that you were mocking? Make no excuse; you have disbelieved after you had believed…***" **[9:65-66]**

The One Who Mocks or Jokes:

Its Meaning and Ruling:

Mockery means to ridicule and the ruling for the one who mocks or insults the religion is that he is considered a disbeliever and an opposer. And it is Major Disbelief (*Al Kufr al-Akbar)*, which removes one from the fold [of Islām] and renders one from the eternal dwellers of Hell Fire (we seek refuge with Allāh).

As for the one who hears an insult, then it is upon him to denounce what was said or remove himself from such a gathering. The one who [remains] without denouncing them, is like them, this can be seen from the saying of, the Most High: "***And it has already been revealed to you in the Book (this Qur'ān) that when you hear the Verses of Allaah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them***" **[4:140]**

His Repentance Is Accepted on the Condition that:

1- He praises Allāh in a manner that befits Him.
2- He frees himself from what he said in mockery.
3- The effects of his repentance should be visible on him, so that people may know his truthfulness.

As for the one who insults the Messenger of Allāh ﷺ, if he is truthful then his repentance is accepted by Allāh; however, his fate will be decided by an [officially recognised] Islamic judiciary.

Does One Fall into Disbelief, if from One's Speech it is Possible that an Insult May be Inferred?

If the alleged insult is not clear, the proper approach is to explain to him the danger of such speech and if he repents, then he is left alone, otherwise his case should be referred to the Islamic Judiciary and the Senior Scholars.

The Seventh Nullifier:

Whosoever, practises magic: which includes causing discord (*as-ṣarf*) and causing affection or attachment (*al-ʿataf*), or is pleased with it - has disbelieved.
And the evidence for this is the saying of the Most High: ***"…but neither of these two (angels Hārūt and Mārūt) taught anyone (such things) till they had said, 'we are only a fitnah (trial, test) so do not disbelieve (by learning this magic from us)..."*** **[2:102]**

Magic (all forms):

Its Ruling:

Magic is major disbelief (*Al Kufr al-Akbar)*, as the Most High says: "***But neither of these two (angels) taught anyone (such things i.e., magic) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)***" **[2:102]**

The Signs of a Magician:

1- Contravening the rules of '*Ruqyah Ash Shar'iyyah'* (legislated healing), which has the following conditions:
   - Only the words and names of Allāh should be used.
   - Only Arabic should be used.
   - Belief that *ruqyah* only works by the Will of Allāh.
2- Using disjointed words or using speech which is incomprehensible.
3- Reading the stars, the palms or tea leaves.
4- Blowing upon knots.
5- Causing discord and affection.
6- Ordering the sick with that which is in opposition to the *sharīʿah*, like committing forbidden actions or abandoning the prayer, or leaving off pronouncing the name of Allāh when slaughtering an animal for sacrifice.
7- Asking about the name of one's mother.
8- Claiming to possess knowledge of the unseen.

Visiting Magicians and its Rulings:

The meaning of visiting a magician is that one seeks their counsel, either by visiting them in person, or sending someone on their behalf or [via other means of communication], such as messages etc. Also, what falls within this is the watching of shows, looking at websites and reading magazines that contain horoscopes, palm reading and the reading of coffee grounds.

And the ruling of one who seeks the counsel of magicians is that his prayers are not accepted for 40 days as it is mentioned in the *ḥadīth.* As for the one who believes in what [the magician] says then the Prophet ﷺ said: «**Whoever goes to fortune teller and believes in him has disbelieved in what was revealed to Muḥammad** ﷺ ».
Excluding the one who goes to him for the purpose of denouncing him, provided that he is qualified to do so.

Al Nushrah (removing the magic from the afflicted)

Permissible:

That which depends on the *Ruqyah Ash Shar'iyyah* (legislated healing), supplication or permissible medication.

Impermissible:

That which consists of any type of magic. The Prophet ﷺ said: «**It is from the actions of *shayṭān* (satan)**».

A Refutation of the one Who claims That Magic Can Be Cured by Magic:

1 Removing magic with magic is in opposition to the *Qur'ān* and the *Sunnah* and what the companions and the righteous predecessors (may Allāh be pleased with all of them) were upon.
2 It weakens one's resolve in using the Quran and the authentic supplications (*ʾadʿiyah)* reported in the prophetic tradition.
3 It bolsters the position of magicians and magic in the eyes of the lay people.
4 It impedes the certainty of seeking treatment with the *Qur'ān* and the authentic supplications (*ʾadʿiyah*) and replaces it with the superstition found in magic.
5 To remove the magic from the afflicted person [using magic], requires the practioner and the afflicted to indulge in that which pleases *shayṭān*.
6 If the one afflicted by magic is patient, then he is rewarded with *Jannah* as mentioned by the Prophet ﷺ.
7 Curing magic by magic increases the hold of the magician over the afflicted.
8 When the Messenger of Allāh ﷺ was afflicted by the magic, he never sought treatment with by magic, but rather he used the *Ruqyah Ash Shar'iyyah* (legislated healing).

The Eighth Nullifier:

Providing backing or support to the polytheists and aiding them against the Muslims; the evidence of which is the saying of Allāh, the Most High: "***O you who believe! Take not the Jews and the Christians as Auliyā' (friends, protectors, helpers, etc.), they are but Auliyā' to one another. And if any amongst you takes them as Auliyaa', then surely he is one of them. Verily, Allāh guides not those people who are the Zālimūn (polytheists and wrong-doers and unjust)***" **[5:51]**

Supporting The Disbelievers Against The Believers:

It is obligatory upon every Muslim to dissociate themselves from the polytheists and their religion and [instead] love their religion and ally themselves with the people of monotheism *(Tawḥīd)*. Therefore, whoever loves disbelief or is pleased with it or supports it [against monotheism] and helps the polytheists [against the Muslims], has disbelieved - major disbelief (*Al Kufr al-Akbar)*, which removes one from the fold of Islām.

Supporting the polytheists [against the Muslims]; therefore, falls into two categories:

Disbelief which Invalidates One's Islām:

That is to ally with the polytheists against the Muslims out of love for them and hate for the Muslims, with a desire that they overpower the Muslims.

Disbelief That Does Not Invalidate One's Islām:

This is where the assistance is done without love for the polytheists and hatred for the Muslims but is instead done for some worldly gain.

The Ninth Nullifier:

Whosever believes that some people are exempt from following the laws (*sharīʿah*) of Muḥammad ﷺ, just as al-Khaḍir was exempt from the laws (*sharīʿah*) of Mūsā, is a disbeliever.

Those who believe that some people are exempt from following the way (*sharīʿah*) of Muḥammad ﷺ

Whoever believes that some people are excused from following the way of Messenger of Allāh ﷺ, has disbelieved and their disbelief is major disbelief (*Al Kufr al-Akbar)*, which removes one from the fold of Islām, as is in accordance with scholarly consensus (*ijmāʿ*). And he will be asked to repent after clear evidence are shown to him and if he still believes, he may be subject to punishment by an [officially recognised] Islamic court.

The Most High says: "***Say (Oh Muhammad ﷺ): "Oh mankind! Verily, I am sent to you ALL as the Messenger of Allāh***" **[7:158]**

And the Prophet ﷺ said: «**If my brother Mūsā was alive today, he would have no choice but to follow me**».

This includes the people of the book who received the message, who are polytheists, as was mentioned previously. Furthermore, whether al-Khaḍir departed from the way of Mūsā has not been established and even if it was established, it is possible that he was not from the community that Mūsā [was sent to], as the prophets were all sent to their people respectively, whereas our Prophet ﷺ was sent to humanity collectively, and therefore no one can depart from his *sharīʿah.*

The Tenth Nullifier:

Disregarding the religion of Allāh, by neither learning it nor acting upon it. And the evidence of this is the Saying of Allāh, the Most High: "***And who does more wrong than he who is reminded of the Ayāt (proofs, evidences, verses, signs, revelations, etc.) of his Lord, then he turns away there from? Verily, We shall exact retribution from the Mujrimūn (disbelievers, polytheists, sinners, etc)***" **[32:22]**

Disregarding the Religion of Allāh:

The Prophet ﷺ said: «**Whomsoever Allāh wants good for, Allāh gives him comprehension of the Religion (i.e., Islām)**». And the one whom Allāh does not want good, he abandons and becomes heedless of learning the religion of Allāh. The Most High says: "***And who does more wrong than he who is reminded of the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then he turns aside therefrom? Verily, We shall exact retribution from the Mujrimūn (criminals, disbelievers, polytheists, sinners, etc.)***" **[32:22]** And the *Mujrimūn* (criminals, disbelievers, polytheists, sinners, rejecters, etc.) are the inhabitants of the Hellfire, and Allāh's refuge is sought.

The Ruling Concerning the One Who Disregards [learning One's religion]:

If one's disregard is with their hearing and heart, so much so that they neither believe the Messenger of Allāh ﷺ, nor deny him; neither do they demonstrate their loyalty, nor do they show enmity and they have total disregard with what he came with, then they have disbelieved and their disbelief is major disbelief (*Al Kufr al-Akbar)*, which removes one from the fold of Islām.

The Most High said***: "And when it is said to them, "Come to what Allāh has revealed and to the Messenger (Muhammed ﷺ)," you (Muhammed ﷺ) see the hypocrites turning away from you in aversion."*** **[4:61]**

And He said: "***And whoever turns away from the remembrance of his Lord, He will cause him to enter in a severe punishment."*** **[72:17]**

The Author's Conclusion:

There is no difference, with respect to [the commission of] these nullifiers, regarding the one who mocks (*al-hāzil*), the one who is deliberate (*al-Jādd)* and the one who is fearful (*al-khā'if*). The exception to this is the one who is under duress (*al-mukrah).* And all of these [nullifiers] are of the most dangerous matters and the most common in occurrence. Hence, a Muslim should be cautious about them and fear [falling into them].
We seek refuge with Allāh from the causes of His wrath and His severe punishment.

May the peace and blessing of Allāh be on the best of His creation, Muhammad ﷺ and on his family and companions.

There Is No Difference Between Any of The Nullifiers

The Mocker:

Is the one who commits the nullification and claims he did so in jest.

The Deliberate:

Is the one who commits the nullification deliberately with no excuse.

The Fearful:

Is the one who commits the nullification out of fear for his wealth or social status, even though he was not forced to do so. The Most High says: "**And of mankind are some who say: "*We believe in Allāh," but if they are made to suffer for the sake of Allāh, they consider the trial of mankind as Allāh's punishment, and if victory comes from your Lord, (the hypocrites) will say: "Verily! We were with you (helping you)." Is not Allāh Best Aware of what is in the breast of the 'Ālamīn (mankind and jinns)*" [29:10]**

Compulsion:

If someone was truly forced to commit an invalidator, he would not be considered a a disbeliever. For compulsion to be excused, it must satisfy these conditions:

1. They are genuinely compelled, because there is no excuse for the one who is not under compulsion, like the one who is fearful.
2. He should not transgress - For example, if he is forced to curse once (i.e., a curse that would cause him to disbelieve) and he exceeded that, then this is disbelief, since he was only compelled to curse once.
3. He should resist and not declare disbelief as much as he can.
4. His heart should be content with faith, meaning he should utter with his tongue while *imān* (faith) remains in his heart.
5. Whatever he is forced to do should not transgress on others, or cause corruption, or be a cause of misguidance for others.

Very Important Clarifications:

FIRST: The author did not intend by authoring this book to proclaim *takfīr*, (i.e., proclaiming a Muslim to be a disbeliever) of the *Ummah*, rather his intention was to teach the people, so they are cautious and fear [falling into] them (i.e., the nullifiers).

Since if they were to fear them, they would have rectified their *imān* (faith) and saved themselves from a great punishment. It is also incumbent upon them to warn others about them due to their great danger. [Moreover], it is imperative they are learned and consciously feared.

SECOND: A Muslim's fear of *shirk* is realised by learning Islamic knowledge, the Prophet ﷺ said: «**Whomsoever Allāh wants good, Allāh gives him comprehension of the Religion (i.e., Islām)** ». Therefore, religious comprehension is from the greatest of obligations and the most honourable. Through it, one is able to fortify himself against *shirk, bid'ah* (innovation) and *ma'siya* (sin). And the more a person's knowledge of their Lord increases the more he is mindful that Allāh is aware of his actions and condition. Additionally, the more a person grows in knowledge, the more a person increases in sincerity for Allāh and perfects their *imān*,

It was said by some of the people of knowledge, "We sought knowledge for other than Allāh; but it refused, except that it be sought for the sake of Allāh".

THIRD: It is not permitted to proclaim *takfir* on a specific individual, except after confirmation and establishing firm evidence of them falling into one of the nullifiers, together with a verification that none of the excuses may be applicable [to them]. [Even if these are all satisfied], only recognised and officially appointed Muslim Authorities, or those appointed from the Official Judiciary can make such a proclamation. As for the general public, it is not permitted to them to indulge in these matters.

FOURTH: The author (may Allāh have mercy on him) concludes his book with the following supplication: «**We seek refuge in Allāh from that which necessitates his anger and his painful punishment**». And this reflects his good intention and his concern and kindness for the reader, and this was his habit in all of his writings.

May Allāh have mercy on him and forgive him and grant him a generous reward.

Test Yourself:

Answer the following questions in the space provided:

1- Why do the scholars begin with the '*Basmallah'* (in name of Allāh)?
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.....

2- What is the meaning of the nullifiers (*nawāqiḍ*) of islām?
.....
.....

3- Why do the scholars use different expression like, *nawāqiḍ*, *mufsidāt*, *mubtilāt*?
.....
.....

4- Are these *nawāqiḍ* agreed upon by the scholars?
.....
.....

5- Are these *nawāqiḍ* restricted by number?
.....
.....

6- Why did the author (may Allāh have mercy on him) say, "…they are ten"?
.....
.....

7- If a number is mentioned in the *Qur'ān* or *Sunnah*, does that mean it has a purpose, and cannot be exceeded upon, or not?
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.....

8- Why is the number mentioned sometimes and it has no purpose?
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.....

9- Give an example of a number that has a purpose (concept)?
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.....

10- Give an example of a number that does not have a purpose?

.....

.....

11- Does the author see there to be more than ten nullifiers?

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12- Where does he identify more than ten nullifiers?

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13- Is it possible to restrict the number of *nawāqiḍ* (nullifiers)?

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14- How can the *nawāqiḍ* (nullifiers) be restricted?

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15- Why do we study the nullifiers?

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16- Has anyone else written about the nullifiers [of islām] ?

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17- Concerning the nullifiers, is there a difference between the act and the practitioner of the act?

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18- What is the reason for the difference ?

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19- Was it the author's intention behind this book to make *takfīr* (pronouncing disbelief) on a specific person?

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20- What is the duty of the one who studies the nullifiers ?

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21 - What type of *shirk* does the author focus on?

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22 - How can we distinguish between *Shirk al Akbar* and *Shirk al Aṣghr*?

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23 - Is the repentance of the one who commits *Shirk al Akbar* accepted? and when is it never accepted?

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24 - What is worse, *Shirk al Aṣghr* or the major sins (*al-kabā'ir*)?

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25 - How can one recognize the major sins (*al-kabā'ir*)?

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26 Are the major sins restricted to a specific number?

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27 What is the ruling of the person who commits major sins (kaba'ir) and is he loved or hated?

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28 Is it permitted to be in the company of the one who commits a major sin?

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29 Are the major sins (*al-kabā'ir*) of various degrees? What is the evidence?

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30 Can the major sins be forgiven by good deeds, or must one repent?
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31 What are the categories of the forbidden actions?
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32 What are the types of *Shirk al Akbar* (major disbelief)?
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33 What are the types of sacrificing?
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.....

34 When does slaughtering become *Shirk al Akbar* (major disbelief)?
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.....

35 What are the types of intercessions?
.....
.....

36 What is at *tawakkul* (reliance upon Allāh)?
.....
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37 How many categories of *tawakkul* are there?
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.....

38 Is it correct to say, “i depended on so and so” ,or “I depend on Allāh and then on so and so”?
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39 What should one say?
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.....

40 What is the evidence for the disbelief of the *mushrikīn* (polytheists) and does that include the 'People of the Book'?

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41 Does this mean that we are not permitted to fulfill our treaties with them?

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42 What are the different types of people when it comes to fulfilling their treaties and interacting with the disbelievers ?

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43 What are the different categories when it comes to ruling by other than what Allāh revealed?

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44 What is the ruling on loving for the sake of Allāh?

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45 Who can we love for the sake of Allāh and who can we hate for the sake of Allāh?

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46 What type of *kufr* (disbelief) is attributed to the one who mocks?

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47 Is it possible for the one who mocks the religion to repent and what are the conditions for his repentance?

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48 What is the ruling on cursing the Prophet ﷺ?

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49 What is the ruling regarding the one who hears such cursing?
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50 What is the evidence for the disbelief of a sorcerer?
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51 What are the signs of the one who indulges in sorcery?
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52 What is the ruling of the one who visits a sorcerer?
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53 How should one approach a sorcerer?
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54 What are the different ways of curing the effects of magic?
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55 How can we refute the one who says that we can cure magic with magic?
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56 What is the ruling concerning proving support to the *mushrikīn* (polytheists)?
.....
.....

57 Is it possible for one to depart from the *sharīʿah* of Muhammad ﷺ?
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57 Did Khiḍr abandon the religion of Mūsā ?
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58 What is the ruling of one who shuns the religion of Allāh, by refusing to learn or practice it?
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59 How does the author distinguish between the fearful and the one who is coerced?

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60 What are the conditions of such coercion?

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61 What was the wisdom of concluding the book with *duʿāʾ* (supplication)?

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62 How can a Muslim take precautions against *shirk*?

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مُذَكِّرَة

فى علم العقيدة والفقه والسيرة والتفسير

GATEWAY TO UNDERSTANDING AQIDAH, FIQH, SIRAH & TAFSIR

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SEUK النشاطات السلفية ببريطانيا
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النشاطات السلفية ببريطانيا

مُذَكِّرَة

في علم العقيدة والفقه والسيرة والتفسير

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GATEWAY TO UNDERSTANDING AQĪDAH, FIQH, SĪRAH & TAFSĪR

Shaykh Haytham ibn Muḥammad Sarḥān

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بسم الله الرحمن الرحيم

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Introduction

In the name of Allāh, the Most Merciful, the Bestower of Mercy

Know, may Allāh bless me and you, that for a Muslim there is no objective more noble than studying, teaching, implementing, defending and calling to Tawḥīd. It is the call of every Prophet and Messenger, and the core message of every divine book. It is the objective for which we were created, and it is the scale of success or failure in this life and after we die.

This book has been compiled in order to aid us to fulfil this noble objective. It contains study notes for various treatises covering ʿAqīdah, Fiqh, Tafsīr and Sīrah. In order to aid the progression of the reader, they have been sequenced from basic to the more advanced.

This compilation is divided into smaller 'books'. Each book contains: the original Arabic treatise and its English translation, a gateway to understanding the treatise and exam questions where applicable.

The treatises included are:

1. Al-Uṣūl Ath-Thalāthah (The Three Fundamental Principles) by Imām Muḥammad ibn ʿAbd al-Wahhāb;
2. Pillars of Īmān and Iḥsān by Shaykh Haytham Sarḥān;
3. Al-Qawāʿid al-Arbaʿ (The Four Fundamental Principles) by Imām Muḥammad ibn ʿAbd al-Wahhāb;
4. Nawāqiḍ al-Islām (Matters Which Invalidate a Person's Islām) by Imām Muḥammad ibn ʿAbd al-Wahhāb;
5. Ad-Durūs Al-Muhimmah (Important Lessons for the Common Muslims of the Ummah) by Imām ʿAbd al-ʿAzīz ibn Bāz;
6. Basic Sīrah of the Prophet ﷺ by Abul Abbaas Naveed Ayaaz; and
7. Tafsīr As-Saʿdī of the smaller chapters of the 30th Juzz by Shaykh ʿAbd ar-Raḥmān ibn Nāṣir As-Sa'adī.

The notes explaining the treatises have been taken from the teachings of Shaykh Haytham ibn Muḥammad Sarḥān (may Allāh preserve him) who is known for his great efforts in teaching ʿAqīdah and other Islamic sciences in Masjid an-Nabawī in Medinah. It would not be an exaggeration to say his students are in the hundreds, if not thousands, spread throughout the Islamic and western world. Even after

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many of his students have returned to their countries, there exists between them and the Shaykh constant communication, and cooperation in Da'wah.

Our Shaykh is known and recognised by the scholars, and his teaching method is unique amongst the scholars – focusing on memorisation, small groups of students and constant assessments and examinations. Shaykh Haytham Sarḥān's teaching method is reflected in the contents of this book and in the manner it has been organised and laid out.

These treatises and the study notes can be used by a teacher for his students, as a curriculum in Masājid or at home; and for self study. The book has been organised in a manner which aids progressive memorisation and understanding.

The main treatises have been included in Arabic and then English, each page side by side for memorisation. This is followed by understanding the points of benefit contained in the 'gateway' and finally assessing what has been learnt through the self-assesment questions.

As well as benefitting from the book, the reader is encouraged to make use of the audio lessons published in various languages in the website of Shaykh Haytham: www.attasseel-alelmi.com.

Finally – and after the virtue of my Lord - I would like to thank brothers Mūsā al-Hindee and Majid Khan for their checking and proof-reading of the book, may Allāh place their efforts on the scales of good deeds on the Day of Resurrection.

May Allāh preserve our Shaykh Haytham Sarḥān, lengthen his life and cause him to be an avenue of benefit for the Ummah. May Allāh forgive us for our short-comings, make our actions sincere for His sake, forgive our parents, teachers and all the Muslims. May peace and blessings be upon our beloved Prophet, his family and companions and the worshippers of Allāh.

Abul Abbaas Naveed Ayaaz
2nd Shawwal 1437h, a day after the blessed 'Īd al-Fiṭr
7th July, 2016
Nelson, Lancashire, United Kingdom

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﴿1﴾

ثلاثة الأصول وأدلتها

The Three Fundamental Principles And Their Evidences

by

Imām Muḥammad ibn 'Abd al-Wahhāb

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بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

اعْلَمْ رَحِمَكَ اللهُ أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَع مَسَائِلَ:-

الأُولَى: الْعِلْمُ وَهُوَ مَعْرِفَةُ اللهِ، وَمَعْرِفَةُ نَبِيِّهِ ﷺ، وَمَعْرِفَةُ دِينِ الإِسْلامِ بالأَدِلَّةِ
الثَّانِيَةُ: الْعَمَلُ بِهِ
الثَّالِثَةُ: الدَّعْوَةُ إِلَيْهِ
الرَّابِعَةُ: الصَّبْرُ عَلَى الأَذَى فِيهِ

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَالْعَصْرِ * إِنَّ الإِنسَانَ لَفِي خُسْرٍ * إِلاَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴾ [103:1-3]

قَالَ الشَّافِعِيُّ ؟ : ((لَوْ مَا أَنْزَلَ اللهُ حُجَّةً عَلَى خَلْقِهِ إِلا هَذِهِ السُّورَةَ لَكَفَتْهُمْ)).

وَقَالَ البُخَارِيُّ ؟ : ((بَابُ العِلْمُ قَبْلَ القَوْلِ وَالْعَمَلِ)).

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ فَاعْلَمْ أَنَّهُ لَا إِلَٰهَ إِلَّا اللهُ وَاسْتَغْفِرْ لِذَنبِكَ ﴾ [47:19]

فَبَدَأَ بِالْعِلْمِ قَبْلَ القَوْلِ وَالعَمَلِ.

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In the name of Allāh, the Most Merciful the Bestower of Mercy.[1]

[FOUR OBLIGATORY MATTERS AND THEIR PROOFS]

Know, may Allāh have mercy upon you, that it is obligatory upon us to have knowledge of four matters:

1. Knowledge: which is knowledge and awareness of Allāh; knowledge of His Prophet; and knowledge of the religion of Islām with the evidences.
1. Righteous actions: based upon one's knowledge.
1. Da'wah: propogating it and calling to it.
1. Patience: upon the harms encountered upon this way.[2]

The proof is the saying of Allāh (the Most High): "By time, indeed mankind is in loss; except those who truly believe; perform righteous deeds; encourage each other upon the truth and encourage each other with patience." [Sūrah al-'Aṣr]

Ash-Shāfi'ī ? said: "If Allāh had not sent down to His creation any other evidence besides this Sūrah, it would have been sufficient [as an evidence] upon them."[1]

[KNOWLEDGE PRECEDES SPEECH AND ACTION]

Al-Bukhārī ? said: "Chapter: Knowledge comes before speech and action."

The proof is the saying of Allāh, the Most High: "Know that none has the right to be worshipped except Allāh, and ask forgiveness of your Lord for your sins." [47:19]

So He began by mentioning knowledge before speech or action.

---

[1] [TN] Imām Ash-Shāfi'ī meant that Soorah al-'Aṣr is sufficient as an evidence against us because it orders us to seek knowledge, do righteous actions, give Da'wah and then maintain patience – after which no other obligation remains.

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اعْلَمْ رَحِمَكَ اللهُ أَنَّه يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ، تَعَلُّمُ هَذِهِ الثَّلاثِ مَسَائِل والْعَمَلُ بِهِنَّ:-

الأُولَى: أَنَّ اللهَ خَلَقَنَا، وَرَزَقَنَا، وَلَمْ يَتْرُكْنَا هَمَلا، بَلْ أَرْسَلَ إِلَيْنَا رَسُولاً، فَمَنْ أَطَاعَهُ دَخَلَ الجَنَّةَ، وَمَنْ عَصَاهُ دَخَلَ النَّارَ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولاً شَاهِداً عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولاً * فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذاً وَبِيلاً ﴾ [73:15-16]

الثَّانِيَةُ: أَنَّ الله لا يَرْضَى أَنْ يُشْرَكَ مَعَهُ أَحَدُ فِي عِبَادَتِهِ، لا مَلَكٌ مُقَرَّبٌ، وَلا نَبِيٌّ مُرْسَلٌ؛

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَأَنَّ الْمَسَاجِدَ لِلّهِ فَلاَ تَدْعُوا مَعَ اللهِ أَحَداً ﴾ [72:18]

الثَّالِثَةُ: أَنَّ مَنْ أَطَاعَ الرَّسُولَ، وَوَحَّدَ اللهَ لا يَجُوزُ لَهُ مُوَالاةُ مَنْ حَادَّ اللهَ وَرَسُولَهُ، وَلَوْ كَانَ أَقْرَبَ قَرِيبٍ؛

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ لاَ تَجِدُ قَوْماً يُؤْمِنُونَ بِاللهِ وَالْيَوْمِ الآخِرِ يُوَادُّونَ مَنْ حَادَّ اللهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُوْلَئِكَ كَتَبَ فِي قُلُوبِهِمُ الإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللهُ عَنْهُمْ وَرَضُوا عَنْهُ أُوْلَئِكَ حِزْبُ اللهِ أَلاَ إِنَّ حِزْبَ اللهِ هُمُ الْمُفْلِحُونَ ﴾ [52:18]

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[THREE OBLIGATORY MATTERS TO LEARN & IMPLEMENT]

Know, may Allāh have mercy upon you, that it is obligatory upon every Muslim, male and female, to learn and act upon the following three matters:[3]

THE FIRST: That Allāh created us and provided sustenance for us; He did not leave us without a purpose, rather, He sent Messengers to us. So whoever obeys them will enter Paradise, and whoever disobeys them will enter the Fire.

The proof is the saying of the Most High: "Indeed We have sent a Messenger to you, just as We sent a Messenger to Pharaoh. But Pharaoh denied and rejected the Messenger, so We seized him with a severe punishment." [73:15-16]

THE SECOND: Allāh is not pleased that anyone should be made a partner with Him in worship, neither any angel brought near, nor any Prophet sent as a Messenger.

The proof is the saying of Allāh (the Most High): "The places of worship are for Allāh alone, so do not invoke anyone along with Allāh." [72: 18]

THE THIRD: Whoever is obedient to the Messenger and directs all worship to Allāh alone, upon Tawḥīd, then it is not permissible for him to have love, alliance and support for those who oppose Allāh and His Messenger, even if they are those most closely related to him.

The proof is the saying of Allāh (the Most High): "You will not find a people who believe in Allāh and the Last Day loving those who oppose Allāh and His Messenger, even if they are their fathers, or their sons, or their brothers, or their kinsfolk. Rather Allāh has decreed true Belief for their hearts, and strengthened them with proof, light and guidance from Him; and He will enter them into the gardens of Paradise beneath whose trees rivers will flow, and they will dwell therein forever. Allāh is pleased with them and they with Him. They are the party of Allāh. Indeed the party of Allāh are the successful." [52:18]

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اعْلَمْ أَرْشَدَكَ اللهُ لِطَاعَتِهِ، أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ: أَنْ تَعْبُدَ اللهَ وَحْدَهُ، مُخْلِصًا لَهُ الدِّينَ. وَبِذَلِكَ أَمَرَ اللهُ جَمِيعَ النَّاسِ، وَخَلَقَهُمْ لَهَا .

كَمَا قَالَ تَعَالَى: ﴿ وَمَا خَلَقْتُ الْجِنَّ وَالإِنْسَ إِلاَّ لِيَعْبُدُونِ ﴾ [51:56] وَمَعْنَى يَعْبُدُونِ: يُوَحِّدُونِ.

وَأَعْظَمُ مَا أَمَرَ اللهُ بِهِ التَّوْحِيدُ، وَهُوَ: إِفْرَادُ اللهِ بِالْعِبَادَةِ.

وَأَعْظَمُ مَا نَهَى عَنْه الشِّركُ، وَهُوَ: دَعْوَةُ غَيْرِهِ مَعَهُ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَاعْبُدُواْ اللهَ وَلاَ تُشْرِكُواْ بِهِ شَيْئاً ﴾ [04:36]

فَإِذَا قِيلَ لَكَ: مَا الأُصُولُ الثَّلاثَةُ التِي يَجِبُ عَلَى الإِنْسَانِ مَعْرِفَتُهَا؟

فَقُلْ: مَعْرِفَةُ الْعَبْدِ رَبَّهُ، وَدِينَهُ، وَنَبِيَّهُ مُحَمَّدًا ﷺ.

الاصل الأول

فَإِذَا قِيلَ لَكَ: مَنْ رَبُّكَ؟ فَقُلْ: رَبِّي اللهُ الَّذِي رَبَّانِي، وَرَبَّى جَمِيعَ الْعَالَمِينَ بِنِعَمِهِ، وَهُوَ مَعْبُودِي لَيْسَ لِي مَعْبُودٌ سِوَاهُ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ الْحَمْدُ للهِ رَبِّ الْعَالَمِينَ ﴾ [01:01]

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[ḤANĪFIYYAH: THE PATH OF IBRĀHĪM] [4]

Know, may Allāh direct you to His obedience, Ḥanīfiyyah (the true and straight Religion) - the way of Ibrāhīm - is that you worship Allāh alone, making the Religion purely and sincerely for Him. This is what Allāh commanded all of the people with, and He created them for this.

Allāh (the Most High) says: "I did not create jinn and mankind except that they should worship Me." [51:56]

The meaning of "Worship me" is 'to single Allāh out with all worship.' The greatest that Allāh has commanded is Tawḥīd [5] which is to single out Allāh with all worship. The most serious thing that He forbade is Shirk, which is to call others besides Him.

The proof of this is His Saying (the Most High): "Worship Allāh alone, making all worship purely for Him, and do not associate anything in worship along with Him." [04:36]

[THE THREE FUNDAMENTAL PRINCIPLES] [6]

So if it said to you: 'What are the three principles which a person must know?' Then say: (1) The servant's knowledge of His Lord; (2) His Religion; and (3) His Prophet Muḥammad ﷺ.

[THE FIRST PRINCIPLE]

So if it is said to you: 'Who is your Lord?'

Then say: 'My Lord is Allāh, who has nurtured me and nurtured all of creation with His blessings. He is the One whom I worship and I have no other deity that I worship besides Him.'

The proof is the Saying of Allāh (the Most High): "All praise is for Allāh, the Lord of all creation." [01:01]

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وَكُلُّ مَنْ سِوَى اللهِ عَالَمٌ، وَأَنَا وَاحِدٌ مِنْ ذَلِكَ الْعَالَمِ.

فَإِذَا قِيلَ لَكَ: بِمَ عَرَفْتَ رَبَّكَ؟

فَقُلْ: بِآيَاتِهِ وَمَخْلُوقَاتِهِ، وَمِنْ آيَاتِهِ: اللَّيْلُ، وَالنَّهَارُ، وَالشَّمْسُ، وَالْقَمَرُ، وَمِنْ مَخْلُوقَاتِهِ السَّمَاوَاتُ السَّبْعُ وَالأَرَضُونَ السَّبْعُ وَمَنْ فِيهِنَّ، وَمَا بَيْنَهُمَا.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لاَ تَسْجُدُوا لِلشَّمْسِ وَلاَ لِلْقَمَرِ وَاسْجُدُوا لِلّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴾ [41:37]

وَقَوْلُهُ تَعَالَى: ﴿ إِنَّ رَبَّكُمُ اللهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثاً وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلاَ لَهُ الْخَلْقُ وَالأَمْرُ تَبَارَكَ اللهُ رَبُّ الْعَالَمِينَ ﴾ [07:54]

وَالرَّبُ هُوَ الْمَعْبُودُ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ يَا أَيُّهَا النَّاسُ اعْبُدُواْ رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ * الَّذِي جَعَلَ لَكُمُ الأَرْضَ فِرَاشاً وَالسَّمَآءَ بِنَآءً وَأَنزَلَ مِنَ السَّمَآءِ مَآءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقاً لَّكُمْ فَلاَ تَجْعَلُواْ لِلّهِ أَندَاداً وَأَنتُمْ تَعْلَمُونَ ﴾ [02:21]

قَالَ ابْنُ كَثِيرٍ: الخَالِقُ لِهَذِهِ الأَشْيَاءِ هُوَ الْمُسْتَحِقُّ لِلْعِبَادَةِ.

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Everything besides Allāh is a created being and I am one of the creation.

If it is said to you: 'How did you come to know of your Lord?' [7]

Then say: 'Through His signs and His creations. From His signs are the night, day, sun and moon. Also from His creations are the seven heavens, the seven earths, all those within them and whatever is between them.'

The proof is the saying of Allāh (the Most High): "And from His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun, nor the moon, but prostrate to Allāh who created them, if you truly worship Him." [41:37]

Also His saying (the Most High): "Your Lord is Allāh who created the heavens and the earth to six days, then ascended upon the Throne. He causes the night to cover the day which it follows with haste; and the sun, the moon and the stars are subservient and subject to His command. Certainly creation and commandment are His alone. Exalted is Allāh the Lord of all creation." [07:54]

[THE CREATOR IS THE ONE DESERVED OF BEING WORSHIPPED]

The Lord is the one who is worshipped; the proof is the saying of Allāh (the Most High): "O mankind! Worship your Lord, Who created you and those who were before you so that you may have Taqwa. [He is the one] Who made the earth a resting place for you, the sky as a canopy, sent down water from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allāh (in worship) while you know." [02:21-22]

Ibn Kathīr ? said: "The one who created these objects is the same one who deserves to be worshipped."[2]

[2] [TN] This is because if a person affirms the Lordship of Allāh, he must then naturally accept the obligation of worshipping Him.

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وَأَنْوَاعُ الْعِبَادَةِ الَّتِي أَمَرَ اللهُ بِهَا مِثْلُ: الإِسْلامِ، وَالإِيمَانِ، وَالإِحْسَانِ. وَمِنْهُ:

- ❑ الدُّعَاءُ
- ❑ وَالْخَوْفُ
- ❑ وَالرَّجَاءُ
- ❑ وَالتَّوَكُّلُ
- ❑ وَالرَّغْبَةُ وَالرَّهْبَةُ وَالْخُشُوعُ
- ❑ وَالاسْتِعَاذَةُ
- ❑ وَالاسْتِغَاثَةُ
- ❑ وَالذَّبْحُ
- ❑ وَالنَّذْرُ وَغَيْرُ ذَلَكَ مِنْ أَنْوَاعِ الْعِبَادَةِ الَّتِي أَمَرَ اللهُ بِهَا.

كُلُّهَا للهِ تَعَالَى وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَأَنَّ الْمَسَاجِدَ لِلّهِ فَلاَ تَدْعُوا مَعَ اللهِ أَحَداً﴾ [72:18]

فَمَنْ صَرَفَ مِنْهَا شَيْئًا لِغَيْرِ اللهِ؛ فَهُوَ مُشْرِكٌ كَافِرٌ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَمَن يَدْعُ مَعَ اللهِ الهاً آخَرَ لاَ بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِندَ رَبِّهِ إِنَّهُ لاَ يُفْلِحُ الْكَافِرُونَ ﴾ [23:17]

وَفِي الْحَدِيثِ: « الدُّعَاءُ مخ الْعِبَادَةِ »

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[DIFFERENT TYPES OF WORSHIP]

[He should be singled out] in all the types of worship which Allāh commanded such as: Islām, Īmān and Iḥsān. [Also, from the types of Worship:]

- ❑ Duʿā (supplication)
- ❑ Khawf (fear)
- ❑ Rajāʾ (hope)
- ❑ Tawakkul (reliance)
- ❑ Raghbah (desire)
- ❑ Rahbah (dread)
- ❑ Khushūʿ (humility)
- ❑ Khashyah (awe)
- ❑ Inābah (turning to Allāh in repentance)
- ❑ Istiʿānah (seeking help)
- ❑ Istiʿādhah (seeking refuge) & Istighaathah (seeking rescue)
- ❑ Dhabḥ (slaughtering)
- ❑ Nadhr (vows) and all the other forms of worship that Allāh has commanded.

The proof for this is his saying (the Most High): "And the Masājid (places of worship) are for Allāh alone, so do not invoke anyone along with Allāh"."[72:18]

Anyone who directs any [act of worship] to other than Allāh is a person who has committed polytheism and disbelief. The proof of this is His saying: "Whoever worships along with Allāh any other object of worship has no proof for that; his reckoning will be with his Lord. Indeed the unbelievers will never prosper." [23:117]

[PROOFS FOR THE DIFFERENT TYPES OF WORSHIP]

Also the Ḥadīth, "Supplications are the core of worship."[3]

[3] [TN] This ḥadīth has been narrated by Anas ibn Mālik and collected by at-Tirmidhī. A number of scholars however considered it to be weak. A more authentic narration is: "Supplication is worship". Narrated by Nuʿmān Ibn Bashīr; collected by at-Tirmidhī.

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وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾ [40:60]

وَدَلِيلُ الْخَوْفِ قَوْلُهُ تَعَالَى: ﴿ فَلاَ تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ ﴾ [03:175]

وَدَلِيلُ الرَّجَاءِ قَوْلُهُ تَعَالَى: ﴿ فَمَن كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلاً صَالِحاً وَلاَ يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَداً ﴾ [18:110]

ودَلِيلُ التَّوَكُلِ قَوْلُهُ تَعَالَى: ﴿ وَعَلَى اللهِ فَتَوَكَّلُواْ إِن كُنتُم مُّؤْمِنِينَ ﴾ [05:23] ﴿وَمَن يَتَوَكَّلْ عَلَى اللهِ فَهُوَ حَسْبُهُ ﴾ [65:03]

وَدَلِيلُ الرَّغْبَةِ وَالرَّهْبَةِ، وَالْخُشُوعِ قَوْلُهُ تَعَالَى: ﴿ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَباً وَرَهَباً وَكَانُوا لَنَا خَاشِعِينَ ﴾ [21:90]

وَدَلِيلُ الْخَشْيَةِ قَوْلُهُ تَعَالَى: ﴿ فَلاَ تَخْشَوْهُمْ وَاخْشَوْنِي...﴾ [02:150]

وَدَلِيلُ الإِنَابَةِ قَوْلُهُ تَعَالَى: ﴿ وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ...﴾ [39:54]

وَدَلِيلُ الاسْتِعَانَةِ قَوْلُهُ تَعَالَى: ﴿ إِيَّاكَ نَعْبُدُ وإِيَّاكَ نَسْتَعِينُ ﴾ [01:05]

وَفِي الْحَدِيثِ: «...وإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ »

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The evidence [for the above understanding] is the saying of the Most High: "Your Lord said: "Invoke Me, I will respond to your (invocation). Verily! Those who scorn My worship, they will surely enter Hell in humiliation." [40:60]

The evidence for Khawf (fear) is the saying of the Most High: "So do not fear them, but fear Me and beware of disobeying Me, if you are truly Believers." [03: 175]

The evidence for Rajā' (hope) is the saying of Allāh: "Whoever hopes to see His Lord and be rewarded by Him, then let him make his worship correct and make it purely and sincerely for Him; and let him not make any share of it for anyone other than Him." [18:110]

The evidence for Tawakkul (Reliance) is the saying of the Most High: "And place your reliance and trust in Allāh if you are true Believers." [05:23] "And whoever places his reliance and trust in Allāh then He will suffice him." [65:03]

The evidence Raghbah (Desire), Rahbah (Dread) & Khushū' (Humility) is the saying of the Most High: "They used to hasten to acts of devotion and obedience to Allāh, and they used to worship Allāh upon love and desire, and upon fear, and were reverent and humble before Allāh." [21:90]

The evidence Khashyah (Awe) is the saying of the Most High: "So do not have awe of them, but have awe of Me." [02:150]

The evidence for Inābah (Turning to Allāh in Repentance) is the saying of the Most High: "So turn repentantly and obediently to your Lord, and submit obediently to Him." [39:54]

The evidence for Isti'ānah (Seeking Assistance) is the saying of the Most High: "O Allāh You alone we worship, and to You alone we appeal for aid." [01:05]

Also, the Ḥadīth: "If you seek help, then seek the help of Allāh."[4]

[4] Narrated by Ibn 'Abbās; Collected by at-Tirmidhī.

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وَدَلِيلُ الاسْتِعَاذَةِ قَوْلُهُ تَعَالَى: ﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴾ [113:01] ﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴾ [114:01]

وَدَلِيلُ الاسْتِغَاثَةِ قَوْلُهُ تَعَالَى: ﴿ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ...﴾ [05:09]

وَدَلِيلُ الذَّبْحِ قَوْلُهُ تَعَالَى: ﴿ قُلْ إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلّهِ رَبِّ الْعَالَمِينَ * لاَ شَرِيكَ لَه وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴾ [06:162]

مِنَ السُنَّةِ: « لعَنَ اللهُ مَنْ ذَبَحَ لِغَيْرِ اللهِ »

وَدَلِيلُ النَّذْرِ قَوْلُهُ تَعَالَى: ﴿ يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْماً كَانَ شَرُّهُ مُسْتَطِيراً ﴾ [76:07]

الاصل الثاني

وَهُوَ: الاسْتِسْلامُ للهِ بِالتَّوْحِيدِ، وَالانْقِيَادُ لَهُ بِالطَّاعَةِ، وَالْبَرَاءَةُ مِنَ الشِّرْكِ وَأَهْلِهِ.

وَهُوَ ثَلاثُ مَرَاتِبَ: الإِسْلامُ، وَالإِيمَانُ، وَالإِحْسَانُ.

وَكُلُّ مَرْتَبَةٍ لَهَا أَرْكَانٌ.

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The evidence for Isti'ādhah (Seeking Refuge) is the saying of the Most High: "Say: I seek refuge with the Lord of dawn." [113:01] "Say: I seek refuge with the Lord of mankind." [114:01]

The evidence for Istighāthah (Seeking Rescue) is the saying of the Most High: "When you sought aid and deliverance of your Lord and He responded to you." [08:09]

The evidence for Dhabḥ (Slaughtering) is the saying of the Most High: "Say: Indeed my Prayers, my slaughtering, my living and my dying are all purely and solely of Allāh, Lord of all creation. There is no share of any of that for other than him." [06:162]

Also the Prophet ﷺ said: "Allāh has cursed the person who sacrifices for other than Allāh."[5]

The evidence for Nadhr (Vows) is the Saying of Allāh: "They fulfil their vows and they fear a day whose evil is widespread." [76:07]

[THE SECOND PRINCIPLE]

Knowledge of the Religion of Islām with the proofs; It is to 'submit to Allāh with Tawḥīd, being consistent in His obedience as well as disassociating oneself from Shirk and its people.'

[The Religion] is of three levels:

- ❑ Islām [submission to Allāh]
- ❑ Īmān [true faith and belief of the heart, speech of the tongue and actions of the limbs]
- ❑ Iḥsān [perfection of worship]

Each level has its pillars.

[5] Narrated by 'Alī; Collected by Muslim.

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المرتبة الأولى: الإسلام

فَأَرْكَانُ الإِسْلامِ خَمْسَةٌ: شَهَادَةُ أَن لا اله إِلا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَإِقَامُ الصَّلاةِ، وَإِيتَاءِ الزَّكَاةِ،وَصَوْمُ رَمَضَانَ، وَحَجُّ بَيْتِ اللهِ الْحَرَامِ.

فَدَلِيلُ الشَّهَادَةِ قَوْلُهُ تَعَالَى: ﴿ شَهِدَ اللهُ أَنَّهُ لاَ اله إِلاَّ هُوَ وَالْمَلاَئِكَةُ وَأُوْلُواْ الْعِلْمِ قَآئِمَاً بِالْقِسْطِ لاَ اله إِلاَّ هُوَ الْعَزِيزُ الْحَكِيمُ ﴾ [03:18]

وَمَعْنَاهَا: لا مَعْبُودَ بِحَقٍّ إلا اللهُ، وَحَدُّ النَّفْيِ مِنْ الإِثْبَاتِ.

((لا اله)) نَافِيًا جَمِيعَ مَا يُعْبَدُ مِنْ دُونِ اللهِ.

((إِلا اللهُ)) مُثْبِتًا الْعِبَادَةَ للهِ وَحْدَهُ لا شَرِيكَ لَهُ فِي عِبَادَتِهِ، كَمَا أَنَّهُ لَيْسَ لَهُ شَرِيكٌ فِي مُلْكِهِ.

وَتَفْسِيرُهَا الَّذِي يُوَضِّحُهَا قَوْلُهُ تَعَالَى: ﴿ وَإِذْ قَالَ إِبْرَاهِيمُ لأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَآء مِّمَّا تَعْبُدُونَ * إِلاَّ الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴾ [43:26]

وقَوْلُهُ تَعَالَى: ﴿ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْاْ إِلَى كَلَمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلاَّ نَعْبُدَ إِلاَّ اللهَ وَلاَ نُشْرِكَ بِهِ شَيْئاً وَلاَ يَتَّخِذَ بَعْضُنَا بَعْضاً أَرْبَاباً مِّن دُونِ اللهِ فَإِن تَوَلَّوْاْ فَقُولُواْ اشْهَدُواْ بِأَنَّا مُسْلِمُونَ ﴾ [03:64]

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[PILLARS OF THE FIRST LEVEL: ISLĀM]

The Pillars of Islām are five:

1. The testimony that none has the right to be worshipped except Allāh and that Muḥammad is the Messenger of Allāh.
2. Establishing the Ṣalāh (Prayers).
3. Paying Zakāt (Obligatory Charity).
4. Fasting Ramaḍān.
5. Making Ḥajj to the sacred House of Allāh.

The proof for the testimony is the saying of the Most High: "Allāh bears witness that none has the right to be worshipped but Him; and likewise the angels and the people of knowledge bear witness: He who maintains justice, none has the right to be worshipped but Him, the All-Mighty, the All-Wise." [03:18]

[MEANING OF THE FIRST TESTIMONY]

The meaning [of the testimony] is: 'none has the right to be worshipped except Allāh'.
"Laa Ilaaha" negating the right of everything being worshipped besides Allāh.
"Illa Allāh" affirming that worship for Allāh alone; He has no partners in His Kingdom.

The explanation which will make it clear is the saying of Allāh (the Most High): "When Ibrāhīm said to his father and his people: 'Verily, I am free what you worship, Except He who did create me, and verily, He will guide me. And he [Allāh] made it a Word lasting among his offspring, that they may turn back (to repent to Allāh).'" [43:26]

"Say:'O people of the Book: Come to a word that is just between us and you, that we worship none but Allāh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh. Then, if they turn away, say: 'Bear witness that we are Muslims.'" [03:64]

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وَدِليلُ شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللهِ: قَوْلُهُ تَعَالَى: ﴿ لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ ﴾ [09:128]

وَمَعْنَى شَهَادَة أَنَّ مُحَمَّدًا رَسُولُ اللهِ: طَاعَتُهُ فِيمَا أَمَرَ، وَتَصْدِيقُهُ فِيمَا أَخْبَرَ، واجْتِنَابُ مَا نَهَى عَنْهُ وَزَجَرَ وأَلا يُعْبَدَ اللهُ إلا بِمَا شَرَعَ.

وَدَلِيلُ الصَّلاةِ، وَالزَّكَاةِ، وَتَفْسِيرُ التَّوْحِيدِ قَوْلُهُ تَعَالَى: ﴿ وَمَا أُمِرُوا إِلاَّ لِيَعْبُدُوا اللّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَآءَ وَيُقِيمُوا الصَّلاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴾ [98:05]

ودَلِيلُ الصِّيَامِ قَوْلُهُ تَعَالَى: ﴿ يَا أَيُّهَا الَّذِينَ آمَنُواْ كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾ [02:183]

ودَلِيلُ الْحَجِّ قَوْلُهُ تَعَالَى: ﴿ وَلِلّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً وَمَن كَفَرَ فَإِنَّ اللّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴾ [04:97]

الْمَرْتَبَةُ الثَّانِيَةُ: الإِيمَانُ

وَهُوَ بِضْعٌ وَسَبْعُونَ شُعْبَةً، فَأَعْلاهَا قَوْلُ لا اله إلا اللهُ، وَأَدْنَاهَا إِمَاطَةُ الأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنْ الإِيمَانِ.

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The proof for the testimony that Muḥammad is the Messenger of Allāh, is the Saying of Allāh: "There has indeed come to you Allāh's Messenger, from amongst yourselves and known to you. It grieves him that you should suffer. He is eager and anxious for the guidance of those of you who are astray, and that they should repent and return to the truth, and he is full of compassion and mercy for the Believers." [09:128]

[MEANING OF THE SECOND TESTIMONY]

The meaning of the testification that Muḥammad is the Messenger of Allāh is: '[1] to obey him in whatever he commands; [2] to accept everything he informed of as being the truth; [3] to avoid everything he forbade; and [4] that you worship Allāh only with that which he legislated.'

[EVIDENCES FOR THE PILLARS OF ISLĀM]

The proof for Ṣalāh, Zakāt and the explanation of Tawḥīd is the saying of Allāh: "They were not commanded except that they should worship Allāh alone; making their worship and obedience purely for Him, upon the true Religion and free from Shirk; and that they should establish the Ṣalāh (Prayer) and pay the Zakāt, and that is the straight and true Religion." [98:05]

The evidence for Fasting is the saying of the Most High: "O you who believe Fasting is prescribed as an obligation for you as it was prescribed as an obligation for those who came before you, so that you may attain Taqwā, obedience to Allāh and avoidance of whatever He has forbidden." [02:183]

The evidence for Ḥajj is the His saying (the Most High): "And Ḥajj to Allāh's sacred House is an obligation upon those able to perform it; and whoever refuses and rejects the obligation of Ḥajj to Allāh's House, then Allāh has no need of him or of any of the creation." [04:97]

[PILLARS OF THE SECOND LEVEL: ĪMĀN]

It has seventy-odd branches; the highest of them is the testimony "Lā ilāha illa Allāh" (none has the right to be worshipped except Allāh), the lowest of the branches, is removing a harmful object from a pathway; Ḥayā' (Modesty and Shyness) is also a branch of Īmān.

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وَأَرْكَانُهُ سِتَّةٌ كما فى الحديث: « أَنْ تُؤْمِنَ بِاللهِ، وَمَلائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ »

وَالدَّلِيلُ عَلَى هَذِهِ الأَرْكَانِ السِّتَةِ قَوْلُهُ تَعَالَى: ﴿ لَّيْسَ الْبِرَّ أَن تُوَلُّواْ وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللهِ وَالْيَوْمِ الآخِرِ وَالْمَلآئِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ﴾ [02:177]

ودليل القدر قَوْلُهُ تَعَالَى: ﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾ [54:49]

الْمَرْتَبَةُ الثَّالِثَةُ: الإِحْسَانُ

أركانه: وله رُكْنٌ وَاحِدٌ. كما فى الحديث « أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِن لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ »

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ إِنَّ اللهَ مَعَ الَّذِينَ اتَّقَواْ وَّالَّذِينَ هُم مُّحْسِنُونَ ﴾ [16:128]

وقَوْلُهُ تَعَالَى: ﴿ وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ الَّذِي يَرَاكَ حِينَ تَقُومُ وَتَقَلُّبَكَ فِي السَّاجِدِينَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴾ [26:217]

وقَوْلُهُ تَعَالَى: ﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِن قُرْآنٍ وَلاَ تَعْمَلُونَ مِنْ عَمَلٍ إِلاَّ كُنَّا عَلَيْكُمْ شُهُوداً إِذْ تُفِيضُونَ فِيهِ ﴾ [10:61]

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Its pillars are six, as is mentioned in the Ḥadīth: "Īmān is to believe in Allāh, His Angels, His Books, His Messengers, the Last Day and the Decree - the good and bad of it."

The proof for these six pillars is the Saying of Allāh: "It is not righteousness that you turn your faces to the east or the west, but rather righteousness is the righteousness of those who truly believe in Allāh, and the Last Day, and the Angels and the Books and the Prophets." [02:177]

The proof for Decree is His saying (the Most High): "We have created all things in accordance with a pre-decreed measure." [54:49]

[PILLARS OF THE THIRD LEVEL: IḤSĀN]

The third level is Iḥsān (Perfection of Worship); it has only one pillar as has been mentioned in the Ḥadīth: "It is to worship Allāh as if you see Him and if you do not see him, then He sees you."[6]

The proof of this is His saying: "Truly, Allāh is with those who fear Him and those who are do Iḥsān (all types of good)." [16:128]

Also, the saying of Allāh: "Put your trust in the All-Mighty, the Most Merciful, who sees you when you stand up and your movements among those who fall prostrate. Verily! He, only He, is the All-Hearer, the All-Knower." [26:217]

Also, the saying of Allāh: "Whatever you may be doing, and whatever portion you may be reciting from the Quran, and whatever deed you perform, We are Witness thereof, when you are doing it." [10:61]

[6] Narrated by Umar; Collected by Muslim.

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وَالدَّلِيلُ مِنَ السُّنَّةِ:

حَدِيثُ جِبْرِيلَ الْمَشْهُورُ: عَنْ عُمَرَ بنِ الْخَطَّابِ - رَضِيَ اللهُ عَنْهُ - قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ ﷺ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ، شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلا يَعْرِفُهُ مِنَّا أَحَدٌ، فَجَلَسَ إِلَى النَّبِيِّ ﷺ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ، وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الإِسْلامِ. فَقَالَ «أَنْ تَشْهَدَ أَنْ لا اله إِلا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَتُقِيمَ الصَّلاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلا». قَالَ: صَدَقْتَ. فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: أَخْبِرْنِي عَنِ الإِيمَانِ. قَالَ «أَنْ تُؤْمِنَ بِاللهِ، وَمَلائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ» قَالَ: صَدَقْتَ. أَخْبِرْنِي عَنِ الإِحْسَانِ. قَالَ «أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ» قَالَ: أَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ «مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ» قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا. قَالَ «أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ» فَمَضَى، فَلَبِثْنَا مَلِيًّا، فَقَالَ «يَا عُمَرُ أَتَدْرُونَ مَنِ السَّائِلِ؟» قُلْنَا: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ «هَذَا جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ».

الاصل الثالث

وَهُوَ مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ، وَهَاشِمٌ مِنْ قُرَيْشٍ، وَقُرَيْشٌ مِنَ الْعَرَبِ، وَالْعَرَبُ مِنْ ذُرِّيَّةِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ الْخَلِيلِ عَلَيْهِ وَعَلَى نَبِيِّنَا أَفْضَلُ الصَّلاةِ وَالسَّلامِ.

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[THE FAMOUS ḤADĪTH OF JIBRĪL – A SUMMARY OF THE THREE LEVELS ABOVE]

The proof from the Sunnah is the famous Ḥadīth of Jibrīl narrated by ʿUmar ﷺ: "One day when we were sitting with the Messenger of Allāh ﷺ, a man suddenly came to us; his clothes were extremely white and his hair extremely black. There were no signs of travel on him and nobody from amongst us knew him. He sat down next to the Prophet ﷺ and put his hands on his thighs. He said, "O Muḥammad, tell me about Islām." The Messenger of Allāh ﷺ said, "Islām is to testify that there is no deity worthy of worship except Allāh and Muḥammad is the Messenger of Allāh, to establish the Ṣalāh (Prayers), to pay Zakāt, to fast Ramaḍān and to make Ḥajj if you are to do so." He said "You have been truthful." We were amazed that he would ask the question and then testify to the correctness [of the answer]. He then said, "Tell me about Īmān." He (the Prophet) responded, "It is to believe in Allāh, His Angels, His Books, His Messengers, the Last Day and to believe in the Decree - the good and the evil of it." He said "You have been truthful." He said "Tell me about Iḥsān." He (the Prophet) answered, "It is that you worship Allāh as if you see Him; [if you cannot do this] due to knowing you cannot see him, then you know that He sees you." He said, "Tell me about the Hour." He (the Prophet) answered, "The one being questioned knows no more than the one asking the question." He said, "Tell me about its signs." He (the Prophet) answered, "The slave-girl shall give birth to her female master; and you will see the barefooted, scantily clothed, poor destitute shepherds competing in constructing lofty buildings." [8] Then he went away. I stayed for a long time. Then he (the Prophet) said, "O 'Umar, do you know who the questioner was?" I said, "Allāh and His Messenger know best." He said, "It was Jibrīl; he came to teach you your religion".

[THE THIRD PRINCIPLE] [9]

Knowledge of your Prophet Muḥammad ﷺ. He is: Muḥammad the son of ʿAbdullāh, the son of ʿAbd al-Muṭṭalib, the son of Hāshim, the son of Quraysh who are from the Arabs. The Arabs are from the offspring of Ismāʿīl, the son of Ibrāhīm the Khalīl (Beloved) - may peace and blessings be on him and our Prophet.

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وَلَهُ مِنَ الِعُمُرِ ثَلاثٌ وَسِتُّونَ سَنَةً، مِنْهَا أَرْبَعُونَ قَبْلَ النُّبُوَّةِ، وَثَلاثٌ وَعِشْرُونَ فى النبوة. نُبِّئَ بـ﴿اقْرَأْ﴾، وَأُرْسِلَ بـ﴿الْمُدَّثِّرْ﴾، وَبَلَدُهُ مَكَّةُ. بَعَثَهُ اللهُ بِالنِّذَارَةِ عَنِ الشِّرْكِ، وَبالَدْعُوة إِلَى التَّوْحِيدِ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنذِرْ وَرَبَّكَ فَكَبِّرْ وَثِيَابَكَ فَطَهِّرْ وَالرُّجْزَ فَاهْجُرْ وَلاَ تَمْنُن تَسْتَكْثِرُ وَلِرَبِّكَ فَاصْبِرْ ﴾ [74:01-07]

وَمَعْنَى ﴿قُمْ فَأَنذِرْ﴾: يُنْذِرُ عَنِ الشِّرْكِ، وَيَدْعُو إِلَى التَّوْحِيدِ. ﴿وَرَبَّكَ فَكَبِّرْ﴾: أَيْ: عَظِّمْهُ بِالتَّوْحِيدِ. ﴿وَثِيَابَكَ فَطَهِّرْ﴾: أَيْ: طَهِّرْ أَعْمَالَكَ عَنِ الشِّرْكِ. ﴿وَالرُّجْزَ فَاهْجُرْ﴾: الرُّجْزَ: الأَصْنَامُ، وَهَجْرُهَا: تَرْكُهَا، وَالْبَرَاءَةُ مِنْهَا وَأَهْلُهَا، أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ يَدْعُو إِلَى التَّوْحِيدِ، وَبَعْدَ الْعَشْرِ عُرِجَ بِهِ إِلَى السَّمَاءِ، وَفُرِضَتْ عَلَيْهِ الصَّلَوَاتُ الْخَمْسُ، وَصَلَّى فِي مَكَّةَ ثَلاثَ سِنِينَ، وَبَعْدَهَا أُمِرَ بالْهِجْرَةِ إِلَى الْمَدِينَةِ.

وَالْهِجْرَةُ الانْتِقَالُ مِنْ بَلَدِ الشِّرْكِ إِلَى بَلَدِ الإِسْلامِ. وَالْهِجْرَةُ فَرِيضَةٌ عَلَى هَذِهِ الأُمَّةِ مِنْ بَلَدِ الشِّرْكِ إِلَى بلد الإِسْلامِ، وَهِيَ بَاقِيَةٌ إِلَى أَنْ تَقُومَ السَّاعَةُ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿ إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلآئِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُواْ فِيمَ كُنتُمْ قَالُواْ كُنَّا مُسْتَضْعَفِينَ فِي الأَرْضِ قَالْوَاْ أَلَمْ تَكُنْ أَرْضُ اللهِ وَاسِعَةً فَتُهَاجِرُواْ فِيهَا فَأُوْلَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَآءتْ مَصِيراً * إِلاَّ الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَآءِ وَالْوِلْدَانِ لاَ يَسْتَطِيعُونَ حِيلَةً وَلاَ يَهْتَدُونَ سَبِيلاً * فَأُوْلَئِكَ عَسَى اللهُ أَن يَعْفُوَ عَنْهُمْ وَكَانَ اللهُ عَفُوّاً غَفُوراً ﴾ [04:97-99]

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The Prophet ﷺ lived 63 years, 40 of those years were before Prophethood and 23 years as a Messenger and Prophet. [Through the revelation of Sūrah] 'Iqrā'' he became a Prophet, and [through the revelation of Sūrah] 'Muddathir' he became a Messenger. His city was Mecca and he migrated to Medina.

Allāh sent him to warn against Shirk and to call to Tawḥīd. The proof of this is the saying of the Most High: "O you enveloped in garments arise and warn! Exalt your Lord! Purify your garments! keep away from ar-Rujz. Give not a thing in order to have more. Be patient for the sake of your Lord." [74:01-07]

The meaning of 'arise and warn' is: warn against Shirk and call to Tawḥīd. The meaning of 'Exalt your Lord' is exalt Him with Tawḥīd. The meaning of 'purify your garments' is: purify your deeds from Shirk. The meaning of 'keep away from Ar-Rujz (the idols)' is: Ar-Rujz are the idols; keep away from them is by leaving them, disassociating from them the people who are associated with them.

In implementing this (the above Āyat), the Prophet ﷺ spent ten years calling to Tawḥīd. After ten years he was taken to the Heavens and the five daily Ṣalāh (Prayers) were obligated upon him. He prayed in Mecca for three years.

[THE HIJRAH OF THE PROPHET; ITS DEFINITIONS AND RULING]

He was then ordered to make Hijrah (migration) to Medina.[10] Hijrah is: 'migrating from the land of Shirk to the land of Islām.' Hijrah is compulsory on this Ummah from the land of Shirk to the land of Islām. This ruling will remain thus until the establishment of the Hour.

The proof is the saying of the Most High: "Those people who the angels take while they are wronging themselves, the angels say: 'In what condition were you?" They will reply: 'We were weak and oppressed on earth.' The angels will say: 'Was not the earth of Allāh spacious enough for you to emigrate therein?' Such men will find their abode in Hell - What an evil destination! Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. For these there is hope that Allāh will forgive them, and Allāh is Ever Oft Pardoning, Oft-Forgiving." [04:97-99]

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وَقَوْلُهُ تَعَالَى: ﴿ يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ ﴾ [29:56]

قَالَ الْبُغَوِيُّ ? : ((نزلت هَذِهِ الآيَةِ فِي الْمُسْلِمِينَ الَّذِينَ بِمَكَّةَ ولَمْ يُهَاجِرُوا، نَادَاهُمُ اللهُ بِاسْمِ الإِيمَانِ))

وَالدَّلِيلُ عَلَى الْهِجْرَةِ مِنَ السُّنَّةِ: قَوْلُهُ ﷺ: « لا تَنْقَطِعُ الْهِجْرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ، وَلا تَنْقَطِعُ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِها »

فَلَمَّا اسْتَقَرَّ فِي الْمَدِينَةِ أُمِرَ بِبَقِيَّةِ شَرَائِعِ الإِسْلامِ، مِثلِ: الزَّكَاةِ، وَالصَّوْمِ، وَالْحَجِّ، وَالأَذَانِ، وَالْجِهَادِ، وَالأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ، وَغَيْرِ ذَلِكَ مِنْ شَرَائِعِ الإِسْلامِ، أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ، وَتُوُفِّيَ ـ صَلواتُ اللهِ وَسَلامُهُ عَلَيْهِ ـ وَدِينُهُ بَاقٍ. وَهَذَا دِينُهُ، لا خَيْرَ إِلا دَلَّ الأُمَّةَ عَلَيْهِ، وَلا شَرَّ إِلا حَذَّرَهَا مِنْهُ، وَالْخَيْرُ الَّذِي دَلَّهَا عَلَيْهِ التَّوْحِيدُ، وَجَمِيعُ مَا يُحِبُّهُ اللهُ وَيَرْضَاهُ، وَالشَّرُ الَّذِي حَذَّرَهَا مِنْهُ الشِّرْكُ، وَجَمِيعُ مَا يَكْرَهُ اللهُ وَيَأْبَاهُ. بَعَثَهُ اللهُ إِلَى النَّاسِ كَافَّةً، وَافْتَرَضَ طَاعَتَهُ عَلَى جَمِيعِ الثَّقَلَيْنِ الْجِنِّ وَالإِنْسِ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللهِ إِلَيْكُمْ جَمِيعاً ﴾ [07:158]

وَكَمَّلَ اللهُ بِهِ الدِّينَ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِيناً ﴾ [05:03]

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Also, His saying: "O My slaves who believe, verily My earth is spacious so worship Me." [29:56]

Al-Baghawī ? said: "This Āyah was revealed regarding the Muslims in Mecca that did not migrate. Allāh has called them believers."

The proof of the Hijrah from the Sunnah is: "Hijrah will not cease until Tawbah ceases, and Tawbah will not cease until the sun rises from the west."[7][11]

[THE MESSAGE OF THE PROPHET WHILST IN MEDINA]

When he settled in Medina, the remainder of the rulings of Islām were legislated upon him, such as Zakāt, Fasting, Ḥajj, Jihād, Adhān, ordering the good and the forbidding evil, as well as the other legislation of Islām.

He worked on establishing this for ten years and after that he died – may the peace and blessings of Allāh be upon him - but His religion remains - and this is his religion.

He did not leave any good except he guided the Ummah to it, and he left no evil except he warned the Ummah from. The good that he has led to is Tawḥīd and all that Allāh loves and is pleased with; the evil he warned about is Shirk and all that Allāh hates and is not pleased with.

Allāh sent him to all mankind and He made it compulsory upon the Jinn and Mankind to follow him.

The proof for this is: "Say: 'O mankind! Verily, I am sent to you all as the Messenger of Allāh." [07:158]

Allāh completed the religion through the Prophet; the proof of this is His saying: "This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion." [05:03]

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[7] Narrated by Muʿāwiyah; Collected by Aḥmad & Abū Dāwūd.

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وَالدَّلِيلُ عَلَى مَوْتِهِ ﷺ قَوْلُهُ تَعَالَى: ﴿ إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ ﴾ [39:30]

وَالنَّاسُ إِذَا مَاتُواْ يُبْعَثُونَ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴾ [50:22]

وقَوْلُهُ تَعَالَى: ﴿ وَاللهُ أَنبَتَكُم مِّنَ الأَرْضِ نَبَاتاً ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجاً ﴾ [71:17-18]

وَبَعْدَ الْبَعْثِ مُحَاسَبُونَ وَمَجْزِيُّونَ بِأَعْمَالِهِمْ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَلِلّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاؤُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴾ [53:31]

وَمَنْ كَذَّبَ بِالْبَعْثِ كَفَرَ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ زَعَمَ الَّذِينَ كَفَرُوا أَن لَّن يُبْعَثُوا قُلْ بَلَى وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللهِ يَسِيرٌ ﴾

وَأَرْسَلَ اللهُ جَمِيعَ الرُّسُلِ مُبَشِّرِينَ وَمُنْذِرِينَ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ رُّسُلاً مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلاَّ يَكُونَ لِلنَّاسِ عَلَى اللهِ حُجَّةٌ بَعْدَ الرُّسُلِ ﴾

وَأَوَّلُهُمْ نُوحٌ عَلَيْهِ السَّلامُ، وَآخِرُهُمْ مُحَمَّدٌ ﷺ وَهُوَ خَاتَمُ النَّبِيِّينَ. وَالدَّلِيلُ عَلَى أَنَّ أَوَّلَهُمْ نُوحٌ قَوْلُهُ تَعَالَى: ﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ ﴾

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[THE DEATH OF THE PROPHET ﷺ]

The proof of his death is the statement of Allāh (the Exalted): "Verily, you will die and verily, they too will die. Then, on the Day of Resurrection, you will be disputing before your Lord." [39:30]

[RESURRECTION AFTER DEATH]

When the people die they will then be resurrected; the proof of this is the saying of the Most High: "From it we have created you and in it we are going to return you and from it you are going to come out another time." [50:22] "And Allāh has brought you forth from the (dust of) earth. Afterwards He will return you into it and bring you forth." [71:17-18]

After the Resurrection the people are going to be asked about their deeds and made responsible for them. The proof is the statement of Allāh (the Exalted): "To Allāh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done, and reward those who do good, with what is best." [53:31]

The person who rejects the Resurrection has disbelieved; the proof for this is His saying: "The disbelievers pretend that they will never be resurrected. Say 'Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allāh.'" [65:07]

[THE MESSAGE OF ALL THE PROPHETS AND MESSENGERS]

Allāh sent all the Messengers as people who gave glad tidings and also warned (of punishment). The proof of this is His saying: "Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the Messengers." [04:165]

The first of the Prophets was Nūḥ عليه السلام and the last of them was Muḥammad ﷺ; the proof that the first amongst them was Nūḥ عليه السلام is: "Verily, We have inspired you as We inspired Nūḥ (Noah) and the Prophets after him." [04:163]

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وَكُلُّ أُمَّةٍ بَعَثَ اللهُ إِلَيْهَا رَسُولا مِنْ نُوحٍ إِلَى مُحَمَّدٍ ﷺ يَأْمُرُهُمْ بِعِبَادَةِ اللهِ وَحْدَهُ، وَيَنْهَاهُمْ عَنْ عِبَادَةِ الطَّاغُوتِ؛

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللهَ وَاجْتَنِبُواْ الطَّاغُوتَ ﴾ [16:36]

وَافْتَرَضَ اللهُ عَلَى جَمِيعِ الْعِبَادِ الْكُفْرَ بِالطَّاغُوتِ وَالإِيمَانَ بِاللهِ.

قَالَ ابْنُ الْقَيِّمِ ? : ((مَعْنَى الطَّاغُوتِ مَا تَجَاوَزَ بِهِ الْعَبْدُ حَدَّهُ مِنْ مَعْبُودٍ أَوْ مَتْبُوعٍ أَوْ مُطَاعٍ))

وَالطَّوَاغِيتُ كَثِيرُونَ وَرُؤُوسُهُمْ خَمْسَةٌ:

١. إِبْلِيسُ لَعَنَهُ اللهُ
٢. وَمَنْ عُبِدَ وَهُوَ رَاضٍ
٣. وَمَنْ دَعَا النَّاسَ إِلَى عِبَادَةِ نَفْسِهِ
٤. وَمَنْ ادَّعَى شَيْئًا مِنْ عِلْمِ الْغَيْبِ
٥. وَمَنْ حَكَمَ بِغَيْرِ مَا أَنْزَلَ اللهُ

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ لاَ إِكْرَاهَ فِي الدِّينِ قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لاَ انفِصَامَ لَهَا وَاللهُ سَمِيعٌ عَلِيمٌ ﴾ [02:156] وَهَذَا هُوَ مَعْنَى لا اله إِلا اللهُ.

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Allāh sent a Messenger to every nation from Nūḥ to Muḥammad, ordering them to worship Allāh alone and forbidding them from worshipping false deities.

The proof of this is the statement of Allāh (the Majestic): "And verily, We have sent to every nation a Messenger [proclaiming], 'Worship Allāh and abandon all Ṭāghūt (all false deities)." [16:36]

[WHAT IS A ṬĀGHŪT?] [12]

Allāh has made it compulsory on all His worshippers that they reject the Ṭāghūt (false deities) and worship Allāh.

Ibn al-Qayyim ? said: "A Ṭāghūt is an object that is worshipped, followed or obeyed and the people exceed the limits with regards to it; there are many False Deities."

The heads [of the Ṭāghūt] are five:

1. Iblīs the accursed.
2. He who is worshipped whilst being pleased with this.
3. He who calls people to worship him.
4. A person who claims that he knows something from the future.
5. The one who rules by that which Allāh has not revealed.

The proof is the statement of Allāh the Exalted: "There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Ṭāghūt and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower." [02:156]

This is the meaning of 'Lā ilāha illa Allāh.' [13]

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وَفِي الْحَدِيثِ « رَأْسُ الأَمْرِ الإِسْلامِ، وَعَمُودُهُ الصَّلاةُ، وَذِرْوَةُ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللهِ »

وَاللهُ أَعْلَمُ وَصَلَّى اللهُ عَلَى مُحَمَّدٍ وَعلى اله وَصَحْبِهِ وَسلم.

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[FINAL WORDS]

Also, the Ḥadīth, "The head of the matter is Islām, its pillar is Ṣalāh and the top of its peak is Jihād in the way of Allāh."[8] [14]

Allāh is the One who truly has the Knowledge and may Allāh send His blessings on Muḥammad and his family and companions. [15]

[8] Narrated by Muʿādh ibn Jabal; Collected by at-Tirmidhī.

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Gateway to Understanding the Three Fundamental Principles and their Evidences

AUTHOR OF THE TREATISE

This small treatise was authored by Imām Muḥammad Ibn ʻAbd al-Wahhāb at-Tamīmī ?.

He was a scholar, an outstanding reformer and a passionate preacher who appeared in the Arabian Peninsula in the twelfth century A.H.

He travelled to lands a far in order to seek knowledge. He began with his own homeland ʻUyayna where he studied at the hands of his father, Shaykh ʻAbd al-Wahhāb ibn Sulaymān, who was a recognised scholar and the Islamic Judge of ʻUyayna. He also travelled to Mecca, Medina and Iraq as well as other Arab lands.

After seeking knowledge, Shaykh Muḥammad became distressed at the situation of the Muslims who lived in a condition that was distant from the true teaching of Islām. Polytheism had spread widely; people worshiped domes, trees, rocks, caves and people who claimed to be Awliyā' (Righteous People). Magic and soothsaying also had spread. When the Shaykh saw that polytheism, disbelief and superstitions were dominating the people and that no one showed any disapproval of it or no one was ready to call people back to Allāh, he decided to labour, toil and patiently strive for this objective. He knew that nothing could be achieved without Jihad, patience and suffering.

Allāh (the Most High) gave the Shaykh victory and authority in Arabian Peninsula, when he – along with Muḥammad ibn Saʻūd – gained control over it. They then began to implement their teachings; this lead to many idols, tombs as well as doubts and ignorance being removed and the Word of Tawḥīd being established.

He died in 1206 after striving in preaching and Jihad for fifty years, spreading the religion of Islām and removing the doubts of Shirk, whilst battling personal defamation, lies and war. May Allāh have mercy upon him.

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CONTEXT OF THE TITLE

'The Three Principles' relate to the three questions a person is asked in the grave. They are: (1) Who is your Lord? (2) Who is this man (the Prophet)? (3) What is your religion?

WHY SHOULD WE STUDY THIS TREATISE?

- ❑ We should study these principles so we are able to answer the questions in the grave.
- ❑ We also study it due to the many evidences found in this treatise.
- ❑ It contains sincere advice from the author.
- ❑ It is concise and clear containing important principles.
- ❑ The author also supplicates for the reader and this shows the care and concern that they author had for the Muslims.
- ❑ Many scholars study and teach it such that Allāh has made it accepted amongst Ahl as-Sunnah wa 'l-Jamā'ah.

UNDERSTANDING THE TREATISE

[1] *"In the name of Allāh, the Most Merciful the Bestower of Mercy."*

The author begins his treatise with the name of Allāh; He did this:

1. In keeping with the guidance of the book of Allāh.
2. Following the example of the Prophets and the scholars of the Salaf.
3. Seeking blessing by beginning with the name of Allāh.

"Allāh" is the name of the sole creator, it means Mảlūh, i.e. Ma'būd – the One deity who is worthy of all worship. Any worship directed to any other god or deity is falsehood. "Ar-Raḥmān" is an attribute of His essence, that He is possessive of a vast amount of mercy, He is the Most Merciful. "Ar-Raḥīm" is an attribute of His actions, that He bestows mercy.

[2] *"Know, may Allāh have mercy upon you, that it is obligatory upon us to have knowledge of four matters."*

He then mentioned four matters that are obligated to learn. He used Sūrah al-'Aṣr as an evidence for this:

Knowledge: Knowing Allāh, His Messenger and the religion of Islām with evidences. These are the Three Principles mentioned in the book.

Action: Adorning knowledge with righteous actions. If a person acts upon his knowledge, the knowledge will stay with him otherwise it will disappear.

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"A scholar who upon his knowledge does not act
is punished before the idol worshippers." [poetry]

Da'wah: The conditions of Da'wah:

- ❑ Sincerity.
- ❑ Having Islāmic Knowledge.
- ❑ Knowing the condition of those who you are preaching to.
- ❑ Wisdom.
- ❑ Patience.
- ❑ The first matter that should be called to is Tawḥīd; this is the Call of all the Prophets and Messengers. The highest level of Da'wah is to call to Tawḥīd and warn against Shirk.

Patience: In three matters:

- ❑ Patience in worshipping Allāh (such as the Ṣalāh).
- ❑ Patience in staying away from sins (such as backbiting).
- ❑ Patience upon the Decree of Allāh (such as poverty).

Note: The author intended by mentioning 'patience' that patience must be maintained when seeking knowledge; performing righteous actions; in spreading the Knowledge; and in calling to Allāh.

[3] *"Know, may Allāh have mercy upon you, that it is obligatory upon every Muslim, male and female, to learn and act upon the following three matters..."* Three matters which are an obligation upon every Muslim:

1. Knowing that Allāh is our Rabb, and knowing His names and attributes.
2. The obligation to Worship Allāh alone with sincerity.
3. Disassociating from Shirk and the people of Shirk. This disassociation is in the heart by hating it, upon the tongue – like the statement of Ibrāhīm عليه السلام:

﴿ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴾

"When Abraham said to his father and his people, 'Indeed, I am disassociated from that which you worship.'" [43:26]

Also, one must not partake in the religious festivals and rituals of the people

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of disbelief, nor anything which entails Ḥarām. One must not imitate them in matters that are specific to them or anything which has a religious basis..

[4] *"Know, may Allāh direct you to His obedience, Al-Ḥanīfiyyah..."*
Al-Ḥanīfiyyah: This is the path which is built upon Tawḥīd and Ikhlāṣ (sincerity) which leads away from Shirk.

[5] *"The greatest obligation that Allāh has commanded with is Tawḥīd..."*
What is meant by the term Tawḥīd?

a. Tawḥīd in the Arabic language means: To make something one and single it out.

b. Tawḥīd in the context of 'Aqīdah refers to: 'Singling out Allāh in all attributes and actions that are specific to Him.' This includes attributes of Allāh being the Lord, Creator and Provider; Making all our Worship sincerely for Him as well as singling out Allāh in His names and attributes.

WHAT ARE THE DIFFERENT TYPES OF TAWḤĪD?

1. *Tawḥīd ar-Rubūbiyyah:* To single out Allāh in all His actions i.e. He is the only one who creates; He is the only one who provides; He is the only one who possesses the kingdom; He is the only one who decrees etc.
2. *Tawḥīd al-Ulūhiyyah:* It is to single out Allāh in Worship i.e. in your actions of worship you have to maintain Tawḥīd.
3. *Tawḥīd al-Asmā' wa'ṣ-Ṣifāt:* To single out Allāh in every name and attribute He has given to His self or His Messenger has described him with. A person must affirm everything which Allāh affirmed for Himself, and negate everything which Allāh negated for Himself. This must be done without:
    - ❑ Taḥrīf: Altering the words of the Quran.
    - ❑ Ta'ṭīl: Negating the actual name or attribute by falsely interpreting their meanings due to a lack of evidence.
    - ❑ Takyīf: Asking 'how' the attributes of Allāh are, or questioning them.
    - ❑ Tamthīl: Comparing His attributes to the attributes of creation.

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WHY SHOULD WE STUDY TAWḤĪD?

- ❑ It is the religion of the followers of Ibrāhīm.
- ❑ It is the command for the prophets to spread to all the people.
- ❑ All of creation was created for it.
- ❑ It is the greatest command of Allāh.
- ❑ So we don't fall into Shirk which is the greatest prohibition of Allāh.
- ❑ There is nothing more beneficial to the heart than Tawḥīd and making our actions sincere for Him.
- ❑ There is nothing more harmful to the heart than Shirk.
- ❑ For this reason, the Messengers were sent to the people and the books were revealed.
- ❑ Tawḥīd expiates the sins, guarantees Paradise and saves a person from the Fire.
- ❑ Actions are not accepted without Tawḥīd.
- ❑ Every Āyah in the Quran refers to Tawḥīd, is an evidence for it and calls to it.
- ❑ Tawḥīd is a cause for peace of mind, tranquility, guidance, peace, safety, the delight of Īmān and the intercession of the Prophet ﷺ.
- ❑ Nothing removes the problems, difficulties and calamities of the Worldly life more than Tawḥīd.

[6] *"So if it said to you: 'What are the three principles which a person must know?"* The Three Principles relates to the three questions in the grave.

The First Principle - Who is your Lord:

The author included the following topics in this section of his treatise:

- ❑ To know and be aware of Allāh: Who is your Lord? How do you come to know of your Lord?
- ❑ The existence of Allāh can be proved by: the intellect, tangible evidence, one's natural disposition and the religion.
- ❑ Your Lord is the one who should be singled out in worship.
- ❑ The types of worship.
- ❑ The ruling upon the person who directs any type of Worship to other than Allāh.
- ❑ The proofs for all of the above.

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Different Types of Du'ā' (Supplication)

Du'ā' al-'Ibādah (Worship)	Du'ā' al-Mas'alah (A specific request)
Every act of worship is a bodily form of supplication	Asking for particular matter upon the tongue
Major Shirk: If it is directed to other than Allāh such as Praying or Fasting for other than Allāh	

Requesting something from a person that only Allāh can provide for such as a child or rain	Requesting something from a person that the person is able to provide:
If a person makes this request to another person then it is Shirk Akbar (Major Shirk)	Conditions of permissibility: The person must be [1] Living [2] Present [3] Able [4] A legislated proven cause
	Correct: If the person requesting believes the person to only be a cause/reason that Allāh has created as such, and Allāh is the real provider. This can be Islamic such as asking a person for Ruqya, or Worldly such as asking a medical doctor for medicine. *Minor Shirk*: To seek out something believing it to be and Ta'wīdh a reason or cause whereas Allāh did not create it as such as Incantations *Major Shirk*: If the person believes that the reason/cause is a provider in itself i.e. that it has an independent ability to bring about change

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Different Types of Khawf (Fear)

Ḥarām (Impermissible)	Mubāh (Permissible) Natural Fear	Wājib (Obligatory) Inner Fear
This is when the Fear leads to being despondent of the Mercy of Allāh and losing hope	Example: Being scared of a fire, a lion or an enemy	Directing this to other than Allāh is Shirk Akbar (Major Shirk). This is Fear which is Worship to Allāh and necessitates humility, exalting and complete submission
The person therefore falls short of an obligation or does a Ḥarām (Impermissible) action		

Khashyah (Reverence)

The true reality of al-Khashyah is Fear based on knowing the Majesty of Allāh and being aware of his Complete Dominion, Control and Kingdom. It is therefore more specific than Khawf (Fear)

﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾

"Those who truly revere Allah, from among His servants, are those who have knowledge." [35:28]

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Different Types of Tawakkul (Reliance)

Wājib Complete Reliance	Mubāh (Permissible) Authorisation	Shirk Asghar Minor Shirk
This is complete reliance in Allāh, ascribing the authority of one's affairs to Him and believing that the bringing of good and prevention of evil is in His hands.	Authorising a person to act as a representative or to carry out some work	Relying on another person whilst showing some form of need to him. Example: Relying on the Leader of country for provisions whilst showing him need and destitution
Directing this to other than Allāh is Shirk Akbar (Major Shirk)		

Different Types of Dhabh (Slaughter)

Slaughtering for the Sake of Allāh	Slaughtering for other than Allāh	
Examples include the slaughter of Īd, Ḥajj, 'Aqīqah and charity. Directing it to other than Allāh is Major Shirk.	Permissible Slaughter an animal in order to honour a guest	Major Shirk Sacrificing an animal for the people in the graves or Jinn

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The Second Principle - What is your religion:

The author included the following topics in this section of his treatise:

- ❑ To know the religion of Islām with its evidences.
- ❑ The definition of Islām.
- ❑ The different levels of the religion and the proof for this.
- ❑ The pillars of Islām.
- ❑ The meaning of the Shahādah (testimony of Islām).
- ❑ The pillars of Īmān.
- ❑ The branches of Īmān.
- ❑ The meaning of Iḥsān.
- ❑ Some of the signs of the Hour.

The Third Principle: Who is your Prophet:

The author included the following topics in this section of his treatise:

- ❑ To know the Prophet ﷺ; his lineage, his birth, his age, his revelation and his location.
- ❑ What the mission of the Prophet ﷺ was.
- ❑ The duration of his preaching in which he called to Tawḥīd.
- ❑ The journey to Jerusalem and the ascent to the heavens.
- ❑ Where and how the Ṣalāh (Prayers) were obligated.
- ❑ The Hijrah; its ruling and time.
- ❑ When the remainder of the legislation was revealed.
- ❑ The duration of his preaching and his death.
- ❑ What is the religion he came with.
- ❑ The generality of his Daʿwah for both the Jinn and humans.
- ❑ The perfect nature of the religion as well as the completion of the blessing.

[7] *"If it is said to you: 'How did you come to know of your Lord?"*

We know of His existence through four avenues:

1. Al-ʿAql - intellects and logic
2. Al-Ḥiss - universal signs that we can sense
3. Al-Fiṭrah - the natural inclination and belief Allāh created every person upon.
4. Ash-Sharʿ - the texts of the Sharī'ah and its evidences.

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[8] *"The slave-girl shall give birth to her female master..."*
There are three possible meanings:

1. Slave girls will be freed yet their mothers remain as slaves.
2. Disobedience to parents.
3. Normality will be overturned i.e. chaos, disobedience and contradiction of how the natural state should be.

[9] *"Knowing the Prophet ﷺ..."*
We should know his lineage, birth, age, where he was born and to where did he migrate, why he was sent and how long he called to Tawḥīd.

[10] *"Then he was ordered to make Hijrah to Medina..."*
The types of Hijrah (migration):

1. Migrating from a land of Kufr (Disbelief) to a land of Islām.
2. Migrating away from what Allāh has forbidden.
3. The order to migrate from Mecca to Medina – this ceased when Mecca was conquered.

[11] *"Tawbah will not cease until the sun rises from the west..."*
Tawbah (repentance) will be accepted until:

1. The sun rises from the West.
2. When death approaches a person.

[12] *"Allāh has made it compulsory on all His slaves that they reject the Ṭāghūt"*
The meaning of Ṭāghūt: 'Any being or object that a person exceeds the limits with regards to it.'

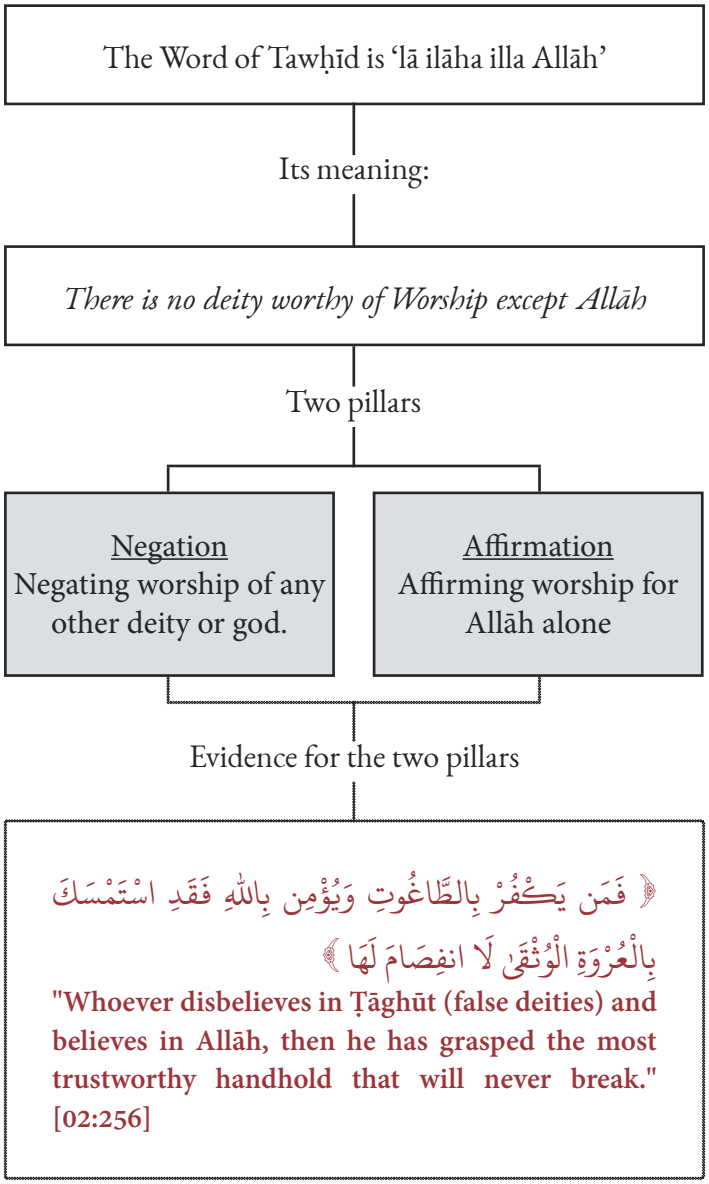
A Ṭāghūt can be a worshipped object, such as, trees and stones; a being who is followed, such as, evil scholars; or beings who are obeyed, such as, the evil leaders who are obeyed in disobedience to Allāh.

False deities are many in number, however their heads are five:

1. Iblīs – he is already cursed so there is no need to curse him, we seek refuge in Allāh from him.
2. Anybody who is worshipped whilst being pleased with this
3. A person who ordered the people to supplicate to him
4. A person who claims knowledge of the unseen
5. A person who rules by what other than Allāh has revealed

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[13] *"This is the meaning of 'Lā ilāha illa Allāh..."*



[14] *"The head of the matter is Islām, its pillar is Ṣalāh and the top of its peak is Jihād in the way of Allāh"*

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The types of Jihād are:

1. Against One's self
2. By the guidance found in Sūrah al-'Aṣr
3. Knowledge, righteous actions, Da'wah & Patience
4. Against Shayṭān
5. Desires
6. Major Sins (Every impermissible matter which has a specific punishment attached to it)
7. Minor Sins (every impermissible matter that does not have a specific punishment attached to it)
8. Doubts
9. Major Shirk (which exits a person from Islām) and Minor Shirk.
10. Innovations.
11. Against the Disbelievers, hypocrites and people of Shirk and Innovation
12. In the heart, by the tongue, by the limbs and by one's wealth

[15] *"Allāh is the One who truly has the Knowledge and may Allāh send His blessings on Muḥammad and his family and companions..."*
The author concluded this blessed treatise by showing appreciation to Allāh by ascribing the knowledge to Allāh and by sending peace and salutations upon the Prophet.

All Praise is due to Allāh, and may the Peace and Blessings of Allāh be upon his Prophet, his Family, Companions and all those who follow his guidance until the Day of Judgment.

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Examination for the Three Fundamental Principles

In the Name of Allāh; the Most Merciful; the Bestower of Mercy.

This exam is to test what you have understood from the study of The Three Fundamental Principles. The Prophet ﷺ said, "Whoever cheats us, is not from us."

Introduction:

1. Mention at least six reasons why we should study Tawḥīd.
2. Mention four reasons why we should study the Three Fundamental Principles.
3. Summarise the Three Fundamental Principles.

The author of the Three Fundamental Principles is:

1. Muḥammad bin Sulaymān at-Tamīmī.
2. Muḥammad bin Ṣāliḥ al-'Uthaymīn.
3. Muḥammad bin 'Abd al-Wahhāb.

Please provide evidence from the Quran or Sunnah for the following:

1. Knowledge comes before speech and actions.
2. The death of the Prophet ﷺ.
3. The generality of the message of the Prophet ﷺ.
4. The disbelief of a person who rejects the Resurrection.
5. The religion of all the Prophets is the same.
6. What are the four matters that every person must be aware of and act upon.
7. Hijrah from the non-Muslim country.
8. The perfect and complete nature of Islām.
9. Directing worship to other than Allāh is Shirk.
10. The Creator is the one deserving to be worshipped.
11. Īmān consists of: belief, speech and action.
12. Everybody who dies will be resurrected.

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Translate the following words, and provide evidence:

1. Al-Khawf.
2. Ar-Rajā'.
3. Al-Khashyah.
4. At-Tawakkul.
5. Adh-Dhabḥ.
6. An-Nadhr.
7. Ar-Raghbah, Ar-Rahbah and al-Khushū'.

Mention the definitions:

1. Al-Ḥanīfīyyah.
2. Linguistic & Islāmic meanings of the term Tawḥīd.
3. Tawḥīd ar-Rubūbiyyah.
4. Tawḥīd al-Ulūhiyyah.
5. Tawḥīd al-Asmā' wa 'ṣ-Ṣifāt.
6. Tawakkul.
7. Khashyah.
8. Islām.
9. Linguistic meaning of Īmān.
10. Islāmic meaning of Īmān.
11. Ṭāghūt.
12. Hijrah.

Worship: types, conditions & related matters

1. What are the different types of Supplication?
2. Name the two types of Du'ā' al-Mas'alah.
3. What are the different types of belief in the physical means?
4. What are the conditions of seeking aid and help from creation?
5. Name the three types of Tawakkul.
6. What is the difference between Khashyah and Khawf?
7. What are the types of Nadhr?
8. What are the types of Dhabḥ?
9. What are the types of Khawf?
10. Name the two conditions of an act of worship being accepted?

Īmān: evidences, explanations & categories:

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1. Having Īmān in Allāh compromises of four matters; what are they?
2. What are the different types of evidences for the existence of Allāh?
3. Explain Īmān in the Angels.
4. Explain: Īmān in the Books.
5. Explain: Īmān in the Messengers.
6. Explain: Īmān in the Hereafter.
7. Name the four levels of Īmān in Qadr.
8. Name the two different levels of Iḥsān.
9. Explain the relationship between Īmān and Tawḥīd?

True or False (if it is false, provide the correct answer):

1. Whoever believes in one category of Tawḥīd and not all of them is considered a Muwaḥḥid.
2. The Mushrikeen used to perform some worship for Allāh.
3. Bidʿah negates the foundation of Tawḥīd.
4. The highest form of Obligation is: obedience to parents.
5. The severest form of Impermissible matters is: adultery and murder.
6. The Miʿrāj is the journey of the Prophet ﷺ from Mecca to Al-Aqṣā'.

The Prophet Muḥammad ﷺ

1. State the lineage of the Prophet ﷺ.
2. How old was he when he died?
3. To whom was the Prophet ﷺ sent? What did he call to?
4. How old was he when the Revelation came to him?
5. With which Sūrah was Prophethood established to him?
6. With which Sūrah did he receive the obligation of being a Messenger?

The statement of Tawḥīd

1. What is it?
2. What is the meaning of "Lā ilāha illa Allāh"?
3. "Muḥammad Rasūlullāh" What does this necessitate? (4)
4. What is the ruling of trying to unify the religions? Mention the evidence.

Miscellaneous Questions

1. What are the three types of Patience?
2. What did Imām Shāfi'ī say regarding Sūrah al-ʿAṣr, and what does it mean?

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3. Mention at least four distinctions of the books of Shaykh Muḥammad ibn ʿAbd al-Wahhāb.
4. How is dissociation from Shirk done? (3 marks)
5. Mention the different levels of the Religion.
6. What are the different explanations of "the slave girl will give birth to her master?"
7. What are the three types of Hijrah?
8. There are two times in which Tawbah (repentance) will not be accepted; what are they?
9. What is the meaning of Ṭāghūt? Who are the heads of Ṭāghūt?
10. The different types of Jihād & their subcategories (4 main types and various sub categories).
11. What is the first call and command in the Quran? What is the evidence for this?
12. Who is the first Prophet and what is the evidence for this?

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شرح أركان الإيمان والإحسان

An Explanation of the Pillars of Īmān & Iḥsān

Compiled by
Shaykh Haytham ibn Muḥammad Sarḥān

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The Linguistic Definition of Īmān

Tasdīq (to affirm out of conviction) and Iqrār (to believe out of acceptance)

The Islamic Shari'ah definition of Īmān

إعْتِقادٌ بِالقَلبِ وقَوْلٌ بِاللسانِ وعَمَلٌ بِالجَوارِحِ يَزِيْدُ بِالطّاعَةِ ويَنقُصُ بِالمَعْصِيَةِ.

A belief in the heart, a statement upon the tongue, and actions upon the limbs; it increases due to obedience and decreased due to disbedience.

لَهُ أركانٌ سِتّ وبِضع وسَبْعُونَ شُعْبَة.

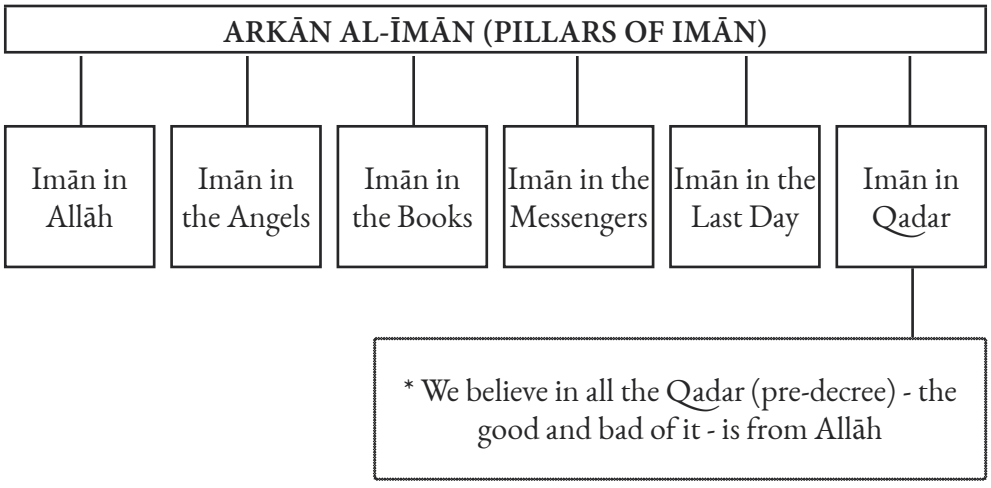
It has six pillars and over seventy branches.

أَعْلاها قَوْلُ لا إلٰه إلا الله وأَدْناها إِمَاطَةُ الأَذَى عَنِ الطَّرِيقِ.

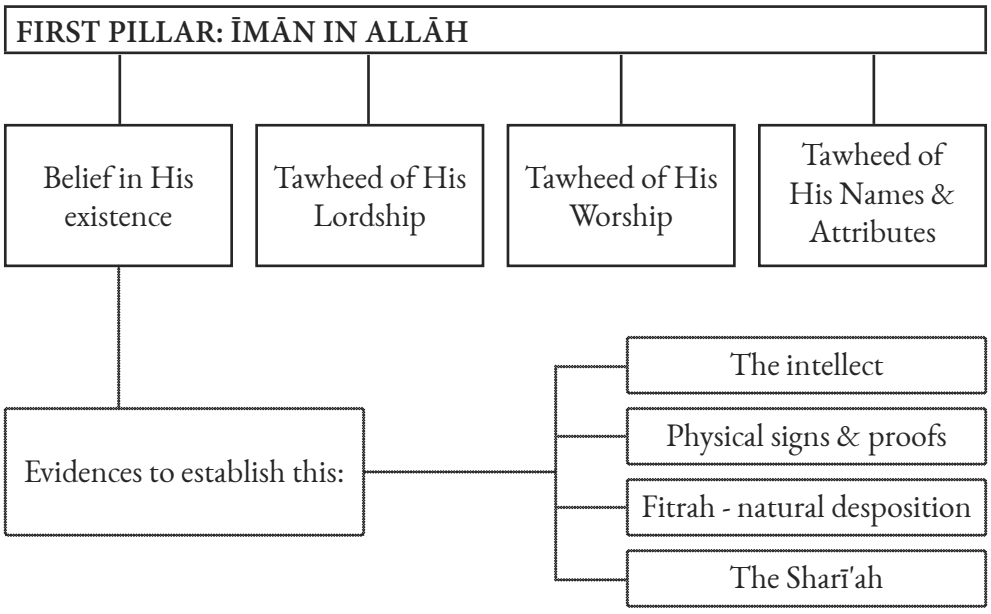
والحَياءُ مِنْ شُعَبِ الإِيْمَان.

The highest branch is the statement lā ilāha illa Allāh, the lowest branch is to remove an obstacle from the path,

and shyness is a branch of Īmān.



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SECOND PILLAR: ĪMĀN IN THE ANGELS

We believe: They are a creation of the unseen world, Allāh created them from light; they obey Allāh and do not disobey Him. They have:

Souls

﴿ وَأَيَّدنَـٰهُ بِرُوحِ القُدُسِ ﴾

"…[We] supported him with the Pure Spirit." [02:87]

Bodies

﴿ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَّثْنَىٰ وَثُلَاثَ وَرُبَاعَ ﴾

"…who made the angels as messengers having wings, two or three or four." [35:01]

Intellects and Hearts

﴿ حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِم قَالُواْ مَاذَا قَالَ رَبُّكُم ﴾

"Until, when terror is removed from their [the angels'] hearts, they will say [to one another], 'What has your Lord said?'" [34:23]

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We believe in them in a general sense and in what Allāh has taught us such as their:

Names
Jibrīl, Mīkā'īl and Isrāfīl.

Descriptions

﴿ مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعصُونَ اللَّهَ مَآ أَمَرَهُم وَيَفعَلُونَ مَا يُؤمَرُونَ ﴾

"Angels, harsh and severe: they do not disobey Allāh in what He commands them but do what they are commanded." [66:06]

Actions

﴿ الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ ﴾

"Those [angels] who carry the Throne and those around it exalt [Allāh]." [40:07]

We also believe in each angel specifically according to what Allāh has taught us.

THIRD PILLAR: ĪMĀN IN THE BOOKS

- Quran
- Taurah
- Injīl
- Zabūr
- Scrolls of Ibrāhīm
- Scrolls of Mūsā

❑ We believe that all the Divine Books are the real speech of Allāh, they have been revealed and not created.

❑ We believe that Allāh revealed a Book with every Messenger:

﴿ لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ ﴾

"We have already sent Our Messengers with clear evidences and sent down with them the Scripture." [57:25]

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❑ We believe in all of them in a general sense, and also what Allāh has taught us specifically about each book such as their names, the information and stories in the Books, and the rulings that have not been abrogated.

❑ We believe that the Quran abrogated all the other books and:

﴿ وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ﴾

"We have revealed to you, [O Muḥammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it." [5:48]

FOURTH PILLAR: ĪMĀN IN THE MESSENGERS

❑ We believe they are humans and have none of the aspects of Lordship. They themselves are slaves of Allāh and are not worshipped.

❑ We believe the Messengers do not lie, rather Allāh sent them, bestowed upon them revelation and aided them with signs.

❑ We testify that the Messengers fulfilled the trust, advised the Ummah, conveyed the message and strived in the way Allāh in the utmost manner.

❑ We believe in them in a general sense and also what Allāh has taught us from their names, descriptions, stories and signs that Allāh aided them with.

❑ The first of the Prophets is Ādam ﷺ; the first of the Messengers is Nūḥ ﷺ and the seal of the Prophets and Messengers is Muḥammad ﷺ.

❑ The laws of legislation of the previous Prophets have been abrogated by the Sharī'ah of Muḥammad ﷺ.

❑ The Ūlūl al-'Azm (the Messengers of great will and determination) are five, mentioned in the Quran:

﴿ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ ﴾

"And [mention, O Muḥammad], when We took from the prophets their

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covenant and from you and from Nūḥ, Ibrāhīm, Mūsā and 'Īsā, the son of Mary; and We took from them a solemn covenant." [33:07]

FIFTH PILLAR: ĪMĀN IN THE LAST DAY

This includes the belief in everything which we have been taught that occurs after death, including:

1. The questioning of the grave.
2. The punishment and reward in the grave.
3. The blowing of the trumpets.
4. People being resurrected in their graves.
5. The scales of justice.
6. The Ṣirāṭ (bridge over Hell).
7. The Ḥauḍ (the pond).
8. The Shafā'ah (different types of intercession).
9. Paradise and Hell.
10. The Believers seeing their Lord on the Day of Resurrection and also in Paradise.
11. All other matters that have been affirmed in the Quran and authentic Ḥādīths.

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SIXTH PILLAR: ĪMĀN IN AL-QADR (DECREE)

Four levels

Al-'Ilm (Knowledge)	Allāh knew the details of everything before creation
Al-Kitābah (Writing)	Allāh wrote the decree of everything until the establishment of the Hour
Al-Mashī'ah (Will)	Everything that Allāh wills happens, and everything he doesn't will does not happen. People also have a will, but it is under the Will of Allāh
Al-Khalq (Creation)	Every type of creation, its attributes and actions, have been created by Allāh ﴿ قُلِ اللهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴾ **"Say, 'Allāh is the Creator of all things, and He is the One, the Subduer.'" [13:16]** ﴿ وَاللهُ خَلَقَكُم وَمَا تَعْمَلُونَ ﴾ **"Allāh created you and that which you do." [37:96]**

The four levels of Qadr:

عِلْمٌ كِتابَةٌ مَولانا مَشِيئَة وخَلْقُه وَهْوُ إِيْجادٌ وتَكْوِيْنُ

Knowledge, writing of our Lord and His Will;
And creation – it is execution and formation.

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AL-IḤSĀN

"It is to worship Allāh as though you can see him, and if you can not do so, then know that He surely sees you" [Ḥadīth of Jibrīl]

TWO LEVELS

Level One	Level Two
عبادة المشاهدة Worship as though you see Allāh	عبادة المراقبة Worship knowing you are seen
Worship based on love, desiring (reward) and hoping for what is with Allāh	Worship based on fearing and dreading the punishment of not fulfilling the act of worship
This is the worship of the Prophets and Messengers. It is also possible for other believers to acheive this	This level of worship must be maintained by each Muslim, as it is the obligatory level of worship

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﴿3﴾

القواعد الأربع

The Four
Fundamental Principles

by

Imām Muḥammad ibn 'Abd al-Wahhāb

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بِسْـــــــمِ اللهِ الرَّحْمَنِ الرَّحِيـــــــمِ

أَسْأَلُ اللهَ الْكَرِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَتَوَلاكَ فِي الدُّنْيَا وَالآخِرَةِ. وَأَنْ يَجْعَلَكَ مُبَارَكًا أَيْنَمَا كُنْتَ، وَأَنْ يَجْعَلَكَ مِمَّنْ إِذَا أُعْطِيَ شَكَرَ، وَإِذَا ابْتُلِيَ صَبَرَ، وَإِذَا أَذنَبَ اسْتَغْفَرَ. فَإِنَّ هَؤُلاءِ الثَّلاثُ عُنْوَانُ السَّعَادَةِ.

إِعْلَمْ أَرْشَدَكَ اللهُ لِطَاعَتِهِ: أَنَّ الْحَنِيفِيَّةَ مِلَّةُ إِبْرَاهِيمَ: أَنْ تَعْبُدَ اللهَ وَحْدَهُ، مُخْلِصًا لَهُ الدِّينَ، كَمَا قَالَ تَعَالَى: ﴿ وَمَا خَلَقْتُ الْجِنَّ وَالإِنسَ إِلاَّ لِيَعْبُدُونِ ﴾ [الذاريات: 56]

فَإِذَا عَرَفْتَ أَنَّ اللهَ خَلَقَكَ لِعِبَادَتِهِ؛ فَاعْلَمْ أَنَّ الْعِبَادَةَ لا تُسَمَّى عِبَادَةً إِلا مَعَ التَّوْحِيدِ، كَمَا أَنَّ الصَّلاةَ لا تُسَمَّى صَلاةً إِلا مَعَ الطَّهَارَةِ، فَإِذَا دَخَلَ الشِّرْكُ فِي الْعِبَادَةِ فَسَدَتْ، كَالْحَدَثِ إِذَا دَخَلَ فِي الطَّهَارَةِ.

فَإِذَا عَرَفْتَ أَنَّ الشِّرْكَ إِذَا خَالَطَ الْعِبَادَةَ أَفْسَدَهَا، وَأَحْبَطَ الْعَمَلَ، وَصَارَ صَاحِبُهُ مِنَ الْخَالِدِينَ فِي النَّارِ: عَرَفْتَ أَنَّ أَهَمَّ مَا عَلَيْكَ مَعْرِفَةُ ذَلِكَ لَعَلَّ اللهَ أَنْ يُخَلِّصَكَ مِنْ هَذِهِ الشَّبَكَةِ، وَهِيَ الشِّرْكُ بِاللهِ الَّذِي قَالَ اللهُ تَعَالَى فِيهِ: ﴿ إِنَّ اللهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ ﴾ [النساء: 116]

وَذَلِكَ بِمَعْرِفَةِ أَرْبَعِ قَوَاعِدَ ذَكَرَهَا اللهُ تَعَالَى فِي كِتَابِهِ.

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In the name of Allāh; the Most Merciful; the Bestower of Mercy.

[KEYS TO HAPPINESS] [1]

I ask Allāh, the Most Generous; the Lord of the Great Throne, to make you from His Awliyā' [2] in this world and the Hereafter; that He makes you blessed wherever you are and makes you from those who:

- show Shukr (gratitude) [3] when bestowed with a blessing. [4]
- have Ṣabr (patience) when afflicted [with a calamity]. [5]
- make Istighfār (seek forgiveness) when committing a sin.

Indeed these three [characteristics] are the keys of happiness.

[AL-ḤANĪFIYYAH]

Know - may Allāh guide you to His obedience - that al-Ḥanīfiyyah is the religion of Ibrāhīm ﷺ: that you worship Allāh alone, making the religion sincerely for Him; as He (the Most High) said: "I did not create the jinn and mankind except to worship Me." [51:56]

When you have acknowledged that Allāh created you for His worship, then know that worship is not regarded as being worship unless it is accompanied by Tawḥīd, just as the Ṣalāh is not regarded as being a valid prayer unless it is accompanied by purification. Similarly, if Shirk enters into worship it invalidates it, just like impurity [invalidates] purification when it enters into it.

When you have acknowledged that Shirk entering into worship invalidates it, negates all the actions and necessitates the persom in it to eternal Hell-Fire, then you will realise the most important matter upon you is: to have knowledge regarding this, so that Allāh may save you from the abyss of committing Shirk. Allāh said regarding this: "Indeed Allāh does not forgive that partners should be set up with him, but He forgives everything else [apart from that] to whom He wills." [04:116]

This knowledge comprises of four principles which Allāh (the Most High) has mentioned in His Book.

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القاعدة الأولى

أَنْ تَعْلَمَ أَنَّ الْكُفَّارَ الَّذِينَ قَاتَلَهُمْ رَسُولُ اللهِ ﷺ مُقِرُّونَ بِأَنَّ اللهَ تَعَالَى هُوَ الْخَالِقُ، الْمُدَبِّرُ، وَأَنَّ ذَلِكَ لَمْ يُدْخِلَهُمْ فِي الإِسْلامِ. وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ قُلْ مَن يَرْزُقُكُم مِّنَ السَّمَاءِ وَالأَرْضِ أَمَّن يَمْلِكُ السَّمْعَ والأَبْصَارَ وَمَن يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيَّتَ مِنَ الْحَيِّ وَمَن يُدَبِّرُ الأَمْرَ فَسَيَقُولُونَ اللهُ فَقُلْ أَفَلاَ تَتَّقُونَ ﴾ [يونس: 31]

الْقَاعِدَةُ الثَّانِيَةُ

أَنَّهُمْ يَقُولُونَ: مَا دَعَوْنَاهُمْ وَتَوَجَّهْنَا إِلَيْهِمْ إِلا لِطَلَبِ الْقُرْبَةِ وَالشَّفَاعَةِ. فَدَلِيلُ الْقُرْبَةِ قَوْلُهُ تَعَالَى: ﴿ وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَآء مَا نَعْبُدُهُمْ إِلاَّ لِيُقَرِّبُونَا إِلَى اللهِ زُلْفَى إِنَّ اللهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللهَ لاَ يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴾ [الزمر: 3]

وَدَلِيلُ الشَّفَاعَةِ، قَوْلُهُ تَعَالَى: ﴿ وَيَعْبُدُونَ مِن دُونِ اللهِ مَا لاَ يَضُرُّهُمْ وَلاَ يَنفَعُهُمْ وَيَقُولُونَ هَـؤُلاء شُفَعَاؤُنَا عِندَ اللهِ ﴾ [يونس: 18]

وَالشَّفَاعَةُ شَفَاعَتَانِ: شَفَاعَةٌ مَنْفِيَّةٌ، وَشَفَاعَةٌ مُثْبَتَةٌ. فَالشَّفَاعَةُ الْمَنْفِيَّةُ: مَا كَانَتْ تُطْلَبُ مِنْ غَيْرِ اللهِ فِيمَا لا يَقْدِرُ عَلَيْهِ إِلا اللهُ.

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[THE FIRST PRINCIPLE] [6]

You should know that the disbelievers whom the Messenger of Allāh ﷺ fought, they used to affirm that Allāh (the Most High) is the Creator and the One who controls all the affairs. However, this [mere belief] did not enter them into Islām.

The evidence of this is the saying of the Most High: "Say (O Muḥammad): who provides for you from the Heavens and the earth? Who controls hearing and sight? Who brings out the living from the dead and brings out the dead from the living? Who controls the affairs? They will say: 'Allāh.' Say: 'Then will you not fear Him?'" [10:31]

[THE SECOND PRINCIPLE] [7]

The disbelievers say: 'We do not call upon them (the idols and false gods) and turn towards them except to seek nearness and intercession [to Allāh].'

The evidence [of them claiming to seek] nearness, is His saying: "Those who take protectors besides Him (say): 'We only worship them so they may bring us near to Allāh.' Verily, Allāh will judge between them concerning that wherein they differ. Truly, Allāh guides not him who is a liar, and a disbeliever." [39:03]

The evidence [of them claiming to seek] intercession is the saying of the Most High: "They worship other than Allāh that which neither hurts them nor benefits them, and they say: "These are our intercessors with Allāh." [10:18]

[THE TYPES OF INTERCESSION]

Shafā'ah (Intercession) [8] is two types: The prohibited intercession and the [correct] affirmed intercession.

The prohibited intercession is that which is sought from other than Allāh in which only Allāh is able to do. [9]

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وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ يَا أَيُّهَا الَّذِينَ آمَنُواْ أَنفِقُواْ مِمَّا رَزَقْنَاكُم مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لاَّ بَيْعٌ فِيهِ وَلاَ خُلَّةٌ وَلاَ شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴾ [البقرة: 254]

وَالشَّفَاعَةُ الْمُثْبَتَةُ: هِيَ الَّتِي تُطْلَبُ مِنَ اللهِ ، وَالشَّافِعُ مُكَرَّمٌ بِالشَّفَاعَةِ، وَالْمَشْفُوعُ لَهُ مَنْ رَضِيَ اللهُ قَوْلَهُ وَعَمَلَهُ بَعْدَ الإِذْنِ ؛ كَمَا قَالَ تَعَالَى: ﴿ مَن ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلاَّ بِإِذْنِه ﴾ [البقرة: 255]

الْقَاعِدَةُ الثَّالِثَةُ

أَنَّ النَّبِيَّ ﷺ ظَهَرَ عَلَى أُنَاسٍ مُتَفَرِّقِينَ فِي عِبَادَاتِهِمْ، مِنْهُمْ مَنْ يَعْبُدُ الْمَلائِكَةَ، وَمِنْهُمْ مَنْ يَعْبُدُ الأَنْبِيَاءَ وَالصَّالِحِينَ، وَمِنْهُمْ مَنْ يَعْبُدُ الأَشْجَارَ وَالأَحْجَارَ، وَمِنْهُمْ مَنْ يَعْبُدُ الشَّمْسَ وَالْقَمَرَ، وَقَاتَلَهُمْ رَسُولُ اللهِ ﷺ وَلَمْ يُفَرِّقْ بَيْنَهُمْ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلّهِ ﴾ [الأنفال: 39]

وَدَلِيلُ الشَّمْسِ وَالْقَمَرِ؛ قَوْلُهُ تَعَالَى: ﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لاَ تَسْجُدُوا لِلشَّمْسِ وَلاَ لِلْقَمَرِ وَاسْجُدُوا لِلّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴾ [فصلت: 37]

وَدَلِيلُ الْمَلائِكَةِ؛ قَوْلُهُ تَعَالَى: ﴿ وَلاَ يَأْمُرَكُمْ أَن تَتَّخِذُواْ الْمَلاَئِكَةَ وَالنَّبِيِّيْنَ أَرْبَاباً...﴾ [آل عمران: 80]

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The evidence is the saying of the Most High: "O you who believe, spend of that with which We have provided for you, before a Day comes when there will be no bargaining, friendship nor intercession. It is the disbelievers who are the oppressors." [2:254]

The [correct] affirmed intercession is that which is sought from Allāh. The one who intercedes is honoured with the intercession, and the one who is interceded for is he whose deeds and speech are pleasing to Allāh, after He gives Permission.

He (the Most High) said: "Who is he that can intercede with Him except with His Permission?" [02:255]

[THE THIRD PRINCIPLE] [10]

The Prophet ﷺ came to people differing in their worship. From amongst them were people who worshipped the angels, some worshipped the prophets and the righteous people, some worshipped stones and trees whilst others worshipped the sun and the moon.

The Messenger of Allāh ﷺ fought them all and did not differentiate between them.

The evidence is the saying of the Most High, "Fight them until there is no more Fitnah (disbelief and polytheism) and all the religion is for Allāh (Alone)." [02:193]

The evidence [that they worshipped] the sun and the moon is the saying of the Most High: "And from among His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun or the moon." [41:37]

The evidence [that they worshipped] the angels is the saying of the Most High: "Nor did He order you to take the angels and Prophets as lords." [03:80]

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وَدَلِيلُ الأَنْبِيَاءِ؛ قَوْلُهُ تَعَالَى: ﴿ وَإِذْ قَالَ اللهُ يَا عِيسَى ابْنَ مَرْيَمَ ءَأَنتَ قُلتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَـهَيْنِ مِن دُونِ اللهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴾ [المائدة: 116]

وَدَلِيلُ الصَّالِحِينَ؛ قَوْلُهُ تَعَالَى: ﴿ أُولَـئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ﴾ [الإسراء: 57]

وَدَلِيلُ الأَشْجَارِ وَالأَحْجَارِ؛ قَوْلُهُ تَعَالَى: ﴿ أَفَرَأَيْتُمُ اللاَّتَ وَالْعُزَّى وَمَنَاةَ الثَّالِثَةَ الأُخْرَى ﴾ [النجم:19] وَحَدِيثُ أَبِي وَاقِدٍ اللَّيْثِيِّ ﷺ قَالَ: «خَرَجْنَا مَعَ النَّبِيِّ ﷺ إِلَى حُنَيْنٍ وَنَحْنُ حُدَثَاءُ عَهْدٍ بِكُفْرٍ، وَلِلْمُشْرِكِينَ سِدْرَةٌ، يَعْكُفُونَ عِنْدَهَا وَيُنَوِّطُونَ بِهَا أَسْلِحَتَهُمْ، يُقَالُ لَهَا ذَاتُ أَنْوَاطٍ، فَمَرَرْنَا بِسِدْرَةٍ فَقُلْنَا: يَا رَسُولَ اللهِ اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتُ أَنْوَاطٍ » ...الحَدِيثَ.

الْقَاعِدَةُ الرَّابِعَةُ

أَنَّ مُشْرِكِي زَمَانِنَا أَغْلَظُ شِرْكًا مِنَ الأَوَّلِينَ، لأَنَّ الأَوَّلِينَ يُشْرِكُونَ فِي الرَّخَاءِ، وَيُخْلِصُونَ فِي الشِّدَّةِ، وَمُشْرِكُو زَمَانِنَا شِرْكُهُمْ دَائِمٌ فِي الرَّخَاءِ وَالشِّدَّةِ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴾ [العنكبوت: 65]

وَصَلَّى اللهُ عَلَى مُحَمَّدٍ وعلى آلِهِ وَصَحْبِهِ وَسَلَّمَ

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The evidence [that they worshipped] the Prophets is the saying of the Most High: "When Allāh will say, 'O ʿĪsā ibn Maryam, did you say to the people, "Worship me and my mother as two gods besides Allāh?"' He will say, 'May You be Glorified! It was not for me to say what I had no right (to do so). Had I said such a thing You would have surely known it. You know what is in myself and I do not know what is in Yours. Truly You are the All-Knower of all that is hidden.'" [05:116]

The evidence [that they worshipped] the righteous people is the saying of the Most High: "Those whom they call upon desire (for themselves) means of access to their Lord (Allāh), as to which of them should be the nearest, they hope for His Mercy and fear His Torment." [17:57]

The evidence [that they worshipped] the stones and trees is the saying of the Most High: "Have you considered al-Lāt and al-ʿUzzah and Manāt, the other third?" [53:19] Also, the Ḥadīth of Abū Wāqid al-Laythī ﷺ who said: 'We departed with the Prophet ﷺ to Ḥunayn and we had recently left disbelief. The Mushrikūn (polytheists) used to have a lote-tree which they would take as a place of devotion and hang their weapons upon; it had been named: 'Dhāt Anwāṭ'. We passed by a lote-tree and said, "O Messenger of Allāh, appoint for us a Dhaat Anwaat like they have a Dhāt Anwāṭ..."[9]

[THE FOURTH PRINCIPLE] [11]

The Mushrikūn (polytheists) of our time are worse in their Shirk than the Mushrikūn (polytheists) who came before. This is because those who came before, committed Shirk during times of ease whilst directing their worship sincerely to Allāh during times of difficulty and hardship. However, the Shirk of the Mushrikūn (polytheists) of our time is constant, during times of both ease and difficulty. The evidence is the saying of the Most High: "When they embark on a ship they invoke Allāh making their faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others." [29:65] May the peace and blessings of Allāh be upon our Prophet Muḥammad and his family and all his companions.

[9] The completion of the Ḥadīth is: The Messenger of Allāh ﷺ replied, 'Allāh is the Greatest! By the One in whose Hand is my soul, these are the ways. The like of what you have said is what Banū Isrā'īl said to Mūsā, "Make for us a god as they have gods." [07:138] He said, "Verily you are an ignorant people."

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Gateway to Understanding the Four Fundamental Principles

ABOUT THIS TREATISE

The Four Fundamental Principles (al-Qawā'id al-Arba') is a treatise authored by Shaykh Muḥammad Ibn 'Abd al-Wahhāb as a summary of the author's more detailed book: ***Kashf ash-Shubahāt*** (The Removal of Doubts), the author wrote these four principles in order to refute the common doubts of the people of Shirk.

[1] *"Keys to happiness"* The author named the following three matters as being the keys to happiness, this is beacause a person's life revolves around them:

Gratitude (Shukr)

﴿ وَقَلِيلٌ مِّن عِبَادِيَ الشَّكُورُ ﴾

"But few of My slaves are grateful." [34:13]

Patience (Ṣabr)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱستَعِينُواْ بِٱلصَّبرِ وَٱلصَّلَوٰةِ ﴾

"O you who believe! Seek help in patience and as-Ṣalāh." [02:153]

Seeking Forgiveness (Istighfār)

﴿ وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴾

"It is He Who accepts repentence from His servants and pardons evil acts and knows what they do." [42:25]

[2] *"I ask Allāh, the Most Generous; the Lord of the Great Throne, to make you from His Awliyā'"* Who are the Awliyā' of Allāh? Shaykh al-Islām Ibn Taymiyyah said: 'A Walī is a person who has Īmān and Taqwā.' The evidence is:

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﴿ أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ * الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴾

"Indeed the Awliyā' of Allāh, no fear shall come to them, nor shall they grieve. They are those who believed, and maintained Taqwā." [10:62]

[3] *"To show Shukr (gratitude)..."* We show Shukr (gratitude) to Allāh in three ways:

1. Heart: Appreciating the blessing and referring it back to Allāh alone
2. Tongue: By mentioning and praising Allāh upon the blessing:

﴿ هَـٰذَا مِن فَضْلِ رَبِّي ﴾

"This is from the virtue of my Lord." [27:40]

﴿ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴾

"As for the blessings of your Lord, make a mention of them." [93:11]

3. Limbs: A person should use this blessing in a manner which pleases Allāh. This is according to the type of blessing. So the blessing of wealth should be used in aiding Islām and giving in charity. The blessing of knowledge is to teach this knowledge to others.

Before a person is blessed with something, his heart should be attached to his Creator and Provider.

[4] *"When bestowed with a blessing..."* Blessings are not always a reward, sometimes a good blessing can also be an affliction and a test:

﴿ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ﴾

"We test you with evil and with good as trial." [21:35]

[5] *"You are patient when afflicted [with a calamity]..."* The types of people in relation to afflictions and calamities:

- ❑ Despondent and complaining: This is Ḥarām (impermissible), it can occur in a person's heart, upon the tongue or by actions.
- ❑ Patient: This is an obligation when afflicted by any calamity.
- ❑ Pleased: This is recommended, and a level higher than patience.
- ❑ Gratitude: This is the highest level a person may achieve.

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[6] The First Principle *Summary*: The disblievers at the time of the Prophet ﷺ used to accept Tawḥīd ar-Rubūbiyyah. He called them and fought them, this is because they did not accept Tawḥīd al-Ulūhiyyah.

[7] The Second Principle *Summary*: The disbelievers at the time of the Prophet ﷺ did not worship the idols, because they knew they cannot benefit nor harm, rather they used to worship them in order for the idols to bring them closer to Allāh and as a form of intercession.

[8] *"Shafāăh (Intercession) is two types..."* *Refer to the types of Shafā'ah on the next page.

- ❑ Linguistic definition: To make one into two, an even number.
- ❑ Islamic Shari' definition: Seeking intercession on behalf of another person in order to bring about some benefit or repel some harm.

[9] *"The prohibited intercession is that which is sought from other than Allāh in which only Allāh is able to do..."* The ruling of seeking aid and intercession from people: The base ruling is that help, aid and intercession is only asked from Allāh. However, in worldly related matters, it is also permissible to ask from people. The Prophet ﷺ used to help, and seek the help of his companions.

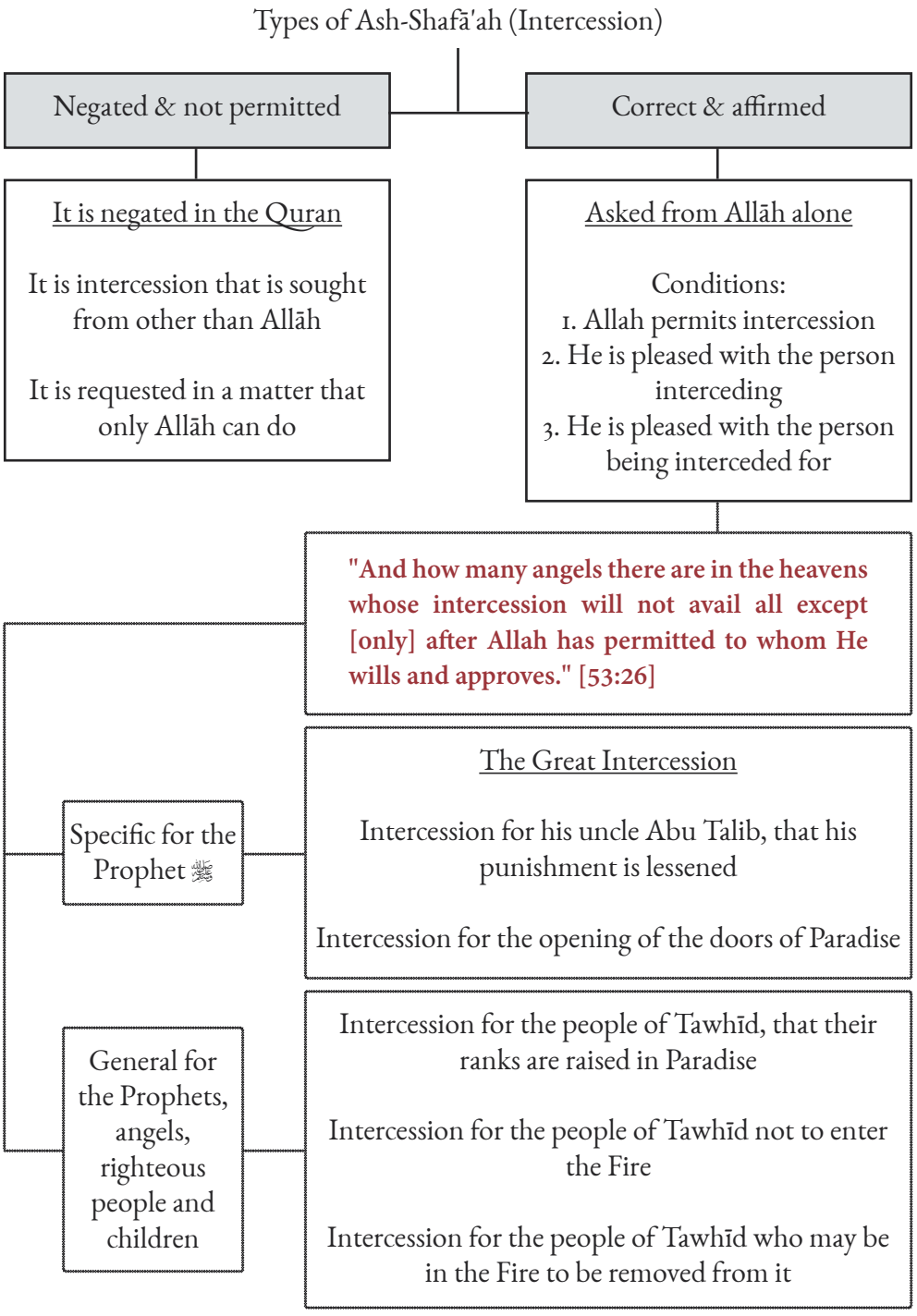
This action is permitted with four conditions:

1. Alive: The person whose help and intercession is sought is alive, and not from the deceased.
2. Ability: The person must have the ability to help and intercede, his help should not be sort in matters only Allāh has control over.
3. Present: He should be present, and be able to be communicated to.
4. Belief: The person seeking the help and intercession should believe that the person whose help is sought is only a cause placed by Allāh, not that he himself controls the matter.

[10] The Third Principle *Summary:* The Prophet ﷺ came to a nation of people who worshipped different objects and deities, and he did not treat them differently.

[11] The Fourth Principle *Summary:* The Mushrikūn of our time are more severe in the Shirk than the Mushrikūn of the earlier time.

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Examination for the Four Fundamental Principles

In the Name of Allāh; the Most Merciful; the Bestower of Mercy.

This exam is to test what you have understood from the study of The Four Fundamental Principles. The Prophet ﷺ said, "whoever cheats us, is not from us."

Mention the evidence from the Quran or Sunnah

1. A good blessing can be a test.
2. The disbelievers used to affirm Tawḥīd ar-Rubūbiyyah.
3. The Mushrikūn used to worship idols seeking closeness to Allāh.
4. The negated type of intercession.
5. The Mushrikūn used to worship the sun and moon.
6. The Mushrikūn used to worship the angels.
7. The Mushrikūn used to worship the Prophets.
8. The Mushrikūn used to worship the righteous people.
9. Shirk is not permitted.
10. The Mushrikūn used to be sincere in times of difficulty and perform acts of Shirk in times of ease.

Introduction

1. Why do we study and teach Tawḥīd?
2. Why do we study the Four Fundamental Principles?
3. What are the keys to happiness?
4. What is the definition of al-Ḥanīfiyyah?
5. How did Ibn Taymiyyah define the Awliyā'?
6. How do we show gratitude for a blessing?

Mention the four types of reactions to a calamity and their rulings.

Intercession (ash-Shafā'ah)

1. Define 'Shafā'ah' linguistically?
2. Define 'Shafā'ah' according to the Sharī'ah.

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3. What are the two main types of 'Shafā'ah'?
4. What are the two types of Affirmed Intercession? Give examples for each type.

Summarise:

1. The first principle.
2. The second principle.
3. The third principle.
4. The fourth principle.
5. What is the ruling of Shirk becoming mixed with an action and what is the evidence?

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﴿4﴾

نواقض الإسلام العشرة

Ten Matters Which Invalidate a Person's Islām

by

Imām Muḥammad ibn 'Abd al-Wahhāb

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بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

إعلم أن نواقض الإسلام عشرة :

الأول: بالشرك في عبادة الله تعالى. قال: ﴿ إِنَّ اللهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ ﴾ [04:116]

وقال تعالى: ﴿ إِنَّهُ مَن يُشْرِكْ بِاللهِ فَقَدْ حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ ﴾ [05:72] ومنه الذبح لغير الله كمن يذبح للجن أو للقبر

الثاني :من جعل بينه وبين الله وسائط يدعوهم ويسألهم الشفاعة , ويتوكل عليهم كفر إجماعا.

الثالث :من لم يكفر المشركين أو شك في كفرهم , أو صحح مذهبهم كفر.

الرابع :من اعتقد أن غير هدي النبي صلى الله عليه وسلم أكمل من هديه وأن حكم غيره أحسن من حكمه كالذي يفضل حكم الطواغيت على حكمه فهو كافر.

الخامس :من أبغض شيئا مما جاء به الرسول ﷺ ولو عمل به كفر.

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In the name of Allāh, the Most Merciful the Bestower of Mercy.[1]

Know that the matters which invalidate a person's Islām are ten:

First: Shirk (ascribing partners) in the worship of Allāh (the Most High)

Allāh (the Most High) said: "Indeed Allāh does not forgive that partners are ascribed to Him, however He forgives anything other than that for whoever He wills." [04:116]

The Most High said: "Verily, whoever sets up partners with Allāh (in worship), then Allāh has made Paradise forbidden for him and the Fire will be his abode. There will be no helpers for the Oppressors." [5:72]

Included in this is slaughtering for other than Allāh such as a person sacrificing for a Jinn or towards a grave.

Second: Whoever sets up intermediaries between himself and Allāh; supplicating to them, requesting intercession from them and having Tawakkul upon them. [Such a person] has disbelieved by the agreement [of the Scholars].

Third: A person who does not consider the Mushrikūn (Polytheists) to be disbelievers, doubts their disbelief or considers their ideology to be correct. [Such a person has] disbelieved.

Fourth: Whoever believes that the guidance of somebody other than the Prophet is more perfect than the guidance of the Prophet ﷺ; or the laws of other than the Prophet are better than the laws of the Prophet ﷺ like the person who prefers the laws of the Ṭawāghīt (false deities). [Such a person has] disbelieved.

Fifth: If a person hates anything which the Messenger ﷺ came with, even if the person performs the action. [Such a person has] disbelieved.

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السادس :من استهزأ بشي من دين الرسول صلى الله عليه وسلم أو ثوابه أو عقابه كفر .والدليل قوله تعالى: ﴿ قُلْ أَبِاللهِ وَآيَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ * لَا تَعْتَذِرُوا قَدْ كَفَرْتُم بَعْدَ إِيمَانِكُمْ ﴾ [9:65-66]

السابع :السحر ومنه الصرف والعطف , فمن فعله أو رضي به كفر .والدليل قوله تعالى: ﴿ وما يعلمان من أحد حتى يقولا إنما نحن فتنة فلا تكفر﴾ [02:102]

الثامن :مظاهرة المشركين ومعاونتهم على المسلمين .والدليل قوله تعالى: ﴿ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾ [05:51]

التاسع :من اعتقد أن بعض الناس يسعه الخروج عن شريعة محمد صلى الله عليه وسلم كما وسع الخضر الخروج عن شريعة موسى عليه السلام فهو كافر.

العاشر: الإعراض عن دين الله لا يتعلمه ولا يعمل به. والدليل قوله تعالى: ﴿ وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ ﴾ [32:22]

ولا فرق في جميع هذه النواقض بين الهازل والجاد والخائف إلا المكره. وكلها من أعظم ما يكون خطرا ومن أكثر ما يكون وقوعا. فينبغي للمسلم أن يحذرها ويخاف منها على نفسه. نعوذ بالله من موجبات غضبه وأليم عقابه. وصلى الله على خير خلقه محمد وآله وصحبه وسلم.

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Sixth: A person who makes a mockery of anything of the religion of the Prophet ﷺ, its rewards or punishments. [Such a person has disbelieved].

The evidence for this is the saying of Allāh (the Most High): "Say: Was it at Allāh, His Signs, His Messenger that you used to make mockery of? Do not make any excuse, indeed you have disbelieved after your Īmān." [9:65-66]

Seventh: Magic; included in this is ways of turning a person away from something he loves or swaying a person to love something [through magic]. So whoever does this or is pleased with it being done has disbelieved.

Allāh (the Most High) says: "They (the two Jinn) would not teach this to anybody except saying: we are only a trial so do not disbelieve." [02:102]

Eighth: Supporting and helping the Mushrikūn (Polytheists) over the Muslims.

The evidence is the saying of Allāh (the Most High): "Whoever wholeheartedly supports them and takes them as friends is surely from amongst them. Verily Allāh does not guide the oppressive people." [05:51]

Ninth: Whoever believes it is permissible for some people to be outside the Sharī'ah of Muḥammad ﷺ, just as it was permissible for Khiḍr to be outside the Sharī'ah of Mūsā عليه السلام. [Such a person has] disbelieved.

Tenth: Completely turning away from the religion of Allāh, by not learning it nor acting by it.

The evidence is the saying of Allāh (the Most High): "Who is oppressing than the one who, when the Verses of his Lord are mentioned, completely turns away from them. Indeed we will exact retribution from the criminals (disbelievers)." [32:22]

There is no difference in all of these matters which invalidate a person's Islām whether a person is [doing them] in jest, with intent or out of fear except if a person is compelled to do them. All of these matters are the most dangerous and yet most common of what takes place. So it is befitting that a Muslim takes caution and fears for himself regarding them. We seek refuge in Allāh from anything that causes His anger and His painful punishment. May Allāh send salutations upon the best of His creation Muḥammad, his family and companions, and grant them peace.

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Gateway to Understanding the Invalidator's of a Person's Islām

In the name of Allāh, the Most Merciful, the Bestower of Mercy

ARE THE INVALIDATORS LIMITED TO ONLY TEN?

The author Imām Muḥammad ibn ʻAbd al-Wahhāb ? mentioned ten matters which invalidate a person's Islām. He limited them to ten even though there are other matters which may invalidate a person's Islām. Despite knowing this, he limited his treatise to only ten invalidators. This is customary to his style of teaching, which he took from the Prophetic method of education and teaching.

As an example, the Prophet ﷺ limited the destructive sins to seven[10], even though there are many other destructive sins.

The benefit in this is that it is easier for people to understand, memorise and recall something which is limited to a particular number, as opposed to a teacher listing every individual matter.

So the invalidators of Islām are more than ten, however the author mentioned the severest of them.

First invalidator: Shirk is when a person to directs any act of worship to other than Allāh, or equates any unique attribute of Allāh to creation. The type of Shirk which invalidates a person's Islām is: Shirk Akbar (Major Shirk), and it is only Major Shirk which exits a person from the fold of Islām and not Minor Shirk.

If a person, before his death, sincerely repents from committing Shirk then Allāh

[10] The Prophet ﷺ said: "Avoid the seven destructive sins: (1) to commit Shirk; (2) to practice sorcery;(3) to take a life which Allaah has forbidden except for just cause; (4) to consume Ribā' [usury]; (5) to eat up an orphan's wealth; (6) to show one's back to the enemy and fleeing from the battlefield at the time of fighting; and (7) to accuse chaste believing women of immorality." Narrated by Abū Hurayrah; collected by Al-Bukhārī.

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will forgive him and he does not exit from the fold of Islām.

﴿ قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ. إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا. إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴾

"Say, 'O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allāh. Indeed, Allāh forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.'" [39:53]

After mentioning the first invalidator, the author then mentioned an Aayah as an evidence for it. This is one of the distinctions of Imām Muḥammad ibn ʿAbd al-Wahhāb, it is noticed from his writings that he relies heavily on evidences, always justifying anything he says with an evidence.

The author mentioned the saying of Allāh (the Most High):

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ ﴾

"Indeed, Allāh does not forgive Shirk (partners to be ascribed to him), but he forgives what is less than that for whom he wills." [04:48]

This Āyah shows us that Allāh does not forgive Shirk, however He forgives all other sins whether they are major sins or minor sins. This Āyah therefore opposes the Khawaarij who considered a person who commits a major sin to be a disbeliever.

As for Shirk Aṣghar (Minor Shirk), then a person will be punished for it, but he will eventually enter into Paradise. Some scholars mentioned that Minor Shirk is similar to the Major Sins, so the person remains under the will of Allāh, perhaps He will punish him or perhaps He will forgive him. A third opinion distinguishes between a large number of actions containing Minor Shirk (this type of is punishable) and between a small number of actions containing Minor Shirk which may be forgiven.

"...Included in this is sacrificing for other than Allāh such as a person sacrificing for a jinn or towards a grave." The author then mentioned a common example of Shirk which is slaughtering for other than Allāh i.e. slaughtering an animal in the name of a person or Jinn, with both love and reverence.

Second: Whoever who sets up intermediaries between himself and Allāh;

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supplicating to them, requesting intercession from them and having Tawakkul (reliance) upon them. [such a person] has disbelieved by the agreement [of the scholars].

We have previously studied the belief of the Mushrikūn to whom the Prophet ﷺ was sent. They used to believe in Tawḥīd Ar-Rubūbiyyah i.e. that Allāh is the true Creator, Provider, Owner etc. However their disbelief and Shirk occurred in Tawḥīd al-Ulūhiyyah i.e. in worshipping other deities and entities. This has been clearly demonstrated in Sūrah Al-Kāfirūn:

﴿ قُلْ يَا أَيُّهَا الْكَافِرُونَ * لَا أَعْبُدُ مَا تَعْبُدُونَ * وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ * وَلَا أَنَا عَابِدٌ مَّا عَبَدتُّمْ * وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ * لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴾

"Say, 'O disbelievers, I do not worship what you worship. Nor are you worshippers of what I worship. Nor will I be a worshipper of what you worship. Nor will you be worshippers of what I worship. For you is your religion, and for me is my religion.'" [109:01-09]

Their Shirk in worship was in placing intermediaries between themselves and Allāh, seeking a Wasīlah or a Shafā'ah to Allāh i.e. intercession.

So whoever directs any aspect of Worship to a Prophet, Walee or righteous person, believing that it is a form of Wasīlah or Shafā'ah, then he has disbelieved with the very Shirk of Quraysh.[11] Allāh informed us of their Shirk, they would say:

﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللهِ زُلْفَى ﴾

"We only worship them that they may bring us nearer to Allāh in position." [39:03]

﴿ وَيَعْبُدُونَ مِن دُونِ اللهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰؤُلَاءِ شُفَعَاؤُنَا عِندَ اللهِ ﴾

"And they worship other than Allāh that which neither harms them nor benefits them, and they say, 'These are our intercessors with Allāh.'" [10:18]

Third: A person who does not consider the Mushrikūn (polytheists) to be

[11] Please refer to the explanation of the *Four Fundamental Principles* and the types of Shafā'ah. Also refer to the explanation of the *Three Fundamental Principles* and the types of Tawakkul.

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disbelievers, doubts their disbelief or considers their ideology to be correct. [such a person has] disbelieved.

The quality which truly establishes Tawḥīd is not the mere pronunciation of Lā ilāha illa Allāh, nor is it even acting upon its meaning. Rather, from the pillars and conditions of Tawḥīd is for a person to hate, reject and disbelieve in all other false deities and everything which is worshipped besides Allāh.

He (the Exalted) said:

﴿ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ﴾

"So whoever disbelieves in Taghoot (false gods and deities) and believes in Allāh has grasped the most trustworthy handhold with no break in it…" [02:256]

Allāh mentioned the statement of Ibrāhīm ﷺ said:

﴿ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ * إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴾

"When Ibrāhīm said to his father and his people, 'Indeed, I am disassociated from that which you worship Except for He who created me; and indeed, He will guide me.'" [43:26]

So whoever does not consider the Mushrikūn, Jews or Christians to be disbelievers, doubts it or justifies their religion, then he himself has left the fold of Islām.

Fourth: Whoever believes that the guidance of somebody other than the prophet is more perfect than the guidance of the Prophet ﷺ; or the laws of other than the prophet are better than the laws of the Prophet ﷺ like the person who prefers the laws of the Ṭawāghīt (false deities). [Such a person has] disbelieved.

The best guidance is the guidance of Muḥammad ﷺ. For this reason Ahl as-Sunnah wa 'l-Jamā'ah do not normally emphasise and exaggerate the biographies of scholars, because they did not want to attach people to personalities, but they want people to be attached to the guidance of the Prophet ﷺ. Allāh (the most

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High) said:

﴿ لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللهَ كَثِيرًا ﴾

"There has certainly been for you in the Messenger of Allāh an excellent example for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often." [33:21]

Therefore, we do not give precedence to the statement of any individual scholar if it is contradictory to the statement of the Prophet ﷺ.

If a person believes that the judgement, laws or rulings of any person, scholar or ruler are equal to or better than the laws of Allāh then he has committed Kufr and left the fold of Islām, even if he ruled by the laws of Allāh.

A person who rules by the laws of other than Allāh can be classified into three types:

1. He believes that man-made laws are equal to or better than the laws of Allāh. This is major disbelief and he has left the fold of Islām.
2. He believes that the laws of Allāh are superior and an obligation, but he rules by man-made laws due to worldly desires such as wanting authority or wealth. The ruling upon him is that he has committed minor Kufr which does not take him out of the fold of Islām, however we fear that he may fall into disbelief, and he is on the verge of severe danger in his religion.
3. The person is ignorant, he does not know, he merely hears a ruling from somebody thinking that it is the rule of Allāh. If it is a matter which is not known by necessity, then he is excused for his ignorance.

Fifth: If a person hates anything which the Messenger ﷺ came with, even if the person performs the action. [such a person has] disbelieved.

A Muslim must love every command of the Sharī'ah. Also the love of a Muslim towards Allāh must be greater than his love for any other entity, nobody must be equated to Allāh with regards to this – neither the Prophet ﷺ nor anybody else.

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A Muslim must love everything which has been mentioned in the Quran and Sunnah. If a person implements an obligation of the religion but dislikes or detests it then he has disbelieved. An example of this is a person who prays whilst at the same time disliking its obligation. Allāh (the Most High) said:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾

"But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission." [04:65]

Sixth: a person who makes mockery of anything from the religion of the prophet ﷺ, its rewards or punishments. [such a person has disbelieved].

The author said: "whoever makes mockery of anything from the religion..." the word 'anything' implies mockery of the religion of even the most smallest of matters is Kufr. Therefore any mockery of Allāh, His Messenger, His rulings and the Sharī'ah, no matter how minor a person considers it to be, is Kufr which exits a person from the fold of Islām.

Then the author said: "and its rewards or punishments" – if a person mocks or jests about anything regarding the reward Allāh has prepared for the people of Taqwa, or the punishments Allāh has warned the sinners against; if a person mocks or jests about anything relating to the delights of Paradise, or the pains of Hell, then he has disbelieved.

The hypocrites who mocked the Prophet ﷺ and his companions justified their actions by saying:

﴿ وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ﴾

"And if you ask them (i.e. the mockers), they will surely say, 'We were only conversing and playing.'" [09:65]

Yet despite this, Allāh described them as having lost their Īmān and committing disbelief. This shows that Allāh (the Most High) rebuked them with severity. In normal situations, if a person presents an excuse for his actions then his excuse is

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accepted and he is shown mercy. However Allāh (the Most High) rebuked them with severity even after they presented their excuses. This was to show the danger of mocking the religion.

﴿ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ ﴾

"Say: was it at Allāh, his signs, his messenger that you used to make mockery of?" [09:65]

"Say: was it at Allāh" i.e. is there no other matter remaining that you could mock such that you have to resort to mocking the most sacred and divine matters such as Allāh, or "His signs" whether they are religious rulings like mocking the Prayer or universal signs of Allāh like a person saying: the four seasons in the year is stupidity or "His messenger" which includes any previous Prophet or Messenger.

"...That you used to make mockery of?" i.e. through joking, mocking or jesting regarding these divine sacred matters.

﴿ لَا تَعْتَذِرُوا قَدْ كَفَرْتُم بَعْدَ إِيمَانِكُمْ. إِن نَّعْفُ عَن طَائِفَةٍ مِّنكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴾

"Do not make any excuse, indeed you have disbelieved after your Īmān, If We pardon one faction of you - We will punish another faction because they were criminals." [09:66]

This is the evidence that a person who mocks any aspect of Islām has disbelieved and invalidated his Islām, and any excuse he present will not be accepted. However if he sincerely repents and seeks forgiveness then he will be forgiven. There are three conditions for the acceptance of his repentance:

1. That he must truly be sorrowful and apologetic for his mockery, and this in itself cannot be a joke. So his repentance must be sincere.
2. He must praise Allāh and His religion and be sincere in this. Just as he mocked Allāh and His religion, then he must also praise them.
3. He publicly announces his repentance and frees himself from his previous actions of mockery.

The ruling regarding a person who listens to the insulting and mockery of Islām

A person who hears the mocking and insulting of the religion can react in three possible ways. The first way is for him to be displeased with it, making his displeasure

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known, forbidding and reprimanding it. Such a person is a true Believer, striving for the sake of Allāh.

The second way is for a person to be displeased with the mocking, to turn away and distance himself from the mockers. Such a person has fulfilled the obligation upon him.

The third way is that he hears the mockery of Islām but remains in his place listening to it. His ruling is the ruling of the mocker, he is similar to him in his actions. The evidence for this is the saying of Allāh:

﴿ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ. إِنَّكُمْ إِذًا مِّثْلُهُمْ. إِنَّ اللهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴾

"And it has already come down to you in the Book that when you hear the verses of Allāh [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed Allāh will gather the hypocrites and disbelievers in Hell all together." [04:140]

This Aayah therefore warns against listening – or watching – mockery and joking of the religion. This also includes attending comedy shows in which Islām is mocked, or watching films or TV shows. The recent trend of movies regarding Prophets and companions also enters into this. They are often depicted by actors who are either non-Muslims or disobedient people.

Seventh: Magic; included in this is ways of turning a person away from something he loves or swaying a person to love something [through magic].

The author mentioned two types of magic:

- ❑ Ṣarf: Using magic to turn a person away from a woman, whether it is his wife or otherwise.
- ❑ ʿAṭf: To sway a person towards being attracted to a woman who he would not normally be attracted to, whether it is his wife or otherwise.

In any case, practicing any type of magic or sorcery is disbelief, an invalidator of

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Islām. Why is magic an invalidator of a person's Islām? Because it is not possible for a person who partake in magic and control it unless he disbelieves in Allāh. Therefore it is Kufr Akbar (Major Disbelief). It is one of the biggest avenues to call people to Shirk.

﴿ وَمَا يُعَلِّمَانِ مِن أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحۡنُ فِتۡنَةٞ فَلَا تَكۡفُرۡ ﴾

"They (the two Jinn) would not teach this to anybody except saying: we are only a trial so do not disbelieve." [02:102]

The Jinn or Shayṭān a person uses for magic must be worshipped and submitted to. For this reason, the more the magician worships the Shayṭān, the stronger is magic will be.

So whoever does this or is pleased with it being done has disbelieved.

It does not matter whether a person is involved in magic himself, or goes to a magician for it to be done for him, then he has disbelieved. This shows that Imām Muḥammad ibn ʿAbd al-Wahhāb does not differentiate between the two types of people.

The Prophet ﷺ said, "Whoever partakes in magic, or has magic performed for him, is not from us."[12]

The opinion that Imām Muḥammad ibn ʿAbd al-Wahhāb had regarding the Islāmic punishment for a person who partakes in magic is:

1. He is considered to be a Kaafir.
2. He is sentenced to the corporal punishment of death.
3. Repentance is not sought from him.

Eighth: Supporting and helping the Mushrikūn over the Muslims.

Supporting and helping the disbelievers over the believers invalidates a person's Islām if he believes and intends to support Kufr over Islām.

The evidence is the saying of Allāh (the Most High):

[12] Narrated ʿImrān ibn Ḥusayn; Collected by al-Bazzār.

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﴿ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُ مِنْهُمْ. إِنَّ اللهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾

"Whoever wholeheartedly supports them and takes them as friends is surely from amongst them. Verily Allāh does not guide the oppressive people." [05:51]

Aiding the disbelievers over the believers is different levels, it can either be Kufr Akbar which negates a person's Islām, or it is a major sin. It is Major Kufr if a person aids and supports the disbelievers over the Muslims out of love for what they are upon, i.e. loving the religion of disbelief, Shirk and misguidance. He aids them out of free choice i.e. he is not compelled to do so. This person has left the fold of Islām, because Allāh said, "...he is surely from amongst them". As for a person aiding the disbelievers over the believers whilst rejecting their religion or being pressured to do so, and not out of love for their religion, then he is committing a major sin and Kufr is feared upon him but he remains a sinning Muslim.

Ninth: whoever believes it is permissible for some people to be outside of the Sharī'ah of Muḥammad ﷺ, just as it was permissible for Khidhr to be outside the Sharī'ah of Mūsā عليه السلام. Such a person has disbelieved.

There are some people who believe that whatever the Jews and Christians are upon is the truth, and that they are brothers in Faith such that we should not consider them to be disbelievers. They justify this due to the Jews and Christians believe in the teachings of their Prophets (Mūsā and ʿĪsā). They also say Khiḍr lived in the time of Prophet Mūsā and yet was outside his Sharī'ah. The reply to this:

Firstly: The Prophet ﷺ told us that every Prophet was always sent specifically to his tribe, whereas our Prophet ﷺ was sent to all of mankind. For this reason, any person to whom the Sharī'ah of Muḥammad ﷺ was conveyed but he refused to accept it then he remains a Kāfir, even if he claims he is a follower of Mūsā (i.e. a Jew) or a follower ʿĪsā (i.e. a Christian).

Secondly, there is clear evidence which orders the Jews and Christians to believe in the Sharī'ah of Prophet Muḥammad ﷺ. He said: "By the one in whose hand my soul is, if a Jew and Christian hears of me but does not believe in me then he will be from the people of the Fire."

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Thirdly: It is upon him to establish the authenticity of the claim that Khiḍr did not follow the Sharī'ah of Prophet Mūsā ﷺ. Even if the claim is authentic, it is not an evidence to justify the action of any person today because aspects of the legislation of previous prophets differed from our legislation.

Therefore, any person to whom the message of Prophet Muḥammad ﷺ is conveyed and he does not believe in it, then he is a Kāfir (disbeliever).

Tenth: Completely turning away from the religion of Allāh, by not learning it nor acting by it.

This is complete disregard for the religion of Islām in both knowledge and actions; it is disbelief, we ask Allāh for safety and pardoning.

There are many Āyāt which speak about the disbelief of those who make I'rāḍ (turn away) from the religion of Allāh:

﴿ وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا. إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ ﴾

"Who is oppressing than the one who, when the Verses of his Lord are mentioned, completely turns away from them. Indeed we will exact retribution from the criminals (disbelievers)" [32:22]

﴿ وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُعْرِضُونَ ﴾

"But those who disbelieve, from that of which they are warned, are turning away." [46:03]

﴿ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴾

"And whoever turns away from the remembrance of his Lord He will put into arduous punishment." [72:17]

"There is no difference in all of these matters which invalidate a person's Islām whether a person is [doing them] in jest, with intent or out of fear."

The author concluded his treatise by mentioning an important matter, and that is that a person may justify doing one of the above actions and then say he was merely jesting. However, the author stated that any person who does one of the

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above invalidators leaves the fold of Islām, regardless of whether he did it in jest or seriousness. This is why Allāh (the Most High) said:

﴿ وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ. قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ ﴾

"If you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allāh and His verses and His Messenger that you were mocking?" Make no excuse; you have disbelieved after your belief…" [09:65-66]

So Allāh judged them to be disbelievers, even though they justified their actions by claiming they were merely joking.

As for a person who does an invalidator out of fear, and his fear is only for his reputation, authority or some wealth then the same ruling as above applies.

"...Except if a person is compelled to do them..."

A person who is physically compelled to do an act of Kufr, whilst his heart rejects it and remains upon belief, is excused due to the saying of Allāh:

﴿ مَن كَفَرَ بِاللَّهِ مِن بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ ﴾

"Whoever disbelieves in Allāh after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith." [16:106]

This is because nobody can compel nor control the actions of the heart. A person may be compelled to make a statement or an action, however the actions of his heart only he himself controls them.

However the person who is compelled and coerced is only excused with the following conditions:

1. His heart feels tranquil with Īmān.
2. He does not exceed the level he is coerced with i.e. if he is coerced and compelled to insult one of the Companions, he does not exceed this by insulting all the Companions.
3. The person tries to find a way out without being harmed; like some of the scholars did at the time of Imām Aḥmad. When they were compelled to say the Quran is created, they would instead point to their fingers (as if

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enumerating) and say: "The Torah, Injīl and Quran. These are created." They meant by: "these are created" ie their fingers that they were pointing at!

4. He does not transgress the rights of anybody else; so a person is not permitted to kill another person even if he was 'coerced' to do so.

"All of these matters are the most dangerous and yet most common of what takes place. So it is befitting that a Muslim takes caution and fears for himself regarding them. We seek refuge in Allāh from anything that causes his anger and his painful punishment."

The invalidators which he mentioned are "from the most dangerous and common" invalidators. This shows that the author knew of the other invalidators but he wanted to limit them to ten if the most common and dangerous invalidators.

This treatise, and others similar to it, also demonstrate the sincerity of Imām Muḥammad Ibn 'Abd al-Wahhāb towards the Ummah. He only explained these invalidators as an advice to the Ummah, so we can be aware of them. He mentioned every invalidator with an evidence. This is from the custom of the scholars i.e. mentioning evidences for each statement and claim. May Allāh have mercy upon him.

May Allāh send salutations upon the best of his creation Muḥammad, his family and companions, and grant them peace.

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الدروس المهمة لعامة الأمة

Important Lessons for the Common Muslims of the Ummah

By Imām 'Abd al-'Azīz ibn Bāz

With Explanatory Notes by
Shaykh Haytham Sarḥān

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Introduction

In the name of Allāh, the Most Merciful, the Bestower of Mercy

All praise is for Allāh the Lord of Worlds. The final ending is for the pious people. May the peace and blessings of Allāh be upon his slave and Messenger, our Prophet Muḥammad, and upon his family and companions.

Thereafter: These are some brief words outlining what is obligatory upon every common Muslim to know regarding the religion of Islām. I have called it: Important lessons for the Common Muslims of the Ummah.

I ask Allāh to cause it to be a means of benefit for the Muslims, and that He accepts it from me. Indeed He is Generous and Kind.

ʿAbd al-ʿAzīz ibn ʿAbdullāh ibn Bāz

NOTES

Why do we study these important lessons?

Because, as the author stated, (1) they are important lessons for every Muslim, and (2) the scholars have advised with studying them.

If a person was to say, 'I am student of knowledge, and these lessons are only important for the common Muslims and I am better than the common Muslim,' We ask him regarding the contents of this book, if he does not know it then the common Muslims are better than him, and a person should never be arrogant over the knowledge and the scholars.

What are the contents of the Important Lessons?

1. The way of the Salaf with regards to learning the Quran – its recitation,

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memorisation, contemplation and implementation.
2. An explanation of Islām, Īmān, Iḥsān, Tawḥīd and categories of Shirk.
3. An explanation of the Prayer.
4. A description of the Wuḍū'.
5. Adorning one's self with Islāmic manners, etiquettes and morals.
6. A warning against disobedience and sinning.
7. Funeral preparation, procession and prayer.

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Lesson One

MEMORISE THE SMALL CHAPTERS OF THE QURAN

Memorise the opening chapter of the Quran, al-Fātiḥah. Also, memorise the short chapters from Sūrah az-Zalzalah to Sūrah an-Nās.

[You should] constantly repeat, perfect your recitation, recite and understand all that is ought to be understood. [1]

NOTES

[1] **What is the manner in which the Salaf would study the Quran?**

The manner in which the righteous Salaf (pious predecessors) was that they would study the Quran, memorising ten Āyāt every day, whilst understanding its explanation.

ʿAbdullāh ibn Masʿūd ﷺ said: "When a man amongst us learned ten Āyāt of the Quran, he would not move on to the next Āyāt until he had understood their meanings and how to act by them."

The types of people with regards to the Quran

- ❑ First type: They abandon the Quran; their abandoning the Quran is either in its recitation, memorization, implementation or using it as a cure.
- ❑ Second type: They memorise and recite the Quran but do not ponder over it nor implement it.
- ❑ Third type: They are consistent in its recitation, memorization, contemplation and they seek the help of Allāh in implementing it. This was the practice of the Salaf and their followers.

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Lesson Two

THE CONDITIONS OF THE SHAHĀDAH

A clarification of the five Pillars of Islām; the first and greatest Pillar is: The Testifications that "there is no deity worthy of Worship except Allāh, and that Muḥammad is the Messenger of Allāh".

[You should know this] as well as the explanation of its meaning and conditions. Its meaning is: 'There is no deity worthy of worship' this negates everything which is worshipped besides Allāh. 'Except Allāh' this affirms that worship is for Allāh alone, He has no partners.

The conditions of (Lā ilāha illa Allāh) are:

1. 'Ilm (Knowledge) - which negates ignorance.
2. Yaqīn (Certainty) - which dispels doubts and suspicions.
3. Ikhlāṣ (Sincerity) - which negates Shirk (associating partners with Allāh).
4. Ṣidq (Truthfulness) - which negates hypocrisy.
5. Maḥabbah (Love) - which negates hatred. [1]
6. Inqiyād (Compliance) - which negates non-compliance [to the commands of Allāh].
7. Qubūl (Acceptance) - which negates repulsion.
8. Kufr (Disbelief) - disbelieving in everything which is worshipped other than Allāh.

[You should also know] the meaning of the Testifications: "Muḥammad Rasūlullāh". [2]

It necessitates:

1. Accepting the truthfulness of whatever the Prophet informed of
2. Obeying him in what he commanded
3. Abandoning that which he prohibited
4. That you do not worship Allāh except with what Allāh and His Messenger ﷺ legislated.

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After this, the remaining Pillars are explained: Ṣalāh (the Prayer), Zakāt, the fasting of Ramaḍān and Ḥajj to the Sacred House of Allāh for the person who is able.

NOTES

[1] There are three types of 'Love':

- ❑ First: Loving another being alongside and equal to the love of Allāh. This is Shirk.
- ❑ Second: Loving Allāh. This is an obligation and the greatest aspect of Īmān. The love of Allāh is demonstrated by loving every action Allāh loves, every person Allāh loves, every time or period Allāh loves and every place Allāh loves.
- ❑ Third: Natural love which is like love between parents and children. This is permitted with the condition that it does not take precedence over the love of Allāh.

[2] We say Muḥammad ﷺ is the Messenger and 'Abd (submissive worshipper) of Allāh.

The meaning of 'Abd is:

1. The Prophet ﷺ himself is a worshipper of Allāh, therefore he should not be worshipped or given any attributes of Rubūbiyyah (Lordship).
2. He was the best and perfect example in worship Allāh, he therefore perfected 'Ubūdiyyah (submission and worship to Allāh).

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Levels of 'Ubūdiyyah

General 'Ubūdiyyah: Everybody and everything is universally submissive to Allāh. Even non-Muslims enter into this, they are 'Ibād of Allāh.

﴿ إِن كُلُّ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَٰنِ عَبْدًا ﴾

"There is no one in the heavens and earth but that he comes to the Most Merciful as an 'Abd (servant)." [19:93]

Specific 'Ubūdiyyah: This is voluntary submission which is shown to Allāh in obedience to Him. Only the Muslims attain this.

﴿ وَعِبَادُ الرَّحْمَٰنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا ﴾

"And the 'Ibād (servants) of the Most Merciful are those who walk upon the earth easily." [25:63]

Unique 'Ubūdiyyah: This is the level of submission only reached by the Prophets, it is unique to them because nobody can ever attain their level of worship, obedience and submission.

﴿ إِنَّهُ كَانَ عَبدًا شَكُورًا ﴾

"Indeed, he was a grateful 'Abd (servant)." [17:03]

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Lesson Three

THE SIX PILLARS OF ĪMĀN

The six pillars of Īmān are:

1. Believing in Allāh.
2. His Angels.
3. His Messengers.
4. His Books.
5. The Last Day.
6. That you believe in the Divine Decree – the good and bad is all from Allāh.

NOTES

[Please refer to the chapter of Īmān and Iḥsān for further explanatory notes]

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Lesson Four

AN EXPLANATION OF THE TYPES OF TAWḤĪD AND SHIRK

An explanation of the different types of Tawḥīd; they are three:

1. Tawḥīd ar-Rubūbiyyah: The belief in Allāh (the Glorified) that He is the Creator of everything, the One who controls everything; He has no partners in all of that.

2. Tawḥīd al-Ulūhiyyah: The belief that Allāh (the Glorified) is the only deity worthy of worship; He has no partners in this. This is the meaning of "Lā ilāha Illa Allāh" – There is nothing truly deserving of worship except Allāh. All the different types of worship such as Praying, Fasting etc... must be sincerely for Allāh alone; none of it can be directed to other than Allāh.

3. Tawḥīd al-Asmā' wa'ṣ-Ṣiffāt: The belief in everything that has been mentioned in the Noble Quran and the authentic Ḥadīths regarding the names and attributes of Allāh. Also, to affirm the names and attributes of Allāh in a befitting manner without:

Taḥrīf: Altering the wording of the Āyah or Ḥadīth

Taʿṭīl: Negating the meaning of any attribute found in an Āyah or Ḥadīth

Takyīf: Questioning or attempting to describe the reality of the attributes of Allāh

Tamthīl: Equating and comparing the attributes of Allāh to the attributes of creation.

This is in implementing the saying of Allāh (the Glorified):

﴿ قُلْ هُوَ اللهُ أَحَدٌ * اللهُ الصَّمَدُ * لَمْ يَلِدْ وَلَمْ يُولَدْ * وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴾

"Say: He is Allāh, who is One. Allāh, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent." [112:1-4]

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﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

"There is nothing like unto Him, and He is the Hearing, the Seeing" [42:11]

Some of the people of knowledge have divided the above three categories into two categories; they included Tawḥīd ar-Rubūbiyyah and Tawḥīd al-Asmā' wa ṣ-Ṣifāt into one category.[13] There is no compulsion in this, as the objective is very clear from both categorisations. As for Shirk (associating anything or anyone in worship with Allāh), it is divided into three types:

1. Shirk Akbar (Major Shirk): This invalidates all actions as well as necessitates permanent residence in the Fire for the person who died upon it. As Allāh (the most High) said:

﴿ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُم مَّا كَانُوا يَعْمَلُونَ ﴾

"But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them." [06: 88]

﴿ مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا مَسَاجِدَ اللهِ شَاهِدِينَ عَلَىٰ أَنفُسِهِم بِالْكُفْرِ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ ﴾

"It is not for the polytheists to maintain the Mosques of Allāh, while they witness against their own selves of disbelief. The works of such bear no fruit, and in fire shall they dwell." [09:17]

The person who dies upon this will not be forgiven and Paradise is forbidden to him, as Allāh (the Majestic & Exalted) said:

﴿ إِنَّ اللهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ وَمَن يُشْرِكْ بِاللهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا ﴾

"Verily, Allāh forgives not that partners should be set up with Him in worship, but He forgives anything else, to whom He pleases; and whoever sets up partners with Allāh in worship, he has indeed invented a tremendous sin." [04:48]

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[13] See notes on page 113.

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﴿ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ﴾

"Verily, whosoever sets up partners in worship with Allāh, then Allāh has forbidden Paradise for him and the Fire is his final abode" [05:72]

From the types of Shirk Akbar is: Supplicating to the dead and idols, seeking refuge from them, taking vows by them and sacrificing for them etc.

3. Shirk Asghar (Minor Shirk): That which has been named 'Shirk' in the Quran and Sunnah but it is not the same as Major Shirk; such as Riyā' (showing off) in some of one's deeds, swearing by other than Allāh and saying: 'What Allāh willed and what so and so willed' etc. This is due to the saying of the Prophet ﷺ, "That which I fear for you the most is minor Shirk." When he was asked regarding it, he said: 'Riyaa.'[14]

He ﷺ also said, "He who swears by anything other than Allāh commits Shirk."[15]

The Prophet ﷺ also warned, "Do not say, 'Had Allāh and so and so (person) willed', but say, 'Had Allāh willed and then so and so (person) willed."[16]

This kind of Shirk does not necessarily lead to disbelief from Islām or an eternal stay in Hell. It negates, however, the completeness and perfection of Īmān.

Shirk Khafī (Hidden Shirk): Its evidence is the statement of the Prophet ﷺ, "Shall I not tell you of which I fear for you more than I fear of the Dajjāl?" They said, "Yes, O Messenger of Allāh." He said, "Hidden Shirk, where one beautifies his way of praying only because another one is looking at him."[17]

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[14] Narrated by Rāfi'; Collected by Aṭ-Ṭabarānī.

[15] Narrated by Ibn 'Umar; Collected by at-Tirmidhī.

[16] Narrated by Hudhayfah; Collected by Abū Dāwūd.

[17] Narrated by Abū Sa'īd al-Khudrī; Collected by Ibn Mājah & Aḥmad.

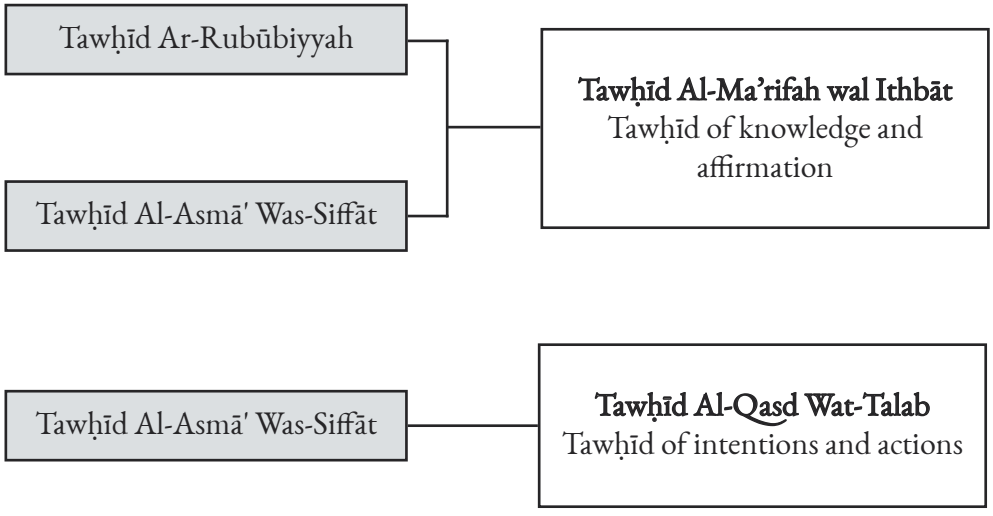
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Alternatively, Shirk could be divided into two kinds - Major and Minor. In this case, the hidden Shirk encompasses both the major Shirk and minor Shirk. It is Major Shirk if it is the same as the Shirk of the hypocrites who hide their false beliefs while showing off Islām out of fear. It is Minor Shirk if it is the same as Riyā'.

NOTES

Shaykh Ibn Baaz said: "Some of the people of knowledge have divided the above three categories into two categories; they included Tawḥīd ar-Rubūbiyyah and Tawḥīd al-Asmā' wa ṣ-Ṣifāt into one category. There is no compulsion in this, as the objective is very clear from both categorisations."

There is no difference between categorising Tawheed into three or two categories, as both categorisations cover the same aspects:



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Lesson Five

IḤSĀN

The pillar of Iḥsān is: That you worship Allāh as though you see him, if you are not able [to worship Him as though] you see him, the indeed He sees you.

NOTES

[Please refer to the chapter of Īmān and Iḥsān for further explanatory notes]

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Lesson Six

THE NINE CONDITIONS OF ṢALĀH

The conditions of Ṣalāh are nine:

1. Islām.
2. Intellect.
3. Tamyīz - Maturity of a child in differentiating between various matters.
4. Purification from the state of Impurity.
5. Cleanliness from physical impurities.
6. Covering one's private parts.
7. The entrance of the correct time.
8. Facing the Qiblah.
9. The sincere intention of Ṣalāh (Prayers).

NOTES

Conditions of the Prayer are called *Shurūṭ Aṣ-Ṣalāh*. The Shurūṭ (Conditions) of the Prayer must be fulfilled before and throughout the Prayer. If a condition is missing then the Prayer is not valid.

1. Islām is opposed by Kufr. So if a person who commits Shirk or insults Allāh prays, then his Prayer is not accepted until he repents.

2. Intellect is opposed by mental incapacity. A person who is drunk also enters into this.

3. Tamyīz – this is not the age of puberty, rather it is the age of a child when he has the mental maturity to differentiate between matters, so he knows the difference between a question and an answer for example. There is no set age for this, however in most cases it is seven years old.

4. Purification from the state of impurity - whether it is Major Impurity (Ghusl is

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required) or Minor Impurity (Wuḍū' is required).
5. Removing Najāsah (physical impurities) - this has to be removed from a person's body, place of prayer and clothing. So if a person prays whilst knowing of a physical impurity and having the ability to remove it, but does not do so, then his prayer is invalid.

There are three types of Physical Impurities:

1. Severe Impurity: the impurity of a dog which must be washed seven times, the first time with soil.
2. Moderate Impurity: It is in between the severe and light impurity like urine. This requires washing the affected area with water.
3. Light Impurity: the urine of a male infant who has not begun to eat solid foods. This only requires sprinkling with water. It also includes Madhī (pre-seminal fluid), Wadī and Manī (semen) – although the latter is not impure in itself, however the Prophet ﷺ would sprinkle water over it.

The impure things are: Urine and excrement, dung of the animals whose meat is not eaten, predator animals of all kinds (apart from domesticated ones such as a cat), a large flow of blood from an animal, a discharge of blood from the private parts and the dead carcass of any animal to the exception of a human..

6. Covering the 'Awrah (private parts). There are three types of 'Awrah:

1. Mukhaffafah: A young child between 7 and 10 years old. The 'Awrah is his two private parts.
2. Mughallaẓah: The 'Awrah of a woman who is over the age of puberty. She must cover all her body except her face and hands. According to an opinion of the scholars, she must also cover her hands and face when in front of non-relatives.
3. Mutawassiṭah: Everybody besides the other two categories. They must cover what is between the knees and navel. This must be covered in front of other people at all times.

7. The entrance of the correct time: If a person intentionally prays before or after the correct time then the prayer is not accepted, unless he is combining the Prayer for an Islāmically-permitted reason.

8. Facing the Qiblah: Every obligatory prayer must be performed facing the

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Qiblah, this excludes the Nafl (voluntary) prayers whilst traveling which can be prayed facing any direction the transport faces.

9. The sincere intention of Ṣalāh (Prayers): A person must make an intention for the Prayer; this is done in the heart and to pronounce it upon the tongue is a Bidʿah (innovation).

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Lesson Seven

THE ARKĀN (PILLARS) OF THE ṢALĀH

They are fourteen:

1. Standing if one is able (al-Qiyām).
2. The first Takbīr (Takbīrah al-Iḥrām).
3. Reciting the Fātiḥah.
4. Bowing (Rukū').
5. Being calm and composed in standing back up from the Bowing (al-Iʿtidāl).
6. Prostrating on seven limbs (the toes of both feet, both knees, both hands and the forehead touching the ground (Sujūd).
7. Rising from the Prostration.
8. Sitting between the two prostrations.
9. Tranquillity in all actions and postures.
10. Performing the above pillars in sequential order.
11. The last Tashahhud.
12. Sitting for the last Tashahhud.
13. Sending salutations upon the Prophet Muḥammad ﷺ.
14. Taslīm.

NOTES

A Rukn (pl. Arkān) is a Pillar within the Prayer and therefore must be performed. If a Rukn is not fulfilled, then the Prayer is invalid. There is no difference between abandoning a Rukn intentionally or forgetfully - in both cases the Prayer is invalid.

1. Standing if one is able: This is in the obligatory prayers. However, for the voluntary prayers, standing is not an obligation, but the reward is less. If he is unable to stand throughout the obligatory prayer, then he stands whenever he is able to, and sits when he is unable.

2. The first Takbīr (Takbīrah al-Iḥrām): i.e. saying Allāhu Akbar.

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3. Reciting the Fātiḥah: It is a pillar in every Rakʿah, whether it is silent or aloud. A person must recite the Fātiḥah properly and completely. However, if a person is late to the Prayer and catches the Rukū' of the Imām then he does not have to repeat the Rakʿah.

4. Bowing (Rukū')

5. Being calm and composed in standing back up from the Bowing (al-Iʿtidāl)

6. Prostrating on seven limbs (the toes of both feet, both knees, both hands and the forehead touching the ground (Sujūd).

7. Rising from the Prostration.

8. Sitting between the two Prostration

9. Tranquillity in all actions and postures: This is known when a person is calmly able to say the relevant Dhikr in every aspect of the Prayer.

10. Performing the above pillars in sequential order.

11. The last Tashahhud.

12. Sitting for the last Tashahhud

13. Exalting the Prophet Muḥammad ﷺ: This is done by saying aṣ-Ṣalāh al-Ibrāhīmiyyah.

14. Taslīm: Turning the face to the right side and to the left one saying as-salāmu alaykum wa rahmatullāh.

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Lesson Eight

THE WĀJIBĀT (OBLIGATORY ACTS) OF ṢALĀH

They are eight:

1. The various statements of Takbīr (saying Allāhu Akbar) other than the initial Takbīrah al-Iḥrām.
2. Saying "Sami' Allāhu li-man ḥamidah" (Allāh accepts any who are thankful to Him) by the Imām as well as the one who is praying alone.
3. Saying "Rabbanna wa laka 'l-ḥamd" (Our Lord, praise be to You) for both the Imam and the individual.
4. Saying "Subhāna rabbi al-'aẓīm" (Glory to my Lord, the Most Great) in the Rukū'.
5. Saying "Subhāna rabbi al-a'lā (Glory to my Lord, the Most High) in the Sujūd.
6. Saying "Rabbigh-firli" (Oh my Lord, forgive me) between the two Sujūd.
7. The first Tashahhud
8. ...and sitting for it.

NOTES

A Wājib (pl. Wājibāt) is an obligatory act within the Prayer. If it is left out intentionally then the Prayer is invalid. However if it is left out forgetfully, then the Prayer is still valid but Sujūd As-Sahw (Prostration of forgetfulness) should be performed.

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Lesson Nine

AN EXPLANATION OF THE TASHAHHUD

It is to say:

التَّحِيَّاتُ للهِ والصَّلَوَاتُ والطَّـيِّـبَاتُ ، السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ ورَحْمَةُ اللهِ وبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أن لاَ إِلـَهَ إِلاَّ اللهُ وأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ ورَسُولُه

"Greetings, Ṣalāh (Prayers) and the pure things belong to Allāh. Peace be upon you, O Prophet, the Mercy of Allāh and His blessings. Peace be upon us all and on the righteous servants of Allāh. I bear witness that there is no deity worthy of worship except Allāh alone, and I bear witness that Muḥammad is His slave and Messenger."

Then to send salutations and blessings upon the Prophet ﷺ by saying:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، وبَارِكْ عَلَى مُحَمَّدٍ وعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

"Oh Allāh, Exalt Muḥammad and the family of Muḥammad, as you did exalt Ibrāhīm and the family of Ibrāhīm. Bless Muḥammad and the family of Muḥammad, as you did bless Ibrāhīm and the people of Ibrāhīm, verily You are the Most Praised, The Most Glorious."

After this, the slave seeks refuge with Allāh from punishment of Hell, the grave, the trials in life and death, and from the Dajjāl.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ ، وَمِنْ عَذَابِ الْقَبْرِ ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ

After that he may supplicate and ask Allāh whatever he wishes, especially the type of supplications narrated by the Prophet ﷺ:

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أَللّٰهُمَّ أَعِنِّي على ذِكْرِكَ وشُكْرِك وحُسْنِ عِبادَتِك، أَللّٰهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْما كثيرا، ولا يَغْفِرُ الذُّنُوبَ إلا أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِك، وَارْحَمْنِي إِنَّكَ أَنْتَ الغفور الرحيم.

"O Allāh help me to perform Your remembrance, show gratitude and allow me to worship you in the good way. O Allāh I have oppressed myself with severe oppression and there is none other than You who forgives sins. So forgive me with a forgiveness from you and grant me your Mercy. You are the All-Merciful, The Oft-Forgiving."

As for the first Tashahhud, one should stand after saying the two statements of Shahaadah to the third Rak'ah in the Ẓuhr, 'Aṣr, Maghrib and 'Ishā' Ṣalāh (Prayers). If a person also sends peace and salutation upon the Prophet then this is better due to the general narration regarding it and then a person can stand for the third Rak'ah.

NOTES

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Lesson Ten

THE SUNAN (RECOMMENDED ACTIONS) OF THE ṢALĀH

The Sunan (recommended) actions include:

1. The opening supplication of the Ṣalāh (Du'ā al-Istiftāḥ).
2. Placing the right hand over the left one on the chest while in the standing position.
3. Raising the hands up to the level of the shoulders or to the level of the ears with the fingers being close together (not separated) when saying "Allāhu Akbar" at the beginning of the Ṣalāh, when performing the Rukū', when resuming the standing position after Rukū' and when standing to begin the third unit of the Ṣalāh.
4. Saying the Tasbīh three times or more in the Rukū' and Sujūd.
5. Any increase in the statement 'Rabbanā wa-laka 'l-ḥamd' (My Lord, for you is praise) after standing from the Rukū', also an increase on the supplication for forgiveness between the two Sujūd.
6. Making the head and back on one level during the Rukū'.
7. Distance between the arms from the sides of the body, the abdomen from the thighs and the thighs from the shins during the Sujūd.
8. Raising the forearms from the floor during the Sujūd.
9. The praying person sitting on his left foot which should be flat whilst his right foot is erect on his toes. This is done during the first Tashahhud and between the two Sujūd.
10. At-Tawarruk – during the last Tashahhud (in Ṣalāh of three and four Units) - sitting on ones posterior, placing ones left foot under the right leg and making the right foot erect.
11. Pointing with the index finger in the first and second Tashahhud from the beginning of sitting down until the end of the Tashahhud. Also, moving the index finger during supplications.
12. In the first sitting of Tashahhud, sending salutations and blessings upon Muḥammad ﷺ and his family as well as Ibrāhīm and his family.
13. Supplications in the last Tashahhud.
14. Reciting aloud during the Fajr Ṣalāh, Jumu'ah, the two 'Īd Ṣalāh

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(Prayers), Istisqā' (prayer for rain) as well as the first two Units of Ṣalāh in the Maghrib and 'Ishā' Ṣalāh.

15. Reciting quietly during Ẓuhr, 'Aṣr, and the third Rak'ah in Maghrib and the last two Rak'ah of 'Ishā'.
16. Reciting another passage from the Quran after Sūrah al-Fātiḥah.

One must also pay attention to the other recommended actions of the Ṣalāh other than what we have mentioned such as: an increase in the statement of the person praying: 'Rabbanā walaka 'l-ḥamd' after rising from the Rukū' for the Imām, the person praying behind the Imām and a person praying individual – this is a recommended act.

From the recommended actions is also to place one's hands (with open fingers) on one's knees during the Bowing.

NOTES

The Sunan acts are recommended statements and actions within the Prayer. They should be performed as much as possible to increase the reward and perfection of the Prayer. However if a person does not perform them, his Prayer is still valid and there is no need to perform Sujood As-Sahw.

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Lesson Eleven

NAWĀQIḌ (INVALIDATORS) OF THE ṢALĀH

They are eight:

1. Intentionally talking with awareness and knowledge – as for a forgetful or ignorant person then his Ṣalāh is not invalidated with that.
2. Laughing.
3. Eating.
4. Drinking.
5. The private parts of the body being uncovered.
6. Excessive deviation away from the direction of the Qiblah.
7. Excessive moving outside the regular acts and movements of Ṣalāh.
8. Nullifying the ablution.

NOTES

There are five different types of movements in the Prayer:

1. Prohibited movement: This is continuous unnecessary movements which are not from the Prayer, such as eating or drinking.
2. Disliked movement: A little amount of movement which is not continuous, like a person slightly turning his body.
3. Permitted movement: This is dependent upon a necessity, like a person moving his hand to switch off his ringing mobile, or scratch himself.
4. Recommended movement: A movement which is needed to perfect the prayer, like a person moving to fill a gap in the row, or moving closer to the person next to him.
5. An obligatory movement: A movement which is necessary to validate the Prayer, like a person moving to remove an impurity from his clothing.

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THE PERFECT AND COMPLETE MANNER OF PRAYING

Having understood the last few chapters regarding the prayer, we should know the complete and perfect manner of praying, according to the way the Prophet ﷺ himself would pray.

1.0 A Muslim should purify himself in his house, wear his best clothes and walk to the Masjid. Whilst walking to the Masjid, he should remain calm and tranquil, not rushing, running nor being hasty or raising his voice.

2.0 When he reaches the Masjid, he should remove his footwear and place them in their specified place. As he takes off his shoes and places them outside, he should also forget the Dunyā and leave it with his shoes. This is because it is not permitted to buy, sell or announce lost property in the Masjid.

3.0 Whilst entering the Masjid and the prayer hall, he should enter with his right foot saying:

بِسْمِ اللهِ والصَّلاةُ والسَّلامُ على رَسُوْلِ اللهِ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

In the name of Allāh; may peace and blessings be upon the Messenger of Allāh. O Allāh, open Your doors of mercy for me.

4.0 Having entered the Masjid, he should go to the first rows and if it is a woman - in the same hall as the men - she should go to the back rows.

4.1 If he is late for the Prayer and the congregation are already in prayer, he should say Takbīrah al-Iḥrām (the first Takbīr to initiate the prayer), and then follows the Imām in the stage of the prayer he is in. So if the Imām is standing, in Rukū' (bowing) or in Sujūd (prostration), then he should also immediately do this.

4.2 If a latecomer has caught the Rukū' of the Imām, then he has fulfilled the Rak'ah (unit) of the prayer. So when the Imām and the congregation finish the Prayer, he should stand up and make up any missed units of prayer.

4.3 If he is early to the prayer and the congregation have not started the prayer, then he should pray Taḥiyyah al-Masjid (the two units for entering the Masjid) before he sits down and/or pray the Sunnah prayers which are attached to the Farḍ

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Prayer.[18]

4.4 Whilst waiting for the Imām to begin the congregational prayer, he should remain tranquil, making Dhikr or reciting the Quran and not transgress the sanctity of the Masjid by conversing about the Dunyā, nor constantly looking at the clock or being hasty for the prayer to start.

5.0 When the prayer is about to start, the Imām should stand in front of a Sutrah (any pillar or object which will stop a passerby from passing in front of a person praying), and the congregation behind him because the Imām is the Sutrah for the congregation. If a person is praying individually, whether at home or outside, he should also stand behind a Sutrah.

5.1 Before beginning the prayer, a person should ensure he has fulfilled the conditions of the prayer which were mentioned previously, otherwise his prayer will be invalid and he will have to repeat it.

6.0 He should say Allāhu Akbar, raising his hands with his fingers together. He should raise his hands to the level of his ears or shoulders, and his palms should be straight and facing the Qiblah.

7.0 He then places the palm of his right hand upon the back of his left hand, either grasping his left wrist or simply placing it on top of the left wrist. His hands should be placed on his chest.

7.0 He should look down at the place of Sujūd and not look around.

7.1 It is recommended to recite Duʿā' al-Istiftāḥ in the first Rakʿah only, and it is better to vary between the various Duʿā' that have been narrated for Istiftāḥ.

7.2 He should seek refuge in Allāh by saying:

أَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْم

7.3 He should also mention the name of Allāh by saying:

[18] These Sunan prayers are called as-Sunan ar-Rawāṭib or as-Sunan al-Mu'akkadah.

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بِسْمِ اللهِ الرَّحْمنِ الرَّحِيْم

7.4 He then recites Sūrah al-Fātiḥah completely, reciting each vowel, letter, word and Āyah properly.

7.5 He should recite whatever is easy for him from the other chapters of the Quran. He does not need to seek refuge in Allāh, and should only recite Bismillah if reciting from the beginning of a new Sūrah.

8.0 He says Allāhu Akbar and raises his hands like he did previously, and goes into Rukū' (bowing).

8.1 Whilst in Rukū', his back should be level to his head, his gaze fixed to the place of Sujūd and his hands placed on his knees with fingers spaced out.

8.2 He must say the following remembrance at least once, and it is better to increase in odd numbers:

سُبْحَانَ رَبِّيَ العَظِيْم

8.3 He then rises from the Rukū', raising his hands to the level of his shoulders or ears to make a Takbīr and simultaneously says:

سَمِعَ اللهُ لِمَنْ حَمِدَه

8.4 After he has stood up from the Rukū', he should maintain that position until every limb of the body is back to its normal position, he should say:

رَبَّنَا وَلَكَ الْحَمْد

9.0 After this he says the Takbīr without raising his hands and goes into Sujūd (prostration). He must ensure that his forehead, nose, palms, knees and toes all touch the ground.

9.1 He must maintain space between his elbows and side, and between his thighs and stomach, and prop up his toes upon the ground, facing the Qiblah.

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9.2 Whilst in Sujūd he should say, at least once:

سُبْحَانَ رَبِّيَ الْأَعْلَى

9.3 He can also add any other supplications he wants to do so.

10.0 He then says Takbīr (without raising the hands) and sits upon his left leg with the toes of his right foot propped up behind him. He places his hands on his knees, with his fingers together.

10.1 He then says Takbīr and performs Sujūd like the first one.

After this he says Takbīr and stands up, assuming the standing position like before. He has now completed a Rakʿah (a single unit of Prayer).

In the second Rakʿah everything is repeated but there is no Takbīrah al-Iḥrām, nor Duʿā' al-Istiftāḥ.

11.0 In his second Rakʿah, when he has finished his second Sujūd, he sits for Tashahhud. Whilst reciting the Tashahhud he should place his left hand on his left knee, and with the index finger of his right hand point towards the Qiblah, and move it slightly when supplicating. If the Prayer consists of more than two units he should stand up and repeat the actions for another Rakʿah(s). In the final Rakʿah, and also the second Rakʿah if the prayer consists of two units, after the Tashahhud he should say as-Ṣalāh Al-Ibrāhīmiyyah and seek refuge in Allāh by supplicating:

أَللَّهُمَّ إِنِّي أَعُوْذُ بِكَ مِنْ عَذَابِ جَهَنَّم وَأَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوْذُ بِكَ مِنْ فِتْنَةِ الدَّجَّالِ وَأَعُوْذُ بِكَ مِنْ فِتْنَةِ المَحْيَا وَالمَمَات

He can also add other supplications.

11.1 After this he makes a Taslīm, by turning his head towards right and left saying:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ الله

He should not move his shoulders, hands nor nod his head whilst making Taslīm.

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After the Prayer

After the Obligatory Prayer, one should say:

Dhikr	Number of times
اسْتَغْفِرُ الله	Three times
أَللَّهُمَّ أَنْتَ السَّلامُ وَمِنْكَ السَّلام تَبَارَكْتَ ذَا الجَلالِ وَالإِكْرام	Once
سُبْحَانَ الله	Thirty three times Note: he should use the fingers of his right hands to enumerate this
الحَمْدُ لِلّه	Thirty three times Note: he should use the fingers of his right hands to enumerate this
اللهُ أَكْبَر	Thirty three times Note: he should use the fingers of his right hands to enumerate this
لا إِلهَ إِلا الله وَحْدَهُ لا شَرِيْكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْر	Once
اللهُ لاَ إِلَهَ إِلا هُوَ الْحَيُّ الْقَيُّومُ لاَ تَأْخُذُهُ سِنَةٌ وَلاَ نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلاَ يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالأَرْضَ وَلاَ يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ	Recite Āyah al-Kursī once

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He should also recite Sūrah al-Ikhlāṣ, Sūrah al-Falaq and Sūrah an-Nās once after Ẓuhr, ʻAṣr and ʻIshā', and three times after Fajr and Maghrib.[19]

The Number of Units for Each Prayer

Prayer	Ruling	Time & No. of Units	Description
Fajr	Obligatory	2 Rakʻah after the first light of the dawn of the sun	Loud congregational prayer
Ẓuhr	Obligatory	4 Rakʻah between the Sun's zenith until the time for the ʻAṣr Prayer i.e. until ones shadow is the same length as his height	Silent congregational prayer
ʻAṣr	Obligatory	4 Rakʻah after the Ẓuhr Prayer has finished until Maghrib	Silent congregational prayer
Maghrib	Obligatory	3 Rakʻah when the sun has completely set until the beginning of ʻIshā'	Loud congregational prayer
ʻIshā'	Obligatory	4 Rakʻah after the last glow of the sun has left the western horizon	Loud congregational prayer

[19] Note: There are other Adhkār a person can also recite throughout the day and night. Please refer to: *The Fortress of the Muslim,* by Saʻīd al-Qaḥṭānī.

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Prayer	Ruling	Time & No. of Units	Description
Jumu'ah	Obligatory	The Prayer is the same time as the Ẓuhr Prayer	It is prayed out aloud and the Jumu'ah can be done with a minimum of 3 people

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Prayer	Ruling	Time & No. of Units	Description
Eclipse Prayer	Communal obligation	The Prayer is held during the eclipse Two Rakʿah	It is a loud prayer and there are two Rukū' (bowing) per Rakʿah
Sunnah of Fajr	Emphasised Sunnah	Before the Fajr Prayer; 2 Rakʿah	Sūrah al-Kāfirūn is recited in the first Rakʿah and Sūrah al-Ikhlāṣ in the second.
Sunnah of Ẓuhr	Recommended	4 Rakʿah before the Ẓuhr Prayer (in sets of 2) and 2 Rakʿah after it.	Any Sūrah can be recited
Sunnah of Maghrib	Recommended	2 Rakʿah after Maghrib Prayer	Sūrah al-Kāfirūn can be recited in the first Rakʿah and Sūrah al-Ikhlāṣ in the second.
Sunnah of 'Ishā'	Recommended	2 Rakʿah after 'Ishā' Prayer	
Ḍuhā Prayer	Recommended	2 to 8 Rakʿah after the Sunnah has risen until before Zawāl (Zenith)	Any Sūrah can be recited
Tahiyyat al-Masjid	Obligatory	2 Rakʿah prayed when entering the Masjid and before sitting down	Any Sūrah can be recited
Istikhārah	Recommended	Two units prayed at any time when guidance is required	A person should recite Du'a Al-Istikhārah before making Taslīm

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Witr/Night Prayer	Emphasised Sunnah	After 'Ishā' until Fajr; 1 Rakʿah to 11 Rakʿah	It is prayed out aloud and the Jumuʿah can be done with a minimum of 3 people
Eclipse Prayer	Communal obligation	The Prayer is held during the eclipse Two Rakʿah	It is a loud prayer and there are two Rukū' (bowing) per Rakʿah
Sunnah of Fajr	Emphasised Sunnah	Before the Fajr Prayer; 2 Rakʿah	Sūrah al-Kāfirūn is recited in the first Rakʿah and Sūrah al-Ikhlāṣ in the second.
Sunnah of Ẓuhr	Recommended	4 Rakʿah before the Ẓuhr Prayer (in sets of 2) and 2 Rakʿah after it.	Any Sūrah can be recited
Sunnah of Maghrib	Recommended	2 Rakʿah after Maghrib Prayer	Sūrah al-Kāfirūn can be recited in the first Rakʿah and Sūrah al-Ikhlāṣ in the second.
Sunnah of 'Ishā'	Recommended	2 Rakʿah after 'Ishā' Prayer	
Ḍuhā Prayer	Recommended	2 to 8 Rakʿah after the Sunnah has risen until before Zawāl (Zenith)	Any Sūrah can be recited
Tahiyyat al-Masjid	Obligatory	2 Rakʿah prayed when entering the Masjid and before sitting down	Any Sūrah can be recited
Istikhārah	Recommended	Two units prayed at any time when guidance is required	A person should recite Du'a Al-Istikhārah before making Taslīm

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Sujūd As-Sahw

الشرط	الركن	الواجب	السنة
Condition	**Pillar**	**Obligation**	**Recommendation**
An action outside the prayer	An action within the prayer		
If a person forgets to perform a condition or pillar, or was ignorant regarding them, his prayer is not accepted and must be repeated		If a person leaves this action out of forgetfulness or ignorance, the prayer is still accepted	A person has the choice to do this action nor leave it out
There is no Sujūd as-Sahw, the prayer must be repeated	No Sujūd as-Sahw, the Unit of Prayer must be repeated	Sujūd As-Sahw can be performed to complete the prayer and make up for the mistake	Sujūd as-Sahw not required

There are three main actions which necessitate Sujūd As-Sahw

1. An addition to the prayer.
2. Something which is left out from the prayer
3. A doubt regarding an action in the prayer:
   a) If doubt occurs after completing the prayer, then no attention is paid to it. A person considers his prayer to be complete and mere doubt does not change this.
   b) If doubt occurs during the prayer:
      i) If it is a constant state of mind in which a person is always suffering from doubts regarding his prayer then he should not pay any attention to it.
      ii) If it is a doubt which does not often occur, then it must be considered. In this case, a person starts the prayer from the last action he is certain he completed. So if a person is sure he prayed 2 Rak'ah, and then doubts the third one, then he repeats what he considers to be the third one in which there is doubt.

If a person forgets to perform Sujūd as-Sahw, there is nothing upon him.

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Lesson Twelve

THE SHURŪṬ (CONDITIONS) FOR WUḌŪ'

They are ten:

1. Islām.
2. Intellect.
3. Tamyeez: Maturity of a child in differentiating between various matters.
4. Intention.
5. Continuity of intention.
6. The removal of that which necessitates Wuḍū'.
7. Istinjā (cleaning the areas of natural discharges with water) or Istijmār (cleaning the private parts with stones, tissues, leaves etc.) before ablution.
8. Water must be pure and acquired permissibly.
9. The removal of all things that prevent water from reaching the body parts.
10. The arrival of the time of Ṣalāh for those who continually lose their ablution (for example due to passing of wind, urine, or any reason that nullifies ablution).

NOTES

There are ten conditions that have to be fulfilled for the validity of Wuḍū':

1. Islām: A person must be a Muslim.
2. Intellect: A person who has a mental disability is not held responsible.
3. Tamyīz (age of mental maturity): Such that a young child can differentiate between simply spilling water and between Wuḍū'.
4. Intention: The intention is in the heart, and starts before the Wuḍū' and must be maintained throughout it.
5. Continuity of intention (i.e. the person should not intend to discontinue his ablution before its completion).
6. The removal of that which necessitates Wuḍū': He should not begin Wuḍū' until finishing urine for example.

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7. Istinjā (cleaning the areas of natural discharges with water) or Istijmaar (cleaning the private parts with stones, tissues, leaves etc.) before ablution. Istinjā is not required after passing wind, sleeping or eating camel meat.
8. Water must be pure and acquired permissibly: Impure water, stolen water or a liquid other than water cannot be used.
9. The removal of all things that prevent water from reaching the body parts: Before making Wuḍū', anything on the skin which prevents water reaching the skin must be removed. Make-up, nail varnish, dough, cement, paint, etc... If it acts as a barrier in which water cannot reach the skin then it must be removed.
10. The arrival of the time of Ṣalāh for those who continually lose their ablution (for example due to passing of wind, urine, or any reason that nullifies ablution).

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Lesson Thirteen

THE WĀJIBĀT (OBLIGATORY) ACTS OF WUḌŪ'

They are six:

1. Washing the face, including rinsing out the mouth with water and cleansing the nostrils of the nose.
2. Washing the two hands up to and including the elbows.
3. Wiping the whole head including the two ears.
4. Washing the two feet including the ankles.
5. Doing the ablution in the prescribed sequence.
6. To ensure each body part is washed without delay.

It is recommended to wash the face, arms, and feet as well as rinse the mouth and nose three times – the obligation is to do it only once. As for wiping over the head, then it is not recommended to repeat it as the authentic Ḥadīths have proved.

NOTES

They are six obligations of Wuḍū'; if they are not fulfilled then a person's Wuḍū' and its prayer are invalid. The Wuḍū' and prayer must both be repeated.

1. Washing the face: The face starts from the top of the forehead where hairs normally grows to the bottom of the chin, and to the ears on each side. Washing the face must include rinsing the mouth and cleansing the nostrils with water.
2. Washing the two hands from the finger tips to and including the elbows.
3. Wiping the whole head including the two ears. This is only done once. Wiping the head means a person merely wets both his hands, and wipes over his head from the beginning of the forehead (where hair normally grows) to the nape of his neck, and then brings his hands back to where he started.
4. Washing the two feet including the ankles.
5. Doing the ablution in the prescribed sequence: If Wuḍū' is done in a

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manner which opposes the sequence in which the Prophet ﷺ did it, then it will not be accepted.

6. To ensure each body part is washed without delay: There should not be a delay between washing each of the limb, to the extent that the limbs begins to dry before he washes the next limb.

It is recommended to wash the face, arms, and feet as well as rinse the mouth and nose three times – the obligation is to do it only once. As for wiping over the head, then it is not recommended to repeat it as the authentic Ḥadīths have proved.

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Lesson Fourteen

THE NAWĀQIḌ (NULLIFYING ACTS) OF WUḌŪ'

They are six:

1. Any discharge from either of the two private parts.
2. Any unclean substance excessively discharged from the body.
3. Losing one's consciousness due to sleep or otherwise.
4. Touch one's private parts – front or back – without any barrier (ie cloth or similar).
5. Eating camel meat.
6. Rejection of Islām.

Important note: As for washing the deceased then the correct opinion is that this does not invalidate the Wuḍū' and this is the opinion of the majority of the people of knowledge. This is due to a lack of evidence for this. However, if a person accidentally touches the private parts of the deceased during the Ghusl without any barrier then this obligates Wuḍū'. So the obligation is to not touch the private parts of the deceased person (when washing) except with a cloth.

Also, touching a woman does not break the Wuḍū' in any situation – whether that is out of sexual desire or not according to the correct of the two opinions of the scholars as long as there is nothing discharged (from the frontal private part). This is because the Prophet ﷺ would kiss some of his wives, then pray without performing Wuḍū'. As for the saying of Allāh (the Glorified) in the two verses:

﴿ أَوْ لَامَسْتُمُ النِّسَاءَ ﴾

"... or you have touched women..." [04: 43]

The intent behind this is: Sexual intercourse; this is the correct opinion from the two opinions of the scholars and it is the statement of Ibn Abbās C and a large group of scholars from the Salaf and those who came after.

Allāh is the One who controls guidance.

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NOTES

The following six matters invalidate a person's Wuḍū', if one of them occurs during the prayer, he must stop his prayer, perform Wuḍū' and then repeat the prayer.

They are six:

1. Discharge from either of the two private parts: Anything which is discharged from the front or back private part invalidates the Wuḍū'. This include: urine, faeces, semen, pre-seminal fluid, post-urinal fluid, flatulence, anything solid, blood, menses etc.
2. Any unclean substance excessively discharged from the body: This refers to vomit, pus, blood etc. However, the correct opinion is that if anything is discharged from the body (excluding the private parts) then it does not break a person's Wuḍū', because there is no evidence for this. The only exception is if urine or faeces is discharged from the body due to an illness, then this invalidates it.
3. Losing one's consciousness due to sleep or otherwise: Sleep in itself does not invalidate the Wuḍū', however it is probable that during sleep a person may pass wind or break his Wuḍū'. Therefore, if it is a very slight sleep whereby a person remains sitting and nods off, or is aware of his actions then this does not invalidate.
4. Touch one's private parts – front or back – without any barrier (ie cloth or similar). This is an opinion of some of the scholars. Other scholars such as Shaykh al-Islām Ibn Taymiyyah mentioned that it is recommended to repeat the Wuḍū' and not an obligation.
5. Eating camel meat.
6. Rejection of Islām.

The manner of performing Tayammum

1. A person makes his intention in his heart.
2. He mentions the name of Allāh by saying: Bismillah.
3. He then places the palm of both his hands upon the earth or soil.
4. He wipes over his face.
5. He wipes the back of the right hands with the palm of his left and *vice versa.*

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6. The same Du'ā' which is said after Wuḍū' can be said after Tayammum.

The manner of performing Ghusl

1. A person makes his intention in his heart.
2. He mentions the name of Allāh by saying: Bismillah.
3. After having washed his private parts (Istinjā).
4. He washes his hands.
5. Performs Wuḍū' as has been described previously.
6. He then washes his hair, making sure water reaches his head.
7. He then washes the right side of his body and then the left side.
8. Finally he washes both feet.

If a person was to take a shower by which all his body is washed with water, rinse his mouth and nostrils and washes his hair, then this is considered valid Ghusl.

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Lesson Fifteen

EVERY MUSLIM SHOULD ADORN HIMSELF WITH THE LEGISLATED MANNERS

This includes:

1. Truthfulness and trustworthiness.
2. Abstinence and modesty.
3. Courage, generosity and loyalty.
4. Refraining from everything that Allāh had made unlawful.
5. Being a good neighbour.
6. Helping the needy according to one's ability.
7. Other morals and manners legislated in the Quran and Sunnah.

NOTES

The perfect and complete religion of Islām does not only teach us how to worship Allāh, but it also gives guidance for people in how they should conduct their daily lives and interact with people. This shows the perfect, complete and virtuous nature of this divine religion. Amongst the manners are:

1. Truthfulness: A Muslim must be truthful to Allāh in his statements, actions and beliefs. He must also be truthful with people and not lie.
2. Trustworthy: This is a great ethic that Islām has legislated, a Muslim must act with integrity and honesty in his dealings with people, and not deceive others.
3. Abstinence: A Muslim must abstain from what is harmful to the religion and to creation. For example acting immorally is harmful to the religion of Islām, because each Muslim represents Islām. Therefore if a Muslim acts immorally, people think that this is what Islām calls to.
4. Modesty and shyness: This is from Īmān, it necessitates a person acting in a manner which is praised and staying away from everything distasteful.

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5. Courage, generosity and loyalty: This is courage and loyalty in the path of Allāh, according to what Islām has justified. A person remains courageous speaking the truth and not fearing the blame of others.
6. Generosity: This is one of the virtues of this religion, a Muslim should be generous with his wealth, donate to charity and not be stingy with the wealth that Allāh has blessed him with.
7. Refraining from everything that Allāh had made unlawful: both in public and private, maintaining the Taqwā of Allāh wherever he is.
8. Being a good neighbour: Allāh said, "And be good to the neighbour who is your relative and to the neighbour who is not a relative . . ." [4:36]
9. Helping the needy according to one's ability: beginning with one's own family and relatives, then his neighbours and then any poor and needy person, Muslim or non-Muslim, with the condition that the person being helped does not harm the religion.

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Lesson Sixteen

ADORNING ONE'S SELF WITH ISLĀMIC PRACTICES

This includes:

10. The greeting of Salām.
11. Cheerfulness.
12. Eating and drinking with the right hand.
13. Mentioning the name of Allāh when beginning something.
14. Praising Allāh when finishing something.
15. Praising Allāh after sneezing & supplicating for the sneezing person if he praises Allāh.
16. Visiting an ill person.
17. Following the funeral procession including the Ṣalāh and burial.
18. Adhering to the Islāmic etiquettes when entering and leaving one's house, the Masjid and whilst travelling.
19. Dealing kindly with parents, relatives, neighbours, the elders and the young.
20. Offering congratulations for a new born.
21. Praying for blessing in marriages as well as offering condolences after afflictions.

...and other Islāmic practises for wearing and removing shoes and clothes etc.

NOTES

There are certain daily practices that Muslims distinguish themselves from followers of other religion.

The greeting of Salām: The most complete form is *Assalāmu alaykum wa raḥmatullāhi wa barakātuh*.

You should greet every Muslim whether you know him or not, and reply similarly to every Muslim who has greeted you with the Salām.

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Cheerfulness: This is in greeting people with a smile and a good character, beginning with a person's own family.

Eating and drinking with the right hand: This is an obligation. A person should also give and take with his right hand. The right hand is used in everything which is good, virtuous and honoured. "The Prophet ﷺ used to like to start with the right side when putting on his sandals, combing his hair, engaging in his ritual purifications, and in all of his activities."[20]

Mentioning the name of Allāh when beginning something: This is done so Allāh bestows blessings in it. It is reported the prophet (sal Allāhu alayhi wa sallam) said, "Any important matter which is not begun with the name of Allāh will be deficient [in blessings]."

Praising Allāh when finishing something: This is to be done according to the supplications that have been narrated. An example of this is the supplication after eating:

الْحَمْدُ لِلّٰهِ الَّذِي اَطْعَمَنِي هَذا ورَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِنِّي ولا قُوَّة

[After eating] All praise is for Allāh, the one who fed me this food and sustains me without any power or might from myself.

Praising Allāh after sneezing and supplicating for the sneezing person if he praises Allāh: A person who sneezes should say:

اَلْحَمْدُ لِلّٰهِ

Alhamdulillah.

The person who hears this should reply with Tashmīt:

يَرْحَمُكَ الله

May Allāh have mercy upon you.

The sneezing person finally replies:

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[20] Narrated by 'Ā'ishah ; Collected by al-Bukhārī and Muslim.

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يَهْدِيْكُمُ اللهُ ويُصْلِح بالَكُمْ

May Allāh guide you and rectify your affairs.

Visiting an ill person: Our religion emphasises the visiting of an ill person, not just once but repeatedly throughout his illness. However a person should be careful to visit him in appropriate times, he should not be over burdening by staying too long, he should be cheerful and optimistic in front of him, making him feel better and maintain hope in the mercy of Allāh.

Following the funeral procession including the prayer and burial: The prayer is for males and females, however the burial is for males only.

Adhering to the Islāmic etiquettes when entering and leaving one's house, the Masjid and whilst travelling: Like entering the Masjid with the right foot and saying the various supplications when entering or leaving the Masaajid, ones house and when initiating a journey.

Dealing kindly with parents, relatives, neighbours, the elders and the young: Each one should be interacted with according to their standing and age.

Offering congratulations for a new-born: There is no specific supplication, however a person should supplicate for blessings.

Praying for blessing in marriages. This is by saying:

بَارَكَ اللهُ لَكُمَا وَبَارَكَ عَلَيْكُمَا وجَمَعَ بَيْنَكُمَا فِي خَيْر

May Allāh bless for you and place blessings upon you, may He bring you together upon goodness.

Offering condolences after afflictions: Through kind comforting words and supplications for the deceased and the relatives.

There are also other supplications such as:

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Entering the Masjid

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

O Allāh open for me the doors of Your mercy.

Leaving the Masjid

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

O Allāh, I ask you for your generosity.

Leaving ones house

بِسْمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ

In the Name of Allāh, I have placed my trust in Allāh, there is no might nor power except by Allāh.

Getting dressed

الْحَمْدُ للهِ الَّذِي كَسَانِي هَذَا (الثَّوبَ) وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ

Praise is to Allāh Who has clothed me with this (garment) and provided it for me, without any power or might from myelf.

Waking up

الْحَمْدُ للهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

Praise is to Allāh Who gives us life after He has caused us to die and to Him is the return.

If it rains

اللّهُمَّ صَيِّباً نَافِعًا

O Allāh, bring beneficial rain clouds.

In times of anger

أَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْم

I seek refuge in Allāh from the accursed Shayṭān.

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Leaving a sitting or a gathering

سُبْحَانَكَ اللَّهُمَّ وبِحَمْدِكَ أَشْهدُ أَنْ لا إِلهَ إِلا أَنْتَ أَسْتَغْفِرُكَ وأَتُوبُ إِلَيْكَ

May you be glorified O Allāh, and with your praises. I bear witness there is no deity worth of worship except you, I seek forgiveness from you and I repent to you.

Starting a journey

اللهُ أَكْبَرُ ، اللهُ أَكْبَرُ ، اللهُ أَكْبَرُ ، سُبْحَانَ الّذِي سَخّرَ لَنَا هَذَا وَمَا كُنّا لَهُ مُقْرِنِينَ ، وَإِنّا إِلَى رَبّنَا لَمُنْقَلِبُونَ ، اللّهُمّ إِنّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرّ وَالتّقْوَى ، وَمِنَ الْعَمَلِ مَا تَرْضَى ، اللّهُمّ هَوّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنّا بُعْدَهُ ، اللّهُمّ أَنْتَ الصّاحِبُ فِي السّفَرِ ، وَالْخَلِيفَةُ فِي الأَهْلِ ، اللّهُمّ إِنّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السّفَرِ ، وَكَآبَةِ الْمَنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالأَهْلِ.

Allah is the greatest, Allah is the greatest, Allah is the greatest. How far from imperfections He is, The One Who has placed this (transport) at our service, and we ourselves would not have been capable of doing so, and to our Lord is our final destination, O Allah, we ask You for piety (Birr), and fear of You (Taqwa) in this journey of ours, and we ask You for deeds which please You, O Allah, facilitate our journey and let us cover it's distance quickly. O Allah, You are The Companion on the journey and The Successor over the family, O Allah, I seek refuge with You from the difficulties of travel, and from having a change of hearts and being in a bad predicament, and I take refuge with You from an ill fated outcome with wealth and family.

Duaa Al-Qunoot in the Witr Prayer

اللّهُمّ اهْدِنِي فِيمَنْ هَدَيْتَ ، وَعَافِنِي فِيمَنْ عَافَيْتَ ، وَتَوَلّنِي فِيمَنْ تَوَلّيْتَ ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ ، وَقِنِي شَرّ مَا قَضَيْتَ ،إِنّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ ، إِنّهُ لَا يَذِلّ مَنْ وَالَيْتَ ، وَلَا يَعِزّ مَنْ عَادَيْتَ ، تَبَارَكْتَ رَبّـنَا وَتَعَالَيْتَ.

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Lesson Seventeen

A WARNING AGAINST SHIRK AND VARIOUS TYPES OF SINS

Amongst them are the seven destructive major sins:

1. Shirk with Allāh.
2. Magic.
3. Killing a person whom Allāh has forbidden except with a right.
4. Consuming Usury and Interest.
5. Consuming the wealth of orphans.
6. Turning back on the day when two armies meet.
7. Accusing modest, pious believing women [of indecency].

Also from the other types of sins are:

1. Being disobedient to one's parents.
2. Breaking the ties of kinship.
3. False witness testimonies and false vows.
4. Harming one's neighbour.
5. Oppressing people by taking blood (killing and fighting), wealth and honour.
6. Drinking intoxicants.
7. Gambling.
8. Backbiting and slandering.

...and other matters which Allāh and His Messenger ﷺ forbade.

NOTES

The first seven sins were named Seven Destructive Sins by the Prophet ﷺ due to their severity. Some of them cause a person to leave the fold of Islām, whilst others places a person in great danger.

1. Shirk: To direct any specific quality or right of Allāh to other than Allāh. It includes any act of worship in which Allāh is made a partner.
2. Magic: A person must show submission to Shaytaan and the Jinn in order

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to have the ability to use magic

3. Killing a person whom Allāh has forbidden except with a right: Such as the killing of a Muslim, or any non-Muslim who has a contract with us due to living in our lands or is protected by us. As for what justifies killing then it is the corporal punishments which Allāh has legislated such as the murderer and adulterer. However this is carried out by the leader of the Muslims, not every common Muslim.
4. Consuming Usury and Interest: this is when money is made on receiving or lending money, or interest based mortgages and contracts.
5. Consuming the wealth of an orphan: An orphan is somebody whose father died and he is still under the age of puberty.
6. Retreating and turning back on the day when two armies meet i.e. in the midst of a battle.
7. Accusing modest, pious believing women [of indecency].

The other sins after this are also severe sins and acts of disobedience. If a sin consists of harming other people, then the punishment is more severe.

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Lesson Eighteen

PREPARING THE DECEASED, PRAYING UPON HIM AND HIS BURIAL

The details of this are as follows:

1. Encouraging an ill person to pronounce [the statement of Tawḥīd]

It is legislated to prompt an ill person whom death has approached to say: "Lā ilāha illa Allāh." This is due to the statement of the Prophet ﷺ: "Encourage [those who are close to being] deceased to say: Lā ilāha illa Allāh."

The meaning of deceased in the Ḥadīth is: those close to death, upon whom the indicators of death have appeared.

2. When a Muslim is confirmed dead his eyes must be closed and his jaws brought together

This is due to the established Sunnah regarding this.

3. It is obligatory to wash the deceased Muslim except if he is a martyr killed in a battle

The Martyr is not washed nor is he prayed over, rather he is buried in his clothing. This is because the Prophet ﷺ did not wash the martyrs of Uhud nor did he pray over them.

4. A description of washing the deceased

The private parts of the deceased are covered with a cloth; his head 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 hand and wash the private areas of the body. Next, he should perform ablution on him - the same ablution

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that is made for Ṣalāh. Then he should wash his head and beard with water and Sidr (crushed leaves of the Lote Tree) 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 does not 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.

He then repeats his Ghusl; if three washes are not enough to cleanse then he can wash five times or seven. After this he then dries the deceased with a towel; he perfumes his armpits and the parts of his body that touch the floor during prostration; if he perfumed all of his body then that is better. Also the shroud should be perfumed with Bukhoor.

If the moustache or nails of the deceased are lengthy, they can be clipped or trimmed and if one was to not do this then there is no problem. The hair of the deceased is not combed, his pubic hair is not shaved nor is he circumcised due to no proof indicating this. The hair of a woman is tied in three braids and allowed to fall behind her.

5. Shrouding the deceased

The best way to enshroud a male body is to enshroud it in three white sheets, using neither a shirt nor a turban. 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.

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However, if the deceased was in a state of Iḥrām, meaning that he was in the sacred 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 Iḥrām) on the Day of Judgement, speaking the famous phrase (Labbaik...) of the pilgrim. The pilgrim is an exception narrated in an authentic Hadith.

If the one who died in a state of Iḥrām 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.

6. The person who washes the body

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 ﷺ was washed by his wife and because ʻAlī ﷺ washed his wife Fāṭimah ﷺ .

7. How to pray over the dead

"Say Takbīr four times; after the first time, one should recite al-Fātiḥah, and it is also good to recite a short Sūrah after that, or even one verse or two - a practice that is based on an authentic Hadith related by Ibn 'Abbas ﷺ.

After the second Takbīr, one should send blessings upon the Prophet ﷺ just as one does so in the seated position of the Ṣalāh. Then he should say the Takbīr for a third time, and say:

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اللَّهُمَّ اغْفِرْ لِحَيِّنَا ومَيِّتِنَا، وشَاهِدِنَا وغَائِبِنَا، وصَغِيرِنَا وكَبِيرِنَا، وذَكَرِنَا وأُنْثَانَ، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الإِسْلاَمِ، ومَنْ تَوَفَّيْتَهُ فَتَوَفَّهُ عَلَى الإِيمَانِ، اللَّهُمَّ اغْفِرْ لَهُ، وارْحَمْهُ، وعَافِهِ، واعْفُ عَنْهُ، وأَكْرِمْ نُزُلَهُ، ووَسِّعْ مُدْخَلَهُ، واغْسِلْهُ بِالمَاءِ والثَّلْجِ والبَرَدِ، ونَقِّهِ مِنَ الذُّنُوبِ والخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ، وأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وأَهْلاً خَيْرًا مِنْ أَهْلِهِ، وزَوْجاً خَيْرًا مِنْ زَوْجِهِ، وأَدْخِلْهُ الجَنَّةَ، وأَعِذْهُ مِنْ عَذَابِ القَبْرِ وعَذَابِ النَّارِ، وأَفْسِحْ لَهُ فِي قَبْرِهِ ونَوِّرْ لَهُ فِيهِ، اللَّهُمَّ لاَ تُحْرِمْنَا أَجْرَهُ، ولاَ تُضِلَّنَا بَعْدَهُ

"O Allāh, forgive our living and our dead, those present and those absent, our young and our old, our males and our females. O Allāh, whom among us You keep alive, then let such a life be upon Islām, and whom among us You take unto Yourself, then let such a death be upon faith. o Allāh, 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 Allāh, do not deprive us of his reward and do not let us stray after him."

Then one should make the fourth Takbīr, after which one says one Tasleem to the right.

With each Takbīr, it is recommended to raise one's hands. Of course, the pronouns change according to who it is that died: if it is a female: "Oh Allāh, forgive her"; if it is more than one person that died, "Oh Allāh, forgive them." And if two people died, the Arabic languages accommodate 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,

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اللّٰهُمّ اجْعَلْهُ فَرَطًا وَذُخْرًا لِوَالِدَيْهِ وَشَفِيعًا مُجَابًا ، اللّٰهُمّ ثَقِّلْ بِهِ مَوَازِينَهُمَا ، وَأَعْظِمْ بِهِ أُجُورَهُمَا ، وَأَلْحِقْهُ بِصَالِحِ الْمُؤْمِنِينَ ، وَاجْعَلْهُ فِي كَفَالَةِ إِبْرَاهِيمَ ، وَقِهِ بِرَحْمَتِكَ عَذَابَ الْجَحِيمِ

"O Allāh, make him a preceding reward and a stored treasure for his parents, and an answered intercessor. O Allāh, through him, make heavy their Scales and magnify their reward. Unite him with the righteous believers, place him under the care of Ibrāhīm, and protect him by Your mercy from the torment of Hell."

The Sunnah is for the Imām to stand parallel to the head of the deceased male, and parallel to the middle of the deceased female.

If the funeral Ṣalāh 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.

8. How to bury the dead

It is legislated for the grave to be dug to a depth equal to the size of the man being buried. Inside the grave, there should also be a side hole (this hole is called a Laḥd) towards the direction of the Qiblah. The body should then be placed on his right side in the Laḥd. The knot of the shroud should be untied but the shroud should not be removed rather left alone on him. The face of the deceased should not be exposed, regardless whether the deceased is a man or a woman.

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Then bricks should be placed on the Lahd and made firm, so that the body is protected from dirt. If bricks are not available, then wooden planks, stones or wood may be used: anything to protect the body from dirt.

Next, dirt is poured down, and it is recommended to say,

بِسْمِ اللهِ وَعلى مِلَّةِ رَسُوْلِ اللهِ

In the Name of Allāh and upon the way of the Messenger of Allāh.

The ground of the grave should be raised by a hand span. 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 then stand beside the grave and supplicate for the deceased. This is because the Prophet ﷺ would say after finishing burying a body, "Ask forgiveness for your brother, and ask (Allāh) to make him firm, for indeed, he is being asked right now."

9. Regarding the person who was not able to attend the funeral Prayer.

It is legislated for the person who has not prayed over the deceased before the burial, to pray over him 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.

10. The family of the deceased cooking food

It is not permissible for the relatives of the deceased to prepare food for others: the virtuous Companion, Jarīr bin 'Abdullāh al-Bajalī ﷺ, 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 Niyāhah (Pre-Islāmic wailing)."

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 neighbours.

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When the Prophet ﷺ heard about the death of Ja'far bin Abū Ṭālib ﷺ, in Syria, he ordered his family to prepare food for the family of Ja'far; he ﷺ said: "An incident has befallen them that pre-occupies them."

It is not wrong for the relatives of the deceased to invite neighbours or others to partake in the food that was given to them; we know of no time limit for that in the Sharī'ah.

11. Mourning the deceased

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 the baby is born. 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.

12. Visiting graveyards

It is legislated for men to visit graves every now and then, to supplicate for the deceased, to ask Allāh to have mercy on them, and to remember death and what comes after it. The Prophet ﷺ said: "Visit graves, for verily, doing so will remind you of the Hereafter".

The Prophet ﷺ taught his Companions to say when they visit the graves:

السَّلامُ عَلَيكُمْ أَهْلَ الدِّيارِ مِنَ المُؤْمِنِينَ والمُسْلِمِينَ وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لاَحِقُونَ ، أَسْأَلُ اللهَ لَنَا وَلَكُمُ العافِيَةَ يَرْحَمُ اللهُ المُسْتَقْدِمِينَ مِنّا وَالمُسْتَأْخِرِينَ

Peace be upon you all, O inhabitants of the graves, among the believers and the Muslims. Verily we will, Allāh willing, be united with you, we ask Allāh for well-being for us and you. May Allāh have mercy on those that parted early from us and those that parted late.

As for women, it is not permissible for them to visit graves; the Prophet ﷺ cursed females who visited the graves. Also, it is feared that by their visits, trials may result,

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not to mention their lack of patience. Similarly, it is not permissible for them to 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 Allāh, send peace and salutations on Muḥammad, his family, and his Companions.

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Examination for the Important Lessons for the Muslims of the Ummah

In the Name of Allāh; the Most Merciful; the Bestower of Mercy.

Introduction

1. Mention two reasons why we study these 'lessons'.
2. Who is the author of these 'lessons'?
3. In general, what are the contents of this book (7 parts)

Lesson One

1. How should a person memorise Quran?
2. There are three types of people with regards to the Quran, mention them.

Lesson Two

1. What are the 8 conditions of Lā ilāha illa Allāh (along with their opposites)?
2. What is the meaning of Lā ilāha illa Allāh? What are its two pillars?
3. What are the four matters that the second Shahaadah necessitates?

Lesson Three

1. What are the six pillars of Īmān?

Lesson Four

1. What are the three categories of Tawḥīd? Define each category.
2. What are the four mistakes that should be avoided when understanding the names and attributes of Allāh?
3. What is Shirk Akbar? Give two examples.
4. What is Shirk Aṣghar? Give two examples.
5. What are the differences between the two types of Shirk?

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Lessons Five

1. What is the definition of Iḥsān?

Lesson Six

1. What are the nine conditions of the prayer?
2. What are the three types of 'Awrah?
3. What are the three types of Physical Impurities?

Lesson Seven

1. What are the fourteen Arkān (pillars) of the Prayer?
2. How can a person know if he has 'tranquility' in the prayer?

Lesson Eight

1. What are the ten Waajibaat (obligations) of the prayer?

Lesson Nine

1. Memorise and understand the Tashahhud, Ṣalāh 'alā an-Nabī and the final dua before Taslīm.

Lesson Ten

1. Name eight Sunan (recommended actions) of the prayer?
2. What are the two specific positions in the prayer in which a person should supplicate to Allāh?

Lesson Eleven

1. Mention the eight matters which invalidate a person's prayer
2. There are five different types of movements in the prayer, mention them and give an example for each one.
3. You should be able to describe the complete prayer.
4. You should have memorised the various Adhkār which are said after the prayer.
5. What is Sujūd as-Sahw? What are the three causes for a person to perform Sujūd As-Sahw?
6. If a person has a doubt in the prayer, what should he do?

Lesson Twelve

1. Mention the ten conditions of Wuḍū'

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2. When should a person make his intention for the prayer?

Lessons Thirteen

1. What are the six obligation of Wuḍū'?
2. What are the limits of the face?

Lesson Fourteen

1. Which matters invalidate a person's Wuḍū'?
2. Describe the Tayammum
3. Describe the Ghusl

Lesson Fifteen

1. Mention eight legislated manners that every Muslim should adorn himself with?

Lesson Sixteen

1. Mention ten Islāmic ethics and practices?
2. Memorise and understand the Adhkār of:
   - ❑ When sneezing and its reply.
   - ❑ Supplicating for the newlywed couple.
   - ❑ Entering the Masjid.
   - ❑ Leaving the Masjid.
   - ❑ Leaving ones house.
   - ❑ Getting dressed.
   - ❑ Waking up.
   - ❑ When it rains.
   - ❑ In times of anger.
   - ❑ Leaving a sitting or a gathering.

Lesson Seventeen

1. What are the seven destructive sins? Briefly explain each one.

Lesson Eighteen

1. What is the description of washing the body of the deceased?
2. How is the deceased shrouded?
3. Describe the Janāzah (funeral) prayer.

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4. What is the supplication made in the Janāzah prayer?
5. Describe the burial process.

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6

Basic Sīrah of the Prophet of Islām ﷺ

Prepared by
Abul Abbaas Naveed Ayaaz

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In the name of Allāh, the most Merciful, the Bestower of Mercy. May peace and blessings of Allāh be upon our beloved Prophet Muhammad, his wives, family and Companions.

WHAT WAS HIS NAME?

He is Muḥammad, the son of Abdullāh.

WHAT WAS HIS LINEAGE?

Muḥammad, the son of Abdullāh, the son AbdulMuṭṭalib, the son of Hāshim. Hāshim was from the tribe of Quraysh. The Quraysh are from the Arabs, who are the descendants of the Prophet Ismā'īl, the son of Prophet Ibrāhīm (may peace be upon all the Prophets).

The Quraysh were from the noble tribes of the Arabs; they were custodians of the Ka'bah, the chiefs of Mecca and known for the eloquence of Arabic as well as being the centre of trade routes. So, the Prophet ﷺ was from a noble and powerful lineage. This is important because had the Prophet ﷺ been from an unknown and weak tribe, people would have accused him of inventing a religion for his tribe to be recognised and gain authority. Since this was not the case, it shows that his call was a sincere Da'wah for people to accept Tawḥīd and abandon the worship of false deities; this was a sincere plea for the betterment of the people.

WHO WERE HIS PARENTS?

His mother was: Āminah bint Wahb, originally from Al-Yathrib (Medina) she died when the Muḥammad ﷺ was an infant of only 6 years old. His father was: Abdullāh Ibn AbdulMuṭṭalib, he died before the birth of the Prophet ﷺ. So the Prophet ﷺ was born and grew up as an orphan.

This childhood had a profound effect on the spirit of Prophethood, as he was able to empathise with orphans, having lived and experienced their struggles. For this reason, we see the beauty of Islaam in the concern it has towards the welfare of orphans, and encouraging people to care for the needy.

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WHEN WAS HE BORN?

The exact date of the birth of the Prophet ﷺ is not known, however we know he was born in the Year of the Elephant. This was approximately 570 of the Christian era i.e. 570 years after the supposed birth of Īsā (Jesus). The Year of the Elephant relates to a year in history wherein a great army, led by Abraha the Abyssinian king came to conquer Mecca. The army rode on elephants to scare the Arabs who had never seen such large animals before.

WHERE WAS HE BORN?

He was born in the sacred city of Mecca, in the Arabian Peninsula, in now modern Saudi Arabia.

WHERE DID HE SPEND HIS CHILDHOOD?

The early infancy of Muḥammad was spent in the desert away from the city of Mecca. The custom amongst the Arab tribes was to employ a suckling mother from the desert bedouins who suckle and cultivate their infants.

This was done so they could spend their infant years in a pure healthy environment, away from the bustle of the cities in which diseases and illnesses were more common due to visiting travellers and tradesmen. It was also done for them to learn the pure Arabic which had not been affected by the accents and dialects of other tribes.

This infancy also had a profound effect in the latter years of Prophethood due to the Prophet having spent few years in the isolation of the desert, having lived the rugged life therein, faced difficulty and the sparsity of food.

At the age of 6, when his mother died and he was back in Makkah, he moved to the care of his grandfather AbdulMuṭṭalib, and when he died, he moved to the care of his beloved uncle Abū Ṭālib.

DID HE HAVE ANY BROTHERS AND SISTERS?

Allaah, the Wise, decreed that the Prophet ﷺ would not have any blood brothers or sisters; he was therefore the only child. A possible wisdom behind this is that had

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he any blood brothers, people may have taken them as being heirs to Prophethood. A similar deviation occurred from the Rāfiḍah Shī'ah who consider the Prophet's son-in-law to be the heir to Prophethood.

However, he had step-brothers and step-sisters who were related to him through having the same suckling mother(s).

They include:

Step brothers:

- Abdullāh Ibn AbdilAsad – Abū Salamah
- Ḥamzah ibn AbdilMuṭṭalib
- Abdullāh Ibn al-Ḥārith

Step Sisters:

- Ash-Shaimā bint al-Ḥārith
- Unaisah bint al-Ḥārith

WHO WERE HIS WIVES, AND WHY DID HE MARRY THEM?

The wives of the Prophet ﷺ are all considered Ummuhāt Al-Mu'minīn (Mothers of the Believers). They are:

- Khadījah Bint Khuwaylid: He married her when he was 25 years old and she was 40 years old. She bore all his children except one son. He did not marry any other woman whilst being married to her.
- Sawdā Bint Zam'a: She was a widow and a mother of six children. Her friend called Khawlah Bint Ḥakīm approached the Prophet ﷺ encouraging him to marry Sawdā. He married her when he was 50 years' old.
- 'Ā'ishah Bint Abi Bakr as-Ṣiddīq: She was the only virgin he married, and was the daughter of his best friend. She grew up to be a great scholar, teacher and authority of knowledge in Islam.
- Ḥafsah Bint 'Umar: She was a widow whose husband was martyred in the battle of Uhud. After the death of her husband, her father 'Umar ibn al-Khaṭṭāb searched for an appropriate man to marry her. They were overjoyed when the Prophet ﷺ accepted the proposal.
- Zaynab al-Hilāliyyah: She was a widow whose husband died in the battle

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of Badr. The Prophet ﷺ married her when he 56 years old. He married her out of concern for her welfare and to take care of her after the death of her husband.

- Umm Salamah: She was one of the earliest people to accept Islaam along with her husband. They both migrated to Abyssinia then Medina. In Medina her husband died, leaving her behind with children. The Prophet ﷺ married her in her old age and he was even older.
- Zaynab Bint Jahsh: She was the cousin of the Prophet ﷺ. She had two previous husbands, one who had died before Islam and the other was the adopted son of the Prophet, a freed slave. It was the custom of the Arabs that an adopted son would be considered to be one's real blood son. However, Islam abolished this concept and maintained the rights of the real blood parents of a child, even after adoption to somebody else.
- Juwairiyyah Bint al-Hārith: She was a noble woman who was captured and enslaved in war. She came to the Prophet ﷺ complaining of her situation and asking the Prophet to help her to free herself by paying her ransom. The Prophet ﷺ paid her ransom and then married her.
- Ṣafiyyah Bint Huyayy: A woman of Jewish descent, she was taken as a war captive. The Prophet ﷺ freed her and called her to Islam. Upon accepting Islaam, the Prophet ﷺ married her.
- Umm Ḥabībah Ramlah: She migrated to Abyssinia along with her husband who had accepted Islam. However, her husband then went back to disbelief and died whilst drinking alcohol. He left her behind alone, with a young child, in a foreign country. The Prophet ﷺ heard of her plight and requested from the Abyssinian king to send her to Medina for her to be married to the Prophet.
- Māriah al-Qubtiyah: She was a Coptic Christian who was sent as a gift from the King of Egypt at that time. Upon her accepting Islam, the Prophet ﷺ married her and freed her from being a captive.
- Zaynab Bint Khuzaymah: She was known as Umm al-Masākīn (the Mother of the Poor) due to her care and concern for the poor and needy. She was a widow, who had been married twice before. They either died or divorced her before the Prophet ﷺ chose to marry her.
- Maymūnah Bint al-Ḥārith: She was the last wife of the Prophet ﷺ. She had been widowed before her marriage to the Prophet.

One of the accusations which is levelled at the Prophet of Islam is that he

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was a womaniser due to marrying many women; his accusers say this with a mental picture in which comparisons are made to the men of their own nations who have multiple partners.

We see from the blessed life of our Prophet, that most his wives were divorcees, widows, single mothers or slaves and captives. Some of them were older than him, and many of them he married in his old age.

This clearly shows that the intent by his marriages was not the mere fulfilment of humanistic desires, rather his objective was much more noble.

DID HE HAVE ANY CHILDREN?

The family of the Prophet ﷺ was such the sons of the Prophet ﷺ died in their infancy, thereby the door was shut to people taking his son as being an heir to Prophethood. A similar deviation occurred from the Rāfiḍah Shī'ah who consider the Prophet's son-in-law to be the heir to Prophethood.

The sons of the Prophet ﷺ, who died in their infancy, are:

- Qāsim
- Abdullāh
- Ibrāhīm

His daughters lived during his lifetime:

- Zaynab: She was the eldest daughter of the Prophet ﷺ and was born ten years before Prophethood i.e. when the Prophet was 30 years old. She was delayed in her migration to Medina, in the 8th year of Hijrah. She was 31 years old.
- Ruqayyah: She was three years younger than her older sister Zaynab and was also married to 'Uthmān ibn Affān after being divorced by her husband due to her Islam. She migrated to Medina however died very early on, during the battle of Badr. She was only 21 years' old
- Umm Kulthūm: She was born 6 years before the Prophethood i.e. when the Prophet ﷺ was 34 years old. She was married to the distinguished Companion 'Uthmān ibn Affān after his first wife Ruqayyah passed away. Umm Kulthūm died a year before the death of the Prophet ﷺ in the 9th year of Hijrah – when the Prophet ﷺ was 62 years old.

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- Fāṭimah: She was the youngest daughter of the Prophet ﷺ; she was born 5 years before his Prophethood i.e. when he was 35 years old. She married the cousin of the Prophet ﷺ 'Ali Ibn Abi Ṭālib and together they had two children, Ḥasan and Ḥusayn ؓ. She died six months after the death of the Prophet ﷺ, she was only 29 years old.

All his children were from his first wife Khadījah ؓ, except Ibrāhīm who was from Māriah al-Qubtiah.

WHEN AND HOW DID HE BECOME A PROPHET?

As Muḥammad ﷺ grew older whilst living in Meccan society, he would be constantly troubled by the social injustices, excessiveness, widespread discrimination, violence and idolatry he would see around him. He would therefore spend days and weeks away from the people; contemplating in Cave Hīrā over the darkened state of his society.

During one such solemn night away in the mountain, he saw a being (Angel Jibreel) who ordered him to read. Muḥammad being an illiterate person was not able to do so. The being proceeded to pressurize him further by grasping and squeezing him, and then ordering him to read once again. After the third attempt, the being then recited upon him the first Āyāt of revelation:

> **"Recite in the name of your Lord who created; Created man from a clinging substance. Recite, and your Lord is the most Generous - Who taught by the pen; Taught man that which he knew not…" [Sūrah Al-'Alaq]**

HOW DID HE REACT TO THE FIRST REVELATION?

Prophet Muhammad ﷺ was perplexed by what he had just experienced. He therefore rushed to the comfort of his wife Khadījah ؓ, telling her to cover him and fearing for his sanity.

She eventually took him to her pious Christian cousin Waraqah ibn Nawfal who was Jewish and Christian scriptures. After the Prophet ﷺ mentioned to Waraqah what he had just experienced, Waraqah remarked: "This is Namoos (ie Angel Jibreel) that Allah sent to Mūsā. I wish I could live up to the time when your people would turn you out."

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Disturbed, Muḥammad questioned him: "Will my family and tribe exile me?" Waraqah answered: "Anyone who came with something like what you have brought was treated with hostility; and if I should be alive until that day, then I would support you strongly."

WHERE DID HE MIGRATE TO AND WHY?

Due to constant mockery and persecution from his own people and tribe, he and his companions left their homes and property in Mecca he and his followers left Mecca and moved to the city of Medina in which he lived and died. When he moved to Medina, the first project he assumed was the building of a Masjid, this was even before building his own home.

This was because he considered his temporary residence in the Dunyah as a mere journey towards the Ākhirah (Hereafter), and his focus was only on establishing the religion of Allāh. For this reason, his first concern was to build Masjid Al-Qūbā so the Muslims could gather and worship their Lord, and his secondary concern was to build a humble place of residence for himself.

WHAT TYPE OF HOUSE DID HE LIVE IN? WHAT WAS HIS LIFESTYLE?

In his ten years as the leader of Medina, the leader of an Ummah, the commander of an army and the treasurer of war booty, the Prophet ﷺ never lived in a house. Rather he lived in Hujarāt – rooms which were approximately 2mx2m in size. During his ten years, he never 'upgraded' his accommodation. He died in the Hujarah of Aaishah ز .

During his life in Medina, he never lived like a king, He never used to allow people to stand up for him if he entered a room, nor remain standing if he was sitting. Often, he could not be distinguished from the rest of his companions. If a stranger walked in upon the Prophet and his companions, the stranger would need to ask: 'who amongst you is Muḥammad, the messenger of Allaah?'

All people were equal in front of the Prophet ﷺ, he never gave preferential treatment to the rich and he never overlooked the rights of the weak and poor. In fact, he preferred to companionship of the poor, weak and freed slaves.

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His clothing, shoes, lifestyle, accommodation and food was no better than most of his companions, and often worse off.

WHEN DID HE DIE AND HOW MANY YEARS DID HE LIVE FOR?

The Prophet ﷺ lived for 63 years, 40 years before Prophethood and then 23 years as a Prophet and Messenger. Of these 23 years, he lived 13 in Mecca and 10 in Medina, wherein he died.

He died 632 of the Christian era i.e. 632 years after the supposed birth of Isa (Jesus).

As per Prophetic traditions, he was buried in the same place he died – in the chambers of his beloved wife 'Ā'ishah.

WHAT WAS HIS MESSAGE AND MISSION?

The core of his mission was the same as every other Prophet and Messenger. He was sent with a glad tiding, a warning and as a witness.

Allāh (the most High) said about him:

> **"O Prophet, indeed We have sent you as a witness, a bringer of good tidings and a warner." [33:45]**

He called to the Worship of Allāh alone, that mankind should be sincere and truthful to their Creator. He urged the people to appreciate the many blessings of their Lord and to show gratitude to Him through their sincere Worship of Him. He warned against turning away from Allāh, and associating partners to Allāh in Worship.

After teaching the people who their Lord is through Imān in His names and attributes, he then taught the people how to worship Him and the manners and morals we should assume in relation to other creation.

He was a witness over all of mankind, that the message of Allāh has been conveyed to all. He said about his own message, "Indeed I have only been sent to perfect the noble manners."

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Allāh (the Most Merciful) said about him:

"We did not send you except as a Mercy to Mankind." [21:107]

WHAT WERE THE STRUGGLES HE WENT THROUGH?

The Prophet ﷺ was born without a father, and his mother died young; so he grew up as an orphan. He was then placed in the care of his grandfather AbdulMuṭṭalib who also died whilst the Prophet was young. Finally, he was placed under the care of his uncle Abū Ṭālib.

Both his uncle Abū Ṭālib, as well as his beloved wife Khadījah ز died in the same year – the 10th year of his Prophethood. All the children of the Prophet ﷺ passed away during his lifetime, apart from his daughter who died 6 months after his death.

The Quraysh also harmed him through mockery, nicknames and lies as well as physical harm. They would plot to kill him in Mecca, and as he was migrating from Mecca they chased him to kill him.

In order to harm the Prophet ﷺ, the Quraysh would torture his companions and kill some of them. The Prophet ﷺ could not do anything to prevent this in Mecca.

When he finally reached Medina, his struggles did not cease. The Munāfiqīn (hypocrites), Jews and Christians would constantly plot and persecute him, they poisoned his food, they tried to assassinate him by dropping a boulder on him, they broke all the treaties of peace, and the Quraysh continued their wars.

Whilst living in Medina, he never filled his stomach for more than two nights consecutively, most of his diet consisted of dates, water and bread. Many weeks would pass by and a fire was not lit in his house to cook. Meat, vegetables and fruits were a rarity.

HOW DID HE DEAL WITH THESE STRUGGLES, DIFFICULTIES AND PERSECUTION?

Despite all these struggles, the Prophet ﷺ remained patient upon the harms of the people and the distress of life and poverty, he had no attachment to the luxuries of

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this worldly life, and he never forget his past. For this reason, he would give special consideration and care to the orphans – because he himself grew up as an orphan. He was always relaxed and open minded, happy and pleased with the decree of Allāh, optimistic and not fearing the blame of the people. He never sought revenge for himself, he only became angry for the sake of Allāh. In fact, his pleasure and anger was only for the sake of Allāh, he did not allow his personal interests to interfere with this.

He would assume a cheerful attitude, always smiling in front of the people, being playful with children, caring towards the sick and respectful towards elders. He would advise the woman, and advocate the rights of the poor and the slaves. He would follow the funeral procession, and often ask about a companion if he was absent.

He remained focused and steadfast upon his mission and the reward of the Hereafter, and he was not deterred by his worldly struggles.

He did not care much for the luxuries of the world, he never allowed them to distract him from his responsibility of guiding the people.

May peace and blessings be upon the Prophet of Islām and all his followers.

May He reward the Prophet on our behalf and on behalf of Islaam.

May Allaah enlighten those who are ignorant regarding the Prophet, and guide those who are misguided.[21]

[21] Written by the one in need of Allaah:
Abul Abbaas Naveed Ayaaz
Nelson, Lancashire, UK
27th Rabee' al-Awwal, 1436h
18th January, 2015

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Examination for the Basic Sīrah of the Prophet of Islām ﷺ

In the Name of Allāh; the Most Merciful; the Bestower of Mercy.

1. What is the full name and lineage of the Prophet ﷺ?
2. Who were his parents and when did they die?
3. When was he born?
4. Where was he born, where did he migrate to and where did he die?
5. How many step-brothers and step-sisters did he have?
6. Mention the names of the wives of the Prophet ﷺ, and basic details regarding them.
7. What is the collective term given to the wives of the Prophet ﷺ?
8. How many sons and daughters did the Prophet ﷺ have? What are their names?
9. What type of houses did he live in? What was the size of his rooms?
10. What was his lifestyle?
11. Where did he die and how many years did he live for?
12. What was the core message and mission of the Prophet ﷺ?
13. What are the different types of struggles he went through?
14. How did he deal with these struggles?

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7

Tafsīr as-Sa'dī

by

Shaykh 'Abd ar-Raḥmān ibn Nāṣir as-Sa'dī

From Sūrah aḍ-Ḍuḥā to Sūrah an-Nās,
including Sūrah al-Fātiḥah

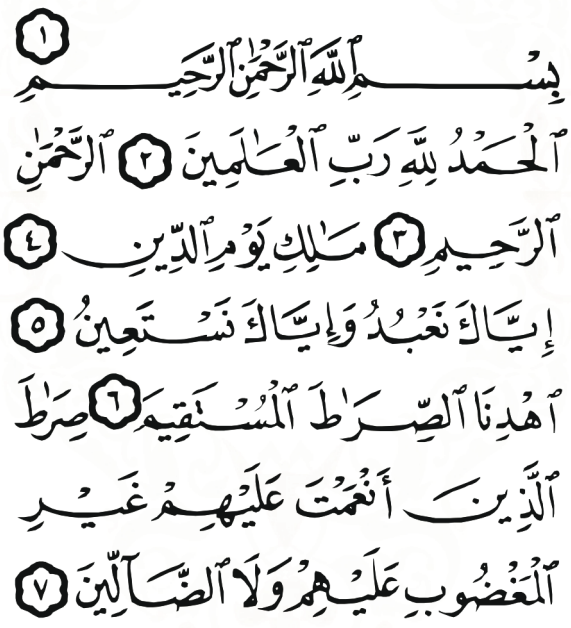
Edited from the original translation of Abu Rumaysah

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SŪRAH AL-FĀTIḤAH

MECCAN SŪRAH



[1] In the Name of Allāh, the Most Merciful, the Bestower of Mercy. [2] All praise is for Allāh, the Lord of the worlds. [3] The most Merciful, the Bestower of mercy. [4] Master of the Day of Judgement. [5] You alone we worship and You alone we ask for help. [6] Guide us [to and on] the Straight Path. [7] The Path of those You have blessed, not of those who have incurred anger, nor of those astray.

TAFSĪR

﴿ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ ﴾

1. In the Name of Allāh, the Most Merciful, the Bestower of Mercy.

I begin with every name belonging to Allāh (the Most High). This is because the word 'name' is singular and in the genitive form; therefore it encompasses all of the beautiful and perfect names of Allāh.

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"Allāh" He is the God who is worshipped: the only one deserving of worship to the exclusion of everything else because of His qualities of divinity, which is from the qualities of perfection.
"Ar-Raḥmān" and "ar-Raḥīm" are two names proving that He (Most High) is one who possesses a vast and all-encompassing mercy that includes everything and embraces every living being. He has decreed it for those who have Taqwā of Allāh, those who follow His Prophets and Messengers: these types of people have unrestricted mercy; everybody else besides them only has a portion of His mercy.

Know that one of the principles agreed upon by the Salaf of the Ummah and their scholars is to have Īmān in Allāh and His Attributes, and in the rules determining how they are to be understood. So for example, the Believers believe that He is ar-Raḥmān and ar-Raḥīm, possessing the attribute of mercy which is extended to its recipients. All blessings are the result of His mercy. This principle holds true for all of His Names.

It is said concerning the name al-'Alīm (All-Knowing): He is All-Knowing, possessing the attribute of knowledge by which He knows everything. He is al-Qadeer (All-Able), possessing the attribute of [complete] ability and so He is ability over everything.

﴿ الْحَمْدُ للهِ رَبِّ الْعَالَمِين ﴾

2. All praise is due to Allāh, Lord of the worlds.

This Āyah praises Allāh through His perfect Attributes and His actions which are based upon beneficence and justice. To Him belongs perfect and complete praise in every sense.

"Lord of the worlds" - Lord is the One who nourishes and sustains the whole of creation. Everything besides Allāh is His creation. They only exist to Him granting them favour after favour, and Him gracing them with immense blessings, the absence of which would preclude any possibility of creation surviving. Every blessing they possess is from Him, the Most High.

His sustaining creation is of two types: general and specific. The general refers to His creating the creation, providing for them, and guiding them to all that

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they need in order to have them survive in this worldly life. The specific refers to His sustaining His Awliyā', He cultivates them with Īmān. He guides them to it (Īmān), perfecting and completing it for them, repressing all that would make them turn away from it, and curbing any barriers that may be set up between them and Him. Its reality is: 'granting them the Tawfīq (divine guidance) to every good and safe-guarding them against all evil.' Perhaps it was due to this that most of the supplications made by the Prophets employed the word Rabb (Lord)', because everything they want and seek is covered by His specific lordship.

His saying "Lord of the worlds" proves that He alone is the Creator and that all affairs are regulated by Him as is the provision of blessings. It also proves that He is completely independent beyond need and that the creation is in total and dire need of Him alone in every sense and in every possible way.

﴿ الرَّحْمَنِ الرَّحِيمِ * مَالِكِ يَوْمِ الدِّينِ ﴾

3-4. The most Merciful, the Bestower of Mercy. Master of the Day of Judgement.

A master is a person who has the attribute of ownership, which necessitates the ability to command and prohibit, reward and punish, and to dispose of His subjects and possessions in any way He wishes. In this Āyah, mastery has been appended to the Day of Judgement, the Day of Resurrection, the Day in which man will be judged for his actions – the good and the bad. This is because on that Day the completeness and perfection of His mastery, justice and wisdom will be made clear to all. Moreover, man will realise that any mastery of created beings has ended, so much so that kings, ministers, slaves and the free-born will all be the same: all of them yielding to His greatness, rendered in complete submission before His magnificence, expectant of His recompense, hoping for His reward and fearing His punishment. The point of mentioning His mastery in this context is to emphasise it, otherwise He is Master of the Day of Judgement and all other days.

﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴾

5. You alone we worship and You Alone we ask for help.

We single out You Alone for worship and seeking help. This is because mentioning the object at the head of a verb is a method of constraint and restriction i.e. affirming

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what is mentioned in the sentence and negating it for anything that falls outside. Therefore, it is as if the person has said, 'We worship You and we do not worship anything else. We ask You for help and we do not turn to anyone else for help.'

Mentioning worship before asking for help is by way of mentioning the general before the specific, and to show that attention should be given to His right over the right of His servant. "Worship" is a collective noun that subsumes all actions and sayings, outward and inward, that Allāh loves and is pleased with.

Isti'ānah (seeking help) is to depend upon Allāh, Most High, in acquiring that which would benefit and repressing that which would harm, along with having the certainty that He will actually assist the petitioner.

Living the worship of Allāh and seeking His help are the means to everlasting happiness and security from all evil; there is no path to victory except by meeting the requirements of these two pillars. Worship can only be considered to be true worship when done in the way taught by the Messenger ﷺ seeking thereby only the Face of Allāh. These two conditions have to be present for the action to be considered worship.

Seeking help has been mentioned after worship even though it is a part of worship because the servant is always in need of the help of Allāh help in all acts of worship: if Allāh does not help him, he will not achieve the goals he hopes to attain by fulfilling the obligations and avoiding the prohibitions.

﴿ إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴾

6. Guide us to the Straight Path.

Show us and direct us to it, grant us the divine grace to traverse it. "The Straight Path" is the clear path that leads to Allāh and His Paradise: it is the cognisance of truth and acting by it. Therefore, the Āyah means: guide us to the Path and guide us [being firm] in the Path. Guidance to the Path means to come to Islām and abandon all other religions. Guidance in the Path means guidance towards all of the details of Islām in terms of knowledge and action. Hence, this supplication is one of the most comprehensive and most beneficial supplications, and this is why it is obligatory to supplicate to Allāh with it in every rak`ah of prayer,

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especially since the servant is in continuous need of it.

﴿ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴾

7. The Path of those You have blessed, not of those who have incurred anger, nor of those astray.

This Straight Path is "the Path of those You have blessed" who are the Prophets, the sincere truthful people, the martyrs and the righteous. "Not" the path "of those who have incurred anger" who knew the truth but abandoned it such as the Jews and others, "nor" the path "of those astray" who abandoned the truth out of ignorance and misguidance such as the Christians.

This chapter, despite its brevity, has covered what no other chapter of the Qur´an has. It mentions the three types of Tawḥīd:

1. *Tawḥīd al-Rubūbiyyah* (Lordship), gleaned from His saying, "Lord of all the worlds."
2. *Tawḥīd al-Ulūhiyyah,* (divine right to worship) which is to single out Allāh Alone for worship, gleaned from the word "Allāh" and from His saying, "You Alone we worship and You Alone we ask for help."
3. *Tawḥīd al-Asmā' wa'ṣ-Ṣifāt* (to single out Allāh in all His names & attributes), which is to affirm the Attributes of Perfection for Allāh, Most High, which He has affirmed for Himself and His Messenger has affirmed for Him, without: Ta'ṭīl [denying the Attributes]; Tamthīl and Tashbīh [equating or likening His Attributes to creation]; This is gleaned by His saying, "all praise" as already mentioned.

It also affirms Prophethood in His saying, "guide us [to and on] the Straight Path" because this guidance is not possible without a message.

It affirms recompense for ones actions in His saying, "Master of the Day of Judgement" and it affirms that this recompense shall be established upon justice, this is because the meaning of "Deen" is recompense founded upon justice.

It affirms Qadr [the divine decree] and that the servant is the true performer of his actions contravening the stances of the Qadariyyah and Jabariyyah. In fact this Sūrah refutes all the people of innovation and misguidance in His saying, "Guide us [to and on] the Straight Path" because it is the truth and enacting it, and every

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innovator and misguided person contradicts this.

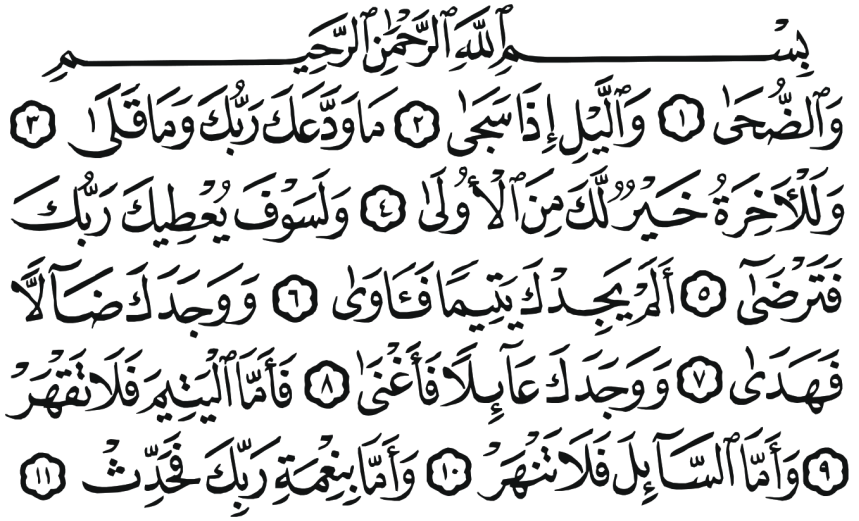
It enjoins making the religion sincerely for Allāh in terms of worship and seeking help in His saying, "You Alone we worship and You Alone we ask for help."

All praise and thanks are for Allāh, Lord of all the worlds.

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SŪRAH AḌ-ḌUḤĀ

MECCAN SŪRAH


بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
وَالضُّحَىٰ ﴿١﴾ وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾
وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿٥﴾
أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ﴿٦﴾ وَوَجَدَكَ ضَالًّا فَهَدَىٰ ﴿٧﴾
وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ﴿٨﴾ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ﴿٩﴾
وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ﴿١٠﴾ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

[1] By the morning brightness, [2] and by the night when it grows still. [3] Your Lord has not forsaken you, nor does He abhor [you]. [4] The Last will be better for you than the First. [5] Your Lord will soon give to you and you will be satisfied. [6] Did He not find you an orphan and give you shelter? [7] Did He not find you wandering and guide [you]? [8] Did He not find you destitute and enrich [you]? [9] Therefore, do not oppress the orphan, [10] do not berate the beggar, [11] and proclaim the favour of your Lord.

TAFSĪR

﴿ وَالضُّحَىٰ * وَاللَّيْلِ إِذَا سَجَىٰ ﴾

1-2. By the morning brightness, and by the night when it grows still.

Allāh, Most High, has taken an oath by the prime of the morning when its light diffuses and spreads, and by the night when it is at its stillest and darkest.

The purpose of these oaths is to emphasise the concern that Allāh had for His Messenger ﷺ.

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﴿ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى ﴾

3. Your Lord has not forsaken you...

Your Lord has not forsaken you since the time He attended to you, nor has He ever ignored you when tending to you as you grew up, rather He nurtured and cultivated you in the best and most complete manner, and raised your rank stage by stage. Nor does He abhor you. Since He loved you, He has never hated you. This is because when a negation is stated, intending praise thereby, it automatically affirms the opposite of what it negates. This is because a mere negation, by itself, is not praise.

This then is the state of the Messenger of Allāh ﷺ, past and present: it is the most perfect and most complete of states, it is a state in which Allāh loves him and this love endures, it is a state in which Allāh elevates him through the stations of perfection, it is a state in which Allāh is continuously concerned with him. As for his state in the future:

﴿ وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى ﴾

4. The last will be better for you than the first.

Every state you will reach in the future will be better for you than the former state you were in. He ﷺ continuously ascended through the most sublime stations; Allāh made firm His religion for him, aided him against his enemies, and made him steadfast in all circumstances till the day he passed away. When he passed away, he had arrived at a state not reached by those who came before him or would come after him in terms of excellence, blessings, joy of eye and delight of heart. Moreover, after all this, ask not about his exalted state in the Hereafter, the details of the way his Lord will bless him and grace him! This is why He said:

﴿ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى ﴾

5. Your Lord will soon give to you and you will be satisfied.

This is something that cannot be expressed in words other than in this succinct way.

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﴿ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى ﴾

6. Did He not find you an orphan and give you shelter?

His father died while he was an infant and so Allāh took him into His protection and decreed his grandfather, ʿAbd al-Muṭṭalib to care for him. Then when his grandfather died, Allāh decreed his uncle, Abu Ṭālib to care for him. This continued until He aided him with His help and through the believers.

﴿ وَوَجَدَكَ ضَالًّا فَهَدَى ﴾

7. Did He not find you wandering and guide [you]?

"Did He not find you wandering" not knowing what the book was nor what Īmān was, and then teach you what you did not know and grant you the accord to perform the best of deeds and have the best mannerisms.

﴿ وَوَجَدَكَ عَائِلًا فَأَغْنَى ﴾

8. Did He not find you destitute and enrich [you]?

"Did He not find you destitute" i.e. poor and "enrich [you]?" through the lands that He allowed you to conquer which then surrendered their wealth to you and their land-tax. The One who removed these handicaps from you shall soon remove all such handicaps from you. Be grateful to the One who led you to the state of enrichment, who protected you, aided you and guided you! This is why He proceeds to say:

﴿ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ﴾

9. Therefore do not oppress the orphan.

i.e. do not act unjustly towards him in your dealings with him, let not your chest be constrained towards him, do not turn him away, rather honour him and give him whatever you can give easily. Treat him as you would like your children to be treated after you have passed away.

﴿ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ﴾

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10. And do not berate the beggar.

Do not speak unkind words to him in order to turn him away, rather give him whatever you can give easily, or turn him away in a kindly and gentle manner. Included in this category of people is one who asks for wealth and one who asks for knowledge. It is for this reason that the teacher is enjoined to display fine conduct to his student, to honour him and to show him affection. In doing so he will be aiding the student in fulfilling his goal and he will be honouring someone who will benefit the servants and the various lands.

﴿ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴾

11. And as for the blessings of your Lord, then proclaim.

"And as for the blessings of your Lord" which encompass worldly blessings and the blessings of the Hereafter.

"Then proclaim them" i.e. praise Allāh for His blessings, mention specific favours when there is a benefit in doing so, otherwise, as a general course, mention them in a general way.

Mentioning them leads one to be grateful and to love the one who conferred them: hearts naturally love those who do good to them.

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SŪRAH AL-INSHIRĀḤ

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾ الَّذِي أَنقَضَ
ظَهْرَكَ ﴿٣﴾ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ
الْعُسْرِ يُسْرًا ﴿٦﴾ فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾ وَإِلَىٰ رَبِّكَ فَارْغَب ﴿٨﴾

[1] Have We not expanded your breast for you, [2] and relieved you of your burden [3] which weighed down so heavily on your back, [4] and raised your renown high? [5] For truly with hardship comes ease; [6] truly with hardship comes ease. [7] So when you have finished, work on, [8] and turn all your attention to your Lord.

TAFSĪR

Allāh says, recounting His favours bestowed upon His Messenger:

﴿ أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴾

1. Have We not expanded your chest for you.

"Have We not expanded your chest for you" such that it readily accepts the laws of the religion and the duty of calling to Allāh. It absorbs all the many facets of fine conduct, directs its attention to the Hereafter, and eagerly performs all good deeds.

﴿ وَوَضَعْنَا عَنكَ وِزْرَكَ ﴾

2. And relieved you of your burden.

"And relieved you of your burden" i.e. your sin.

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﴿ الَّذِي أَنقَضَ ظَهْرَكَ ﴾

3. Which weighed down so heavily on your back?

Allāh says in another place, "That Allāh may forgive you for your faults of the past and those to follow"

﴿ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴾

4. And we have elevated for you your mention.

"And we have elevated for you your mention" such that your status is lofty and your praise is good and elevated. No other being has reached such a station. Hence, on many occasions, Allāh is not mentioned except that His Messenger ﷺ is mentioned alongside Him, such as when articulating the testimony of faith when accepting Islām, or during the Call to prayer, or the Iqāmah for prayer, and in sermons.

The hearts of his nation contain such love, magnification, and veneration for him that is not to be found for any other besides Allāh, Most High. May Allāh grant him the best of rewards on behalf of his nation, a reward better than that granted to any other Prophet.

﴿ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا * إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴾

5-6. Truly with hardship comes ease; truly with hardship comes ease.

In this lies great tidings. Each time a person is beset with hardship and difficulty, ease comes with it and accompanies it. If hardship entered the hole of a lizard, ease would enter with it and remove it! Allāh, Most High, says, "Allāh will, after hardship, bring ease." The Prophet ﷺ said, "Relief accompanies distress, and with hardship come ease."

In these two Aayaat the word hardship has been preceded by the definite article prefix thereby proving that it is one. The word ease has been left indefinite, thereby proving that it occurs repeatedly. Hence 'one hardship will never overcome two eases.' Moreover, in its being given the definite article, the word hardship incorporates all manner of difficulties, and therefore this Āyah proves that no

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matter what the hardship, no matter how great, ease must follow.

Then Allāh orders His Messenger ﷺ, specifically, and therefore all the believers indirectly, to be grateful to Him and to establish the dictates of gratitude:

﴿ فَإِذَا فَرَغْتَ فَانصَب ﴾

7. So when you have finished, work on.

"So when you have finished" all your duties, and there no longer remains anything in your heart that would hinder it, then "work on" your worship and supplication. Be not of those who, when they are free, waste their time and turn away from their Lord and His remembrance and as such end up being amongst the losers.

It is also said that the meaning of this is that when you have finished your prayer, expend effort in supplication, and the proponents of this opinion went on to say that:

﴿ وَإِلَىٰ رَبِّكَ فَارْغَبْ ﴾

8. And turn all your attention to your Lord.

i.e. ask Him to fulfil your needs. Those who followed this latter opinion then used these Ayahs to prove the legality of supplication and remembrance after the prescribed prayers. Allāh knows best.

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SŪRAH AT-TĪN

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالتِّينِ وَالزَّيْتُونِ ﴿١﴾ وَطُورِ سِينِينَ ﴿٢﴾ وَهَٰذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾ لَقَدْ
خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾
فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ ﴿٧﴾ أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ﴿٨﴾

[1] By the fig and the olive, [2] by Mount Sinai, [3] and by this secure land. [4] We have indeed created man in the finest mould, [5] then We reduced him to the lowest of the low, [6] except those who believe and work righteous deeds: theirs is an unfailing reward. [7] So what will make you deny the Reckoning? [8] Is not Allāh the most just of all judges?

TAFSĪR

﴿ وَالتِّينِ وَالزَّيْتُونِ ﴾

1. By the fig and the olive.

Allāh took an oath by these two trees due to the huge benefit they give and the fruits they grow. Moreover, these trees are predominately found in Shām (Syria and surrounding countries) which was the place in which Īsā was given Prophethood.

﴿ وَطُورِ سِينِينَ ﴾

2. By Mount Sinai.

The place where Mūsā was given Prophethood,

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﴿ وَهَذَا الْبَلَدِ الأَمِينِ ﴾

3. And by this secure land.

Mecca, the place where Muḥammad ﷺ was given Prophethood.

Allāh took an oath by these three places which He chose and from where He commissioned the best and most noble Prophets. The purpose of the oath follows:

﴿ لَقَدْ خَلَقْنَا الإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴾

4. We have indeed created man in the finest mould.

"We have indeed created man in the finest mould" i.e. a complete creation, well-proportioned and of upright stature. He is not lacking in anything that he needs, not outwardly or inwardly. Yet, despite this great blessing, most of creation turn their backs on showing gratitude to the Granter of these blessings, busying themselves instead with idle pastimes and play. They preferred the lowest qualities and meanest manners so:

﴿ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴾

5. Then We reduced him to the lowest of the low.

i.e. the lowest part of the Fire, the place reserved for the disobedient, those who boldly transgressed the bounds set by their Lord.

﴿ إلا الذين آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴾

6. Except those who believe and work righteous deeds: theirs is an unfailing reward...

Exempted from this are those who Allāh graced with Imaan, righteous deeds and lofty, gracious mannerisms: in recompense for their lofty stations.

﴿ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴾

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...Theirs is an unfailing reward.

...never to end, rather they will have abundant delight, innumerable joys, and fulsome blessings and plentiful food and fruits, and shade for eternity.

﴿ فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ ﴾

7. So what will make you deny the Reckoning?

i.e. what will make you, man, deny the Day of Recompense? You have seen the many Signs of Allāh that would lead you to having certainty and you have seen His many blessings that would lead you to gratitude.

﴿ أَلَيْسَ اللهُ بِأَحْكَمِ الْحَاكِمِينَ ﴾

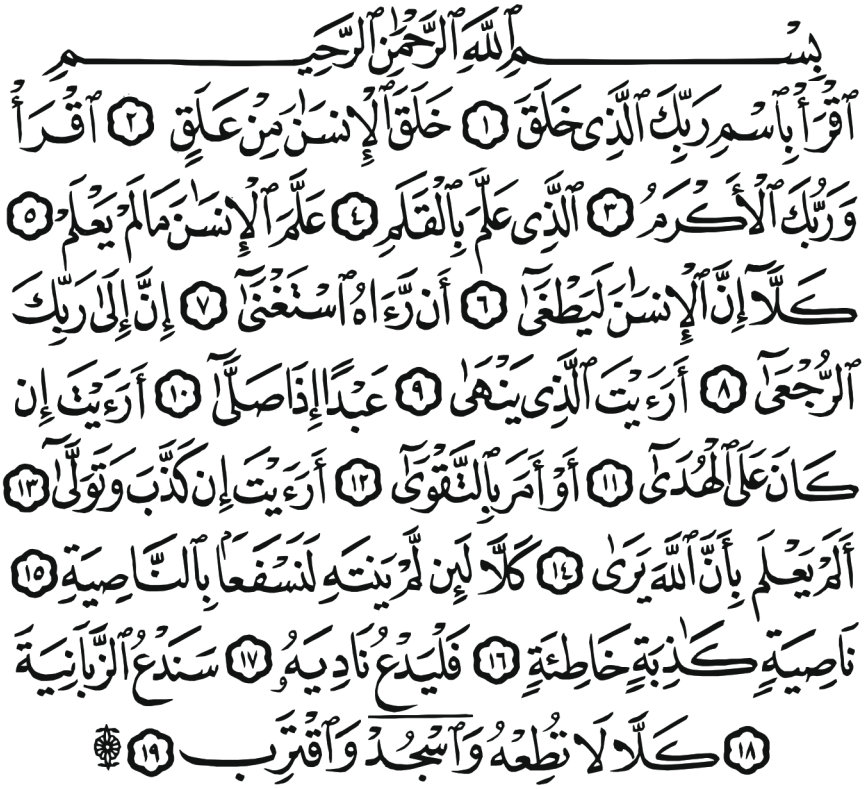
8. Is not Allāh the most just of all judges?

Would His wisdom dictate that He leave man wandering aimlessly, not being commanded or prohibited, not being rewarded or punished? Or is the One who created man in various "diverse stages," who granted him innumerable blessings and gifts, and who cultivated and nurtured him in the best of ways going to return him to a land which will be his final abode of residence, the final stop of his journey, towards which he is being led?

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SŪRAH AL-'ALAQ

MECCAN SŪRAH



[1] Read in the name of your Lord who created, [2] created man from a clinging form. [3] Read! Your Lord is the Most Generous, [4] who taught by means of the pen; [5] taught man what he did not know. [6] No indeed! Truly man is inordinate, [7] thinking himself self-sufficient! [8] Truly, to your Lord is the Return. [9] Have you seen him who prevents [10] a servant when he prays? [11] Do you consider he is rightly guided [12] or enjoins mindfulness of Allāh? [13] Do you see how he has denied and turned away? [14] Does he not know that Allāh sees all? [15] No indeed! If he does not desist, We will seize him by the forelock – [16] a lying, sinful forelock! [17] Let him call his henchmen, [18] We will call the guards of Hell! [19] No indeed, do not obey him, but prostrate and draw near [to Allāh].* Sajdah

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TAFSĪR

This was the first chapter to be revealed to the Messenger of Allāh ﷺ, it was revealed at the beginning of his Prophethood when he "knew not what the Book was nor what faith was".

Jibrīl عليه السلام came to him with the message and commanded him to recite. He said that he could not because he was illiterate. Jibrīl kept asking him until he began to recite,

﴿ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴾

1. Read in the name of your Lord who created.

"Read in the name of your Lord who created" i.e. the One who created all creation.

Then He specifically mentions man and the beginning of his creation,

﴿ خَلَقَ الإِنسَانَ مِنْ عَلَقٍ ﴾

2. He created man from a clinging form.

The One who created man, undertaking the task of regulating his affairs, must regulate them through prescription and proscription. This is done by sending Messengers and revealing Scripture, and this is the reason why the creation of man has been mentioned after the command to recite.

﴿ اقْرَأْ وَرَبُّكَ الأَكْرَمُ ﴾

3. Read! Your Lord is the Most Generous.

He is the Most Generous having many attributes, beneficent and munificent, and extremely generous. Because of this, He taught man knowledge.

﴿ الَّذِي عَلَّمَ بِالْقَلَمِ * عَلَّمَ الإِنسَانَ مَا لَمْ يَعْلَمْ ﴾

4-5. Who taught by means of the pen; taught man what he did not know.

Allāh took him out of his mother's womb not knowing anything, gave him the

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faculties of hearing and seeing, gave him a heart, and made easy the route to learning for him. He taught him the Quran and wisdom, and He taught him the use of the pen through which these sciences are preserved and duties and rights are precisely recorded.

To Allāh belongs all praise and grace, who blessed His servants with all these favours for which they can never show due gratitude or repay. Then, additionally, He blessed them by conferring them with wealth and provision.

﴿ كَلاَّ إِنَّ الإِنسَانَ لَيَطْغَى * أَن رَّآهُ اسْتَغْنَى ﴾

6-7. No indeed! Truly man is inordinate, thinking himself self-sufficient!

Yet man – because of his ignorance and oppression – when he thinks himself to be wealthy and self-sufficient, transgresses and turns away from guidance and forgets that:

﴿ إِنَّ إِلَى رَبِّكَ الرُّجْعَى ﴾

8. Truly to your Lord is the Return.

Yet despite this he does not fear the recompense. He could indeed reach such a state that he willingly leaves guidance and calls others to leave it as well, prohibiting man from performing the best actions of faith: prayer. Allāh says to such a rebellious, insubordinate hinderer:

﴿ أَرَأَيْتَ الَّذِي يَنْهَى * عَبْدًا إِذَا صَلَّى ﴾

9-10. Have you seen him who prevents a servant when he prays?

Do you think, O you who would prohibit the servant from praying [that you]:

﴿ أَرَأَيْتَ إِن كَانَ عَلَى الْهُدَى * أَوْ أَمَرَ بِالتَّقْوَى ﴾

11-12. Do you consider that he is rightly guided or enjoins with Taqwa?!

"Do you consider that is rightly guided" i.e. knows the truth and acts by it "or enjoins with Taqwā?!"

How can one prohibit a person who has such qualities? Is not his prohibiting

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one of the greatest manifestations of turning away from Allāh and fighting the truth? Prohibitions like this should only be directed to a person who is not upon guidance or enjoins other people to do things that oppose the dictates of Taqwā.

﴿ أَرَأَيْتَ إِن كَذَّبَ وَتَوَلَّى ﴾

13. Do you see how he has denied and turned away.

Do you see how he the one who prohibits from the truth, has denied and turned away from the command? Does he not fear Allāh and dread His punishment?

﴿ أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى ﴾

14. Does he not know that Allāh sees all.

"Does he not know that Allāh sees all" i.e He sees all that man does. After this, Allāh proceeds to threaten those who persist in such a state:

﴿ كَلاَّ لَئِن لَّمْ يَنتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ﴾

15-16. No indeed! If he does not desist, We will seize him by the forelock; a lying, sinful forelock.

If he does not desist, from what he says and does We will seize him by the forelock, forcibly, harshly as is befitting. A lying, in what it says, sinful in what it does forelock.

﴿ فَلْيَدْعُ نَادِيَه ﴾

17. Let him call his henchmen.

Let him, who is deserving of this punishment, call his henchmen i.e. his companions and friends, and those around him to help him out of his predicament.

﴿ سَنَدْعُ الزَّبَانِيَةَ ﴾

18. We will call the guards of Hell.

[We will call them] to seize him and torment him.

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Carefully consider which of the two groups is mightier and more able. This then is the state of the person who used to prohibit [others from righteous deeds] and the punishment he is threatened with.

As for the one who is being prohibited, Allāh orders him never to lend ear to such a person:

﴿ كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ﴾

19. No indeed, do not obey him, but prostrate, and draw near.

"No indeed, do not obey him" for he commands only to that which will bring loss and anguish "but prostrate" to your Lord "and draw near" to Allāh in prostration and outside of prostration by performing all the various duties of obedience: all of them draw one closer to Him and His good-pleasure.

This is general to every person [prohibiting others] and every person prohibited [from doing a righteous deed] even though the specific occasion of revelation concerned Abū Jahl when he prohibited the Messenger of Allāh ﷺ from praying and tormented him and harmed him.

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SŪRAH AL-QADR

MECCAN SŪRAH


بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنفَكِّينَ حَتَّىٰ
تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾ رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً ﴿٢﴾ فِيهَا كُتُبٌ
قَيِّمَةٌ ﴿٣﴾ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَةُ ﴿٤﴾
وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ
وَيُؤْتُوا الزَّكَاةَ ۚ وَذَٰلِكَ دِينُ الْقَيِّمَةِ ﴿٥﴾ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ أُولَٰئِكَ هُمْ شَرُّ
الْبَرِيَّةِ ﴿٦﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾
جَزَاؤُهُمْ عِندَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا ۖ رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾

[1] Truly We have revealed it in the Night of Power. [2] What will make you realise what the Night of Power is? [3] The Night of Power is better than a thousand months. [4] In it the angels and the Spirit descend by their Lord's permission with every ordinance. [5] Peace...until the break of dawn.

TAFSĪR

Allāh says, explaining the excellence of the Quran and its sublime status:

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﴿ إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴾

1. Truly We have revealed it in the Night of Decree.

Allāh began the revelation of the Quran in Laylat al-Qadr of Ramaḍān, and through it showed a mercy to His servants that they can never show enough gratitude for. It is called the Night of Decree because of its great status, its excellence in the sight of Allāh, and because decrees are apportioned therein for the coming year. Allāh then proceeds to emphasise its importance by saying:

﴿ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴾

2. What will make you realise what the Night of Power is?

What will make you realise its affair is tremendous because:

﴿ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴾

3. The Night of Power is better than a thousand months.

Therefore a deed performed during it is better than that deed being performed over a period of one thousand months that do not contain that one night. That Allāh has graced this weak nation with such a night astounds and amazes one's mind. 1000 months: 80 odd years, the lifespan of a man who has lived a long life!

﴿ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ * سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ ﴾

4-5. In it the angels and the Spirit descend - frequently - **by their Lord's permission with every ordinance. Peace until the break of dawn"**

It is safe from every defect and evil due to its immense good, "until the break of dawn", i.e. this night commences when the sun sets and ends with the break of dawn. The Ḥadīths concerning its virtue are concurrent [Mutawātir], they mention that it falls in the odd nights of the last ten nights of Ramaḍān, and it will fall therein every year until the Hour falls. It was in the hope of finding the Night of Power that the Prophet ﷺ would perform i'tikāf and increase in worship during the last ten nights of Ramaḍān.

Allāh knows best.

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SŪRAH AL-BAYYINAH

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾
لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا
بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ﴿٤﴾ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾

[1] Those who disbelieve of the People of the Book and the idolaters would not desist until the clear proof came to them [2] A Messenger from Allāh reading out purified pages [3] containing upright scriptures. [4] Those given the Book did not divide into sects until after the clear proof came to them. [5] They were only ordered to worship Allāh, sincerely devoting their religion to Him as people of pure, natural belief, and to establish the prayer and to pay Zakāt. That is the true religion. [6] Those who disbelieve of the People of the Book and the idolaters will be in the fire of Hell, remaining in it forever. They are the worst of creatures. [7] Those who believe and work righteous deeds are the best of creatures. [8] Their reward is with their Lord: Gardens of Eden graced with rivers flowing under them, remaining in them forever. Allāh is well-pleased with them and they are well-pleased with Him; that is for those who fear their Lord.

TAFSĪR

﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ﴾

1. Those who disbelieve of the People of the Book and the idolaters would not desist until the Clear Proof came to them.

"Those who disbelieve from the People of the Book" i.e. the Jews, Christians "and the idolaters", from various races "would not desist" from their disbelief

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and misguidance. They persist in their aimless wandering and misguidance, not changing their ways, and the passage of time only increases them in disbelief "Until the Clear Proof came to them" self-evident and conclusive, this proof is explained next Āyah:

﴿ رَسُولٌ مِّنَ اللهِ يَتْلُو صُحُفًا مُّطَهَّرَةً * فِيهَا كُتُبٌ قَيِّمَةٌ ﴾

2-3. A Messenger from Allāh reading out purified pages, containing upright scriptures.

A Messenger from Allāh, calling mankind to the truth. Allāh revealed a Book to him that he recited in order to teach man wisdom, to purify him and to lead him out of the darkness into the light. This is why He said, "reading out purified pages" protected from the approach of Shayāṭīn, it can only be touched by the the purified, because it is the most exalted form of speech. This is why He said:

"Containing upright scriptures" i.e. containing these purified pages, upright scriptures which comprise of truthful narratives; just, upright injunctions leading to the truth and to the Straight Path. When this Clear Proof comes to them, the one who seeks the truth is distinguished from one who has no purpose in his endeavours. Therefore the destroyed perishes upon clear proof and the living is given life upon clear proof.

If the People of the Book do not believe in this Messenger, and refuse to follow him, this is nothing new for them, it something part and parcel of their misguidance and obstinate rebellion, for:

﴿ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلاَّ مِن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَةُ ﴾

4. Those given the Book did not divide into sect until after the clear proof came to them.

"Those who were given the Book did not divide into sects" i.e. into groups and parties "until after the clear proof came to them" that would lead its adherents to unity and accord. However these people, because of their filth and depravity, only increased in misguidance in the face of guidance and blindness in the face of sure knowledge, this despite that fact that all Scriptures came with one religion and one core message.

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﴿ ومَا أُمِرُوا إِلاَّ لِيَعْبُدُوا اللهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاء وَيُقِيمُوا الصَّلاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴾

5. They were only ordered to worship Allāh, sincerely devoting their religion to Him as people of pure, natural belief, and to establish the prayer and to pay Zakāt. That is the true religion.

"They were only ordered" in all the religious laws "to worship Allāh, sincerely devoting their religion to Him" intending His face alone in all actions of worship, outward and inward, seeking to draw closer to Him "as people of pure, natural belief", who turn away from all religions that oppose the religion of Tawḥīd.

"And also to establish the prayer and to pay the Zakāt" these two actions of worship have specifically been mentioned even though they fall under the meaning of "they were only ordered to worship Allāh" because of their excellence and superiority. Whoever establishes these two actions of worship has established all the various injunctions of the religion. "That is". Tawḥīd and Ikhlāṣ (sincerity) in religion "is the true religion" the upright and straight religion that leads to gardens of bliss, anything other than it leads to Hell.

Allāh then mentions the recompense of the disbelievers after the clear proof had come to them,

﴿ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُوْلَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴾

6. Those who disbelieve of the People of the Book and the idolaters will be in the fire of Hell, remaining in it forever. They are the worst of creatures.

"Those who disbelieve of the People of the Book and the idolaters will be in the fire of Hell, remaining in it forever", its punishment encompassing them, its torment only ever increasing in severity "remaining there forever". It will not be eased for them, they will be crushed there by despair. "They are the worst of creatures" because they knew the truth and abandoned it and thereby lost both this world and the Hereafter.

﴿ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُوْلَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴾

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7. Those who believe and work righteous deeds are the best of creatures.

This is because they knew Allāh and worshipped Him and thereby succeeded by attaining joy in this world and the Hereafter.

﴿ جَزَاؤُهُمْ عِندَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَّضِيَ اللهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴾

8. Their reward is with their Lord: Gardens of Eden graced with rivers flowing under them, remaining in them forever. Allāh is well-pleased with them and they are well-pleased with Him; that is for those who fear their Lord.

"Their reward is with their Lord: Gardens of Eden", gardens of permanent abode from which they will never depart and beyond which they have no desire, "graced with rivers flowing under them, remaining in them forever. Allāh is well-pleased with them" for all that they did that pleased Him "and they are well-pleased with Him" for the grace He has prepared for them "that" wonderful reward "is for those who fear their Lord" and therefore avoid disobeying Him and live by what He obligated.

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SŪRAH AZ-ZALZALAH

MEDINAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٢﴾ وَقَالَ
الْإِنسَانُ مَا لَهَا ﴿٣﴾ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾
يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ ﴿٦﴾ فَمَن يَعْمَلْ مِثْقَالَ
ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

[1] When the earth is violently shaken with its [final] quake [2] and the earth disgorges its burdens [3] and man cries, 'What is wrong with it?' [4] On that Day will it recount its news, [5] because your Lord had inspired it. [6] That day, man will come forward in scattered groups to be shown their deeds: [7] whoever does an atom's weight of good will see it, [8] and whoever does an atom's weight of evil will see it.

TAFSĪR

Allāh informs us about what will happen on the Day of Rising:

﴿ إِذَا زُلْزِلَتِ الأَرْضُ زِلْزَالَهَا ﴾

1. When the earth is violently shaken, with its [final] quake.

"When the earth is violently shaken" convulsing and rocking "with its [final] quake" flattening all buildings and edifices, the mountains crumble and fall, and the hills are flattened. The earth's surface becomes like a barren, level plain on which you see neither dip nor gradient.

﴿ وَأَخْرَجَتِ الأَرْضُ أَثْقَالَهَا ﴾

2. And the earth throws out its burdens.

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i.e. the deceased and also treasures lying within her.

﴿ وَقَالَ الإِنسَانُ مَا لَهَا ﴾

3. And man cries 'What is wrong with it?'

And man cries out when he sees the terror that has stricken it, exclaiming what is wrong with it? What has happened?

﴿ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴾

4. On that Day will it recount its news.

"On that Day it" the earth "will recount its news" bearing witness against man for the good and evil he wrought on its surface. The earth is one of the witnesses that will be brought forward on the Day of Rising to testify for or against man.

﴿ بِأَنَّ رَبَّكَ أَوْحَى لَهَا ﴾

5. Because your Lord had inspired it.

That is "because your Lord had inspired her" i.e. ordered her to relate what was done on her surface and she will not disobey His command.

﴿ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ ﴾

6. That day, man will come forward in scattered groups to be shown their deeds.

"That day, man will come forward" to the standing [in front of Allāh] on the Day of Resurrection for Allāh to judge them "in scattered groups" broken, disparate bands "to be shown their deeds" i.e. that Allāh may show them what they did of good and evil and that He may show them His recompense.

﴿ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴾

7-8. Whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.

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This holds true for any good and any evil that was done: if a person will see even an atoms weight and, moreover, be recompensed for it, then for sure he will see anything greater as well.

Allāh says: "On the Day that each self finds the good it did, and the evil it did, present there in front of it, it will wish there were an age between it and then. Allāh advises you to beware of Him. Allāh is Ever-Gentle with His slaves"

This Aayah then contains strong encouragement towards performing good deeds, even if it be little, and discouragement from working evil even if it seem paltry.

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SŪRAH AL-'ĀDIYĀT

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالْعَادِيَاتِ ضَبْحًا ﴿١﴾ فَالْمُورِيَاتِ قَدْحًا ﴿٢﴾ فَالْمُغِيرَاتِ صُبْحًا ﴿٣﴾
فَأَثَرْنَ بِهِ نَقْعًا ﴿٤﴾ فَوَسَطْنَ بِهِ جَمْعًا ﴿٥﴾ إِنَّ الْإِنسَانَ لِرَبِّهِ
لَكَنُودٌ ﴿٦﴾ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾ وَإِنَّهُ لِحُبِّ الْخَيْرِ
لَشَدِيدٌ ﴿٨﴾ * أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴿٩﴾ وَحُصِّلَ
مَا فِي الصُّدُورِ ﴿١٠﴾ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾

[1] By the charging horses, snorting, [2] striking sparks with their hooves, [3] raiding at full gallop at dawn, [4] blazing a trailing dust-cloud in their wake, [5] and cleaving through the centre [of the foe] [6] Truly man is ungrateful to his Lord [7] and he himself is a witness to this [8] and he is tenacious in his love of wealth. [9] Does he not know that when the contents of the graves are thrown out, [10] and the secrets in the breasts are brought into the open, [11] that Day their Lord will be fully aware of them.

TAFSĪR

Allāh takes an oath by horses due to His resplendent Signs and evident blessings that they contain virtues recognised by everyone. Allāh takes an oath by them when they are in a state in which they do not resemble other animals:

﴿ وَالْعَادِيَاتِ ضَبْحًا ﴾

1. By the charging horses, snorting.

"By the charging horses" running swiftly and powerfully "snorting" their exertion

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causes their breaths to come out in pants and snorts.

﴿ فَالْمُورِيَاتِ قَدْحًا ﴾

2. Striking sparks with their hooves.

This is the strength of impact of their hooves on rock brought about by the speed of the charge causes sparks to fly.

﴿ فَالْمُغِيرَاتِ صُبْحًا ﴾

3. Raiding at full gallop at dawn.

"Raiding at full gallop" against the enemy "at dawn" as this is generally when the raid is done.

﴿ فَأَثَرْنَ بِهِ نَقْعًا * فَوَسَطْنَ بِهِ جَمْعًا ﴾

4-5. Blazing a trailing dust-cloud in their wake, and cleaving through the centre [of the foe].

"Blazing a trailing dust-cloud in their wake" because of the speed of their charge "cleaving through the centre [of the foe]" they charged against. The purpose of the oath follows:

﴿ إِنَّ الإِنسَانَ لِرَبِّهِ لَكَنُودٌ ﴾

6. Truly man is ungrateful to his Lord.

Reluctant in showing gratitude for the good Allāh has granted him. Man by nature, does not freely fulfil his duties, and often, when he does do them, he does not do them completely or go beyond what is required; instead his nature is one of laziness and he lacks the resolve to fulfil his duties, those related to both wealth and body – except for those Allāh has guided.

﴿ وَإِنَّهُ عَلَى ذَلِكَ لَشَهِيدٌ ﴾

7. And he himself is a witness to this.

He is a witness to his lack of desire in fulfilling duties and his tenacity, he will not

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deny or reject this because it is evident. It is also possible that the personal pronoun refers to Allāh, Most High, i.e. "He [Allāh] is a witness to that".

﴿ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴾

8. And he is tenacious in his love of wealth.

And he i.e. man "is tenacious in his love of wealth", it is this love that has led him to abandon fulfilling his obligations. He has given precedence to the lusts of his soul over the good-pleasure of his Lord.

This because his sight is beholden to this world and he is heedless of the Hereafter.

It is for this reason that Allāh says, directing his attention to the Promised Day so that he may fear it:

﴿ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴾

9. Does he not know that when the contents of the grave are thrown out.

The dead will be taken out of the graves, resurrected and gathered.

﴿ وَحُصِّلَ مَا فِي الصُّدُورِ ﴾

10. And the secrets of the chests are brought into the open.

Whatever the chests contained of good and evil is made known: secrets become open and the concealed, apparent. The end result of deeds will be plainly seen on people's faces.

﴿ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴾

11. That Day their Lord will be fully aware of them.

He is fully aware of their outer and inner deeds, the minor and major, and He will recompense them for them. Even though Allāh is perfectly informed about them on every day, this Day has specifically been mentioned to highlight that those deeds will be fully recompensed since Allāh is fully aware of them.

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SŪRAH AL-QĀRI'AH

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الْقَارِعَةُ ﴿١﴾ مَا الْقَارِعَةُ ﴿٢﴾ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ﴿٣﴾ يَوْمَ
يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ﴿٤﴾ وَتَكُونُ الْجِبَالُ
كَالْعِهْنِ الْمَنفُوشِ ﴿٥﴾ فَأَمَّا مَن ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾ فَهُوَ فِي
عِيشَةٍ رَّاضِيَةٍ ﴿٧﴾ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾ فَأُمُّهُ هَاوِيَةٌ
﴿٩﴾ وَمَا أَدْرَاكَ مَا هِيَهْ ﴿١٠﴾ نَارٌ حَامِيَةٌ ﴿١١﴾

[1] The Crashing Blow [2] What is the Crashing Blow? [3] What will make you realise what the Crashing Blow is? [4] A day when mankind will be like scattered moths, [5] and the mountains like tufts of wool. [6] Then, as for him whose scales are heavy; [7] he will have a most pleasant life. [8] But as for him whose scales are light, [9] a Bottomless Pit will be his matron. [10] What will make you realise what it is? [11] A raging Fire.

TAFSĪR

﴿ الْقَارِعَةُ ﴾

1. The Crashing Blow.

"The Crashing Blow" is one of the names given to the Day of Judgment, it is called so because its horrors strike man with fear and trepidation. It is for this reason that Allāh stressed its gravity and severity by asking:

﴿ مَا الْقَارِعَةُ * وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ﴾

2-3. What is the Crashing Blow? What will make you realise what the Crashing Blow is?

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A day when mankind in abject terror and horror:

﴿ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ﴾

4. A day when mankind will be like scattered moths.

"Will be like scattered moths" i.e. like scattered locusts, randomly surging into each other, not knowing where they are going; then, when a fire is lit, they rush headlong into it, unable to perceive its danger. On that Day, despite man being a rational creature, this will be his state.

﴿ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ ﴾

5. …and the mountains like tufts of wool.

The mountains firm, mighty, unmoving, "like tufts of wool", feeble and of such weight that the least gust of wind cause them to flutter away.

Allāh says, "And you see the mountains that you deem solid flying with the flight of clouds" Then, the mountains shall become like scattered dust and no perceivable trace of them shall remain.

﴿ فَأَمَّا مَن ثَقُلَتْ مَوَازِينُهُ * فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴾

6-7. Then, as for him whose scales are heavy; he will have a most pleasant life.

Then, the Scale will be erected and man shall be divided into two categories: the felicitous and the wretched. "Then, as for him whose scales are heavy" i.e. his good deeds outweigh his bad "he will have a most pleasant life" in the Gardens of Bliss.

﴿ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ * فَأُمُّهُ هَاوِيَةٌ ﴾

8-9. But as for him whose scales are light, a Bottomless Pit will be his matron.

"But as for him whose scales are light" whose good deeds do not compare to his bad, "a Bottomless Pit" which is called ‘al-Haaawiyah’ "will be his matron" i.e. his abode and final destination.

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It will like a mother to him who always sticks close to him just as Allāh says: "Surely the punishment thereof is lasting and clinging."

It is also said that the meaning is that his mind will be hurled into Hellfire, meaning that he will be thrown into Hell headfirst.

﴿ وَمَا أَدْرَاكَ مَا هِيَهْ ﴾

10. What will make you realise what it is?

"What will make you realise what it is?" This is asked in a [rhetorical manner] in order to emphasise its severity, then the answer is given:

﴿ نَارٌ حَامِيَةٌ ﴾

11. A raging Fire.

i.e. a raging Fire which is intensely hot, seventy times hotter than the fire of this world.

We seek the protection of Allāh from it.

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SŪRAH AT-TAKĀTHUR

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

أَلْهَاكُمُ التَّكَاثُرُ ﴿١﴾ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿٢﴾ كَلَّا سَوْفَ
تَعْلَمُونَ ﴿٣﴾ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ
الْيَقِينِ ﴿٥﴾ لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ
﴿٧﴾ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

[1] Fierce rivalry for this world distracts you [2] until you visit the graves. [3] No indeed! You will soon know! [4] Again, no indeed! You will soon know. [5] No indeed, if you only knew with a knowledge born of certainty [6] You will certainly see the Blazing Fire. [7] Then you will see it with the eye of certainty! [8] Then you will be asked that Day about the pleasures [you indulged in].

TAFSĪR

Allāh reprimands His servants for being distracted from the purpose of their creation: worshipping Him alone without any partners, knowing Him, turning to Him in penitence, and giving preference to what He loves over everything else:

﴿ أَلْهَاكُمُ التَّكَاثُرُ ﴾

1. Fierce rivalry for this world distracts you.

"Fierce rivalry for this world" but exactly what worldly desires are being referred to have been left unmentioned so as to generalise the meaning to everything that man piles up and takes pride in of wealth, children, helpers, armies, servants, status and the likes: everything, whose goal is not the face of Allāh, that one man seeks to surpass another in.

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"Distracts you" from your purpose. Your idle pastime and state of heedlessness will continue:

﴿ حَتَّى زُرْتُمُ الْمَقَابِرَ ﴾

2. Until you visit the graves.

...when the veil of negligence will be lifted from you; but then it will be too late to do anything.

This Āyah proves that the Barzakh is a wayfaring post whose purpose is to pass one on his way to the Abode of the Hereafter. This is because Allāh called the deceased in their graves, 'visitors' and did not call them, 'residents.' This then directs man's attention to the Resurrection and the recompense for deeds in an Abode that is eternal. It is for this reason that Allāh proceeds to threaten them with His word.

﴿ كَلاَّ سَوْفَ تَعْلَمُونَ * ثُمَّ كَلاَّ سَوْفَ تَعْلَمُونَ * كَلاَّ لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴾

3-5. No indeed! You will soon know! Again, no indeed! You will soon know. No indeed, if you only knew with a knowledge born of certainty.

i.e. if you knew what lies before you with a knowledge that penetrates the heart, fierce rivalry would not have distracted you; instead you would have rushed to work righteous deeds. However, the absence of true knowledge has led to your current state.

﴿ لَتَرَوُنَّ الْجَحِيمَ ﴾

6. You will certainly see the Blazing Fire.

i.e. you will witness the rising in which you will behold Hell prepared for the disbelievers.

﴿ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴾

7. Then you will see it with the eye of certainty.

You will see with the eye of certainty i.e. with the physical eye, as Allāh says: "The

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evildoers will see the Fire and realise they are going to fall into it and find no way of escaping from it".

﴿ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴾

8. Then you will be asked that Day about the pleasures [you indulged in].

The pleasures you indulged in this world. Did you show Him due gratitude? Did you fulfil the rights of Allāh in this world and not use his blessings to disobey Him? If so, He will confer upon you a blessing far greater and better. Were you deceived by this world and abandoned due gratitude? If so, Allāh will punish you: "On the Day when those who disbelieved are exposed to the Fire: 'You dissipated the good things you had in your worldly life and enjoyed yourself in it. So today you are being repaid with the punishment of humiliation for being arrogant in the earth without any right and for being deviators.'"

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SŪRAH AL-'AṢR

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

[1] By Time. [2] Truly man is in a state of loss [3] Except those who believe and do good works, and counsel one another to truth, and counsel one another to patience.

TAFSĪR

Allāh takes an oath by time, the passage of night and day, the time in which man works his deeds:

﴿ وَالْعَصْرِ ﴾

1. By Time.

The purpose of the oath being:

﴿ إِنَّ الإِنسَانَ لَفِي خُسْرٍ ﴾

2. Truly man is in a state of loss.

Loss has many different levels: complete loss, the state of one who loses both this world and the Hereafter, who loses eternal bliss and instead deserves Hell. A person could also lose out in some aspects and not others and this is why Allāh generalises this loss to all of man save those who have four qualities:

﴿ إِلاَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴾

3. Except those who believe and do good works, and counsel one another to truth, and counsel one another to patience.

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"Except those who believe" in what Allāh as ordered to believe in, faith cannot come about or be complete without knowledge and therefore it is a branch of knowledge.

"...And do good deeds" all good deeds, outward and inward, those linked to the rights of Allāh and the rights of His servants, both the obligatory and recommended.

"And counsel one another to truth" which is faith and righteous deeds.

"And counsel one another to patience" in obedience to Allāh, away from disobedience to Him, and in the face of His decrees that man finds trying.

The first two matters perfect the servant and the next two aid to perfect others. In the completion of these four matters lies safety from loss and through them does the servant attain success.

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SŪRAH AL-HUMAZAH

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾ يَحْسَبُ
أَنَّ مَالَهُ أَخْلَدَهُ ﴿٣﴾ كَلَّا لَيُنۢبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾ وَمَا أَدْرَاكَ
مَا الْحُطَمَةُ ﴿٥﴾ نَارُ اللَّهِ الْمُوقَدَةُ ﴿٦﴾ الَّتِي تَطَّلِعُ عَلَى الْأَفْـِٔدَةِ
﴿٧﴾ إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ﴿٨﴾ فِي عَمَدٍ مُّمَدَّدَةٍ ﴿٩﴾

[1] Woe to every slandering traducer, [2] who has amassed wealth, counting it over, [3] thinking that his wealth will make him immortal. [4] No indeed! He will be flung into the Shatterer. [5] What will make you realise what the Shatterer is? [6] The fire of Allāh, kindled [to a blaze], [7] which rages over the hearts [of people]. [8] It closes in on them [from every side], [9] in towering columns.

TAFSĪR

﴿ وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ الَّذِي جَمَعَ مَالا وَعَدَّدَهُ ﴾

1-2. Woe to every slandering traducer, who has amassed wealth, counting it over.

"Woe" this is a threat of evil consequences and severe punishment "to every slandering traducer" who defames people with his deeds and slanders them with his words. The Hammāz is one who defames people by pointing and deed, and the Hammaaz is one who denigrates them with his words. Amongst the descriptions of such a person is that he is one "who has amassed wealth, counting it over", this being his only concern, he takes delight in it and he has no desire to purify it by spending it in ways of goodness, joining ties of kinship and so on.

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﴿ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ﴾

3. Thinking that his wealth will make him immortal.

"Thinking" in his ignorance "that his wealth will make him immortal" in this world. It is for this reason that all his efforts and struggles are expended in increasing his wealth through which he believes that his lifespan will increase. He is not aware of the fact that miserliness actually ruins lives and destroys homes whereas righteousness in reality is what causes an increase in lifespan.

﴿ كَلاَّ لَيُنبَذَنَّ فِي الْحُطَمَةِ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴾

4-5. No indeed! He will be flung into the Shatterer. What will make you realise what the Shatterer is?

This is asked by way of emphasising the gravity of the affair and increasing one's dread of it. Then it is explained:

﴿ نَارُ اللهِ الْمُوقَدَةُ الَّتِي تَطَّلِعُ عَلَى الأَفْئِدَةِ ﴾

6-7. The fire of Allāh, kindled [to a blaze], which rages over the hearts [of people].

"The fire of Allāh, kindled [to a blaze]", whose fuel is men and stones "which" because of its extreme intensity "rages over the hearts [of people]" piercing their bodies and scorching their very hearts. Along with this unbearable heat they are imprisoned therein having lost all hope of ever leaving,

﴿ إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ فِي عَمَدٍ مُّمَدَّدَةٍ ﴾

8-9. It closes in on them [from every side], in towering columns.

"It closes in on them [from every side]" caging them in "in towering columns" behind its doors preventing them from leaving, whenever they desire to go forth from it they shall be brought back into it, and it will be said to them: taste the chastisement of the Fire which you used to deny.

We take refuge with Allāh and ask Him for well-being and pardon!

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SŪRAH AL-FĪL

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾ أَلَمْ يَجْعَلْ كَيْدَهُمْ
فِي تَضْلِيلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ تَرْمِيهِم
بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾

[1] Have you not seen what your Lord did with the army of the elephant? [2] Did He not utterly foil their schemes? [3] He unleashed flock after flock of birds against them, [4] pelting them with stones of hard-baked clay, [5] making them like stripped wheat-stalk eaten bare.

TAFSĪR

﴿ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴾

1. Have you not seen what your Lord did with the army of the elephant?

"Have you not seen" the might of Allāh, His greatness, His mercy to His servants, the proofs of His Tawḥīd and the truthfulness of His Messenger demonstrated in "what your Lord did with the army of the elephant" who set out for the Sanctified House with the goal of demolishing it.

They fully equipped their army and enlisted a herd of elephants to help them and, as such, amassed an army from Abyssinia and Yemen that the Arabs had no hope of repelling. When they approached Mecca, they found no defending army to face them, seeing instead that the inhabitants of Mecca had fled in fear.

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﴿ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ * وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ * تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ * فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴾

2-5. Did He not utterly foil their schemes? He unleashed flock after flock of birds against them, pelting them with stones of hard-baked clay, making them like stripped wheat-stalk eaten bare.

"He unleashed flock after flock of birds against them" one after another, "pelting them with stones of hard-baked clay" striking every single one of them, debilitating them, wearing them down and finally killing them, "making them like stripped wheat-stalk eaten bare".

Allāh sufficed against their evil and utterly confounded their schemes.

Their story is well-known and famous. This event occurred in the year that the Messenger of Allāh ﷺ was born, and became one of the miracles prior to his call and one of the precursors heralding his coming.

To Allāh belongs all praise and thanks.

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SŪRAH AL-QURAYSH

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

لِإِيلَٰفِ قُرَيْشٍ ﴿١﴾ إِۦلَٰفِهِمْ رِحْلَةَ الشِّتَآءِ وَالصَّيْفِ ﴿٢﴾ فَلْيَعْبُدُوا۟
رَبَّ هَٰذَا الْبَيْتِ ﴿٣﴾ الَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۭ ﴿٤﴾

[1] For the tradition of the Quraysh [2] Their tradition of the winter and summer caravans [3] so let them worship the Lord of this House [4] who has fed them against hunger and has secured them from fear.

TAFSĪR

﴿ لِإِيلَافِ قُرَيْشٍ ﴾

1. For the tradition of the Quraysh.

Many of the scholars of Tafsīr have stated that this section of the chapter continues on from the previous chapter. In this case the meaning would be: 'We did what We did for the tradition of the Quraysh, their safety and their benefit, and so that their winter and summer caravans to Yemen and Syria continue as they are, bearing profit.'

Allāh destroyed those who wished to harm them; He magnified the standing of the Sanctified House (the Ka'bah) and raised the status of its inhabitants in the hearts of the Arabs such that they held those who lived around it in great respect. Moreover, He did not stop them from undertaking any journey they wished:

﴿ إِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ﴾

2. Their tradition of the winter and summer caravans.

It is for these reasons that He ordered them to show Him gratitude by saying:

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﴿ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴾

3. So let them worship the Lord of this House.

Let them single Him out alone for worship and direct their worship to Him and Him alone:

﴿ الَّذِي أَطْعَمَهُم مِّن جُوعٍ وَآمَنَهُم مِّنْ خَوْفٍ ﴾

4. Who has fed them against hunger and has secured them from fear.

...being able to eat freely and living in safety are two of the greatest worldly blessings which call for gratitude to Allāh, Most High.

O Allāh! All praise and thanks are Yours for Your blessings, the outer and inner!

Allāh specifically mentions that He is the Lord of the House because of its nobility and excellence. In reality, He is the Lord of everything.

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SŪRAH AL-MĀ'ŪN

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ ﴿١﴾ فَذَٰلِكَ ٱلَّذِى يَدُعُّ ٱلْيَتِيمَ ﴿٢﴾
وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿٣﴾ فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾ ٱلَّذِينَ هُمْ
عَن صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ ٱلَّذِينَ هُمْ يُرَآءُونَ ﴿٦﴾ وَيَمْنَعُونَ ٱلْمَاعُونَ ﴿٧﴾

[1] Have you observed him who denies the religion? [2] Such is one who harshly rebuffs the orphan [3] and does not encourage the feeding of the indigent. [4] So woe to those who pray, [5] those who are heedless of their prayers, [6] those who show off [7] yet forbid common kindness!

TAFSĪR

﴿ أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ﴾

1. Have you observed him who denies the religion.

He denies the religion by denying the resurrection and the recompense and as such does not believe in what the Messengers came with.

﴿ فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ﴾

2. Such is one who harshly rebuffs the orphan.

He rebuffs him with coarseness and insolence; He shows him no mercy because of the hardness of his heart and because he does not look to reward, nor fear punishment.

﴿ وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴾

3. …and does not encourage the feeding of the needy.

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He does not encourage others to the feeding of the needy, never mind himself feeding them!

﴿ فَوَيْلٌ لِّلْمُصَلِّينَ * الَّذِينَ هُمْ عَن صَلاتِهِمْ سَاهُونَ ﴾

4-5. So woe to those who pray, but are heedless of their prayers.

So woe to those who pray, they pray but are heedless of their prayers lax in its performance, not praying in its correct time and skipping its pillars. This is because they do not give the commandments of Allāh due regard; they wasted the prayer which is the most import act of obedience. Heedlessness of the prayer is what leads to censure and blame. However, to have some sort of heedlessness in the prayer is something that affects everyone, even the Prophet ﷺ. It was to express this fact that Allāh describes them as being ostentatious, hard of heart and without mercy:

﴿ الَّذِينَ هُمْ يُرَاؤُونَ ﴾

6. Those who show off.

"Those who show off" i.e. they work their deeds by way of ostentation.

﴿ وَيَمْنَعُونَ الْمَاعُونَ ﴾

7. Yet they forbid common kindness.

"Yet forbid common kindness" they forbid giving small things that would not harm them at all, essentials such as a cup or bowl or the likes which are habitually given away without the giver feeling any remorse at their loss. These people, because of their intense greed, prevent even these being given let alone larger, more significant things!

This chapter encourages the feeding of the indigent and the orphan, it encourages the encouragement of this, it stresses the importance of being careful in our prayers, the importance of preserving them, the importance of being sincere in them, and in all other deeds. The chapter also encourages doing good and spending small amounts of wealth in charity because Allāh reprimands those who do not do this. Allāh, Transcendent is He, knows best.

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SŪRAH AL-KAWTHAR

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٢﴾ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

[1] Truly We have given you Abundance. [2] So pray to your Lord and sacrifice. [3] The one who hates you, he has been cut off.

TAFSĪR

Allāh says to his Prophet Muḥammad ﷺ,

﴿ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴾

1. Truly We have given you Al-Kawthar.

Kawthar i.e. an abundance of great good and immense grace. Part of this goodness and grace is the river that he ﷺ was given called al-Kawthar and the Pond (Al-Ḥawḍ) whose breadth and width is the distance of one month's journey; its water is whiter than milk and its taste sweeter than honey; its vessels number the amount of stars in the sky and resemble them in radiance.

Whoever drinks from it, be it just one sip, will never be thirsty again.

After mentioning the blessings conferred him ﷺ, Allāh orders him to show gratitude:

﴿ فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴾

2. So pray to your Lord and sacrifice.

These two have been specifically mentioned because they are two of the best acts of worship and means of drawing close to Allāh. The prayer comprises submission of the heart and limbs to Allāh and the body's moving from one posture of servitude to another.

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Sacrifice comprises the servant drawing closer to Allāh by his sacrificing the best animals he has and expending his wealth which man naturally loves and hoards.

﴿ إِنَّ شَانِئَكَ هُوَ الأَبْتَرُ ﴾

3. The one who hates you he has been cut off.

"The one who hates you" i.e. abhors you, censures you and devalues your true status "has been cut off] of all good. His deeds will be severed and his acclaim forgotten.

As for Muḥammad ﷺ, he is the perfect man, reaching the heights of human perfection. His acclaim will be heralded everywhere and his followers and helpers will be many.

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SŪRAH AL-KĀFIRŪN

MECCAN SŪRAH


بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنتُمْ
عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدتُّمْ ﴿٤﴾ وَلَا أَنتُمْ
عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

[1] Say: O disbelievers! [2] I do not worship what you worship, [3] and you do not worship what I worship. [4] I will never worship what you worship, [5] and you will never worship what I worship. [6] You have your religion and I have mine.

TAFSĪR

﴿ قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴾

1. Say: O disbelievers!

Say it openly and clearly:

﴿ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴾

2. I do not worship what you worship.

I clear myself of what you worship, outwardly and inwardly.

﴿ وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ﴾

3. And you do not worship what I worship.

...because you do not worship Allāh sincerely, alone. Your worship of Him, mixed as it is with the worship of others besides Him, cannot truly be called worship.

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﴿ وَلَا أَنَا عَابِدٌ مَّا عَبَدتُّمْ * وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ﴾

4-5. I will never worship what you worship, and you will never worship what I worship.

This sentence has been repeated. The first instance shows that what is said is a statement of fact, the act will not happen. The second instance shows that the state of affairs has now been set in stone. It is for this reason that Allāh proceeds to differentiate the two groups by saying,

﴿ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴾

6. You have your religion and I have mine.

...just as Allāh says, "Say, 'Each man acts according to his nature, but your Lord knows best who is best guided on the Path"

He also said, "If they deny you, say, 'I have my actions and you have your actions. You are not responsible for what I do and I am not responsible for what you do".

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SŪRAH AN-NAṢR

MEDINAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ
أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

[1] When the help of Allāh and victory arrive, [2] and you see people embracing the religion of Allāh in crowds, [3] then glorify your Lord, all the while praising Him, and ask His forgiveness. He is always accepting of Repentance.

TAFSĪR

This noble chapter bears glad-tidings for the Messenger of Allāh ﷺ and a command when he sees their fruition; it also contains an indication of what follows next from these glad-tidings. The glad-tidings are that Allāh aids His Messenger ﷺ, the conquest of Mecca and people embracing true faith in crowds,

﴿ إِذَا جَاءَ نَصْرُ اللهِ وَالْفَتْحُ * وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللهِ أَفْوَاجًا ﴾

1-2. When the help of Allāh and victory arrive, and you see people embracing the religion of Allāh in crowds.

Many of these people will be from his tribe and family after having been his antagonists. This occurred. The command is to show gratitude to his Lord:

﴿ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴾

3. …then glorify your Lord, all the while praising Him, and ask His forgiveness. He is always accepting of Repentance.

The indication of what will follow on from this is two-fold: the first is that victory will remain for the religion and it will increase with the Messenger of Allāh ﷺ glorifying and praising Allāh and asking His forgiveness. This is an expression of

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gratitude about which Allāh says, "If you are grateful, I will grant you increase".

This fact was also actualised in the time of the Rightly Guided Caliphs and after them. This aid remained until Islām spread to an extent that no other religion had spread, and nations and people embraced the religion as had not been done for any other religion. Then, this nation began to oppose the command of Allāh and they were tried with splitting and discord; then what followed. Yet despite this, Allāh still shows this nation and religion mercy and kindness the extent of which does not even cross the mind.

The second indicator is that the Messenger of Allāh ﷺ was soon to pass away. This is because his life is a noble life which Allāh Himself took an oath by. It is known in Islām that noble matters are completed by asking forgiveness as we see in the case of prayer and Ḥajj for example. Allāh ordered the Prophet ﷺ to praise Him and ask forgiveness while in this state, indicating that his time has come and that he should now prepare himself for the meeting with his Lord and that he should end his life with one of the best deeds. May Allāh shower abundant peace and blessings upon him.

He would frequently implement this Āyah of the Quran in his Rukūʾ (bowing) and Sujūd (prostrations) by saying,

سبحان اللّٰهُمَّ وبحمدك اللّٰهُمَّ اغفرلي

"Glory be to Allāh, and in your praise; O Allāh forgive me."

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SŪRAH AL-MASAD

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾
سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾ فِي
جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾

[1] Perish the hands of Abū Lahab, and he will perish! [2] His wealth and all that he has earned will not avail him. [3] He shall soon roast in a flaming fire [4] as will his wife, the wood-carrier, [5] a rope of palm-fibre round her neck.

TAFSĪR

Abū Lahab was the uncle of the Prophet ﷺ, one of his worst enemies, and one of the people who harmed him the most. He was not religious, and neither did he feel any sense of filial obligation towards the Prophet ﷺ, may Allāh disgrace him! Allāh censured him with this severe rebuke that would be his bane till the Day of Rising.

﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴾

1. Perish the hands of Abu Lahab, and he will perish.

i.e. may his hands waste away and may he be wretched, "and he will perish," indeed he did not gain any profit.

﴿ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴾

2. His wealth and all that he has earned will not avail him.

His money and earnings made him arrogantly oppressive, and will not aid him at

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all; they will not avert the punishment of Allāh when it besets him.

﴿ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴾

3. He shall soon roast in a flaming fire.

It will envelop him from all directions...

﴿ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴾

4. As will his wife, the wood-carrier.

She was also someone who harmed the Messenger of Allāh ﷺ greatly. Her and her husband aided each other in sin and transgression, and they did all they could to harm him ﷺ. Her sins have collected on her back, weighing her down, in the same way as a wood-carrier piles wood on his back, binding them with a rope of palm-fibre around his neck. The meaning could also be that she will actually carry wood to fuel the fire burning her husband with:

﴿ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴾

5. A rope of palm-fibre round her neck.

Whatever the case, this Sūrah contains a clear miracle from Allāh. Allāh revealed this Sūrah before Abū Lahab's death and his wife's death. He informed them that they would roast in the Fire, which necessarily means that they would never accept Islām. This is what happened, exactly as the Knower of the unseen and seen informed us!

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SŪRAH AL-IKHLĀṢ

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴿٤﴾

[1] Say: He is Allāh, [2] the One and only Allāh, [3] the Everlasting Sustainer of all. He has not given birth, nor was He born. [4] There is none comparable to Him.

TAFSĪR

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴾

1. Say: He is Allāh, the One and only.

"Say" with certainty, believing it and understanding its meaning, "He is Allāh, the One and only." Oneness is something unique to Him and He is one in every sense. He is one, unique in His perfection, having the Most Beautiful Names and perfect Lofty Attributes coupled with sacred actions. There is nothing comparable to Him or like Him.

﴿ اللَّهُ الصَّمَدُ ﴾

2. Allāh, the Everlasting Sustainer of all.

"Aṣ-Ṣamad" i.e. the one who is sought for the fulfilment of all needs. The inhabitants of the lower and upper world all stand in dire need of him. They ask Him for their needs and they place their hope in Him to fulfil their desires. This is because His qualities and attributes are perfect: He is the All-Knowing whose knowledge is perfect, the Forbearing whose forbearance is perfect, and the Most-Merciful whose mercy encompasses everything. The same applies to all His Attributes.

Part of His perfection is that:

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﴿ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴾

3. He has not given birth, nor was He born.

This is because He has absolutely no need of anything and:

﴿ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴾

4. There is none comparable to Him.

There is nothing comparable to Him in His Names, His Attributes nor His actions. Blessed and Exalted is He!

This chapter focuses on the Tawḥīd of the names and attributes of Allāh.

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SŪRAH AL-FALAQ

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِن شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾
وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

[1] Say: I take refuge with the Lord of daybreak [2] from the evil of what He created, [3] from the evil of darkness as it gathers, [4] from the evil of those who blow on knots, [5] and from the evil of the envious when he envies.

TAFSĪR

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴾

1. Say: I take refuge with the Lord of daybreak.

"Say" in order to take refuge "I take refuge" recourse, shelter and hold fast to "the Lord of daybreak" the Cleaver of the seed and kernel, the Cleaver of the sky at dawn.

﴿ مِن شَرِّ مَا خَلَقَ ﴾

2. From the evil of what He created.

This includes everything that Allāh has created: man, jinn and animal. Therefore one takes refuge with their Creator from the evil they contain.

Next, Allāh specifies the generality of this,

﴿ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴾

3. From the evil of darkness as it gathers.

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i.e. from the evil which takes place at night when darkness envelops man, when many evil souls and harmful creatures disperse therein.

﴿ وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴾

4. From the evil of those who blow on knots.

i.e. women who delve into magic who blow on knots to aid them in their sorcery.

﴿ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴾

5. From the evil of the envious when he envies.

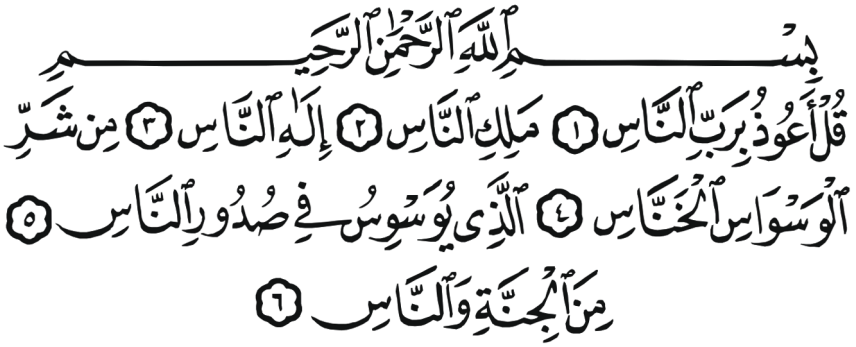
An envious jealous person is one who wishes to see the removal of the blessings he sees in the envied, and does his utmost to have them removed. Man is therefore in need of seeking refuge from his evil and in order to render his plots vain. Included in the category of an envious jealous person is someone who afflicts others with the evil-eye because this only ever emanates from one who is envious and has an evil nature.

This chapter covers seeking refuge from all types of evil: general and specific. It also proves that magic is something real, its harm should be feared, and that one should take refuge with Allāh from it and from those who practice it.

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SŪRAH AN-NĀS

MECCAN SŪRAH


بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ النَّاسِ ① مَلِكِ النَّاسِ ② إِلَٰهِ النَّاسِ ③ مِن شَرِّ
الْوَسْوَاسِ الْخَنَّاسِ ④ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ⑤
مِنَ الْجِنَّةِ وَالنَّاسِ ⑥

[1] Say: I take refuge with the Lord of mankind [2] the King of mankind [3] The God of mankind [4] from the evil of the stealthy Whisperer, beating a retreat [5] who whispers in people's breasts [6] [coming] from the jinn and man.

TAFSĪR

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ * مَلِكِ النَّاسِ * إِلَٰهِ النَّاسِ ﴾

1-3. Say: I take refuge with the Lord of mankind, the King of mankind, the God of mankind.

This chapter deals with seeking refuge with the Lord and King of mankind, the God of mankind, from Shayṭān who is the source of all evil.

﴿ مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ * الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴾

4-5. From the evil of the stealthy Whisperer, beating a retreat, who whispers in people's breasts.

From his tribulations and evil is that he whispers into the hearts of people, beautifies evil by presenting it to them in an alluring guise, and incites them towards performing it.

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He makes goodness despised to them, making it burdensome upon them. He shows goodness to them in a guise other than its reality. So in this way he is constantly whispering and then retreating i.e. he distances himself when the servant remembers Allāh, seeking His assistance in repressing him.

Therefore, it is upon a person to seek help from Allāh for aid, to take refuge with Him, and to seek recourse in His Lordship for all of mankind. [He should know] that all of mankind fall under the realm of His Lordship, and sovereignty; He has taken hold of every creature by its forelock.

Man must also take recourse with His divine right of worship for which he was created. This worship, however, cannot be perfected until and unless he represses the evil of his enemy who desires to cut him off from his goal, obstructing him from it, and who wants him to follow him, thereby becoming inhabitants of the Scorching Blaze.

Just as the whispering occurs from jinn, similarly it also occurs from humans. For this reason Allāh said,

﴿ مِنَ الْجِنَّةِ وَالنَّاسِ ﴾

6. [Coming] from the jinn and man.

All praise and thanks are due to Allāh, Lord of the worlds, in the beginning and in the end, inwardly and outwardly.

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Notes

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Notes

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النشاطات السلفية ببريطانيا

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Categorisation and Clarification of Kitab At-Tawheed

Explanation of Kitab at-Tawheed

UNDER REVISION



Compiled by

Shaykh Haythem Sarhan

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CATEGORISATION AND CLARIFICATION OF KITAB AT-TAWHEED

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May Allah forgive him, his parents, and those who helped publish this book.

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Introduction

بسم الله الرحمن الرحيم

Praise be to Allah, we praise Him, seek His help, and ask for His forgiveness. We seek refuge in Allah from the evils of ourselves and our bad deeds. Whom Allah guides, none can misguide, and whoever He allows to go astray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone, without any partner, and I bear witness that Muhammad is His servant and Messenger.

Allah says in the Quran:

“O you who have believed, fear Allah as He should be feared and do not die except as Muslims” (Al-Imran 3:102). “O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer” (An-Nisa 4:1). “O you who have believed, fear Allah and speak words of appropriate justice. He will [then] rectify for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment” (Al-Ahzab 33:70-71).

To proceed: The most significant knowledge of the Sharia is the knowledge of Tawheed (monotheism), which aims to recognise the existence of Allah, affirm His uniqueness in actions, and establish that He alone deserves worship with all His names and attributes. Those who uphold Tawheed will attain Allah’s pleasure and Paradise, while those who neglect it and associate partners with Allah will be among the inhabitants of Hellfire, and we seek refuge in Allah from that. Due to the importance of this noble knowledge, scholars of Islam have paid great attention to it since the early days of Islam. They authored numerous works on the subject, such as the book “Kitab at-Tawheed wa Ithbat Sifat ar-Rabb” by Ibn Khuzaymah and “Tajreed at-Tawheed al-Mufid” by Taqi ad-Din al-Maqrizi, among others.

One of the best books composed on this subject is “Kitab at-Tawheed” by Sheikh Muhammad ibn Abdul-Wahhab. This book, though small in size, is immensely beneficial. The author mainly relied on the Quran and Sunnah and the sayings of the companions and their followers on various issues of Tawheed. He provided many essential explanations and concluded each chapter by mentioning some points derived from the evidences of that chapter, serving as a brief explanation.

Many scholars have praised this book, memorised, explained, and taught it. Sheikh Muhammad ibn Qasim said, “Kitab at-Tawheed has no equal; it became unique in its meaning, a guide for the monotheists, and an argument against the atheists. It became well-known, and students began to memorise it.” Sheikh Ibn Uthaymeen said, “One of the best books on Tawheed is Kitab at-Tawheed by Sheikh Muhammad ibn Abdul-Wahhab, a comprehensive book that combines topics with evidences.”

Many scholars have written commentaries and annotations on this book, such as by the author's grandson, Abdul-Rahman ibn Hassan, “Tayseer al-Azeez al-Hameed” by his other grandson, Sulayman ibn Abdullah, “Al-Qawl al-Sadeed” by Sheikh Abdur-Rahman ibn Nasir as-Sa'di, and “Al-Qawl al-Mufeed” by Sheikh Muhammad ibn Salih al-Uthaymeen, among others. Sheikh Ibn Uthaymeen’s commentary is notable for its clarity and organisation, making it suitable for intermediate students of knowledge, although beginners might find it somewhat challenging.

Therefore, we decided to summarise it and present it in an academic format, highlighting the evidence provided by the author by underlining it, we have benefited this from the explanations of Sheikh Saleh al-Usaymi (May Allah Preserve him). We also focused on explaining essential terms and briefly summarising the issues derived from the evidence. We included the divisions mentioned by the commentator in tables for easy understanding. We divided the book into nine sections according to the topics it covers and added several tests to help students assess their understanding of the book's chapters.

We ask Allah, the Ever-Living, the Sustainer, to make this work sincerely for His sake and beneficial for the reader, the writer, and the helper. Indeed, He is the Protector and Capable of that. May Allah’s peace and blessings be upon Prophet Muhammad, his family, companions, and those who follow them in righteousness until the Day of Judgment. Glory be to your Lord, the Lord of might, above what they describe. Peace be upon the messengers, and praise be to Allah, Lord of the worlds.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Praise be to Allah, we praise Him, seek His help, and ask for His forgiveness. We seek refuge in Allah from the evils of ourselves and our bad deeds. Whomsoever Allah guides, none can misguide, and whomsoever He allows to stray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone, without any partner, and I bear witness that Muhammad ﷺ is His servant and Messenger, peace be upon him. To proceed:

Principles to Know Before Studying the Book:

1. The student of knowledge should memorise the text before studying it (Memorise, for every memoriser is a leader).
2. Understand the reason for citing each verse and why it is included in the chapter.
3. Know the relevance of each chapter to the Book of Tawheed and the reason for its inclusion, so the book remains cohesive.
4. Focus on one explanation, primarily "Al-Qawl Al-Mufeed" by Sheikh Ibn Uthaymeen. Once we finish it, we can move on to another explanation, and so on, to avoid confusion.

Why do we study this book?

1. Because the righteous scholars recommended it.
2. Because it is one of the best works written on this subject.
3. The author excelled in refuting the opponents' arguments and dispelling doubts with evidence.
4. Because Allah granted it acceptance on Earth.
5. Scholars advised memorising and understanding it.
6. It is well organised and structured.
7. Scholars have been dedicated to teaching it, and there are many commentaries on it.
8. The book is filled with evidences from the Quran and the Sunnah.
9. Its language is simple and easy to understand.
10. Scholars have testified to the author's deep knowledge and sound beliefs.
11. The book pays great attention to Tawheed al-Uloohiyyah (monotheism of worship), due to the great defects [in people's belief] whilst also mentioning Tawheed al-Ruboobiyyah (monotheism of lordship) and Tawheed al-Asmaa' wa'l-Sifaat (monotheism of names and attributes).
12. The author followed the way of the Salaf, not including his own words, similar to how Imam al-Bukhari did in his "Sahih".

Summary of the Chapters of the Kitab at-Tawheed (67 chapters)

Before starting to study any book, one should read the introduction and the table of contents to understand the book's content, the method of authorship, and to get a complete overview of the book. Accordingly, we can divide this book into ten sections.

First: The Introduction (5 Chapters)

1. (Author Did Not Write a Title for this Chapter, it is the Chapter on the Obligation of Tawheed)

This chapter is included to clarify that Tawheed is the foremost and most obligatory of all duties, as it is the call of the prophets, peace be upon them.

2. Chapter on the Virtue of Tawheed and What It Expiates of Sins

This chapter aims to encourage and explain that mentioning the virtue of something does not imply it is not obligatory. It also addresses those who discourage and devalue the study and teaching of Tawheed.

3. Chapter on Those Who Perfect Tawheed Will Enter Paradise Without Reckoning

This chapter is included to emphasise purifying Tawheed from shirk (associating partners with Allah), innovations, and sins, so it is appropriate to place this chapter after the obligation of Tawheed and its virtue.

4. Chapter on the Fear of Shirk

This chapter is included because those who wish to perfect Tawheed must fear shirk for themselves and others. It also addresses the possibility that someone might think they have perfected Tawheed when they have not. Every chapter after this one contributes to perfecting Tawheed; for example, the chapter on the fear of shirk is part of achieving Tawheed.

5. Chapter on Calling to the Testimony of La Ilaha Illa Allah

This chapter is included, and Allah knows best, for two reasons:

1. Those who seek to perfect Tawheed must call to it, as the Prophet ﷺ and his followers did.
2. To refute those who claim that the first thing to be called to is prayer.

Second: Explanation of Tawheed (9 Chapters)

6. Chapter on the Explanation of Tawheed and the Testimony of La Ilaha Illa Allah

After mentioning the obligation of Tawheed, its virtue, the need to perfect it, the fear of its opposite, and the call to it, it is appropriate to explain the true essence of Tawheed starting from this chapter until the end of the book.

7. Chapter on Wearing Rings and Threads and the Like for Removal or Repelling of Harm is a Form of Shirk

This chapter explains Tawheed by understanding its opposite.

8. Chapter on Ruqyah and Amulets

This chapter explains the shirk-related Ruqyah and amulets that contradict Tawheed.

9. Chapter on Seeking Blessings from Trees, Stones, and the Like

This chapter provides an explanation of the prohibited forms of seeking blessings that oppose Tawheed.

10. Chapter on Slaughtering for Other than Allah

This chapter aims to explain that sacrificing for others out of love and reverence contradicts Tawheed.

11. Chapter on Not Slaughtering for Allah in Places Where Sacrifices Are Made for Other Than Allah

This chapter explains the practice of some ignorant people who imitate and participate with polytheists in their festivals and places of worship, which contradicts Tawheed.

12. Chapter on Vowing to Other Than Allah is from Shirk

This chapter explains the prohibited vows that contradict Tawheed.

13. Chapter on Seeking Refuge with Other than Allah is a Form of Shirk

This chapter aims to explain seeking refuge in others than Allah in matters that only Allah can control contradicts Tawheed.

14. Chapter on Calling Upon Other than Allah is a Form of Shirk (Istighatha)

This chapter explains the shirk-related practices of seeking help and calling upon others than Allah in matters that only Allah can control contradict Tawheed.

Third: The Invalidity of Worshipping Anything Other than Allah (4 Chapters)

15. Chapter on the Saying of Allah: "Do they associate with Him those who create nothing, and they are [themselves] created?"
This chapter is included to negate the worship of anyone other than Allah, whether it be a prophet, an idol, or anything else.

16. Chapter on the Saying of Allah the Exalted: "Until, when terror is removed from their hearts, they say, 'What has your Lord said?' They say, 'The truth.' And He is the Most High, the Most Great."
This chapter is included to negate worship from the honourable angels.

17. Chapter on Intercession
This chapter aims to nullify the belief of the disbelievers in their idols regarding intercession.

18. Chapter on the Saying of Allah the Exalted: "Verily! You (Muhammad ﷺ) guide not whom you like, but Allah guides whom He wills."
This chapter is included to negate the granting of guidance (Tawfeeq) from anyone other

Fourth: The Reason for the Disbelief of the Children of Adam (4 Chapters)

After explaining Tawheed and nullifying the worship of anything other than Allah, it is appropriate to mention the acts that lead to disbelief so that we can avoid them:

19. **Chapter on Exaggeration of the Righteous Is the Cause of the Disbelief of the Children of Adam and Their Abandonment of Their Religion**
    The most dangerous reason for the children of Adam falling into disbelief, and the first instance of Shirk on Earth.
20. **Chapter on the Severe Warning for Worshipping Allah at the Graves of the Righteous. Then What if He Worships the Righteous Person?**
    One of the reasons for falling into Shirk is the presence of statues, images, and making graves into places of worship.
21. **Chapter on Exaggeration in the Graves of the Righteous Persons Extends Them to Become Idols**
    Excessive veneration of the graves of the righteous is one of the causes of disbelief.
22. **Protectiveness of the Prophet ﷺ of Tawheed and Closing of Every Way That Leads to Shirk**
    The Prophet ﷺ cut off the avenues towards Shirk in belief and action, and a chapter will follow regarding how he cut off words that can lead to Shirk.

Fifth: Refuting the Argument that Polytheism Does Not Occur in This Ummah or the Arabian Peninsula (1 Chapter)

23. Chapter on What is Said About Some People of This Ummah Will Worship Idols

Sixth: Satanic Actions (7 Chapters)

24. Chapter on Black Magic
This chapter is included because magic can only be practised through disbelief in Allah, and it is one of the greatest means of leading people to disbelief.

25. Chapter on Clarifying Some Types of Black Magic
This chapter is included to teach us that there are various types of magic, all of which must be avoided.

26. Chapter on Soothsayers and the Like
This chapter aims to identify them, explain the ruling on consulting them, and the different ways they are approached.

27. Chapter on Treatment of Black Magic (an-Nushrah)
This chapter is included to clarify the prohibited and the permissible ways of undoing magic.

28. Chapter on Omens
This chapter aims to negate the pessimism that was prevalent among the people of ignorance.

29. Chapter on Astrology
This chapter aims to refute the alleged knowledge of the influence of celestial bodies.

30. Chapter on Seeking Rain by the Stars
This chapter is included to refute reliance on polytheistic means.

Seventh: Actions of the Heart (9 Chapters)

31. Chapter on the Saying of Allah: "and among the people are those who take other than Allah as equals".
This chapter is included to negate Tawheed from those who love a creature as much as or more than Allah.
32. Chapter on the Saying of Allah: "That is only Satan who frightens [you] of his supporters".
This chapter is included to negate Tawheed from those who fear a creature as much as or more than Allah.
33. Chapter on the Saying of Allah: "And upon Allah put your trust, if you are indeed believers."
This chapter is included to negate Tawheed from those who put their trust in other than Allah.
34. Chapter on the Saying of Allah: "did they feel secure against the plan of Allah".
This chapter is included to encourage the believer to combine both fear and hope in their journey towards Allah.
35. Chapter on Patience with Allah's Decrees Is Part of Faith in Allah.
This chapter is included to explain the state of a believer during trials and tribulations.
36. Chapter on Showing Off.
This chapter is included to highlight the great danger of showing off for a believer, as it is the most feared for the righteous
37. Chapter on Seeking Worldly Gains with Actions of Worship is a Form of Minor Shirk.
This chapter is included to explain that whoever seeks worldly gains with acts meant for the Hereafter falls into Shirk, clarified by being pleased or displeased for worldly reasons.
38. Chapter on Whoever Obeys Scholars and Rulers in Prohibiting What Allah Has Permitted or Permitting What Allah Has Prohibited Has Taken Them as Lords Besides Allah (Shirk in Obedience).
This chapter is included to explain what nullifies Tawheed, such as judging by other than Allah's law.
39. Chapter on the Saying of Allah: "They wish to refer legislation to Taghut"
This chapter is included to aid the believer in understanding the meaning of disbelief in false deities and the explanation of true and false faith.

Eighth: Tawheed of Names and Attributes (1 Chapter)

40. Chapter on Denying Any of Allah's Names and Attributes
This chapter is included to clarify that Tawheed is negated from those who deny any of Allah's names and attributes.

Ninth: The Prohibited Statements of Shirk (26 Chapters)

41. Chapter on the Saying of Allah: “they recognise the favour of Allah; then they deny it”.
This chapter is included to explain the obligation of the believer towards the blessings of Allah.
42. Chapter on the Saying of Allah: “so do not attribute to Allah equals while you know”.
This chapter is included to clarify the state of the believer regarding swearing by Allah alone and the difference between using "and" and "then".
43. Chapter on What is Said About One Not Being Satisfied with Taking an Oath by Allah.
This chapter is included to explain the greatness of Allah in the heart of the believer when swearing by Him.
44. Chapter on the Saying: "What Allah Wills and You Will".
This chapter is included to warn the believer against associating others with Allah in will.
45. Chapter on Insulting Time is Insulting Allah.
This chapter is included to warn the believer against cursing anything, as it would be indirectly cursing the One who commands and controls it.
46. Chapter on Naming Someone "Judge of Judges" and the Like.
This chapter is included to warn the believer against encroaching upon the domain of Allah's lordship.
47. Chapter on Respecting Allah's Names and Changing Names Due to That.
This chapter is included to explain the believer's state of proper etiquette with Allah, His names, attributes, religion, and prophets.
48. Chapter on Those Who Mock Anything Related to Allah, the Qur’an, or the Messenger ﷺ.
This chapter is included to explain the negation of foundation of Tawheed from those who mock, how to deal with them, and the obligation to guard the tongue.

49. Chapter on the Saying of Allah: “And if we let him taste mercy from us after an adversity which has touched him, he will surely say, "this is [due] to me...”
This chapter explains the duty of a believer before receiving blessings and after having them.
50. Chapter on the Saying of Allah: “But when he gives them a good [child], they ascribe partners to him...”
This chapter is included to explain the state of the believer when blessings come, and the prohibition of any name that implies servitude to anyone other than Allah.
51. Chapter on the Saying of Allah: “And to Allah belong the best names, so invoke him by them.”
This chapter is included to warn the believer against deviation regarding the names and attributes of Allah.
52. Chapter on it being Prohibited to Say, "Peace Be Upon Allah"
This chapter is included to warn the believer against phrases that contradict proper etiquette with Allah.
53. Chapter on Saying: "O Allah, Forgive Me if You Will"
This chapter is included to warn the believer against including exceptions in their supplications, and to instil a sense of Allah's power.
54. Chapter on Not Saying: "My Slave and My Female Slave"
This chapter is included to remind the believer of the importance of using appropriate terms.
55. Chapter on Not Rejecting Anyone Who Asks by Allah (Prohibition or Dislike)
This chapter is included to explain the believer's state when asked by Allah, that they respond out of reverence for Allah.
56. Chapter on Nothing Should Be Asked by Allah’s Face Except Paradise
This chapter is included to clarify the believer's state of reverence for Allah and complete etiquette towards Him.
57. Chapter on What is Said About "If Only..."
This chapter is included to teach the believer the etiquette of using good speech and not objecting to the Sharia or the divine decree.
58. Chapter on the Prohibition of Cursing the Wind
This chapter is included to guide the believer towards beneficial speech when encountering unpleasant situations.
59. Chapter on the Saying of Allah: “And (they) thought wrongly of Allah, the thought of ignorance.”
This chapter is included to warn the believer against harbouring evil thoughts about Allah, as was the custom of the people of ignorance.
60. Chapter on Denying Divine Decree
This chapter is included to explain the state of the believer's faith in divine decree and predestination.

61. Chapter on What is Said About Image-Makers.
This chapter is included to alert the believer to the danger of encroaching upon the domain of Allah's lordship.
62. Chapter on Taking Oaths Frequently.
This chapter is included to advise the believer to preserve oaths and revere Allah when dealing with people.
63. Chapter on the Covenant of Allah and His Prophet.
This chapter is included to instil in the believer the importance of revering the covenant of Allah and the covenant of His Prophet ﷺ in times of ease and hardship.
64. Chapter on Taking an Oath That Allah Will Do Something.
This chapter is included to warn the believer against encroaching upon the domain of Allah's lordship by closing the door of mercy to the servants.
65. Chapter on Not Seeking Intercession of Allah with Creation.
This chapter is included to warn the believer against elevating the status of the created above the Creator.
66. Chapter on the Protection of the Prophet ﷺ Of Tawheed and Closing the Routes to Shirk.
This chapter is included to help the believer avoid any statements that could lead to Shirk.

Tenth: The Conclusion (1 Chapter)

67. Chapter on the Saying of Allah: "They did not recognise the true worth of Allah.".
This chapter is included to explain to the believer that the polytheists who did not uphold Tawheed did not give Allah His due reverence; therefore, O believer, beware of their path.

First: Introduction (5 Chapters)

Why did he not write an introduction for this book?

1. It was omitted in some manuscripts, as other copies have: the basmala, al-hamdala and the salutation upon the Prophet ﷺ.

2. He sufficed with the title as it indicates the subject of the book, which is Tawheed.

3. Following the example of Imam al-Bukhari, who did not write an introduction for his book, he wanted to attach people to the Quran and the Sunnah.

4. The first five chapters of the book serve as an introduction.

Definition of Tawheed:

Islamically: to single out Allah in what is exclusively His, regarding His Lordship, His Divinity, and His Names and Attributes.

Linguistically: It is the verbal noun of "wahhada" meaning to make something one.

3. Tawheed al-Asmaa' wa'l-Sifaat (Names and Attributes): It is to single out Allah in what He has named and described Himself with in His Book or on the tongue of His Messenger ﷺ, by affirming what He has affirmed for Himself and negating what He has negated from Himself, without distortion, negation, specifying how His attributes are, or likening them to those of His creation.

2. Tawheed al-Uloohiyyah (Divinity or Worship): It is to single out Allah in worship, or in the actions of the worshippers.

1. Tawheed al-Ruboobiyyah (Lordship): It is to single out Allah in creation, sovereignty, and administration, or to single out Allah in His actions.

Deeds are not accepted without Tawheed, and we were created to uphold Tawheed. Only those who uphold Tawheed will enter Paradise. It is the call of the prophets, a reason for increasing good deeds, and perfecting it prevents falling into shirk.

Worship Is Comprised of Two Factors:

1. The one who performs the action: Worship means humbling oneself before Allah by following His commands and avoiding His prohibitions, out of love and reverence.

2. The action itself: Worship is the comprehensive term for everything that Allah loves and is pleased with, whether words and actions, apparent or hidden (Ibn Taymiyyah).

(1) Chapter on the Obligation of Tawheed

The author did not place a title this chapter to attach people to the Quran and Sunnah. The evidences mentioned indicate the obligation of Tawheed, so we can name it "Chapter on the Obligation of Tawheed."

The First Evidence:
And the Saying of Allah the Exalted: "And I did not create the jinn and mankind except to worship Me." (51:56)

"To worship Me": To single me out in worship, or to humble themselves before Me in obedience by doing what is commanded and avoiding what is forbidden. (Every act of worship in the Quran means Tawheed, according to Ibn Abbas).
Meaning of the verse: I did not create the jinn and mankind for any purpose except to worship Me.

The Second Evidence:
And His Saying: "And We certainly sent into every nation a messenger, [saying], Worship Allah and avoid Taghut (false deities)." (16:36)

This verse is emphasised with three affirmations: [1] the implied oath, [2] the emphatic "lam," [3] and "qad" (indeed).
The verse indicates the consensus of the messengers on the call to Tawheed and that Allah sent them for this purpose.

The term "ummah" in the Quran has four meanings:

1) a group	As in this verse.
2) a leader	"Indeed, Abraham was a (Ummah) leader". (16:120)
3) a religion	"Indeed, we found our forefathers upon a religion." (43:22)
4) a period of time	"But the one who was freed and remembered after a time" (12:45)

"Avoid Taghut": This means: distance yourselves from it by being on one side while it is on the other side.

The most comprehensive definition given is by Ibn al-Qayyim, who said: **"Taghut is anything that exceeds its proper bounds of being followed, worshipped, or obeyed,"** referring to those who are pleased with it.

1. Those who are followed: such as soothsayers, magicians, and evil scholars.
2. Those who are worshipped: such as idols.
3. Those who are obeyed: such as rulers who deviate from obedience to Allah.

The verse indicates Tawheed, as idols are among the false deities (taghut) worshipped besides Allah.

Tawheed is only complete with its two pillars: negation and affirmation. Pure negation is sheer denial, and pure affirmation does not negate having partners. For example, "Zayd is standing" indicates the act of standing for Zayd but does not indicate that he is the only one standing, whereas "No one stood" is pure negation. However, "No one stood except Zayd" signifies Tawheed in standing for Zayd as it includes both affirmation and negation.

The wisdom behind sending messengers:

(1) Establishing the proof:	(2) Mercy:	(3) Clarifying the path leading to Allah.
"Messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers." (4:165)	"And We have not sent you, [O Muhammad], except as a mercy to the worlds." (21:107)	

The Third Evidence:

And His Saying: "And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both reach old age [while] with you, say not to them [so much as], 'uff,' and do not repel them but speak to them a noble word." (17:23)

"That you do not worship except Him" This is Tawheed because it includes both negation and affirmation.

Allah's decree is divided into two types:

1. Legislative decree (Qadaa' Shar'i):
- It only pertains to what Allah loves.
- It may or may not occur, as in the verse: **"And your Lord has decreed that you do not worship except Him."** Here, "decreed" means ordained or "commanded.

2. Universal decree (Qadaa' Kawni):
- It pertains to both what Allah loves and what He does not love.
- It must inevitably occur, as in the verse: **"Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned."** [30:41] Corruption is not commanded by Allah nor does He love it.

How does Allah decree what He does not love?

Something that is loved for its consequences may be disliked for its essence, but it is loved due to the wisdom and benefit it contains; thus, it is loved from one aspect and disliked from another.

For example: Corruption on earth by the Children of Israel is inherently disliked by Allah because Allah does not love corruption or the corrupt. However, due to the wisdom it contains, it becomes loved by Allah from another angle. This includes drought, barrenness, illness, and poverty.

The loved (things) are divided into two types:

1. Loved for His own sake: Allah

2. Loved for its consequences: Like medicine, which is loved for its healing properties.

Servitude is divided into three types:

1. General: This is servitude to Allah's Lordship (servitude of compulsion) and applies to all creation, as Allah says: "There is no one in the heavens and earth but that he comes to the Most Merciful as a servant." [19:93] This includes the disbelievers.

2. Specific: This is the general servitude of obedience, as Allah says: "And the servants of the Most Merciful are those who walk upon the earth easily." [25:63] This includes everyone who worships Allah according to His laws.

3. The most specific: This is the servitude of the prophets, which is the most perfect form of worship, as Allah says: "Blessed is He who sent down the Criterion (Quran) upon his slave." [25:1] None can match these prophets in their servitude.

The Fourth Evidence:
And His Words: "And worship Allah and associate nothing with Him." [4:36]

"Nothing": is an indefinite noun in the context of a prohibition, so it encompasses everything: not a prophet, nor an angel, nor a saint, nor even anything from the affairs of the world; do not make the world a partner with Allah.

The Fifth and Sixth Evidences:

5. And His Words: "Say, 'Come, I will recite what your Lord has prohibited to you. [He commands] that you do not associate anything with Him…'" (6:151-153)
6. Ibn Mas'ud (may Allah be pleased with him) said: "Whoever wants to look at the will of Muhammad ﷺ that bears his seal, let him read the words of Allah the Exalted: "Say, 'Come, I will recite what your Lord has prohibited to you. [He commands] that you do not associate anything with Him... to His Words: 'And this is My path, which is straight, so follow it; and do not follow [other] ways…" (6:151-153)

The path is attributed to:

1. **Allah**: because it leads to Him and He is the One who has established it for His servants; as in the verse, **"And this is My path, which is straight."** (6:153)
2. **Its followers**: because they are the ones who follow it, and the saving path is one and does not multiply, while the rest are divergent; as in the verse: **"The path of those upon whom You have bestowed favour"** (1:7)

These verses include ten commandments:

The second verse (4 commandments):
6. Do not approach the orphan's (the one whose father dies before they reach maturity) property, except with good intentions.
7. Be just when you speak.
8. Give full measure and weight with fairness.
9. Fulfill the covenant of Allah.

The first verse (5 commandments):
1. Tawheed (monotheism) of Allah.
2. Good treatment of parents.
3. Do not kill your children.
4. Do not approach immoralities.
5. Do not kill the innocent.

The third verse (one commandment):
10. **"And this is My path, which is straight, so follow it."**
Narrated in the hadith, the Prophet ﷺ drew a straight line and said: "This is the path of Allah." Then he drew lines to its right and left and said: "These are the other paths, and on each path, there is a devil calling to it." Then he recited the verse.

Some important benefits:

"We will provide for you and for them" [6:151]. This verse starts with the provision for the parents because they are poor. In Surah Al-Isra: **"We provide for them and for you"** [17:31]. It starts with the provision for the children before the parents because the parents are wealthy but fear poverty.

The soul which Allah has made sacred (protected):
1. The Muslim. 2. The Dhimmi (non-Muslim living in an Islamic country).
3. The Mu'ahad (one with whom we have a treaty).
4. The Musta'man (one who is granted safety and security).

Reaching maturity, which entails accountability:
1. Completion of fifteen years of age.
2. Or the growth of pubic hair.
3. Or ejaculation.
- for women, the onset of menstruation.

Except by lawful right as established by Sharia: This includes punishments decreed by a judge in a Muslim country for crimes such as murder, adultery by a married individual, or apostasy that causes communal disorder."

A will (wasiyyah): means a covenant, and a covenant is not considered a will unless it pertains to an important matter.

Why did Ibn Mas'ud (may Allah be pleased with him) say, "This verse is his ﷺ will," even though the Prophet ﷺ did not make a will?

2. Because it is the will of Allah: **"This has He instructed you"** and the Prophet ﷺ is the one who conveys it from Allah.

1. Because he considered these verses to encompass the **entirety of the religion,** and they are great and comprehensive verses.

The Seventh Evidence:

It is narrated from Mu'adh ibn Jabal (may Allah be pleased with him) that he said: I was riding behind the Prophet ﷺ on a donkey when he said to me, "O Mu'adh, do you know what the right of Allah upon His servants is, and what the right of the servants upon Allah is?" I said: Allah and His Messenger know best. He said, "The right of Allah upon His servants is that they worship Him and do not associate anything with Him, and the right of the servants upon Allah is that He does not punish those who do not associate anything with Him." I said: O Messenger of Allah, should I not give the people the glad tidings? He said, "Do not inform them lest they rely on it." [Bukhari & Muslim].

"Do you know": The question is for encouragement and to capture his full attention, which is an effective teaching method.
"The right of the servants upon Allah": The servants have not imposed anything on Allah; rather, Allah has obligated this upon Himself out of His grace.
"Give the glad tidings": Glad tidings refer to conveying news that brings joy, although it can also be used for news that causes harm.

The hadith highlights the virtue of Tawheed, as it prevents Allah's punishment. It also indicates that Allah does not punish those who do not associate anything with Him and that sins can be forgiven through the realisation of Tawheed. The Prophet ﷺ forbade informing them so they do not rely solely on this good news without fulfilling its requirements. The realisation of Tawheed necessitates avoiding sins, as sins stem from desires, which is a type of shirk.

Important points:

These points are not from the Book of Tawheed; the author included them as an explanation for his book. He is the best one to explain it because he understands his intention best, so attention should be given to them.

1. The wisdom in the creation of jinn and humans (is Tawheed, not for them to merely enjoy food and pleasures).

2. Worship is Tawheed, because the dispute (between the Prophet ﷺ and the Quraysh) was about it. Any act of worship not based on Tawheed is invalid.

3. Whoever does not fulfil Tawheed has not worshipped Allah. This is the meaning of the verse: **"And you are not worshippers of that which I worship"** [109:3]

4. The wisdom in sending the messengers (to worship Allah alone and avoid worshipping false deities).

5. The message was universal for every nation (group).

6. The religion of the prophets is one (the foundation of the religion is one, but practical legislation differs according to the nations, places, and times).

7. An issue of great importance; that worshipping Allah does not happen except by rejecting false deities. This is the meaning of the verse: **"So whoever disbelieves in Taghut."** [2:256] (It is considered a great issue because many people are ignorant of it, and it is not permissible to label someone as a polytheist, disbeliever, or cursed for engaging in such acts, as there are reasons and preventions for such judgments.)

8. Taghut is general and includes everything worshipped besides Allah.

9. The significance of the three decisive verses in Surah Al-An'am according to the Salaf (pious predecessors), which contain ten points, the first of which is the prohibition of shirk.

10. The decisive verses in Surah Al-Isra, which contain eighteen issues, starting with Allah's saying: **"Do not make a god with Allah, lest you sit disgraced, abandoned."** [17:22]. and ending with His saying: **"Do not make a god with Allah, lest you be thrown condemned and vanquished into Jahannam."** [17:39]. Allah has highlighted the importance of these issues by saying: **"This is some of the wisdom that your Lord revealed to you"** [17:39].

11. The verse in Surah An-Nisa known as the verse of the ten rights, which begins with Allah's saying: **"Worship Allah and associate nothing with Him."** [4:36]. (Allah's right is the greatest of all rights)

12. The reminder of the will of the Messenger of Allah ﷺ at the time of his death (although he did not make a specific will, he indicated that if we adhere to the Book of Allah, we will not go astray after him).

13. Knowing the right of Allah over us (that we worship Him and do not associate anything with Him).

14. Knowing the right of the servants upon Him if they fulfil His right (a right of grace).

15. That most of the Companions did not know this matter (because Mu'adh shared it upon his death to avoid the sin of withholding knowledge, after many of the Companions had already passed away, and the Prophet ﷺ feared they might rely solely on it; he did not intend to withhold it absolutely, as he would not have informed Mu'adh or anyone else).

16. The permissibility of withholding knowledge for the sake of a greater benefit (though this is not absolute).

17. The desirability of giving glad tidings to a Muslim that brings joy (this is one of the best benefits).

18. The fear of relying solely on the vastness of Allah's mercy (and likewise despair).

19. The response of the one asked about what he does not know: "Allah and His Messenger know best" (said during the life of the Prophet ﷺ and in matters of religion).

20. The permissibility of specifying some people with knowledge without others.

21. The humility of the Prophet ﷺ in riding a donkey with someone behind him.

22. The permissibility of riding double on an animal (given it does not overburden it).

23. The greatness of this matter.

24. The virtue of Mu'adh ibn Jabal.

2. Chapter on the Virtue of Tawheed and What It Expiates of Sins

The author included this chapter to generate interest, contrary to what Satan may instil in people's minds. The presence of virtue for something does not imply that it is not obligatory; rather, the virtue is one of its results and effects of Tawheed, like the congregational prayer.

The First Evidence:

And the Words of Allah the Exalted: **"It is those who believe and do not mix their belief with injustice - those will have security, and they are rightly guided."** (6:82)

"Injustice": Shirk.

"Guided": in 1. This world: to Allah's guidance through knowledge and action.
2. The Hereafter: to Paradise.

Among the virtues of Tawheed is the establishment of security in both this world and the Hereafter.

The Second Evidence:

It is narrated from Ubada ibn al-Samit that the Messenger of Allah ﷺ said: "Whoever testifies that there is no deity worthy of worship except Allah alone, with no partners, and that Muhammad is His servant and Messenger, and that Isa (Jesus) is the servant of Allah and His Messenger, and His word which He bestowed upon Mary, and a spirit from Him, and that Paradise is true, and Hellfire is true, Allah will admit him into Paradise regardless of his deeds." [Narrated by Bukhari and Muslim]

The Third Evidence:

In the hadith of Itban: "Indeed, Allah has forbidden the Fire for the one who says, 'There is no deity worthy of worship except Allah,' seeking thereby the face of Allah.' [Narrated by Bukhari and Muslim]

"Testifies": The testimony involves acknowledgment with the tongue, belief in the heart, and affirmation through actions.

"La Ilaha Illa-Allah": No one deserves to be worshipped in any way except Allah.

"Alone": Emphasis on affirmation**. "With no partners":** is an emphasis of negation in everything that is exclusive to Him.

"and that Muhammad" bin Abdullah bin Abdul-Muttalib al-Qurashi al-Hashimi, the Seal of the Prophets.
"His servant": meaning [1] he is not a partner with Allah, [2] the most devoted of creation.
"and His Messenger": meaning he was sent with what was revealed to him, so he is not a liar against Allah. Fulfilling this testimony negates: [1] committing sins, [2] innovating in the religion what is not part of it.
Sins, in the general sense, can be considered shirk, and in the specific sense, they are divided into: [1] major shirk, [2] minor shirk, [3] major sin, [4] minor sin.
"Isa, the servant of Allah": a refutation of the Christians, **"and His Messenger"**: a refutation of the Jews. We believe in his message but are not required to follow him if his Shariah contradicts ours. The Shariah of those before us has three cases:
1. If it contradicts our Shariah, we follow our Shariah.
2. If it agrees with our Shariah, we follow our Shariah.
3. If it is not mentioned in our Shariah, it is considered our Shariah.

People are divided regarding Isa (Jesus) into two extremes and a middle path:
1. Extremists in rejection: like the Jews; they denied him, slandered him and his mother, rejected his prophethood, and sentenced him to death.
2. Extremists in affirmation: like the Christians; they said he is the son of God, part of the Trinity, and made him a deity.
3. The middle path: we testify that he is a servant of Allah and His Messenger, his mother is a truthful woman, and she was a virgin who guarded her chastity. His creation is like that of Adam; Allah created him from dust, then said to him, "Be," and he was.
"His word": because he was created by the word, and Isa is not the word of Allah, as speech is an attribute of Allah.
"a spirit from Him": a creation from His creations and attributed to Allah for honour and dignity.
"Allah will admit him into Paradise": Entering Paradise is of two types:
1. Complete entry without preceding punishment for those who perfected their deeds.
2. Incomplete entry preceded by punishment for those whose deeds were deficient.
"says: 'There is no deity worthy of worship except Allah'": with the condition of sincerity, as indicated by "seeking thereby the face of Allah".

This hadith refutes two groups:
1. The Murji'ah: who suffice with saying "There is no deity except Allah" without action and sincerity.
2. The Khawarij: who claim that the perpetrator of major sins is a disbeliever destined to Hell forever.

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What Allah has attributed to Himself:

Attributing descriptions that are not connected to a created entity, as in the verse **"which I created with My own hands"** [38:75]. This is an example of attributing an attribute to the One described.

Attributing entities that exist independently, and what is connected to these entities is created, as in the verse: **"she-camel of Allah"** [91:13] This is attributing the created to its Creator. Therefore, every entity that exists independently and is separate from Allah is created.

General attribution: Allah the Exalted says: **"Indeed, My earth is spacious."** [29:56]

Attribution of honour: Allah the Exalted says: **"and a spirit from Him."** (4:171)

The Fourth and Fifth Evidences:

4. It is narrated from Abu Sa'id al-Khudri, that the Messenger of Allah ﷺ said: "Musa (peace be upon him) said: 'O Lord, teach me something that I may remember You and supplicate to You with.' Allah said: 'Say, O Musa, La ilaha illa Allah (There is no deity worthy of worship except Allah).' Musa said: 'All of Your servants say this.' Allah said: 'O Musa, if the seven heavens and all who inhabit them, except Me, and the seven earths were in one side of a scale, and La ilaha illa Allah were in the other side of the scale, La ilaha illa Allah would outweigh them.'" [Narrated by Ibn Hibban and Al-Hakim, who graded it as Sahih].

5. It is narrated from Anas, that he heard the Messenger of Allah ﷺ say: "Allah the Exalted said: 'O son of Adam, if you came to Me with sins nearly as great as the earth and then met Me without associating anything with Me, I would bring you forgiveness as great as it.'" [Narrated by At-Tirmidhi, who graded it as Hasan].

"There is no deity worthy of worship except Allah": This phrase is a remembrance that includes supplication, as the one who remembers Allah seeks His pleasure. It is the key to Paradise, but just as a key without teeth cannot open a lock, its conditions are the teeth.

"Forgiveness as great as it": The virtue of Tawheed is so great that it can expiate major sins if one meets Allah without associating anything with Him. Forgiveness is the covering and pardoning of sins.

Important Points

1. The vastness of Allah's grace.
2. The great reward of Tawheed with Allah.
3. Its expiation of sins.
4. The explanation of the verse in Surah Al-An'am: "It is those who believe and do not mix their belief with injustice - those will have security, and they are rightly guided." [6:82].
5. Reflecting on the five points in the hadith of Ubada.
6. When you combine it with the hadith of Itban and what follows, it clarifies the meaning of "La ilaha illa Allah" and reveals the mistake of those who are deluded (because it must be sought for the sake of Allah, and if so, it must lead one to righteous deeds).
7. The emphasis on the condition mentioned in the hadith of Itban (and mere saying is not enough).
8. The fact that the prophets needed to be reminded of the virtue of "La ilaha illa Allah" (so others need it even more).
9. The reminder that it outweighs all creation, despite the fact that many who say it will have light scales (the fault lies with the person, not the statement, due to a missing condition or a impediment).
10. The explicit statement that the earths are seven like the heavens (similarity in number).
11. The indication that the heavens have inhabitants (the inhabitants are the angels).
12. Affirmation of attributes, contrary to the Ash'arites (and those who negate [Al-Mu'attila]; it affirms the face of Allah).
13. When you understand the hadith of Anas, you know that the statement in the hadith of Itban: "For indeed Allah has forbidden the Fire for one who says 'La ilaha illa Allah' seeking thereby the face of Allah" means that abandoning shirk is not merely a verbal statement.
14. Reflecting on Isa and Muhammad being servants and messengers of Allah.
15. Understanding the exclusivity of Isa being the word of Allah (and that he was created without a father).
16. Understanding him being a spirit from Him (among the created spirits).
17. Understanding the virtue of belief in Paradise and Hell (and that it is a reason for entering Paradise).
18. Understanding the statement: "regardless of his deeds."
19. Understanding that the scale has two pans.
20. Understanding the mention of the face (as an attribute of Allah).

3. Chapter on Those Who Perfect Tawheed Will Enter Paradise Without Reckoning

The author included this chapter so that we may perfect the Tawheed that is obligatory upon us and to create a longing for it. Perfecting it involves purifying it from shirk, innovations, and sins, and it is achieved through knowledge, belief, and compliance.
According to the author, perfecting Tawheed involves detailed reading of the chapter, and in summary, it includes: 1. Following the example of the Prophet Ibrahim (peace be upon him). 2. Emulating the leading saints (the Companions).
3. Remaining steadfast on Tawheed even if you are alone. 4. Reliance on Allah and abandoning practices such as seeking Ruqyah (incantations), cauterisation, and omens.

The First Evidence:
And the Words of Allah the Exalted: "Indeed, Abraham was a leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah." [16:120]

This verse praises our Prophet Ibrahim (peace be upon him), so it is obligatory upon us to love and follow him. We will also receive praise in proportion to our following of him because he perfected Tawheed through six matters mentioned in the verse:
1. **"a Leader (Ummah)":** A leader to be followed in his deeds, actions, and struggles, with reliance on Allah.
2. **"Devoutly obedient"**: Always obedient, consistently so in every situation, he was steadfast and constant in his obedience.
3. **"To Allah"**: This indicates sincerity.
4. **"Inclining towards truth":** Inclining toward Allah and turning away from shirk, avoiding everything that opposes obedience.
5. **"He was not of those who associate others with Allah"** Disavowal of shirk and its people (with heart, tongue, and limbs).
6. **"Grateful for His blessings"** Because blessings are a test and require gratitude.

Benefits:
1. Ibrahim's (peace be upon him) father, Azar, died a disbeliever, **"And when it was cleared to him that his father was an enemy to Allah, he freed himself from him."** [9:114].
2. The parents of Noah (peace be upon him) were believers**, "O my Lord, forgive me and my parents"** [71:28].
3. Imam Ahmad said: "Three things have no basis: accounts of military campaigns, reports of great battles, and tafsir": because they are often mentioned without a chain of narration, so no one knows about previous nations except through revelation from Allah's words and the Sunnah of His Prophet ﷺ.

The Second Evidence:

And He said: **"And those who ascribe not anyone (in worship) as partners with their Lord." (23:59)**

"Ascribe not anyone (in worship) as partners": Shirk in the general sense; perfecting Tawheed can only be achieved by avoiding shirk in its general sense. However, this does not mean that they will not commit sins, as every son of Adam is prone to error and is not infallible. But when they sin, they repent and do not persist in their sins.

The Third Evidence:

It is narrated from Husayn ibn Abdur-Rahman that he said: I was with Sa'id ibn Jubayr, and he said: "Which of you saw the star that fell last night?" I replied: "I did," then I said, "But I was not praying; I had been stung." He asked, "What did you do?" I replied, "I sought treatment by incantation (Ruqyah)." He asked, "What prompted you to do that?" I replied, "A hadith we were told by ash-Sha'bi." He asked, "What did he tell you?" I said, "He narrated from Buraidah ibn al-Husayb that he said: 'There is no Ruqyah except from the evil eye or a sting.'" Sa'id ibn Jubayr said, "He did well who acted according to what he heard; however, Ibn Abbas narrated to us from the Prophet ﷺ that he said: 'The nations were presented to me, and I saw a prophet with a small group, and a prophet with one or two men, and a prophet with no one with him. Then a great multitude was raised before me, and I thought they were my ummah, but I was told: This is Musa and his people. Then I looked and saw a great multitude, and I was told: This is your ummah, and among them are seventy thousand who will enter Paradise without reckoning or punishment.'" Then he ﷺ got up and went to his house, and the people began to discuss those who would enter Paradise without reckoning or punishment. Some said: "Perhaps they are those who accompanied the Messenger of Allah ﷺ," and some said: "Perhaps they are those who were born in Islam and did not associate anything with Allah," and they mentioned other things. Then the Messenger of Allah ﷺ came out and they informed him, so he said: "They are those who do not seek Ruqyah, do not seek cauterisation, do not believe in bad omens, and trust in their Lord." Then Ukasha ibn Mihsan stood up and said: "O Messenger of Allah, pray to Allah to make me one of them." He said: "You are one of them." Then another man stood up and said: "Pray to Allah to make me one of them." He said: "Ukasha has preceded you to it."

“What prompted you to do that?”: This indicates the permissibility of seeking evidence or proof, but with respect.

“There is no Ruqyah except from the evil eye or a sting”: This means that no treatment or medicine is more effective for the evil eye and the sting of venomous creatures than the legitimate Ruqyah with its conditions, although Ruqyah is also valid for other ailments.

"حُمَةٍ": Refers to the sting of any venomous creature, while "الحمَّة" refers to a fever

“Ar-Raht": A group ranging from three to nine.

"They do not ask anyone to perform Ruqyah on them": due to:

1. Their strong reliance on Allah.
2. Their honour in not humbling themselves before anyone other than Allah.
3. The avoidance of attaching their hearts to others besides Allah.

The narration "لَا يَرْقُونَ" (do not perform Ruqyah on others) is incorrect as stated by Shaykh al-Islam because the Prophet ﷺ performed Ruqyah, and Jibreel and Aisha performed Ruqyah on him, and the Companions also performed Ruqyah.

Types of people regarding seeking Ruqyah:

1. One who asks someone to perform Ruqyah on him. This person has missed out on perfection (he is excluded from the seventy thousand, who enter Paradise without reckoning).
2. One who does not prevent someone from performing Ruqyah on him. This person has not missed out on perfection, because he did not seek or ask for it.
3. One who prevents someone from performing Ruqyah on him. This goes against the Sunnah, because the Prophet ﷺ did not prevent Aisha from performing Ruqyah on him.

"And they do not believe in bad omens": At-Tiyarah is to take bad omens from what is seen, heard, known, in a place or time, and its ruling is that it is minor shirk.

Besides these three, nothing prevents entering Paradise without reckoning and punishment, as evidenced by texts encouraging seeking treatment and praising certain medicines like honey and black seed.

Types of Ummah:

Ummah al-Da'wah:
This includes both those who have responded to Allah and the Messenger ﷺ, and those who have not responded (the disbelievers).

Ummah al-Ijabah:
Those who responded to Allah the Exalted and the Messenger ﷺ.

Important Points:

1. Knowing the levels of people in Tawheed.
2. What does it mean to perfect it? (Purifying it from shirk, innovations, and sins).
3. Allah's praise of Ibrahim for not being among the polytheists.
4. Allah's praise of the leading saints for being free from shirk.
5. The abandonment of Ruqyah and cauterisation as part of perfecting Tawheed (seeking Ruqyah and cauterisation).
6. The common factor among these traits is reliance on Allah (as they abandoned them due to their strong reliance).
7. The depth of the Companions' knowledge by understanding that they did not achieve this except through sincere deeds.
8. Their eagerness for good (because they wanted to know how to achieve it).
9. The virtue of this ummah in quantity (number) and quality (deeds).
10. The virtue of the followers of Musa.
11. The presentation of the nations to the Prophet ﷺ ([1] as a consolation for him, [2] to demonstrate his virtue and honour).
12. Each nation will be gathered alone with its prophet.
13. The scarcity of those who responded to the prophets.
14. Those who had no followers will come alone.
15. The benefit of this knowledge is [1] not being deceived by large numbers (and perishing with them), [2] not underestimating small numbers (as they may be better than the large ones).
16. The permissibility of Ruqyah (legitimate) for the evil eye and stings (and other ailments).
17. The depth of the knowledge of the early generations; for saying: "He has done well who acted according to what he heard, but such and such," indicates that the first hadith does not contradict the second.
18. The early generations' avoidance of praising a person for what he does not possess.
19. His saying, "You are among them," is a sign of prophethood.
20. The virtue of Ukasha (for being among those who enter Paradise without reckoning or punishment).
21. The use of indirect speech ([1] either because the person was a hypocrite, [2] or to prevent opening the door for others who are not deserving).
22. The good character of the Prophet ﷺ.

4. Chapter on the Fear of Shirk

Why did the author bring this chapter after the chapter on perfecting Tawheed?

- Because a person might think that they have perfected Tawheed while they have not, so they should not be deluded by themselves.
- Because every chapter following the chapter on perfecting Tawheed is part of achieving true Tawheed. Fear of shirk is a component of perfecting Tawheed, as is calling others to it, and so on until the end of the book.

The First and Second Evidences:

1. The words of Allah the Exalted: **"Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills."** [4:48].
2. And the words of the close friend (Ibrahim, peace be upon him): **"And keep me and my sons away from worshipping idols."** [14:35].

How do we fear shirk?

- Disavowing Shirk and its people and keeping away from them so as not to become one of them.
- Praying and seeking help from Allah the Exalted.
- Studying shirk and understanding its causes and motivations, to avoid it.
- By learning Tawheed, practising it, calling others to it, and being patient.

Shirk is never forgiven by Allah if one dies upon it, because it is a violation of Allah's exclusive right, which is Tawheed. Whoever dies upon major shirk will reside eternally in Hellfire. If someone dies upon minor shirk, they will be punished according to their level of shirk and then enter Paradise. They will not remain in Hellfire eternally because they are considered among the believers.
"And keep me away": Keep me on one side and keep the idol worshippers on another side, so that I remain far from them.

"Idols" (Al-Asnam): A Sanam (idol) is that which is fashioned in the image of a human or anything else and is worshipped besides Allah. As for a Wathan (object of worship), it is whatever is worshipped besides Allah in any form whatsoever. Therefore, a Wathan is a more general term than a Sanam.
Ibrahim ﷺ feared for himself, even though he is the Khalil (close friend) of the Most Merciful and the leader of the Hunafa' (pure monotheists); so what about us then?! Therefore, do not feel secure from Shirk and do not feel secure from hypocrisy; for no one feels secure from hypocrisy except a hypocrite.

Evidences Three to Five:

3. In the hadith: "The thing I fear most for you is minor shirk." He was asked about it, and he said: "Showing off (riyaa)."

4. From Ibn Mas'ud (may Allah be pleased with him), that the Messenger of Allah ﷺ said: " Whoever dies while calling upon a rival to Allah will enter the Fire." (Narrated by Bukhari).

5. And in Sahih Muslim, from Jabir (may Allah be pleased with him), that the Messenger of Allah ﷺ said: "Whoever meets Allah without associating anything with Him will enter Paradise, and whoever meets Him while associating anything with Him will enter the Fire."

Riyaa (showing off): It is to worship Allah so that people see or hear about him and praise him for being a worshipper, without intending the worship to be for the people; otherwise, it would be major shirk. However, if one intends by his worship that people follow his example, this is not Riyaa; rather, it is part of calling others to Allah. The cures for Riyaa:

1. Studying Tawheed, as by learning Tawheed, one magnifies Allah and does not concern himself with anyone else's opinion in the matter of religion.
2. Praying (making Du'a).
3. Ensuring that deeds remain a secret between the servant and his Lord.
4. Not abandoning good deeds under the pretext of avoiding Riyaa.
5. Engaging frequently in righteous actions that remind one of the Hereafter, such as visiting graves with its proper conditions.

Why did the Prophet ﷺ fear Riyaa (showing off) for his ummah more than he feared the Antichrist (Dajjal)?

- Because the trial of the Dajjal will occur at a specific time (the end of times), while Riyaa can happen at any time.
- Because the trial of the Antichrist (Dajjal) is apparent, whereas the trial of Riyaa is hidden.

Types of Riyaa (showing off):

After completing the act of worship: It only affects it if there is wrongdoing involved, such as boasting or harming others after giving charity.

Incidental: The essence of the worship is for Allah, but Riyaa occurs incidentally during it.

In the essence of worship: This means that the act of worship is performed solely for showing off; therefore, the worship is invalid.

If one continues with it, there are details:

If one resists it: this does not harm them because they have struggled against it, and their worship remains valid.

If the beginning of the act of worship is separate from its end, such as with zakat: only the part affected by Riyaa is invalid.

If the beginning of the act of worship is connected to its end, such as with prayer: the entire act of worship is invalid.

"A Rival (Nidd)": A Nidd is something similar, equal, or a match.
"Entered the Fire": This is the punishment for taking rivals alongside Allah.
"Anything": This encompasses any form of shirk, even if someone associates the most noble of creation with Allah, they will enter the Fire.
"And whoever meets Him associating anything with Him entered the Fire": If the shirk is minor, it does not necessarily result in eternal residence in the Fire; but if it is major, it does.

The matter of Shirk is very severe and not something to be taken lightly; however, Allah makes sincerity (Ikhlas) easy for the servant. This is achieved by the servant keeping Allah right before his eyes, intending by his deeds only the Face of Allah, not the praise of people, nor their dispraise, nor their commendation upon him; for people can never benefit him.

Likewise, it is also important that a person should not rejoice that people accept his words simply because they are his words. Rather, he should rejoice that people accept his words when he sees that it is the truth, not just because it is his saying, and the same applies to the reverse. Sincerity is very difficult, except that if a person is directed towards Allah with a truthful, sound direction upon a straight path, then Allah will assist him with it and make it easy for him.

Du'a (supplication) is divided into two types:

Du'a of request (supplication for needs):
It is divided into two types:

In matters that a created being is capable of: This type of supplication is permissible with four conditions: the one being called upon must be **alive**, **present, capable**, and must be a taken as a **means**.

In matters that only Allah has power over: Directing such supplications to anyone other than Allah is major shirk; for example, asking for a child or requesting rain from someone other than Allah.

Du'a of worship: For example, if someone prays, performs Hajj, or fasts for other than Allah, they are committing major disbelief

The difference between major Shirk (Akbar) and minor Shirk (Asghar):

Minor Shirk (Shirk Asghar):

- Does not take one out of the fold of Islam.
- Nullifies only the specific deed it accompanies.
- The person who commits it will not reside eternally in Hellfire.
- Evidenced explicitly as minor shirk in religious texts.
- Involves believing that something which Allah has not made a cause is a cause.
- Anything leads to major shirk is considered minor shirk.
- Anything referred to as shirk or kufr in the Shariah without being defined with "Al" (the definite article) is generally considered minor shirk.

Major Shirk (Shirk Akbar):

- Takes one out of the fold of Islam.
- Nullifies all deeds.
- The person who commits it will reside eternally in Hellfire.
- Evidenced explicitly as major shirk in religious texts.
- Involves believing that someone other than Allah has hidden control over the universe and holds the power to bring benefits or prevent harms.

Important Points

1. Fear of shirk.
2. Riyaa (showing off) is a form of shirk.
3. Riyaa is considered minor shirk (Slight Riyaa).
4. It is the most feared thing for the righteous (because it can enter the heart without awareness due to its subtlety and the soul's inclination towards it, as many souls love to be praised for their worship).
5. The nearness of Paradise and Hellfire.
6. The combination of their nearness in one hadith.
7. Whoever meets Allah associating anything with Him will enter the Fire, even if they are among the most devout people (if it is major shirk, they will never enter Paradise; if minor, they will be punished according to their sins and then enter Paradise).
8. The great issue: the request of Ibrahim for himself and his descendants to be protected from idol worship.
9. Considering the condition of the majority, as in his statement: **"My Lord, indeed they have led astray many among the people." [14:36]**
10. It explains "La ilaha illallah" as mentioned by Bukhari.
11. The virtue of those who are free from shirk (they will enter Paradise).

5. Chapter on Calling to the Testimony of La Ilaha Illa Allah

Why did the author include this chapter?

1. After discussing the individual's Tawheed, the author mentioned calling others to it because faith is not complete unless one invites others to Tawheed. Therefore, Tawheed must be accompanied by the call to it; otherwise, it is incomplete.
2. To refute those who claim that the first thing to be addressed is prayer, not Tawheed.

First Evidence:

The words of Allah the Exalted: "Say, 'This is my way; I invite to Allah with insight, I and those who follow me.'" (12:108).

- ﴿سَبِيلِي﴾: "My way" refers to what the Prophet ﷺ brought of the Shariah, including worship and calling to Allah.
- ﴿إِلَى اللَّهِ﴾: Those who call can be divided into: [1] those who call to Allah, and [2] those who call to something other than Him.
- ﴿عَلَىٰ بَصِيرَةٍ﴾: This includes: [1] Islamic knowledge, [2] understanding the state of the person being invited, [3] wisdom.

Conditions for Calling to Allah:

1. Sincerity.
2. Islamic knowledge.
3. Wisdom.
4. Understanding the state of the person being invited.
5. Patience.

Second Evidence:

From Ibn Abbas (may Allah be pleased with him): When the Messenger of Allah ﷺ sent Mu'adh to Yemen, he said to him, "You are going to a people of the Book, so let the first thing you call them to be the testimony that there is no god but Allah — and in another narration: to single out Allah in worship. If they obey you in that, then inform them that Allah has enjoined upon them five prayers every day and night. If they obey you in that, then inform them that Allah has enjoined upon them charity to be taken from their rich and given to their poor. If they obey you in that, then beware of taking the best of their wealth, and fear the supplication of the oppressed, for there is no barrier between it and Allah." (Bukhari and Sahih Muslim).

Benefits In the hadith:

1. The legitimacy of sending callers to Allah and educating them.
2. The Prophet ﷺ sent a single person, which indicates the acceptance of the report of one person, even in matters of belief.
3. No specific number of days was set for the invitation; the caller may stay with them as long as needed.
4. The method of inviting opponents, with the easiest approach being to call them to Tawheed, rather than engaging in debates.
5. It is not sufficient to simply invite them to Islam; rather, they should be informed of their obligations in it so that they are convinced and committed, but following the order mentioned in the hadith of sending Mu'adh (may Allah be pleased with him).

Third Evidence:

In the narration of Sahl ibn Sa'd (may Allah be pleased with him), the Messenger of Allah ﷺ said on the day of Khaybar, "Tomorrow I will give the flag to a man who loves Allah and His Messenger, and Allah and His Messenger love him; Allah will grant victory through his hands. "That night, the people spent it discussing among themselves who would be given the flag. In the morning, they went to the Messenger of Allah ﷺ, each hoping to be given the flag. He asked, "Where is Ali ibn Abi Talib?" They said, "He has sore eyes." So, they sent for him, and he was brought. The Prophet ﷺ spat in his eyes and prayed for him, and he was healed as if he had no pain. The Prophet ﷺ then gave him the flag and said, "Proceed calmly until you reach their courtyard, then invite them to Islam and inform them of what Allah requires of them in it. By Allah, if Allah guides even one man through you, it is better for you than red camels (the most precious of wealth)."

- This hadith affirms the attribute of love for Allah; Allah loves and is loved, but His love is not like human love.
- Having a specific merit does not necessarily imply having the highest merit overall; for example, the Prophet ﷺ referred to Abu Ubaidah (may Allah be pleased with him) as "the trustworthy one of this Ummah," which does not mean he was the best of the companions, and the same applies to Mu'adh (may Allah be pleased with him).
- “Humr al-Ni'am”: refers to red camels, which are highly prized and desirable among the Arabs.

Supernatural phenomena are four types, which are things that occur contrary to what people are accustomed to, such as flying in the air or walking on water:

1. Al-Ayah (Sign): This occurs for the prophets and is not referred to as a miracle, because this is the term used in the Qur'an. The term "miracle" may imply something that some people cannot perform and could occur to others besides prophets. No one can claim a sign after the death of the Prophet ﷺ.

2. Al-Karamah (Divine Favour): This occurs for the righteous servants of Allah who combine faith and piety. An example of karamah is what happened with the Companions of the Cave (Ashab al-Kahf).

3. Al-Mu'jizah or Al-Fitnah (Miracle or Trial): This occurs for the allies of Satan and can be identified by the state of the person—having neither faith nor piety. An example of this is what happens with the Dajjal (Antichrist).

4. Al-Fadhihah (Disgrace): Anyone who lies about Allah is disgraced in this world before the Hereafter. An example of disgrace is what happened with Musaylimah the liar; he spat in the eye of a sick person, and the person went blind.

Important Points

1. Calling to Allah is the path of those who follow the Messenger of Allah ﷺ (the path of the prophets and their followers).
2. Emphasising sincerity, as many people, when calling to the truth, might actually be calling to themselves.
3. Knowing that insight is obligatory (calling is a duty, so knowledge of it becomes obligatory).
4. A sign of the beauty of Tawheed is that it involves exalting Allah from any imperfection.
5. One of the uglinesses of shirk (polytheism) is that it involves reviling Allah (and the monotheist exalts Allah above deficiencies).
6. A very important point is that the Muslim must keep away from the polytheists so that they do not become one of them, even if they do not commit shirk (because being among them makes one appear to be one of them outwardly).
7. Knowing that Tawheed is the first obligation.
8. It must be prioritised before everything else, even prayer.
9. The statement "to single out Allah in worship" means the same as the testimony of La Ilaha Illa Allah.

10. A person may be among the People of the Book and not know it or know it but not act upon it.
11. The importance of gradual teaching.
12. Starting with the most important, then the next (Tawheed first, then prayer, then Zakat).
13. The allocation of Zakat (the eight categories).
14. The role of scholars in clarifying doubts for the learner (through teaching and removing ignorance).
15. Prohibition of taking the best of people's wealth [for Zakat].
16. Avoiding the supplication of the oppressed.
17. Information that the supplication of the oppressed is not veiled (combining encouragement and warning).
18. Among the evidences of Tawheed are the hardships, hunger, and plague endured by the chief of the messengers and the leading saints (taken from the story of Khaybar).
19. His statement: "I will give the banner" is a sign of prophethood.
20. His spitting in Ali's (RA) eyes is also a sign of prophethood.
21. The virtue of Ali (may Allah be pleased with him) (one of the merits of the Commander of the Faithful).
22. The merit of the Companions in their eagerness that night and their preoccupation with the glad tidings of victory.
23. Belief in predestination, as it happened to those who did not strive for it and was denied to those who sought it.
24. Proper etiquette in his statement: "Proceed calmly" (advising patience and avoiding haste).
25. Inviting to Islam before fighting.
26. It is prescribed for those who were called before and fought.
27. Inviting with wisdom, as he said: "Inform them of what Allah requires of them" (because one may practice Islam or not, and thus, it is necessary to monitor them so they do not revert to disbelief).
28. Knowing Allah's right in Islam.
29. The reward for one who guides even one person to Islam (better than everything desirable in this world).
30. Swearing upon giving a fatwa (it is not recommended unless there is a benefit and a reason).

Second: Explanation of Tawheed (9 Chapters)

Chapter on the Explanation of Tawheed and the Testimony of La Ilaha Illa Allah

When the discussion on Tawhid preceded, it is as if the soul yearned for a clarification of what this Tawhid is, for which these chapters were written (its obligation, its virtue, its realisation, the fear of its opposite, and the call to it). The response is in this chapter, which is the explanation of Tawhid up to the end of the book.

First Evidence:

Allah Almighty says: "Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be nearest".

(يدعون) - Those whom they call upon are themselves seeking a means of access to their Lord, striving to be closer to Him; so how can you call upon them when they are in need and in a state of poverty themselves? (This is Shirk in supplication).

Second Evidence:

Allah Almighty says: "And [mention] when Abraham said to his father and his people, 'Indeed, I am disassociated from that which you worship. Except for He who created me." (43:26-27)

- ﴿إِلَّا الَّذِي فَطَرَنِي﴾: Combines both negation and affirmation, and does not say (except Allah) for two benefits:
  - To clarify the reason for singling out Allah alone for worship; just as He alone is the Creator, He must be worshipped alone.
  - To highlight the invalidity of idol worship, as idols did not create you for you to worship them.
- Tawhid (monotheism) is not achieved by worshipping Allah alongside others; rather, worship must be exclusively for Allah. In some Muslim countries, people pray, give zakat, fast, and perform Hajj, yet they still prostrate to graves.

The Third and Fourth Evidences:
[3] His saying: "They have taken their scholars and monks as lords besides Allah..."
[4] His saying: "And of the people is he who takes other than Allah as equals to Him. They love them as they [should] love Allah....".

﴿أَحْبَارَهُمْ﴾: Their scholars; a scholar is sometimes referred to as "بحر" (sea) due to the vastness of his knowledge. ﴿وَرُهْبَانَهُمْ﴾: Their worshippers.
﴿أَرْبَابًا﴾: They obeyed the scholars in disobedience to Allah, and they worshipped the monks (which is shirk in obedience).
﴿يُحِبُّونَهُمْ كَحُبِّ اللَّهِ﴾: They love the idols with a love that is equal to the love of Allah Almighty.

Types of Love

Natural Love: (Permissible) Provided that it does not take precedence over love for Allah, such as love for a child or spouse.

Love for the sake of Allah: (Obligatory) "The strongest bond of faith is love for the sake of Allah..."

Love alongside Allah: (Major Shirk) It contradicts the love for Allah, as it involves loving others in a way that is equal to or greater than the love for Allah.

Love for the sake of Allah is further divided into: Love for righteous actions, righteous people, specific times and places.

The Fifth Evidence:
In the authentic narration from the Prophet ﷺ, he said: "Whoever says: La Ilaha Illa Allah and <u>disbelieves in what is worshipped besides Allah</u>, his wealth and blood are protected, and his account is with Allah."
The explanation of this topic follows in the subsequent chapters.

"وَكَفَرَ بِمَا يُعْبَدُ": It is necessary to disbelieve in the worship of anything worshipped besides Allah and to reject all forms of disbelief. Therefore, anyone who professes the testimony of faith yet believes that today's Christians and Jews are on a true religion is not considered a Muslim. Similarly, those who view religions as mere ideas to choose from are not Muslims.

Important Points

This section explains the greatest and most important issues, which are the interpretation of monotheism and the testimony, clarified with clear points (it must include both negation and affirmation).

1. Verse from Al-Isra: It clarifies the refutation of the polytheists who call upon the righteous, indicating that this is the major form of shirk (polytheism in supplication).

2. Verse from Al-Bara'ah: It explains that the People of the Book took their rabbis and monks as lords besides Allah, and it clarifies that they were only commanded to worship one God. The interpretation, which has no ambiguity, is the obedience to scholars and worshippers in disobedience, not calling upon them (shirk of obedience).

3. The Saying of Prophet Ibrahim (Abraham) to the Disbelievers: "'Indeed, I am disassociated from that which you worship. Except for He who created me." He excluded his Lord from those worshipped and stated that this disavowal and allegiance solely to Allah is the interpretation of the testimony of La Ilaha Illa Allah, he said: “And he made it a word remaining among his descendants that they might return [to it].”

4. Verse from Al-Baqarah Regarding Disbelievers: “And they are never to emerge from the Fire.” The verse states that the disbelievers love their idols as they love Allah, indicating that they love Allah greatly, but this does not make them Muslims. How about those who love idols more than Allah? And how about those who only love idols and do not love Allah at all? (This is Shirk of love, with four types being:
- [1] Loving Allah more than anything else, which is monotheism.
- [2] Loving others equally to Allah, which is shirk.
- [3] Loving others more than Allah, which is worse.
- [4] Loving others with no love for Allah at all, which is the worst).

5. The Prophet’s (ﷺ) saying: “Whoever says, La Ilaha Illa Allah,' and disbelieves in what is worshipped besides Allah, his property and blood are protected, and his reckoning is with Allah.” This clearly shows that saying the testimony alone does not protect one’s blood and property; it must be accompanied by disbelieving in everything worshipped besides Allah. If one doubts or hesitates, their blood and property are not protected.

This highlights the magnitude and importance of this issue, the clarity of the explanation, and the decisive evidence against the opponent!

7. Chapter on Wearing Rings and Threads and the Like for Removal or Repelling of Harm is a Form of Shirk

"From shirk": Meaning a part of shirk, which can be major or minor, hence the general usage.
“To remove affliction” after it has occurred, "or to prevent it" before it occurs.

Is wearing a ring, thread, and similar items considered minor shirk or major shirk?

Minor shirk:
If one believes that it is a cause, even though Allah the Exalted has not made it a cause, neither in a tangible sense nor in a religious sense.

Major Shirk:
If one believes that it has an effect by itself and that it has the power to bring benefits and ward off harm.

People are divided into three categories regarding belief in causes:

Major Shirk: To believe that it has an effect by itself and that it has the power to bring benefits and ward off harm.

Minor Shirk: To believe and consider something that Allah has not made a cause as a cause, such as hanging a bull's head to ward off the evil eye, which is not a cause.

Correct: To believe and consider what Allah has made a cause as a cause, and causes can either be tangible (like medicine) or religious (like Ruqyah).

People are divided into two extremes and a middle ground regarding taking causes (Asbaab):

Moderate:
Affirms the tangible and religious causes only, excluding others.

Exaggerate:
Affirms what is not a cause, like the Sufis.

Deny:
Rejects the wisdom of Allah, like the Jabriyya and Ash'aris.

The ruling on the one who hangs a thread, and similar items has different conditions:

If he is ignorant of its ruling:	He should be taught.
To believe that it is a cause, while Allah the Exalted has not made it a cause:	This is minor Shirk.
To believe that it has an effect by itself and that it has the power to bring benefits and ward off harm.	This is major Shirk.
If he has no belief in it but wears it for adornment, like some young people—may Allah guide us and them—all who see this hanging may think it is permissible, thus opening the door to evil for people, and it involves imitation of women and polytheists.	This is a major sin among the major sins.

The First Evidence:

The saying of Allah the Exalted:

"Then have you considered what you invoke besides Allah? If Allah intended me harm, are they removers of His harm?" (٣٩:38)

- These idols do not benefit their owners by bringing any benefit or repelling any harm, so they are not causes for that. Anything that is not a legal or predestined cause is analogised to this; taking it as a cause is considered associating others with Allah, the Exalted.
- (قُلْ حَسْبِيَ اللَّهُ.): This implies entrusting sufficiency to Allah without relying on made up causes.

The Second Evidence:

From Imran ibn Husayn, that the Prophet ﷺ saw a man with a brass ring on his hand, and he said, "What is this?" He replied, "It is for weakness." The Prophet ﷺ said, "Remove it, for it will only increase your weakness. If you die while it is on you, you will never succeed." Narrated by Ahmad with an acceptable chain.

"A brass ring": A ring made of brass or similar materials, even if it were iron or threads.
"What is this?": To verify before rejecting, because one might consider something incorrect without it actually being so.
"For (Wahn) weakness": A disease that affects the bones, like rheumatism; the man intended that the ring would protect him from this illness.
"It will only increase your weakness": Meaning a weakness in both body and belief, as the recompense matches the action.

The Third Evidence:

Narrated by 'Uqbah ibn 'Amir in a marfu' narration: "Whoever wears a talisman, may Allah not protect him, and whoever wears a shell (Wada'a), may Allah not leave him in peace." In another narration: "Whoever wears a talisman has committed shirk."

"Whoever wears a talisman": He hangs it and his heart is attached to it, which is why it says "wears" and not just "hangs."
"May Allah protect him": This could either be a supplication against him or a simple statement of fact.
"Whoever wears a Wada'a": Objects taken from the sea, like shells.
"May Allah not leave him in peace": May Allah not leave him in comfort or tranquillity, as he is treated with the opposite of his intent.
"Has committed Shirk": Major Shirk if he believes it has an effect by itself without Allah's command; otherwise, it is minor Shirk.

The Fourth Evidence:

From Ibn Abi Hatim, narrated from Hudhayfah, that he saw a man with a thread on his hand for fever, so he cut it off and recited the verse: "And most of them believe not in Allah except that they associate others with Him." (Yusuf 12:106).

"For fever": Meaning it was for the fever, to cool him down or to heal from it.
"So he cut it off": Changing the evil with his hand, showing the strength of the Salaf in changing the evil.

Ruling on hanging: All types of hanging are prohibited: rings, threads, shells, talismans, wolf eyes, hooves, old shoes, blue beads, palms, eyes, bull heads, lion statues, types of trees, rags, and others.

Important Points:

1. The severity in wearing rings, threads, and similar items for such purposes.
2. The fact that if the Companion had died while wearing it, he would not have succeeded; this supports the statement of the Companions that minor shirk is greater than major sins (because shirk is not forgiven, even if minor, unlike major sins).
3. He was not excused due to ignorance (he was not excused after it was made clear to him by the Prophet ﷺ. Ignorance is of two types:

   [1] Ignorance that is not excused, which arises from negligence and disregard when there is reason to learn; he is not excused in this, whether in disbelief or sins.

   [2] Ignorance that is excused, which arises from the opposite, meaning there was no negligence, no disregard, and no reason to learn, as it never crossed his mind that this thing was forbidden; he is excused in this. If he is associated with Islam, it does not harm him, but if associated with disbelief, he is a disbeliever in this world, though his affair in the Hereafter is with Allah).
4. It does not benefit in the immediate, rather it harms, as stated: "It will only increase your weakness."
5. Denunciation with severity towards those who do such things.
6. The explicit statement that whoever attaches to something is left to it.
7. The explicit statement that whoever wears a talisman has committed shirk.
8. That hanging a thread for fever is included in this.
9. Hudhayfah's recitation of the verse is evidence that the Companions used verses about major shirk as evidence for minor shirk, as Ibn Abbas mentioned regarding the verse in Al-Baqarah (about love).
10. That hanging shells to ward off the evil eye is part of this (from the shirk talismans).
11. The supplication against those who wear a talisman that Allah does not complete for him, and for those who hang shells, that Allah does not leave them in peace (we do not address the doer explicitly by saying to a person we see wearing a talisman: "May Allah not complete for you," because addressing the doer explicitly may cause him to turn away, but we say: "Leave the talismans or shells," and recite the hadith to him).

8. Chapter on Ruqyah and Amulets

Why did the author wrote the title "Chapter: On Ruqyah" instead of saying "From Shirk: Amulets" as in the previous chapter?

1. Because Ruqyah (incantations) can be divided into two categories: lawful (Shar'i) and unlawful (non-Shar'i).
2. Whereas amulets (Tamā'im) are all considered Shirk, except when they are from the Quran; in such cases, they are prohibited (Haram), not classified as Shirk.

The First Evidence:

In Sahih al-Bukhari, from Abu Bashir al-Ansari, that he was with the Prophet ﷺ on one of his journeys. The Prophet sent a messenger saying: "No necklace of a string — or any necklace — should remain on the neck of a camel except that it is cut off."

"He sent the messenger": to check on their conditions in accordance with what the Shariah dictates.

"Necklace": They believed that it would ward off the evil eye from the camel, and this is a false belief.

The Second and Third Evidences:

[2] On the authority of Ibn Mas'ud (RA) he said: I heard the Messenger of Allah ﷺ say: "Indeed, incantations (Ruqyah), amulets (Tamā'im), and love charms (Tiwala) are Shirk." Narrated by Ahmad and Abu Dawood.

[3] On the authority of Abdullah ibn Ukaym, from the Prophet ﷺ: "Whoever attaches himself to something will be left to it." Narrated by Ahmad and Tirmidhi.

"Indeed Ruqyah": Refers to the customary incantations known to them, which are associated with Shirk when not aligned with what is prescribed in the Sharia.

"Whoever attaches himself to something will be left to it": It does not say "whoever hangs," because it involves both hanging it and attaching the heart to it. Whoever attaches himself to Allah, Allah will suffice him, but whoever attaches himself to anything other than Allah will be forsaken.

A person should not attach their heart to the means, but rather to Allah. For example, an employee whose heart is entirely attached to their salary while being heedless of the Provider, Allah, has fallen into a form of Shirk. However, if one believes that the salary is merely a means and that the true Provider is Allah, this does not contradict reliance on Him.

Conditions of Legitimate Ruqyah:

- One must believe that it is a legitimate cause and that it only benefits by the permission of Allah.
- It must be with words that are understandable, audible, and known, in the Arabic language.
- It should be from the Qur'an or the Sunnah, or involve supplication using the names and attributes of Allah.

If any of these conditions are not met, the Ruqyah becomes illegitimate. There is no Ruqyah in a language other than Arabic, except in the case of supplication, where it is permissible to supplicate in a non-Arabic language, provided that the beautiful names of Allah are not altered, as they are established (the names are recited as they are in all languages).

Amulets (Tamā'im): These are items hung on children to protect them from the evil eye. However, if what is hung is from the Qur'an, some of the early generations permitted it, while others did not permit it and considered it prohibited, among them was Ibn Mas'ud (may Allah be pleased with him).
Ruqyah: This refers to incantations, and evidence specifically permits those free of shirk. The Messenger of Allah ﷺ allowed Ruqyah for the evil eye and venomous stings.
At-Tiwalah: This is something made to create love between a woman and her husband, and between a man and his wife, by claiming it brings about affection.

From the Tiwalah is the wedding ring:

Prohibited:
This is its minimum ruling because it is among the customs of Christians, who believe in placing it with the belief in the Trinity, and there is further concern if it is made of gold for men.

Minor shirk:
If one believes it is a cause for maintaining the marital relationship.

Major Shirk:
If one believes that it has an effect by itself and that it has the power to bring benefits and ward off harm.

The Fourth Evidence:

Imam Ahmad narrated from Ruwayfi' who said: The Messenger of Allah ﷺ said to me, "O Ruwayfi', it may be that life will be prolonged for you, so inform the people that whoever ties his beard, or wears a string around his neck, or cleans himself with the dung of animals or bones, then Muhammad ﷺ is free from him."

"Whoever ties his beard": Either out of arrogance or believing it to be a means to ward off the evil eye.
"Wears a string around his neck": The string refers to a cord made from animal sinews taken from a sheep, used to ward off the evil eye.
"Or cleans himself with the dung of animals": Removing the residue from the private parts with animal dung.
"Or bones": Bones are food for the Jinn, and dung is fodder for the animals of the jinn.

The Fifth and Sixth Evidences:

[5] From Sa'id ibn Jubayr who said: "Whoever cuts off an amulet from a person, it is like freeing a slave." Narrated by Waki'.
[6] And from Ibrahim: "They used to dislike all amulets, whether from the Qur'an or other than the Qur'an."

"It is like freeing a slave": Because he has liberated the person from the bondage of Satan, which involves shirk, and this is higher than freeing someone from human enslavement. However, it should be cut in the best manner possible.

Why do we rule the amulets made from the Qur'an as prohibited?

- Because it involves disrespecting the Qur'an, as it might be taken into the bathroom or exposed to impurity.
- It could open the door to evil, as some may think that all amulets are permissible, even those not from the Qur'an.
- Because they fall under the saying of the Prophet ﷺ: "Indeed, incantations, amulets, and at-Tiwalah are Shirk."
- The dislike of some of the early generations for them, and dislike among the early generations implies prohibition.

Important Points:

1. Explanation of incantations (Ruqyah) and amulets (Tamā'im).
2. Explanation of at-Tiwalah.
3. These are all shirk without exception.
4. That Ruqyah with truthful speech for the evil eye and venomous stings is not part of this (and it also includes other cases like magic).
5. If the amulet is from the Qur'an, scholars have differed: is it part of this or not? (The more cautious view is that of Ibn Mas'ud (may Allah be pleased with him), because the default is non-legislation).
6. Hanging strings on animals against the evil eye is included in this (as Shirk).
7. The severe warning against those who attach a string.
8. The great reward for one who cuts an amulet from a person.
9. The statement of Ibrahim does not contradict the previous disagreement, as his intent refers to the companions of Abdullah ibn Mas'ud (may Allah be pleased with him) (and not to the Companions in general or the Followers (Tabieen) overall.)

[9] Chapter on Seeking Blessing from Trees, Stones, and the Like

Tabarruk: It is the act of seeking blessings, and it includes:

Prohibited Seeking of Blessings:
The criterion for this is anything that is not established through Sharia or tangible means, such as rubbing against the Prophet's ﷺ chamber.

Legitimate Tabarruk:

Through tangible means:
Such as seeking blessings by studying the books of Ahl as-Sunnah, like the works of Shaykh al-Islam.

Through legal means:
Such as praying in the Sacred Mosque (Masjid al-Haram) and reciting the Qur'an.

The First Evidence:

The saying of Allah the Exalted:"Have you considered al-Lāt and al-'Uzzā, and Manāt, the third—the other one?" (53:19-20)

The Second Evidence:

Narrated by Abu Waqid al-Laythi: We went out with the Messenger of Allah ﷺ to Hunayn, and we had recently left disbelief. The polytheists had a lote tree that they would stay at and hang their weapons on, called Dhat Anwat. We passed by a lote tree and said, "O Messenger of Allah, make for us a Dhat Anwat just like they have a Dhat Anwat." The Messenger of Allah ﷺ said, "Allah is Greatest! By the One in whose Hand is my soul, you have said just as the Children of Israel said to Moses: *'Make for us a god just as they have gods.'" (7:138) Then he said, "You will follow the ways of those who came before you." Narrated by Al-Tirmidhi and he authenticated it.

"Have you considered al-Lāt and al-'Uzzā ": Tell me about the matter of these idols that you venerate and what is their status compared to these great signs like the ascension (Mi'raj). They believe these idols can benefit or harm them, which is why they come to them; they pray to them, offer sacrifices, and seek closeness to them.

"Al-Lāt": [1] It is read with a stressed "t": A righteous man who used to prepare food and water for pilgrims.

[2] It is read with a light "t": They derived a name for this idol from the names of Allah and called it Al-Lāt.

"Al-'Uzzā": Derived from the name of Allah, Al-'Aziz (The Mighty).
"Manāt": [1] Derived from the name of Allah, Al-Mannān (The Benefactor).
[2] Alternatively, it is derived from "Minā," due to the abundance of bloodshed (sacrificial blood) at that location, and from this the place "Minā" was named.
"Recently left disbelief": New to Islam, mentioned as an excuse for their request and question.
"Hang": They would hang their weapons on it seeking its blessings.
"Dhat Anwat": Named because weapons were hung on it in hopes of receiving blessings.
"Make for us a Dhat Anwat just as they have a Dhat Anwat": They understood that worship is prescribed and must have permission, so they sought the Prophet's ﷺ permission; thus, he sternly rebuked them, and they did not fall into this shirk.
"You will follow": You will act as they did and say as they said; this serves as both a prediction and a warning.

Important Points:

1. Explanation of the verse from Surah An-Najm (53:19-20).
2. Understanding the nature of the request they made (to annoy the disbelievers, not to worship them).
3. They did not actually perform the act.
4. They intended to draw closer to Allah through this, thinking that He loves it.
5. If they were unaware of this, then others are more likely to be ignorant (so we should not be deceived by the actions of people).
6. They have good deeds and the promise of forgiveness that others do not have (so only speak of them positively; criticising them is an attack on Allah, His religion, His Messenger ﷺ, and them).
7. The Prophet ﷺ did not excuse them; instead, he rebuked them by saying: "Allah is Greatest! Indeed, these are the ways... You will follow the ways of those who came before you." Thus, he emphasised the matter with these three statements.
8. The major issue—and the intended point—is that he stated their request was like the request of the Children of Israel when they said to Moses: "Make for us a god just as they have gods" (7:138). This includes a prohibition against imitating the polytheists in their words.
9. Denying this is part of the meaning of "La Ilaha Illa Allah," despite its subtlety and being overlooked by them (the testimony negates every deity except Allah, and similarly, blessings cannot come from anyone other than Allah).
10. He swore when issuing the ruling, and he only swears for a benefit (or to ward off harm).

11. That Shirk includes both major and minor forms because they did not apostatise due to this.
12. Their statement, "We are new to Islam" indicates that others are less likely to be ignorant of this (so they were excused due to their ignorance as new converts).
13. Saying "Allahu Akbar" when astonished, contrary to those who dislike it.
14. Blocking the means (Sadd al-Dharā'i'): these are pathways leading to something, and there are two types:
[1] Means to praiseworthy matters, which should not be blocked but rather opened and pursued.
[2] Means to blameworthy matters, which should be blocked, as the author intends.
15. The prohibition of imitating the people of ignorance (this does not only apply to the pre-Islamic era but includes anyone who is ignorant of the truth and acts like the ignorant).
16. Anger in teaching.
17. The general rule from his statement: “These are the ways” (this serves as a warning).
18. This is a sign of prophethood because it occurred as he foretold.
19. Everything Allah condemned the Jews and Christians for in the Qur’an also applies to us.
20. It is established with them that worship is based on command, and this serves as a reminder of the questions of the grave: as for "Who is your Lord?" it is clear; as for "Who is your Prophet?" it relates to his information of the unseen; and as for "What is your religion?" it is reflected in their request, “Make for us a god...” and so on.
21. The way of the People of the Book is condemned, just like the way of the polytheists.
22. The one transitioning from falsehood that their heart was accustomed to is not secure from retaining traces of that habit, as indicated by their statement: "We are new to Islam" (therefore, it is wise to exile the adulterer after their flogging away from the place of crime to prevent them from returning to Zina. A person should avoid places of disbelief, shirk, and immorality. The method of Ahl as-Sunnah is to take from the righteous scholars, and one who returns to the Sunnah after being in misguidance should not be learned from until the scholars testify to the purity of their belief and the removal of their previous misguidance).

10. Chapter on Slaughtering for Other than Allah

Why did he say: (Chapter of What Has Been Reported) and not say: (It is from Major Shirk to Sacrifice for Other than Allah)?

1. He intended to train the student to derive the ruling from the evidence, which is a form of practical education.
2. Or because sacrificing for other than Allah is divided into two categories: permissible and major shirk.

The First and Second Evidences:

[1] And the statement of Allah the Exalted: Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims." [6:162-163].

[2] And His statement: "So pray to your Lord and sacrifice [to Him alone]."

"**Say**:" tell these polytheists, declaring to them your commitment to pure monotheism.
"**My prayer":** My physical acts of worship, the most virtuous of which is prayer, whether obligatory or voluntary.
"My rites of sacrifice": My sacrifice, my financial acts of worship, the best of which is sacrificing for Allah.
"My living and my dying": My entire existence and my death are managed and controlled by Allah.
"And I am the first [among you] of the Muslims:" [1] Relatively first, meaning: I am the first Muslim of this nation.
[2] Absolutely first, implying: the greatest and most complete in submission among all nations.
"Sacrifice [to Him alone]": Make your sacrifice for Allah, just as your prayer is for Him, and sacrifice is a form of worship.

Types of Sacrifice:

Sacrifice for Other Than Allah Out of Love and Reverence (Major Shirk): Examples include sacrificing for the occupants of graves or Jinn.	**Permissible Sacrifice:** Examples include sacrificing lamb for meat, honouring a guest, or for trade.	**Sacrifice for Allah the Exalted**: Examples include the sacrificial animals for Hajj, Eid sacrifices, and 'Aqiqah. Directing it to other than Allah is major shirk.

The Third Evidence:

From Ali ibn Abi Talib (may Allah be pleased with him) who said: The Messenger of Allah ﷺ told me four statements: "May Allah curse whoever sacrifices for other than Allah, may Allah curse whoever curses his parents, may Allah curse whoever shelters an innovator, may Allah curse whoever alters the landmarks of the land." Narrated by Muslim.

"May Allah curse": The curse from Allah means being expelled and distanced from the mercy of Allah. It could mean that the Prophet ﷺ is informing that Allah has cursed whoever sacrifices for other than Allah, or that he is supplicating O Allah, curse whoever sacrifices for other than Allah.

The Fourth Evidence:

From Tariq ibn Shihab, that the Messenger of Allah ﷺ said: "A man entered Paradise because of a fly, and a man entered Hell because of a fly." They asked, "How is that, O Messenger of Allah?" He said: "Two men passed by a people who had an idol, and none could pass it without offering something to it. They said to one of them, 'Offer something.' He said, 'I have nothing to offer.' They said, 'Offer even a fly.' So he offered a fly, and they let him go, and he entered Hell. Then they said to the other, 'Offer something.' He said, 'I will never offer anything to anyone other than Allah, Exalted is He,' so they struck his neck, and he entered Paradise." Narrated by Ahmad.

"(في ذباب) Because of a fly": Here, "fee" indicates causation, meaning due to a fly.

Important Points:

1. Interpretation of His statement: Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah."
2. Interpretation of His statement: "So pray to your Lord and sacrifice [to Him alone]."
3. Beginning with the curse of those who sacrifice for other than Allah (because it is shirk, and the right of Allah is the greatest of rights).
4. The curse of whoever curses his parents, including if you curse a man's parents and he curses your parents in return (because the cause is akin to the direct act, or he curses his parents directly).
5. Cursed is the person who shelters the heretic (Muhdith) in religion that is, he innovates something that is necessarily only Allah's right to do, and he seeks

shelter with someone who assists him in it. (And whoever supports them is more severe and greater than those who protect them, and the innovations could be:
[1] In religion, such as the innovations introduced by the Jahmiyyah, the Mu'tazilah, the Rafidah, and others.
[2] In the affairs of the nation, such as crimes and the like, where one shelters thieves and highway robbers).
6. The curse of whoever changes the landmarks of the land, which are the boundaries that distinguish your right from that of your neighbour's land, altering them by increasing or decreasing.
7. The difference between cursing a specific individual and cursing the people of sins in general (the first is prohibited, while the second is permissible; you are not allowed to curse a specific person, and the default is the prohibition of general cursing).
8. This significant story, which is the story of the fly (if presumed authentic).
9. The fact that he entered Hell because of that fly, which he did not intend, but did to avoid their evil (because compulsion was not a valid excuse in previous nations).
10. Recognising the gravity of shirk in the hearts of the believers; how he endured being killed and did not comply with their request, despite the fact that they only demanded an outward act!? (If complying with their request and lack of patience would harm Islam, then he must be patient, and patience may become obligatory).
11. That the one who entered Hell was a Muslim; because if he were a disbeliever, it would not have been said, "He entered Hell because of a fly" (his offering was the cause of his entry into Hell).
12. It serves as evidence for the authentic hadith: "Paradise is closer to one of you than the strap of his sandal, and so is Hell" (the aim of this is encouragement and warning).
13. Understanding that the act of the heart is the greatest intent, even among the idol worshippers (the remedy for the heart is the Book and the Sunnah, so do not occupy your heart with the worldly matters).

Should a person, when compelled to disbelief, endure even if killed, or comply outwardly and interpret?

1. To comply outwardly and inwardly, which is not permissible because it constitutes apostasy.
2. To comply outwardly but not inwardly, intending only to escape compulsion; this is permissible.
3. To neither comply outwardly nor inwardly and be killed, which is permissible and an act of patience, especially if complying with compulsion would result in harm to the general public in the religion; otherwise, one may comply outwardly but not inwardly.

11. Chapter on Not Slaughtering for Allah in Places Where Sacrifices Are Made for Other Than Allah

This transition by the author is one of the best approaches; after mentioning sacrificing for other than Allah, he moved to the prohibition of sacrificing for Allah in a place where sacrifices are made for other than Allah, such as someone wanting to offer a sacrifice to Allah in a place where sacrifices are made for idols.
The wisdom behind this includes the following:
1. It leads to resembling the disbelievers.
2. It leads to being deceived by this action, making one think that the act of the polytheists is permissible.
3. The polytheists will be strengthened in their actions, which is prohibited.

The First Evidence:
And the statement of Allah the Exalted: "Do not stand within it – ever" [9:108]

The reason the author included this verse:
Since Masjid al-Dirar was established for sin, harm, disbelief, ambush, and division among the believers, Allah forbade His Messenger ﷺ from standing in it, even though his prayer there would be for Allah. This indicates that any place where Allah is disobeyed should not be used, even after its removal. Just as prayer is worship, so is sacrificing.
Similar is the prohibition against praying at sunrise and sunset because these are times when the disbelievers prostrate to the sun; this relates to time, while the hadith pertains to the place.

The Second Evidence:
From Thabit ibn al-Dahhak (may Allah be pleased with him) who said: A man vowed to sacrifice camels at Buwanah, so he asked the Prophet ﷺ, who said: "Was there an idol from the idols of the pre-Islamic period that was worshipped there?" They said: No. He said: "Was there a festival from their festivals held there?" They said: No. So the Messenger of Allah ﷺ said: "Fulfil your vow, for there is no fulfilment of a vow in disobedience to Allah, nor in what the son of Adam does not possess." Narrated by Abu Dawood, and its chain of narration meets the conditions of Bukhari and Muslim.

Vow (Nadhr): Linguistically, it means a commitment and obligation; legally, it is obligating oneself to something that is not obligatory.

A vow made for other than Allah (major shirk): It is like swearing by other than Allah in wording only; it does not become binding (meaning neither fulfilment nor expiation is required, and repentance to Allah is necessary).

A vow made for Allah:

General vow: It includes every Muslim, **"They fulfil [their] vows"** [76:7] Because a Muslim vows to obey commands and avoid prohibitions.

Specific vow: For example, to vow something specific.

Before verbalising it: It's prohibited [to make a vow], as the Prophet ﷺ forbade it; if it were good, the Prophet ﷺ would have vowed.

After verbalising it: It requires fulfilment or expiation like an oath.

If it involves obedience: It must be fulfilled, and if broken, expiation is required (for example, vowing to perform a voluntary prayer).

If it involves disobedience: It is forbidden to fulfil it, and one must break it and expiate (for example, vowing to commit a prohibited act like backbiting).

If it involves something permissible: One is given the choice between fulfilling it—which is preferable—or breaking it with expiation (for example, vowing to wear a specific garment).

If it involves obstinacy and anger: Its ruling is like a permissible vow, intended in the sense of an oath (such as vowing to leave).

If it involves something disliked: It is disliked to fulfil it, and it is recommended to break it and expiate (for example, vowing to turn fidget and move in prayer).

Unrestricted vow: When the vow is unspecified, expiation is required (such as saying: "I have made a vow for Allah" and remaining silent).

- If the vow is made for Allah the Exalted, it becomes binding: one must either fulfil it or break it, in which case expiation is required.
- If it is made for other than Allah the Exalted, it does not become binding: there is neither fulfilment nor expiation, and repentance is required (major shirk).

Important Points:

1. Interpretation of His statement "Do not stand within it – ever" [9:108]
2. That disobedience may affect the land, as well as obedience (since this land was a place of shirk, it is forbidden for a person to perform acts resembling shirk in it, due to resembling the polytheists).
3.Referring a problematic issue to a clear one to remove the ambiguity.
4. The need for the mufti to inquire for details if necessary (or to provide a detailed answer).
5.That specifying a location for a vow is permissible if free from prohibitions (but if it is feared that the common people may believe there is a special virtue in this place, it would be forbidden).
6. Prohibition if there was an idol from the idols of pre-Islamic times there, even after its removal.
7. Prohibition if there was a festival of theirs held there, even after its removal.
8. It is not permissible to fulfil what was vowed in that place because it is a vow of disobedience.
9. Warning against resembling the polytheists in their festivals, even without intent (Ibn Taymiyyah stated that resemblance does not require intention, but it is more sinful with intention).
10. There is no vow in disobedience (meaning the vow becomes binding, but it should not be fulfilled).
11. No vow for the son of Adam in what he does not possess (meaning no fulfilment; what one does not own falls into two categories:
[1] Legally: Such as saying, "I vow to Allah to free so-and-so's slave," which is invalid because he does not own it.
[2] Physically: Such as saying, "I vow to Allah to fly with my hands," which is invalid because he does not have the ability).

Expiation of a vow made to Allah is like the expiation of an oath:
• One has the choice between freeing a Muslim slave, feeding ten needy people, or clothing them.
• If unable, one should fast for three consecutive days.

[12] Chapter: Vowing to Other Than Allah is from Shirk

The First and Second Evidences:
[1] And the statement of Allah the Exalted: "They fulfil [their] vows" [76:7].
[2] And His statement: "Whatever you spend of good or make of vows, indeed, Allah knows of it." [2:270].

The relevance of these two verses to the chapter is that making vows is one of the means by which the righteous enter Paradise, and it is an act of worship, which necessitates that directing it to other than Allah is shirk. Similarly, linking something to the knowledge of Allah and its accountability also implies that it is an act of worship.

The Third Evidence:
In the authentic narration from Aisha (may Allah be pleased with her), the Messenger of Allah ﷺ said: "Whoever vows to obey Allah, let him obey Him; and whoever vows to disobey Allah, let him not disobey Him."

The difference between vows of obedience, disobedience, and those made to other than Allah:

Vow to other than Allah: Like swearing by other than Allah, it does not become binding, and repentance is required. This is major shirk.	**Vow of disobedience to Allah:** Like swearing by Allah, it becomes binding (requiring either fulfilment or expiation), but it is forbidden to fulfil it.	**Vow of obedience to Allah**: Like swearing by Allah, it becomes binding (requiring either fulfilment or expiation), and it must be fulfilled.

Important Points:

1. The obligation of fulfilling a vow (only a vow of obedience if it is for Allah).
2. If it is established that it is an act of worship for Allah, then directing it to other than Him is shirk.
3. A vow of disobedience should not be fulfilled (and expiation of an oath is required).

Note: The rulings of vows and oaths are closely related, which is why the jurists combine them in the chapter of Oaths and Vows.

[13] Chapter on Seeking Refuge with Other than Allah is a Form of Shirk (In matters that only Allah has power over)

The First Evidence:
And the statement of Allah the Exalted: "And there were men from mankind who sought refuge in men from the jinn, so they only increased them in burden." [72:6].

"They seek refuge": Seeking refuge is from what one fears, while seeking aid (liyaadh) is in what one hopes for.
"And that it increased them in burden": The terror and fear in the hearts, and the burden upon the bodies. Seeking refuge in other than Allah does not benefit the one seeking refuge; rather, it increases him in burden, and it is major shirk, thus he is punished with the opposite of what he intended.

The Second Evidence:
From Khawlah bint Hakim (may Allah be pleased with her), who said: I heard the Messenger of Allah ﷺ say: "Whoever dwells in a place and says: (I seek refuge in the complete words of Allah from the evil of what He has created), nothing will harm him until he departs from that place." Narrated by Muslim.

"Dwelling": This includes both permanent and temporary dwelling, such as on a ship, for example.
"I seek refuge": I seek shelter and protection, **"in the complete words of Allah,"** which encompass both His universal and legislative words.
"The complete": [1] Truthfulness in the statements. [2] Justice in the rulings.
"From the evil of what He has created": Evil is not attributed to Him; because He created evil for a wisdom. Categories of creatures:
[1] Purely good; like Paradise, the messengers, and angels.
[2] Purely evil; like the Hellfire and Iblis in their essence, but considering the wisdom behind their creation, they are good.
[3] Contain both good and evil, like humans, jinn, and animals.
"Nothing will harm him": A statement that cannot be false because it is the word of the most trustworthy. But if it appears not to be true, it is due to the presence of an impediment, not due to a shortcoming in the cause or failure of the statement, such as reciting Al-Fatihah for healing the sick, where it is recited by some, and the sick is not cured.

Important Points:

1.Interpretation of the verse of Surah Jinn "And there were men from mankind who sought refuge in men from the jinn, so they only increased them in burden." [72:6].
2. That it is a form of shirk (major shirk, i.e. seeking refuge in other than Allah in matters that only Allah can handle).
3. Using the hadith as evidence for this; because scholars use it as evidence that the words of Allah are not created, since seeking refuge in the created is shirk (major shirk in such matters, and if they were created, the Prophet ﷺ would not have instructed us to seeking refuge in them).
4. The virtue of this supplication despite its brevity (nothing will harm you as long as you remain in this place).
5. That the occurrence of some worldly benefit, whether repelling harm or bringing benefit, does not indicate that it is not shirk (benefiting from it does not negate shirk).

Other benefits:

In the hadith, the Sharia does not abolish something from the pre-Islamic practices unless it mentions what is better; for instance, in the pre-Islamic period, they used to seek refuge with the Jinn, and the Sharia replaced it with these words. This is the correct approach that a caller to Islam should adopt: if he closes the door of evil for people, he must open the door of good for them, and this has many examples in the Quran and Sunnah.

[14] 14. Chapter on Calling Upon Other than Allah is a Form of Shirk (Istighatha)

The First to Fifth Evidences:

[1] And the statement of Allah the Exalted: "And invoke not besides Allah that which neither benefits you nor harms you, for if you did so, then indeed you would be of the wrongdoers. And if Allah should touch you with adversity, there is no remover of it except Him." [10:106-107].

[2] And His statement: "So seek sustenance from Allah and worship Him" [29:17].

[3] And His statement: "And who is more astray than he who invokes besides Allah those who will not respond to him until the Day of Resurrection..." [46:5-6]. Two verses

[4] And His statement: "Is He [not best] who responds to the desperate one when he calls upon Him and removes evil..." [27:62]

[5] And it is narrated by Al-Tabarani with his chain of narration that during the time of the Prophet ﷺ, there was a hypocrite who used to harm the believers. Some of them said, "Come with us to seek help from the Messenger of Allah ﷺ against this hypocrite." So the Prophet ﷺ said: "It is not me who is sought for help; rather, it is Allah who is sought for help."

"Invoke not": A supplication of worship and request in matters that only Allah can handle.
"So, seek sustenance from Allah": Prioritising what should be deferred to emphasise exclusivity; meaning seek sustenance from Allah alone, not from others, for they worship these idols, which do not possess any sustenance for them.
"And worship Him": This indicates that true worship includes seeking sustenance and its means.
"And be grateful": Because blessings are a test and require gratitude expressed through the heart, tongue, and limbs.
"Responds": One should not ask anyone to remove their harm or alleviate their suffering if they are incapable.
"The hypocrite": A hypocrite is one who outwardly displays Islam but inwardly conceals disbelief, and causing harm is part of his nature.

Categories of Sustenance (Rizq):

Specific to the believers: This includes faith, piety, and righteous deeds.	**General:** Applies to every creature and is either lawful (halal) or unlawful (haram).

Important Points:

1. Joining supplication (Du'a) with seeking help (Istighaathah) is a case of joining the general with the specific.
2. Interpretation of His statement: "And invoke not besides Allah that which neither benefits you nor harms you" [10:106].
3. That this is major shirk.
4. Even the most righteous person, if he does it to please others, becomes one of the wrongdoers (the prohibition is directed to someone for whom it is impossible considering their state; so, it applies even more to those for whom it is possible).
5. Interpretation of the following verse: "And if Allah should touch you with adversity, there is no remover of it except Him..." [6:17], so if no one can remove harm except Allah, then worship and seeking help must be directed to Him alone.
6. Doing so does not benefit in this world, despite being disbelief (so he loses both this world and the Hereafter).
7. Interpretation of the third verse: "So seek sustenance from Allah and worship Him..." [29:17].
8. Seeking sustenance should only be from Allah, just as Paradise is sought only from Him.
9. Interpretation of the fourth verse: "And who is more astray than he who invokes besides Allah..." [46:5].
10. There is none more astray than one who calls upon others besides Allah (because the question here implies a negation).
11. The invoked is unaware of the supplication of the supplicant and does not know about it.
12. Such supplication causes the invoked to hate the supplicant and to be an enemy to him.
13. Calling such supplication worship of the invoked.
14. The disbelief of the invoked in that worship (his rejection and denial).
15. The reason why this makes him the most misguided of people:
    1. Because he calls upon someone besides Allah who does not respond.
    2. The invoked are unaware of their supplication.
    3. The invoked disbelieves in their worship.
16. Interpretation of the fifth verse: "Is He [not best] who responds to the desperate one when he calls upon Him" [27:62]
17. The remarkable matter, which is the admission by idol worshippers that none answers the distressed except Allah, and for this reason, they call upon Him alone during hardships, sincerely dedicating their religion to Him.
18. The Prophet Muhammad's ﷺ safeguarding of the domain of Tawheed and his showing proper etiquette with Allah (teaching the Ummah to turn to Allah alone in hardships and to seek help only from Him).

Third: Invalidity of Worshiping Other than Allah

After explaining Tawheed, he brings four chapters as proofs indicating the falsehood of worshipping anything besides Allah:

- The falsehood of worshipping idols and anything besides Allah, and the worship of the Prophet ﷺ.
- The falsehood of worshipping angels, who are the closest beings to Allah, except for the chosen ones among the children of Adam.
- The falsehood of intercession being attributed to anyone other than Allah, as intercession is a right that belongs to Allah alone.
- The falsehood of guidance of success being attributed to anyone other than Allah, as no one possesses it except Allah.

15. Chapter on the Saying of Allah: "Do they associate with Him those who create nothing, and they are [themselves] created?"

Allah has clarified the incapability of these idols, and that they are unfit to be worshipped from four aspects:
[1] They do not create, and whoever does not create does not deserve to be worshipped.
[2] They are created from nothing, thus they are dependent on others from the beginning and continuously.
[3] They cannot help those who call upon them. [4] They cannot even help themselves.

The Second Proof:

His saying: "And those whom you invoke other than Him do not possess [as much as] the membrane of a date seed." [35:13].

Allah invalidated the worship of anything besides Him for the following reasons:
[1] They do not possess any dominion. [2] They do not hear.
[3] Even if we assume they could hear, they will not respond because they are incapable of doing so.
[4] On the Day of Judgment, Allah will bring forth all that were worshipped, and they will disassociate from what was ascribed to them in shirk.

The Third to Sixth Proofs:

[3] His saying: " And those whom you invoke other than Him do not possess [as much as] the membrane of a date seed " [35:13].

[4] In Sahih al-Bukhari, it is narrated from Anas that the Prophet ﷺ was wounded on the day of Uhud, and his incisor tooth was broken. He said: "How can a people who injured their Prophet succeed?" Then the verse was revealed: "Not for you, [O Muhammad], is the decision" [3:128].

[5] In Sahih al-Bukhari, it is narrated from Ibn Umar that he heard the Messenger of Allah ﷺ say, while raising his head from the bowing position in the last rak'ah of Fajr prayer: "O Allah, curse so-and-so and so-and-so," after saying: "Allah hears those who praise Him, our Lord, and to You is all praise." Then Allah revealed: "Not for you, [O Muhammad], is the decision" [3:128]. In another narration, he was cursing Safwan ibn Umayya, Suhayl ibn Amr, and al-Harith ibn Hisham, and the verse was revealed: "Not for you, [O Muhammad], is the decision" [3:128].

[6] In Sahih al-Bukhari, it is narrated from Abu Hurayrah that the Messenger of Allah ﷺ stood up when the verse "And warn your closest kindred" [26:214] was revealed and said: "O people of Quraysh—or something similar—save yourselves, for I cannot avail you against Allah at all. O Abbas, son of Abdul Muttalib, I cannot avail you against Allah at all. O Safiyyah, the aunt of the Messenger of Allah, I cannot avail you against Allah at all. O Fatimah, daughter of Muhammad, ask me for whatever you wish of my wealth, but I cannot avail you against Allah at all."

• This shows that the Prophet ﷺ was a human who experienced what humans experience, and thus the invalidation of worshipping him ﷺ.

• There is a lesson here for those who reflect: do not exclude anyone from Allah's mercy, even if they were sinners.

• "Safwan ibn Umayya, Suhayl ibn Amr, and al-Harith ibn Hisham" – these three embraced Islam and their Islam became good. Reflect now on how enmity can turn into loyalty.

• What is prohibited:

[1] Cursing specific disbelievers; however, cursing them in general is permissible, and it is also permissible to pray for relief from a disbeliever by saying, "O Allah, relieve the Muslims from him."

[2] Praying for the destruction of all disbelievers; the Prophet ﷺ did not pray against them, and Allah decreed their continued existence.

Important Points

1. Explanation of the two verses (in which the falsehood of idol worship and worship of anything besides Allah is mentioned).
2. The story of Uhud (which demonstrates the falsehood of worshipping him ﷺ, so worshipping others is even more invalid).
3. The *Qunoot* of the leader of the Messengers ﷺ against (the disbelievers) and behind him were the leaders of the Awliya (Companions) saying ameen in prayer (No one from this Ummah is closer to Allah than him ﷺ and his companions, yet they turn to Allah, so others are even more obligated to do so).
4. Those who were cursed were disbelievers (and the Prophet ﷺ had no power over them).
5. They did things that most disbelievers did not do, such as wounding their Prophet, striving to kill him, and mutilating the dead, even though they were his kin.
6. Allah revealed regarding this: *"Not for you, [O Muhammad], is the decision"* [3:128] (the matter belongs to Allah).
7. His saying: "He turns in mercy to (pardons) them or punishes them" [3:128] and He did turn toward them in mercy, and they believed.
8. Qunoot in times of calamity (it is only prescribed for matters that come from Allah, such as earthquakes).
9. Mentioning those being supplicated against in the prayer by their names and the names of their fathers (is permissible).
10. Cursing a specific individual in Qunoot (happened but was later prohibited).
11. The story when the verse *"And warn your closest kindred"* [26:214] was revealed (he ﷺ complied with Allah's command).
12. His ﷺ seriousness in this matter, such that he did what made people accuse him of madness, and likewise, if a Muslim were to do this today (one must strive with effort and diligence in calling to Allah with wisdom).
13. His saying to both the far and the near: "I cannot avail you against Allah at all," even saying: "O Fatimah, daughter of Muhammad! I cannot avail you against Allah at all." So, if the master of the Messengers declares that he cannot avail anything for the leader of the women of the worlds, and if one believes that he only speaks the truth, and then reflects on what has entered the hearts of some of the elite today, it becomes clear how Tawheed has been abandoned and how estranged the religion has become (what benefits with regards to being related to him ﷺ is belief in him and following him. A believer's affection and inclination towards the Messenger ﷺ is undeniable, but a person should not let emotion override reason. Rather, they must follow what the Qur'an and Sunnah indicate, supported by sound reason free from doubts and desires).

16. Chapter on the Saying of Allah the Exalted: "Until, when terror is removed from their hearts"

This is from the evidences that indicate that no one deserves to be a partner with Allah, because the angels are among the closest creation to Allah, apart from the chosen ones from the children of Adam, and despite that, they are overwhelmed with fear when they hear the speech of Allah Almighty.

What does belief in the angels entail?

Belief in the angels entails that we believe in their existence, and that they are honoured creatures, created from light. They obey Allah, do not disobey Him, and do what they are commanded. We believe in their names, their attributes, their deeds, and the news that have come to us regarding them.

"Removed": The sudden fear that is removed from their hearts.

"And He is the Most High" The people of Sunnah affirm for Allah:

1. The Highness of His Essence,
2. The Highness of His Attributes,
3. The Highness of His Dominance over all creation.

The benefits of the verse:

- The angels fear Allah, as Allah Almighty said: "They fear their Lord above them."
- That the angels have hearts, Allah the Exalted said: "Until, when terror is removed from their hearts"
- Affirmation that they have bodies and are not spirits without physical form, as Allah Almighty said: "He makes the angels messengers having wings, two, or three, or four" [35:1].
- That they have intellects, for indeed the hearts are the place of reason.
- Affirmation that Allah the Exalted speaks, and that it is related to his will.
- Affirmation that the word of Allah is true, and the truth in speech is: [1] truthfulness in reports, [2] justice in rulings. Allah the Exalted said: "And the word of your Lord has been fulfilled in truth and in justice." [6:115].

The evidences for the Highness of Allah's Essence (Uluww al-dhat) are generally five:

- Natural Disposition (Fitrah)
- Intellect
- Consensus (Ijma')
- The Sunnah
- The Quran

The Second Evidence:

In Sahih (Al-Bukhari) from Abu Huraira (may Allah be pleased with him), from the Prophet ﷺ, who said: "When Allah decrees a matter in the heaven, the angels beat their wings in submission to His word, as if it is a chain on smooth rock, penetrating them. When fear is removed from their hearts, they say: 'What has your Lord said?' They reply: 'The truth, and He is the Most High, the Great.' Then the eavesdropper hears it, and the eavesdropper is like this—one above the other." (Sufyan described it with his hand, turning it and spreading his fingers.) "So the eavesdropper hears the word and relays it to the one beneath him, then the next passes it on to the one below him, until it reaches the tongue of the sorcerer or the soothsayer. Sometimes the shooting star strikes him before he relays it, and sometimes he relays it before the shooting star strikes him. So they mix it with a hundred lies, and the people often say: 'Did he not tell us on such and such a day that such and such would happen?' Thus, they believe him because of that one word heard from the heavens."

Benefits of the hadith:

- Affirmation of speech for Allah the Exalted, and affirmation of the greatness of Allah. And nothing comes from Allah the Exalted except the truth.
- Affirmation of wings, speech, and intellect for the angels, and that they fear and submit to Allah.
- That Allah allows these jinn to reach the heavens as a trial for people.
- The abundance of jinn, and their bodies are light, enabling them to fly.
- That soothsayers are among the most deceitful of people, as they add many lies to what they have heard.
- That the sorcerer creates illusions for the bewitched, showing them what is not real, so one must be cautious of them.

Stages of eavesdropping by the jinn:

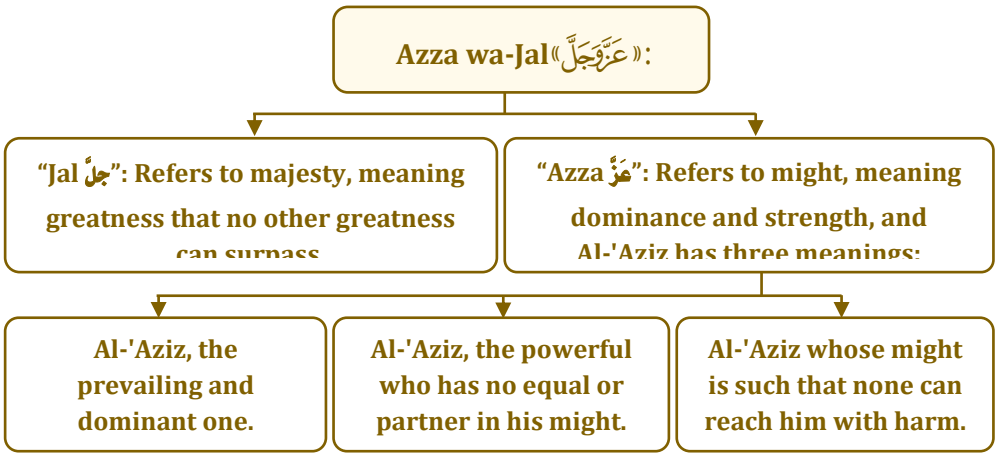
1. Before the Prophet was sent, eavesdropping was frequent.
2. When the Prophet ﷺ was sent, they were prevented from eavesdropping.
3. After his death ﷺ, they resumed eavesdropping but to a lesser extent.

The Third Evidence:

From An-Nawwas bin Sam'an (may Allah be pleased with him), who said: The Messenger of Allah ﷺ said: "When Allah the Exalted intends to reveal a matter, He speaks through revelation, and the heavens tremble with it — or he said: they shake violently — in fear of Allah the Mighty and Majestic. When the inhabitants of the heavens hear that, they fall unconscious and prostrate to Allah. The first to raise his head is Jibreel, and Allah speaks to him with the revelation as He wills. Then Jibreel passes by the angels, and whenever he passes by a heaven, the angels of that heaven ask him: 'What has our Lord said, O Jibreel?' He replies: 'He has said the truth, and He is the Most High, the Great.' All of them then repeat what Jibreel said, and Jibreel continues with the revelation to where Allah has commanded him."

Benefits from the hadith:

- Affirmation of will for Allah, and it is of two types:
  1. Legislative will.
  2. Universal will.
- That the creations, even if they are inanimate objects, sense the greatness of the Creator.
- Affirmation of the multiplicity of heavens, and that each heaven has its own designated angels.
- The virtue of Jibreel, as he is known for the trustworthiness of the revelation, and he is the trustworthy one.
- Affirmation of might and majesty (al-Izza) for Allah.



Important Points:

1. Interpretation of the verse “Until, when terror is removed from their hearts, they will say [to one another], “What has your Lord said?” They will say, “The truth.” [34:23]
2. The argument it contains for refuting polytheism, especially what is related to the righteous, and this verse is said to uproot the roots of the tree of polytheism from the heart.
3. Explanation of His statement “They will say, “The truth.” And He is the Most High, the Grand.” [34:23]
4. The reason for their questioning about that (the intensity of their fear).
5. That Jibreel answers them afterward by saying (He said such and such).
6. That the first to raise his head is Jibreel (indicating his virtue).
7. That he speaks to all the inhabitants of the heavens because they ask him (a sign of his greatness among them).
8. That the unconsciousness encompasses all the inhabitants of the heavens.
9. The trembling of the heavens due to the speech of Allah (out of reverence for Him).
10. That Jibreel is the one who delivers the revelation to wherever Allah commands him (because he is the trustworthy one).
11. The eavesdropping by the devils.
12. The description of how they mount one upon the other.
13. The sending of the shooting star (which burns the eavesdropper).
14. That sometimes the shooting star strikes him before he can relay it, and sometimes he relays it to his human ally before being struck.
15. That the soothsayer sometimes speaks the truth.
16. That he mixes it with a hundred lies (as an exaggeration, not a specific number).
17. That his lie is only believed because of that one word heard from the heavens.
18. How souls accept falsehood, clinging to one truth and disregarding a hundred lies.
19. That they relay this word among themselves and memorise it, using it as proof (because it is what promotes their trade, and if their trade were all lies, it wouldn’t prosper).
20. Affirmation of the divine attributes, contrary to the Ash'arites who negate them.
21. The explicit statement that the trembling and unconsciousness are out of fear of Allah.
22. That they fall in prostration to Allah (in reverence and as protection from what they fear).

Chapter on Intercession .١٧

Why was this chapter included?

- To nullify intercession for idolaters, as disbelievers believe that it will benefit them before Allah.
- Because Allah possesses complete knowledge, power, and authority, unlike the kings of this world, who need intercessors due to their limited knowledge, authority, and lack of power. Intercessors help them in this regard and, therefore, intercessors dare to intervene without needing permission.

The First to Fifth Evidences:

1. The saying of Allah, the Exalted: "And warn by it those who fear that they will be gathered before their Lord; for them there will be no protector or intercessor besides Him." [6:51]

2. His saying: "Say, 'To Allah belongs all intercession entirely.'" [39:44]

3. His saying: "Who is it that can intercede with Him except by His permission?" [2:255]

4. His saying: "And how many angels there are in the heavens whose intercession will not avail at all except after Allah has permitted it for whom He wills and approves." [53:26]

5. His saying: "Say, 'Call upon those whom you claim as deities besides Allah.' They possess not an atom's weight in the heavens or on the earth, nor do they have therein any share, and there is not for Him from among them any assistant. And intercession does not benefit with Him except for one whom He permits." [34:22-23]

- **"And warn by it":** Warning is the notification that includes fear, and the meaning is that he warns through the Quran.
- **"And how many angels there are":** It means the multitude of angels in the heavens, yet despite that, their intercession does not avail anything except after Allah grants permission and is pleased with the intercessor and the one interceded for.
- **"'Call upon those whom you claim as deities besides Allah":** For challenge and incapacity, meaning bring them forth or call upon them in supplication.
- **"Any share":** That is, they do not possess any by themselves or in partnership.
- **"Assistant":** This negates that idols can be helpers, and the helper is the supporter.

- Everything that the worshippers rely on is negated from these idols; that they do not possess anything independently, nor through partnership, nor assistance. Because anyone who assists you, even if not a partner, would have a favour over you, so you might feel obliged to give them what they desire. When these three matters are negated, only intercession remains, which Allah has nullified, so the intercession of these idols is of no benefit.
- Regarding this verse and the one following it, Ibn al-Qayyim, may Allah have mercy on him, said: "It is the verse that cuts off the roots of Shirk from the heart."

Types of Intercession
(It is mediating on behalf of others to bring about a benefit or repel harm):

1. Permitted: Which Allah has affirmed for Himself, and its conditions are
1. Permission for intercession.
2. Approval of the intercessor.
3. Approval of the one being interceded for.

2. Prohibited: As mentioned in the Quran. This is when intercession is sought from other than Allah for what only Allah is capable of, and it is Major Shirk.

3. In what the servant is able to do: With the condition that the intercessor, be:
- Alive.
- Capable.
- Present.
- A cause.

"And how many angels there are in the heavens whose intercession will not avail at all except after Allah has permitted it for whom He wills and approves." [53:26]

Specific to the Prophet ﷺ, which no one else shares with him:
- The great intercession, which is the praised station promised to him by Allah.
- His intercession ﷺ for his uncle, who asked that his punishment be lessened.
- His intercession ﷺ in opening the gates of Paradise for its people.

General intercession of the Prophet ﷺ and for all people, angels, and believers (including young children):
- Intercession in raising the ranks of the believers.
- Intercession on behalf of those deserving Hellfire from among the monotheists, preventing them from entering Hell.
- Intercession for those who have entered Hell from among the monotheists, that they may be brought out of it.

Abu al-Abbas said: "Allah has negated from everything other than Himself all that the polytheists cling to. He negated that anyone besides Him has ownership, a share of it, or that they assist Allah. Nothing remains except intercession, and He clarified that it will only benefit those for whom the Lord grants permission, as He says: "And they will not intercede except for one whom He approves" [21:28].

This intercession that the polytheists assume, is negated on the Day of Resurrection, as the Qur'an has denied it. The Prophet ﷺ informed that he will come and prostrate before his Lord and praise Him, he will not start with intercession initially. Then he will be told: 'Raise your head, speak and you will be heard, ask and you will be given, intercede and your intercession will be accepted.'

Abu Hurairah asked him ﷺ: 'Who will be the happiest of people with your intercession?' He replied: 'Whoever says, "There is no deity worthy of worship but Allah," sincerely from his heart.' So this intercession is for the people of sincerity by Allah's permission, and it will not be for those who associate partners with Allah.

Its reality is that Allah, glorified be He, is the One who bestows favour upon the people of sincerity, forgiving them through the supplication of those whom He has permitted to intercede, in order to honour them and grant them the Praised Position.

The intercession negated by the Qur'an is that which involves shirk. Therefore, He affirmed intercession by His permission in certain places, and the Prophet ﷺ clarified that it will only be for the people of monotheism and sincerity." End of his words.

Important Points:

1. Explanation of the verses (which are five).
2. Description of the negated intercession (which involves shirk).
3. Description of the affirmed intercession (which is the intercession for the people of monotheism after Allah's permission and His approval of the intercessor and the one interceded for).
4. Mention of the greatest intercession, which is the Praised Position (for those gathered for judgment).
5. Description of what the Prophet ﷺ will do, as he will not begin with intercession but will prostrate, and when permission is granted to him, he will intercede (this indicates the greatness of the Lord and the perfect manners of the Prophet ﷺ).
6. Who will be the happiest of people with it? (The people of monotheism and sincerity).
7. It will not be for those who associate partners with Allah.
8. Explanation of its reality (that Allah, exalted be He, is the One who bestows favour upon the people of sincerity, forgiving them through the supplication of those whom He has permitted to intercede, to honour them and grant them the Praised Position).

18. Chapter on the Saying of Allah the Exalted: "Verily! You (Muhammad ﷺ) guide not whom you like."

The Second Evidence:

In Sahih (Bukhari), it is narrated from Ibn Al-Musayyab from his father, who said: When Abu Talib was on his deathbed, the Prophet ﷺ came to him, and with him were 'Abdullah ibn Abi Umayyah and Abu Jahl. The Prophet ﷺ said to him, "O uncle, say 'None has the right to be worshipped except Allah,' a word with which I will intercede for you before Allah." But they said, "Will you turn away from the religion of Abdul-Muttalib?" So the Prophet ﷺ repeated it to him, but they also repeated their statement, until the last thing he said was that he remained on the religion of Abdul-Muttalib, and he refused to say, 'None has the right to be worshipped except Allah.' So the Prophet ﷺ said, "By Allah, I will keep asking forgiveness for you unless I am forbidden to do so." Thus, Allah revealed: "It is not for the Prophet and those who believe to ask Allah's forgiveness for the polytheists..." [Quran, 9:113]. And Allah revealed concerning Abu Talib: "Verily, you (O Muhammad) do not guide whom you like, but Allah guides whom He wills..." [28:56].

Types of Guidance:

Guidance of Instruction and Direction: This is possessed by the Prophet ﷺ, as in Allah's statement: "And verily, you (O Muhammad) guide to the Straight Path." [42:52].

Guidance of Success: This is only possessed by Allah: "Verily, you (O Muhammad) do not guide whom you like..." [28:56].

The author included this chapter to clarify that no one has the ability to guide someone else with the guidance of success (*hidayah tawfiq*), which leads a person to fulfil what Allah has commanded.

An objection may arise: How could the Prophet ﷺ love Abu Talib when he was a disbeliever? This can be explained in several ways: [1] The one whose guidance you loved, and not the one you love (and this is the strongest opinion). [2] Or the one you loved with a natural type of love, and this is permissible. [3] Or the one you loved before the prohibition of loving the disbelievers.

"The Messenger of Allah ﷺ came to him": This indicates the recommendation of visiting a disbeliever if there is hope for their acceptance of Islam.

"O uncle": The use of this affectionate address suggests compassion, which is a wise approach in da'wah.

How do we reconcile this hadith with the scholars' statement that it is recommended to indicate to the dying person to say the shahada without explicitly telling them to "say it"? The answer is that Abu Talib was a disbeliever, if he refused, he would remain upon his disbelief, and it would not harm him. Unlike the case of a Muslim, who might be at risk, as prompting could potentially harm them (if they refuse to say it)

"his deathbed" means that the signs of death became apparent on him, although death itself had not yet overtaken him. In this case, would his repentance be accepted? The correct opinion is that it would not be accepted: [1] because the verse, "But repentance is not accepted from those who continue to do evil deeds until death comes to one of them" [4:18] applies directly to the context of this hadith, [2] and because the Prophet ﷺ said, "I will plead on your behalf," without certainty of it benefiting him.

This matter is specific to the Prophet ﷺ, who interceded for his uncle despite his disbelief.

Al-Musayyib and Abdullah ibn Abi Umayyah embraced Islam, contrary to Abu Talib and Abu Jahl.

"He is upon the religion of": Here, the pronoun "he" was used instead of "I," which reflects the narrators' affirmation of the concept of Tawheed (not attributing shirk to himself).

Important Points

1. Explanation of the verse: "Verily, you (O Muhammad) do not guide whom you like, but Allah guides whom He wills..." [28:56].

2. Explanation of the verse: "It is not for the Prophet..." [9:113]. (it is forbidden to show grief over their death or offer condolences).

3. The major issue: Explanation of the statement, "Say: There is no deity worthy of worship but Allah," contrary to what those who claim knowledge (which is why he refused to say it).

4. Abu Jahl and his companions knew the Prophet's ﷺ intent when he told someone to say: ": There is no deity worthy of worship but Allah"; may Allah disgrace those whom Abu Jahl was more knowledgeable than regarding the essence of Islam.

5. The Prophet's ﷺ earnestness and persistence in seeking his uncle's Islam. 1. Due to kinship, 2. Due to the good his uncle had done for the Prophet ﷺ and Islam; thus, he is appreciated for it, though condemned for his disbelief).

6. Refutation of the claim that Abdul Muttalib and his forefathers embraced Islam (their religion was disbelief).

7. The Prophet ﷺ sought forgiveness for him, yet it was not granted; rather, he was prohibited from doing so (the matter is in the hand of Allah).

8. The harm of evil companions on a person.

9. The harm of glorifying ancestors and elders (if they were upon falsehood).

10. The fallacy used by those who reject the truth, as evidenced by Abu Jahl's reasoning.

11. The evidence that deeds are judged by their conclusions; for if he had said it, it would have benefited him.

12. Reflecting on the weight of this misconception in the hearts of the misguided; for in the story, they argued with him using only this point, despite the Prophet's ﷺ persistence and repetition. Due to its significance and clarity in their eyes, they limited their argument to this point (i.e., the fallacy of venerating ancestors and elders).

Fourth: The Reason for the Disbelief of the Children of Adam (4 Chapters)

He brought this chapter to clarify the causes of disbelief so that we may avoid them, and as an answer to the question: Why does disbelief occurs from some in the Ummah? He responded with three chapters, and the fourth one shows that he ﷺ closed off all paths leading to shirk.

19. Chapter on Exaggeration of the Righteous Is the Cause of the Disbelief of the Children of Adam and Their Abandonment of Their Religion

This is among the greatest and most dangerous causes, and the first shirk that occurred was due to the doubt raised by exaggeration of the pious.

The First and Second Evidences:

The saying of Allah Almighty: "O People of the Scripture, do not commit excess in your religion..." [4:171].

In Sahih (Bukhari), on the authority of Ibn Abbas (may Allah be pleased with them both) regarding the verse, "And they said, 'Do not leave your gods and do not leave Wadd, nor Suwa', nor Yaghuth, and Ya'uq, and Nasr.'" [71:23]. He said: "These are the names of righteous men from among the people of Noah. When they died, Satan inspired their people to erect statues at their places of gatherings and name them after them, so they did, but they were not worshipped until that generation perished and knowledge was lost, then they were worshipped."

- **"O People of the Scripture":** This refers to the Jews, who have the Torah, and the Christians, who have the Gospel.
- **"Do not commit excess in your religion":** meaning, do not go beyond the limit in praise or in criticism. The Christians exaggerated in their praise of Jesus, saying he is the son of God or one of three, while the Jews went to extremes in their criticism of him.
- **"Satan inspired":** Satan whispered to them.

- **"Erect statues":** Refers to anything set up, like a stick or a stone. He told them: When you see these, you will be motivated in your worship. However, they deviated from the path of Sharia. Intention alone is not enough; it must be accompanied by actions in accordance with Sharia. Thus, while the intent was correct, the action was invalid.
- **"When they died":** Refers to those who set up idols and made statues.

The people before Noah did three things:

- **"They made images":** Of their statues, highlighting the danger of images and statues.
- **"They gathered around":** Their graves.
- **"A long time passed":** And the time of prophethood became distant, knowledge was lost, and major shirk occurred, leading them to worship these images instead of Allah. The foundation is to maintain knowledge and practice to avoid such occurrences.

The harms of exaggeration:

- It elevates the one being exaggerated beyond their status if it is praise or below it if it is criticism.
- It leads to worshipping the one being exaggerated.
- It diverts from the exaltation of Allah Almighty, as the soul will either be engaged in falsehood or truth.
- If the one being exaggerated is present, they may become prideful, which corrupts the praised individual and causes enmity and tribulation if it is criticism.

The categories of people regarding the righteous:

The balanced group: They don't go to extremes, either in praise or criticism, and they are the people of Sunnah.	**The group that exaggerates in criticism**: Like the Jews with prophet Eesa عليه السلام.	**The group that exaggerates in praise**: Like the Christians with prophet Eesa عليه السلام.

The Third To Fifth Evidence:

3. On the authority of Umar (may Allah be pleased with him) that the Messenger of Allah ﷺ said: "Do not exaggerate in praising me as the Christians praised the son of Mary. I am only a servant, so say: the servant of Allah and His Messenger." Narrated by Bukhari & Muslim.

4. On the authority of Ibn Abbas (may Allah be pleased with them both), the Messenger of Allah ﷺ said, "Beware! Excessive praise has destroyed those before you."
5. In Sahih Muslim, on the authority of Ibn Mas'ud (may Allah be pleased with him), the Messenger of Allah ﷺ said, "The extremists are destroyed." He said it three times.

- "**Do not exaggerate":** Excessive praise, similar to the exaggeration of the Christians in praising Jesus, or less than that.
- **"The servant of Allah and His Messenger":** This is the most truthful and honourable description for him ﷺ.
- **"Exaggeration":** Exceeding the limits in praise, worship, and actions.
- Extremism has many forms: extremism in belief, acts of worship, dealings, and customs. The religion of Allah is a middle path between those who go to extremes in it and those who fall short.
- **"The extremists**": Refers to those who overdo things in speech and actions, either out of self-admiration or in following extreme paths in religion, resembling exaggeration and extremism, which is a cause of destruction.

Important Points

1. Whoever understands this chapter and the two chapters that follow will realise the strangeness of Islam and will see the astonishing power of Allah and His ability to turn hearts.

2. Knowing that the first shirk to occur on earth was due to the doubt raised by reverence for the righteous.

3. Knowing that the first thing by which the religion of the Prophets was altered (was shirk), and the cause of that (was exaggeration in regard to the righteous), along with the knowledge that Allah had sent them.

4. The acceptance of innovations despite the fact that both the laws and natural disposition reject them.

5. The cause of all this is the blending of truth with falsehood: the first being love for the righteous, and the second being the actions of some people of knowledge and religion who intended good but were misunderstood by those who came after them (whoever seeks to strengthen their religion with innovation finds its harm greater than its benefit).

6. Explanation of the verse in Surah Nuh (which mentions that they encourage each other in falsehood).

7. The innate nature of humans, in that truth diminishes in their hearts while falsehood increases (except for those whom Allah favours).

8. This provides evidence for what has been narrated from the Salaf that innovations are a cause of disbelief (and there can be multiple causes).

9. Understanding that Satan knows the eventual outcome of innovation, even if the intention of the one performing it is good.

10. Understanding the general principle, which is the prohibition of exaggeration, and knowing what it leads to.

11. The harm of devotion to a grave for the purpose of performing a righteous act (as it leads to worshipping it).

12. Knowing the prohibition of statues and the wisdom behind their removal (to block the means to shirk).

13. The significance of this story and the great need for it, along with the heedlessness regarding it.

14. The most astonishing matter: their reading it in books of Tafsir and Hadith, understanding the meaning, and yet Allah placed a barrier between them and their hearts so that they believed the actions of the people of Noah were the best of worship, and they considered what Allah and His Messenger prohibited to be disbelief that justifies taking life and wealth.

15. The explicit mention that they only intended intercession (yet, despite this, they fell into shirk).

16. Their assumption that the scholars who created images intended it (to intercede for them, which is a false assumption).

17. The profound message in his saying: “Do not exaggerate in praising me as the Christians praised the son of Mary,” for Allah's prayers and peace be upon him, conveyed the clear message (thus, he forbade excessive praise and exaggeration, and yet some of this Ummah have fallen into it, even to a greater extent).

18. His advice to us about the destruction of the extreme ones (as a warning against it).

19. The explicit mention that they were not worshipped until knowledge was forgotten, which highlights the importance of knowledge and the harm of its absence.

20. The reason for the loss of knowledge is the death of scholars (this is one of the greatest causes, along with neglect, disregard, preoccupation with worldly matters, and indifference towards it).

20. Chapter on the Severe Warning for Worshiping Allah at the Graves of the Righteous, and even more severe if he is worshipped himself.

The author included this chapter to clarify the estrangement of the religion and how people have abandoned Tawheed, as well as to highlight the prohibition of worshipping Allah near the graves of the righteous, to prevent it from becoming a means to shirk.

The First Evidence:

In Sahih (al-Bukhari and Muslim), it is narrated from Aisha (may Allah be pleased with her) that Umm Salamah mentioned to the Messenger of Allah ﷺ a church she had seen in the land of Abyssinia and what it contained of images. He said: "They are a people who, when a righteous man or servant among them dies, they would build a mosque over his grave and make images in it. They are the worst of creation in the sight of Allah." These people combined two trials: the trial of graves and the trial of images.

- **"These people combined two trials":** This is a statement by Ibn Taymiyyah, who called it a trial because it becomes a cause for diverting people from their religion.
- The original ruling regarding graves is that they should be outside buildings to prevent them from becoming a means to shirk.
- Graves are a greater trial than statues due to several reasons:
    - Graves are present everywhere, unlike statues.
    - At graves, certain feelings arise that do not occur in other places, like fear.

The Second Evidence:

In Sahih al-Bukhari and Sahih Muslim, it is narrated from Aisha (may Allah be pleased with her) that she said: "When the Messenger of Allah ﷺ was in his final moments, he would cover his face with a cloth. When he felt distressed because of it, he would remove it and say while in that state: 'May Allah's curse be upon the Jews and Christians; they took the graves of their prophets as places of worship.' He was warning against what they had done. Had it not been for this, his grave would have been placed in the open, but it was feared it would be taken as a mosque." (Bukhari and Muslim).

The Third Evidence:

In Sahih Muslim, it is narrated from Jundub ibn Abdullah, who said: "I heard the Prophet ﷺ five days before he passed away, saying: 'Indeed, I disassociate myself before Allah from having any intimate friend (*Khalil*) among you, for Allah has taken me as an intimate friend, just as He took Ibrahim as an intimate friend. If I were to take an intimate friend from my nation, I would have taken Abu Bakr as one. Beware! Those before you used to take the graves of their prophets as places of worship. Beware! Do not take graves as places of worship, for I forbid you from doing that.'"

Thus, he prohibited it in the last days of his life. Furthermore, he cursed, while on his deathbed those who engaged in such practices. Praying at graves is included in this prohibition, even if a mosque is not built there. This is the meaning of her statement, "It was feared it would be taken as a mosque," for the Companions would not have built a mosque around his grave.

Any place intended for prayer becomes a mosque. In fact, every place where prayer is performed is called a mosque, as the Prophet ﷺ said: "The earth has been made a mosque and a means of purification for me."

- **"The curse of Allah":** Meaning His rejection and removal from mercy. This could be either a statement about Allah's decree or a supplication by the Prophet ﷺ against them.
- **"They took the graves of their prophets as places of worship"**: Either by prostrating on them or building mosques over them.
- "**His grave would have been in the open":** Meaning it would have been revealed and moved outside his home, such as being buried in Al-Baqi'.

Why was the Prophet ﷺ buried inside the chamber, where no one could see the chamber, let alone the soil of the grave?

Due to his statement ﷺ: "No prophet is taken except that he is buried where he passes away."

"It was feared" means, either the Prophet ﷺ feared his grave would become an idol or the companions feared the grave would become an idol, out of their eagerness to preserve Tawheed.

How do we respond to those who claim that the Prophet's grave is inside the mosque?

General response: This is one of the ambiguous matters (*Mutashabihat*). It is obligatory to adhere to the clear and decisive texts (*Muhkamat*) of the Quran and Sunnah. Those who follow ambiguous matters and abandon clear texts are not to be listened to.

Detailed response:

1. The mosque was not built over the grave; rather, it (the Masjid) was constructed during the lifetime of the Prophet ﷺ.
2. The Prophet ﷺ was not buried in the mosque but in his house, which was outside the mosque.
3. The inclusion of the chambers into the mosque was not by the consensus of the Companions (may Allah be pleased with them). It occurred after most of them had passed away, and some of those who remained opposed it, such as Sa'id ibn al-Musayyib.
4. The grave is not inside the mosque but in an independent chamber. The mosque is not built over it. The grave is enclosed by three walls, and the wall was constructed at an angle away from the Qiblah to prevent worshippers from facing it.
5. The Prophet's Mosque holds special merits for prayer, travel, and other virtues.

Note: **Khilah** (intimate friendship) is the highest and most profound form of love. To the best of our knowledge, Allah has only granted this status to two of His creations: Ibrahim and Muhammad ﷺ. This highlights the grave ignorance in the common statement, "Ibrahim is Allah's close friend, and Muhammad is Allah's (Habib) beloved." This belittles the rank of the Prophet ﷺ by placing him below Ibrahim and equating him with the rest of humanity, for Allah loves the doers of good, for example. Whoever describes the Prophet ﷺ as "Allah's beloved" (Habib) has erred.

The Fourth Evidence:

Narrated by Ahmad with a sound chain from Ibn Mas'ud (may Allah be pleased with him) as a *Marfu'* (attributed to the Prophet ﷺ) hadith: "Indeed, among the worst of people are those whom the Hour will overtake while they are alive, and those who take graves as places of worship." Reported by Abu Hatim in his Sahih

"The worst of people": This indicates that people differ in their levels of evil, with some being worse than others.

Summary of the chapter:

It is obligatory to avoid shirk and its means. Severe warnings are given to those who worship Allah near the grave of a righteous person, whether through prayer or other acts. Anyone who claims that giving charity near such a grave is better than elsewhere resembles those who take graves as places of worship.

Important Points

1. What the Messenger ﷺ mentioned about those who built a mosque where Allah is worshipped near the grave of a righteous person, even if the doer's intention is sincere (this action does not require intention since it is inherently tied to the act itself, as well as imitating the polytheists).

2. The prohibition of images and the severity of this matter (especially when the images are customarily venerated, such as those of leaders and ancestors, or religiously, such as those of saints and righteous individuals).

3. The Prophet's ﷺ persistence in clarifying this matter: first, by explaining it to them early on; then, five days before his death, he reiterated it; and even while on his deathbed, he did not suffice with what had been mentioned earlier.

4. His prohibition of this practice at his grave even before the grave existed.

5. That this is from the practices of the Jews and Christians concerning the graves of their prophets.

6. His curse upon them for this act.

7. His intention ﷺ in warning us specifically about his own grave.

8. The reason for not exposing his grave (fearing it would be worshipped, and every prophet is buried where they pass away).

9. The meaning of taking graves as places of worship (building mosques over them and using them for prayer).

10. That he associated those who do this with those upon whom the Hour will occur, thus mentioning the means to shirk before it occurs and its ultimate consequence.

11. His mention of this matter in his sermon five days before his death serves as a refutation of the two groups that are the worst among the people of innovation. Some scholars have even excluded them from the 72 sects, namely the Rafidah and the Jahmiyyah. It was due to the Rafidah that Shirk and the worship of graves emerged, as they were the first to build mosques over them.

12. The severe pain and difficulty he ﷺ endured in the moments of passing.

13. The honour he ﷺ was granted with the status of him being *Khalil* (intimate friendship).

14. The explicit statement that *Khillah* is higher than *Mahabbah* (love).

15. The explicit mention that Abu Bakr is the best of the Companions (superiority in faith and righteous deeds outweighs superiority in lineage, which is why Abu Bakr was preferred over Ali).

16. The indication of Abu Bakr's succession (*Khilafah*).

21. Chapter on Exaggeration in the Graves of The Righteous Persons Extends Them to Become Idols

This is the third reason for the occurrence of shirk. This leads the fanatics to excessively glorify these graves, their occupants. Excessiveness (*Ghuluw*) is defined as exceeding the proper bounds, whether in praise or criticism.

People's attitudes towards graves fall into two extremes and a balanced middle: one group goes to excess by worshipping them and building domes over them, while another group neglects the respect due to them by sitting on them or desecrating them. The correct and balanced approach lies in preserving their sanctity without excessive veneration that leads to their worship besides Allah.

The First To Fourth Evidences:

1. It is narrated by Malik in al-Muwatta that the Messenger of Allah ﷺ said: "O Allah, do not make my grave an idol that is worshipped. Allah's anger intensified against people who took the graves of their prophets as places of worship."

2. Ibn Jarir narrated with his chain from Sufyan, from Mansur, from Mujahid regarding the verse: "So have you considered al-Lat and al-'Uzza?" [53:١٩]. Mujahid said: "He used to prepare porridge for them, then he died, so they devoted themselves to his grave."

3. Abu al-Jawza also narrated from Ibn Abbas: "He used to prepare porridge for the pilgrims."

4. It is narrated from Ibn Abbas that he said: "The Messenger of Allah ﷺ cursed women who frequently visit graves and those who take graves as places of worship and light lamps upon them," narrated by the authors of the Sunan collections.

"Allah's anger intensified": This is an affirmed, true attribute of Allah, unlike the anger of created beings.

"They took the graves of their prophets as places of worship": This could either mean prostrating upon them or constructing mosques over them.

Was the supplication of the Prophet ﷺ answered, preventing his grave from being made an idol that is worshipped, or did Allah's wisdom dictate otherwise? Ibn al-Qayyim (may Allah have mercy upon him) said: Allah indeed answered his supplication, as it has not been reported that his grave was made an idol. Rather, it was protected by three walls.

The Lord of the Worlds answered his prayer***And surrounded it with three walls."

While it is true that there are some people who go to extremes regarding him, they have not reached the level of making his grave an idol.

"So have you considered": The connection of these idols to the great signs that the Prophet ﷺ saw on the Night of Ascension (Mi'raj) remains a point of reflection.

"Porridge": A type of roasted barley that is grounded, mixed with dates, and served to pilgrims.

"As-Suruj": Plural of *siraj* (lamp), referring to lamps lit over graves day and night as a form of veneration and excessive glorification.

The visitation of graves by women is a major sin, as is the construction of mosques or the lighting of lamps over graves, as both are cursed by the Prophet ﷺ.

Types of Visiting the Graves:

1. **Permissible (Shar'i)**: This involves not undertaking long journeys specifically for it and intending to remember the Hereafter and make supplication for both oneself and the deceased.
2. **Shirk**: This occurs when one intends to invoke the dead themselves for assistance.
3. **Innovative (Bid'ah)**: This happens when one intends to supplicate to Allah at the graves.

Important Points:

1. Definition of idols (*awthan*): (That which is worshipped besides Allah, whether it is an idol, a grave, or something else.)
2. Definition of (*Ibadah*) worship: (Submission and humility to the worshipped one, accompanied by fear, hope, love, and veneration.)
3. The Prophet ﷺ only sought refuge from what is feared to occur.
4. His association of this matter with taking the graves of the prophets as places of worship.
5. Mentioning the intensity of Allah's anger.
6. Understanding one of the most significant points: the nature of the worship of al-Lat, one of the greatest idols.
7. Knowing that it was the grave of a righteous man.
8. Understanding that the name "al-Lat" refers to the person buried in the grave, and the meaning behind the naming.
9. The curse upon women who frequently visit graves.
10. The curse upon those who light lamps over graves.

An important point: Excessive veneration of the graves of the righteous turns them into idols, as was the case with the grave of al-Lat.

Another: If a woman goes to the Rawdah in the Prophet's Mosque to pray, the grave is nearby, so she stands and offers her greetings. There is no objection to this; however, it is preferable to avoid crowds and mixing with men, so as not to give the impression to onlookers that it is permissible for women to specifically intend to visit the grave.

22. Chapter on Protectiveness of the Prophet ﷺ Of Tawhid (And His Closing of Every Way That Leads to Shirk)

He brought this chapter to clarify that he ﷺ established preventive measures to protect Tawheed with precision, leaving no door open for anyone to approach that could lead to Shirk. He closed every path that might lead to associating partners with Allah.

The First and Second Evidences:

The saying of Allah, the Exalted: "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer…" [9:128]

From Abu Hurairah ﷺ, he said: The Messenger of Allah ﷺ said: *"Do not turn your houses into graves, and do not make my grave a place of recurring celebration. Send blessings upon me, for your blessings reach me wherever you are."*

(Narrated by Abu Dawood with a Hasan chain and its narrators are trustworthy.)

"**There has certainly come to you"**: The verse begins with three emphatic elements: 1. An implied oath. 2. The lām (لَ) of emphasis. 3. Qad (قَدْ).

"**A Messenger from among yourselves"**: That is, someone from your own kind, not an angel, but who brings you revelation.

"**From yourselves"**: In another recitation: **"min anfaskum"** (with the *fathah* on the letter "fa"), meaning: the most noble and pious among you.

"**Dear to him is what you suffer"**: He finds it distressing when you face harm, which is why he was sent with the pure and compassionate religion.

"**Concerned over you"**: He exerts his utmost effort in seeking what benefits you.

"To the believers, kind and merciful" bringing forward what is typically delayed denotes emphasis, which implies exclusivity. This means that the Prophet's kindness and mercy are directed solely towards the believers.

As the verse describes: *"Muhammad is the Messenger of Allah; and those with him are harsh against the disbelievers, merciful among themselves."* [48:29]

"But if they turn away": The phrase avoids saying *if you turn away,* because 1. turning away after receiving such clear guidance is highly disliked. 2. **To draw the reader's attention**: the pronoun was changed to ensure the reader remains alert to the shift in meaning.

"Say: Sufficient for me is Allah": This means it does not harm you; ignore them and say with both your tongue and heart: *Sufficient for me is Allah.*

"**Do not turn your houses into graves"**: That is, 1. Do not abandon prayer in them. 2. Do not bury the dead in them.

"**Do not make my grave a recurring celebration (Eid)"**: Do not repeatedly visit my grave or make it a habit, whether it is annually, monthly, or weekly. Rather, it should be visited for a specific reason, such as when returning from a journey or to reflect on the Hereafter.

"And send blessings upon me": Sending blessings from Allah means praising him in the highest assembly of angels.

"Reaches me": Because the Prophet ﷺ said: *"Indeed, Allah has angels who travel throughout the earth conveying to me the greetings of peace from my Ummah."* Thus, there is no need to crowd in front of his ﷺ grave.

The Third Evidence:

It is narrated from Ali ibn al-Husayn that he saw a man coming to a gap near the grave of the Prophet ﷺ, entering it, and making supplication there. He forbade him and said: "Shall I not tell you a hadith I heard from my father, from my grandfather, from the Messenger of Allah ﷺ who said: 'Do not take my grave as a place of recurring celebration, nor turn your houses into graves. For your salutations will reach me wherever you are.' "This was narrated in al-Mukhtarah. (Ahadith al-Mukhtarah of Maqdisi 428).

"Making supplication there": He assumed that supplication at the grave holds special merit, but rather it opens a door and a means to shirk.
"Wherever you are": The intended meaning is to send blessings upon me from wherever you are, without the need to come to the grave to offer greetings or send blessings.

Important Points:

1. Explanation of the verse from Surah al-Bara'ah: *"There has certainly come to you a Messenger from among yourselves." [9:128.]*
2. His ﷺ distancing his Ummah from boundaries of Shirk (As in his saying, *"Do not turn your houses into graves.")*
3. Mentioning his concern, kindness, and mercy towards us: (As reflected in the verse from Surah al-Bara'ah.)
4. Prohibiting visiting his grave in a specific manner: Despite the fact that visiting him is among the best of deeds (as it includes sending peace upon him, and his right is greater than others').
5. Prohibition of frequent visits to the grave.
6. Encouragement to perform voluntary prayers at home.
7. It being established that one should not pray in a graveyard.
8. Explaining that a person's prayer and greetings reach him ﷺ even from afar: Hence, there is no need for what some imagine regarding proximity (Ali ibn al-Husayn said: *"You and the one in Andalusia are the same."*).
9. The fact that in the Barzakh, the deeds of his Ummah are presented to him, especially their prayers and salutations upon him

Fifth: Refuting the Argument that Shirk Does Not Occur in This Ummah or the Arabian Peninsula (1 Chapter)

23. Chapter on What is Said About Some People of This Ummah Will Worship Idols

He brought this to refute the argument of those who claim that Shirk cannot occur in this Ummah because it is protected from it, based on the statement of the Prophet ﷺ: ***"Indeed, Satan has despaired of being worshipped by those who pray in the Arabian Peninsula."***

The response to their misconception is twofold:

General: This is an example of following ambiguous texts while leaving out the clear and definitive ones.

Detailed:

- The statement about Satan's despair does not imply that Shirk will not occur.
- He despaired regarding those who pray but not those who do not pray. "Those who pray" here refers to monotheists.
- This understanding contradicts numerous texts from the Qur'an and Sunnah.
- The Companions ﷺ fought the apostates in the Arabian Peninsula because of their Shirk.
- Reality itself disproves this, as acts like slaughtering for other than Allah occur in the Peninsula.
- This reflects what Satan felt in his heart but does not mean he ceased working to mislead humanity.
- This occurred during the time when Islam spread widely, and people entered the religion in multitudes.
- Scholars mention actions that can cause a person to apostatise, even if they are in the Arabian Peninsula.
- Whoever claims that Musaylimah was a prophet has committed disbelief, and their testimony of faith (La Ilaha Illa Allah) will not benefit them. So, what about those who elevate individuals like Tijani and others to the rank of the Lord of the heavens? Is this not clear disbelief? This is truly astonishing!

What is the relevance of the author citing these verses in this chapter when they do not appear to support his point? The intended meaning only becomes clear with the hadith of Abu Sa'id, which makes the verses align perfectly with the chapter's theme.

The First and Second Evidences:

The saying of Allah, the Exalted: *"Have you not seen those who were given a portion of the Scripture, believing in superstition and false objects of worship"* [4:51].

The saying of Allah, the Exalted: "Say, 'Shall I inform you of what is worse than that as a recompense from Allah? It is those whom Allah has cursed and with whom He became angry and made of them apes and pigs and worshippers of Taghut." [5:60].

"Those who were given": They were granted knowledge of part of the Scripture but were not given the entirety of it, as they were deprived due to their disobedience.
"Believing in superstition and false objects of worship": This means they affirm belief in them and acknowledge them rather than denying them.

Benefits of the First Verse:
1. It is astonishing that a person is given a portion of the Scripture and yet believes in superstition and false objects of worship.
2. Knowledge alone does not protect its possessor from committing sins.
3. It is obligatory to reject superstition (*jibt*) and false objects of worship (*taghut*); they must not be approved.
4. Members of this Ummah also believe in superstition and false objects of worship, as was found among the Children of Israel.

"Say, 'Shall I inform you'": This is an address to the Prophet ﷺ in response to the Jews who mocked and ridiculed the religion of Islam. The interrogative form is used for confirmation and to captivate the audience.

Benefits of the Second Verse:
1. Establishing the opponent's acknowledgment and using it as evidence against them, as the Jews admit that among them are those whom Allah cursed, became angry with, and turned into apes and pigs. If they acknowledge this while mocking Muslims, it can be said to them: those who were punished are more deserving of ridicule.
2. People's ranks differ with Allah based on the increase or decrease of their faith and the consequences of their actions.
3. The miserable state of the Jews is evident in the punishments of cursing, transformation, and worship of false objects.
4. Affirming Allah's voluntary actions, such as cursing, anger, and power, and that He does as He wills.
5. The Prophet ﷺ said: *"Indeed, Allah did not allow the transformed ones to have descendants."* Thus, apes existed prior to this punishment.
6. Punishments correspond to the nature of the crime; the Jews engaged in actions that outwardly seemed permissible but were prohibited.
7. The Jews became worshippers of false objects, and there is no doubt that they continue to worship them to this day.

The Third Evidence:
His Saying: "And those who prevailed in their matter said, 'We will surely build [for ourselves] over them a masjid.'" [18:21]

"And those who prevailed in their matter said": This was stated by the authorities, swearing and confirming their decision.
The story of the People of the Cave contains signs that indicate the perfect power of Allah.
One of the reasons for building mosques over graves is excessive veneration of the occupants of the graves.
Even a small amount of exaggeration concerning graves can lead to something far greater.

The Fourth Evidence:
It is narrated from Abu Sa'id (may Allah be pleased with him) that the Messenger of Allah ﷺ said: "You will surely follow the ways of those who came before you, step by step, so much so that if they were to enter a lizard's hole, you would follow them." The Companions said: "O Messenger of Allah, do you mean the Jews and Christians?" He replied: "Who else?" Narrated by Bukhari and Muslim.

The Fifth Evidence:
It is narrated in Sahih Muslim from Thawban (may Allah be pleased with him) that the Messenger of Allah ﷺ said: "Indeed, Allah gathered the earth for me, so I saw its eastern and western parts, and the dominion of my Ummah will reach what was gathered for me. I was granted the two treasures: the red (gold) and the white (silver). I asked my Lord for my Ummah that they not be destroyed by a widespread famine, and that they not be overpowered by an external enemy who would annihilate them. My Lord said: 'O Muhammad, when I decree a matter, it cannot be reversed. I have granted your Ummah that they will not be destroyed by a widespread famine, and they will not be overpowered by an external enemy who would annihilate them, even if all nations gathered against them, unless they destroy one another and take one another captive.'"

Al-Burqani narrated this in his Sahih, with an addition: "What I fear most for my Ummah is misguiding leaders. When the sword is drawn upon them, it will not be lifted until the Day of Resurrection. The Hour will not be established until a group of my Ummah joins the polytheists, and until some factions of my Ummah worship idols. There will be thirty impostors in my Ummah, each claiming to be a prophet, but I am the seal of the prophets; there is no prophet after me. A group of my Ummah will remain steadfast on the truth, victorious, unharmed by those who oppose them, until the command of Allah, Blessed and Exalted, comes."

"Step by step": Symbolising precise resemblance.

1. Some members of this Ummah will worship idols, as it is part of following the way of those before us, and we will imitate them.
2. It is essential to learn about the ways of those before us to be cautious and avoid falling into their errors. Most of this is detailed in the Qur'an and Sunnah, so we should not follow them in disobedience to Allah.
3. The Companions' astonishment at the notion of following the ways of those before us, especially after receiving guidance.
4. The longer the time between a person and the revelation, the further they will be from the truth.

"I asked my Lord for my Ummah": The Prophet ﷺ asked Allah for three things, two of which were granted, and the third was denied:

1. That the Ummah not be destroyed by a widespread famine: Allah will not allow drought and barrenness to encompass the entire Ummah.
2. That disbelievers would not dominate the entire Muslim Ummah.
3. That the Ummah would not fight among themselves; this request was not granted.

"Misguiding leaders": His ﷺ primary fear was regarding misguided leaders. Leadership is of two types:

- **Good leadership:** *"And We made them leaders guiding by Our command..."* [21:73].
- **Evil leadership:** *"And We made them leaders inviting to the Fire..."* [28:41].

"If the sword falls upon them, it will not be lifted": This refers to the civil strife that began with the assassination of Uthman (may Allah be pleased with him) and continues until today.

"Until a group from my Ummah worships idols": This indicates that groups from the Ummah will eventually revert to idol worship.

"Thirty liars": This could signify either exaggeration or an exact count.

Important Points:

1. Explanation of the verse from Surah An-Nisa: (*"Believing in superstition and false objects of worship"* [4:51].)
2. Explanation of the verse from Surah Al-Ma'idah: (*Worshippers of Taghut." [5:60].)*
3. Explanation of the verse from Surah Al-Kahf: (*"We will surely build [for ourselves] over them a masjid"* [18:21]. This refers to the fact that when previous nations worshipped idols and false objects, there will also be people in this Ummah who worship idols and false objects.)

4. The most significant issue: What is the meaning of "belief in superstition (*jibt*) and false objects of worship (*taghut*)"? In this context, does it mean. Internal belief of the heart? Or Agreement with their adherents, despite knowing their falsehood?
    1. Case 1: If one agrees based on belief in their validity, this is disbelief.
    2. Case 2: If one agrees without believing in their validity, this is not disbelief.)
5. Their statement that disbelievers, whose disbelief is evident, are more guided than believers: (This is an act of disbelief and apostasy, as it places disbelief above faith.)
6. The chapter's main focus: To affirm that such events will occur in this Ummah, as established in the hadith of Abu Sa'id, (and to serve as a warning.)
7. Explicit mention of idol worship within this Ummah: Idol worship will occur among large groups of people in this Ummah.
8. The astonishing phenomenon: The emergence of individuals claiming prophethood, such as Al-Mukhtar, despite affirming the shahadah, acknowledging the Qur'an and the truth of Muhammad ﷺ as the seal of the prophets, which highlights a clear contradiction. Al-Mukhtār appeared at the end of the era of the Companions, yet he managed to gain a large following. (*Al-Mukhtar refers to Ibn Abi Ubaid Al-Thaqafi.*)
9. The glad tidings: The truth will never completely disappear from this Ummah, unlike previous nations. A group will always remain until the Day of Resurrection (from this ummah steadfast on the truth.)
10. The great sign: Despite their small numbers, they will not be harmed by those who abandon or oppose them.
11. This condition will persist until the approach of the Hour.
12. Numerous miraculous signs in the narration:

- The Prophet's ﷺ statement that Allah gathered for him the eastern and western parts of the earth and explained its meaning, which occurred exactly as he foretold, unlike the south and north.
- His prophecy about being granted the two treasures (gold and silver).
- The acceptance of two of his supplications for his Ummah and the denial of the third.
- His prophecy about the sword being drawn upon the Ummah and never being lifted.
- His warning about internal conflicts, destruction, and captivity among the Ummah.
- His fear for the Ummah concerning misguiding leaders.
- His foretelling of the emergence of false claimants to prophethood.
- His prophecy about the victorious group.
- All of these occurred exactly as foretold, despite being highly improbable by rational standards.

13. Great fear for his Ummah concerning misguiding leaders.
14. Clarification of idol worship: (It is not limited to bowing or prostrating but includes following misguiding leaders.)

Sixth: Satanic Actions (7 Chapters)

24. Chapter on Black Magic

Magic (Sihr) can only occur through Shirk (associating partners with Allah), as devils do not serve humans except for their own benefit, which is to mislead the children of Adam and lead them into Shirk and sins.

The First and Second Evidences:

1. **The saying of Allah, the Exalted: *"*But *the Children of Israel certainly knew that whoever purchased the magic would not have in the Hereafter any share."* [2:102]**
2. **And His Saying: *"They believe in superstition and false objects of worship..."* [4:51].**

- **Umar (may Allah be pleased with him) said: *"Al-Jibt refers to magic, and Al-Taghut refers to Satan."***
- **Jabir (may Allah be pleased with him) said: *"The Taghuts are the soothsayers upon whom devils descend; in every neighbourhood, there is one."***

"Purchased": Refers to Learning Black Magic.

"Taghut refers to Satan": This is an explanation by giving an example, as *Taghut* is broader and encompasses more than just Satan.

Does it Negate (Share in hereafter) Completely or Partially?

Second Opinion: The texts of warning are combined with the texts of mercy, and the negation of the "Share in hereafter" depends on specifics:

- **Partial Negation:** if magic involves the use of medicine (without involving devils).
- **Complete Negation:** if magic is performed through the assistance of devils.

First Opinion: The verses of warning are taken as they are, and no effort is made to reconcile them with verses of mercy. Instead, they are understood as absolute without diminishing their impact. For example, Allah says: *"And We send not the signs except as a warning.'"* [17:59]. This is because Allah mentions these warnings to evoke fear from this act.

The Third Evidence:

It is narrated from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah ﷺ said: "Avoid the seven destructive sins." They (the Companions) said: "O Messenger of Allah, what are they?" He replied: Shirk, black magic, killing a soul which Allah has forbidden, except by right, consuming usury (Riba), consuming the wealth of an orphan, fleeing from the battlefield on the day of fighting, slandering chaste, unaware, believing women.

"Avoid": This means to leave something while maintaining a distance, such that you are on one side, and it is on the other.
"The seven": This does not indicate exclusivity, as there are other destructive sins.
"Consuming usury": Its meaning is taking usury, regardless of whether it is used for eating, furnishing, or anything else. Usury is either an excess in a contract involving items that must be equal, or a delay in a contract involving items that must be exchanged immediately. It is divided into two types: 1. Riba of excess (Fadl). 2. Riba of delay (Nasee'ah)
"Consuming the wealth of an orphan": The orphan is one whose father has died before they reach maturity, whether male or female.
"Fleeing from the battlefield": Turning back on the day of battle when the two lines meet in combat with the disbelievers.
"Slandering chaste, unaware, believing women": Accusing a free, believing woman of adultery.

"Killing a soul that Allah has forbidden, except by right" includes four categories:

- **The Musta'min** Someone granted safety, either for trade or to hear about Islam.
- **The Mu'ahid** Someone with whom we have a treaty not to fight or harm each other.
- **The Dhimmi** A non-Muslim who lives in a Muslim country and has a pact.
- **The Believer:** Due to their faith

"Except by right" includes three scenarios:

- **An Apostate:** who causes mischief the community.
- **Married Adulterer**
- **Murderer**

Retreating is permissible in three situations

When the disbelievers are more than double the number of Muslims:
fleeing is permissible in such a situation.

"Retreating to another group"
Joining another faction for support due to necessity, provided it does not cause harm to the army.

"Retreating to fight"
As in the case of someone who moves away to obtain reinforcements, weapons, or to regroup and attack from another direction

Evidences Four to Seven:
From Jundub (may Allah be pleased with him), reported as a marfu' hadith: "The punishment for a magician is striking them with the sword." (Narrated by Al-Tirmidhi, who said: "The narration is mawquf.")
In Sahih Al-Bukhari, from Bajalah ibn Abadah: "Umar ibn Al-Khattab wrote: 'Kill every magician, male and female.' He said: 'So we killed three magicians.'"
It is authentically reported from Hafsah (may Allah be pleased with her): "She ordered the killing of a slave girl who had practiced magic on her, and she was killed."
Similarly, it is authentically reported from Jundub (may Allah be pleased with him).
Imam Ahmad said: "This is reported from three of the Companions of the Messenger of Allah ﷺ."

What is the ruling on the magician?

First Opinion (Attributed to Muhammad ibn Abdul Wahhab):
Magic in all its forms constitutes disbelief (*kufr*). The magician is to be killed outright, with their repentance left to Allah.

Second Opinion (Attributed to Al-Shafi'i, and the view supported by Sheikh Ibn Uthaymeen):

Magic involving herbs and medicines:
The practitioner is treated as an aggressor (*ṣā'il mu'tadī*), and they are executed as a legal punishment (*hadd*), while still being regarded as a Muslim.

Magic involving devils:
The practitioner is considered an apostate and is given an opportunity to repent.
If they repent: They are executed as a legal punishment (*hadd*) because they are still regarded as a Muslim.
If they do not repent: They are executed as a disbeliever (*kafir*) and apostate.

Important Points

1. **Explanation of the verse from Surah Al-Baqarah:** *"They certainly knew that whoever purchased..."* [2:102].
2. **Explanation of the verse from Surah An-Nisa:** *"They believe in superstition and false objects of worship..."* [4:51].
3. **Explanation of *Jibt* and *Taghut,* and the distinction between them:**
    - *Jibt:* Anything devoid of goodness, such as magic and other evils.
    - *Taghut:* Anything that causes a servant to exceed proper limits, whether it is a deity, a leader, or an authority figure.)
4. **That *Taghut* can be from among the jinn or humans:**
    - (When *Taghut* is mentioned, it generally refers to the devil among the jinn.
    - A sorcerer or soothsayer is the devil among humans.)
5. **Understanding the seven destructive sins specifically prohibited.**
6. **The magician is a disbeliever.**
7. **The magician is executed without being given a chance to repent:**
    - (If the legal punishment (*hadd*) is referred to the ruler, the individual is executed without repentance.
    - However, in cases of disbelief, opportunity to repent is presented before execution.)
8. **The existence of magic among Muslims during the time of Umar (may Allah be pleased with him):**
    - If this occurred during his era, how much worse must it be after his time?

The ruling of capital punishment for magicians by the authority aligns with the principles of Islamic law because they spread corruption on earth. Their corruption is among the gravest, and it is obligatory upon the ruler to execute them.

It is impermissible for the ruler to neglect this duty, as leaving them unchecked leads to widespread corruption both in their own land and

25. Chapter on Clarifying Some Types of Black Magic

After mentioning magic, the author clarifies some of its types so that you may understand its various forms and avoid them.

Evidences One to Five:

1. **Ahmad reported:**
   Muhammad ibn Ja'far narrated from 'Awf, from Hayyan ibn Al-'Alaa', from Qatan ibn Qubaisah, from his father, who heard the Prophet ﷺ say: "Indeed, divination by omens (ʿiyafah), drawing lines in the ground (ṭarq), and superstitions (ṭiyarah) are from al-jibt." 'Awf said: "'Iyafah refers to interpreting the flight of birds, and ṭarq refers to drawing lines on the ground."
   Al-Hasan said: "Al-jibt refers to the sound of Satan." Its chain is authentic, and Abu Dawood, An-Nasa'i, and Ibn Hibban recorded the related narration in their respective works.
2. **From Ibn Abbas (may Allah be pleased with him): The Messenger of Allah ﷺ said: "Whoever learns a branch of astrology has learned a branch of magic. The more he learns, the greater the sin." (Narrated by Abu Dawood with an authentic chain of narration).**
3. **An-Nasa'i reported, from Abu Hurairah (may Allah be pleased with him): "Whoever ties a knot and blows into it has practiced magic, and whoever practices magic has committed Shirk. Whoever depends on something is left to it."**
4. **From Ibn Mas'ud (may Allah be pleased with him): The Messenger of Allah ﷺ said: "Shall I not inform you of what al-ʿadhu is? It is slander, spreading malicious speech among people." (Narrated by Muslim).**
5. **From Ibn Umar (may Allah be pleased with him): The Messenger of Allah ﷺ said: "Indeed, some forms of eloquence (speech) are a type of magic." (Narrated by Al-Bukhari and Muslim).**

"'Iyafah": Interpreting the flight of birds as a means of seeking omens, either for pessimism or optimism, from practicing *ṭiyarah* (seeking omens) by action.
"Al-Ṭarq": Striking or drawing lines on the ground, often associated with magic and soothsaying.
"Al-Ṭiyarah": Pessimism or seeking bad omens from something known, whether visible or audible, related to time or place.
"The sound of Satan (Rannat al-Shaytan)": Refers to Satan's inspiration; this is considered part of his whispering and dictation.
"Al-ʿAdhu": Means cutting and dividing.
Why is it mentioned under the topic of magic? To illustrate that division and discord are the goals of both the slanderer (*nammam*) and the magician. In fact, the slanderer causes more harm than the magician.

Astrology Is Divided into Two Categories:

Astrology of Guidance:
Using celestial positions to determine directions, times, or the Qiblah.

Obligatory:
Whatever is necessary to fulfil an obligation becomes obligatory itself, such as someone in a desert seeking to determine the Qiblah.

Permissible (Ja'iz):
Using stars to deduce directions, locations, and times. *"And landmarks. And by the stars they are [also] guided."* [١٦:١٦]

Astrology of Effects
Using the conditions of celestial bodies to deduce earthly events.

Minor Shirk:
If one believes that stars are merely a reason, while Allah did not create them as such. This belief attributes causes to the stars that Allah did not assign.

Major Shirk:
If one believes that stars have influence, such as bringing benefits or averting harm.

"Al-Bayan" (Eloquence): Refers to complete eloquence that captivates minds and changes thoughts. It is divided into two types:

- **Praiseworthy:** Intended to establish truth and refute falsehood.
- **Blameworthy:** Intended to reject truth and establish falsehood.

What is the connection between eloquence (*al-bayan*) and magic?
Both false eloquence and magic share the trait of altering realities.

Important Points:

1. That divination by omens (*'iyafah*), drawing lines (*ṭarq*), and superstitions (*ṭiyarah*) are *jibt*.
2. Explanation of *'iyafah* and *ṭarq*.
3. That astrology (*ilm al-nujum*) is a type of magic (Astrology of effects).
4. That tying knots and blowing on them is part of this.
5. That slander (*namimah*) among people is included (because it causes division like magic).
6. That some forms of eloquence are also included (because a skilled orator can manipulate or ignite emotions).

26. Chapter on Soothsayers and the Like

This is one of the best examples of structuring. After explaining magic and some of its types, it now clarifies who the soothsayer (*kāhin*), sand diviner (*rammāl*), and astrologer (*munajjim*) are, the ruling on consulting them, and the methods of approaching them.

Evidences One to Four:

1. **Muslim reported in his *Sahih* from some of the wives of the Prophet ﷺ, that the Prophet ﷺ said:*"Whoever goes to a fortune-teller and asks them about something and believes them, their prayer will not be accepted for forty days."***
2. **From Abu Hurairah (may Allah be pleased with him), the Prophet ﷺ said: *"Whoever goes to a soothsayer and believes in what they say has disbelieved in what was revealed to Muhammad ﷺ."* (Narrated by Abu Dawood).**
3. **Reported by the four (Abu Dawood, Tirmidhi, Nasa'i, and Ibn Majah) and Al-Hakim, who said: *"Whoever goes to a fortune-teller or a soothsayer and believes in what they say has disbelieved in what was revealed to Muhammad ﷺ."* He added: *"This narration is authentic according to their criteria (Bukhari and Muslim)."***
4. **A similar narration has been reported by Abu Ya'la with a sound chain of narrators from the statement of Ibn Mas'ud *(mawquf)***

"Whoever goes": Refers to approaching a soothsayer through various means, such as sitting with them, contacting them directly, sending someone on your behalf, sending a message, watching their channels, visiting their websites, buying their magazines (especially those with horoscopes), or listening to what they say. This carries great harm.

"Their prayer will not be accepted" : The reward of their prayer is nullified by the sin of going to a soothsayer, even if they do not believe them.

"Has disbelieved in what was revealed to Muhammad ﷺ": Refers to disbelief in the Qur'an, which states: *"Say, 'None in the heavens and earth knows the unseen except Allah."* [An-Naml 27:65]

- If someone believes a soothsayer has knowledge of the unseen while knowing that only Allah possesses such knowledge, this constitutes major disbelief (*kufr akbar*).
- If the person is ignorant and does not believe that the Qur'an is false, this constitutes minor disbelief (*kufr asghar*).
- Belief in the soothsayer might not occur immediately but develops if something they predict comes true.

"Fortune-teller (*'arraf*)": A general term for soothsayers, astrologers, sand diviners, and others who claim to know the unseen through methods they employ. It encompasses anyone who practices or claims these abilities.

The Fifth Evidence:

From Imran ibn Husayn (may Allah be pleased with him), reported as marfu (attributed to the Prophet ﷺ): *"Whoever practices divination (ṭiyarah) or has it done for them, practices soothsaying (kihanah) or has it done for them, practices magic, or has it done for them, and whoever goes to a soothsayer and believes what they say has disbelieved in what was revealed to Muhammad ﷺ."* (Narrated by Al-Bazzar with a sound chain of narration).

The Sixth Evidence:

At-Tabarani reported in *Al-Awsat* with a good chain of narration, from Ibn Abbas (may Allah be pleased with him), without the phrase: *"And whoever goes to..."* to the end of the hadith.

Al-Baghawi said: *"The 'arraf (fortune-teller) is someone who claims to know matters through methods they use to identify stolen items, locate lost objects, and similar matters."* It is also said to refer to the soothsayer (*kahin*), who predicts future unseen events. Another opinion states it refers to someone who claims to know what is in the heart.

Ibn Taymiyyah (Abu Al-Abbas) said: *"The 'arraf is a general term for the soothsayer (kahin), astrologer (munajjim), sand diviner (rammal), and others who speak about matters of the unseen using such methods."*

"Whoever practices divination": This includes someone who seeks omens for themselves or on behalf of someone else.
"Or has divination done for them": Refers to instructing someone to practice divination on their behalf or being pleased with someone performing it for them.
"Has magic done for them": This applies when someone, for example, approaches another person complaining about their spouse, and the latter offers to perform magic for them, saying, "I will handle the magic; you need not do anything." The individual may mistakenly believe they bear no sin in such a case.

The Seventh Evidence:

Ibn Abbas (may Allah be pleased with him) said regarding people who write "Aba-Jad" (a form of alphabetical divination) and look into the stars: *"I do not think that anyone who does such a thing will have any share with Allah."*

Learning "Aba-Jad" (alphabetical divination) is divided into two categories:
Permissible: Learning it for numerical calculations (*ḥisāb al-jummal*) and similar uses, as scholars have historically used it for dating events.

Prohibited: Using it in connection with the movement, positions, rising, and setting of stars, linking it to astrological practices.

Rulings on Asking a Soothsayer and the Similar:

Inquiry to expose their inability and falsehood: It is either recommended or obligatory, provided that the inquirer is qualified and capable of fulfilling this responsibility.

Asking for testing: It is permissible to ask to determine the truthfulness or falsehood of the soothsayer, but not with the intention of acting upon their words. The inquirer must be qualified and capable of discerning the truth in such matters.

Inquiry with Belief: This constitutes major disbelief (Kufr Akbar) because it involves rejecting the Qur'an.

Simply Asking: This is a major sin, as the Prophet ﷺ said: *"Their prayer will not be accepted for forty days."*

Signs of a Sorcerer:

1. Violating the conditions for permissible *ruqyah*.
2. Tying knots and blowing on them.
3. Writing disconnected letters or incomprehensible words.
4. Practicing *ṣarf* (separation spells) and *ʿaṭf* (love spells).
5. Observing stars (Astrology of effects).
6. Reading palms or coffee cups.
7. Asking for the mother's name.
8. Claiming knowledge of the unseen.
9. Commanding the patient to violate Islamic teachings, such as neglecting prayer or omitting *bismillah* when slaughtering animals.
10. Causing the patient to rely on them rather than Allah.
11. Being one of the allies of Satan.

Important Points:

1. **That belief in a soothsayer cannot coexist with belief in the Qur'an:** (This is one of the gravest forms of disbelief).
2. **Explicit clarification that it is disbelief (kufr).**
3. **Mention of those for whom soothsaying is performed:** (Such individuals are like the soothsayer due to the Prophet's ﷺ disavowal of them.)
4. **Mention of those for whom divination (*ṭiyarah*) is practiced.**
5. **Mention of those for whom magic is performed:** (Those who request magic to be performed on their behalf are equal to the practitioners in punishment.)
6. **Mention of those who learn *Abajad*:**(There is detailed clarification regarding its permissibility or prohibition.)
7. **Clarification of the difference between a soothsayer (*kahin*) and a fortune-teller (*ʿarraf*).**

27. Chapter on Treatment of Black Magic (an-Nushrah)

This is an excellent arrangement. After mentioning magic, the author explains its treatment. Undoubtedly, healing someone afflicted with magic through permissible, lawful means holds great virtue for those who seek the pleasure of Allah.

The First Evidence:

From Jabir (may Allah be pleased with him): The Messenger of Allah ﷺ was asked about *an-nushrah* (the act of curing magic with magic), and he said: *"It is from the work of Satan."* (Narrated by Ahmad with a sound chain and by Abu Dawood).

The Second Evidence:

It was said that Ahmad ibn Hanbal was asked about it (*an-nushrah*), and he replied: *"Ibn Mas'ud disliked all of this."*

"An-Nushrah": Refers to the practice known during the pre-Islamic era (*Jahiliyyah*) that they commonly used.
"From the work of Satan": Attributing it to Satan emphasises its reprehensibility and deters people from it.
"He dislikes this": Among the early scholars, *dislike* (krahah) often implied prohibition (*tahrim*).
"He dislikes all of this": Refers specifically to the *nushrah* that involves practices associated with Satan, particularly *nushrah* performed through magic.

The Third Evidence:

Narrated in *Sahih al-Bukhari* from Qatadah: He said: *"I asked Ibn al-Musayyib about A man afflicted by ṭibb or withheld from his wife: 'Can it be resolved or undone (nushrah)?' He replied: 'There is no harm in it; they only seek to bring about reconciliation. As for what benefits, it has not been prohibited.' "End* of quote.

"Ṭibb": Refers to black magic. It is worth noting that the term *Ṭibb* generally means the treatment of illness, but here it is used to describe magic as a form of euphemism or optimism, similar to how a person bitten by a snake is called *salīm* (healthy) or someone with a broken limb is called *jabīr* (mended).
"withheld from his wife": This means being prevented from intimacy with his wife, often through magic. While this is not due to a physical ailment but is rather a type of black magic.

The Fourth Evidence:

It is narrated from Al-Hasan that he said: *"No one can undo magic except a magician."*

Ibn Al-Qayyim explained: *"An-nushrah (undoing magic) is the act of removing magic from the afflicted person. It is of two types:*

1. **Undoing magic with similar magic:** This involves practices associated with Satan. Al-Hasan's statement is understood in this context. The practitioner (the one undoing the magic) and the afflicted person seek to please Satan with acts he desires, so the magic is nullified.
2. **Undoing magic through *ruqyah* (Islamic supplications), invocations, prayers, and permissible remedies:** This is lawful (*permissible*)."

Response to Those Who Permit Undoing Magic with Magic:

1. It contradicts the Qur'an, Sunnah, and the practice of the Companions and early generations of the Ummah (may Allah be pleased with them).
2. It weakens reliance on the Qur'an and prophetic supplications as remedies.
3. It empowers magicians and increases their influence over the general public.
4. It abandons certainty (treatment with the Qur'an and supplications) in favor of speculation (treatment with magic).
5. Undoing magic through magic requires the practitioner and the afflicted person to please Satan with acts he desires, which leads to further entanglement with evil.
6. If the afflicted person endures patiently, they are promised Paradise, as mentioned by the Prophet ﷺ.
7. Using magic to undo magic often compounds the problem, adding more magic to the affliction.
8. The Prophet ﷺ was afflicted by magic but did not resort to magic for treatment; instead, he used lawful Ruqyah (Islamic supplications).

Important Points:

1. **Prohibition of *nushrah* [undoing magic using prohibited means].**
2. **Distinction between what is prohibited and what is permissible, which clarifies the matter:** (The statements permitting the undoing of magic are understood to refer to using *ruqyah* (Islamic supplications), invocations, permissible remedies, and prayers. The statements prohibiting the undoing of magic refer specifically to using magic to undo magic. *And Allah knows best.)*

28. Chapter on Omens

***At-Tatyur* (seeking omens) contradicts *tawhid* (monotheism):**
1. Because the one who seeks omens (*mutataiyir*) breaks their reliance on Allah and depends on something other than Him.
2. Because it involves attaching oneself to something baseless, as it is merely delusion and imagination, True Tawhid consists of both worship and seeking aid from Allah alone.

Definition of *At-Tatyur* in Islamic: Seeking bad omens from something seen, heard, or known, whether related to time or place:
1. **From something seen:** For example, seeing a bird and feeling pessimistic because it looks frightening or black.
2. **From something heard:** For example, intending to do something and overhearing someone say to another, "You loser," and taking it as a bad omen.
3. **From something known** Such as feeling pessimistic about certain days, months, years, or places.

First and Second Evidence:
1. **Allah's statement: *"No! Their omen is with Allah, but most of them do not know."* [7:131]**
2. **Allah's statement: *"Your evil omen is with you."* [36:19]**

"No! Their omen is with Allah" This means that what befalls them, such as drought and famine, is decreed by Allah, and it has no connection to Musa (peace be upon him) and his people. On the contrary, they were a source of blessings and goodness.
"Your evil omen is with you" This means the misfortunes they experience are due to their own deeds; they are the cause of their calamities.
No contradiction between the two verses: The first verse indicates that the decreer of these events is Allah, while the second clarifies the cause of these events, it is due to them. In essence, their misfortune (*ṭā'iruhum*) is attached to them, meaning it accompanies them and arises from their actions.

The Third And Fourth Evidences:
Narrated by Abu Hurairah (may Allah be pleased with him): The Messenger of Allah (peace and blessings be upon him) said: *"There is no 'Adwa, no omen, no Hamah and no Safar."* Reported by both Bukhari and Muslim. Muslim added: *"And is no naw', and no ghoul."*

Narrated by Anas (may Allah be pleased with him): The Messenger of Allah (peace and blessings be upon him) said: *"There is no contagion, no belief in bad omens (ṭiyara), but I like optimism."* They asked: *"What is optimism?"* He replied: *"A good word.* Reported by both Bukhari and Muslim.

"There is no 'Adwa": This negates the pre-Islamic belief that illness independently causes harm. The intended meaning is that no contagion has an effect on its own; rather, it is a cause for the spread of disease by Allah's permission.
"No Hamah": Refers to a bird resembling an owl (or the owl itself) that people in pre-Islamic times associated with bad omens.
"No Ṣafar": This could refer to:

1. The month of Ṣafar, which the Arabs considered unlucky, especially for marriage.
2. A disease in the stomach of camels that spreads from one to another.
3. *Al-Nasī',* delaying the sacredness of a month to Ṣafar so they could fight during Muḥarram.

"No *Naw"*: The lunar phases/mansions. Each phase has a corresponding star, and the Arabs held superstitions regarding them. Some would say, "This is a star of misfortune with no good in it," while others believed the opposite, claiming a star brought good luck.
"No ghoul: When the Arabs travelled, devils (demons) would appear to them in changing forms to strike terror into their hearts. This would lead them to become depressed and refrain from reaching their intended destination.
The Prophet ﷺ negated their influence, not their existence. Believers should proceed with ease, relying on Allah and thinking good about him.
No contradiction exists between these texts and the Prophet's statement: *"If bad luck exists in anything..."* because:

1. This statement belongs to the *mutashābihāt* (ambiguous texts), while the texts criticizing *ṭiyara* and describing it as *Shirk* are definitive (*muḥkam*).
2. All forms of pessimism (*ṭiyara*) are blameworthy, and only Allah can bring benefit or prevent harm.
3. It is permissible for a servant to flee from Allah's decree to Allah's decree by taking lawful means, without resorting to *ṭiyara*.
4. The misfortune in the ḥadith applies to those who believe in it, not to those who rely on Allah and reject such beliefs.
5. Whoever fears something other than Allah will be afflicted by it. Similarly, whoever loves something alongside Allah will be punished by it, and whoever places hope in something alongside Allah will be abandoned by it (as mentioned by Ibn al-Qayyim).

The Fifth Evidence:

Narrated by Abu Dawud with a sound chain from 'Uqbah ibn 'Amir, who said: *Superstition (ṭiyarah) was mentioned in the presence of the Messenger of Allah ﷺ, and he said: "The best of it is optimism (fa'l), and it does not repel a Muslim. If any of you sees something he dislikes, let him say: 'O Allah, no one brings good except You, and no one repels evil except You. There is no power and no strength except through You.'"*

The Difference Between	
Superstition (Tiyarah)	**Optimism (Fa'l)**
A pessimistic outlook based on something seen, heard, or known, from a specific time or place.	Anything that uplifts a person due to a praiseworthy word or action, whether seen or heard.
Weakens reliance on Allah.	Strengthens reliance on Allah.
It is: [1] Minor Shirk if it is believed to be a reason.[2] Major Shirk if it is believed to have an effect by itself.	Its ruling is that it is recommended.
Reflects bad expectations of Allah.	Reflects good expectations of Allah.
This is the state of the hypocrite or disbeliever.	The state of the monotheist who actualises tawhid.
Could happen intentionally, such as iyafah.	Happens unintentionally and without burden.
That which prompts you to proceed or turns you back, by relying on what you see or hear, and making that the reason for your action.	That which you hear or see is not a cause for you to proceed or turn back; rather, you are simply pleased by it, and it makes you feel motivated.
It necessitates attachment to the thing that is being used as an omen.	It necessitates attachment to Allah.

Example 1: A person intended to marry, and when he asked about the girl's name, he was told it was *Hana*; he proceeded with the marriage. Another person asked about the girl's name and was told it was *Sakhrah* (meaning rock), so he refrained. Both cases fall under superstition (*tiyarah*) because superstition is defined as something that drives you forward or holds you back.

Example 2: A person asked about the girl's name after he had already proceeded with the marriage. When he found out her name was *Sa'ada* (meaning happiness), he felt optimistic. This is considered optimism (*fa'l*) because it was not the cause of his decision to proceed or refrain but rather a source of hopefulness after the decision had been made.

Some people open the Qur'an for signs. If they see a verse mentioning Hellfire, they become pessimistic; if they see a verse about Paradise, they say, "This is a good omen." This practice resembles the behavior of pre-Islamic people who sought guidance through divination arrows (*azlam*).

"'Uqbah ibn ʿAmir": The correct name is *ʿUrwah ibn ʿAmir*.

"And it does not deter a Muslim" This implies that if a person is deterred by superstition from pursuing their needs, they are not truly Muslim.

"And no power except by You": The *ba* (preposition) here could mean: (1) *In*. (2) For *seeking assistance*. (3) As *a cause or reason*.

Categories of People Regarding Superstition (Tiyarah):

Continues, but with worry and distress, fearing the influence of the superstition. This person is sinful.	**Refrains and responds to superstition**: Leaves the action: This is *Shirk*. Minor Shirk: If he believes it is a cause. Major Shirk: If he believes it inherently has an effect.	**Does not deter him from his need**: Proceeds with reliance on Allah. This is the state of the monotheist.

Sixth to the Eighth Evidences:

6. From Ibn Mas'ud, attributed to the Prophet ﷺ: *"At-Tiyarah (superstition) is Shirk. At-Tiyarah is Shirk. There is none among us except that he may have something of it, but Allah removes it with reliance (on Him)."* Narrated by Abu Dawood and At-Tirmidhi, who authenticated it and attributed the last part to Ibn Mas'ud himself.

7. Ahmad narrated from the Hadith of Ibn 'Amr: *"Whoever is turned back from his need by Tiyarah has committed Shirk."* They asked: *"What is the expiation for that?"* He replied: *"That one says: 'O Allah, there is no good except Your good, no omen except Your omen, and there is no deity other than You.'"*

8. Ahmad also narrated from the Hadith of Al-Fadl ibn Al-Abbas: *"At-Tiyarah is only that which makes you proceed or turn back."*

- **"**There **is none among us except that":** It means being affected by superstition (Tiyarah). This highlights avoiding phrases associated with Shirk and emphasises achieving Tawheed in speech. Reporting disbelief does not make one a disbeliever.
- **"Tawakkul":** Sincere reliance on Allah for obtaining benefits and averting harms, accompanied by trust in Him and taking the appropriate means that Allah has made permissible.

How to treat Tiyarah:

1. **Achieving Tawheed:** Superstition is dispelled by relying on Allah (Tawakkul), leading to a heart that is content and at ease.
2. **Reading the Prophetic supplication:** "O Allah, there is no good except Your good, and no omen except Your omen, and there is no deity except You."
3. **Optimism:** Focus on good outcomes and avoid letting pessimistic thoughts enter your mind.
4. **Persistence in beneficial actions:** Do not shy away from pursuing what is good, even if faced with initial challenges. Keep trying until Allah grants ease and success.

Drawing Lots	Divination with Arrows
Its ruling is permissible.	**It is a major sin and is form of gambling.**
Achieves the intended Shar'i purpose.	**Does not achieve the intended Shar'i purpose.**
Used to decide between disputants who have equal claims to a right, without specification.	**Used to determine good or evil, resembling a claim to know the unseen and reliance on luck.**
An act of people of Tawheed.	**An act of mushrikeen.**
Example: Drawing lots for the first row or call to prayer.	**Divination by tossing coins and counting.**
Distinguishes for the rightful owner when division is not possible.	**Distinguishes for someone without rightful ownership when division is possible.**

Important Points

1. **Highlighting the Verse:** *"Their ill omen is with Allah"* [Al-A'raf 7:131], in comparison with *"Your ill omen is with yourselves"* [Yasin 36:19] (there is no contradiction between them).
2. **Negation of Contagion (Adwa):** The negation here pertains to the belief in the independent effect of contagion, not denying that it can be a cause for spreading illness by Allah's permission.
3. **Negation of Superstition (Tiyarah):** The negation is about its independent influence, not its existence.
4. **Negation of Hamah:** (Owl or a Similar Bird)
5. **Negation of Safar:** (Time has no effect or influence; all good and bad are decreed by Allah. Safar is like any other month in which good or bad may occur. Some people, when finishing tasks in Safar, call it "Safar of goodness," which is addressing an innovation with another innovation, or ignorance with more ignorance. Safar is neither a good nor a bad month.)
6. **Optimism (Faal) is Not Part of Tiyarah:** (Rather, it is recommended.)
7. **Explanation of Faal (Good Omen):** (It refers to anything that uplifts a person and motivates them towards something positive.)
8. **What Occurs in the Heart from Such Matters, if Disliked, Does Not Harm:** Allah removes it through trust and reliance on Him.
9. **What One Says When Experiencing Such Thoughts:** *"O Allah, there is no good except Your good, no omen except Yours, and there is no deity besides You."*
10. **Affirmation That Tiyarah is Shirk:** (With clarification: if one believes it has independent influence, it is major Shirk; if considered as a cause, it is minor Shirk.)
11. **Explanation of Condemned Tiyarah:** (It refers to what influences

29. Chapter on Astrology

And he did not say: (it is Shirk); because it requires clarification, because it is two types: knowledge of influence (which is Shirk) and knowledge of guidance (which is permissible). This has already been explained earlier.

Evidence One to Three:

[1] Bukhari stated in his Sahih: Qatadah said: "Allah created these stars for three purposes: as adornments for the sky, as missiles for the devils, and as signs for guidance. Whoever interprets them for anything else has erred, wasted his share, and engaged in what he has no knowledge of."

[2] Qatadah disapproved of learning the phases of the moon (Mawaqit al-Qamar), and Ibn Uyaynah did not permit it. This was mentioned by Harb on their authority.

[3] Ahmad and Ishaq allowed learning about the phases (Manazil).

Everyone among the salaf who prohibited learning about the phases of the stars, their statement is interpreted to refer to astrology involving belief in their influence (Ilm al-Tathir).
Everyone among the salaf who permitted learning about the phases of the stars, their statement is interpreted to refer to astronomy for practical guidance (Ilm al-Tasir).

The Fourth Evidence:

It is narrated from Abu Musa that the Messenger of Allah ﷺ said:

"Three will not enter Paradise: one who is addicted to alcohol, one who severs ties of kinship, and one who believes in magic."

(Reported by Ahmad and Ibn Hibban in his *Sahih*)

"Will not enter Paradise": This is one of the warnings (wa'id) mentioned in the texts, and it should be accepted as it is without attempting to reconcile it with other texts (of promise, wa'ad). This style is more effective in deterrence.
"Addicted to alcohol": Refers to someone who frequently consumes intoxicants. Alcohol (khamr) is defined as anything that clouds the mind for the purpose of pleasure or elation.
"One who severs ties of kinship": Kinship refers to family relations. The specifics of maintaining ties are not strictly outlined in the Shari'ah and are generally left to customary practices, as long as they do not contradict Islamic principles.
"One who believes in magic": This is the key point of relevance here, highlighting that astrology or the belief in celestial influence is considered a form of magic.

Discussion on Major Sins

Definition of a Major Sin:
Shaykh al-Islam (Ibn Taymiyyah) defined it as: *"Any act for which a specific punishment is prescribed,"* such as: Being cursed, Invoking divine anger, Expulsion (from Allah's mercy), Disavowal of its doer, Being described as among the disbelievers or polytheists, Being declared not among the believers, or Being likened to the most despicable animals.

Ruling on Its Perpetrator: They are a believer by virtue of their faith but a sinner due to their major sin. They are under Allah's will: He may punish them or forgive them.

Are Major Sins Countable or Defined? Defined by the above criteria, not simply countable.

Are Major Sins Worse than Minor Shirk? Sins range from minor sins to major sins, then minor Shirk, and finally major Shirk. Allah says: "Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills" [4:48].
Ibn Mas'ud said: "Swearing by Allah falsely is better than swearing by others truthfully," as swearing falsely by Allah is a major sin, while swearing by others, even truthfully, is minor Shirk.

Can Major Sins Be Expiated by Good Deeds, or Is Repentance Necessary?
Repentance is necessary, as the Prophet ﷺ said: "The wailing woman, if she does not repent before her death..." and "if major sins are avoided...".

Can One Repent from Some Major Sins Without Repenting from Others?
Yes, repentance for some sins is valid even if others are not repented from, though one must cease all acts of disobedience.

Should the Perpetrator of a Major Sin Be Loved or Hated? They should be loved to the extent of their faith and hated to the extent of their sin. They should not be accompanied while committing the major sin.

Do Major Sins Vary in Severity? Yes, as the Prophet ﷺ said: "Shall I inform you of the greatest of the major sins?"

What Do We Call Someone Who Commits a Major Sin?
They are a believer by virtue of their faith but a sinner due to their major sin. They are described as a believer with deficient faith. Unlike the Murji'ah: "a believer with complete faith." Unlike the Khawarij: "a disbeliever."

Important Points:

1. The Wisdom Behind the Creation of Stars: ([1] Beautification of the sky. [2] Missiles for the devils. [3] Signs for guidance.)
2. Refutation of Those Who Claim Otherwise: (belief in *Ilm al-Tathir*)
3. Discussion of the Disagreement on Learning the Phases of the Stars
4. The Warning Against Believing in Any Aspect of Magic: Even if one knows it is false.

30. Chapter on Seeking Rain by the Stars

1. **Major Shirk**: Calling upon the celestial phenomena (*anwa*) for rain or believing that they independently control events and fulfill needs.
2. **Minor Shirk**: Believing that the celestial phenomena are merely causes while acknowledging that Allah is the Creator and ultimate Doer.

The First And Second Evidences:

1. **Allah's statement: *"And make your provision that you deny."* [56:82]**
2. **From Abu Malik Al-Ash'ari, that the Messenger of Allah ﷺ said: *"Four matters in my nation are from the affairs of pre-Islamic ignorance that they will not leave: pride in ancestry, defaming lineage, seeking rain through the stars, and wailing over the dead."* He also said: *"The wailing woman, if she does not repent before her death, will be raised on the Day of Judgment wearing a garment of tar and a shirt of scabies."* Reported by Muslim.**

"You deny": Denying that it is from Allah by attributing its occurrence to something other than Him.
"Four": This is not meant for exclusivity, as there are other things like these. The Prophet ﷺ used this form of enumeration to categorise and summarise knowledge for better understanding and retention.
"Ignorance (Jahiliyyah)": Refers to the pre-Islamic era before the Prophet's ﷺ mission. The purpose of mentioning it is to criticise and warn against its practices, as they embody ignorance and immorality.
"They will not leave": This indicates both a statement of fact and a warning, not an approval.
"Pride in ancestry": Refers to boasting and taking pride in one's lineage and status. True pride should come from piety and obedience to Allah, which prevents arrogance and fosters humility. The greater the blessings of Allah, the greater the humility toward both Allah and His creation.
"defaming lineage": Criticising someone's lineage, such as saying: "You are the son of a tanner."
"Seeking rain through stars": This is the key point of evidence, meaning to attribute rainfall to the stars.
"Wailing": Loud crying and wailing over the deceased, done intentionally as an act of mourning.
"Raised": She will be raised from her grave. **"Garment"**: A long garment. **"Tar"**: Tar or molten copper.
"Scabies": A skin disease that causes the skin to react painfully to anything that touches it. The meaning is that her entire skin will be afflicted with scabies, resembling a coat of armor.

When tar and scabies combine, the suffering is intensified. The wisdom behind this punishment is that since she did not cover her calamity with patience, she is covered with this affliction instead. This is a case of punishment being of the same nature as the deed.

The Day of Resurrection (Yawm al-Qiyama) is named such for several reasons:

The Scales: "And We shall set up scales of justice for the Day of Resurrection." [21:47]

The Witnesses: "And the witnesses will come forth." [39:69]

The People: "The Day when people will **stand** before the Lord of the worlds." [83:6]

The Third And Fourth Evidences:

[3] Zayd ibn Khalid (RA), said: "The Messenger of Allah (peace and blessings be upon him) led us in the Fajr prayer at Al-Hudaybiyah following a night of rainfall. When he finished, he turned to the people and said: 'Do you know what your Lord has said?' They replied: 'Allah and His Messenger know best.' He said: 'This morning, some of My servants have become believers in Me and others disbelievers. As for those who said, "We were given rain by the bounty and mercy of Allah," they are believers in Me and disbelievers in the stars. But as for those who said, "We were given rain by such-and-such a star," they are disbelievers in Me and believers in the stars.'" *Bukhari & Muslim.*

[4] There is a similar report from Ibn Abbas, which includes: "Some of them said, 'Such-and-such a star was truthful in bringing us rain,' so Allah revealed these verses: *'So I swear by the positions of the stars...'* [56:75], up to His statement: *'that you deny'". Bukhari & Muslim.*

﴿ فَلَا ﴾: **"No"** here is for alertness, meaning: Pay attention, I swear by the positions of the stars.

The benefits of Allah swearing an oath, even though He is truthful and has no need for oaths:

1. This is an Arabic rhetorical style to emphasise matters with an oath.
2. It increases the certainty of the believer, and there is no harm in adding affirmations that strengthen the servant's conviction.
3. Allah swears by great matters that indicate His perfect power, greatness, and knowledge.
4. It highlights the significance of the object being sworn upon, as Allah only swears by something significant.
5. It shows the importance of what is being sworn upon, affirming that it is worthy of attention and validation.

"Karim" means: [1] Majestic and beautiful – the Qur'an is unparalleled in its beauty. [2] Abundantly generous – it provides its followers with religious, worldly, physical, and spiritual blessings.

"In a Register well-protected": Refers to the Preserved Tablet or the scrolls held by the angels.
"None touch it except the purified." Refers to the angels, with an indication that purifying one's heart from sins makes one more understanding of the Qur'an.
"A revelation" Contains:

1. That the Qur'an was revealed for all of creation, signifying the universality of its message.
2. That it was revealed by their Lord, making it the ultimate authority over them.
3. That the revelation of the Qur'an is part of Allah's perfect lordship and a mercy for the servants.
4. That the Qur'an is Allah's speech, revealed and not created.

"That you are indifferent": You fear – you should not fear, rather, one who possesses the Qur'an should proclaim it openly.
"And make [the thanks for] your provision that you deny [the Provider]?": You turn your gratitude into denial, and this is foolishness.

Important Points:

1. **Explanation of the verse in Surah Al-Waqi'ah**: *"*And *make [the thanks for] your provision that you deny [the Provider]"* [56:82].
2. **Mention of four practices from the era of ignorance (Jahiliyyah)**: (Boasting about one's lineage, defaming others' lineage, seeking rain through stars, and wailing over the dead.)
3. **Some of these practices are Kufr**: Seeking rain through stars, defaming others, and wailing are considered acts of disbelief.
4. **Understanding that some acts of disbelief do not expel one from the fold of Islam**: Seeking rain through stars can either be major disbelief (that expels one from Islam) or minor disbelief (that does not).
5. **The statement**: *"This morning, some of My servants have become believers in Me and others disbelievers,"* which highlights the proper response to blessings. (When a person receives a blessing, they must not attribute it solely to its causes, neglecting Allah.)
6. **Recognising belief in this context**: Belief is shown by attributing blessings to Allah's bounty and mercy.
7. **Recognising disbelief in this context**: Disbelief is shown by attributing blessings to the stars.
8. **Paying attention to the statement**: *"Such-and-such a star was truthful,"* (meaning it fulfilled its supposed promise.)
9. **The method of a scholar in teaching a learner by posing a question**: As in the Prophet's statement, *"Do you know what your Lord has said?"* (This approach ensures that their hearts and minds are engaged and reflects the excellence of the Prophet's teaching.)
10. **The warning to the wailing woman**: Her punishment will be *"a garment of tar and a shirt of scabs."*

Seventh: Actions of the Heart (9 Chapters)

31. Chapter on the Saying of Allah: "And among the people are those who take other than Allah as equals"

Types of Love:

- **Natural Love**: *(Permissible)* e.g. Parental love.
- **Love for Allah** *(Obligatory)*: The strongest bond of faith.
- **Love alongside Allah** *(Major Shirk)*

Love for Allah:

- **Places:** Such as loving locations like Makkah and Madinah.
- **Times:** Such as loving the blessed nights like Laylatul Qadr and the last third of the night.
- **The Doer:** Such as loving prophets, messengers, angels, the Companions, and every believer.
- **The action** that pleases Allah and involves adhering to what the Shari'ah prescribes, such as Tawhid (monotheism).

The Second And Third Evidences:

[2] And His statement: "Say, if your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have acquired, commerce in which you fear a decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger..." [9:24].

[3] Narrated Anas: The Messenger of Allah ﷺ said: "None of you truly believes until I am more beloved to him than his child, his parent, and all of humankind." [Reported by Bukhari and Muslim].

"If your fathers, your sons...": The love for these individuals is not the love of worship, but if it is preferred over the love of Allah, it becomes a cause for punishment.

"None of you truly believes...": The negation refers to the perfection of obligatory faith unless it is devoid of love for him (the Prophet ﷺ).

Cases of Negation:

Negation of Perfection: Example: "No prayer with food present." It does not negate the act itself but the perfection of the act.

Negation of Validity: Example: "No prayer without purification." E.g. its invalid. If literal negation of validity is not possible, it is interpreted as:

Negation of Existence: This is the original meaning. Example: "an Idol worshipper has no faith." If literal negation is not possible, it is interpreted as:

Relevance of the Hadith:
The relevance of the hadith is clear, as love for the Prophet ﷺ is part of loving Allah. We Love the Prophet ﷺ:

1. **Because he is the Messenger of Allah** ﷺ: If Allah is more beloved to you than anything, then His Messenger is more beloved to you than any creation.
2. **For his devotion to worshipping Allah and conveying His message**.
3. **For the virtues and noble character Allah has bestowed upon him**.
4. **For being the reason for your guidance, education, and direction**.
5. **For his patience in enduring harm while conveying the message**.
6. **For his sacrifices of wealth and self to elevate the Word of Allah**.

How can we love the Prophet ﷺ after his passing?
By learning his Sunnah, implementing his teachings in our lives, inviting others to follow his way, defending and upholding his teachings, prioritising his statements over anyone else's, and by adhering firmly to his guidance ﷺ.

People fall into four categories in their love with Allah:

Loving equals without loving Allah at all: They love false deities or partners and do not love Allah at all. This is the greatest form of Shirk.

Loving others more than Allah: Their love for created beings exceeds their love for Allah. This is also major Shirk.

Loving Allah alongside others equally: They love equals (false deities, idols, etc.) as much as they love Allah. This is major Shirk.

Loving Allah without associating partners with Him: They love Allah and none alongside Him. This is sincerity and true devotion.

Evidence Four To Six:

[4] Narrated by both Bukhari and Muslim: The Messenger of Allah ﷺ said: "Three qualities, whoever possesses them will taste the sweetness of faith: that Allah and His Messenger are more beloved to him than anything else; that he loves a person only for the sake of Allah; and that he hates to return to disbelief after Allah has saved him from it as much as he hates to be thrown into the fire." In another narration: "None will taste the sweetness of faith until..." to the end of the hadith.

[5] Ibn Abbas said: "Whoever loves for the sake of Allah, and hates for the sake of Allah, and befriends for the sake of Allah and shows enmity for the sake of Allah, would get Allah's friendship. A servant will not truly taste the sweetness of faith – even if he prays and fasts frequently – until he is like this. Nowadays, most people's friendships are based on worldly matters, which bring no benefit to their companions." Narrated by Ibn Jarir.

[6] Ibn Abbas, commenting on Allah's saying: "and cut off from them are the ties" [5:55], said: "It means love and loyalty."

Love in Terms of Worship:

Love that is Not Worship in Its Essence:
Love for the sake of Allah and for Allah: Such as the love of the Messenger and the Prophets (peace be upon them).
Love of Compassion and Mercy: Like the love for a child.
Love of Honouring and Respect: Such as the love for a parent or a teacher.
Natural Love: Like the love for food, drink, etc.

Love that is Worship in Its Essence:
Worship of Love cannot be directed except to Allah, and it necessitates humility and reverence that require adhering to His commands and avoiding prohibitions.

The most honourable type is the first (love for Allah as worship). The rest are permissible unless associated with an intention of worship, which then makes them acts of worship.
"Sweetness of Faith": The sense of peace, comfort, and contentment one feels within their heart and soul.
"Whoever loves for Allah's sake": They dislike what Allah dislikes and love what Allah loves.
"Cut off": The ties and relationships upon which the polytheists relied are severed, including their affection for idols.

Types of Wilayah:

From the servant to Allah:
This is an obligatory act of worship as prescribed in Shari'ah. *"Whoever takes Allah and His Messenger as allies..."* [5:55].

From Allah to the servant:

Specific Wilayah: Refers to Allah's special care, guidance, and support. Reserved specifically for believers.

General Wilayah: Encompasses Allah's control and management of all affairs. Applies to both believers and non-believers alike.

Important Points

1. **Explanation of the verse in Al-Baqarah** (*"among the people are those who take other than Allah as equals" [2:165]).*
2. **Explanation of the verse in Bara'ah** ("*Say, if your fathers and children..."* [9:24]).
3. **The obligation to** (prioritise) **love for the Prophet ﷺ over oneself, family, and wealth.**
4. **Negation of faith does not indicate exiting Islam** (unless the heart is completely devoid of love for the Prophet ﷺ, which would undoubtedly negate the essence of faith).
5. **Faith has a sweetness that some individuals experience while others do not.**
6. **The four acts of the heart that are essential for attaining Allah's friendship and experiencing the taste of faith:** (Love for Allah, hatred for what Allah despises, befriending for Allah's sake, enmity for Allah's sake.)
7. **The Companion's understanding of the reality that most love during his time were based on worldly matters** (and how much more so in our era!?).
8. **Interpretation of the verse: *"and cut off from them are the ties" [18:51]*** (Such as love and other connections.)
9. **Among the polytheists, there are those who love Allah intensely,** (but believers surpass them by having an even stronger love for Allah.)
10. **The warning for those who prioritise the eight attachments** (as mentioned in [9:24]) **over their religion.**
11. **Whoever takes an equal rival whose love matches their love for Allah has committed major Shirk.**

32. Chapter on the Saying of Allah: "That is only Satan who frightens [you] of his supporters. So, fear them not, but fear me"

The Author placed the chapter on **fear** after the chapter on **love** because worshiping Allah rests on two pillars:
[1] **Love**: which leads to fulfilling commands,
[2] **Fear**: which ensures avoidance of prohibitions.

Types of Fear:

Natural and Instinctive Fear (Permissible): "He left it in fear, anticipating [danger]" [28:21]. If this fear results in abandoning an obligation or committing something prohibited, it becomes impermissible.

Fear (Reverence) of Worship, Submission, and Exaltation: Directing this fear toward anything besides Allah constitutes major Shirk. And people fall into two extreme sides and one moderate regarding this.

"It is only Satan who frightens you of his allies" [3:175]: Shaytan frightens anyone who intends to fulfil an obligation.
"So do not fear them" [3:175]: Rather, proceed with what I have commanded you and what I have made obligatory upon you. Do not fear them, and if Allah is with a person, no one can overcome them.

Second Evidence:
"The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day, establish prayer, give zakah, and do not fear except Allah..."
[Al-Jinn, 72:18]

"And believe in Allah": Allah frequently pairs belief in Him with belief in the Last Day because belief in Allah inspires hope, while belief in the Last Day instils fear.
"Establish prayer": This refers to performing it in a proper and complete manner without any deficiency. There are two types of establishments:

1. **Obligatory establishment**: Fulfilling only the required conditions, pillars, and obligations.
2. **Recommended establishment**: Adding to the obligatory acts by performing both obligatory and recommended acts.

"And fear none but Allah": Khashyah (الخشية): Reverential fear based on knowledge of the greatness and complete authority of the one being feared.

The difference between Khashyah (الخشية) and Khawf (الخوف):

1. Khashyah occurs with knowledge of the one being feared and their attributes, whereas Khawf can arise even from an ignorant person.
2. Khashyah stems from the greatness and majesty of the one being feared, while Khawf often results from the weakness or vulnerability of the one experiencing fear.

Perhaps ﴿عسى﴾: Ibn Abbas said, "When 'Asa' (عسى) is from Allah, it indicates certainty (i.e., it is a promise)." It is expressed in the form of hope (tarajji) to prevent a person from becoming arrogant or overconfident about having attained this description.

Types of Mosque Maintenance and its Opposite: "And who are more unjust than those who prevent the name of Allah from being mentioned in His mosques and strive toward their destruction?" [2:114]

Spiritual Maintenance: Includes performing acts of worship such as prayer, remembrance of Allah, and recitation of the Qur'an. **Opposite**: Spiritual neglect, such as making mosques places of Shirk or bid'ah.

Physical Maintenance: Includes construction, furnishing, cleanliness, and repair of the mosque. **Opposite**: Physical neglect and destruction, either by negligence or intentional damage.

The Third Evidence:
Allah's saying:
"And among the people is he who says, 'We believe in Allah,' but if he is harmed for [the cause of] Allah, they consider the trial of the people as [if it were] the punishment of Allah." **[29:10]**

- It is well known that a person flees from Allah's punishment by obeying His command. However, one who equates the trial of people with Allah's punishment flees from their harm by complying with their desires, treating this trial as if it were Allah's punishment. This indicates that such a person fears people as they fear Allah, equating their harm with Allah's punishment and fleeing from it by following their commands.
- The verse serves as a warning against saying something contrary to what is in one's heart.

The Fourth Evidence:
On the authority of Abu Sa'id (RA), it is reported as a marfu' narration: *"Indeed, one of the signs of weak certainty is that you please people by displeasing Allah, and that you praise them for what Allah has provided for you, and that you blame them for what Allah has not given you. Verily, the provision of Allah cannot be brought by the greed of the greedy, nor can it be repelled by the dislike of the disliker."*

"To please the people": By fearing them more than Allah Almighty and failing to give them sincere advice.
"And to praise them": To attribute all praise to them while neglecting the true cause, which is Allah Almighty.
"And to blame them": Because if Allah Almighty had decreed otherwise, the means would have been provided, and what is required is contentment.

The Fifth Evidence:
Narrated by Aisha (RA): The Messenger of Allah ﷺ said:
***"Whoever seeks Allah's pleasure by incurring people's displeasure, Allah will be pleased with him and will make the people pleased with him. And whoever seeks people's pleasure by incurring Allah's displeasure, Allah will be displeased with him and will make the people displeased with him."* Reported by Ibn Hibban in his *Sahih*.**

"Whoever seeks": Out of fear of people, seeking their approval, prioritising fear of them over fear of Allah.
Benefits of the Hadith:

1. **Obligation to seek Allah's pleasure:** Even if it leads to people's displeasure, as only Allah has the power to benefit or harm.
2. **Prohibition of displeasing Allah to please others:** It is impermissible to seek people's approval at the cost of disobedience to Allah, regardless of who they are.
3. **Affirmation of Allah's attributes of pleasure and displeasure:** These are established for Allah in a manner that befits His majesty, without likening them to the attributes of creation.

Important Points:

1. **Explanation of the Verse from Aal-Imran** (*"It is only Satan who frightens you of his allies."* [3:175])
2. **Explanation of the Verse from Surah At-Tawbah** (*"The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day..."* [9:18])
3. **Explanation of the Verse from Surah Al-Ankabut** *"Of the people are some who say, 'We believe in Allah* [29:10])
4. **Certainty can weaken and strengthen. This is demonstrated by three traits:** ([1] Seeking to please people at the expense of Allah's displeasure. [2] Praising people for the sustenance granted by Allah. [3] Blaming others for what Allah has withheld.)
5. **Sincerity in fear of Allah is an obligation**
6. **Reward for prioritising Allah's pleasure:** (*"Allah will be pleased with him and make people pleased with him as well.")*
7. **Punishment for neglecting Allah's pleasure:** (*"Allah will be displeased with him and make people displeased with him as well.")*

33. Chapter on the Saying of Allah: "And upon Allah put your trust, if you are indeed believers."

After Love and Fear. the author (May Allah have mercy on him) explained that achieving one's desires and removing harm can only occur through reliance upon Allah (Tawakkul). Worship cannot be fully realised without Tawakkul, as it represents the highest level of submission. A person must maintain Tawakkul in all aspects of life.

"And upon Allah put your trust, if you are indeed believers." [5:23]: The placement of the object ("upon Allah") before the verb indicates exclusivity, emphasising that true reliance is solely upon Allah. The verse also highlights that complete faith is negated in the absence of Tawakkul. However, if one relies entirely on something other than Allah, it becomes major Shirk.

Tawakkul (Reliance): It is the sincere dependence on Allah, coupled with trust in Him, while taking lawful means. Thus, it requires genuine, truthful reliance and acting upon permissible means. Its categories are:

Entrusting (Wakala): This is when someone entrusts another to act on their behalf within permissible bounds. However, one must not say, "I totally rely on so-and-so," but instead say, "I entrusted so-and-so for this task." Even the Prophet ﷺ used agents for specific matters, whether private or public.

Relying on a living being with humility and dependency is considered minor Shirk, such as someone who depends on another person for sustenance while showing humility and need toward them.

Entrusting all affairs to Allah and believing that benefit and harm are in His hands. Relying on anyone else in this manner constitutes major Shirk.

Evidence Two and Three:

[2] *"Indeed, the believers are those whose hearts become fearful when Allah is mentioned, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely. They establish prayer and spend out of what We have provided them."* [8:2-3]

[3] *"O Prophet, sufficient for you is Allah and for whoever follows you among the believers."* [8:64]

A person can be a believer even if they do not possess these attributes, but they have the general essence of faith.

"O Prophet, sufficient for you is Allah and for whoever follows you among the believers.": Allah alone is sufficient for you, and He is sufficient for those who follow you among the believers. So, rely entirely upon Him, both you and those who follow you.

ذكر الله في هذه الآية وما بعدها خمسة أوصافٍ للإيمان الكامل:

"When Allah is mentioned, their hearts are filled with fear"	This reflects their reverence and awe of Allah's greatness. A sign of true faith is that when reminded of Allah, their hearts tremble in fear.
"And when His verses are recited to them, it increases their faith":	This indicates their belief and obedience. It also shows that sometimes a person benefits more from someone else's recitation of the Quran than their own.
"And they rely upon their Lord"	They depend solely on Allah and not on anyone else, while also taking the necessary and lawful means. This reliance is the core point of the verse.
"They establish prayer":	They perform it in a complete and upright manner. The term "prayer" here encompasses both obligatory and voluntary prayers.
"And spend from what We have provided them:"	This praise includes those who give a portion of their wealth and those who give all of it. Those who spend everything in the way of Allah are praised if they place their trust in Allah.

The Fourth Evidence:

"And whoever relies upon Allah – then He is sufficient for him." **[65:3]**

- This means that Allah will suffice him in his matters and facilitate his affairs. Even if he faces some harm, Allah will protect him. The Prophet ﷺ, being the master of those who rely on Allah, still experienced harm, but it did not ultimately harm him.
- The verse implies that whoever relies on anything other than Allah will be abandoned and Allah will withdraw His support from them.

The Fifth Evidence:

From Ibn Abbas (may Allah be pleased with him), he said: *"Sufficient for us is Allah, and He is the best Disposer of affairs."* Ibrahim (peace be upon him) said it when he was thrown into the fire, and Muhammad (peace be upon him) said it when they said: *"Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said: 'Sufficient for us is Allah, and He is the best Disposer of affairs.'"* [3:173] Narrated by Bukhari.

This story is mentioned in the Quran. After Abu Sufyan withdrew from Uhud, he intended to return to the Prophet ﷺ and his companions to annihilate them, according to his claim. On his way, he met a caravan and asked them: "Where are you going?" They replied: "We are heading to Medina." He said: "Inform Muhammad and his companions that we are coming back to finish them off."
The caravan reached Medina and conveyed the message. The Prophet ﷺ and his companions responded: *"Sufficient for us is Allah, and He is the best Disposer of affairs" [3:173]* and set out with around seventy riders until they reached Hamra al-Asad. Abu Sufyan then reconsidered his decision and returned to Mecca. This is an example of Allah's sufficiency for His Messenger ﷺ and the believers, as they relied upon Him alone.

Note:
The notion that Ibn Abbas (may Allah be pleased with him) narrated from the Israelites is well-known among the scholars of Hadith terminology, but this claim is debatable. Ibn Abbas was among those who rejected taking information from the Israelites.
Regarding reports from the Israelites, what should be our stance?

1. We affirm them if our Sharia confirms their truth.
2. We reject them if our Sharia indicates their falsehood.
3. We remain neutral if our Sharia neither affirms nor denies them.

Important Points

1. Reliance upon Allah is an obligation (because Allah linked it to faith).
2. It is one of the conditions of faith.
3. Explanation of the verse from Surah Al-Anfal: (*"When Allah is mentioned, their hearts are filled with fear "[8:2]*.)
4. Explanation of the latter part of the verse: *"O Prophet, sufficient for you is Allah")*
5. Explanation of the verse from Surah At-Talaq: (*"And whoever relies upon Allah – then He is sufficient for him" [65:3]*.)
6. The greatness of this phrase, as it was the statement of Ibrahim (peace be upon him) and Muhammad ﷺ during moments of hardship.

(Additional points in this context include the increase in faith, the necessity for one to rely upon Allah during hardships while taking appropriate measures, and the fact that following the Prophet ﷺ with faith is a means for Allah's sufficiency and support for His servant.)

34. Chapter on the Saying of Allah: "Did they feel secure against the plan of Allah"

The chapter includes:
Security from Allah's plan and despair from His mercy, both of which are opposing extremes. The aim is to combine fear and hope in the journey toward Allah. The following lessons can be derived from the verse:

1. Caution regarding the blessings Allah grants a servant, lest they become a form of gradual entrapment (istidraj).
2. The prohibition of feeling secure from Allah's plan.

The Second Evidence:
His saying: "And who despairs of the mercy of his Lord except for those astray?" [15:56]

The meaning is that none despairs of the mercy of Allah except those who are misguided, lost, and unaware of what is due to Allah. This is despite the fact that Allah is near and capable of changing one's circumstances. Despair is impermissible because it reflects a negative assumption about Allah, as it involves:

1. **Doubting His power:** Whoever knows that Allah is capable of all things will not consider anything impossible for Him.
2. **Doubting His mercy:** Whoever knows that Allah is merciful will not consider it unlikely that Allah will show mercy to them.

The Third and Fourth Evidences:

[3] From Ibn Abbas (may Allah be pleased with him): The Messenger of Allah ﷺ was asked about the major sins, and he said: *"Associating partners with Allah, despairing of Allah's mercy, and feeling secure from Allah's plan."*

[4] From Ibn Mas'ud (may Allah be pleased with him): He said: *"The greatest of major sins are: associating partners with Allah, feeling secure from Allah's plan, despairing of Allah's mercy, and losing hope in the relief of Allah."* Narrated by Abdur-Razzaq.

- **"Associating partners with Allah":** This refers to both major and minor Shirk, with minor Shirk being greater than the other major sins.
- **"Feeling secure from Allah's plan":** This means committing sins while being deceived by the blessings Allah provides as a form of gradual entrapment.
- **"Despairing of Allah's mercy":** To deem Allah's mercy as unlikely and to doubt the attainment of what is desired.
- **"Losing hope in the relief of Allah":** To consider the removal of hardship as impossible or unlikely.

Summary:

The one journeying towards Allah may encounter two obstacles that hinder him from his Lord: feeling secure from Allah's plan and despairing of His mercy.

If afflicted with hardship or deprived of what he loves, he might, unless Allah aids him, succumb to despair, deeming relief unlikely, and neglecting to pursue its means.

As for feeling secure from Allah's plan, we find a person persisting in sins while enjoying abundant blessings, believing himself to be on the right path, and continuing in his falsehood. Without a doubt, this is a form of gradual entrapment (istidraj).

Important Points:

1. Explanation of the verse from Surah Al-A'raf: (*Do they feel secure from the plan of Allah? [7:99]*)
2. Explanation of the verse from Surah Al-Hijr: (*And who despairs of the mercy of his Lord except for those astray? [15:56]*)
3. The severity of the warning against feeling secure from Allah's plan (as it is one of the major sins).
4. The severity of the warning against despairing of Allah's mercy.

35. Chapter on Patience with Allah's Decrees Is Part of Faith in Allah

Three types of patience:

- **Patience in enduring painful trials:** like the loss of loved ones.
- **Patience in avoiding disobedience to Allah:** This means abstaining from sins, such as avoiding Shirk and other prohibited acts.
- **Patience in obeying Allah until it is fulfilled:** This includes being steadfast in performing obligations such as prayer and fasting.

Patience in obeying Allah is prioritised because it involves commitment and action. This is followed by patience in refraining from disobedience, as it requires restraint. Lastly, patience with Allah's decrees is mentioned, as its cause is beyond the servant's choice. When considering the individual, refraining from disobedience may often be more challenging than maintaining obedience.

People fall into four categories when faced with calamities:

- **Grateful (the highest level):** They view the calamity as an opportunity for expiation of sins and an increase in good deeds and faith. They are thankful, considering it a blessing in disguise, Furthermore, they recognise that there are greater calamities than the one they are facing.
- **Content (recommended):** Complete contentment, acknowledging that it is a decree from Allah. They perceive the calamity as wisdom and justice from Allah and accept it whole-heartedly.
- **Patient (it is an obligation by consensus):** With the heart, tongue, and limbs: They accept what has occurred and bear it with patience, without anger or objection.
- **Ungrateful and angry (a major sin and leads to disbelief):** With the heart: Anger (rebelling against Allah's decree). With the tongue: Complaints (objecting to Allah's decree). With actions: Slapping the cheeks, tearing the clothes, and similar acts.

The First Evidence:

The statement of Allah, the Most High: *"And whoever believes in Allah – He will guide his heart."* [64:11]. **Alqamah said**: "This refers to a person who, when afflicted by a calamity, knows that it is from Allah, so he is content and submits."

"Guide his heart": He grants him tranquillity, and when the heart is guided, the limbs follow in guidance.

The Second Evidence:

In *Sahih Muslim*, it is narrated from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said: *"There are two traits among people that are acts of disbelief: defaming lineage and wailing over the dead."*

"Defaming lineage": This means criticising or denying it, which is from the actions of disbelief.
"Wailing over the dead": This is the point of relevance, as wailing stems from dissatisfaction with Allah's decree.

The Third and Fourth Evidences:

[3] Both Bukhari and Muslim narrated from Ibn Mas'ud as a marfu' hadith [attributed to the Prophet ﷺ]: *"He is not one of us who strikes the cheeks, tears the garments, or calls with the calls of the Days of Ignorance."*
[4] It is narrated from Anas (may Allah be pleased with him) that the Messenger of Allah ﷺ said: *"If Allah intends good for His servant, He hastens his punishment in this world. And if Allah intends harm for His servant, He withholds punishment for his sins until he faces them on the Day of Resurrection."*

- **"With the calls of the Days of Ignorance"**: This refers to any act or statement rooted in ignorance, such as demolishing houses, breaking utensils, ruining food, and similar acts performed by some people in response to calamities.
- **"If Allah intends good for His servant"**: Harm is not desired by Allah for its own sake, as the Prophet ﷺ said: ***"And harm is not attributed to You."*** Rather, He decrees it for a greater wisdom, which ultimately renders it good in light of the wisdom it contains.
- The purpose of this hadith is to console the afflicted so that they do not despair, as the calamity may indeed be for their benefit. The punishment of this world is far less severe than the punishment of the Hereafter, so one should praise Allah for not delaying the punishment until the Hereafter.

The Fifth Evidence:

The Prophet ﷺ said: *"Indeed, the greatness of the reward is tied to the severity of the trial. And when Allah, the Exalted, loves a people, He tests them; Whoever is content will receive contentment, and whoever is displeased will receive displeasure."* This hadith was graded as hasan (good) by Al-Tirmidhi.

- **Lessons Derived:**

1. The more severe the trial and the greater the patience a person shows, the greater the reward.
2. When Allah loves a people, He tests them through what He decrees for them both universally and legislatively.
3. Affirmation of Allah's attributes of love, displeasure, and contentment, while maintaining caution against likening them to creation or questioning their nature.

Important Points

1. **Explanation of the verse in Surah At-Taghabun**: (*"And whoever believes in Allah – He will guide his heart."* [64:11])
2. **This is part of faith in Allah**: (Patience with Allah's decrees.)
3. **Defaming lineage**: (Criticising or denying it, which is considered minor disbelief (*kufr asghar*).)
4. **The severe warning against actions such as striking the cheeks, tearing garments, and calling with the calls of ignorance**: (The Prophet ﷺ disassociated himself from those who do such acts.)
5. **A sign that Allah intends good for His servant**: (He hastens punishment for him in this world.)
6. **A sign that Allah intends harm for His servant**: (He delays punishment for him until the Hereafter.)
7. **A sign of Allah's love for His servant**: (Testing and trying him.)
8. **The prohibition of displeasure**: (Displeasure with what a servant is afflicted with is forbidden.)
9. **The reward for contentment with calamity**: Allah's contentment with the servant.

36. Chapter on Showing Off

Evidences One to Three:

[1] The statement of Allah, the Most High: *"Say, [O Muhammad], 'I am only a man like you to whom it has been revealed that your god is one God. So whoever would hope for the meeting with his Lord – let him do righteous work and not associate in the worship of his Lord anyone.'* [18:110]

[2] It is narrated from Abu Hurairah as a marfu' hadith (attributed to the Prophet ﷺ): *"Allah, the Exalted, said: 'I am the Most Self-Sufficient, free of need from any association. Whoever performs a deed in which he associates someone else with Me, I leave him and his association.'* [Narrated by Muslim]

[3] It is narrated from Abu Sa'id as a marfu' hadith (attributed to the Prophet ﷺ): *"Shall I not inform you of what I fear for you more than the false Messiah (Al-Masih Al-Dajjal)?' They said: 'Yes, O Messenger of Allah.' He said: 'Hidden Shirk (association); a man performs prayer and beautifies it because he sees someone watching him.'* [Narrated by Ahmad]

Explanations:

- **"I am only a man like you"** The Prophet ﷺ was commanded to inform people of his human nature, which he emphasised by saying, ***"I am only a man like you."*** However, he receives revelation, which makes obeying him obligatory, though worshipping him is forbidden.
- **"Meeting with his Lord"** The meeting with Allah in happiness and bliss is specific to believers and includes seeing Him in the Hereafter.
- **"Righteous work"** The deed must be purely for Allah (sincerity) and correct (in adherence to the Sunnah).
- **"I am the Most Self-Sufficient":**

1. It indicates the nullification of deeds accompanied by showing off (riya) and the prohibition of showing off.
2. It highlights Allah's self-sufficiency and His absolute right to be worshipped alone, without any association.

- **"Al-Masih Al-Dajjal"**: He is a man from the children of Adam, blind in the right eye, and a great deceiver.

Why did the Prophet ﷺ fear *riya* (showing off) more than the Dajjal?

1. The trial of the Dajjal is apparent, while the trial of riya is hidden, and freeing oneself from riya is extremely difficult.
2. The trial of the Dajjal is limited to the end of times, whereas the trial of riya exists in all eras.

Shirk is two types:

1. **Hidden (khafi):** Occurs in the heart, such as riya (showing off), and is called *Shirk as-sarair* (the Shirk of inner secrets).
2. **Manifest (jali):** Includes actions or words, such as swearing by other than Allah or bowing to someone other than Allah.

Riya (Showing Off): *It is to perform an act so that people see or hear it, and it is from the traits of the hypocrites.*

After completing the act of worship: Does not affect the validity of the act of worship unless it is accompanied by transgressions such as boasting or causing harm after giving charity.

Temporary Riya: Its Further categorised into two.

In the essence of the act of worship: Invalidates the act of worship.

The worshipper continues with it: Requires further clarification.

The worshiper resists it: The obligation is fulfilled, and the act of worship is valid.

First part of the worship is separate from the rest: Example: Zakat – only the portion with riya becomes invalid.

First part of the worship is connected to the rest: Example: Prayer – the entire act of worship becomes invalid.

Treatment for Riya (Showing Off):

[1] Glorifying Allah by learning and practising Tawheed: If a person truly magnifies Allah in their heart, they will not care about anyone else's opinion. **[2] Not abandoning good deeds out of fear of riya:** Shaytan either tries to lead you into riya or makes you fear others besides Allah, leading to abandoning acts of worship. **[3] Supplication (du'a):** Asking Allah for sincerity and protection from riya. **[4] Concealing acts of worship:** Hiding good deeds to avoid falling into riya. **[5] Visiting graves in a Shari'ah-compliant manner:** This reminds one of the Hereafter, as riya attaches the heart to the worldly life.

Important Points:

[1] Explanation of the verse in Surah Al-Kahf:
(*"Say, I am only a man like you to whom it has been revealed that your god is one God. So whoever would hope for the meeting with his Lord – let him do righteous work and not associate in the worship of his Lord anyone."* [18:110])
[2] The seriousness of rejecting a righteous deed when it includes something done for other than Allah: [Even a small amount of insincerity can nullify a good deed.]
[3] Mentioning the reason behind this rejection: Allah's perfect self-sufficiency (Al-Ghina).
[4] One of the reasons is that Allah is the best of partners: [He does not accept any partnership in acts of worship.]
[5] The Prophet's ﷺ fear for his companions regarding riya: This fear extends even more to those who come after them.
[6] The explanation of riya: When a person performs a prayer for Allah but beautifies it because someone is watching, [or when one exaggerates in speech to impress others.]

37. Chapter on Seeking Worldly Gains with Actions of Worship is a Form of Minor Shirk

- This chapter is about those who do not seek to be praised for their acts of worship nor do they aim for showing off (riya). Instead, they worship Allah sincerely but desire some worldly benefits, such as wealth, status, health, or similar things. They perform their acts of worship seeking worldly gains while being heedless of the rewards of the Hereafter.
- It is permissible for a person to supplicate during prayer, asking Allah for provisions such as wealth. However, performing the prayer solely for this purpose is a lowly rank, as it involves desiring worldly gains through acts intended for the Hereafter.
- **A reminder:** Some people, when discussing the benefits of worship, focus solely on worldly advantages. However, worldly benefits should not be made the primary purpose of worship.
- **This matter is more dangerous than riya:**
  Riya may only affect a specific act of worship, such as a single prayer. However, seeking worldly gains through acts meant for the Hereafter poses a greater danger as it can extend to all acts of worship.

Divisions of people regarding this matter are five:

Seeking the world through worldly actions:	This is permissible, like a merchant trading to purchase a house.
Seeking the Hereafter through worldly actions:	This is recommended, like someone planting crops to give in charity.
Seeking the Hereafter through acts of the Hereafter:	This is the highest rank and most virtuous.
Seeking both the world and the Hereafter through acts of the Hereafter:	This is permissible as long as seeking the Hereafter takes precedence, as in the verse: *"Our Lord, give us in this world that which is good and in the Hereafter that which is good."* [2:201]
Seeking the world through acts of the Hereafter:	This is minor Shirk, like someone praying to gain wealth or to be praised by people.

- **How can it be determined if a person is seeking the worldly life or the Hereafter?** *"If he is given (what he seeks), he is pleased, but if he is not given, he becomes displeased."* [*Sahih al-Bukhari 2887*]
- **Reminder:** Some people show sincerity during exam periods, but once the results are out, they abandon acts of worship.

The First evidence:

The statement of Allah, the Most High: *"Whoever desires the life of this world and its adornments – We fully repay them for their deeds therein, and they will not be deprived [therein]."* [11:15]

This is specified by the verse in Surah Al-Isra: *"Whoever should desire the immediate (worldly gains) – We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will enter to burn, censured and banished."* [17: 18]. Thus, the matter is entrusted to Allah's will and His choice, granting it to whomever He wills.

The Second Evidence:

In *Sahih al-Bukhari* and *Sahih Muslim*, Abu Hurairah narrated that the Messenger of Allah ﷺ said: *"Wretched is the worshiper of the dinar, wretched is the worshiper of the dirham, wretched is the worshiper of fine clothing and luxurious furnishings. If he is given, he is pleased, and if he is not given, he is displeased. Wretched and overturned is he, and if he is pricked by a thorn, he cannot remove it. Glad tidings to the servant who holds the reins of his horse in the path of Allah, with disheveled hair and dusty feet. If he is stationed in the vanguard, he is in the vanguard, and if he is stationed in the rear guard, he is in the rear guard. If he seeks permission, he is not granted it, and if he intercedes, his intercession is not accepted."*

Explanation:

- **"Wretched (ta'isa):"** He is ruined and has failed. **"Worshiper of the dinar:"** Refers to someone who is obsessed with gold (dinar) as if he is enslaved by it, making it his greatest concern, prioritising it over Allah's obedience.
- **"Worshiper of the dirham:"** Refers to someone enslaved by silver currency.
- **"Worshiper of fine clothing (khameesah) and luxurious furnishings (khameelah):"** Refers to those overly attached to their appearance and material possessions.
- **"If he is given, he is pleased:"** His satisfaction is tied to wealth alone; he neither accepts nor rejects except for material gain, hence being described as a slave to it.
- **"And overturned (intakasa):"** His affairs are turned against him, and nothing goes his way.
- **"And if he is pricked by a thorn, he cannot remove it."**
- These three phrases may either be a statement of fact or a supplication against him.
- **"Glad tidings (tuba):"** Refers to the best state for this individual, or it is a specific tree in Paradise (the former is more general).
- **"In the path of Allah:"** His criterion for striving is to make Allah's word supreme, not out of nationalism or tribalism.
- **"Disheveled hair and dusty feet:"** Reflects his disregard for his appearance while striving for Allah's cause, with his dusty feet symbolising effort and labor for worship.

If there is no pretentiousness in his state, he is rewarded, as the Prophet ﷺ said: *"**The breath of a fasting person is more beloved to Allah**."*

- **"In the rear guard (saqah):"** Refers to the rear of the army. This phrase has two meanings, and the hadith can support both:

1. He does not mind where he is stationed, whether at the front or the back; he does not seek prestige or leadership.
2. If he is stationed in the vanguard or rear guard, he fulfils his duties.

- **"If he seeks permission:"** He has no worldly status or recognition among people, but he has honor and standing with Allah.
- **The key point:** Some people worship the worldly life, becoming angry for its sake. The hadith divides people into two categories:

1. **Those whose only concern is the worldly life:**
    - They focus solely on acquiring wealth or enhancing their appearance.
    - Their hearts become enslaved by these pursuits, distracting them from the remembrance of Allah and His worship.
    - As a result, their affairs turn against them, and they cannot escape even the smallest harm or difficulty.
2. **Those whose greatest concern is the Hereafter:**
    - They strive for it, even in the most challenging acts, such as jihad in the path of Allah.
    - Despite these difficulties, they fulfil their obligations from all perspectives and remain dedicated to goodness and intercede for others.

Important Points:

1. **Seeking the worldly gains through acts meant for the Hereafter.**
2. **Explanation of the verse in Surah Hud:** *("Whoever desires the life of this world and its adornments – We fully repay them for their deeds therein, and they will not be deprived [therein]."* [11:15])
3. **Naming a Muslim as a worshiper of the dinar, dirham, and fine clothing:** [This reflects their enslavement to material possessions and wealth.]
4. **Explaining this by saying: *"If he is given, he is pleased, and if he is not given, he becomes displeased."***
5. **The phrase: *"Wretched and overturned"*** (It could either be a statement of fact or a supplication against such a person.)
6. **The phrase: *"If he is pricked by a thorn, he cannot remove it."*** *(*It could either be a statement of fact or a supplication.)
7. **Praising the mujahid described with such qualities:** (He is the one who deserves to be praised, not those who are engrossed in wealth, luxury, and high social ranks.)

38. Chapter on Whoever Obeys Scholars and Rulers in Prohibiting What Allah Has Permitted or Permitting What Allah Has Prohibited Has Taken Them as Lords Besides Allah (Shirk in Obedience)

Cases of Obeying Scholars or Rulers in Disobedience to Allah:

Ignorance or negligence:
This is when a person follows them out of ignorance or mistakenly assumes their rulings align with Allah's laws.
Two scenarios:
1. They have the ability to discern the truth but fail due to laziness or neglect. In this case, they are sinful.
2. If the person is not knowledgeable and unable to learn, they follow scholars or rulers out of imitation, believing it to be the truth. In this case, there is no blame upon them, and they are excused.

Minor disbelief (kufr asghar) with significant danger that it may lead to major disbelief (kufr akbar):
This occurs when a person follows scholars or rulers while being content with Allah's judgment and knowing that it is the best and most suitable for His servants and lands. However, due to personal desires, they choose otherwise—for instance:
Seeking a position or benefit.
If this obedience leads to violating the rights of a Muslim, they are considered unjust.

Major disbelief (Kufr Akbar):
This occurs if a person follows them willingly, accepting their rulings over Allah's, and believing in their judgments as superior to Allah's laws.
For example:
If they dislike what Allah has revealed, it is disbelief.
If they believe that their rulings are equal to or better than Allah's, it constitutes major disbelief.

The First and Second Evidences:

[1] Ibn Abbas said: *"Stones are about to rain down upon you from the sky! I say: 'The Messenger of Allah ﷺ said,' and you reply: 'Abu Bakr and Umar said!'"*

[2] Ahmad ibn Hanbal said: "I am amazed at a people who know the chain of narration and its authenticity, yet they follow the opinion of Sufyan, while Allah the Exalted says:
"So let those who oppose his command beware, lest a trial befall them or a painful punishment overtake them." [24:63]
Do you know what the fitnah is? The fitnah is Shirk. Perhaps when one rejects some of his (the Prophet's) statements, something of deviation will enter his heart, and he will be ruined."

- **"Abu Bakr and Umar said!"**: It is not known that Abu Bakr or Umar ever contradicted a clear text from the Prophet ﷺ with their own opinions.
- **"Oppose his command"**: Refers to turning away from the Prophet's ﷺ command, showing disregard or indifference to it.

Difference of Opinion on Taqleed (Blind Imitation):

Permissibility of Taqleed (The Preferred View):
Condition: In cases of necessity and inability to acquire knowledge of the rulings.
A person follows someone trustworthy in their religion and knowledge, adhering to their opinions in all matters without seeking concessions.

Absolute Prohibition of Taqleed:
Reason: It involves accepting someone's statement without evidence, which is not permissible.

Obligation of Taqleed:
Reason: Ijtihad (independent reasoning) is closed due to the death of the four Imams.

The Third Evidence:

It is narrated from Adi ibn Hatim that he heard the Prophet ﷺ recite this verse: ***"They have taken their scholars and monks as lords besides Allah."* [9:31].** Adi said: *"We did not worship them."* The Prophet ﷺ replied: *"Did they not make unlawful what Allah has made lawful, and you considered it unlawful? And did they not make lawful what Allah has made unlawful, and you considered it lawful?"* Adi said: *"Yes."* The Prophet ﷺ said: *"That is their worship."* [Reported by Ahmad and At-Tirmidhi, who graded it as hasan (good)].

- **"scholars":** Refers to scholars who are vast in knowledge. **"monks":** Refers to devout worshippers who are ascetic.
- **"We did not worship them":** Adi ibn Hatim clarified that they did not prostrate to them, bow, slaughter, or make vows to them.

The Prophet ﷺ explained that obedience to scholars and monks in prohibiting what Allah has permitted or permitting what Allah has prohibited is a form of worship. This is a restricted form of servitude (*'ubudiyyah muqayyadah*).

Important Points:

1. Explanation of the verse in Surah An-Nur: *"So let those who oppose his command beware, lest a trial afflict them or a painful punishment."* [24:63]
2. Explanation of the verse in Surah At-Tawbah: *"They have taken their scholars and monks as lords besides Allah."* [9:31]
3. Highlighting the meaning of worship (ʿibadah) denied by Adi ibn Hatim: (Worshipping them through obedience.)
4. Ibn Abbas' example of Abu Bakr and Umar and Ahmad ibn Hanbal's example [of following authentic narrations over Sufyan's opinion.]
5. The transformation of practices to this extreme: Over time, most people began viewing the worship of monks as the best of deeds, labeling it as *wilayah* (spiritual authority). The worship of scholars was equated with knowledge and jurisprudence. Eventually, the situation deteriorated further:
People began worshipping those who were not righteous.
Ignorant individuals were obeyed in what constitutes major or minor forms of worship.
(We must exercise caution and ensure that Allah's law is upheld and protected. No one should ever be obeyed in permitting what Allah has forbidden or forbidding what Allah has permitted.)

39. Chapter on The Statement of Allah, the Exalted: "Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to reject it; and Satan wishes to lead them far astray." [4:60]

- This chapter is strongly connected to the preceding one, as the previous chapter addressed the ruling on those who obey scholars and rulers in permitting what Allah has forbidden or forbidding what Allah has permitted. This chapter, however, denounces those who seek judgment from other than Allah.
- **"Have you not seen"** is a rhetorical question intended to confirm and astonish at their condition, and the address is directed to the Prophet ﷺ.
- **"Those who claim to have believed":** It does not say "those who believe" because they do not truly believe. Rather, they falsely claim to believe.
- **"Satan wishes":** This is a general term encompassing devils among humans and jinn.
- **"To lead them far astray.":** He leads them into severe misguidance away from the truth gradually.
- **"You see the hypocrites":** Explicit mention in place of implicit reference serves three purposes:
    1. To indicate that these individuals were hypocrites.
    2. To clarify that such actions only emanate from a hypocrite, as a true believer would submit without hesitation.
    3. To draw attention, as a shift in discourse structure prompts attentiveness.
- **Shaykh al-Islam Ibn Taymiyyah** (may Allah have mercy on him) stated: These verses perfectly apply to the people of distortion and misinterpretation regarding Allah's attributes. These individuals claim to believe in Allah and His Messenger ﷺ, yet when they are called to what Allah has revealed and to the Messenger, they turn away and refuse. Instead, they resort to certain individuals or opinions, and when confronted, they claim to seek reconciliation and harmony by combining the indications of reason and revelation.

The Second to Fourth Evidences:

[2] His statement: "And when it is said to them, "Do not cause corruption on the earth" they say, "We are but reformers." [2:11-12]
[3] His statement: "And cause not corruption upon the earth after its reformation" [7:56]
[4] His statement: "Then is it the judgement of [the time of] ignorance they desire?" [5:50]

- **"Do not cause corruption on the earth":** Corruption on the earth is of two types:
    1. **Physical and material corruption,** such as destroying buildings and ruining roads.
    2. **Moral corruption,** which includes sins, as they are among the greatest forms of corruption on earth.
- **"They say, 'We are but reformers":** This is one of the most baseless claims. Allah counters their claim with something even greater: these individuals, who spread corruption on the earth while claiming to reform, are in fact the true corrupters, not others.
- **"After its reformation":** By the reformers, such as opposing the call of scholars, the way of the righteous predecessors, and those who uphold the Sharia.
- **"Then is it the judgement of [the time of] ignorance they desire?":** The question here is rhetorical, intended as a rebuke. Do they desire nothing but the rule of ignorance? Ignorance here can imply two meanings: the period before the message (of Islam) and any judgement based on ignorance.
- **"But who is better than Allah in judgement":** No one provides better judgement. This carries a sense of challenge.

The Fifth Evidence:

On the authority of Abdullah ibn Amr, **The Messenger of Allah ﷺ said:** "None of you truly believes until his desires align with what I have brought." Imam al-Nawawi said: (This is an authentic hadith; we narrated it in 'Kitab al-Hujjah' with a sound chain of transmission).

The Sixth Evidence:

Al-Sha'bi reported: There was a dispute between a man among the hypocrites and a man among the Jews. The Jew said, "Let us take our case to Muhammad," knowing that he does not accept bribes. The hypocrite said, "Let us take our case to the Jews," knowing that they do accept bribes. They agreed to go to a soothsayer from the tribe of Juhaynah to settle their dispute. Then the verse was revealed:

"Have you not seen those who claim to have believed in what was revealed to you and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to reject it; and Satan wishes to lead them far astray." [4:60]

It is also said that the verse was revealed concerning two men who disputed. One of them said, "Let us take our case to the Prophet ﷺ," while the other said, "Let us take it to Ka'b ibn al-Ashraf." They eventually went to Umar, and one of them narrated the story to him. Umar asked the one who refused to go to the Prophet ﷺ, "Is this true?" He said, "Yes." Umar then struck him with his sword and killed him.

- **"None of you truly believes":** This means complete faith is not attained, except when he does not desire at all, in which case faith is negated from him entirely.
- Some scholars have classified this hadith as weak, but its meaning is correct.
- **"Among the hypocrites":** Refers to those who outwardly display Islam but inwardly conceal disbelief.
- **"Among the Jews":** Refers to those who follow the religion of Moses (peace be upon him) and are called Jews either:
    1. Because they said: *"Indeed, we have turned back to You"* [7:156], meaning repented.
    2. Or in relation to their forefather Judah.
- **"To Muhammad":** ﷺ They did not mention him with the title of Prophethood because they did not believe in his Prophethood.
- **"Bribery":** refers to money paid to attain something.

Important Points:

1. **Explanation of the verse from Surah An-Nisa and how it aids in understanding Taghut:**
   (Have you not seen those who claim to have believed in what was revealed to you and what was revealed before you?") [4:60]
2. **Explanation of the verse from Surah Al-Baqarah:**
   "And when it is said to them, 'Do not cause corruption on the earth." [2:11] (This verse indicates that hypocrisy is a form of corruption on earth, as it pertains to hypocrites. Corruption encompasses all forms of sins.)
3. **Explanation of the verse from Surah Al-A'raf:**
   "And cause not corruption upon the earth after its reformation." [7:56]
4. **Explanation of the verse:**
   "Then is it the judgement of [the time of] ignorance they desire?" [5:50]
   (Ignorance here refers to anything that contradicts the Sharia. It is described as ignorance to discourage it and highlight its repulsiveness, as it is rooted in ignorance and misguidance.)
5. **What Al-Sha'bi said regarding the reason for the revelation of the first verse.**
6. **Explanation of true and false faith:**
   (True faith necessitates complete submission, acceptance, and adherence to the judgement of Allah and His Messenger ﷺ, while false faith is contrary to this.)
7. **The story of Umar with the hypocrite.**
8. **The fact that faith cannot be attained by anyone until their desires align with what the Messenger ﷺ has brought.**

Eighth: Tawheed of Names and Attributes (1 Chapter)

40. Chapter on Denying Any of Allah's Names and Attributes

Al-Juhud (Denial) is Rejection, and Rejection is of Two Types:

Rejection by Interpretation: This is not outright denial but interpreting Allah's attributes in a way that contradicts their true meaning.

What is linguistically justifiable, it is not disbelief but poses a significant danger, we refute them: For instance, if someone interprets the verse *"By Your Hand"* to mean "blessing," this does not render them a disbeliever because, in the Arabic language, "hand" can be used to mean "blessing." However this interpretation is refuted by:

1. It contradicts the apparent meaning of the text and the consensus of the Salaf, and there is no evidence to support it.
2. The "Hand" has been described with attributes that cannot apply to "blessing" or "power," such as being mentioned in dual form, plural form, grasping, and extending. These attributes cannot pertain to blessings or power.
3. Allah honoured Adam by creating him with His two Hands. If "Hand" were to mean "blessing" or "power," this would not have been a distinguishing honour for Adam over all other creations.

What is not linguistically justifiable, and is disbelief: For example, if someone claims that "the Hand" refers to "the heavens," this constitutes disbelief because it has no linguistic justification in Arabic and does not align with the true Shari'ah reality. Such a claim is considered denial and falsification.

Rejection of Denial (Kufr without Doubt): Whoever denies Allah's names, attributes, or any of His established characteristics in the Qur'an and Sunnah is a disbeliever unanimously. This is because denying Allah and His Messenger ﷺ constitutes disbelief that removes one from the fold of Islam unanimously.

- **Tawheed al-Asmaa' wa'l-Sifaat (Oneness of Allah's Names and Attributes):** It is to affirm Allah's uniqueness in what He has named and described Himself with in His Book or on the tongue of His Messenger ﷺ. This is achieved by affirming what He has affirmed for Himself and negating what He has negated for Himself, without distortion (*tahreef*), denial (*ta'teel*), ascribing modality (*takyeef*), or resemblance (*tamtheel*).

Why did he say "without distortion (*tahreef*)" and not "without interpretation (*ta'weel*)"?

1. Because this is what is mentioned in the Qur'an, so it is better to adhere to it.
2. Because it is closer to fairness, as they are people of distortion, not valid interpretation.
3. To deter people from them, as those who distort would rejoice if described as interpreters.
4. Because not all *ta'weel* (interpretation) is blameworthy; whatever has evidence is valid and acceptable, whereas *tahreef* (distortion) is entirely blameworthy.

Why did he negate *tamtheel* (likeness) and not *tashbeeh* (resemblance)?

1. Because *tamtheel* is the term mentioned in the Qur'an and is absolutely negated, unlike *tashbeeh*.
2. Because the absolute negation of *tashbeeh* is incorrect, as all existing things must share some common features while each is distinct in what makes it unique.
3. Because people have differed in defining *tashbeeh*, with some considering the affirmation of attributes as *tashbeeh*.

The origin of the term "name" (*ism*):

1. Derived from *as-sumu* (elevation), as the named entity is elevated, defined, and made apparent by its name.
2. Derived from *as-simah* (mark or sign), as it is a mark indicating its referent.

The difference between a "name" and an "attribute":

- A *name* is what Allah is called by.
- An *attribute* is what Allah is described with.

Why do we study Tawheed al-Asmaa' wa'l-Sifaat?

1. To realise true monotheism, as one cannot be a true *muwahhid* (monotheist) without affirming Allah's Oneness in all three categories of Tawheed.
2. Because it brings life to the hearts, as knowing Allah is the greatest and most honourable form of knowledge.
3. To enter Paradise, as the Prophet ﷺ said: ***"Allah has ninety-nine names; whoever enumerates them will enter Paradise."***
4. Because this is the foundation upon which the righteous predecessors were established.
5. To avoid falling into the errors of the deviant sects, such as *tamtheel* (likening Allah to creation) and *ta'teel* (negating Allah's attributes).
6. To invoke Allah by His names, as Allah says: ***"And to Allah belong the best names, so invoke Him by them."*** **[7:180]**

Distortion (*Tahreef*):
Changing what must be affirmed for Allah.

Linguistic Distortion: For example, altering the term of majesty (*Allah*) in His statement: ***"And Allah spoke to Musa directly"* [4:164],** They denied the attribute of speech for Allah, claiming that the speech was from Musa. By swapping the doer From Allah to Musa. The refutation against them is by questioning them regarding Allah's statement: ***"and his Lord spoke to him"* [7:143]**, leaving them with no argument or evidence.

Interpretive Distortion: For example, interpreting "Hand" as "blessing."

Negation (*Ta'teel*): Denying what must be affirmed for Allah in terms of His names and attributes.

Complete Negation: Such as the Jahmiyyah, who deny all of Allah's attributes.

Partial Negation: Such as the Ash'arites, who affirm some attributes while denying others.

Attributing Modality (*Takyeef*):
Asking about the *how* (e.g., "How is it?").

With the mind, imagining:
Depicting something in the mind.

With the pen, drawing: Representing something by drawing its structure.

With the tongue, expressing:
Describing something verbally.

The Indications of a Name (Dalalat al-Ism):

Iltizam: It refers to the indication of a term for an external necessary meaning.

Tadammum: It refers to the indication of a term for part of its meaning.

Mutabaqah: It refers to the indication of a term for its complete and encompassing meaning.

Example:
The word "Creator" (*Al-Khaliq*) indicates Allah's essence alone by *Mutabaqah*. It indicates the attribute of creation by *Tadammun* and implies the attributes of knowledge and power by *Ilzam*.
As Allah says: ***"Allah is the one who created the seven heavens and of the earth, the like of them. His command descends among them so you may know that Allah is over all things competent and that Allah has encompassed all things in knowledge."* [65:12]**

How do we study the knowledge of Allah's Names and Attributes?

1. **Knowledge is worship**, and we must follow the methodology of the Prophet ﷺ and his companions.
2. **The purpose of studying should be to glorify Allah.** For example, when Imam Malik (may Allah have mercy on him) was asked about Allah's Istiwa (rising above the Throne), he lowered his head, and sweat covered him, as he was asked about something great.
3. **Do not ask questions** that the companions never asked.
4. **Evidence comes first, then belief.** Those who deviate from Ahl al-Sunnah often start with preconceived beliefs and then search for evidence, which they fail to find, leading them into confusion and innovation.
5. **Apply Imam al-Shafi'i's principle:** *"Believe, and you will be guided."* Believe in Allah and what has come from Allah according to Allah's intent, and believe in the Messenger ﷺ and what has come from him according to his intent.

Some aspects related to Allah's Names and Attributes:

1. **Allah's Names are not limited to a specific number.**
   - Evidence: The Prophet ﷺ said, *"Or You have kept with Yourself in the knowledge of the unseen."*
   - As for the hadith, *"Indeed, Allah has ninety-nine names,"* it does not mean Allah has only these names. It is similar to saying, *"I have 100 horses prepared for charity."*
2. **Allah's Names are both proper names and descriptive attributes.**
   - They are proper names in that they indicate Allah's essence.
   - They are descriptive in that they refer to the attribute contained in the name.
   - This differs from human names, which may not match their characteristics (e.g., someone named Ali [meaning high] might be among the lowest of people).
3. **Allah's Names are synonymous yet distinct.**
   - They are synonymous in that they refer to the same Being, Allah. For example, *As-Sami' (The All-Hearing), Al-Basir (The All-Seeing),* and *Al-Hakim (The All-Wise)* all refer to Allah.
   - However, they are distinct in their meanings, as *Al-Hakim* (The Wise) has a different meaning from *As-Sami'* (The All-Hearing).
4. **Each of Allah's Names indicates both the essence and the meaning:**
   - We must believe in the name as one of Allah's Names, in the attribute it entails, and in the effects and rulings of the attribute if the name is transitive.
     For example: *As-Sami' (The All-Hearing):* We believe it is one of Allah's Names, that it indicates the attribute of hearing, and that this hearing has an effect—Allah hears everything.
   - If the name is non-transitive, such as *Al-Azim (The Magnificent)* or *Al-Hayy (The Ever-Living),* we affirm the name and its attribute but do not assign effects beyond this.

5. **Attributes are broader than Names:**
   Every name contains an attribute, but not every attribute has a corresponding name. For example, Allah is described with speech and will, but He is not called *Al-Mutakallim (The Speaker)* or *Al-Mureed (The Willer).*
6. **Everything Allah describes Himself with is real:**
   However, He is exalted above any resemblance or modality (*tamtheel* or *takyeef*).

The First Evidence:
Allah's statement: "while they disbelieve in the Most Merciful." [13:30]

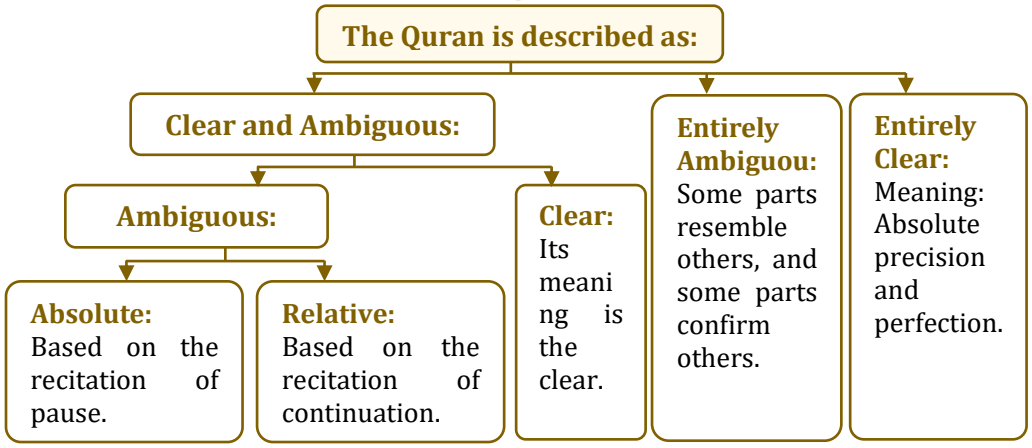
- The disbelievers of Quraysh rejected this name, not its meaning, as they acknowledged it.
- This is evidence that denying any of Allah's names constitutes disbelief.

The Second Evidence:
In "Sahih al-Bukhari," Ali (may Allah be pleased with him) said: "Speak to people in a way they understand. Do you want Allah and His Messenger to be denied?!"

- A preacher must consider the intellectual level of the audience, address everyone according to their capacity, and convey messages progressively, so they can accept and feel at ease with the truth. Avoid presenting matters beyond their comprehension.

The Third Evidence:
Abdur-Razzaq narrated from Ma'mar, from Ibn Tawus, from his father, from Ibn Abbas (may Allah be pleased with him): He saw a man tremble upon hearing a hadith about the attributes of Allah, showing rejection of it.
Ibn Abbas said: "What is the matter with these people? They find tenderness in the clear verses and are destroyed by the ambiguous ones."

- **"What is the matter":** Why do they fear affirming the attribute that was conveyed to them? Why not affirm it for Allah as He affirmed it for Himself and as His Messenger ﷺ affirmed it?



1. It is said about the Quran that it is **Entirely Clear** without mentioning ambiguity, meaning there is no flaw in it—no falsehood in its reports, and no injustice in its rulings. Allah says: **"And the word of your Lord has been fulfilled in truth and in justice" [6:115]**
2. It is said about the Quran that it is **Entirely Ambiguous** without mentioning clarity, meaning its parts resemble one another in quality and perfection. It confirms itself without contradiction. Allah says: **"Allah has sent down the best statement: a consistent Book wherein is reiteration." [39:23]**
3. It is said about the Quran that **some of it is Clear and some of it is Ambiguous:**

- **Clear:** Refers to what is evident and clear in meaning.
- **Ambiguous:** Refers to what is obscure in meaning, which is of two types:
  - **Absolute:** Known only to Allah, such as the reality of His attributes and the details of what is in Paradise.
  - **Relative:** Known to scholars firmly grounded in knowledge but may remain ambiguous to others.

This distinction is based on the recitation of pause and continuation in the verse: **"And no one knows its [true] interpretation except Allah. But those firm in knowledge say, 'We believe in it. All [of it] is from our Lord." [3:7]**

- **Absolute:** Refers to matters that only Allah knows, like the nature of His attributes and the realities of Paradise.
- **Relative:** Refers to matters that are understood by those firmly grounded in knowledge but remain unclear to others.

There is nothing in the Quran that is ambiguous to all people in terms of meaning; rather, misunderstandings arise from errors in comprehension. Hence, Ibn Abbas (may Allah be pleased with him) said: **"I am among those firmly grounded in knowledge who know its interpretation."** He did not say this as self-praise but to clarify that there is nothing in the Book of Allah whose meaning is entirely unknown. It is impossible for this nation, from the time of the Messenger of Allah ﷺ until its end, to not understand the meanings of the Quran, including verses about Allah's attributes. They read them and understand their meanings.

The Fourth Evidence:

When Quraysh heard the Messenger of Allah ﷺ mention "the Most Merciful (الرَّحْمَٰن)", they rejected it, so Allah revealed about them: "And they disbelieve in the Most Merciful." [13:30]

Important Points:

1. The absence of faith due to denying any of the names or attributes of Allah (i.e., belief is negated by this denial).
2. Explanation of the verse in Surah Ar-Ra'd: **"And they disbelieve in the Most Merciful." [13:30]**
3. Avoiding speaking about matters that the listener cannot comprehend (conveying the message in a manner understandable to their intellects).
4. Mentioning the reasoning, which is that it leads to denying Allah and His Messenger, even if the denier did not intentionally aim for disbelief.
5. The statement of Ibn Abbas to someone who rejected such matters, warning that it would lead to their destruction.

Ninth: The Prohibited Statements of Shirk (26 Chapters)

- This is the longest section of the book because the author typically summarises first and then elaborates.
- In this section, the author mentions verbal prohibitions, polytheistic expressions, and some acts of Shirk. The focus is on minor Shirk because it is subtle and on ingratitude for blessings because it is widespread.

41. Chapter on the Saying of Allah: "They recognise the favour of Allah; then they deny it" (From Shirk: Ingratitude for Blessings)

Mujahid said, explaining its meaning: "It is when a person says, 'This is my wealth; I inherited it from my forefathers." **Awn ibn Abdullah said:** "They say, 'If it were not for so-and-so, this would not have happened." **Ibn Qutaybah said:** 'They say, 'This is due to the intercession of our deities.'

- Blessings are a test, as evidenced by Allah's statement: **"And We test you with evil and with good as a trial" [21:35]**
- Attributing the Creator's blessings to someone else undermines Tawheed in:
  1. **Lordship:** By attributing the blessing to a cause as if it were the doer.
  2. **Worship:** By neglecting the obligation of gratitude.
- **"They say, 'If it were not for so-and-so, this would not have happened":** If intended as a factual statement and it aligns with reality, there is no harm.

Blessings are a test, so how can we safeguard ourselves from failing it?

After receiving a blessing:
One must express gratitude to the Benevolent Bestower with the heart, tongue, and actions.

Before receiving a blessing:
It must be sought from Allah alone, with the heart relying on Him. Some people think of seeking connections with ministers or leaders to bestow blessings upon them. However, Paradise is sought only from Allah, and so is provision.

Categories of People in Attributing Blessings:

Major Shirk: Attributing the blessing to a hidden cause that has no influence at all.

Minor Shirk: Attributing the blessing to an apparent cause without proof that it is a valid cause, either by Shariah or reality.

Correct Attribution: Attributing the blessing to a valid cause established by Shariah or reality. This is permissible under two conditions:

- Not neglecting gratitude to the Giver of the blessing (Allah).
- Not believing that the cause itself has inherent power.

The Second Evidence:

Abu Al-Abbas, after mentioning the hadith of Zaid ibn Khalid in which **Allah, the Exalted, says:** "some of My servants have become believers in Me and others disbelievers..." (the hadith has been previously discussed), "This is mentioned frequently in the Quran and Sunnah, where Allah criticises those who attribute His blessings to others and associate partners with Him."

Some of the predecessors said: "It is like their statement: 'The wind was favourable, and the sailor was skilled,' and similar expressions commonly spoken by many."

Important Points:

1. **The explanation of recognising the blessing and denying it:** (They perceive with their senses that it is from Allah, yet they deny it by attributing it to others.)
2. **Understanding that this is a common expression:** Such statements are frequently spoken by many people (e.g., their remarks when a plane lands safely).
3. **Labelling this speech as denial of the blessing:** (This is a denial of Allah's favour in granting the blessing, not a denial of its existence, as they acknowledge and feel its presence.)
4. **The coexistence of opposites in the heart:** (Both recognition and denial can exist simultaneously in the heart.)

42. Chapter on the Saying of Allah: "So do not attribute to Allah equals while you know" (The Explanation of "An-Nidd" (The Rival)

"Do not set up rivals to Him in worship while you know that He has no equals in Lordship."
This verse contains the first command and call to Tawheed (monotheism) and the first prohibition against Shirk (polytheism) in the Qur'an.

Ibn Abbas said regarding the verse:
"The rivals (Andad) refer to Shirk, which is more hidden than the crawling of an ant on a black rock in the darkness of the night. It is when someone says, 'By Allah and your life, O so-and-so,' or 'By my life,' or when someone says, 'If it were not for this small dog, thieves would have come to us,' or 'If it were not for the duck in the house, the thieves would have come.' Or when a person says to his companion, 'What Allah wills and you will,' or says, 'If it were not for Allah and so-and-so.' Do not include so-and-so in it. All of this is Shirk." Narrated by Ibn Abi Hatim.

- **"More hidden than..."**: This describes Shirk as extremely concealed, emphasising its subtlety. If Shirk in the hearts of humans is this hidden, we ask Allah to help us rid ourselves of it.

The Second Evidence:
On the authority of Umar ibn al-Khattab, the Messenger of Allah ﷺ said: *"Whoever swears by other than Allah has committed disbelief or Shirk."* Narrated by al-Tirmidhi, who graded it hasan, and authenticated by al-Hakim.

The Third Evidence:
Ibn Mas'ud said: "For me to swear by Allah falsely is more beloved to me than to swear truthfully by other than Him."

- **"Disbelief or Shirk":** This refers to major disbelief or Shirk if the person believes the entity they swore by is equal to Allah in grandeur and greatness. Otherwise, it is minor Shirk.
- Ibn Mas'ud (may Allah be pleased with him) does not favour either lying or Shirk, but he emphasises that the sin of Shirk is greater than the sin of lying, as Shirk is not forgiven.

The Fourth Evidence:

On the authority of Hudhayfah (may Allah be pleased with him), the Prophet ﷺ said: *"Do not say, 'What Allah wills and what so-and-so wills.' Instead, say, 'What Allah wills, then what so-and-so wills."* Narrated by Abu Dawood with an authentic chain of narration.

The Fifth Evidence:

It was reported from Ibrahim al-Nakha'i that he disliked a person saying: *"I seek refuge in Allah and in you."* However, he permitted saying: *"In Allah, then in you."* He said: *"Say: If it were not for Allah, then so-and-so,"* and do not say: *"If it were not for Allah and so-and-so."*

- **"Instead, say":** The Shariah, when prohibiting something forbidden, provides a permissible alternative to make it easier to abandon the prohibited and to demonstrate the nobility of the divine law.

Important Points:

1. **Explanation of the verse in Surah Al-Baqarah about rivals (*Andad*).**
2. **The companions (may Allah be pleased with them) explained the verse revealed concerning major Shirk to include minor Shirk as well** (because *Andad* includes absolute equals or equals in certain aspects).
3. **Swearing by other than Allah is Shirk** (for Example, saying: *By your life, by my life, by your honour, by my honour, by my responsibility, by my promise, by my head, by my beard, by my face, by the Prophet, by my dignity, by the Ka'bah, by my prayer, by my fasting, by your age, by your help, or saying in an oath: "If I do this, I will be a Jew, a Christian, or a disbeliever.")*
4. **If a person swears truthfully by other than Allah, it is greater in sin than a *Yameen Ghamus*** (a false oath sworn by Allah to unlawfully take the property of another Muslim).
5. **The difference between *wa* (and) and *thumma* (then) in phrasing:**

- **(The conjunction *wa* implies equality**, which constitutes Shirk.
- **The conjunction *thumma* implies sequence and delay**, which is not Shirk. Examples of phrases involving *wa* that are problematic:
- *"I am with Allah and you."*
- *"I rely on Allah and you."*
- *"I am under Allah's protection and yours."*
- *"I have no one but Allah and you."*
- *"This is from Allah and you."*
- *"Allah is for me in the heavens, and you are for me on earth."*
- *"I repent to Allah and to you.")*

43. Chapter on What is Said About One Not Being Satisfied with Taking an Oath by Allah (as a Major Sin)

When a person swears by Allah, they emphasise the truth of their statement by glorifying the One they swear by. Therefore, not being satisfied with an oath by Allah indicates a deficiency in the glorification of Allah, which contradicts the completeness of Tawheed.

The First Evidence:

On the authority of Ibn Umar (may Allah be pleased with him), **the Messenger of Allah ﷺ said:** "Do not swear by your fathers. Whoever swears by Allah, let him speak the truth. Whoever is sworn to by Allah, let him be content. And whoever is not content is not of Allah." Narrated by Ibn Majah with a sound chain of narration (hasan).

Categories of Being Satisfied with an Oath by Allah:

Practically (Hissan):

The one being asked to make an oath may fall into one of five conditions:

1. **Knowing the oath is false:** It is not required to believe it.
2. **Leaning towards the oath being false:** It is not required to believe it.
3. **Uncertainty, with both possibilities equal:** It is obligatory to believe it.
4. **Leaning towards the oath being truthful:** It is obligatory to believe it.
5. **Knowing the oath is truthful:** It is obligatory to believe it.

Legally (Shar'an):

It is obligatory to accept an oath sworn by Allah when it is directed toward the defendant, based on a Shariah ruling.

Important Points:

1. **The prohibition of swearing by one's fathers** (and the prohibition indicates impermissibility).
2. **The command for the one to whom the oath is made by Allah to accept it.**
3. **The warning for those who do not accept it.**
4. **(The command for the one swearing to be truthful,** as truthfulness is obligatory even outside of oaths, so it is even more so in oaths.)

44. Chapter on Saying: "What Allah Wills and You Will"

The First Evidence:

On the authority of **Qutaylah** (may Allah be pleased with her), a Jewish man came to the Prophet ﷺ and said: *"You associate partners with Allah; you say, 'What Allah wills and what you will,' and you swear by the Ka'bah."* The Prophet ﷺ instructed them: *"When you swear, say: 'By the Lord of the Ka'bah,' and say, 'What Allah wills, then what you will."* Narrated by al-Nasa'i and authenticated.

The Second Evidence:

Also narrated by Ibn Abbas: A man said to the Prophet ﷺ, *"What Allah wills and what you will."* The Prophet ﷺ replied: *"Have you made me a rival to Allah? Say: 'What Allah wills alone."*

- **Why were the Jews given this name?**

1. Because they said, *"We have turned back to You"* (repented).
2. Because their ancestor's name was Judah (Yahuda), the son of Yaqoob.

- **Benefits from the first hadith:**

1. The Prophet ﷺ did not rebuke the Jewish man, despite his intention being criticism, because what he said was true.
2. It is legitimate to accept the truth even if it comes from someone who is not from the people of truth.
3. When correcting something, it should be replaced with something close to it.

- **Why was this only pointed out by the Jewish man?** The wisdom lies in the test for these Jews who criticised the Muslims, even though they themselves committed greater Shirk and did not perceive their own faults.

- **"What Allah wills alone":**
  The Prophet ﷺ guided them to a statement that removes all traces of Shirk. He did not instruct them to say, "What Allah wills, then what you will," to completely block any means to Shirk, even remote ones, out of protection for Tawheed and maintaining proper etiquette with Allah.

The Third Evidence:

Narrated by Ibn Majah from al-Tufayl, the brother of A'ishah through her mother: "I saw in a dream that I came to a group of Jews and said to them, 'You are indeed a people, were it not that you say, "Uzair is the son of Allah." They replied, 'And you are indeed a people, were it not that you say, "What Allah wills and what Muhammad wills."

Then I passed by a group of Christians and said to them, 'You are indeed a people, were it not that you say, "The Messiah is the son of Allah." They replied, 'And you are indeed a people, were it not that you say, "What Allah wills and what Muhammad wills."

When I awoke, I told some people about it, and then I went to the Prophet ﷺ and informed him. He said: 'Did you tell this to anyone?' I replied: 'Yes.' He praised Allah and glorified Him, then said: 'As for what follows: Tufayl had a vision, and he told some of you about it. You have said a phrase that I was hesitant to forbid you from, but do not say: "What Allah wills and what Muhammad wills." Instead, say: "What Allah wills alone."

"I was hesitant because of such-and-such":

The Prophet ﷺ was hesitant out of modesty, not out of reluctance to forbid falsehood. He refrained from prohibiting it until Allah commanded him, as in the case of alcohol, which he remained silent about until it was forbidden.

Types of What a Person Sees in Sleep:

- **Hadith al-Nafs (Self-Talk):** [Dreams resulting from a person's thoughts, desires, or preoccupations during the day.]
- **Ru'yah (True Vision):** [A truthful dream from Allah, often conveying a message or glad tidings.]
- **Adghath Ahlam** (Confused Dreams).

Important Points:

1. **The knowledge of the Jews regarding minor Shirk** [as evident from their criticism of Muslims saying "What Allah wills and what Muhammad wills"].
2. **A person's understanding when motivated by their desires** [as shown in how the Jews identified minor Shirk in Muslims but overlooked their own greater Shirk].
3. **The Prophet ﷺ said: *"Have you made me a rival to Allah?"* How much worse is it for someone to say: *"I have no one to seek refuge with but you..."* and the following two lines?** (This represents the peak of disbelief and exaggeration.)
4. **This does not constitute major Shirk, as indicated by his ﷺ statement: *"I was hesitant because of such-and-such."***
5. **A righteous vision is a form of revelation.**
6. **It can serve as a basis for legislating some rulings** (during the time of prophethood).

45. Chapter on Whoever Insults Time Has Insulted Allah (Attributing Events to Time)

"Has harmed Allah": Harm does not imply causing damage or injury. A person may feel hurt by hearing something offensive, but it does not harm them physically. Similarly, Allah has affirmed harm in the Qur'an while negating that anything can harm Him in essence.

Categories of Insulting Time:

Permissible:
When it is merely informative without blame, such as saying: *"We are tired from the heat of this day."* Example: Allah's statement: ***"They said: 'How severe is this day for us!"*** **[54:8]**

Prohibited:
Insulting time without believing it is the cause of events, but rather knowing that Allah is the doer. The insult stems from frustration over the occurrences that are associated with time.

Major Shirk:
Insulting time while believing that it is the cause of events, thinking it is the entity that brings about good or evil.

The First and Second Evidences:

1. **The statement of Allah, the Exalted:** *"And they say, 'There is not but our worldly life; we die and live, and nothing destroys us except time.' And they have of that no knowledge; they are only assuming."* [45:24]
2. In the Sahih, on the authority of Abu Hurayrah, **the Prophet ﷺ said:** *"Allah, the Exalted, said: 'The son of Adam harms Me; he insults time, yet I am time; I alternate the night and the day."* In another narration: *"Do not insult time, for Allah is time."*

Explanation:

- ***"There is not but our worldly life"*:** They deny the Hereafter, claiming there is no existence except this life.
- ***"And nothing destroys us except time"*:** They attribute their destruction not to Allah's decree but to the passage of years for those who live long, and diseases, worries, and grief for those whose lives are short. Thus, they claim that time itself destroys them.
- ***"The son of Adam harms Me":*** This means that he attributes harm to Me. Harm is affirmed for Allah as He has affirmed it for Himself. It is obligatory upon us to affirm this because Allah affirmed it for Himself. We are not more knowledgeable about Allah than Allah is about Himself. However, this harm is not like the harm experienced by creation.
- ***"Insults time"*:** To curse, blame, or revile time. Time here refers to the passage of days and moments.
- ***"I am time"*:** This means that Allah is the one who manages, controls, and commands time, just as He controls the wind and other creations.

Is "Ad-Dahr" (Time) one of Allah's Names?

Ad-Dahr is not one of Allah's Names for the following reasons:

1. The context of the verse rejects this interpretation. If it were one of His Names, the belief of the polytheists regarding time would have been correct.
2. The context of the hadith also negates this understanding.
3. Considering time as Allah equates the created with the Creator.
4. All of Allah's Names are supremely beautiful and meaningful, while *Ad-Dahr* has no inherent beauty.
5. All of Allah's Names are derived, whereas *Ad-Dahr* is a non-derived term.
6. There is a prohibition against cursing the wind, fever, and other things, similar to time.

Important Points:

1. **The prohibition of cursing time** (e.g., saying: "Wretched time," "What a terrible era," or "Time is treacherous").
2. **Calling it harm to Allah.**
3. **Reflecting on His statement: *"For Allah is time"*** (meaning, Allah is the one who controls and manages time).
4. **A person may curse time unintentionally, even if they do not intend it in their heart.**
5. **(Explanation of the verse in Surah Al-Jathiyah:**
   "And nothing destroys us except time." [45:24])

46. Chapter on Naming Someone "Judge of Judges" and the Like (Prohibition of Such Names)

- When a person assumes such a name for themselves or accepts it from others.

Ruling on taking the title "Judge of Judges":

- **A major sin** if it is intended merely as a title.
- **Major Shirk** if the person believes they are a judge over all judges, including Allah.
- **Permissible but better avoided** if it is restricted and limited to a specific group, region, or time.

The First Evidence:

In Sahih al-Bukhari, narrated from Abu Hurayrah (may Allah be pleased with him), the Prophet ﷺ said: *"The most despicable name to Allah is a man who calls himself 'King of Kings,' for there is no owner but Allah."* Sufyan said: *"Similar is Shahanshah (King of Kings in Persian)."* **In another narration:** *"The most anger-provoking person to Allah on the Day of Resurrection, and the most wicked."* "Most despicable": Means the lowest or most debased.

- **"Most despicable":** The person is punished with the opposite of their intent, and this applies to all expressions indicating tyranny, authority, and excessive glorification.
- **"Most anger-provoking":** This affirms the attribute of anger (*Ghaydh*) for Allah in a manner befitting Him. It appears to be stronger than wrath (*Ghadab*).

Important Points:

1. **The prohibition of taking the name "King of Kings."**
2. **Anything similar in meaning is equally prohibited, as Sufyan said** (e.g., "Judge of Judges," "Ruler of Rulers," "Sultan of Sultans").
3. **The emphasis on the gravity of such titles, even if it is certain that the heart does not intend their literal meaning.**
4. **Understanding that this prohibition is for the sake of glorifying Allah.**

47. Chapter on Respecting Allah's Names and changing Names due to that

Categories of Allah's Names:

Non-Exclusive Names: These are names that can be attributed to both Allah and others, such as Ar-Rahim (The Merciful), As-Sami' (The All-Hearing), and Al-Basir (The All-Seeing). If the attribute is intended, naming someone with these names is prohibited. If the attribute is not intended and the name is used as a proper noun, then it is permissible.

Exclusive Names: These are names that can only be attributed to Allah. It is not permissible to name others with them, and if someone is named with such names, the name must be changed. **Examples:** Allah, Ar-Rahman, Rabb al-Alamin, and similar names.

The First Evidence:

On the authority of **Abu Shurayh:** He was known by the kunya *Abu al-Hakam*. **The Prophet ﷺ said to him:** *"Indeed, Allah is al-Hakam (The Judge), and to Him belongs the judgement."* Abu Shurayh replied: *"My people, when they disagree about something, come to me, and I arbitrate between them, and both parties are pleased with my decision."* The Prophet ﷺ said: *"How excellent this is. What children do you have?"* He replied: *"Shurayh, Muslim, and Abdullah."* The Prophet ﷺ asked: *"Who is the eldest?"* He replied: *"Shurayh."* The Prophet ﷺ said: *"Then you are Abu Shurayh."* Narrated by Abu Dawood and others.

A *kunya* is a name preceded by "Abu" (father of), "Umm" (mother of), "Akh" (brother of), "Am" (uncle), or "Khal" (maternal uncle).
In this case, the name given to this man considered the attribute of *al-Hakam* (The Judge), which made it similar to the name of Allah. It was not a purely proper noun but a proper noun that included the meaning of the attribute.
This resulted in a kind of sharing in the name with Allah, which is why the Prophet ﷺ changed his *kunya* to something more appropriate and did not instruct him to perform another *aqeeqah* (sacrifice).

Important Points:

1. **Respect for Allah's Names and Attributes, even in speech where the meaning may not be fully intended**, (especially when the name or title is exclusive to Allah or implies consideration of an attribute.)
2. **Changing a name for this reason**, (particularly if it includes something inappropriate or impermissible.)
3. **Choosing the eldest son for the kunya**, (Giving a *kunya* is permissible, but it should not be given to a polytheist.)

48. Chapter on Those Who Mock Anything Related to Allah, the Qur'an, or the Messenger ﷺ

- Whoever mocks or ridicules Allah, His universal or legislative signs, or His messengers has committed major disbelief. This is because mockery is in direct and severe contradiction to faith. Disbelief is of two types:

Disbelief of Neglect: This occurs when someone does not enter the religion of Allah and does not confront it with hostility or resistance.

Disbelief of Opposition: This is more severe, like the disbelief of Abu Jahl and Abu Lahab.

- The one who mocks is considered to have committed disbelief of opposition, which is more grievous than merely prostrating to an idol. This issue is extremely serious, as a single word may lead to destruction and ruin without the speaker realising it. A person may utter a word that angers Allah, without paying attention to its gravity, and it could cause them to fall into the Hellfire.
  If someone mocks prayer—even voluntary prayer—zakat, fasting, or pilgrimage, they are unanimously deemed a disbeliever by the Muslims. Similarly, if one mocks universal signs, such as saying that the occurrence of heat in winter is foolish, or that the occurrence of cold in summer is foolish, this is disbelief that expels one from the fold of Islam. This is because all actions of Allah are based on wisdom, even if we cannot comprehend them.
- Scholars have differed regarding whether repentance is accepted from someone who insults Allah, His Messenger, or His Book. There are two views:

Repentance is accepted under conditions:

1. It must be evident that their repentance is sincere.
2. They must praise Allah.
3. They must renounce what they have said.

However, in the case of someone who insults the Prophet ﷺ, their repentance is accepted, but it remains obligatory for the ruler to implement capital punishment for the right of the Prophet ﷺ. After the punishment is carried out, they are to be washed, shrouded, prayed over, and buried with the Muslims.

Repentance is not accepted, and the ruler must enforce capital punishement:
Such a person is not prayed over, nor is mercy invoked for them. They are buried far from the graves of the Muslims. Even if they claim to have repented, it is not accepted, as this is a case of apostasy, which is a grave and serious matter for which repentance does not suffice.

The First and Second Evidences:

1. **The statement of Allah, the Exalted:** "And if you ask them, they will surely say, "We were only conversing and playing." [9:65]
2. **The narration from Ibn Umar, Muhammad bin Ka'b, Zayd bin Aslam, and Qatadah**—part of their reports merging into one—that a man said during the Battle of Tabuk: "We have not seen people like our reciters, with greater greed for food, more lying tongues, or greater cowardice in battle." He was referring to the Messenger of Allah ﷺ and his companions who were reciters of the Qur'an. Upon hearing this, Awf bin Malik said, "You lie! Rather, you are a hypocrite. I will certainly inform the Messenger of Allah ﷺ." Awf went to the Prophet ﷺ to inform him, but found that the Qur'an had preceded him. The man then came to the Messenger of Allah ﷺ, who had already mounted his camel, and pleaded, "O Messenger of Allah! We were merely conversing idly and joking to pass the time on our journey." Ibn Umar said, "It was as if I were looking at him clinging to the straps of the Prophet's camel, while stones struck his feet, and he kept saying, 'We were only conversing idly and joking,' while the Messenger of Allah ﷺ responded, "**Was It Allah, His verses, and His Messenger that you were mocking?**" **[9:65]** The Prophet ﷺ would not even turn to him or say anything further.

- **"Our reciters"**: This refers to the Prophet ﷺ and his companions. Indeed, the statement was a lie.
- **"You are a hypocrite"**: This shows that whoever insults the companions is a disbeliever, for attacking them is an attack on Allah, His religion, and His Messenger ﷺ.
- **"Straps"**: The ropes used to secure the saddle.
- **"Struck his feet"**: The stones hit his feet as he walked.
- **Benefits of the Hadith:**

1. It demonstrates Allah's knowledge of what will occur.
2. The Prophet ﷺ judges by what Allah reveals to him.
3. Mockery of Allah, His verses, or His Messenger is among the gravest forms of disbelief.
4. The one who mocks Allah becomes a disbeliever.
5. Harshness is appropriate in certain situations.
6. The repentance of the mocker is accepted under its conditions.

Points of Attention:

1. The one who witnesses an insult but does not object or leave is like the one who insults, unless they denounce it or depart. Allah says: **"And it has already been revealed to you in the Book that when you hear the verses of Allah denied and mocked, do not sit with them until they engage in another conversation. Otherwise, you would be like them." [4:140]**
2. Avoid quoting the Qur'an or hadith in jest to make people laugh, rather mention them with reverence.
3. If a statement could be considered insulting, the speaker should be warned; if they do not repent, they are considered a mocker.
4. Beware of arrogance and vanity, as a good deed can lead to Paradise, and a bad deed can lead to Hell. This man went out with the Prophet ﷺ to Tabuk but then committed what he did.

Important Points:

1. **The first, and it is the greatest: Whoever mocks Allah, His verses, or His Messenger is a disbeliever** (i.e., disbelief in Allah, His verses, and His Messenger).
2. **This verse explains that such actions result in disbelief, regardless of whoever the perpetrator is** (a hypocrite or not.)
3. **The distinction between tale-bearing and sincere advice for Allah and His Messenger** (which involves honouring the sanctities of Allah).
4. **The difference between the forgiveness Allah loves** (which leads to reconciliation) and harshness towards the enemies of Allah (while gentleness in some cases for the sake of invitation and reconciliation can be praiseworthy).
5. **Not all excuses should be accepted,** (especially when it is known that the excuse is false.)

49. Chapter on the Saying of Allah: "And if we let him taste mercy from us after an adversity which has touched him, he will surely say, "this is [due] to me."

Mujahid said: "This is due to my work, and I deserve it." **Ibn Abbas said:** "It means, 'from my own effort.'"

When a person attributes a blessing to their own effort and earning, it involves a form of associating partners in Lordship. Even if they attribute it to Allah, yet claim they are entitled to it and that what Allah has given them is not out of pure grace but because they are deserving, this involves a type of arrogance and pride in servitude.

The Second and Third Evidences:

2. **Allah's statement:** "I was given it because of knowledge I have." [28:78] **Qatadah said:** "It means, 'because of my knowledge of various means of earning." **Others said:** "It means, 'Allah knows I deserve it.'" This aligns with Mujahid's statement: "I was given it because of my merit."
3. **Abu Hurairah (may Allah be pleased with him) reported that he heard the Messenger of Allah ﷺ say:** "Three individuals from the Children of Israel: a leper, a bald man, and a blind man, were tested by Allah. He sent an angel to them. The angel came to the leper and said, 'What is most beloved to you?' He replied, 'A good complexion, beautiful skin, and for this condition, which has caused people to shun me, to be removed.' So, the angel touched him, and his condition was cured, giving him a good complexion and beautiful skin. The angel then asked, 'What wealth is most beloved to you?' He replied, 'Camels or cows' (Ishaq, the narrator, was uncertain). So, he was given a pregnant she-camel, and the angel said, 'May Allah bless it for you.

The angel then went to the bald man and said, 'What is most beloved to you?' He replied, 'Beautiful hair and for this condition, which has caused people to shun me, to be removed.' The angel touched him, and his condition was cured, giving him beautiful hair. The angel then asked, 'What wealth is most beloved to you?' He replied, 'Cows or camels.' So, he was given a pregnant cow, and the angel said, 'May Allah bless it for you.'

The angel then went to the blind man and said, 'What is most beloved to you?' He replied, 'That Allah restores my sight so I may see people.' The angel touched him, and Allah restored his sight. The angel then asked, 'What wealth is most beloved to you?' He replied, 'Sheep.' So, he was given a pregnant sheep. Over time, these animals multiplied, and each man came to possess a valley of camels, a valley of cows, or a valley of sheep.

Later, the angel returned to the leper in his original form and appearance and said, 'I am a poor man and a traveller. My resources have been exhausted on my journey, and today, none can help me except Allah and then you. I ask you by the One who gave you your good complexion, beautiful skin, and wealth: a camel to help me complete my journey.' The leper replied, 'I have many obligations.' The angel said, 'It seems I know you. Were you not a leper whom people shunned, and poor, and Allah granted you wealth?' He replied, 'I inherited this wealth from forefathers.' The angel said, 'If you are lying, may Allah return you to your previous state.'

The angel then went to the bald man in his original form and appearance and said the same thing. The bald man responded as the leper had, and the angel said, 'If you are lying, may Allah return you to your previous state.'

Finally, the angel went to the blind man in his original form and appearance and said, 'I am a poor man and a traveller. My resources have been exhausted on my journey, and today, none can help me except Allah and then you. I ask you by the One who restored your sight: a sheep to help me complete my journey.' The blind man replied, 'I was blind, and Allah restored my sight. Take whatever you wish and leave whatever you wish. By Allah, I will not object to whatever you take for Allah's sake.'

The angel said, 'Keep your wealth. You were merely tested, and Allah is pleased with you and displeased with your two companions." (Both Bukhari and Muslim recorded this narration.)

- In this ḥadīth, there are numerous lessons, including:

1. Stories in the Qur'ān and Sunnah are presented for reflection and admonition.
2. Demonstration of Allah's power by curing the leper, the bald man, and the blind man through the mere touch of the angel.
3. Angels take human form by Allah's command.
4. Angels are physical beings and not merely spirits, meanings, or forces.
5. The narrators' dedication to preserving the exact wording of the ḥadīth.
6. A person is not required to be content with what is decreed but must be content with Allah's decree, distinguishing between Allah's actions and the decreed matters. Decreed matters are divided into afflictions, where contentment is not required, and legal rulings, where contentment is obligatory.
7. The permissibility of conditional supplication.

8. The permissibility of engaging with an opponent in matters one does not affirm for oneself to silence them.
9. Allah's blessings are boundless, as evidenced by the valleys of camels, cows, and sheep.
10. Gratitude for every blessing should correspond to its nature.
11. It is permissible for a person to appear in a state that does not reflect their reality.
12. Trials can be public and apparent, as illustrated by their well-known story.
13. The virtue of piety and asceticism, which may lead to commendable outcomes, as seen with the blind man.
14. The affirmation of inheritance among previous nations.
15. The attributes of Allah, such as pleasure, displeasure, and will, are affirmed in a manner befitting His Majesty.
16. Companionship may be attributed to similarity in some matters without implying physical association.
17. Allah tests people with what He blesses them.
18. Reminders can be conveyed through words, actions, or appearances.

Important Points:

1. **Explanation of the verse: "And if We let him taste mercy from Us after an adversity which has touched him" [41:50].**
2. **The meaning of "This is [due] to me [41:50]" is** (I am deserving and worthy of it).
3. **The meaning of "I have been given it because of knowledge I possess" is** "attributed to my own capabilities and worthiness."
4. **The profound lessons from this remarkable story** (include the difference between the leper, the bald man, and the blind man. The leper and the bald man denied Allah's blessing after receiving it, and before receiving it, their hearts were not attached to Allah. However, the blind man acknowledged Allah's blessing after receiving it and was attached to Allah beforehand. Ibn al-Qayyim stated: "Beware of the arrogance of saying, 'I, me, mine,' as these phrases led to the downfall of Iblīs, Pharaoh, and Qārūn. The phrase **'I am better than him' [7:12]** is for Iblīs, **'Does not the kingdom of Egypt belong to me?' [43:51]** is for Pharaoh, and **'I was given it because of knowledge I possess' [28:78]** is for Qārūn. The best use of 'I' is in the statement of the repentant, sinful servant acknowledging his faults and asking for forgiveness. The phrase 'mine' is best used for saying: 'Mine is the sin, mine is the crime, mine is poverty, humility, and need.' The phrase 'with me' is best used for saying: 'Forgive me for my earnestness, my negligence, my mistakes, and my deliberate actions, for all of that is with me.')

50. Chapter on the Saying of Allah: "But when he gives them a good [child], they ascribe partners to him." [7:190]

Types of Shirk (Polytheism) Mentioned in the Verse:

Minor Shirk: In servitude, by prioritising love for the child over love for Allah, allowing the child to distract one from obedience to Allah. How can one equate this child with Allah in love?!

Minor Shirk: Attributing the health and safety of the child to doctors or similar causes, thereby attributing the blessing to the means while neglecting the true cause—Allah.

Major Shirk: Believing that a specific saint or person brought the child into existence, attributing creation to someone other than Allah.

The Second Evidence:

Ibn Hazm said: "They unanimously agreed on the prohibition of any name that implies servitude to anyone other than Allah, such as 'ʿAbd ʿAmr' or 'ʿAbd al-Kaʿbah,' and similar names, except for 'ʿAbd al-Muṭṭalib."

Points on the Prohibition of Attributing Servitude to Other Than Allah:

- It is impermissible to attribute servitude to anyone other than Allah. Those who cite the Prophet's ﷺ statement: **"I am the son of ʿAbd al-Muṭṭalib"** as evidence are refuted by the following:

1. This is among the ambiguous narrations, whereas we have clear and definitive texts that refute it.
2. This ḥadīth is informational, not an approval or endorsement.
3. The Prophet ﷺ did not name anyone with such a title, nor did he permit or endorse it among his Companions.
4. This name was how the Prophet ﷺ was recognised. Had he said, (the son of ʿAbdullāh) people would not have recognised him.
5. The Prophet ﷺ referred to a past event that had already occurred; ʿAbd al-Muṭṭalib had passed away.
6. "ʿAbd al-Muṭṭalib" was not a name but a title. His actual name was "Shaybah al-Ḥamd," and his father was Hāshim. He was sent as a child to Madīnah to live with his maternal relatives from Banū al-Najjār to grow and learn. When his uncle al-Muṭṭalib brought him back to Makkah, his appearance changed due to the long journey. The people asked, "Who is this slave?" They assumed he was al-Muṭṭalib's servant, hence the title "ʿAbd al-Muṭṭalib" (servitude in the context of slavery is not problematic). Thus, this title became attached to him, resolving the matter.

The Third Evidence:

Ibn ʿAbbās said regarding the verse: "But when He gives them a good [child], they ascribe partners to Him concerning what He has given them" [7:190]. "When Adam had relations with her [Ḥawwā], she conceived. Iblīs came to them and said, 'I am your companion who caused your expulsion from Paradise. Obey me, or I will give the child the horns of a deer, causing him to tear through your belly. I will surely do this and that,' frightening them. He demanded they name the child "Abd al-Ḥārith,' but they refused to obey him. The child was born dead. She conceived again, and he came to them, repeating what he had said earlier. Again, they refused to obey him, and the child was born dead. She conceived a third time, and he came to them, repeating his demand. Their love for the child overwhelmed them, so they named him "Abd al-Ḥārith.' This is the meaning of Allah's statement: **"But when He gives them a good [child], they ascribe partners to Him concerning what He has given them."** (Narrated by Ibn Abī Ḥātim).

Ibn Abī Ḥātim also narrated through an authentic chain from Qatādah, who said: "They ascribed partners in obedience, not in worship."

Additionally, through an authentic chain, Mujāhid commented on the verse **"They ascribe partners to Him"**: "They feared the child might not be human." Similar meanings were reported from al-Ḥasan, Saʿīd, and others.

- **"The horns of a deer"**: Refers to the antlers of male deer.
- **"'Abd al-Ḥārith"**: This name was chosen by Iblīs because it was his name, intending that they associate the child with servitude to himself.
- **This Story is False for Several Reasons:**

1. There is no authentic narration from the Prophet ﷺ supporting it; Ibn Ḥazm stated: "It is fabricated and baseless."
2. It is utterly improbable that Allah would mention their sin without mentioning their repentance.
3. Prophets are infallible from Shirk (polytheism) by consensus of the scholars.
4. On the Day of Judgement, when people go to Adam, he will excuse himself by mentioning his sin of eating from the tree, which was disobedience. If he had committed Shirk, his excuse would have been even stronger.
5. Iblīs said to them, **"I am your companion",** which is not a statement used by one intending to deceive.
6. It is inconceivable that they would believe that Iblīs could give the child the horns of a deer, as this is Shirk in Lordship.
7. The verse uses the plural pronoun **"they ascribe partners"** indicating a group. If it referred to Adam and Ḥawwā, it would have said **(they both ascribe partners).**
8. Therefore, the correct interpretation of the verse applies to the children of Adam who committed actual Shirk, as among them are both polytheists and monotheists.

Important Points:

1. **The prohibition of every name that implies servitude to anyone other than Allah** (even names like ʿAbd al-Muṭṭalib).
2. **Explanation of the verse: (But when He gives them a good [child], they ascribe partners to Him concerning what He has given them. [7:190])**
3. **This Shirk was merely in naming and not in its actual intent** (the correct view is that this Shirk is real and that it pertains to the children of Adam, not Adam and Ḥawwā).
4. **Allah's gift of a sound daughter is among His blessings** (some people view the gift of a daughter as a misfortune, whereas the gift of a sound son is also a blessing).
5. **Mention of the distinction by the Salaf between Shirk in obedience and Shirk in worship** (Adam and Ḥawwā obeyed Iblīs but did not worship him, assuming the story's authenticity).

51. Chapter on the Saying of Allah: "And to Allah belong the best names, so invoke him by them." [7:180]

Ibn Abī Ḥātim narrated from Ibn ʿAbbās regarding the verse **"Those who practice deviation concerning His names"**: "They associate partners with Him." He also said: "They derived the name al-Lāt from al-Ilāh (the deity) and al-ʿUzzā from al-ʿAzīz (the Almighty)." Al-Aʿmash said: "They include in them what does not belong to them."

- This chapter refutes those who claim that *Kitāb al-Tawḥīd* addresses only Tawḥīd al-Ulūhiyyah (the Oneness of worship).
- **"And to Allah belong"**: The expression of tawḥīd here is emphasised by placing the predicate before the subject, indicating exclusivity.
- **"The best names"**: This refers to names that are complete in every sense of beauty and free of any deficiency.
- **"So invoke Him by them"**: Invoking Allah by His names has two meanings:

Invocation of request:
Using Allah's names as a means of supplication, such as saying, "Forgive me with Your mercy, for You are the Forgiving, the Merciful."

Invocation of worship:
Worshipping Allah in accordance with what these names require. For example, the name *al-Baṣīr* (the All-Seeing) requires that you worship Allah in a manner befitting His sight, avoiding actions He dislikes.

Deviation (Ilḥād): Deviation concerning Allah's names means turning away from what must be believed about them. It includes:

Deviation in Allah's signs (āyāt):

1. **Legislative signs**: Such as claiming the Qur'ān is created.
2. **Cosmic signs**: Such as claiming that nature creates things.

Deviation in Allah's names and attributes: This has several forms:

1. Denying all or some of Allah's names, as done by the Jahmiyyah.
2. Affirming the name but denying the attribute it implies, such as saying Allah is *Samiʿ* (Hearing) without hearing.
3. Using them to imply resemblance to creation, as done by those who liken Allah to His creation.
4. Deriving names for idols from Allah's names, such as deriving *al-ʿUzzā* from *al-ʿAzīz*.
5. Naming Allah with names He did not use for Himself, such as saying, "Allah is the third of three" or attributing fabricated titles like "the inventor."

Important Points:

1. **Affirmation of Allah's Names**: (contrary to the views of the Jahmiyyah and the extreme Mu'tazilah).
2. **Their Attribute of Being "Best"**: (The names of Allah have reached the utmost level of perfection in beauty).
3. **Command to Invoke Allah by Them**: (This includes both invocation of worship and invocation of request, where Allah is to be called upon using these names).
4. **Avoiding the Path of the Ignorant Deviators**: (Avoiding their way does not mean refraining from inviting them to the truth or clarifying it to them. The verse also implies a warning against their actions).
5. **Explanation of Deviation Concerning Them**.
6. **The Warning for Those Who Deviate**.

52. Chapter on It being Prohibited to Say, "Peace Be Upon Allah"

Why is this prohibited?

- Such a supplication implies deficiency regarding Allah, as praying for peace suggests He could potentially lack it, whereas Allah is free from all deficiencies.
- It contradicts the truth, as Allah is to be invoked and not prayed for. Allah is self-sufficient and free of need, but He is praised with attributes of perfection.

The First Evidence:

In the Ṣaḥīḥ, Ibn Masʿūd (may Allah be pleased with him) said: When we were with the Prophet ﷺ in prayer, we used to say, 'Peace be upon Allah from His servants, peace be upon so-and-so.' The Prophet ﷺ said, "Do not say: Peace be upon Allah, for Allah is Peace."

- **"Peace"** as a Name of Allah: It is both **affirmative** and **negating**.
  Negating: It signifies the absence of all deficiencies or flaws that the mind might conceive or the intellect might imagine. Allah is free from any deficiency in His essence, attributes, actions, or decrees.
  Affirmative: It affirms the name *al-Salām* (Peace) for Allah and the perfection of the quality it implies, which is peace and safety.
- Meanings of **"Peace":**
  - A name of Allah.
  - Safety from deficiencies and flaws, as in saying: *"Peace be upon you, O Prophet."*
  - A greeting, as in saying: *"Greet so-and-so with peace."*

Important Points:

1. **Explanation of *al-Salām*** (as one of Allah's names: It means the One free from all deficiencies and flaws.)
2. **Peace as a form of greeting.**
3. **It is not appropriate to say "Peace be upon Allah"** (and since it is inappropriate, it is prohibited.)
4. **The reasoning behind this prohibition** (is that Allah Himself is *al-Salām*.)
5. **Teaching the correct form of greeting that is suitable for Allah,** (as in the *tashahhud*. For instance, we do not say to a created being, *"My greetings to you"*)

53. Chapter on Saying, "O Allah, forgive me if You will" [Prohibition of Conditional Statements in Supplication]

This chapter emphasises the perfection of Allah's sovereignty, power, and grace. The prohibition of attaching conditions in supplications highlights the following concerns:

- It reflects a sense of self-sufficiency from the supplicant, which is inappropriate and lacks proper etiquette.
- It implies that the matter is burdensome for Allah or beyond His ability, which is incorrect.
- It suggests that Allah might be compelled or constrained, which is not the case.

The First Evidence:

In the Ṣaḥīḥ, Abu Hurayrah reported that the Messenger of Allah ﷺ said: "None of you should say, 'O Allah, forgive me if You will, O Allah, have mercy on me if You will, let him be resolute in his asking; for no one can compel Allah".

In Muslim's narration: "Let him have great hope, for nothing is too great for Allah to grant".

Clarification on Conditional Statements in Other Contexts:

Phrases such as those in the supplication of *istikharah* are not conditional in the sense of doubting Allah's will, rather, they reflect uncertainty about what is best for oneself? as the knowledge of good outcomes is unknown to the individual.

Similarly, the phrase ***'Keep me alive as long as life is good for me'*** [is not conditional regarding Allah's ability but acknowledges human ignorance of what is ultimately beneficial.]

Important Points:

1. **The prohibition of attaching conditions in supplication.**
2. **Explanation of the reasoning behind this prohibition.**
3. **The Prophet's statement: *"Let him be resolute in his asking"*** (i.e., one should ask with confidence and not hesitate).
4. **Emphasis on having great hope** (i.e., asking without restraint, as nothing is difficult or beyond Allah's ability).
5. **The rationale behind this ruling** (**[1]** To demonstrate the lofty standards of Islamic teachings. **[2]** To increase the supplicant's tranquillity. **[3]** Logical extension to other rulings and principles).

54. Chapter on It being Prohibited to Say, "My Slave (ʿAbdī) or My Female Slave (Amatī)"

Ruling on Saying "ʿAbdī" or "Amatī":

Attributing it to someone else: For example, saying, (The slave of so-and-so) or (The female slave of so-and-so) is permissible.

Attributing it to oneself:
And this has two forms:

If in the form of a direct address: such as (O my slave) this is prohibited.

If in the form of a statement: such as (I fed my slave) or (I freed my slave), it requires further detail:

If addressed in the presence of the slave or servant, it depends on whether harm or misunderstanding arises for the master or the servant: If harm exists, it is prohibited, If no harm exists, it is permissible.

If addressed in the absence of the slave or servant, it is permissible.

The First Evidence:

In the Ṣaḥīḥ, Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah ﷺ said: "None of you should say: Feed your lord, or Help your lord perform ablution, Instead say: 'My master (Sayyidī)' or 'My guardian (Mawlāy)' And none of you should say, 'My slave (ʿAbdī)' or 'My female slave (Amatī)' Rather say: 'My boy (Fatāy)' or 'My girl (Fatātī)' or 'My servant (Ghulāmī)".

- **"Do not say, 'Feed your lord' or 'Help your lord":** This phrase encroaches upon the concept of Lordship, which belongs solely to Allah.
- **"Say: My master, or My guardian":** This is addressed to the servant, and the instruction is one of permissible guidance rather than obligation. Scholars explain that when a command is given as a substitute for a prohibited act, it denotes permissibility. An example is the verse: **"But when you come out of ihram, then [you may] hunt." [5:2]**
  "Do not say: My slave, or My female slave": The prohibition here is either due to impermissibility or dislike, to prevent confusion with servitude exclusive to Allah.
- **"Say: My boy, My girl, or My servant":** This is directed to the master, highlighting that when a prohibited term is closed off permissible

alternatives are provided. It also serves to ensure the realisation of tawḥīd even in expressions.

Important Points:

1. Prohibition of saying **"'Abdī"** (my slave) or **"Amatī"** (my female slave).
2. The servant must not say **"Rabbī"** (my lord), nor should anyone say to him, **"Feed your lord."**
3. Instruction for masters to use terms like **"Fatāy"** (my boy), **"Fatātī"** (my girl), or **"Ghulāmī"** (my servant).
4. Instruction for servants to use terms like **"Sayyidī"** (my master) or **"Mawlāy"** (my guardian).
5. Emphasis on the intended purpose: to establish tawḥīd even in verbal expressions.

55. Chapter on Not Rejecting Anyone Who Asks by Allah (Prohibition or Dislike)

Categories of Asking by Allah:

Asking according to Allah's law: Asking in a manner permitted by Islamic law, such as a poor person asking for charity.

Asking by Allah in expression: Such as saying, "I ask you by Allah."

Is it permissible for a person to ask by Allah or not?

Asking in itself: It is disliked or prohibited unless out of necessity or need. This is why the Prophet ﷺ took an oath from his companions not to ask people for anything. However, as for responding to the one who asks, the one asking is not exempt from the following considerations:

By Allah: You respond to him even if he does not deserve it, because he asked by something great, and responding honours that greatness. However, if he asks for something sinful or responding would harm the one being asked, then it is not permissible to comply.

General Asking: For example, saying, "O so-and-so, give me." If what is asked for is permitted by Islamic law, you should give it to him.

The First Evidence:

From Ibn Umar (may Allah be pleased with them both), the Messenger of Allah ﷺ said: "Whoever seeks refuge by Allah, grant him refuge. Whoever asks by Allah, give him. Whoever invites you, respond to him. And whoever does a favour for you, compensate him. If you do not find anything to compensate him with, then supplicate for him until you feel that you have compensated him." Narrated by Abu Dawood and al-Nasa'i with a sound chain of narration.

- **"So grant him refuge":** Except if someone seeks protection from an obligatory matter or assistance in sin and transgression.
- Is responding to invitations a right of Allah or of the human? It is a right of the human. Thus, if the invitee requests to be excused and the host agrees, there is no sin on the invitee. However, responding to invitations is obligatory by Allah's command. If the host excuses the invitee out of shyness or embarrassment rather than genuine willingness, it is better for the invitee to fulfil the invitation.

- **"So respond to him":** This refers to invitations made out of honour, not mere calls. The majority of scholars hold that responding to invitations is recommended except in the case of a wedding feast, which is obligatory under six conditions:

1. The inviter must not be someone who is required to be avoided or shunned.
2. There must not be any wrongdoing at the venue of the invitation. If wrongdoing exists and it is possible to remove it, attendance becomes obligatory to respond to the invitation and remove the wrongdoing.
3. The inviter must be a Muslim; otherwise, responding is not obligatory.
4. The inviter's earnings must not be from unlawful sources.
5. Responding must not involve neglecting a more important obligation.
6. Responding must not cause harm to the invitee, such as requiring travel or abandoning family members in need of their presence.

- Are invitation cards the same as verbal invitations? If it is known or likely that the person to whom the card is sent is specifically intended, it takes the same ruling as a verbal invitation.

- **"So compensate him":** Compensation has two benefits:

1. Encouraging those who do good to continue doing good.
2. Removing the sense of dependence or inferiority caused by receiving a favour.

Important Points:

1. **Assisting one who seeks refuge by Allah** (If someone seeks refuge by Allah, it is obligatory to grant it, unless it is from something obligatory to do or avoid; then, they are not granted refuge).
2. **Giving to one who asks by Allah.**
3. **Responding to invitations.**
4. **Compensation for favours** (i.e., for the favour of someone who has done good to you).
5. **Supplicating for someone as compensation if one is unable to offer anything else** (because it is compensation, especially if the person offering the favour is not normally repaid in kind).
6. **His statement, "Until you feel that you have compensated him"** (One should not be negligent in supplication but should pray until they know or believe that they have adequately compensated the person).

56. Nothing Should Be Asked by Allah's Face Except Paradise

Meaning of the chapter title:

Alternatively, it means: If you ask by the Face of Allah, ask for Paradise, and do not ask for worldly matters.

This implies that: one should not ask any of the created beings by the Face of Allah, as they cannot grant Paradise.

This highlights the exaltation of Allah's Face, such that nothing should be asked by His Noble Face except for Paradise or what leads to it.

The First Evidence:

From Jabir, he said: The Messenger of Allah ﷺ said, "None should ask by the Face of Allah except for Paradise." Narrated by Abu Dawood.

- **"By the Face of Allah":** This affirms the attribute of Allah's Face, which is established through the Qur'an, the Sunnah, and consensus. It is a true face, incomparable to the faces of created beings.

Important Points:

1. **The prohibition of asking by the Face of Allah except for the highest goals** (It is part of proper etiquette not to ask by the Face of Allah except for matters of the Hereafter, such as attaining Paradise or being saved from Hellfire).
2. **Affirmation of the attribute of the Face.**

Ruling on Invoking Attributes:

It is not permissible to invoke an attribute, such as saying, "O Mercy of Allah," "O Face of Allah," or "O Might of Allah." Such invocations are innovated and not recognised in the texts nor practised by the Salaf. Shaykh al-Islam Ibn Taymiyyah said: "It is disbelief."

57. Chapter on What is Said About "If Only." (Requires Clarification)

Categories of Using the Phrase "If" and Their Rulings:

"If we had a say in the matter, we would not have been killed here": The hypocrites objected to the legislation of the Messenger ﷺ, saying, "Had they obeyed us and returned as we returned, they would not have been killed. Our opinion is better than his legislation."	**Prohibited: May Lead to Disbelief:** When it involves objection to Allah's legislation.
"If only they had obeyed us, they would not have been killed." This implies that if they had stayed back, they would not have been killed, reflecting their objection to Allah's decree.	**Prohibited:** To use it in objection to Qadar (Divine Decree).
"**If I had done this or that, it would have been such and such.**" because regret brings sorrow and constriction to the soul, whereas Allah wants us to be in a state of openness and contentment.	**Prohibited:** To use it for regret and lamentation.
"If Allah had willed, we would not have committed Shirk": This statement is false, as it uses Qadar (Divine Decree) to justify sins. However, it is valid to use Qadar as evidence for calamities but not for sins. The validity is recognised when the servant repents and refrains from the sin.	**Prohibited:** To Use Qadar for Justifying Sins.
If I had wealth, I would do the same as so-and-so": This reflects wishing for something good. The Prophet ﷺ said: **"He will be rewarded according to his intention, and their rewards will be equal."** Similarly, the Prophet ﷺ said about the one who wished for something evil: **"He will bear the burden of his intention, and their sins will be equal."**	**If it involves good, it is good; if it involves evil, it is evil:** To use "if" in expressing a wish.
"If I had known earlier what I know now, I would not have brought the sacrificial animal with me": This is a statement of fact, as the Prophet ﷺ would never wish for something contrary to what Allah decreed. Similarly, one might say: "If I had attended the lesson, I would have benefited."	**Permissible**: To use "if" in a purely factual statement.

The First to Third Evidences:

1. **The statement of Allah Almighty:** "They say: If we had any say in the matter, none of us would have been killed here." [3:154]

2. **The statement of Allah Almighty:**
"Those who said of their brethren while they themselves stayed behind: If only they had obeyed us, they would not have been killed." [3:168].
3. **From the Sahih**, on the authority of Abu Hurayrah (may Allah be pleased with him), that the Messenger of Allah ﷺ said:
"Be keen on what benefits you, seek help from Allah, and do not be helpless. If something afflicts you, do not say, 'If I had done such-and-such, it would have been such-and-such,' but rather say, 'Allah has decreed, and what He wills, He does.' For 'if' opens the door to the deeds of Shaytan."

- **"If only we had a say in the matter, none of us would have been killed here"**: This reflects the objections of the hypocrites to legislation. They criticised the Prophet ﷺ for going forth without their approval.
- It may also reflect their objection to Qadar, meaning: "We did not go out to be killed."
- **"Those who said of their brethren while they themselves stayed behind: 'If only they had obeyed us, they would not have been killed"**: This reflects their objection to the believers, to Allah's decree, and their cowardice in jihad.
- Whoever objects to Qadar has not accepted Allah as their Lord and has not fulfilled the Tawheed of Rububiyyah (Lordship).
- This hadith includes:

1. Striving for what benefits and avoiding what harms.
2. Seeking help from Allah.
3. Proceeding in matters, persisting, and not giving in to helplessness—these actions are within your control.
4. If the desired outcome does not occur, this is beyond your control and is by Allah's decree. Therefore, entrust the matter to Allah.

Important Points:

1. **Explanation of the two verses in Aal Imran:** (The first reflects objection to legislation. The second reflects objection to Qadar.)
2. **The explicit prohibition of saying: "If only I had..." when something afflicts you.**
3. **The reasoning behind the matter is that it opens the door to the deeds of Shaytan** (causing a person to feel regret and sorrow).
4. **Guidance to speak good words:** ("Allah has decreed, and what He wills, He does").
5. **The command to strive for what benefits, along with seeking help from Allah.**
6. **The prohibition of the opposite, which is helplessness** (neglect and laziness in doing what is within one's ability).

58. Chapter on the Prohibition of Cursing the Wind (Acceptance of the Decree)

The First Evidence:

From **Ubayy ibn Ka'b** (may Allah be pleased with him), the Messenger of Allah ﷺ said: "Do not Cursing the wind. If you see something unpleasant, say: 'O Allah, we ask You for the good of this wind, the good of what is in it, and the good of what it has been commanded to do. And we seek refuge in You from the evil of this wind, the evil of what is in it, and the evil of what it has been commanded to do." Authenticated by al-Tirmidhi.

- Cursing the wind is similar in principle to the prohibition of reviling time, but the author highlighted it separately due to its frequent occurrence.
  The prohibition of cursing and reviling in general is also mentioned, as the Prophet ﷺ said: ***"The believer is not a slanderer, nor does he curse others, and nor is he immoral or shameless". "Those who curse frequently will neither be intercessors nor witnesses on the Day of Resurrection".***
- On cursing a Muslim, the Prophet ﷺ said: ***"Cursing a Muslim is wickedness and fighting him is disbelief."***
- On cursing the dead, the Prophet ﷺ said: ***"Do not curse the dead, for they have already met what they sent ahead."***
- On cursing animals, the Prophet ﷺ said: ***"Do not accompany us with a camel upon which a curse has been invoked."***
- On cursing fever, the Prophet ﷺ said: ***"Do not curse fever."***

Important Points:

1. **Prohibition of reviling the wind**: (This is impermissible because reviling it equates to reviling the One who created and sent it.)
2. **Guidance to beneficial speech when encountering something unpleasant**: (For instance, say: "O Allah, we ask You for the good of this wind..." and take practical measures, such as seeking shelter from its harm behind walls.)
3. **Acknowledgement that the wind is commanded**: (It acts by the command of Allah.)
4. **Understanding that it can be commanded to bring good or evil**: (The takeaway is that one must not object to Allah's decree or revile it. Rather, they must submit to His universal command just as they submit to His legislative command, as these creations cannot act independently of Allah's command.)

59. Chapter on The Statement of Allah Almighty:
"They thought wrongly of Allah—the thought of ignorance. They said, 'Is there anything for us in the matter'? Say, 'Indeed, the matter belongs completely to Allah." **[3:154]**

- **"They thought wrongly of Allah":** Refers to the hypocrites who held the ignorant thought of the pre-Islamic era, not recognising Allah's decree, its wisdom, or His greatness. Their thought was based on falsehood and ignorance. Thinking about Allah is of two types:

1. **Thinking well of Allah** involves two aspects:
   a) **Regarding what Allah does in the universe:** It is obligatory to have a positive opinion of Allah
   b) **Regarding how Allah deals with you:** You must think the best of Allah, provided you possess sincerity and adherence.
2. **Thinking badly of Allah:** This includes assuming that Allah's actions lack wisdom, fairness, or involve oppression. Such thoughts are among the gravest sins and ugliest of wrongdoings, as exemplified by the hypocrites and others who thought falsely about Allah.

The Second Evidence:
The statement of Allah Almighty: *"They thought wrongly of Allah, the thought of ignorance. Upon them is the evil result of their thought, and they were surrounded by what they used to ridicule."* [48:6]

- This refers to the hypocrites and polytheists who were encompassed by the punishment from every side.

Ibn al-Qayyim said regarding the first verse: "This evil assumption was interpreted as the belief that Allah, Glorified be He, would not support His Messenger, and that His cause would fail and vanish. It was also interpreted as the belief that what befell him was not by Allah's decree and wisdom. Thus, it was explained as denial of wisdom, denial of predestination, denial that Allah would complete His Messenger's mission, or make it prevail over all religion. This is the evil assumption that the hypocrites and polytheists held, as mentioned in Surah Al-Fath.
This assumption is considered evil because it involves thinking of Allah in a manner unbefitting His Glory, wisdom, praise, and truthful promises. Whoever assumes that falsehood will permanently triumph over the truth, causing the truth to vanish, or denies that what has occurred was decreed and predestined by Allah, or denies that it was decreed for a profound wisdom deserving of praise, but instead claims it occurred by mere will without wisdom, such a person holds the assumption of those who disbelieve. Woe to those who disbelieve from the Fire.

Most people harbour evil assumptions about Allah concerning matters specific to themselves and what He decrees regarding others. Only those who truly know Allah, His names, His attributes, and the requirements of His wisdom and praise are free from this. The wise person who advises himself should take heed of this, repent to Allah, and seek His forgiveness for harbouring evil assumptions about his Lord.
If you were to examine people, you would find most of them criticising predestination, blaming it, and saying that things should have been such and such. Some do so in small measure, while others do so extensively. Examine
yourself: Are you free of this?
(If you are saved from it, you are saved from a great calamity; otherwise, I do not think you will be saved)."

- This statement was mentioned by Ibn al-Qayyim in **"Zad al-Ma'ad"** following the discussion on the Battle of Uhud, under the section addressing the praiseworthy wisdom and objectives derived from it. The summary of what he mentioned regarding evil assumptions includes:

1. Assuming that Allah allows falsehood to permanently triumph over truth, causing the truth to vanish.
2. Denying that what occurs is by Allah's decree and predestination, questioning how anything could happen in His dominion without His will.
3. Denying that His decree is based on profound wisdom deserving of praise.

- The summary of the remedies for evil assumptions includes:

1. Knowing Allah's names and attributes with true understanding, not through distortion or misinterpretation.
2. The wise individual should prioritise this understanding to hold a correct assumption about Allah, rather than harbouring evil assumptions or those of ignorance.
3. Turning back to Allah in repentance from sin to obedience and seeking forgiveness.
4. Assuming evil about oneself, as human beings are prone to deficiency and wrongdoing.

Important Points:

1. **Explanation of the verse in Surah Aal-Imran:** (**"They think about Allah other than the truth"** with the pronoun referring to the hypocrites.)
2. **Explanation of the verse in Surah Al-Fath:** (**"Those who think of Allah with evil thoughts"** with the pronoun referring to the hypocrites.)
3. **A clarification that such assumptions come in numerous forms that cannot be enumerated** (defined as thinking of Allah in a way that does not befit Him).
4. **Acknowledgement that none are safe from this except those who know Allah's names and attributes and who also know themselves** (examine yourself; the reality is that humans are the source of deficiency and evil, while the Lord, Glorified be He, is the source of absolute perfection, free from any imperfection in any form).

60. Chapter on Denying Divine Decree (Major Disbelief)

- **Qadar (Divine Decree):** It is the secret of Allah in His creation, and we only come to know of it after it occurs. It is particularly related to the Oneness of Lordship, with a connection to the Oneness of Allah's Names and Attributes. People regarding Qadar are divided into three groups:

1. **The Jabriyyah (Fatalists):** They affirmed Qadar but exaggerated in doing so to the extent that they stripped the servant of free will and ability, claiming that humans have no choice or power.
2. **The Qadariyyah (Mu'tazilites):** They affirmed human free will and ability in actions but exaggerated to the point of denying that Allah has any will or creation in human actions.
3. **The third group is Ahl al-Sunnah wa al-Jama'ah:** They reconciled the evidences and followed the best approach. They believed in Allah's decree and Qadar while affirming that humans have a will connected to Allah's will.

The great benefits of believing in Qadar include:

1. It is an essential part of perfecting the Oneness of Lordship.
2. It brings true reliance upon Allah.
3. It brings tranquillity to the heart, as one knows that what has afflicted them was never going to miss them, and what missed them was never going to afflict them. Thus, one becomes content with what happens after taking beneficial means.
4. It prevents self-admiration over one's actions, as one realises that it was Allah who bestowed them with success.
5. It prevents grief over what has befallen, knowing it comes from one's Lord and is a result of His mercy and wisdom.
6. It motivates one to take means, as belief in Allah's wisdom includes understanding that He does not decree matters except in connection with their causes.

The First evidence:

Ibn Umar said, "By the One in whose hand is the soul of Ibn Umar, if one of them had gold equal to the size of Mount Uhud and then spent it in the way of Allah, Allah would not accept it from them until they believe in Qadar." Then he supported this with the statement of the Prophet ﷺ: "Faith is to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in Qadar, its good and its bad." Reported by Muslim.

Iman (Faith): "It is a statement with the tongue, belief in the heart, and actions with the limbs and body parts. It increases with obedience and decreases with disobedience." It has six pillars:

- Belief in Allah.
- Belief in His angels.
- Belief in His books.
- Belief in His messengers.
- Belief in the Last Day.
- Belief in Qadar (Divine Decree), its good and bad.

"Regarding belief in Allah": Faith in Allah entails submission to four matters:

- Belief in His existence, which is supported by:
  - **Intellect:** The impossibility of creation existing without a creator. **"Or were they created by nothing, or were they the creators [of themselves]?" [52:35]**
  - **Senses:** When you are in distress and hardship, then you supplicate, and you find relief through supplicating to Allah, just as the Prophet ﷺ supplicated during the Battle of Uhud.
  - **Instinct (Fitrah):** As the Prophet ﷺ said: **"Every child is born upon the Fitrah, then his parents turn him into a Jew, Christian, or Zoroastrian."**
  - **Shari'ah (Revealed Law):** Ibn al-Qayyim mentioned that every verse in the Book of Allah contains evidence for Tawheed.
- Tawheed of Lordship.
- Tawheed of Worship.
- Tawheed of Allah's Names and Attributes.

- **"And His Angels":** They are from the invisible world. Allah has created them from light. They obey Allah and never disobey Him. They have souls: **"Holy Spirit" [2:87]**. They have bodies: **"Who made the angels messengers having wings, two, three, or four" [35:1]**. They have hearts and intellect: "**Until when fear is removed from their hearts, they will say, 'What has your Lord said**?" We believe in them, their names (Jibreel, Meekaaeel, Israafeel, etc.), their attributes **"They do not disobey Allah in what He commands them but do what they are commanded" [66:6]** their duties (such as the carriers of the Throne), and everything else we have been informed about them.
- **"And His books":** We must believe that they are truly the words of Allah, not metaphorically, that they are revealed and not created, and that Allah sent a book with every Messenger. We believe in them and in their names and news as Allah has informed us,

and in their rulings both generally and specifically, as long as they have not been abrogated. We also believe that the Qur'an has abrogated all previous scriptures, which include the Torah, the Gospel, the Psalms, and the Scrolls of Ibrahim and Musa.

- **"And His messengers":** We must believe that they are humans and possess none of the attributes of Lordship. They are servants and are not to be worshipped. Allah sent them, revealed to them, supported them with signs, and they fulfilled their trusts, advised the nations, conveyed the message, and strove in Allah's cause. We believe in them, their names, attributes, and news as Allah informed us. The first prophet was Adam, the first messenger was Nuh, and the seal of the prophets and messengers is Muhammad ﷺ. All previous laws have been abrogated by the Shari'ah of Muhammad ﷺ. The messengers with strong resolute (Ulu al-azm) among them are five, mentioned in Surah Ash-Shura and Al-Ahzab: Muhammad, Nuh, Ibrahim, Musa, and Isa.
- **"And the Last Day":** This includes belief in everything the Prophet ﷺ informed us of regarding what happens after death, such as the trial of the grave, the blowing of the trumpet, people rising from their graves, the scales, the records, the Sirat, the hawdh, intercession, Paradise, Hellfire, and the believers' seeing their Lord on the Day of Judgement and in Paradise, and other unseen matters.
- **"And you believe in Qadar":** The verb "**believe**" was repeated here because belief in Qadar is crucial. It has four levels:
  (Knowledge, the writing of our Master, His will ⁂ And His creation, which is origination and formation.)

Creation:
There is nothing except that Allah is its Creator, Manager, and Sovereign, even the actions of the creation are created: The evidence is:
"And Allah created you and that which you do." [37:96]

Will:
Belief that whatever Allah wills happens, and whatever He does not will does not happen, and that the servant has a will that is encompassed by Allah's will: The evidence is:
"And you do not will except that Allah wills." [81:29]

Writing:
Belief that Allah has written the decrees of everything until the Hour is established. The evidence is:
"And there is nothing hidden within the heaven and the earth except that it is in a clear register." [27:75]

Knowledge:
Belief that Allah has knowledge of everything, in general and in detail. The evidence is His statement: **"He knows what is [presently] before them and what will be after them." [2:255]**

The Second to Fourth Evidences:

2. On the authority of **'Ubādah ibn al-Ṣāmit,** who said to his son: "O my son, you will not taste the sweetness of faith until you know that what has befallen you was never going to miss you, and what has missed you was never going to befall you. I heard the Messenger of Allah ﷺ say: 'The first thing Allah created was the pen. He said to it: "Write." It said: "My Lord, what shall I write?" He said: "Write the decrees of everything until the Day of Judgement."' O my son, I heard the Messenger of Allah ﷺ say: "Whoever dies without this belief is not of me." In a narration by Aḥmad: "The first thing Allah, the Most High, created was the pen. He said to it: 'Write.' So, it wrote at that moment everything that is to occur until the Day of Judgement."
3. **In a narration by Ibn Wahb**, the Messenger of Allah ﷺ said: "Whoever does not believe in predestination, its good and its bad, Allah will burn him in the Fire."
4. **In *al-Musnad*** and ***as-Sunan*,** on the authority of Ibn ad-Daylamī, who said: "I came to Ubayy ibn Ka'b and said: 'There is something troubling me regarding predestination. Tell me something so that perhaps Allah will remove it from my heart.' He said: 'If you were to spend an amount of gold equal to Mount Uḥud, Allah would not accept it from you until you believe in predestination and know that what has befallen you was never going to miss you, and what has missed you was never going to befall you. If you die without this belief, you would be among the people of the Fire.' He said: 'Then I went to 'Abdullāh ibn Mas'ūd, Hudhayfah ibn al-Yamān, and Zayd ibn Thābit, and all of them narrated to me the same from the Prophet ﷺ." This is an authentic ḥadīth, narrated by al-Ḥākim in his *Ṣaḥīḥ*.

- **"Until you know":** Allah, the Most High, alluded to this meaning in His saying: **"No disaster strikes upon the earth or among yourselves except that it is inscribed in the Book before We bring it into being. Indeed, that is easy for Allah. So that you may not grieve over what has escaped you, nor exult [in pride] over what He has given you. And Allah does not like every prideful boaster." [57:22-23]**
- **"O my son":** This shows the gentle approach of giving advice to one's children and the importance of teaching them religious rulings along with their evidence:
  1. To accustom the child to follow evidence-based guidance.
  2. To nurture the child to love the Messenger ﷺ.
- **"Something troubling me":** What troubled Ibn ad-Daylamī indicates the danger of associating with the people of innovation who cast doubts about predestination. Doubts are dispelled by textual evidence, which removes them, rather than by rational argumentation, which may increase them.
- **"The pen":** There are two readings of this word, with *ḍammah* (u) and with *fatḥah* (a):

1. **With *ḍammah*:** The meaning is that the first thing Allah created was the pen in relation to what we see of creation, such as the heavens and the earth. This is relative precedence. Ibn al-Qayyim said:
   "People differ concerning the pen with which the decree was written by the Lord:
   Was it before the Throne, or was it after?
   There are two views according to Abū al-'Alā al-Hamadhānī.
   The truth is that the Throne came first,
   As it existed with its pillars before the writing."
2. **With *fatḥah*:** The meaning is that Allah commanded the pen to write at the time He first created it.

Important Points:

1. **Explanation of the obligation of belief in predestination.**
2. **Clarification of how to believe in predestination** (by believing in its four levels).
3. **The invalidation of the deeds of those who do not believe in it** (as they are guilty of major disbelief).
4. **The statement that no one will taste the sweetness of faith until they believe in it.**
5. **Mention of the first creation of Allah** (there is no doubt that the creation of the pen was after the creation of the Throne, and the pen was the first created in relation to what we observe, as it preceded the creation of the heavens and the earth, making its [the pen's] precedence relative).
6. **The fact that the decrees were recorded at that moment until the Day of Judgement** (and this includes the addressing of inanimate objects by Allah, as they comprehend His command; Allah directed His speech to the pen, and it understood and responded).
7. **His ﷺ disassociation from those who do not believe in it** (as such a person is considered a disbeliever, expelled from the fold of the religion).
8. **The practice of the Salaf in dispelling doubts by consulting scholars** (and the permissibility of consulting more than one scholar for verification, not for seeking lenient rulings).
9. **That the scholars responded to him in a way that removed his doubt by attributing the statement solely to the Messenger of Allah ﷺ** (thus, the doubt is completely dispelled for the believer, though presenting rational or sensual evidence to convince an opponent and reassure a believer is also permissible, which includes the fourth type of evidence—innate disposition).

61. Chapter on What is Said About Image-Makers (of Severe Warning)

1. Image-making involves creation and innovation, making the image-maker a partner with Allah in that creation and innovation.
2. The first instance of Shirk (associating partners with Allah) on earth, which occurred among the people of Nūḥ, was due to images and statues.

The Evidences from the First to the Fifth:

1. On the authority of **Abū Hurayrah,** who said: The Messenger of Allah ﷺ said: "Allah, the Most High, said: 'Who is more unjust than the one who tries to create like My creation? Let them create a speck, or let them create a grain, or let them create a barley seed.'" (Reported by al-Bukhārī and Muslim)
2. In another narration by **al-Bukhārī** and **Muslim,** on the authority of ʿĀishah The Messenger of Allah ﷺ said: "The people who will be most severely punished on the Day of Judgement are those who try to imitate the creation of Allah."
3. In another narration by them, on the authority of **Ibn ʿAbbās:** "I heard the Messenger of Allah ﷺ say: 'Every image-maker will be in the Fire; for every image he made, a soul will be created for it, and he will be punished by it in Hell."
4. In another narration from him **(Ibn ʿAbbās),** the Prophet ﷺ said: "Whoever creates an image in this world will be commanded to blow life into it, but he will never be able to do so."
5. In the narration by **Muslim,** from **Abū al-Hayyāj,** who said: ʿAlī said to me: "Shall I send you with the same mission that the Messenger of Allah ﷺ sent me with? Do not leave any image without erasing it, nor any raised grave without levelling it."

- **Punishments for the Image-Maker: [1]** They will be among the most severely punished people or the most severely punished. **[2]** They are cursed. **[3]** Allah will create a soul for every image they made, and they will be punished by it in Hellfire. **[4]** They will be in the Fire. **[5]** They will be tasked with blowing life into the images they made, which they will be unable to do. **[6]** There is no one more unjust than them in this regard, or they are at the peak of injustice.
- **"Erase it":** If it is coloured, another colour should be applied to remove its features. If it is a statue, its head should be severed. If it is engraved, its face should be defaced so that its features are no longer recognisable. The form of erasure differs, and the apparent meaning of the ḥadīth applies whether the image is worshipped or not.
- **"Raised":** Meaning high; "**levelling it**" has two meanings:

1. To make it look appropriate according to Islamic guidelines.
2. To make it level with the surrounding graves.

Categories of Image Possession:

1. **For the purpose of glorification of the image's subject:** This is undoubtedly prohibited, as glorifying rulers by keeping their images is a breach of lordship, and glorifying religious figures by keeping their images is a breach of divinity.
2. **For enjoying looking at or taking pleasure in it:** This is prohibited due to the temptation it presents.
3. **For remembrance out of affection or sentiment**, such as photographing children: This is prohibited.
4. **When possession of images is unavoidable,** such as on currency and identification documents: There is no sin in this, as it is unavoidable.
5. **When images are incidental**, not desired, such as images in newspapers: There is no issue with this, but if they can be erased without difficulty, it is preferable.
6. **When images are disrespected**, such as being thrown in rubbish bins, spread on the ground, or trampled upon: There is no issue with this. However, this does not apply to clothing with images.

Important Points:

1. **The severe condemnation of image-makers.**
2. **Emphasising the reason for the prohibition, which is a lack of proper reverence for Allah, as in His saying: "Who is more unjust than the one who tries to create like My creation?"** (They are disrespectful to Allah, similar to someone who opposes His laws, and no one is more unjust than this).
3. **Highlighting Allah's power and the image-makers' inability, as in His saying: "Let them create a speck or a barley seed."** (Allah has created greater things, yet they are incapable of creating even the smallest forms of life).
4. **Explicit mention that they are the most severely punished people.**
5. **Allah will create a soul for each image they made, with which they will be punished in Hell.**
6. **They will be commanded to blow life into the images** (one of the most severe forms of punishment).
7. **The command to erase images when found** (showing the connection between the temptation of statues and that of graves, as both can lead to Shirk, and affirming the occurrence of punishment on the Day of Judgement, the principle that punishment corresponds to the deed, and that burdensome obligations in the Hereafter are a form of punishment).

62. Chapter on Taking Oaths Frequently (Severe Warning, so to Glorify Allah)

The First Evidence:
The saying of Allah, the Most High: **"And protect your oaths" [5:89].**

Levels of Preserving Oaths:

- **By not swearing except by Allah.**
- **Preserving it at the end:** by offering expiation after breaking it.
- **Preserving it in the middle:** by not breaking it unless exempted.
- **Preserving it initially:** by avoiding frequent swearing.

The Second to Sixth Evidences:

2. On the authority of **Abū Hurayrah**, who said: I heard the Messenger of Allah ﷺ say: "Swearing increases sales but wipes away blessings from earnings." (Reported by al-Bukhārī and Muslim)
3. On the authority of **Salmān,** the Messenger of Allah ﷺ said: "There are three people whom Allah will not speak to, nor purify, and for them is a painful punishment: an old adulterer, a poor man who is arrogant, and a man who makes Allah's name his merchandise—he does not buy except by swearing an oath, and he does not sell except by swearing an oath." (Reported by al-Ṭabarānī with an authentic chain)
4. In ***Ṣaḥīḥ al-Bukhārī*** and ***Ṣaḥīḥ Muslim***, on the authority of ʿImrān ibn Ḥuṣayn, who said: The Messenger of Allah ﷺ said: "The best of my Ummah is my generation, then those who follow them, then those who follow them." ʿImrān said: "I do not know if he mentioned after his generation twice or thrice. Then there will come people who will testify without being asked to testify, betray trusts, make vows but do not fulfil them, and obesity will become widespread among them."
5. In ***Ṣaḥīḥ al-Bukhārī*** and ***Ṣaḥīḥ Muslim*****,** on the authority of Ibn Masʿūd: The Messenger of Allah ﷺ said: "The best of people is my generation, then those who follow them, then those who follow them. Then there will come people whose testimony will precede their oaths, and their oaths will precede their testimony."
6. **Ibrāhīm said:** "They used to hit us for making false testimonies and oaths when we were young."

- **"Promotion of merchandise"**: meaning that swearing by oaths increases the sales of goods. **"Ruin of earnings"**: meaning that it causes destruction and loss of blessings in income.
- **"And He will not purify them"**: meaning that Allah will not honour or commend them, nor will He bear witness to their faith on the Day of Judgement.
- **"An old man"**: a man whose hair has turned grey and white due to old age, and whose desires have diminished. **"A poor man"**: a man who is in a state of poverty. **"One who is arrogant"**: a person who shows arrogance towards the truth and belittles others.
- **"He does not buy except by swearing"**: meaning his frequent use of oaths indicates his lack of reverence for their sanctity.
- **"They testify without being asked"**: meaning they either hasten to give testimony unnecessarily or bear false witness.
- **"Their testimony precedes their oaths"**: **[1]** Due to a lack of trust, they do not testify without also swearing an oath. **[2]** Or it is an expression indicating their carelessness regarding both testimony and oaths.

Important Points:

1. **The advice to safeguard oaths.**
2. **The information that swearing by oaths promotes sales but removes blessings** [i.e., it diminishes the blessings in earnings].
3. **The severe warning against those who buy or sell only by oaths**
4. **The indication that sin becomes greater when the reason for committing it is insignificant** [i.e., committing sins despite the absence of strong motivation].
5. **Condemnation of those who swear unnecessarily unless required or beneficial** (i.e., only swearing an oath when necessary or beneficial).
6. **The praise of the first three or four generations and the mention of what will occur after them.**
7. **Condemnation of those who give testimony without being asked,** betray trusts, and make vows they do not fulfil, as well as those who indulge in causes of physical obesity while neglecting the "obesity" of the heart through faith and knowledge [i.e., indulging in material excess while ignoring spiritual growth through faith and knowledge].
8. **The practice of the early generations (Salaf) in disciplining children for false testimony and broken promises,** (indicating their reverence for oaths and testimony and their concern for raising children correctly)

Conditions for disciplining a child:

1. The child must be capable of understanding the purpose of discipline; it should not be applied to one who cannot comprehend its meaning [i.e., the child must be mature enough to understand why they are being disciplined].
2. The disciplining must be carried out by someone who has authority over the child [i.e., someone responsible for the child's upbringing, like a parent or guardian].
3. There should be no excess in the amount, method, type, or location of discipline [i.e., the punishment should be proportionate and not harsh or excessive].
4. The child must have committed an act that warrants discipline.
5. The intention must be to correct and not out of personal vengeance, as the latter would be self-serving [i.e., the purpose of disciplining must be to teach, not to seek personal revenge].

63. Chapter Regarding What Has Been Narrated Concerning the Covenant of Allah and His Prophet (Sincerity and Adherence)

Failing to fulfil the covenant of Allah is a form of belittling Him, which contradicts Tawheed. Reverence for Allah must be shown in dealings with people, even if they are disbelievers, and even in the most challenging circumstances, such as in Jihad for the sake of Allah. The Shariah should be implemented, and the covenant of Allah and His Prophet ﷺ must be honoured.

The First and Second Evidences:

1. **The saying of Allah the Exalted:** "And fulfill the covenant of Allah when you have taken it, [O believers], and do not break oaths after their confirmation." [١٦:٩١]
2. **It is narrated from Buraidah who said:** Whenever the Messenger of Allah ﷺ appointed a leader over an army or expedition, he would advise him privately to fear Allah and to take care of the Muslims under his command. He would then say: "Fight in the name of Allah and for His cause. Fight those who disbelieve in Allah. Do not embezzle (the spoils), do not betray, do not mutilate, and do not kill children. When you meet your enemies from among the polytheists, invite them to three options, and whichever of them they accept, accept it and cease fighting against them. First, invite them to Islam. If they accept, then accept it and cease fighting against them. Then invite them to migrate from their land to the land of the Muhajireen, and inform them that if they do so, they will have the same rights and obligations as the Muhajireen. If they refuse to migrate, inform them that they will be like the Bedouin Muslims, subject to the rulings of Allah, but they will not have a share in the spoils or booty unless they participate in Jihad. If they refuse, then demand the Jizyah from them. If they agree to pay it, accept it and cease fighting against them. If they refuse, seek Allah's help and fight them.
   If you besiege a fortress and they request you to grant them the protection of Allah and His Prophet, do not grant them the protection of Allah and His Prophet, but rather grant them your own protection and the protection of your companions. For if you violate your covenant and that of your companions, it is less serious than violating the covenant of Allah and His Prophet.
   If you besiege a fortress and they request you to judge them by the ruling of Allah, do not judge them by the ruling of Allah, but rather by your own ruling. For you do not know whether you will be able to issue Allah's ruling correctly concerning them." Related by Muslim.

- **"Army"**: Refers to a group exceeding 400 men.
- **"Expedition"**: Refers to a group fewer than 400.
- **"Fight in the name of Allah"**: **1)** Seeking help from Allah. **2)** Beginning the battle with Allah's name.
- **"For His cause"**: Includes both intention and action.
- **"Those who disbelieve in Allah"**: Do not fight people out of tribalism, nationalism, or patriotism; fight for their benefit, to save them from the Hellfire. Disbelief centres on denial and arrogance.
- **"Do not embezzle"**: To hide part of the spoils for oneself, which is a major sin.
- **"Do not betray"**: If there is a covenant, do not betray it. Betrayal without a covenant is permissible as war is deceit.
- **"Do not mutilate"**: Mutilating by cutting off body parts unnecessarily is forbidden, except if they have done the same.
- **"Do not kill children"**: Do not kill children, women, the elderly, worshippers, or the sick unless they fight, incite fighting, or have a role in war strategy.
- **"Your enemy"**: Indicates incitement to combat them. The enemy aims to weaken you, distance themselves, and act aggressively.
- **"The spoils"**: Refers to wealth taken from the disbelievers through combat or related circumstances.
- **"The booty"**: Refers to wealth allocated to the treasury, such as one-fifth of the spoils, land tax (kharaj), and jizyah.
- **"Unless they participate in Jihad"**: If they accept Islam and participate in Jihad, they will have the same rights as the Muslims concerning spoils and booty.
- **"The Jizyah"**: A payment made by non-Muslims in exchange for protection and residence in Muslim lands. This includes permissibility of collecting Jizyah from non-Jews, non-Christians, and non-Zoroastrians.

What we do with the covenant holders:

If we fear treachery from them, the covenant is returned to them: "And if you fear betrayal from a people, throw their covenant back to them fairly." [8:58]

If they break the covenant, the covenant is nullified, and fighting them becomes permissible: "But if they break their oaths after their covenant and defame your religion, then fight the leaders of disbelief." [9:12]

If they fulfil the covenant: "So long as they are upright towards you, be upright towards them." [9:7]

What disbelievers do in their fighting against Muslims	What Muslims do in their Jihad against disbelievers
Kill children, women, worshippers, and the sick.	Prohibit killing children, women, worshippers, and the sick.
Fight for worldly gains.	Fight for their benefit (to save them from the Fire).
Often break covenants.	Fulfil covenants.
They do not notify if something happens from the Muslims' side.	If the disbelievers break the covenant, they are notified that the covenant has ended.
Betray.	Do not betray.
Mutilate the dead even if their own dead were not mutilated.	Do not mutilate the dead unless their own dead were mutilated.
They do not extend any invitation at all.	Do not fight until offering them the choice between Islam, Jizyah, or fighting.
Their rulings are based on injustice.	Are just in their rulings and do not oppress.
	The total number of those killed in all battles from the Prophet's ﷺ mission until his death did not exceed a thousand.
	No child, woman, or elderly person was killed.

Important Points:

1. **The distinction between the covenant of Allah, the covenant of His Prophet, and the covenant of the Muslims.**
2. **Guidance towards the lesser of the two dangers.**
3. **His statement: "Fight in the name of Allah and for His cause"** (the obligation of fighting with reliance upon Allah, sincerity, and adherence to His law).
4. **His statement: "Fight those who disbelieve in Allah"** (the reason for fighting is their disbelief).
5. **His statement: "Seek Allah's help and fight them"** (a person should not rely on their own strength and capability).
6. **The difference between the ruling of Allah and the ruling of scholars.**
7. **The fact that a Companion may issue a ruling when necessary, even if they do not know whether it aligns with Allah's ruling** (this is not exclusive to the Companions but applies to those after them as well).

64. Chapter on Taking an Oath That Allah Will Do Something (Al-Ta'alli upon Allah)

[Al-Ta'alli upon Allah means swearing about what Allah will or will not do, such as claiming that He will not forgive someone.] Whoever swears upon Allah has displayed bad manners towards Him, restricted His grace, and harboured negative assumptions about Him. All of this contradicts the perfection of Tawheed and may even nullify its very essence. Swearing upon someone as great as Allah is a form of belittlement.

Categories of Swearing Upon Allah:

Forbidden and could nullify one's deeds: When driven by self-admiration, limiting Allah's grace, and harbouring negative assumptions about Him.

Permissible: To swear upon Allah out of strong hope and good expectation of Him, provided one has righteous deeds. As in the story of Anas ibn al-Nadr (may Allah be pleased with him).

Permissible: To swear upon something that Allah and His Messenger have informed about in terms of affirmation or negation, demonstrating certainty. For example: "By Allah, Allah will certainly grant His Prophet intercession on the Day of Judgement."

The First and Second Evidences:

1. **It is narrated from Jundub ibn Abdullah** (may Allah be pleased with him) that the Messenger of Allah ﷺ said: "A man said: 'By Allah, Allah will not forgive so-and-so.' Allah, the Almighty, responded: 'Who is he who swears upon Me that I will not forgive so-and-so? Indeed, I have forgiven him and nullified your deeds.'" Narrated by Muslim.
2. **In the narration of Abu Hurairah,** it is mentioned that the person who said this was a devout worshipper. Abu Hurairah said: "He uttered a word that destroyed his worldly life and the Hereafter."

Explanations:

- **"Allah will not forgive so-and-so":** Indicates despairing of Allah's mercy, belittling His servants, and self-admiration.
- **"Swears upon Me":** He restricts my grace and mercy, claiming that I will not forgive a sinner among my servants.

Important Points:

1. Warning against swearing upon Allah.
2. The Hellfire is closer to one of us than his own sandal strap.
3. Paradise is similarly close.
4. This narration supports the saying: **"Indeed, a man may utter a word..."** and so on.
5. A person may be forgiven due to something they find most detestable.

65. Chapter on Not Seeking Intercession of Allah with Creation (Due to the Perfection of His Greatness)

Seeking intercession of Allah with His creation diminishes His greatness, as it places Him in a rank lower than the one being interceded for.

The First Evidence:

It is narrated from **Jubayr ibn Mut'im** who said: A Bedouin came to the Prophet ﷺ and said: "O Messenger of Allah, people are suffering, families are starving, and wealth has perished, so ask your Lord to send us rain. We seek intercession of Allah through you, and with you before Allah." The Prophet ﷺ replied: "Subhan Allah! Subhan Allah!" He kept exalting Allah until his Companions saw the effect of that in his expression. Then he said: "Woe to you! Do you know what Allah is? The status of Allah is far greater than that. It is not permissible to seek intercession of Allah from anyone." Narrated by Abu Dawood.

Explanations:

- **"Suffering"**: Means weakening. **"Wealth has perished"**: Due to lack of rain and fertility.
- **"Ask for rain"**: Requesting Allah for rain, which is appropriate from someone whose prayers are likely answered, without desperation.
- **"We seek intercession of Allah through you"**: Meaning they made Allah an intermediary between themselves and the Prophet ﷺ, implying they lowered Allah's rank below the Prophet's, which is a condemned act.
- **"Subhan Allah! Subhan Allah!"**: An expression of awe, disapproval, and exaltation of Allah.
- **"Woe to you!"**: A term of compassion and sympathy.

Important Points:

1. **His disapproval of the statement: "We seek intercession of Allah through you."**
2. **The Prophet ﷺ showed strong disapproval, visibly noticeable to his Companions.**
3. **He did not disapprove of the statement: "We seek intercession though you before Allah."**
4. **The meaning of "Subhan Allah."**
5. **Muslims would ask the Prophet ﷺ for rain during his lifetime.** (Also shows that when making a request, one should mention descriptions that evoke mercy and compassion.)

66. Chapter on the Protection of the Prophet ﷺ Of Tawheed and Closing the Routes to Shirk (Even in Words) [Seeking to protect Tawheed, the Prophet ﷺ blocked all avenues that could lead to Shirk, even in verbal expressions.]

The First and Second Evidences:

1. **Narrated from Abdullah ibn Al-Shikhkhir:** "I went with the delegation of Banu Amir to the Prophet ﷺ, and we said, 'You are our master.' He replied, 'The Master is Allah, Blessed and Exalted.' We said, 'You are the best of us in virtue and the greatest in generosity.' He said, 'Say what you have to say or part of what you have to say, but do not let Satan lead you astray.'" Narrated by Abu Dawood with a good chain of narration.
2. **Narrated from Anas:** Some people said, "O Messenger of Allah, you are our best, the son of our best, our master, and the son of our master." The Prophet ﷺ replied, "O people, say what you have to say, but do not let Satan sway you. I am Muhammad, the servant of Allah and His Messenger. I do not like for you to raise me above the position which Allah has assigned me." Narrated by Al-Nasa'i with a good chain of narration.

- **"The Master is Allah":** "Master" (Sayyid) is one of Allah's names, indicating self-sufficiency (As-Samad). The Prophet ﷺ prohibited them from attributing general and absolute mastery, which belongs solely to Allah.
- **"Do not let Satan lead you astray":** Do not let him incline you to utter words that are impermissible. The Prophet ﷺ guided them towards what is correct and warned them against what could undermine and nullify Tawheed.
- **"Our best":** Refers to the nobility of lineage, status, and condition. **"Son of our best":** Refers to lineage, not superiority in status or deeds.
- **"Do not let Satan sway you":** Do not follow Satan's ways and fall into exaggeration and excessiveness.

Important Points:

1. **The warning against exaggeration (ghuluw).**
2. **What one should say when addressed with the phrase "You are our master"** (respond by saying: "The Master is Allah"). Hence, it is impermissible to give the title of "master" to a sinner, hypocrite, or disbeliever, whether male or female.
3. **The Prophet's ﷺ statement "Do not let Satan lead you astray," even though they had only spoken the truth.**
4. **His statement: "I do not like for you to raise me above my station"** (which is servitude and prophethood).

Tenth: Conclusion (One Chapter)

The conclusion is marked by this chapter—Allah knows best—for the following reasons:

1. So that we do not resemble the polytheists who did not glorify the Creator as He deserves.
2. To avoid self-admiration in our deeds, as human actions always have shortcomings, and thus the servant must be humble and submit to Allah.
3. In imitation of Imam Al-Bukhari, who concluded his book with the hadith: *"Two statements are heavy on the scale..."* It is as if the author is praying for his scales to be made heavy by this book, just as the scales of creation are made heavy, and he seeks forgiveness for any mistakes.

67. Chapter on the Saying of Allah the Exalted: "They did not appraise Allah with true appraisal. The entire earth will be within His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He above what they associate with Him." [39:67]

The pronoun refers to the polytheists; they did not glorify Allah as He deserves because they associated with Him some of His creations, while He is far above any deficiency or flaw. Among the things He is to be exalted above is having equals. Had they truly glorified Him, they would not have worshipped or obeyed anyone besides Him.

The Second Evidence:

It is narrated from Ibn Mas'ood (may Allah be pleased with him) that a Jewish scholar came to the Messenger of Allah ﷺ and said: "O Muhammad, we find in our scriptures that Allah places the heavens on one finger, the earths on one finger, the trees on one finger, the water and soil on one finger, and the rest of creation on one finger, then He says: *'I am the King.'*" The Prophet ﷺ smiled until his molars became visible, confirming the scholar's words, and then recited: ***"They did not appraise Allah with true appraisal. The entire earth will be within His grip on the Day of Resurrection."*** **[39:67]**

In another narration by Muslim: *"The mountains and trees on one finger, then He shakes them and says: 'I am the King, I am Allah.'"*

In another narration by Bukhari: *"He places the heavens on one finger, the water and soil on one finger, and the rest of creation on one finger."*

Both Bukhari and Muslim have reported this.

- **"Scholar"**: Refers to a learned person with abundant knowledge, also referred to as a "sea of knowledge." **"We find"**: Meaning, "we find in the Torah."
- This narration affirms the reality of Allah's fingers in a manner befitting His Majesty, just as His "hand" is a true attribute befitting Him.

The Third to Fifth Evidences:

3. **Narrated by Muslim from Ibn Umar** (may Allah be pleased with him) that the Prophet ﷺ said: "Allah will fold the heavens on the Day of Judgement, then He will take them in His right hand and say: 'I am the King. Where are the tyrants? Where are the arrogant ones?' Then He will fold the seven earths, and He will take them in His left hand and say: 'I am the King. Where are the tyrants? Where are the arrogant ones?"
4. **Narrated from Ibn Abbas** (may Allah be pleased with him): "The seven heavens and the seven earths in the hand of the Most Merciful are no more than a mustard seed in the hand of one of you."
5. **Ibn Jarir narrated from Younus**, who narrated from Ibn Wahb, who said that Ibn Zayd narrated from his father that the Messenger of Allah ﷺ said: "The seven heavens in comparison to the Kursi are like seven coins thrown into a large shield." Abu Dharr (may Allah be pleased with him) said: "I heard the Messenger of Allah ﷺ say: 'The Kursi compared to the Throne is like an iron ring thrown in a vast open plain of the earth."

- **"I am the King":** This indicates Allah's absolute ownership and complete sovereignty, with no one to challenge Him.
- **"Where are the tyrants?"**: A rhetorical challenge, calling out the rulers who had authority, arrogance, and oppression over Allah's servants in the worldly life. On that Day, they will be resurrected as small as ants, trampled under people's feet.
- **"In His left hand":** A weak addition in the narration. If considered authentic, it means "the other hand" and does not contradict the statement *"Both His hands are right"*—unlike the left hand of created beings, which is weaker than the right.
- **"Mustard seed":** A tiny plant seed, signifying Allah's immense greatness and that no one can encompass His knowledge.
- **"Kursi":** The place of Allah's feet. **"Shield":** A protective object made of leather or wood, used in battle to guard against swords, spears, and similar weapons.

- **"The Throne"**: Refers to the magnificent creation upon which the Most Merciful is established. Its true magnitude is known only to Allah.
- The hadith affirms Allah's greatness, making it a suitable explanation of the verse in the chapter heading.

The Sixth and Seventh Evidences.

6. **Narrated from Ibn Mas'ood** (may Allah be pleased with him): "The distance between the lowest heaven and the one above it is 500 years. The distance between each heaven is 500 years. The distance between the seventh heaven and the Kursi is 500 years. The distance between the Kursi and the water is 500 years. The Throne is above the water, and Allah is above the Throne. Nothing of your deeds is hidden from Him."
7. **Narrated by Ibn Mahdi from Hammad ibn Salamah**, from Asim, from Zirr, from Abdullah. A similar narration was reported by Al-Mas'udi from Asim, from Abu Wa'il, from Abdullah, as mentioned by Al-Hafidh Al-Dhahabi, who stated: "This narration has multiple chains."
   Narrated from Al-Abbas ibn Abdul-Muttalib (may Allah be pleased with him): The Messenger of Allah ﷺ said: "Do you know the distance between the heavens and the earth?" We said: "Allah and His Messenger know best." He said: "The distance between them is 500 years. The distance between each heaven and the one above it is 500 years. The thickness of each heaven is 500 years. Between the seventh heaven and the Throne is a sea, the distance between its bottom and top is like that between the heavens and the earth. And Allah is above that, and nothing of the deeds of the children of Adam is hidden from Him." Narrated by Abu Dawood and others.

Explanations:

- **"Allah is above the Throne":** An explicit affirmation of Allah's highness in essence and attributes.
- **"Nothing of your deeds is hidden from Him":** Whether actions of the heart or limbs, seen or heard, due to His boundless knowledge. This clarification after affirming His highness highlights that His elevation does not prevent Him from knowing all our deeds.
- **"Do you know?"**: A rhetorical question serving two purposes:

1. To excite interest in what will be mentioned.
2. To draw attention to the significance of the information.

- **"Allah and His Messenger know best":** This phrase was used:

1. During the Prophet's lifetime.
2. For matters related to religious knowledge revealed by Allah.

- This demonstrates the glorification of Allah and a warning against disobedience, as He is above all, encompassing His command and knowledge over us.

Important Points:

1. **Explanation of the verse:** ***"The entire earth will be within His grip on the Day of Resurrection." [39:67]***
2. **This type of knowledge was present among the Jews during the Prophet's time; they did not deny or distort it** (implying they were better than those who altered such truths).
3. **When the Jewish scholar mentioned this to the Prophet ﷺ, he affirmed it, and the Qur'an confirmed it.**
4. **The Prophet ﷺ laughed heartily when the scholar mentioned this great knowledge.**
5. **The explicit mention of Allah's hands and that the heavens are in His right hand and the earths in His other hand** (Allah's two hands are affirmed in the Qur'an, Sunnah, and by consensus of the Salaf).
6. **The mention of "left hand"** (is a weak addition.)
7. **Mention of the tyrants and arrogant ones during this event.**
8. **The phrase:** ***"Like a mustard seed in the hand of one of you."***
9. **The immense size of the Kursi compared to the heavens** (like seven coins in a shield).
10. **The enormity of the Throne compared to the Kursi** (like a ring in a vast open desert).
11. **The Throne is distinct from the Kursi.**
12. **The distance between each heaven** (is 500 years.)
13. **The distance between the seventh heaven and the Kursi** (is 500 years.)
14. **The distance between the Kursi and the water** (is 500 years.)
15. **The Throne is above the water.**
16. **The distance between the heavens and the earth** (is 500 years.)
17. **The thickness of each heaven is 500 years.**
18. **The sea above the heavens has a depth of 500 years.**

And Allah Knows best. (From the hadiths of this chapter, we learn:

1. A warning against disobeying Allah.
2. Allah's knowledge encompasses all the deeds of mankind.

And Allah Knows Best, all praise is due to Allah, Lord of the worlds, and may peace and blessings be upon our Prophet Muhammad ﷺ.
May Allah seal our and your deeds with Tawheed. Ameen.