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بَابُ الْمَدِينَةِ

في علم العقيدة والفقہ والسيرة والتفسير

GATEWAY TO UNDERSTANDING AQĪDAH, FIQH, SĪRAH & TAFSĪR

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PROPHETIC CITY OF MEDINA

Compiled by
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GRADUATE FROM THE ISLĀMIC UNIVERSITY OF MEDINA

madeenah.com

مَدِينَةُ

فِي عِلْمِ الْعَقِيدَةِ وَالْفِقْهِ وَالسِّيَرَةِ وَالتَّفْسِيرِ

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بِسْمِ الرَّحْمَنِ الرَّحِيمِ

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Introduction to Second Edition

In the name of Allāh, the Most Merciful, the Bestower of Mercy

By the grace and virtue of Allah, the first edition of this humble compilation was released over two years ago; 60,000 copies were printed in the blessed city of Madeenah alone and distributed to visiting pilgrims; further copies were printed and distributed throughout various countries and continents, including: Africa, Australia, America and Canada. All praise is for Allah in the beginning and the end.

In the second edition, a treatise on the Ettiquettes of Knowledge has been added, as it was felt that this would be beneficial to students of knowledge before commencing the study of Aqīdah, Fiqh and the other sciences.

The contents of this book are therefore:

1. Aadāb Al-Ilm (The Ettiquettes of Knowledge) by Shaykh Haytham Sarḥān;
2. Al-Uṣūl Ath-Thalāthah (The Three Fundamental Principles) by Imām Muḥammad ibn ‘Abd al-Wahhāb;
3. Pillars of Īmān and Iḥsān by Shaykh Haytham Sarḥān;
4. Al-Qawā’id al-Arbā (The Four Fundamental Principles) by Imām Muḥammad ibn ‘Abd al-Wahhāb;
5. Nawāqid al-Islām (Matters Which Invalidate a Person’s Islām) by Imām Muḥammad ibn ‘Abd al-Wahhāb;
6. Ad-Durūs Al-Muhimmah (Important Lessons for the Common Muslims of the Ummah) by Imām ‘Abd al-‘Azīz ibn Bāz;
7. Basic Sīrah of the Prophet ﷺ by Abul Abbaas Naveed Ayaaz; and
8. Tafsīr As-Sa’dī of the smaller chapters of the 30th Juzz by Shaykh ‘Abd ar-Raḥmān ibn Nāṣir As-Sa’adī.

In addition to this, some inconsistencies and grammatical errors have been corrected. May peace and blessings be upon our beloved Prophet, his family and companions and the worshippers of Allāh.

Abul Abbaas Naveed Ayaaz
21 Dhul-Qi’dah 1439 AH
Corresponding to 3rd August, 2018
Contact: Admin@Madenah.com

Introduction to First Edition

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 Tawhīd. 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 ‘Aqīdah, 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 ‘Abd al-Wahhāb;
2. Pillars of Īmān and Iḥsān by Shaykh Haytham Sarḥān;
3. Al-Qawā‘id al-Arbā (The Four Fundamental Principles) by Imām Muḥammad ibn ‘Abd al-Wahhāb;
4. Nawāqīḍ al-Islām (Matters Which Invalidate a Person’s Islām) by Imām Muḥammad ibn ‘Abd al-Wahhāb;
5. Ad-Durūs Al-Muhimmah (Important Lessons for the Common Muslims of the Ummah) by Imām ‘Abd al-‘Azīz ibn Bāz;
6. Basic Sīrah of the Prophet ﷺ by Abul Abbaas Naveed Ayaaz; and
7. Tafsīr As-Sa‘dī of the smaller chapters of the 30th Juzz by Shaykh ‘Abd 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 ‘Aqīdah 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

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-assessment 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 shortcomings, 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

﴿ 1 ﴾

آداب العلم

The Ettiquettes of Knowledge

by

Shaykh Haytham ibn Muḥammad Sarḥān

In the name of Allah, the Most Merciful, the Bestower of Mercy.

The importance and virtue of knowledge and its people is not hidden from any Muslim. The religion of Islam is a religion of learning and implementing, and our scholars often say: “Allāh is not worshipped upon ignorance”. The importance of knowledge can be realised from the very first word revealed in the Qur’an:

“Read in the name of your Lord.” [Sūrah Al-‘Alaq]

In addition to the above, there are a number of Āyāt in the Qur’an which emphasise the importance of learning in the life of a Muslim. Allah, the Most High, said:

“And say: ‘My Lord, increase me in knowledge.’” [20:114]

“Are those who know equal to those who know not?” [39:09]

“Allah will exalt in degree those of you who believe, and those who have been granted knowledge.” [58:11]

“It is only those who have knowledge among His slaves that truly fear Allah.” [35:28]

The Prophet ﷺ said, “knowledge is an obligation upon every Muslim.”¹

He also said, “When Allah wishes good for someone, He bestows upon him the understanding of the religion.”²

He also said, “He who treads a path in seeking knowledge, Allah will make his path to Paradise easy. The Angels spread out their wings for the one seeking knowledge in happiness for the path he has adopted. All creation in the heavens and the earth, even the fish in the ocean seek forgiveness for the student of knowledge. The virtue of a scholar over a pious worshipper is like the superiority of the moon over all the other stars. Verily, the scholars are the inheritors of the Prophets. The Prophets did not leave behind gold and silver coins rather they left behind Knowledge, and whoever acquires, has really acquired a great share [of goodness].”³

¹ Narrated by Anas Ibn Mālik; Collected by Ibn Mājah.

² Narrated by Mu‘āwiyah; Collected by al-Bukhārī & Muslim.

³ Narrated by Abu Dardā; Collected by Tirmidhī & Abu Dāwūd.

He also said, “Envy is permitted only in two cases: A man whom Allāh gives wealth, and he disposes of it rightfully, and a man to whom Allāh gives knowledge which he applies and teaches it.”⁴

Ibn Abbās C said, “Once the Prophet embraced me and said, ‘O Allāh, teach him the meaning [of the Qur’an], and bestow upon him knowledge of the religion.’”⁵

The angel Jibrīl ؑ came to the Prophet ﷺ in the form of a man to seek knowledge. Umar ؓ described him, “his clothes were very white, and his hair very back. He sat close to the Prophet (sal Allaahu alayhi wa sallam), his knees touching the knees of the Prophet, and he placed his hands on his knees...”⁶

There are five things which have rights on a student of knowledge:

1. His own self
2. His teacher
3. The place he studies
4. His colleagues
5. His books
6. Knowledge itself.

FIRST: RIGHTS OF ONE’S OWN SELF

Be a follower of the Salaf, maintain Taqwa, humble yourself and be careful of arrogance. Be content with what you have been given and avoid what will not benefit you in the next life. Adorn yourself with good manners; do not feel superior to your peers. Stay away from meetings and gatherings which have no benefit; be gentle with people but firm upon the truth; always verify information before passing a judgement. Have high ambitions, strong desire to seek knowledge; travel for knowledge, preserve the knowledge through writing, memorizing, acting upon it and revising it. Ask help from Allāh, respect academic integrity, and be truthful. Act upon the knowledge, flee from the love for leadership, fame, and the Dunya (this worldly life). Have good thoughts about others and be critical of your own self. Hold an appropriate stance or position regarding the mistake of a scholar, and the difference of opinion among the scholars. Repel doubts and do not be fanatical towards groups and parties; do not base your allegiance upon personalities rather love and hate for the sake of Allāh alone.

⁴ Narrated by Ibn Mas‘ūd; Collected by al-Bukhārī & Muslim.

⁵ Narrated by Ibn Abbās; Collected by al-Bukhārī.

⁶ Narrated by Umar Ibn Al-Khaṭṭāb; Collected by Muslim.

SECOND: RIGHTS OF ONE’S TEACHERS

Do not be extreme in praising and exaggerating the scholars and your teachers – this was the first avenue of Shirk; nor belittle their rights and status; defend them upon the truth; remain moderate and give them their due rights, they are the inheritors of the Prophets.

Ask your teacher appropriate questions, listen carefully and understand. Do not interrupt him whilst he is speaking, do not ask questions for the sake of question or debating, rather only to seek the truth. If you see a short-coming from your Shaykh, know that perfection is for Allāh alone.

THIRD: RIGHTS OF THE PLACE ONE STUDIES

Respect the place you study whether it is a university, classroom and more so a Masjid. This means keeping it litter-free, respecting the property such as chairs, tables and accessories. Always leave it in a state better than when you entered. The Masjid has further rights such as praying Tahiyat Al-Masjid when entering, not divulging in Dunya matters, refraining from backbiting and keeping it tidy.

FOURTH: RIGHTS OF ONE’S COLLEAGUES

You should know that your fellow students of knowledge are the best of people, as Allah said:

“You are the best nation chosen for the people, you enjoin goodness and forbid evil...” [03:110]

You must encourage and advise each other upon goodness, as Allah said:

“By time, verily mankind is in loss, except those who believe, do righteous actions, encourage each other upon the truth and enjoin each other patience.” [103:1-3]

The most perfect manners were summarized by our Prophet ﷺ in a very concise manner, he said: “None of you truly believes until he loves for his brother what he loves for himself.” This Hadeeth applies to all Muslims, and especially the students of knowledge amongst themselves.

FIFTH: RIGHTS OF ONE’S BOOKS

To preserve the book and take care of it. These books are a blessing from Allah, so it is a must to preserve them. Only write beneficial notes on them and do not draw shapes or needless messages. Only lend your book to a trustworthy person, and respect other people’s books. Do not debase or belittle books by throwing them or placing them on the floor where people may step on them.

SIXTH: RIGHTS OF THE KNOWLEDGE ITSELF

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.

Give the charity of knowledge by teaching it; enjoin the good, forbid the evil, outweigh the benefits and the harms, spread the knowledge and love to benefit the people,

The 'paradise' of the student of knowledge is 'I don't know'; do not waste time, read in Arabic carefully and correctly, eventually read bigger books such as *Ṣaḥīḥ al-Bukhārī*, *Muslim*, etc.

Be honorable, preserve knowledge, and stay away from teaching and positions before you are qualified for that; ascribe the benefit to its person.

﴿2﴾

ثلاثة الأصول وأدلتها

The Three Fundamental Principles And Their Evidences

by

Imām Muḥammad ibn 'Abd al-Wahhāb

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اعْلَمْ رَحْمَكَ اللَّهُ أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَعِ مَسَائِلَ:-

الأولى: العِلْمُ وَهُوَ مَعْرِفَةُ اللَّهِ، وَمَعْرِفَةُ نَبِيِّهِ ﷺ، وَمَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ
الثَّانِيَّةُ: الْعَمَلُ بِهِ
الثَّالِثَةُ: الدَّعْوَةُ إِلَيْهِ
الرَّابِعَةُ: الصَّبْرُ عَلَى الْأَذَى فِيهِ

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَالْعَصْرِ * إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ * إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴾ [103:1-3]

قَالَ الشَّافِعِيُّ ؟: ((لَوْ مَا أَنْزَلَ اللَّهُ حُجَّةً عَلَى خَلْقِهِ إِلَّا هَذِهِ السُّورَةَ لَكَفَتْهُمْ)).

وَقَالَ الْبُخَارِيُّ ؟: ((بَابُ الْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ)).

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ فَاَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُ لَذَنبِكَ ﴾ [47:19]

فَبَدَأَ بِالْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ.

In the name of Allāh, the Most Merciful the Bestower of Mercy.[1]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."²

[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] The numbers in the square brackets refer to the explanatory notes in the "Gateway To Understanding..." sections to each treatise.

² [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.

اعْلَمْ رَحِمَكَ اللَّهُ أَنَّهُ يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ، تَعَلُّمُ الثَّلَاثِ هَذِهِ مَسَائِلَ وَالْعَمَلُ
بِهِنَّ:-

الأولى: أَنَّ اللَّهَ خَلَقَنَا، وَرَزَقَنَا، وَلَمْ يَتْرُكْنَا هَمَلًا، بَلْ أَرْسَلَ إِلَيْنَا رَسُولًا، فَمَنْ أَطَاعَهُ
دَخَلَ الْجَنَّةَ، وَمَنْ عَصَاهُ دَخَلَ النَّارَ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ
رَسُولًا * فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلاً ﴾ [73:15-16]

الثانية: أَنَّ اللَّهَ لَا يَرْضَى أَنْ يُشْرَكَ مَعَهُ أَحَدٌ فِي عِبَادَتِهِ، لَا مَلِكٌ مُقَرَّبٌ، وَلَا نَبِيٌّ مُرْسَلٌ؛

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴾ [72:18]

الثالثة: أَنَّ مَنْ أَطَاعَ الرَّسُولَ، وَوَحَدَ اللَّهَ لَا يَجُوزُ لَهُ مُوَالَاةٌ مِنْ حَادِّ اللَّهِ وَرَسُولِهِ، وَلَوْ
كَانَ أَقْرَبَ قَرِيبٍ؛

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ
وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ
الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴾

[52:18]

[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 implement the following three matters:[3]

First: That Allāh created us and provided sustenance for us; He did not leave us without a purpose, rather, He sent a Messenger to us. So whoever obeys him will enter Paradise, and whoever disobeys him 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]

Second: Allāh is not pleased that anyone should be made a partner with Him in worship, neither any close angel, or 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]

Third: Whoever is obedient to the Messenger and directs all worship to Allāh alone, upon Tawhīd, 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]

أَعْلَمَ أَرْشَدَكَ اللَّهُ لِمَا لَطَاعَتِهِ، أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ: أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ، مُخْلِصًا لَهُ الدِّينَ. وَبِذَلِكَ أَمَرَ اللَّهُ جَمِيعَ النَّاسِ، وَخَلَقَهُمْ لَهَا .

كَمَا قَالَ تَعَالَى: ﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾ [51:56] وَمَعْنَى يَعْبُدُونَ: يُوجِدُونَ.

وَأَعْظَمُ مَا أَمَرَ اللَّهُ بِهِ التَّوْحِيدَ، وَهُوَ: إِفْرَادُ اللَّهِ بِالْعِبَادَةِ.

وَأَعْظَمُ مَا نَهَى عَنْهُ الشِّرْكَ، وَهُوَ: دَعْوَةُ غَيْرِهِ مَعَهُ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ﴾ [04:36]

فَإِذَا قِيلَ لَكَ: مَا الْأُصُولُ الثَّلَاثَةُ الَّتِي يَجِبُ عَلَى الْإِنْسَانِ مَعْرِفَتُهَا؟

فَقُلْ: مَعْرِفَةُ الْعَبْدِ رَبَّهُ، وَدِينَهُ، وَنَبِيَّهُ مُحَمَّدًا ﷺ.

الاصول الأول

فَإِذَا قِيلَ لَكَ: مَنْ رَبُّكَ؟ فَقُلْ: رَبِّي اللَّهُ الَّذِي رَبَّنِي، وَرَبِّي جَمِيعَ الْعَالَمِينَ بِنِعْمِهِ، وَهُوَ مَعْبُودِي لَيْسَ لِي مَعْبُودٌ سِوَاهُ.

وَالذَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾ [01:01]

[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?' Say: The servant's knowledge of His Lord; his Religion; and his Prophet Muḥammad ﷺ.

[THE FIRST PRINCIPLE]

So if it is said to you: 'Who is your Lord?'

Say: 'My Lord is Allāh, who has nurtured me and nurtured all 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]

وَكُلُّ مَنْ سِوَى اللَّهِ عَالِمٌ، وَأَنَا وَاحِدٌ مِنْ ذَلِكَ الْعَالَمِ.

فَإِذَا قِيلَ لَكَ: بِمَ عَرَفْتَ رَبَّكَ؟

فَقُلْ: بِآيَاتِهِ وَمَخْلُوقَاتِهِ، وَمِنْ آيَاتِهِ: اللَّيْلُ، وَالنَّهَارُ، وَالشَّمْسُ، وَالْقَمَرُ، وَمِنْ
مَخْلُوقَاتِهِ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُونَ السَّبْعُ وَمَنْ فِيهِنَّ، وَمَا بَيْنَهُمَا.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا
لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴾ [41:37]

وَقَوْلُهُ تَعَالَى: ﴿ إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ
اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ
مَسْحَرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾ [07:54]

وَالرَّبُّ هُوَ الْمَعْبُودُ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي
خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ * الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا
وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا
تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴾ [02:21]

قَالَ ابْنُ كَثِيرٍ: الْخَالِقُ لِهَذِهِ الْأَشْيَاءِ هُوَ الْمُسْتَحِقُّ لِلْعِبَادَةِ.

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]

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 in 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 DESERVING OF WORSHIP]

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."³

³ [TN] This is because if a person affirms the Lordship of Allāh, he must then naturally accept the obligation of worshipping Him.

وَأَنْوَاعُ الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا مِثْلُ: الْإِسْلَامِ، وَالْإِيمَانِ، وَالْإِحْسَانِ. وَمِنْهُ:

- الدُّعَاءُ
- وَالْحُوفُ
- وَالرَّجَاءُ
- وَالتَّوَكُّلُ
- وَالرَّغْبَةُ وَالرَّهْبَةُ وَالْحُشُوعُ
- وَالِاسْتِعَاذَةُ
- وَالِاسْتِغَاثَةُ
- وَالدَّبْحُ
- وَالتَّنْذُرُ وَعَظِيرُ ذَلِكَ مِنْ أَنْوَاعِ الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا.

كُلُّهَا لِلَّهِ تَعَالَى وَالِدَلِيلُ قَوْلُهُ تَعَالَى: ﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

[72:18]

فَمَنْ صَرَفَ مِنْهَا شَيْئًا لِغَيْرِ اللَّهِ؛ فَهُوَ مُشْرِكٌ كَافِرٌ وَالِدَلِيلُ قَوْلُهُ تَعَالَى: ﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ﴾

[23:17]

وَفِي الْحَدِيثِ: «الدُّعَاءُ مَخِ الْعِبَادَةِ»

[DIFFERENT TYPES OF WORSHIP]

[A person must single out Allāh] in all the types of worship which Allāh commanded such as: Islām, Īmān and Iḥsān. [Also, from the types of worship:]

- Du‘ā (supplication)
- Khawf (fear)
- Rajā’ (hope)
- Tawakkul (reliance)
- Raghbah (desire)
- Rahbah (dread)
- Khushū‘ (humility)
- Khashyah (awe)
- Inābah (turning to Allāh in repentance)
- Isti‘ānah (seeking help)
- Isti‘ādhah (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."⁴

⁴ [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 Nu‘mān Ibn Bashīr; collected by at-Tirmidhī.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ
عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾ [40:60]

وَدَّلِيلُ الْخَوْفِ قَوْلُهُ تَعَالَى: ﴿ فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴾ [03:175]

وَدَّلِيلُ الرَّجَاءِ قَوْلُهُ تَعَالَى: ﴿ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا
يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴾ [18:110]

وَدَّلِيلُ التَّوَكُّلِ قَوْلُهُ تَعَالَى: ﴿ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴾ [05:23] ﴿ وَمَنْ
يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴾ [65:03]

وَدَّلِيلُ الرَّغْبَةِ وَالرَّهْبَةِ، وَالْخُشُوعِ قَوْلُهُ تَعَالَى: ﴿ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ
وَيَدْعُونََنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ ﴾ [21:90]

وَدَّلِيلُ الْخَشْيَةِ قَوْلُهُ تَعَالَى: ﴿ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي... ﴾ [02:150]

وَدَّلِيلُ الْإِنَابَةِ قَوْلُهُ تَعَالَى: ﴿ وَأَنْبِئُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ... ﴾ [39:54]

وَدَّلِيلُ الْاسْتِعَانَةِ قَوْلُهُ تَعَالَى: ﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴾ [01:05]

وَفِي الْحَدِيثِ: «...وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ»

The evidence [for the above understanding] is the saying of the Most High: "Your Lord said: 'Supplicate to 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 for 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 for 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: "You alone we worship, and in You alone we seek assistance." [01:05]

Also, the Ḥadīth: "If you seek help, then seek the help of Allāh."⁵

⁵ Narrated by Ibn 'Abbās; Collected by at-Tirmidhī.

وَدَلِيلُ الاسْتِعَاذَةِ قَوْلُهُ تَعَالَى: ﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴾ [113:01] ﴿ قُلْ أَعُوذُ بِرَبِّ
التَّائِسِ ﴾ [114:01]

وَدَلِيلُ الاسْتِعَاذَةِ قَوْلُهُ تَعَالَى: ﴿ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ... ﴾ [05:09]

وَدَلِيلُ الدَّبْحِ قَوْلُهُ تَعَالَى: ﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ
* لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴾ [06:162]

مِنَ السُّنَّةِ: « لَعَنَ اللَّهُ مَنْ دَبَحَ لِغَيْرِ اللَّهِ »

وَدَلِيلُ التَّذْرِ قَوْلُهُ تَعَالَى: ﴿ يُوفُونَ بِالتَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴾
[76:07]

الاصل الثاني

وَهُوَ: الاسْتِسْلَامُ لِلَّهِ بِالتَّوْحِيدِ، وَالاِنْقِيَادُ لَهُ بِالطَّاعَةِ، وَالْبَرَاءَةُ مِنَ الشِّرْكِ وَأَهْلِهِ.

وَهُوَ ثَلَاثُ مَرَاتِبَ: الْإِسْلَامُ، وَالْإِيْمَانُ، وَالْإِحْسَانُ.

وَكُلُّ مَرْتَبَةٍ لَهَا أَرْكَانٌ.

The evidence for Isti'ādḥah (Seeking Refuge) is the saying of the Most High: "Say: I seek refuge with the Lord of dawn." [113:01] and "Say: I seek refuge with the Lord of mankind." [114:01]

The evidence for Istighāthah (Seeking Deliverance) is the saying of the Most High: "When you sought 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."⁶

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.

⁶ Narrated by 'Alī; Collected by Muslim.

المرتبة الأولى: الإسلام

فَأَرْكَانُ الْإِسْلَامِ خَمْسَةٌ: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَحَجُّ بَيْتِ اللَّهِ الْحَرَامِ.

فَدَلِيلُ الشَّهَادَةِ قَوْلُهُ تَعَالَى: ﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴾ [03:18]

وَمَعْنَاهَا: لَا مَعْبُودَ بِحَقِّ إِلَّا اللَّهُ، وَحَدُّ التَّفْيِي مِنَ الْإِثْبَاتِ.

((لا اله)) نَافِيًا جَمِيعَ مَا يُعْبَدُ مِنْ دُونِ اللَّهِ.

((إلا الله)) مُثَبِّتًا الْعِبَادَةَ لِلَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ فِي عِبَادَتِهِ، كَمَا أَنَّهُ لَيْسَ لَهُ شَرِيكَ فِي مُلْكِهِ.

وَتَفْسِيرُهَا الَّذِي يُوضِّحُهَا قَوْلُهُ تَعَالَى: ﴿ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ * إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴾ [43:26]

وقوله تعالى: ﴿ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴾ [03:64]

[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 Ṣalāh (Prayers).
3. Paying Zakāt (Obligatory Charity).
4. Fasting Ramaḍān.
5. Making Ḥajj (pilgrimage) 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 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 created me, and surely, He will guide me. And he [Allāh] made it a Word lasting among his offspring, that they may turn back (in repentance 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]

وَدَلِيلُ شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ: قَوْلُهُ تَعَالَى: ﴿ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ ﴾ [09:128]

وَمَعْنَى شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ: طَاعَتُهُ فِيمَا أَمَرَ، وَتَصَدِيقُهُ فِيمَا أَخْبَرَ، وَاجْتِنَابُ مَا نَهَى عَنْهُ وَرَجْرَ وَأَلَّا يُعْبَدَ اللَّهُ إِلَّا بِمَا شَرَعَ.

وَدَلِيلُ الصَّلَاةِ، وَالزَّكَاةِ، وَتَفْسِيرُ التَّوْحِيدِ قَوْلُهُ تَعَالَى: ﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴾ [98:05]

وَدَلِيلُ الصِّيَامِ قَوْلُهُ تَعَالَى: ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾ [02:183]

وَدَلِيلُ الْحَجِّ قَوْلُهُ تَعَالَى: ﴿ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴾ [04:97]

الْمَرْتَبَةُ الثَّانِيَّةُ: الْإِيمَانُ

وَهُوَ بَضْعٌ وَسَبْعُونَ شُعْبَةً، فَأَعْلَاهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَدَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ.

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: to obey him in whatever he commands; to accept everything he informed of as being the truth; to avoid everything he forbade; and that you worship Allāh only with that which he legislated.⁷

[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.

وَأَرْكَانُهُ سِتَّةٌ كَمَا فِي الْحَدِيثِ: « أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ
الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ »

وَالدَّلِيلُ عَلَى هَذِهِ الْأَرْكَانِ السِّتَةِ قَوْلُهُ تَعَالَى: ﴿ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ
الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ
وَالنَّبِيِّينَ ﴾ [02:177]

وَدَلِيلُ الْقَدَرِ قَوْلُهُ تَعَالَى: ﴿ إِنَّا كُلُّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾ [54:49]

الْمَرْتَبَةُ الثَّالِثَةُ: الْإِحْسَانُ

أَرْكَانُهُ: وَلَهُ رُكْنٌ وَاحِدٌ. كَمَا فِي الْحَدِيثِ « أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ
تَرَاهُ فَإِنَّهُ يَرَاكَ »

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴾ [16:128]

وَقَوْلُهُ تَعَالَى: ﴿ وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ الَّذِي يَرَاكَ حِينَ تَقُومُ وَتَقَلُّبِكَ فِي
السَّاجِدِينَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴾ [26:217]

وَقَوْلُهُ تَعَالَى: ﴿ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ
إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ﴾ [10:61]

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 nor 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.”⁷

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]

⁷ Narrated by Umar; Collected by Muslim.

وَالدَّلِيلُ مِنَ السُّنَّةِ:

حَدِيثُ جَبْرِيلَ الْمَشْهُورُ: عَنْ عُمَرَ بْنِ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ ﷺ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ، شَدِيدُ بَيَاضِ الشِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، فَجَلَسَ إِلَى النَّبِيِّ ﷺ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ. فَقَالَ «أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا». قَالَ: صَدَقْتَ. فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: أَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ «أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ» قَالَ: صَدَقْتَ. أَخْبِرْنِي عَنِ الْإِحْسَانِ. قَالَ «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ» قَالَ: أَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ» قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا. قَالَ «أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا، وَأَنْ تَرَى الْخُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ» فَمَضَى، فَلَبِثْنَا مَلِيًّا، فَقَالَ «يَا عُمَرُ أَتَدْرُونَ مِنَ السَّائِلِ؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ «هَذَا جَبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ».

الاصل الثالث

وَهُوَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ، وَهَاشِمٌ مِنْ فُرَيْشٍ، وَفُرَيْشٌ مِنْ الْعَرَبِ، وَالْعَرَبُ مِنْ ذُرِّيَّةِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ الْحَلِيلِ عَلَيْهِ وَعَلَى نَبِينَا أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ.

[THE FAMOUS ḤADĪTH OF JIBRĪL – A SUMMARY OF THE THREE PREVIOUS LEVELS]

The proof from the Sunnah is the famous Ḥadīth of Jibrīl narrated by ‘Umar ؓ: "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 until their knees were touching and he placed 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 perplexed 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 mistress; 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 ‘Abdullāh, the son of ‘Abd al-Muṭṭalib, the son of Hāshim, the son of Quraysh who are from the Arabs. The Arabs are from the offspring of Ismā‘īl, the son of Ibrāhīm the Khalīl (Beloved) - may peace and blessings be on him and our Prophet.

وَلَهُ مِنَ الْعُمْرِ ثَلَاثٌ وَسِتُّونَ سَنَةً، مِنْهَا أَرْبَعُونَ قَبْلَ النُّبُوَّةِ، وَثَلَاثٌ وَعِشْرُونَ فِي النُّبُوَّةِ. نُبِيِّ بـ ﴿أَفْرَأ﴾، وَأُرْسِلَ بـ ﴿الْمُدَّتِّر﴾، وَبَلَدُهُ مَكَّةَ. بَعَثَهُ اللَّهُ بِاللِّدَارَةِ عَنِ الشِّرْكِ، وَبِالدَّعْوَةِ إِلَى التَّوْحِيدِ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الْمُدَّتِّرُ قُمْ فَأَنْذِرْ وَرَبَّكَ فَكَبِّرْ وَثِيَابَكَ فَطَهِّرْ وَالرُّجْزَ فَاهْجُرْ وَلَا تَمْنُن تَسْتَكْثِرُ وَلِرَبِّكَ فَاصْبِرْ﴾ [74:01-07]

وَمَعْنَى ﴿قُمْ فَأَنْذِرْ﴾: يُنذِرُ عَنِ الشِّرْكِ، وَيَدْعُو إِلَى التَّوْحِيدِ. ﴿وَرَبَّكَ فَكَبِّرْ﴾: أَيُّ: عَظَّمَهُ بِالتَّوْحِيدِ. ﴿وَثِيَابَكَ فَطَهِّرْ﴾: أَيُّ: طَهَّرَ أَعْمَالَكَ عَنِ الشِّرْكِ. ﴿وَالرُّجْزَ فَاهْجُرْ﴾: الرُّجْزُ: الْأَصْنَامُ، وَهَجْرُهَا: تَرْكُهَا، وَالْبِرَاءَةُ مِنْهَا وَأَهْلُهَا، أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ يَدْعُو إِلَى التَّوْحِيدِ، وَبَعْدَ الْعُشْرِ عُرِجَ بِهِ إِلَى السَّمَاءِ، وَفُرِضَتْ عَلَيْهِ الصَّلَاةُ الْحُمُسُ، وَصَلَّى فِي مَكَّةَ ثَلَاثَ سِنِينَ، وَبَعْدَهَا أَمَرَ بِالْهَجْرَةِ إِلَى الْمَدِينَةِ.

وَالْهَجْرَةُ الْإِنْتِقَالُ مِنْ بَلَدِ الشِّرْكِ إِلَى بَلَدِ الْإِسْلَامِ. وَالْهَجْرَةُ فَرِيضَةٌ عَلَى هَذِهِ الْأُمَّةِ مِنْ بَلَدِ الشِّرْكِ إِلَى بَلَدِ الْإِسْلَامِ، وَهِيَ بَاقِيَةٌ إِلَى أَنْ تَقُومَ السَّاعَةُ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا * إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَّا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا * فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا غَفُورًا﴾ [04:97-99]

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 birth-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 whom 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]

وَقَوْلُهُ تَعَالَى: ﴿ يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ ﴾ [29:56]

قَالَ الْبُغَوِيُّ ؟: ((نزلت هذه الآية في المسلمين الذين بمكة ولم يهاجروا، ناداهم الله باسم الإيمان))

وَالدَّلِيلُ عَلَى الْهَجْرَةِ مِنَ السُّنَّةِ: قَوْلُهُ ﷺ: « لا تَنْقَطِعُ الْهَجْرَةُ حَتَّى تَنْقَطَعَ التَّوْبَةُ، وَلَا تَنْقَطِعُ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا »

فَلَمَّا اسْتَقَرَّ فِي الْمَدِينَةِ أَمَرَ بِبَقِيَّةِ شَرَائِعِ الْإِسْلَامِ، مِثْلَ: الزَّكَاةِ، وَالصَّوْمِ، وَالْحَجِّ، وَالْأَذَانِ، وَالْجِهَادِ، وَالْأَمْرِ بِالْمَعْرُوفِ وَالتَّهْيِ عَنِ الْمُنْكَرِ، وَعَبِيرِ ذَلِكَ مِنْ شَرَائِعِ الْإِسْلَامِ، أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ، وَتُوِّفِيَ - صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ - وَدِينُهُ بَاقٍ. وَهَذَا دِينُهُ، لَا خَيْرَ إِلَّا دَلَّ الْأُمَّةَ عَلَيْهِ، وَلَا شَرَّ إِلَّا حَذَّرَهَا مِنْهُ، وَالْخَيْرُ الَّذِي دَلَّهَا عَلَيْهِ التَّوْحِيدُ، وَجَمِيعُ مَا يُحِبُّهُ اللَّهُ وَيَرْضَاهُ، وَالشَّرُّ الَّذِي حَذَّرَهَا مِنْهُ الشِّرْكَ، وَجَمِيعُ مَا يَكْرَهُ اللَّهُ وَيَأْبَاهُ. بَعَثَهُ اللَّهُ إِلَى النَّاسِ كَافَّةً، وَأَفْتَرَضَ طَاعَتَهُ عَلَى جَمِيعِ الثَّقَلَيْنِ الْحَيِّ وَالْإِنْسِ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعاً ﴾ [07:158]

وَكَمَّلَ اللَّهُ بِهِ الدِّينَ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِيناً ﴾ [05:03]

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 who did not migrate. Allāh called them believers."

The proof of the Hijrah from the Sunnah is: "Hijrah will not cease until Tawbah (repentance) ceases, and Tawbah will not cease until the sun rises from the west."⁸[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 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 it. The good that he guided 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 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]

⁸ Narrated by Mu'āwiyah; Collected by Aḥmad & Abū Dāwūd.

وَالدَّلِيلُ عَلَى مَوْتِهِ ﷺ قَوْلُهُ تَعَالَى: ﴿ إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ
عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴾ [39:30]

وَالنَّاسُ إِذَا مَاتُوا يُبْعَثُونَ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ
وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴾ [50:22]

وقَوْلُهُ تَعَالَى: ﴿ وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ
إِخْرَاجًا ﴾ [71:17-18]

وَبَعْدَ الْبَعْثِ مُحَاسِبُونَ وَمَجْرِبُونَ بِأَعْمَالِهِمْ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَلِلَّهِ مَا فِي
السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا
بِالْحُسْنَى ﴾ [53:31]

وَمَنْ كَذَّبَ بِالْبَعْثِ كَفَرَ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ
يُبْعَثُوا قُلْ بَلَى وَرَبِّي لَشَاعِرٌ ثُمَّ لَتَنَبَّؤَنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

وَأَرْسَلَ اللَّهُ جَمِيعَ الرُّسُلِ مُبَشِّرِينَ وَمُنذِرِينَ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ رُسُلًا مُبَشِّرِينَ
وَمُنذِرِينَ لئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ﴾

وَأَوْلَهُمْ نُوحٌ عَلَيْهِ السَّلَامُ، وَآخِرُهُمْ مُحَمَّدٌ ﷺ وَهُوَ خَاتَمُ النَّبِيِّينَ. وَالدَّلِيلُ عَلَى أَنَّ
أَوْلَهُمْ نُوحٌ قَوْلُهُ تَعَالَى: ﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ﴾

[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]

After 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 Most High: "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]

Any person who rejects the Resurrection has disbelieved; the proof for this is His saying: "The disbelievers claim 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 as warners (of the 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]

وَكُلُّ أُمَّةٍ بَعَثَ اللَّهُ إِلَيْهَا رَسُولًا مِنْ نُوحٍ إِلَى مُحَمَّدٍ ﷺ يَأْمُرُهُمْ بِعِبَادَةِ اللَّهِ وَحْدَهُ،
وَيَنْهَاهُمْ عَنِ عِبَادَةِ الطَّاغُوتِ؛

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ ﴾ [16:36]

وَافْتَرَضَ اللَّهُ عَلَى جَمِيعِ الْعِبَادِ الْكُفْرَ بِالطَّاغُوتِ وَالْإِيمَانَ بِاللَّهِ.

قَالَ ابْنُ الْقَيْمِ ? : ((مَعْنَى الطَّاغُوتِ مَا تَجَاوَزَ بِهِ الْعَبْدُ حُدَّهُ مِنْ مَعْبُودٍ أَوْ مَتَّبِعٍ
أَوْ مُطَاعٍ))

وَالطَّاغُوتُ كَثِيرُونَ وَرُؤُوسُهُمْ خَمْسَةٌ:

١. إِبْلِيسُ لَعَنَهُ اللَّهُ
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 اللَّهُ

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ
بِالطَّاغُوتِ وَيُؤْمِنَ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ
عَلِيمٌ ﴾ [02:156] وَهَذَا هُوَ مَعْنَى لَا إِلَهَ إِلَّا اللَّهُ.

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 Most High: "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. A person who rules by that which Allāh has not revealed.

The proof is the statement of Allāh the Most High: "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]

وَفِي الْحَدِيثِ « رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةٌ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللَّهِ »

وَاللَّهُ أَعْلَمُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.

[FINAL WORDS]

Also, the Ḥadīth, “The head of the matter is Islām, its pillar is Ṣalāh and its highest peak is Jihād in the way of Allāh.”⁹ [14]

Allāh knows best and may Allāh send His blessings on Muḥammad and his family and companions. [15]

⁹ Narrated by Mu‘adh ibn Jabal; Collected by at-Tirmidhī.

Gateway to Understanding the Three Fundamental Principles and their Evidences

AUTHOR OF THE TREATISE

This small treatise was authored by Imām Muḥammad Ibn ‘Abd 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. (1115 A.H/1703 CE).

He travelled to lands a far in order to seek knowledge. He began with his own homeland ‘Uyayna where he studied at the hands of his father, Shaykh ‘Abd al-Wahhāb ibn Sulaymān, who was a recognised scholar and the Islamic Judge of ‘Uyayna. 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. Shirk (polytheism) had spread widely; people worshiped tombs, trees, rocks, and people who claimed to be Awliyā’ (Righteous People); magic and soothsaying had also 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 Imām Muḥammad ibn Sa‘ūd – gained control over it. They then began to implement their teachings; this led to many idols, tombs as well as doubts and ignorance being removed and the Word of Tawḥīd being established.

He died in 1206 A.H. (1792 CE) 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.

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 the 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 Mālūh, 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.

*“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 Tawhīd; this is the Call of all the Prophets and Messengers. The highest level of Da’wah is to call to Tawhīd and warn against Shirk.

Patience: In three matters:

- Patience in worshipping Allāh (such as Ṣalāh).
- Patience in staying away from sins (such as backbiting).
- Patience upon the Decree of Allāh (such as poverty and illness).

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 (Lord), 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

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 Ikhḷāṣ (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 every matter that is exclusive 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: Questioning the reality of the attributes of Allāh.
 - Tamthīl: Comparing His attributes to the attributes of creation.

WHY SHOULD WE STUDY TAWHĪD?

- It is the religion of the followers of Ibrāhīm.
- It is the command for the prophets to spread to all the people.
- Allāh only created us for worshipping Him upon Tawhīd.
- It is the greatest command of Allāh.
- So we do not fall into Shirk which is the greatest prohibition of Allāh.
- There is nothing more beneficial to the heart than Tawhīd and making our actions sincere for Him.
- There is nothing more harmful to the heart than Shirk.
- The Messengers were sent to the people and the books were revealed for Tawhīd.
- Tawhīd expiates the sins, guarantees Paradise and saves a person from the Fire.
- Actions are not accepted without Tawhīd.
- Every Āyah in the **Q**uran refers to Tawhīd, is an evidence for it and calls to it.
- Tawhīd is a cause for peace of mind, tranquility, guidance, peace, safety, the delight of Īmān and the intercession of the Prophet ﷺ.
- Nothing removes problems, difficulties and calamities of the Worldly life more than Tawhīd.

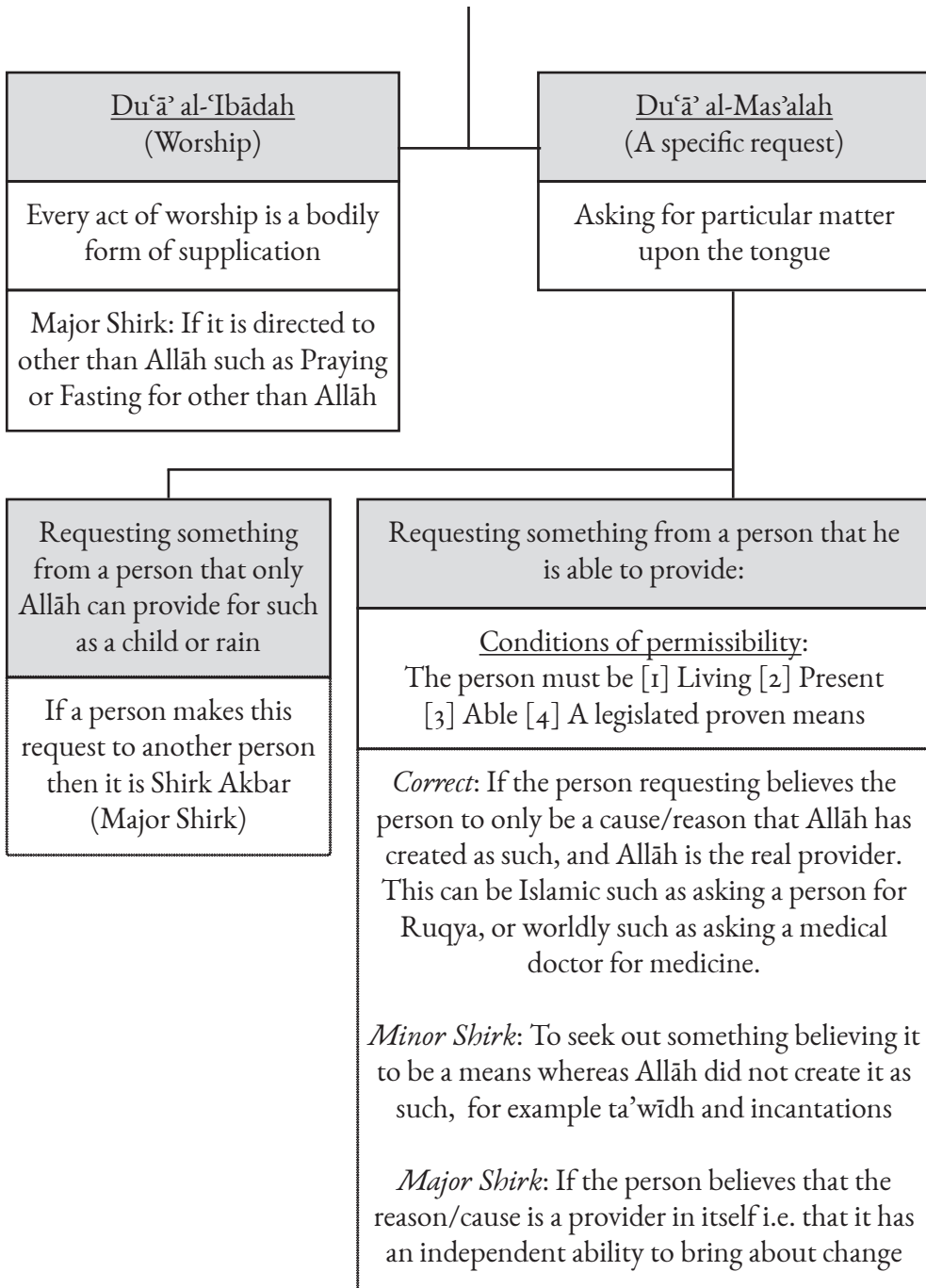
[6] *“So if it said to you: What are the three principles which a person must know?”*
The Three Principles relates to the three questions in the grave.

The First Principle - Who is your Lord:

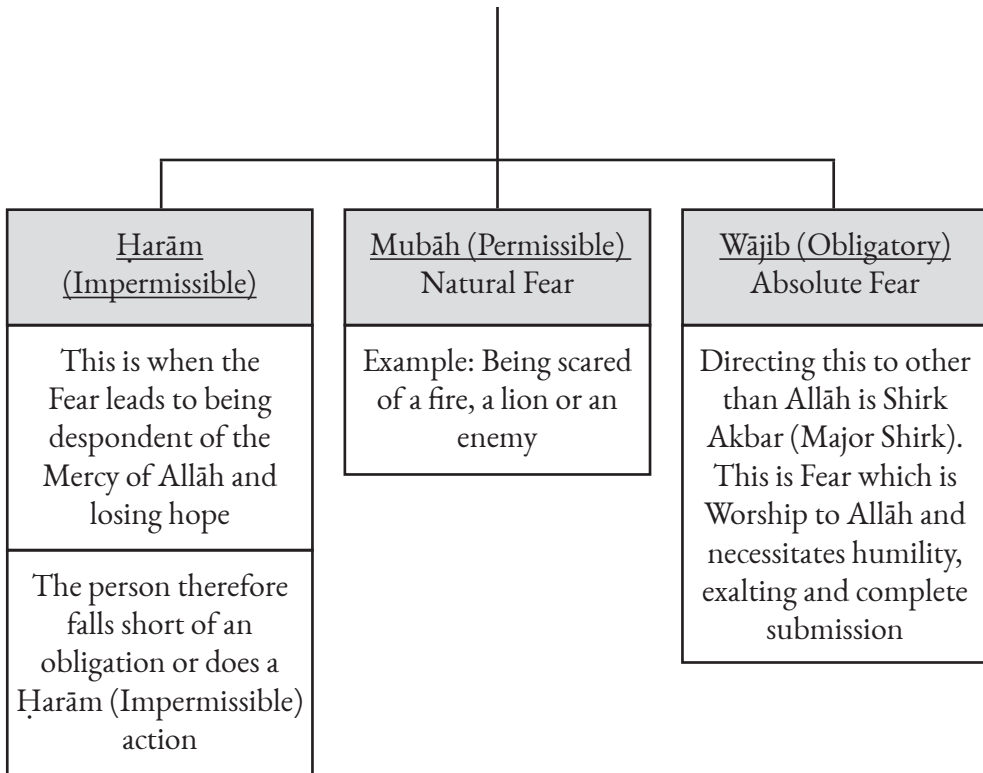
The author included the following topics in this section of his treatise:

- 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.

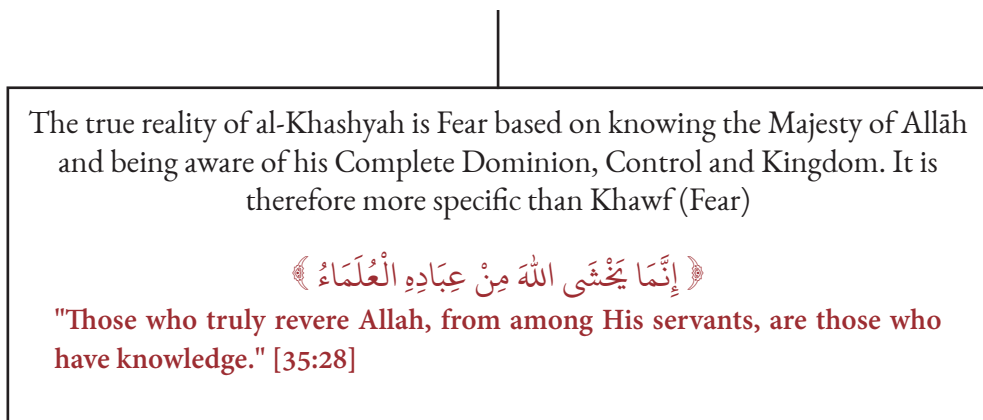
Different Types of Du‘ā’ (Supplication)



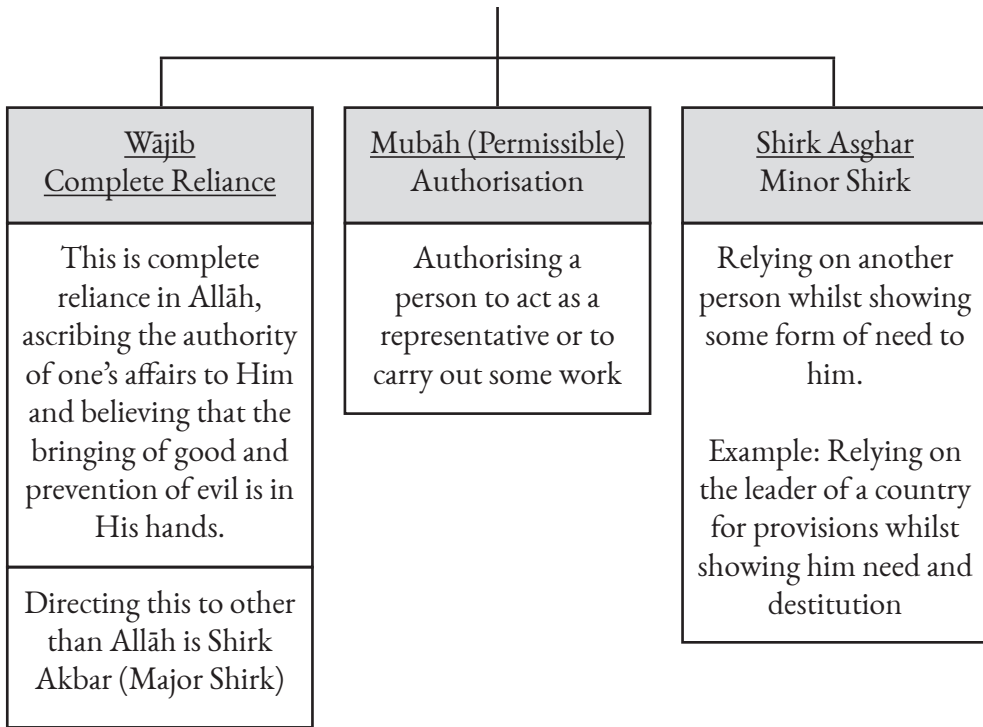
Different Types of Khawf (Fear)



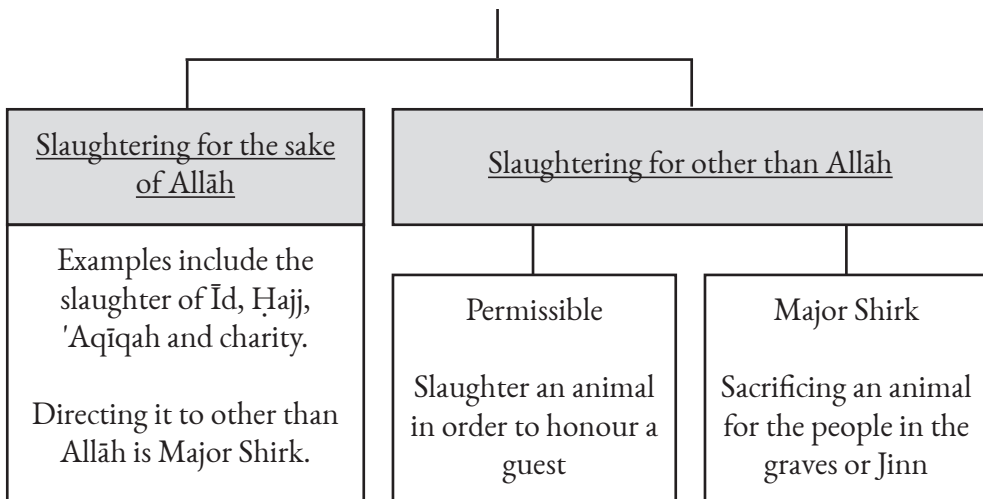
Khashyah (Reverence)



Different Types of Tawakkul (Reliance)



Different Types of Dhabh (Slaughter)



[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-‘Aql - 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-Shar‘ - the texts of the Sharī‘ah and its evidences.

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.

[8] *“The slave-girl shall give birth to her mistress...”*

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.

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 which was restricted to Tawḥīd.
- The journey to Jerusalem and the ascent to the heavens.
- Where and how the Ṣalāh (Prayers) were obligated.
- The Hijrah; its definition and rulings.
- 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 Da‘wah for both Jinn and humans.
- The perfect nature of the religion as well as the completion of the blessing.

[9] *“Knowing the Prophet ﷺ...”*

We should know his lineage, birth, age, where he was born and to where did he migrate, his mission and call.

[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 the soul reaches the throat before death.

[12] *“Allāh has made it compulsory on all His slaves that they reject the Ṭāghūt”*

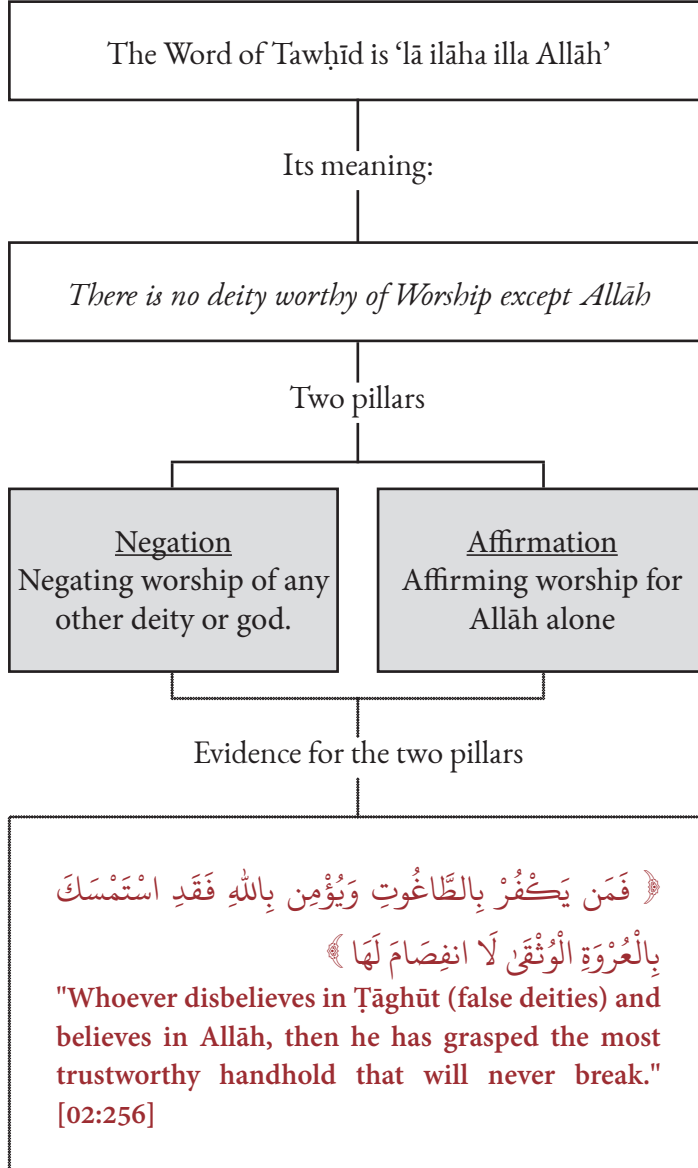
The meaning of Ṭāghūt: ‘Any being or object that a person exceeds the limits with regards to it.’

A Ṭāghūt can be a worshipped object, such as trees and stones; a being who is followed, such as evil scholars; or somebody who is 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.

[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”

The types of Jihād are:

1. Against One's self and desires.
2. In seeking knowledge, doing righteous actions, Da'wah & Patience.
3. Against Shayṭān.
4. Desires.
5. Major Sins (Every impermissible matter which has a specific punishment attached to it).
6. Minor Sins (every impermissible matter that does not have a specific punishment attached to it).
7. Doubts.
8. Major Shirk (which exits a person from Islām) and Minor Shirk.
9. Innovations.
10. Against the Disbelievers, hypocrites and people of Shirk and Innovation.
11. In the heart, by the tongue, by the limbs and by one's wealth.

[15] *“Allāh knows best 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.

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. 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.

Translate the following words, and provide evidence:

1. Al-Khawf.
2. Ar-Rajāʿ.
3. Al-Khashyah.
4. At-Tawakkul.
5. Adh-Dhabḥ.
6. An-Nadhr.
7. Ar-Raghbah, Ar-Rahbah and al-Khushūʿ.

Mention the definitions:

1. Al-Ḥanīfiyyah.
2. Linguistic & Islāmic meanings of the term Tawḥīd.
3. Tawḥīd ar-Rubūbiyyah.
4. Tawḥīd al-Ulūhiyyah.
5. Tawḥīd al-Asmāʾ wa ʿṣ-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 Duʿāʾ al-Masʾalah.
3. What are the conditions of seeking aid and help from creation?
4. Name the three types of Tawakkul.
5. What is the difference between Khashyah and Khawf?
6. What are the types of Nadhr?
7. What are the types of Dhabḥ?
8. What are the types of Khawf?
9. Name the two conditions of an act of worship being accepted?

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 Muwahḥid.

2. The Mushrikeen used to perform some worship for Allāh.
3. Bid'ah negates the foundation of Tawḥīd.
4. The most important obligation is: obedience to parents.
5. The severest form of Impermissible matters is: adultery and murder.
6. The Mi'rāj 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?
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?

Answer these questions after reading the next section:

Īmān: evidences, explanations & categories:

1. Having Īmān in Allāh comprises 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?

﴿ 3 ﴾

شرح أركان الإيمان
والإحسان

An Explanation of the
Pillars of Īmān & Iḥsān

Compiled by
Shaykh Haytham ibn Muḥammad Sarḥān

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

A belief in the heart, a statement upon the tongue, and actions upon the limbs; it increases due to obedience and decreased due to disobedience.

It has six pillars and over seventy branches.

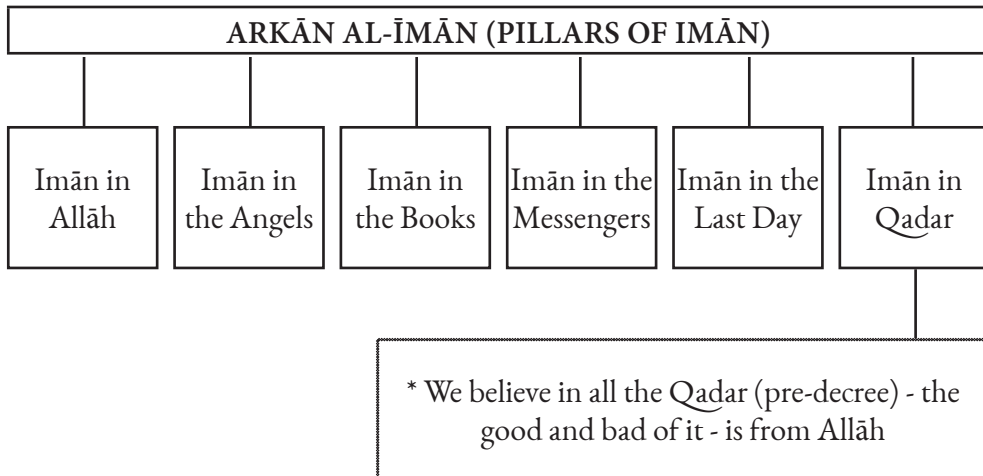
The highest branch is the statement *lā ilāha illa Allāh*, the lowest branch is to remove an obstacle from the path, and shyness is a branch of Īmān.

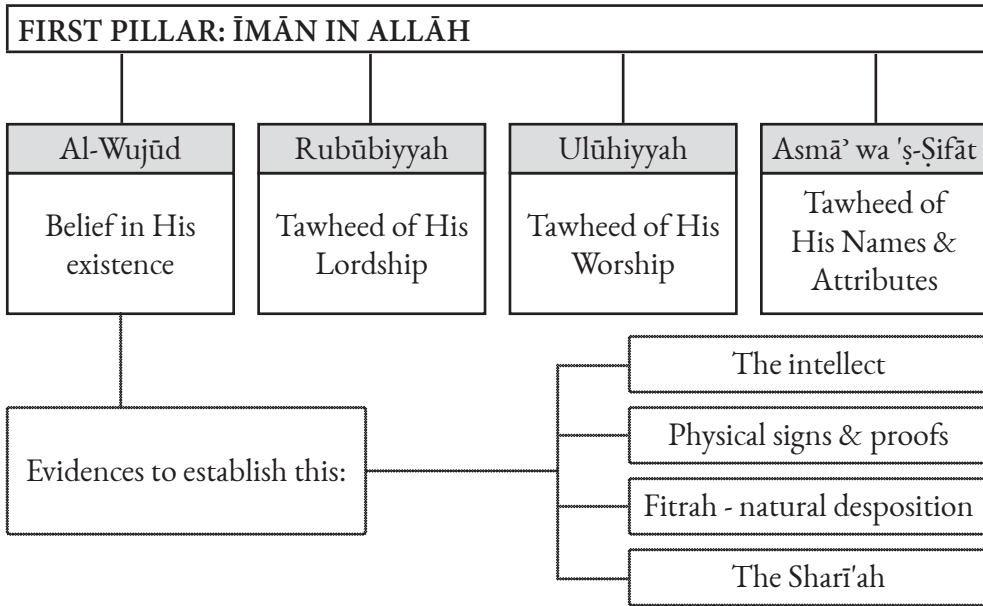
إِعْتِقَادٌ بِالْقَلْبِ وَقَوْلٌ بِاللِّسَانِ وَعَمَلٌ
بِالْجَوَارِحِ يَزِيدُ بِالطَّاعَةِ وَيَنْقُصُ بِالْمَعْصِيَةِ.

لَهُ أَرْكَانٌ سِتٌّ وَبِضْعٌ وَسَبْعُونَ شُعْبَةً.

أَعْلَاهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ
الْأَذَى عَنِ الطَّرِيقِ.

وَالْحَيَاءُ مِنْ شُعَبِ الْإِيمَانِ.





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

﴿وَأَيَّدْنَاهُ بِرُوحِ الْقُدُّسِ﴾

"...[We] supported him with the Pure Spirit." [02:87]

Bodies

﴿جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَّثْنَى وَثُلَاثَ وَرُبَاعَ﴾

"...who made the angels as messengers having wings, two or three or four." [35:01]

Intellects and Hearts

﴿حَتَّىٰ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ﴾

"Until, when terror is removed from their [the angels'] hearts, they will say [to one another], 'What has your Lord said?'" [34:23]

We believe in their existence generally and also what Allāh has taught us specifically about them such as their:

Names: Jibrīl, Mīkāʾīl and Isrāfīl.

Descriptions

﴿مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

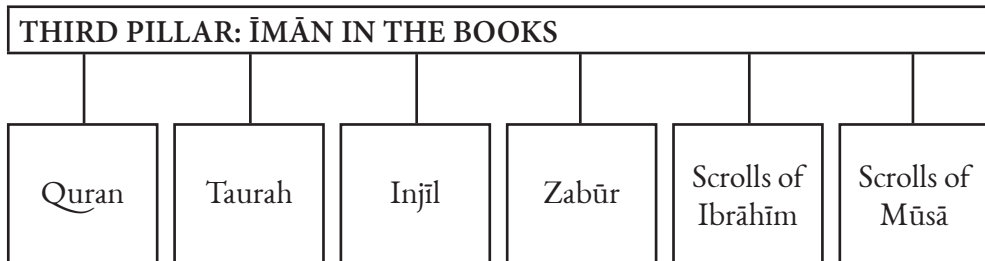
"Angels, harsh and severe: they do not disobey Allāh in what He commands them but do what they are commanded." [66:06]

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.



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 وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ﴾

"We have already sent Our Messengers with clear evidences and sent down with them the Scripture." [57:25]

- ❑ We believe in all the Books 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:

﴿ وَأَنْزَلْنَا 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 عليه السلام; the first of the Messengers is Nūḥ عليه السلام and the seal of the Prophets and Messengers is Muḥammad عليه السلام.
- ❑ The laws of legislation of the previous Prophets have been abrogated by the Sharī'ah of Muḥammad عليه السلام.
- ❑ The Ūlūl al-'Azm (the Messengers of great will and determination) are five, mentioned in the Quran:

﴿ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ

مَرْيَمَ ﴾

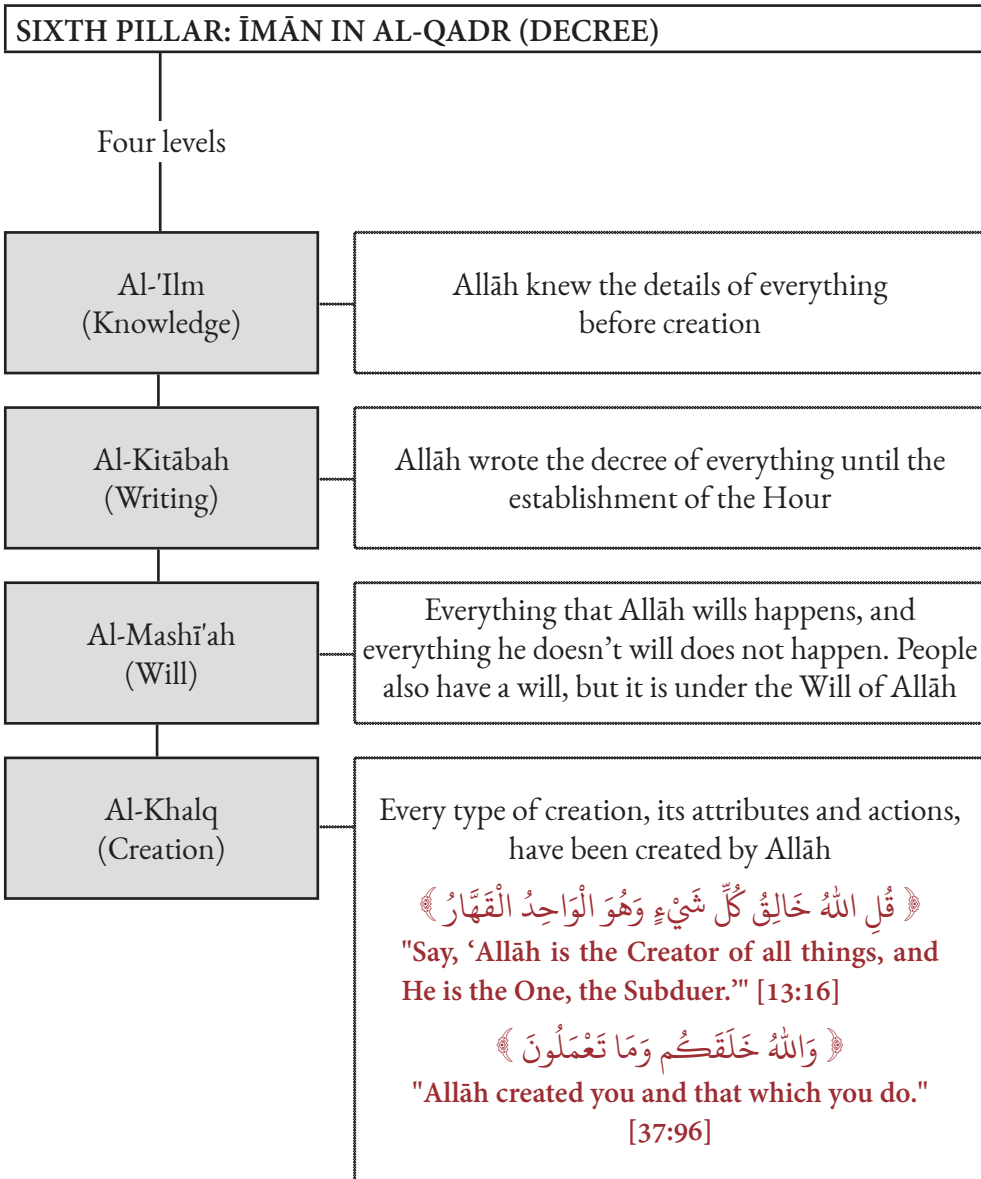
"And [mention, O Muḥammad], when We took from the prophets their

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 has been taught that occurs after death, including:

1. The taking of the soul.
2. The questioning of the grave.
3. The punishment and reward in the grave.
4. The blowing of the trumpets.
5. People being resurrected in their graves.
6. People being led to the place of gathering for judgement.
7. The sun being brought closer to the earth.
8. The accountability and recompense.
9. The scales of justice.
10. The Ḥaud (the pond).
11. The Ṣirāṭ (bridge over Hell).
12. The Shafā'ah (different types of intercession).
13. Paradise and Hell.
14. The Believers seeing their Lord on the Day of Resurrection and also in Paradise.
15. All other matters that have been affirmed in the Quran and authentic Ḥādīths.



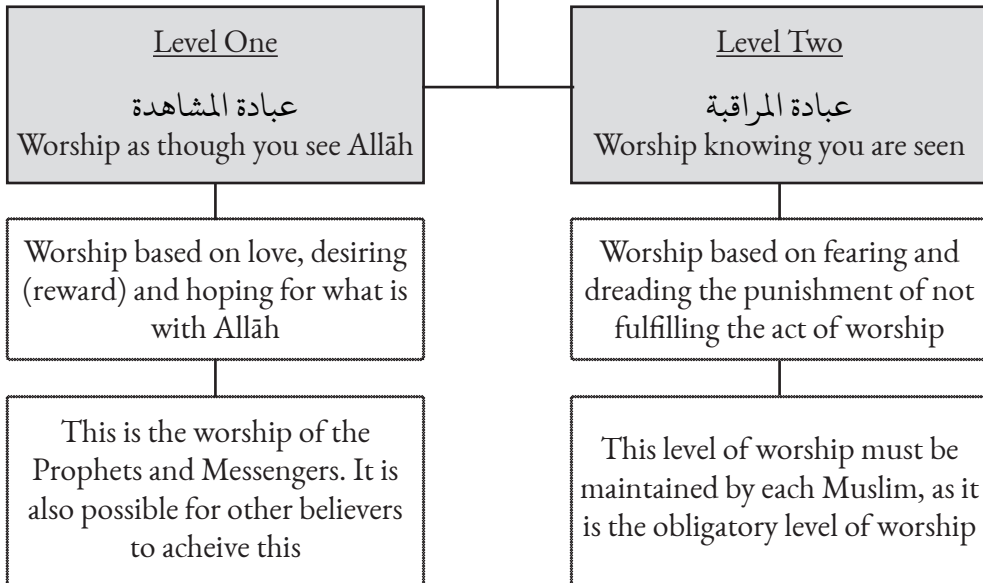
The four levels of Qadr:

عِلْمٌ كِتَابَةٌ مَوْلَانَا مَشِيئَةٌ وَخَلْقُهُ وَهُوَ إِيجَادٌ وَتَكْوِينٌ
*Knowledge, writing of our Lord and His Will;
 And creation – it is execution and formation.*

AL-IHSĀN

“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



﴿ 4 ﴾

القواعد الأربع

The Four Fundamental Principles

by
Imām Muḥammad ibn 'Abd al-Wahhāb

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَسْأَلُ اللَّهَ الْكَرِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَتَوَلَّكَ فِي الدُّنْيَا وَالْآخِرَةِ. وَأَنْ يَجْعَلَكَ مُبَارَكًا أَيْنَمَا كُنْتَ، وَأَنْ يَجْعَلَكَ مِمَّنْ إِذَا أُعْطِيَ شَكَرَ، وَإِذَا ابْتُلِيَ صَبَرَ، وَإِذَا أَدْنَبَ اسْتَغْفَرَ. فَإِنَّ هَؤُلَاءِ الثَّلَاثُ عُنْوَانُ السَّعَادَةِ.

إِعْلَمْ أَرْشَدَكَ اللَّهُ لِبَاعْتِه: أَنَّ الْحَنِيفِيَّةَ مِلَّةُ إِبْرَاهِيمَ: أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ، مُخْلِصًا لَهُ الدِّينَ، كَمَا قَالَ تَعَالَى: ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ [الذاريات:

[56

فَإِذَا عَرَفْتَ أَنَّ اللَّهَ خَلَقَكَ لِعِبَادَتِهِ؛ فَاعْلَمْ أَنَّ الْعِبَادَةَ لَا تُسَمَّى عِبَادَةً إِلَّا مَعَ التَّوْحِيدِ، كَمَا أَنَّ الصَّلَاةَ لَا تُسَمَّى صَلَاةً إِلَّا مَعَ الطَّهَارَةِ، فَإِذَا دَخَلَ الشِّرْكَ فِي الْعِبَادَةِ فَسَدَتْ، كَالْحَدِيثِ 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 اللَّهَ أَنْ يُخْلِصَكَ مِنْ هَذِهِ الشَّبَكَةِ، وَهِيَ الشِّرْكَ بِاللَّهِ الَّذِي قَالَ اللَّهُ تَعَالَى فِيهِ: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ [النساء: 116]

وَذَلِكَ بِمَعْرِفَةِ أَرْبَعِ قَوَاعِدَ ذَكَرَهَا اللَّهُ تَعَالَى فِي كِتَابِهِ.

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 عليه السلام; that you worship Allāh alone, making the religion sincerely for Him; as He (the Most High) said: *"I did not create jinn nor mankind except to worship Me."* [51:56]

When you have acknowledged that Allāh created you for His worship, know that worship is not regarded as being worship unless it is accompanied by Tawḥīd, just as Ṣalāh is not regarded as being a valid prayer unless it is accompanied by purification. If Shirk enters into worship it invalidates it, just like impurity [invalidates] purification when it enters into it.

When you have acknowledged that if Shirk is mixed with worship it invalidates it, negates all actions and leads the person to Hell-Fire for eternity, 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.

القاعدة الأولى

أَنْ تَعْلَمَ أَنَّ الْكُفَّارَ الَّذِينَ قَاتَلَهُمْ رَسُولُ اللَّهِ ﷺ مُقْرُونَ بِأَنَّ اللَّهَ تَعَالَى هُوَ الْخَالِقُ، الْمُدَبِّرُ، وَأَنَّ ذَلِكَ لَمْ يَدْخُلْهُمْ فِي الْإِسْلَامِ. وَالذَّلِيلُ قَوْلُهُ تَعَالَى: ﴿قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ﴾ [يونس: 31]

القاعدة الثانية

أَنَّهُمْ يَقُولُونَ: مَا دَعَوْنَاهُمْ وَتَوَجَّهْنَا إِلَيْهِمْ إِلَّا لَطَلَبِ الْقُرْبَةِ وَالشَّفَاعَةِ. فَذَلِيلُ الْقُرْبَةِ قَوْلُهُ تَعَالَى: ﴿وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ﴾ [الزمر: 3]

وَذَلِيلُ الشَّفَاعَةِ، قَوْلُهُ تَعَالَى: ﴿وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ﴾ [يونس: 18]

وَالشَّفَاعَةُ شَفَاعَتَانِ: شَفَاعَةُ مَنْفِيَّةٍ، وَشَفَاعَةُ مُثَبَّتَةٍ. فَالشَّفَاعَةُ الْمَنْفِيَّةُ: مَا كَانَتْ تُطَلَّبُ مِنْ غَيْرِ اللَّهِ فِيمَا لَا يَقْدِرُ عَلَيْهِ إِلَّا اللَّهُ.

[THE FIRST PRINCIPLE] [6]

You should know that the disbelievers whom the Messenger of Allāh ﷺ fought, 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]

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَنْ يَأْتِيَ
يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةَ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴾ [البقرة: 254]

وَالشَّفَاعَةُ الْمُشَبَّتَةُ: هِيَ الَّتِي تُطْلَبُ مِنَ اللَّهِ، وَالشَّافِعُ مُكْرَمٌ بِالشَّفَاعَةِ، وَالْمَشْفُوعُ
لَهُ مَن رَضِيَ اللَّهُ قَوْلَهُ وَعَمَلَهُ بَعْدَ الإِذْنِ؛ كَمَا قَالَ تَعَالَى: ﴿ مَن ذَا الَّذِي يَشْفَعُ
عِنْدَهُ إِلَّا بِإِذْنِهِ ﴾ [البقرة: 255]

القَاعِدَةُ الثَّالِثَةُ

أَنَّ التَّيَّيَّ ﷺ ظَهَرَ عَلَى أَنَاسٍ مُتَفَرِّقِينَ فِي عِبَادَاتِهِمْ، مِنْهُمْ مَن يَعْبُدُ الْمَلَائِكَةَ،
وَمِنْهُمْ مَن يَعْبُدُ الْأَنْبِيَاءَ وَالصَّالِحِينَ، وَمِنْهُمْ مَن يَعْبُدُ الْأَشْجَارَ وَالْأَحْجَارَ، وَمِنْهُمْ
مَن يَعْبُدُ الشَّمْسَ وَالْقَمَرَ، وَقَاتَلَهُمْ رَسُولُ اللَّهِ ﷺ وَلَمْ يُفَرِّقْ بَيْنَهُمْ؛ وَالدَّلِيلُ قَوْلُهُ
تَعَالَى: ﴿ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ﴾ [الأنفال: 39]

وَدَّلِيلُ الشَّمْسِ وَالْقَمَرِ؛ قَوْلُهُ تَعَالَى: ﴿ وَمِن آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ
لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ
تَعْبُدُونَ ﴾ [فصلت: 37]

وَدَّلِيلُ الْمَلَائِكَةِ؛ قَوْلُهُ تَعَالَى: ﴿ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ
أَرْبَاباً... ﴾ [آل عمران: 80]

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 nor the moon, rather prostrate to Allāh who created them, if you truly worship Him alone." [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]

وَدَلِيلُ الْأَنْبِيَاءِ؛ قَوْلُهُ تَعَالَى: ﴿وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَّ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ فُلْتُهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ﴾ [المائدة: 116]

وَدَلِيلُ الصَّالِحِينَ؛ قَوْلُهُ تَعَالَى: ﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ﴾ [الإسراء: 57]

وَدَلِيلُ الْأَشْجَارِ وَالْأَحْجَارِ؛ قَوْلُهُ تَعَالَى: ﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ﴾ [النجم: 19] وَحَدِيثُ أَبِي وَاقِدِ اللَّيْثِيِّ رضي الله عنه قَالَ: «خَرَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم إِلَى حُنَيْنٍ وَنَحْنُ حُدَنَاءُ عَهْدٍ بِكُفْرٍ، وَلِلْمُشْرِكِينَ سِدْرَةٌ، يَعْكُفُونَ عِنْدَهَا وَيَنْوِطُونَ بِهَا أَسْلِحَتَهُمْ، يُقَالُ لَهَا ذَاتُ أَنْوَاطٍ، فَمَرَرْنَا بِسِدْرَةٍ فَقُلْنَا: يَا رَسُولَ اللَّهِ اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتُ أَنْوَاطٍ»... الْحَدِيثُ.

الْقَاعِدَةُ الرَّابِعَةُ

أَنَّ مُشْرِكِي زَمَانِنَا أَعْلَظُ شِرْكًَا مِنَ الْأَوَّلِينَ، لِأَنَّ الْأَوَّلِينَ يُشْرِكُونَ فِي الرَّخَاءِ، وَيُخْلِصُونَ فِي الشَّدَّةِ، وَمُشْرِكُو زَمَانِنَا شِرْكُهُمْ دَائِمٌ فِي الرَّخَاءِ وَالشَّدَّةِ؛ وَالذَّلِيلُ قَوْلُهُ تَعَالَى: ﴿فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾ [العنكبوت: 65]

وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

The evidence [that they worshipped] the Prophets is the saying of the Most High: "When Allāh will say, 'O 'Īsā 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-'Uzzah and Manāt, the other third?" [53:19] Also, the Ḥadīth of Abū Wāqid al-Laythī ؓ 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 Anwāt'. We passed by a lote-tree and said, "O Messenger of Allāh, appoint for us a Dhaat Anwaat like they have a Dhāt Anwāt..."¹⁰

[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.

¹⁰ 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 (of those before you). 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."

Gateway to Understanding the Four Fundamental Principles

ABOUT THIS TREATISE

Al-Qawā'id al-Arba' (The Four Fundamental Principles) 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 because a person's life revolves around them:

Gratitude (Shukr)

﴿ وَقَلِيلٌ مِّنْ عِبَادِيَ لَشَّاكِرُونَ ﴾

"But few of My slaves are grateful." [34:13]

Patience (Ṣabr)

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ﴾

"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 repentance 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:

﴿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:

﴿هَذَا مِنْ 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:

﴿وَتَبْلُوكُم 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.

[6] Summary of the First Principle: The disbelievers 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] Summary of the Second Principle: 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] “*Shafā’ah (Intercession) is two types...*”

- 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 a benefit or repel a 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 matters, it is also permissible to ask from people. The Prophet ﷺ used to help, and seek the help of his companions.

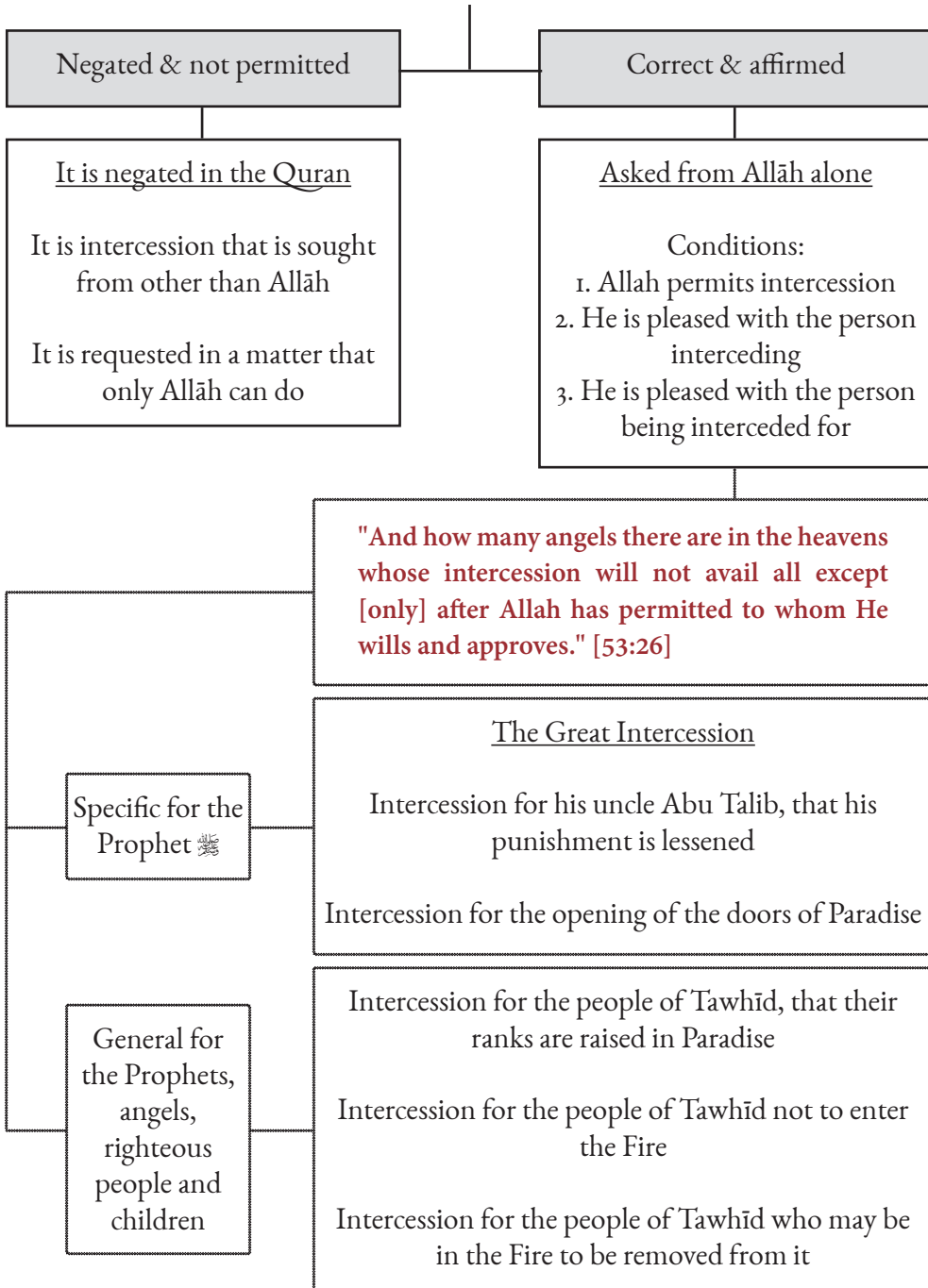
Seeking help from created beings is permitted with four conditions:

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, or can be communicated with.
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] Summary of the Third Principle: The Prophet ﷺ came to a nation of people who worshipped different objects and deities, and he did not treat them differently.

[11] Summary of the Fourth Principle: The Mushrikūn of our time are more severe in the Shirk than the Mushrikūn of the earlier time.

Types of Shafā'ah (Intercession)



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.

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?
6. What is the analogy the author gives regarding purification to explain the effect of Shirk upon worship?

﴿5﴾

نواقض الإسلام العشرة

Ten Matters Which Invalidate a
Person's Islām

by

Imām Muḥammad ibn 'Abd al-Wahhāb

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اعْلَمْ أَنَّ نَوَاقِصَ الْإِسْلَامِ عَشْرَةٌ نَوَاقِصٌ :

الأول : الشُّرْكَ فِي عِبَادَةِ اللَّهِ، قَالَ تَعَالَى: ﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴾ [04:116]

وَقَالَ تَعَالَى: ﴿ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴾ [05:72] وَمِنْهُ الذَّبْحُ لِغَيْرِ اللَّهِ، كَمَنْ يَذْبَحُ لِلْجِنِّ أَوْ لِلْقَبْرِ.

الثاني : مَنْ جَعَلَ بَيْنَهُ وَبَيْنَ اللَّهِ وَسَائِطَ يَدْعُوهُمْ وَيَسْأَلُهُمُ الشَّفَاعَةَ، وَيَتَوَكَّلَ عَلَيْهِمْ كَفَرَ إِجْمَاعًا.

الثالث : مَنْ لَمْ يُكْفِرِ الْمُشْرِكِينَ أَوْ شَكَ فِي كُفْرِهِمْ، أَوْ صَحَّ مَذْهَبُهُمْ، كَفَرَ.

الرابع : مَنْ اعْتَقَدَ أَنَّ غَيْرَ هَدْيِ النَّبِيِّ ﷺ أَكْمَلُ مِنْ هَدْيِهِ وَأَنَّ حُكْمَ غَيْرِهِ أَحْسَنُ مِنْ حُكْمِهِ كَالَّذِينَ يُفَضِّلُونَ حُكْمَ الطَّوَاغِيتِ عَلَى حُكْمِهِ فَهُوَ كَافِرٌ.

الخامس : مَنْ أَبْغَضَ شَيْئًا مِمَّا جَاءَ بِهِ الرَّسُولُ ﷺ - وَلَوْ عَمِلَ بِهِ -، كَفَرَ.

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 ﷺ 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 a 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 he performs the action. [Such a person has] disbelieved.

السادس : مَنْ اسْتَهْزَأَ بِشَيْءٍ مِنْ دِينِ الرَّسُولِ ﷺ، أَوْ ثَوَابِ اللَّهِ، أَوْ عِقَابِهِ، كَفَرَ، وَالِدَلِيلُ قَوْلُهُ تَعَالَى: ﴿ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ * لَا تَعْتَدِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ﴾ [9:65-66]

السابع : السَّحْرُ - وَمِنْهُ: الصَّرْفُ وَالْعَطْفُ-، فَمَنْ فَعَلَهُ أَوْ رَضِيَ بِهِ كَفَرَ، وَالِدَلِيلُ قَوْلُهُ تَعَالَى: ﴿ وما يعلمان من أحد حتى يقولوا إنما نحن فتنة فلا تكفر ﴾ [02:102]

الثامن : مُظَاهَرَةُ الْمُشْرِكِينَ وَمُعَاوَنَتُهُمْ عَلَى الْمُسْلِمِينَ وَالِدَلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾ [05:51]

التاسع : مَنْ اعْتَقَدَ أَنَّ بَعْضَ النَّاسِ يَسْعُهُ الْخُرُوجُ عَنْ شَرِيعَةِ مُحَمَّدٍ ﷺ كَمَا وَسِعَ الْخَضِرُ الْخُرُوجَ عَنْ شَرِيعَةِ مُوسَى عَلَيْهِ السَّلَامُ، فَهُوَ كَافِرٌ.

العاشر: الإِعْرَاضُ عَنْ دِينِ اللَّهِ تَعَالَى لَا يَتَعَلَّمُهُ وَلَا يَعْمَلُ بِهِ، وَالِدَلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ ﴾ [32:22]

وَلَا فَرْقَ فِي جَمِيعِ هَذِهِ التَّوَاقِضِ بَيْنَ الْهَازِلِ وَالْجَادِّ وَالْحَائِفِ إِلَّا الْمُكْرَهَ. وَكُلُّهَا مِنْ أَعْظَمِ مَا يَكُونُ خَطْرًا، وَأَكْثَرِ مَا يَكُونُ وُقُوعًا، فَيَنْبَغِي لِلْمُسْلِمِ أَنْ يَحْدَرَهَا وَيَخَافَ مِنْهَا عَلَى نَفْسِهِ. نَعُوذُ بِاللَّهِ مِنْ مُوجِبَاتِ غَضَبِهِ، وَالْأَلِيمِ عِقَابِهِ. وَصَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ، وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.

Sixth: A person who makes a mockery of anything from 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; this includes 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 ﷺ. [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 more 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 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.

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 ‘Abd 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 sevenⁱⁱ, 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 and most common.

First: Shirk (ascribing partners to Allāh in worship)

This is when a person 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, Allāh will

ⁱⁱ 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.

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
الدُّنُوبَ 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 ‘Abd 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 أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ 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), 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; 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 أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ * وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ * وَلَا أَنْتُمْ 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, he has disbelieved with the very Shirk of Quraysh.¹² Allāh informed us of their Shirk, they would say:

﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى ﴾

"We only worship them that they may bring us nearer to Allāh in position." [39:03]

﴿ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ ﴾

"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 disbelievers, doubts their disbelief or considers their ideology to be correct. [such

¹² 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.

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:

﴿ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ 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 عليه السلام 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 their disbelief or justifies their religion, he himself has left the fold of Islām.

Fourth: Whoever believes that the guidance of somebody else 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 High) said:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ
اللَّهَ 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, 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 the 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 brought, even if he 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.

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, 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 any aspect of Islām regardless of how small it may seem. 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 Imān 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.

﴿ قُلْ أَلِللّٰهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ 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 كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ. إِنْ نَعْفُ عَنْ طَائِفَةٍ مِّنْكُمْ 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 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:

﴿ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ. إِنَّكُمْ إِذَا مَثَلْتُمْ. إِنَّ اللَّهَ 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:

- Şarf: Using magic to turn a person away from a woman, whether it is his wife or otherwise.
- ‘Aṭf: 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 Kufr Akbar.

Why is magic an invalidator of a person's Islām? Because it is not possible for a person to partake in magic unless he disbelieves in Allāh and seeks assistance from

the jinn. Therefore it is Kufr Akbar (Major Disbelief). It is one of the biggest avenues to Shirk.

﴿ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ﴾

"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, in any case he has disbelieved. This shows that Imām Muḥammad ibn ‘Abd 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.”¹³

The opinion that Imām Muḥammad ibn ‘Abd al-Wahhāb had regarding the Islāmic punishment for a person who partakes in magic is:

1. He is considered to be a Kāfir.
2. He is sentenced to the appropriate Islamic punishment by the ruler.
3. He is admonished to repent for his sins.

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):

﴿ وَمَنْ يَتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾

"Whoever wholeheartedly supports them and takes them as friends is

¹³ Narrated ‘Imrān ibn Ḥusayn; Collected by al-Bazzār.

surely from amongst them. Verily Allāh does not guide the oppressive people." [05:51]

Aiding the disbelievers over the believers has different rulings, it can either be Kufr Akbar which negates a person's Islām, or it is a major sin. It is Kufr Akbar 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, due to a worldly gain and not out of love for their religion, he is committing a major sin and Kufr is feared for 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 'Īsā). 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 'Īsā (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."

Thirdly: It is upon him to establish the authenticity of the claim that Khiḍr did

not follow the Sharī'ah of Prophet Mūsā ؑ. 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'rād (turn away) from the religion of Allāh:

﴿ وَمَنْ أَظْلَمُ مِمَّنْ 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]

﴿ وَمَنْ 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 try to justify one of the above actions by saying he was merely joking. However, the author stated that any person who does one of the above actions leaves the fold of Islām, regardless of whether he did it in jest or seriousness.

This is why Allāh (the Most High) said:

﴿وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ. قُلْ أَيْدِي اللَّهِ وَأَيَاتِهِ وَرَسُولِهِ كُنْتُمْ 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 commits one of these actions out of fear, and his fear is only for his reputation, authority or some wealth, 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:

﴿مَنْ كَفَرَ بِاللَّهِ مِنْ 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.

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 Īmām Aḥmad. When they were compelled to say the Qurān is created, they would instead point to their fingers (as if enumerating) and say: "The Torah, Injīl and Qurān are created." They

meant by: “are created” their fingers, and not the speech of Allāh! They only did this to avoid execution while still believing in the speech of Allāh in their hearts.

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.

The author said: "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.

﴿6﴾

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

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.

‘Abd al-‘Azīz ibn ‘Abdullāh ibn Bāz

NOTES

Why do we study these important lessons?

We study these lessons because: (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 about knowledge and learning from the books of the scholars.

What are the contents of this treatise?

1. The method of the Salaf in learning the Qurān – its recitation,

- memorisation, contemplation and implementation.
2. An explanation of Islām, Īmān, Iḥsān, Tawḥīd and categories of Shirk.
 3. An explanation of the Prayer and its related rulings.
 4. A description of the Wuḍū' and its related rulings.
 5. Adorning one's self with Islāmic manners, etiquettes and morals.
 6. A warning against disobedience and sinning.
 7. Funeral preparation, procession and prayer.

Lesson One

MEMORISE THE SMALL CHAPTERS OF THE QURAN

Memorise the opening chapter of the Qurān, Sūrah Fātiḥah. Also, memorise the short chapters from Sūrah az-Zalzalah to Sūrah an-Nās.

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 Salaf (early generations of pious Muslims) was that they would study the Qurān, memorising ten Āyāt every day, whilst understanding its explanation.

‘Abdullāh ibn Mas‘ūd رضي الله عنه said: “When a man amongst us learned ten Āyāt of the Qurān, 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

1. First type: They abandon the Qurān; their abandoning the Qurān is either in its recitation, memorization, implementation or using it as a cure.
2. Second type: They memorise and recite the Qurān but do not ponder over it nor implement it.
3. 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.

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 Testification: "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.

After this, the remaining Pillars are explained: Ṣalāh, 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’:

1. First: 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.
2. Second: Loving another being alongside and equal to the love of Allāh. This is Shirk.
3. 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).

Levels of 'Ubūdiyyah

General 'Ubūdiyyah: Everybody and everything is universally submissive to Allāh. Even non-Muslims enter into this, they are 'Ibād of Allāh.

﴿إِنَّ كُلَّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِيَ الرَّحْمَنِ عَبْدًا﴾

"There is no one in the heavens and earth but that he comes to the Most Merciful as an 'Abd (in complete submission)." [19:93]

Specific 'Ubūdiyyah: This is voluntary submission which is shown to Allāh in obedience to Him. Only the Muslims attain this.

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا﴾

"And the 'Ibād (worshippers) 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 عَبْدًا شَكُورًا﴾

"Indeed, he was a grateful 'Abd (worshipper)." [17:03]

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

These six pillars of Īmān form the basis of a Muslim's 'Aqīdah (creed) whereas the five pillars of Islām form the basis of a Muslim's actions. If a person rejects any of these six pillars, he is not considered a believer.

Lesson Four

AN EXPLANATION OF THE TYPES OF TAWHĪD AND SHIRK

An explanation of the different types of Tawhīd; they are three:

1. *Tawhīd 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. *Tawhīd 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. *Tawhīd al-Asmā' wa's-Sifāt*: 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:

Tabrīf: Altering the wording of the Āyah or Ḥadīth.

Tāṭīl: 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 اللَّهُ أَحَدٌ * اللَّهُ 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]

﴿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 Tawhīd ar-Rubūbiyyah and Tawhīd al-Asmā' wa ṣ-Ṣifāt into one category.[1] There is no contradiction 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 عَنْهُمْ مَا كَانُوا يَعْمَلُونَ﴾

"...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 أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِم بِالْكُفْرِ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ﴾

"It is not for the polytheists to maintain the Mosques of Allāh, while they are a witness against their own selves of disbelief. Their actions are lost and in the Fire shall they dwell forever." [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 اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا﴾

"Verily, Allāh does not forgive 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]

﴿ إِنَّهُ مَنْ 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.

2. Shirk Asghar (Minor Shirk): This is any matter which has been named 'Shirk' in the Quran and Sunnah but it is not the same as Major Shirk; such as Riya' (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, 'If had Allāh and so-and-so (person) wills', but say, 'If Allāh wills and then so-and-so (person) wills.'"¹⁶

This category of Shirk does not necessarily lead to apostacy. However, it negates, however, the completeness and perfection of Īmān.

3. 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

— Alternatively, Shirk can be divided into two categories - Major and

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.

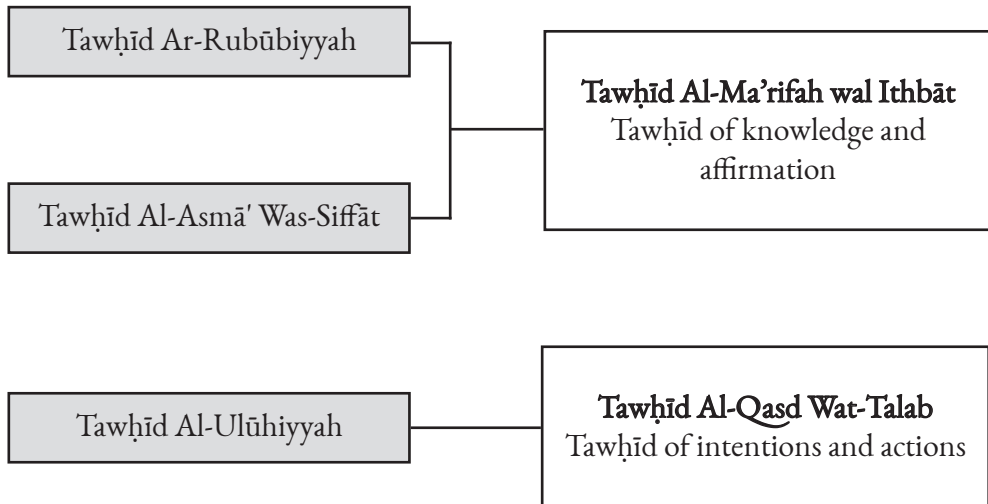
¹⁷ Narrated by Abū Sa'īd al-Khudrī; Collected by Ibn Mājah & Aḥmad.

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

[1] Shaykh Ibn Bāz 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 contradiction 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:



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

Iḥsān is the perfection of worship in which a Muslim strives to worship Allāh at a higher level. It has two levels:

1. "That you worship Allāh as though you see him": This is to worship Allāh based on your love of Him and desiring His reward.
2. "If you are not able [to worship Him as though] you see him, the indeed He sees you": This is to worship Allāh based on your fear of His punishment.

The first level is higher and more perfect than the second level.

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. A sincere intention for Ṣalāh.

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: this is opposed by Kufr. If a person commits Shirk or insults Allāh prays, his Prayer is not accepted until he repents.
2. Intellect: this is opposed by mental incapacity. A person who is drunk takes the same ruling.
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

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. If a person prays whilst knowing of a physical impurity and having the ability to remove it, but does not do so, 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.

The impure things are: Urine and excrement, dung of the animals whose meat is not eaten, 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. Mughallazah: 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. Mutawassitah: Everybody besides the other two categories must cover what is between the knees and navel. This must be covered in front of other people at all times. In the Prayer, one should cover the upper body including the shoulders.

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 such as travelling, rain, etc.

8. Facing the Qiblah: Every obligatory prayer must be performed facing the 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 Bid'ah (innovation).

Lesson Seven

THE ARKĀN (PILLARS) OF THE ṢALĀH

They are fourteen:

1. Al-Qiyām: Standing if one is able.
2. Takbīrah al-Iḥrām: The first Takbīr.
3. Reciting Sūrah Fātiḥah.
4. Rukū': Bowing.
5. Al-ʿtidāl: Being calm and composed in standing back up from the Bowing.
6. Sujūd: Prostrating on seven limbs (the toes of both feet, both knees, both hands and the forehead touching the ground).
7. Rising from the Prostration.
8. Sitting between the two prostrations.
9. Tranquillity in all actions and postures.
10. Tartīb: 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, 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 a person is unable to stand throughout the obligatory prayer, he should stand whenever he is able to, and sit when he is unable.

2. The first Takbīr (Takbīrah al-Iḥrām): i.e. saying Allāhu Akbar.

3. Reciting Sūrah Fātiḥah: It is a pillar in every Rak'ah, 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 he does not have to repeat the Rak'ah.
4. Rukū': Bowing in a manner in which the head is level to the back and the hands are placed upon the knees with the fingers spread out.
5. Al-I'tidāl: Being calm and composed in standing back up from the Bowing.
6. Sujūd: Prostrating on seven limbs; they are the toes of both feet, both knees, both hands and the forehead touching the ground.
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. Tartīb: Performing the above pillars in sequential order.
11. The last Tashahhud.
12. Sitting for the last Tashahhud
13. Sending salutations and blessing on the Prophet Muḥammad ﷺ 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".

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 hears the one who praised Him); this is said 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 Greatest) 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, the Prayer is invalid. However if it is left out forgetfully, the Prayer is still valid but Sujūd As-Sahw (Prostration of forgetfulness) should be performed. Refer to page number 136 for rulings relating to Sujūd As-Sahw.

Lesson Nine

A DESCRIPTION OF THE TASHAHHUD

It is to begin with at-Taḥiyāt:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ
أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

"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 وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مُجِيدٌ،
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مُجِيدٌ

"Oh Allāh, Exalt Muḥammad and the family of Muḥammad, as you did exalt Ibrāhīm and the family of Ibrāhīm, verily You are the Most Praised, The Most Glorious.

Oh Allāh 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, a person should seek 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 الدَّجَالِ

After that he may supplicate and ask Allāh whatever he wishes, especially any supplications narrated by the Prophet ﷺ, such as:

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ، اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا
كثيراً، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، 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 Zuhur, 'Asr, 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

There are variations of at-Taḥiyāt which have been authentically narrated. A person should try to memorise and variate between them. Before the Taslīm, it is recommended for a person to make any Du'ā according to one's ability and needs.

Lesson Ten

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 close together when saying "Allāhu Akbar", 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 any increase on the supplication for forgiveness between the two Sujūd.
6. Bowing in a manner in which the head and back are level.
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 – 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

(Prayers), Istisqā' (prayer for rain) as well as the first two Units of Ṣalāh in the Maghrib and 'Ishā' Ṣalāh.

15. Reciting quietly during Zuhr, 'Aṣr, and the third Rak'ah in Maghrib and the last two Rak'ah of 'Ishā'.
16. Reciting a passage from the Qurān after Sūrah al-Fātiḥah.

A person 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.

A person should take care to fulfill as many Sunan as possible for the following reasons:

1. It increases the perfection and reward of the prayer.
2. A person is closer in implementing the Ḥadīth "Pray as you have seen me pray."
3. Allāh loves the Prayer which fulfills the Sunan.
4. If a person regularly performs the Sunan acts of Prayer, if he becomes lazy, he will only leave a Sunan act and the obligatory acts will remain protected.

Lesson Eleven

NAWĀQID (INVALIDATORS) OF ṢALĀH

They are eight:

1. Intentionally talking with awareness and knowledge – as for a forgetful or ignorant person 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 movements which are external to the regular actions 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.

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 Duniyā 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 اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ 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 has already begun praying, he should say *Takbīrah al-Iḥrām* (the first *Takbīr* to initiate the prayer), and then follow the *Imām* in the stage of the prayer he is in. So if the *Imām* is standing, in *Qiyām* (standing), *Rukū'* (bowing) or in *Sujūd* (prostration), he should also immediately do this.

4.2 If a latecomer has caught the *Rukū'* of the *Imām*, he has fulfilled the *Rak'ah* (unit) of the prayer. However if he has missed the *Rukū'* with the *Imām*, he should stand up and make up any missed units of prayer after the *Imām* makes *Taslīm* .

4.3 If he is early to the prayer, he should pray *Taḥiyyah al-Masjid* (two units for

entering the Masjid) before he sits down and/or pray the Sunnah prayers which are attached to the Farḍ Prayer.¹⁸

4.4 Whilst waiting for the Imām to begin the congregational prayer, he should remain tranquil, making Dhikr or reciting the *Qurān* 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*¹⁹, 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 *Du‘ā’ al-Istiftāḥ* in the first *Rak‘ah* only, and it is better to vary between the various *Du‘ā’* that have been narrated for *Istiftāḥ*.

7.2 He should seek refuge in *Allāh* by saying:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

¹⁸ These Sunan prayers are called as-Sunan ar-Rawāṭib or as-Sunan al-Mu‘akkadah.

¹⁹ Any pillar or object which will stop a passerby from passing in front of a person praying.

7.3 He should also mention the name of Allāh by saying:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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 الْعَظِيمِ

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 اللَّهُ لِمَنْ حَمِدَهُ

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 الْحَمْدُ

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.

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 Rak'ah (a single unit of Prayer).

In the second Rak'ah everything is repeated but there is no Takbīrah al-Ihrām, nor Du'ā' al-Istiftāh.

11.0 In his second Rak'ah, 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 Rak'ah, he should stand up and repeat the actions for another Rak'ah(s). In the final Rak'ah, after the Tashahhud he should say as-Ṣalāh Al-Ibrāhīmiyyah and seek refuge in Allāh by supplicating:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ
فِتْنَةِ الدَّجَالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ

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 اللَّهِ

He should not move his shoulders, hands nor nod his head whilst making Taslīm.

After the Prayer

After the Obligatory Prayer, one should say:

Dhikr	Number of times
اسْتَغْفِرُ الله	Three times
اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ	Once
سُبْحَانَ الله	Thirty three times Note: he should use the fingers of his right hands to enumerate this
الْحَمْدُ لِلَّهِ	Thirty three times Note: he should use the fingers of his right hands to enumerate this
اللهُ أَكْبَرُ	Thirty three times Note: he should use the fingers of his right hands to enumerate this
لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	Once
اللهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ	Recite Āyah al-Kursī once

A person should also recite Sūrah al-Iklāṣ, Sūrah al-Falaq and Sūrah an-Nās once after Zuh̄r, ‘Aṣr and ‘Ishā’, and three times after Fajr and Maghrib.²⁰

²⁰ Note: There are other Adhkār a person can also recite throughout the day and night. Please refer to: *The Fortress of the Muslim*, by Sa‘īd al-Qaḥṭānī.

The Number of Units for Each Prayer

Prayer	Ruling	Time & No. of Units	Description
Fajr	Obligatory	2 Rak'ah after the first light of dawn	Loud congregational prayer
Zuhr	Obligatory	4 Rak'ah after the Sun's zenith until the time for the 'Aṣr Prayer i.e. until ones shadow is the same length as his height	Silent congregational prayer
'Aṣr	Obligatory	4 Rak'ah after the Zuhr Prayer has finished until Maghrib	Silent congregational prayer
Maghrib	Obligatory	3 Rak'ah when the sun has completely set until the beginning of 'Ishā'	Loud congregational prayer
'Ishā'	Obligatory	4 Rak'ah after the last glow of the sun has left the western horizon	Loud congregational prayer
Jumu'ah	Obligatory	The Prayer is the same time as the Zuhr Prayer	It is prayed out aloud and the Jumu'ah can be done with a minimum of 3 people; it is preceded by a Khutbah with a sitting after the first part

Prayer	Ruling	Time & No. of Units	Description
Eclipse Prayer	Communal obligation	The Prayer is held during the eclipse Two Rak'ah	It is a loud prayer and there are two Rukū' (bowing) per Rak'ah
Sunnah of Fajr	Emphasised Sunnah, even when a person is travelling	Before the Fajr Prayer; 2 Rak'ah	Sūrah al-Kāfirūn is recited in the first Rak'ah and Sūrah al-Ikhlāṣ in the second.
Sunnah of Zuhr	Emphasised Sunnah	4 Rak'ah before the Zuhr Prayer (in sets of 2) and 2 Rak'ah after it.	Any Sūrah can be recited
Sunnah of Maghrib	Emphasised Sunnah	2 Rak'ah after Maghrib Prayer	Sūrah al-Kāfirūn can be recited in the first Rak'ah and Sūrah al-Ikhlāṣ in the second.
Sunnah of 'Ishā'	Emphasised Sunnah	2 Rak'ah after 'Ishā' Prayer	Any Sūrah can be recited
Ḍuhā Prayer	Recommended	2 to 8 Rak'ah after the sun has risen until before Zawāl (Zenith)	Any Sūrah can be recited
Tahiyat al-Masjid	Emphasised Sunnah	2 Rak'ah 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 after making Taslīm
Witr/Night Prayer	Emphasised Sunnah, even when a person is travelling	After 'Ishā' until Fajr; 1 Rak'ah to 11 Rak'at	A Du'a (al-Qunūt) can be said in the last Rak'ah, before or after the Rukū'

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 was ignorant regarding it, his <u>prayer</u> is not accepted and must be repeated, however if a pillar was left out, the <u>Rak'ah</u> 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 should be performed to complete the prayer and make up for the mistake	Sujūd as-Sahw is not required

Sujūd as-Sahw is a set of two prostrations which are performed when one of the obligations of the prayer is unintentionally left out. They are performed in the same manner as any of the other Sujūd made in the prayer. During this Sujūd, a person should say “Subhāna rabbi al-a‘lā (Glory to my Lord, the Most High)” and any other Du’a.

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, 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.

Lesson Twelve

THE SHURŪṬ (CONDITIONS) FOR WUḌŪ'

They are ten:

1. Islām.
2. Intellect.
3. Ṭamyēez: 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 or Istijmār 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. Ṭamyīz: The age of mental maturity; such that a young child can differentiate between simply spilling water and between Wuḍū'. It is usually seven years old.
4. Intention: The intention is in the heart, and starts before the Wuḍū' and must be maintained throughout it.
5. Continuity of intention: the person should not intend to discontinue his ablution before its completion.
6. The removal of anything which necessitates Wuḍū': if during Wuḍū', a person breaks it he must begin the Wuḍū' again.
7. Istinjā: cleaning the areas of natural discharges with water, or Istijmār:

cleaning the private parts with stones, tissues, leaves etc. before ablution. Istinjā is not required after passing wind, sleeping or eating camel meat. Istinjā is only required after a person has answered the call of nature, it does not have to be performed after every Wuḍū'.

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).

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 arms 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

There are six obligations of Wuḏū'; if they are not fulfilled, a person's Wuḏū' and its prayer are invalid. The Wuḏū' 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 arms 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 Wuḏū' is done in a

manner which opposes the sequence in which the Prophet ﷺ did it, 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.

Note: A person should be careful not to be wasteful of water during Wuḍū'.

Lesson Fourteen

THE NAWĀQID (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, the correct opinion is that this does not invalidate the Wuḍū' and this is the opinion of the majority of the scholars. 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 لَمْ يَمَسُّهُمُ النِّسَاءُ ﴾

"... 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 guides to success.

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), 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, 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'. So the Wuḍū' is not invalidated if it is a very light sleep whereby a person remains sitting and nods off, or is aware of their actions.
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 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 hand with the palm of his left and *vice versa*.
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 takes a shower by which all the body is washed with water, rinses their mouth and nostrils and washes their hair, this is considered a valid Ghusl (as long as the intention is correct).

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 *Qurān* 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.

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 has made unlawful: both in public and private, maintaining Taqwā of Allāh wherever one 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.

Lesson Sixteen

FULFILLING ISLĀMIC PRACTICES

This includes:

1. The greeting of Salām.
2. Cheerfulness.
3. Eating and drinking with the right hand.
4. Mentioning the name of Allāh when beginning something.
5. Praising Allāh when finishing something.
6. Praising Allāh after sneezing & supplicating for the sneezing person if he praises Allāh.
7. Visiting an ill person.
8. Following the funeral procession including the Ṣalāh and burial.
9. Adhering to the Islāmic etiquettes when entering and leaving one's house, the Masjid and whilst travelling.
10. Dealing kindly with parents, relatives, neighbours, the elders and the young.
11. Offering congratulations for a new born.
12. 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.

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 the 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."²¹

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 لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ

[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:

الْحَمْدُ لِلَّهِ

Alhamdulillah.

The person who hears this should reply with Tashmīt:

يَرْحَمُكَ اللَّهُ

May Allāh have mercy upon you.

The sneezing person finally replies:

²¹ Narrated by 'Ā'ishah Z ; Collected by al-Bukhārī and Muslim.

يَهْدِيكُمْ اللَّهُ وَيُصْلِحْ بِالْكُم

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 اللَّهُ لَكُمْ وَبَارَكَ عَلَيْكُمْ وَجَمَعَ بَيْنَكُمْ فِي خَيْرٍ

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:

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 اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

In the Name of Allāh, I have placed my trust in Allāh, there is no might nor power except by Allāh.

Getting dressed

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا (الثَّوْبَ) 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 myself.

Waking up

الْحَمْدُ لِلَّهِ 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

اللَّهُمَّ صَيِّبًا نَافِعًا

O Allāh, bring beneficial rain clouds.

In times of anger

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge in Allāh from the accursed Shayṭān.

Leaving a sitting or a gathering

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ 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

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ،
وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ، اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَىٰ ، وَمِنَ الْعَمَلِ
مَا تَرْضَىٰ ، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي
السَّفَرِ ، وَالْحَلِيفَةُ فِي الْأَهْلِ ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ ، وَكَآبَةِ الْمُنْظَرِ
وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ .

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

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ ، وَعَافِنِي فِيمَنْ عَافَيْتَ ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ ، وَبَارِكْ
لِي فِيمَا أَعْطَيْتَ ، وَقِنِي شَرَّ مَا قَضَيْتَ ، إِنَّكَ تَقْضِي وَلَا يُفْضَىٰ عَلَيْكَ ، إِنَّهُ لَا يَدُلُّ
مَنْ وَالَيْتَ ، وَلَا يَعِزُّ مَنْ عَادَيْتَ ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ .

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. Fleeing the battlefield 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

- 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.

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 Tawhīd]

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 this 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

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 an upper cloth, a loincloth, and a wrapping.

A woman is enshrouded in five garments: an upper cloth, veil, loincloth, and two wrappings. A male child may be enshrouded in one or three garments, and a female child is enshrouded in an upper cloth and two wrappings.

All that is mentioned above is recommended. In terms of what is compulsory for males and females, children and adults, they must be wrapped in at least one garment that covers the entire body.

However, if the deceased was in a state of 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 ؓ was washed by his wife and because 'Alī ؓ washed his wife Fāṭimah Z .

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 C.

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:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وشَاهِدِنَا وَعَائِنَا، وصَغِيرِنَا وكَبِيرِنَا، وذَكَرِنَا وَأُنثَانَا،
اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ، وَمَنْ تَوَقَّيْتَهُ فَتَوَقَّهُ عَلَى الْإِيمَانِ، اللَّهُمَّ
اغْفِرْ لَهُ، وارْحَمْهُ، وعَافِهِ، واعْفُ عَنْهُ، وأَكْرِمْ نُزُلَهُ، ووسَّعْ مُدْخَلَهُ، واغْسِلْهُ بِالمَاءِ
والتَّلْجِ والبرَدِ، ونَقِّهِ مِنَ الذُّنُوبِ وَالخَطَايَا كَمَا يُنْقَى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ،
وأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَأَدْخِلْهُ
الجَنَّةَ، وَأَعِدْهُ مِنْ عَذَابِ القَبْرِ وَعَذَابِ النَّارِ، وَأفْسِحْ لَهُ فِي قَبْرِهِ وَتَوَرَّ لَهُ فِيهِ، اللَّهُمَّ
لَا تُحْرِمْنَا أَجْرَهُ، وَلَا 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,

اللَّهُمَّ اجْعَلْهُ قَرَطًا وَذُخْرًا لِوَالِدَيْهِ وَشَفِيعًا مُجَابًا ، اللَّهُمَّ ثَقِّلْ بِهِ مَوَازِينَهُمَا ، وَأَعْظِمْ
بِهِ أَجُورَهُمَا ، وَأَلْحِقْهُ بِصَالِحِ الْمُؤْمِنِينَ ، وَاجْعَلْهُ فِي كِفَالَةِ إِبْرَاهِيمَ ، وَوَقِّهِ
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.

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 اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ

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 ؓ, 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.

When the Prophet ﷺ heard about the death of Ja'far bin Abū Ṭālib ؓ, 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:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ
لَآجِقُونَ، أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ يَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ
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,

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.

Examination for the Important Lessons for the Common 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 Tawhīd? 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?

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'

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.

4. What is the supplication made in the Janāzah prayer?
5. Describe the burial process.

7

**Basic Sīrah of the
Prophet of Islām** ﷺ

Prepared by
Abul Abbaas Naveed Ayaaz

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.

One of the questions every person will be asked in their graves is: “Who is your Prophet?”

Those people who learnt about Prophet Muhammad ﷺ, followed his way and lived by his teachings will be able to answer this question, thereby saving themselves in the Hereafter.

The following is a basic biography of the Prophet ﷺ, his life, mission and struggles.

WHAT WAS HIS NAME?

He is Muhammad, the son of Abdullah.

WHAT WAS HIS LINEAGE?

Muhammad, the son of Abdullah, the son AbdulMutallib, the son of Haashim. Haashim was from the tribe of Quraysh. The Quraysh are from the Arabs, who are the descendants of Prophet Ismaeel, the son of Prophet Ibraheem (may peace be upon all the Prophets).

WHO WERE HIS PARENTS?

His father was: Abdullah Ibn AbdulMutallib, he died before the birth of the Prophet ﷺ. His mother was: Aaminah bint Wahb, she died when the Prophet was only 6 years old. So the Prophet ﷺ was born and grew up as an orphan, without a father or a mother.

WHEN WAS HE BORN?

The exact date of the birth of the Prophet 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 Prophet ‘Eesa (Jesus). The Year of the Elephant relates to a year in history wherein a great army, with elephants, came to conquer Makkah.

WHERE WAS HE BORN?

He was born in the sacred city of Makkah, in Saudi Arabia.

WHERE DID HE MIGRATE TO AND WHERE DID HE DIE?

Due to persecution, he and his followers left Makkah and moved to the city of Madeenah in which he lived and died. When he moved to Madeenah, the first project he assumed was the building of a Masjid, this was even before building his own home.

DID HE HAVE ANY BROTHERS AND SISTERS?

Prophet Muhammad ﷺ did not have any blood brothers or sisters., however he had step-brothers and step-sisters who were related to him through sharing the same suckling mother(s). They include:

Step brothers:

- Abu Salamah Abdullah Ibn AbdulAsad
- Hamzah ibn AbdilMatullab
- Abdullah Ibn al-Haarith

Step Sisters:

- Ash-Shaimaa bint al-Haarith
- Unaysah bint al-Haarith

WHO WERE HIS WIVES, AND WHY DID HE MARRY THEM?

The wives of the Prophet ﷺ are all considered Ummuhaat Al-Mumineen (Mothers of the Believers). They are:

1. Khadeejah 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.
2. Sawda Bint Zam'a: She was a widow and a mother of six children. Her friend called Khawlah Bint Hakeem approached the Prophet ﷺ encouraging him to marry Sawda. He married her when he was 50 years old
3. 'Aaisha Bint Abi Bakr as-Siddeeq: She was the only virgin he married, she was the daughter of his best friend. She grew up to be a great scholar, teacher and authority of knowledge in Islam.
4. Hafsa 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-Khattaab searched for an appropriate man to marry her. They were overjoyed when the Prophet ﷺ accepted the proposal.

5. Zaynab al-Hilaaliyyah: She was a widow whose husband died in the battle 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.
6. Umm Salamah: She was one of the earliest people to accept Islam along with her husband. They both migrated to Abyssinia then Madeenah. In Madeenah her husband died, leaving her behind with children. The Prophet ﷺ married her in her old age and he was even older.
7. 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.
8. Juwairiyyah Bint al-Haarith: 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.
9. Safiyyah 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 Islam, the Prophet ﷺ married her.
10. Umm Habeebah Ramlah: She migrated to Abyssinia along with her husband who had accepted Islam, however her husband went back to disbelief and died whilst drinking alcohol. She was alone with a young child in a foreign country. The Prophet ﷺ heard of her plight and requested the Abyssinian king to send her to Madeenah so he could marry her.
11. Maariah al-Qubtiyyah: 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
12. Zaynab Bint Khuzaymah: She was known as Umm al-Masaakeen (the Mother of the Poor) due to her care and concern for the poor and needy. She was a widow, who had been married to two men. They either died or divorced her before the Prophet ﷺ chose to marry her.
13. Maymoonah Bint al-Haarith: She was the last wife of the Prophet ﷺ. She had been widowed previous to her marriage to the Prophet.

DID HE HAVE ANY CHILDREN?

All the sons of the Prophet ﷺ died in their infancy. They are:

1. Qasim
2. Abdullah
3. Ibraheem

His daughters lived during his lifetime:

1. 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 Madeenah, in the 8th year of Hijrah. She was 31 years old.
2. Ruqayyah: She was three years younger than her older sister Zaynab and was also married to Uthman ibn Affaan after being divorced by her husband due to her Islam. She migrated to Madeenah however died very early on, during the battle of Badr. She was only 21 years old.
3. Umm Kulthoom: 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 Uthman Ibn ‘Affaan after his first wife Ruqayyah – her sister - passed away. Umm Kalthoom died a year before the death of the Prophet ﷺ in the 9th year of Hijrah – when the Prophet ﷺ was 62 years old.
4. Faatimah: 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 his cousin Ali Ibn Abi Taalib and together they had two children, Hassan and Hussayn **ؑ**. She died six months after the death of the Prophet ﷺ, she was only 29 years old – may Allah be pleased with her.

All his children were from his first wife Khadeejah, except Ibraheem who was from Maria al-Qubtiah.

WHAT TYPE OF HOUSE DID HE LIVE IN? WHAT WAS HIS LIFESTYLE?

In his ten years as the leader of Madeenah, the leader of an Ummah, the commander of an army and the treasurer of much war booty, the Prophet ﷺ never lived in a house. Rather he lived in Hujaraat – rooms which were approximately 2mx2m in size. During his ten years, he never ‘upgraded’ his accommodation. He died in the Hujrah of ‘Aaishah.

During his life in Madeenah, 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, he would need to ask: ‘who amongst you is Muhammad, the messenger of Allah?’

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 the companionship of the poor, weak and freed slaves.

His clothing, shoes, lifestyle, accommodation and food was no better than most of his companions, and often worse off – may peace and blessings be upon him.

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.

Allah (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 Allah alone (Tawheed), 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 Allah, and associating partners to Allah in worship (Shirk).

After teaching the people who their Lord is through Imaan 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 Allah has been conveyed to all.

He said about his own message, “Indeed I have only been sent to perfect the noble manners.”

Allah (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 AbdulMutallib who also died whilst the Prophet was young. Finally he was placed under the care of his uncle Abu Taalib.

Both his uncle Abu Taalib, as well as his beloved wife Khadeejah 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 Makkah, and as he was migrating from Makkah they chased him to kill him.

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 Makkah.

When he finally reached Madeenah, his struggles did not cease. The Munaafiqoon (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 Madeenah, 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 would not be lit in his house to cook. Meat, vegetables, milk and fruits were a rare luxury, as opposed to a staple.

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 this worldly life, and he never forgot his past. For this reason, he would give special consideration and care to orphans – because he himself grew up as an orphan.

He was always relaxed and open minded, happy and pleased with the decree of Allah, optimistic and not fearing the blame of the people. He never sought revenge for himself, in fact his pleasure and anger was only for the sake of Allah, 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.

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 Makkah and 10 in Madeenah, wherein he died.

He died 632 of the Christian era i.e. 632 years after the supposed birth of Isa (Jesus).

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.²²

²² Written by the one in need of Allaah:
Abul Abbaas Naveed Ayaaz
Nelson, Lancashire, UK
27th Rabee' al-Awwal, 1436h
18th January, 2015; Revised 2018.

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?

8

Tafsīr as-Sa'dī

by

Shaykh 'Abd ar-Raḥmān ibn Nāṣir as-Sa'dī

*From Sūrah ad-Duḥā to Sūrah an-Nās,
including Sūrah al-Fātiḥah*

Edited from the original translation of Abu Rumaysah

SŪRAH AL-FĀTIḤAH

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الرَّحِيمِ
مَلِكِ يَوْمِ الدِّينِ
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

[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 اللَّهِ 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.

"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 لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

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

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.

﴿الرَّحْمَنُ الرَّحِيمُ * 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

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,

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 Tawhīd:

1. *Tawhīd al-Rubūbiyyah* (Lordship), gleaned from His saying, "Lord of all the worlds."
2. *Tawhīd 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. *Tawhīd al-Asmā' wa'-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'īl [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 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.

SŪRAH AḌ-ḌUḤĀ MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالضُّحَىٰ ① وَاللَّيْلِ إِذَا سَجَىٰ ② مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ③
 وَالْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ④ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ
 فَتَرْضَىٰ ⑤ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ⑥ وَوَجَدَكَ ضَالًّا
 فَهَدَىٰ ⑦ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ⑧ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ
 ⑨ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ⑩ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ⑪

[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.

﴿ 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:

﴿ وَلِلْآخِرَةِ 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.

﴿ 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, 'Abd 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 Imān 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 ﴾

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.

SŪRAH AL-INSHIRĀH MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۝١ وَوَضَعْنَا عَنكَ وِزْرَكَ ۝٢
الَّذِي أَثْقَلَ عَلَى الْكُلِّ نَفْسًا ۝٣ أَن تَحْمِلَ
وِزْرَهُ ۝٤ وَإِنَّمَا يَأْتِي الشُّرَكَاءَ عِزًّا ۝٥ وَإِنَّمَا
يَأْتِي الشُّرَكَاءَ عِزًّا ۝٦ وَإِنَّمَا يَأْتِي الشُّرَكَاءَ عِزًّا ۝٧
وَإِنَّمَا يَأْتِي الشُّرَكَاءَ عِزًّا ۝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.

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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.

﴿ الَّذِي أَنْقَضَ 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

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 فَانصَبْ﴾

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.

SŪRAH AT-TĪN

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالْتَيْنِ وَالزَّيْتُونِ ① وَطُورِ سَيْنِينَ ② وَهَذَا الْبَلَدِ الْأَمِينِ ③ لَقَدْ
خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ④ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ⑤
إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ⑥
فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّكْرِ ⑦ أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ⑧

[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

﴿ وَالْتَيْنِ 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 سَيْنِينَ ﴾

2. By Mount Sinai.

The place where Mūsā was given Prophethood,

﴿ وَهَذَا الْبَلَدِ الْأَمِينِ ﴾

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 الْإِنْسَانَ 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.

﴿ إِلَّا الَّذِينَ 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 ﴾

...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 بِالذِّينِ﴾

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 اللَّهُ بِأَحْكَمَ 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?

SŪRAH AL-'ALAQ

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ① خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ② أَقْرَأْ
 وَرَبُّكَ الْأَكْرَمُ ③ الَّذِي عَلَّمَ بِالْقَلَمِ ④ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ⑤
 كَلَّا إِنَّ الْإِنْسَانَ لَيْطَغَى ⑥ أَنْ رَأَاهُ اسْتَغْنَى ⑦ إِنَّ إِلَىٰ رَبِّكَ
 الرُّجْعَى ⑧ أَرَأَيْتَ الَّذِي يَنْهَى ⑨ عَبْدًا إِذَا صَلَّى ⑩ أَرَأَيْتَ إِنْ
 كَانَ عَلَىٰ الْهُدَىٰ ⑪ أَوْ أَمَرَ بِالْقَوَىٰ ⑫ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ⑬
 أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَىٰ ⑭ كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ⑮
 نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ ⑯ فَلْيَدْعُ نَادِيَهُ ⑰ سَدِّعُ الزَّبَانِيَةَ
 ⑱ كَلَّا لَا تَطَعَهُ وَاسْجُدْ وَاقْتَرِبْ ⑲

[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*

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 ؑ 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,

﴿ اِقْرَأْ 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 الْإِنْسَانَ 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.

﴿ اِقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴾

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 الْإِنْسَانَ 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

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.

﴿ كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا فَرِحٌ * أَنْ رَأَاهُ اسْتَعْتَى ﴾

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 إِلَىٰ 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 إِنْ كَانَ عَلَىٰ الْهُدَىٰ * 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

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 إِنْ 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:

﴿ كَلَّا لَئِنْ لَمْ يَنْتَهِ 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 نَادِيَهُ ﴾

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.

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 تُطِيعُهُ 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.

SŪRAH AL-QADR MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾
لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾ نَزَّلَ الْمَلَكُ الْكَلِمَةَ وَالرُّوحُ فِيهَا
بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ﴿٤﴾ سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ ﴿٥﴾

[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:

﴿ إِنَّا أَنْزَلْنَاهُ 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 رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ * سَلَامٌ هِيَ حَتَّىٰ 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.

SŪRAH AL-BAYYINAH

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّىٰ
نَأْتِيَهُمُ الْبَيِّنَةُ ① رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ② فِيهَا كُتِبَ
قِيمَةٌ ③ وَمَا نَفَرَ قَالِ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ وَالْبَيِّنَةُ ④
وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ خُنْفَاءً وَيُقِيمُوا الصَّلَاةَ
وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيمَةِ ⑤ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ
الْبَرِيَّةِ ⑥ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ⑦
جَزَاءُ مَا عَمِلُوا فِي حَيَاتِهِمْ مِنْ حَسَنَاتٍ أَلَّا تَهْتَفُوا بِهَا لَهْوَ لَهْوٍ إِنَّهَا
أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ⑧

[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 مُنْفَكِينَ 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 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 اللَّهِ 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 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 إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْمُبَيِّنَةُ ﴾

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.

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ﴾

﴿ وَذَلِكَ دِينُ الْقِيَمَةِ ﴾

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 Tawhīd.

"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". Tawhīd and Ikhlas (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 أُولَئِكَ 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 أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴾

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 عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ 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.

SŪRAH AZ-ZALZALAH

MEDINAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ① وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ② وَقَالَ
الْإِنْسَانُ مَالَهَا ③ يَوْمَئِذٍ تَحَدَّثُ أَخْبَارَهَا ④ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ⑤
يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ ⑥ فَمَنْ يَعْمَلْ مِثْقَالَ
ذَرَّةٍ خَيْرًا يَرَهُ ⑦ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ⑧

[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 الْأَرْضُ 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 الْأَرْضُ أَثْقَالَهَا ﴾

2. And the earth throws out its burdens.

i.e. the deceased and also treasures lying within her.

﴿ وَقَالَ الْإِنْسَانُ 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 أَوْحَىٰ 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.

﴿ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ 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.

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.

SŪRAH AL-'ĀDIYĀT

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالْعَادِيَاتِ ضَبْحًا ① فَالْمُورِيْنَ قَدْحًا ② فَالْمُغِيرَاتِ صُبْحًا ③
 فَأَثَرْنَ بِهِ نَقْعًا ④ فَوَسَطْنَ بِهِ جَمْعًا ⑤ إِنَّ الْإِنْسَانَ لِرَبِّهِ
 لَكَنُودٌ ⑥ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ⑦ وَإِنَّهُ لِحُبِّ الْخَيْرِ
 لَشَدِيدٌ ⑧ * أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ⑨ وَحُصِّلَ
 مَا فِي الصُّدُورِ ⑩ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ⑪

[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

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.

﴿فَأَثَرُنَ 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 الْإِنْسَانَ 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 عَلَىٰ ذَٰلِكَ 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 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".

﴿وَأِنَّهُ 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 خَبِيرٌ﴾

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.

SŪRAH AL-QĀRI'AH

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْقَارِعَةُ ۝۱ مَا الْقَارِعَةُ ۝۲ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ۝۳ يَوْمَ
يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ۝۴ وَتَكُونُ الْجِبَالُ
كَالْعِهْنِ الْمَنْفُوشِ ۝۵ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ۝۶ فَهُوَ فِي
عِيشَةٍ رَاضِيَةٍ ۝۷ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۝۸ فَأُمُّهُ هَاوِيَةٌ
۝۹ وَمَا أَدْرَاكَ مَا هِيَ ۝۱۰ نَارٌ حَامِيَةٌ ۝۱۱

[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?

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 الْمَنْفُوشِ﴾

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 مَنْ ثَقَلَتْ مَوَازِينُهُ * فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ﴾

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.

It will be 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 هِيَ ﴾

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.

SŪRAH AT-TAKĀTHUR

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْهَآكُمُ النَّكَآثُرُ ﴿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:

﴿ الْهَآكُمُ النَّكَآثُرُ ﴾

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.

"Distracts you" from your purpose. Your idle pastime and state of heedlessness will continue:

﴿ حَتَّىٰ 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.

﴿ كَلَّا سَوْفَ تَعْلَمُونَ * ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ * كَلَّا 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

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.'"

SŪRAH AL-'AŞR MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا
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 الْإِنْسَانَ 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:

﴿ إِلَّا الَّذِينَ ءَامَنُوا 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.

"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.

SŪRAH AL-HUMAZAH

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝١ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۝٢ يَحْسَبُ
أَنَّ مَالَهُ أَخْلَدَهُ ۝٣ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ۝٤ وَمَا أَدْرَاكَ
مَا الْحُطَمَةُ ۝٥ نَارُ اللَّهِ الْمَوْقَدَةُ ۝٦ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ
۝٧ إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ۝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 مَالًا 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.

﴿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.

﴿كَلَّا لَيُنْبَذَنَّ 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 اللَّهِ الْمُوَقَّدَةُ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ﴾

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 عَلَيْهِمْ مُّوَصَّدَةٌ 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!

SŪRAH AL-FĪL

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۝١ أَلَمْ يَجْعَلْ كَيْدَهُمْ
فِي تَضْلِيلٍ ۝٢ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝٣ تَرْمِيهِمْ
بِحِجَارَةٍ مِنْ سِجِّيلٍ ۝٤ جَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ ۝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 Tawhīd 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.

﴿ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ * وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ * تَرْمِيهِمْ 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.

SŪRAH AL-QURAYSH MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا إِلَهَ إِلَّا اللَّهُ ۚ لَهُ لَفْهَمٌ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۚ فَلْيَعْبُدُوهُ
رَبَّ هَذَا الْبَيْتِ ۚ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ۚ

[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

﴿لَا إِلَهَ إِلَّا اللَّهُ﴾

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:

﴿إِيْلَافِهِمْ 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:

﴿ 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 أَطْعَمَهُمْ مِّنْ جُوعٍ وَآمَنَهُمْ 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.

SŪRAH AL-MĀ'ŪN

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ۚ [1] فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ [2]
وَلَا يَحْضُرُ عَلَى طَعَامِ الْمَسْكِينِ [3] فَوَيْلٌ لِلْمُصَلِّينَ [4] الَّذِينَ هُمْ
عَنْ صَلَاتِهِمْ سَاهُونَ [5] الَّذِينَ هُمْ رِءَاوُونَ [6] وَيَمْنَعُونَ الْمَاعُونَ [7]

[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 بِالْإِيمَانِ ﴾

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 يَدْعُ 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 يَحْضُرُ عَلَى طَعَامِ الْمَسْكِينِ ﴾

3. ...and does not encourage the feeding of the needy.

He does not encourage others to the feeding of the needy, never mind himself feeding them!

﴿ فَوَيْلٌ لِّلْمُصَلِّينَ * الَّذِيْنَ هُمْ عَن صَلَاتِهِمْ 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:

﴿ الَّذِيْنَ 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.

SŪRAH AL-KAWTHAR

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا أَنْعَمْنَا عَلَى الْكَافِرِ ۝ فَصَلِّ لِرَبِّكَ وَأَنْحِرْ ۝ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

[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 أَنْعَمْنَا عَلَى الْكَافِرِ ﴾

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 وَأَنْحِرْ ﴾

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.

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 شَانِكَ هُوَ الْأَبْتَرُ﴾

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.

SŪRAH AL-KĀFIRŪN

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ يَا أَيُّهَا الْكَافِرُونَ ① لَا أَعْبُدُ مَا تَعْبُدُونَ ② وَلَا أَنْتُمْ
عَابِدُونَ مَا أَعْبُدُ ③ وَلَا أَنَا عَابِدٌ مَّا عَبَدتُّمْ ④ وَلَا أَنْتُمْ
عَابِدُونَ مَا أَعْبُدُ ⑤ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ⑥

[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 أَنْتُمْ 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.

﴿ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ * وَلَا أَنْتُمْ عَابِدُونَ مَّا 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'".

SŪRAH AN-NAṢR MEDINAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَنِ 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 اللَّهِ وَالْفَتْحُ * وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ 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

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 Qurān in his Rukū' (bowing) and Sujūd (prostrations) by saying,

سبحان اللّٰهُمَّ وبحمدك اللّٰهُمَّ اغفرني

“Glory be to Allāh, and in your praise; O Allāh forgive me.”

SŪRAH AL-MASAD

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَبَتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝۱ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝۲
سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝۳ وَأَمْرَأَةٌ حَمَّالَةٌ ۝۴ فِي
جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝۵

[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

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...

﴿ وَأَمْرَأَتُهُ 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!

SŪRAH AL-IKHLĀŞ

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ ۝ ۱ اللَّهُ الصَّمَدُ ۝ ۲ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ ۳ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝ ۴

[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.

"Aş-Şamad" 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:

﴿ 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 يَكُنْ لَهُ 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 Tawhīd of the names and attributes of Allāh.

SŪRAH AL-FALAQ

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾
وَمِنْ شَرِّ النَّفَّاثِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ 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.

﴿ مِنْ 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,

﴿ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴾

3. From the evil of darkness as it gathers.

i.e. from the evil which takes place at night when darkness envelops man, when many evil souls and harmful creatures disperse therein.

﴿ وَمِنْ 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.

﴿ وَمِنْ 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.

SŪRAH AN-NĀS

MECCAN SŪRAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ النَّاسِ ① مَلِكِ النَّاسِ ② إِلَهِ النَّاسِ ③ مِنْ 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 * إِلَهِ 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.

﴿ مِنْ 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.

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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