

مشروع المنهج التعليمي

Introduction

Introduction

Praise be to Allah alone, and may the peace and blessings of Allah be upon the one after whom there is no prophet; to proceed:

Brothers and sisters, and the seekers of knowledge:

Assalāmu ‘alaykum wa rahmatullāh wa barakātuh (may the peace, mercy, and blessings of Allah be upon you); to proceed:

Welcome to the path of knowledge and sound belief. Here we convey to you glad tidings from the leader of the prophets and messengers (may Allah's peace and blessings be upon him), as he said:

«مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا، سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ»

"Whoever follows a path in pursuit of knowledge, Allah will facilitate for him a path to Paradise."

[Narrated by Muslim]

The Subject's General Objectives:

1. Knowing the foundations and principles of Tawhīd (monotheism).
2. Reviving the creed of Tawhīd within the heart of the believer.
3. Exalting the slogan of Tawhīd and believing it.
4. Discarding and abandoning all that contradicts the creed of Tawhīd.

Lesson One

The meaning of "Lā ilāha illa Allah" (there is no god but Allah), and its requirements

The Lesson Elements: This lesson is composed of two elements:

First: The meaning of there is no god but Allah.

Second: The requirements of there is no god but Allah.

First element: The meaning of there is no god but Allah:

There is no god but Allah; it is the best speech after the Qur'an, the dearest speech to Allah, and the best words. It is the word of sincerity and the first thing to which the messengers called and the first thing to which the Prophet (ﷺ) called when he said to his people:

«قُولُوا: لَا إِلَهَ إِلَّا اللَّهُ؛ تَفْلَحُوا»

"Say 'there is no god but Allah' and you will succeed." [Narrated by Ahmad; its Isnād is Sahīh/Authentic] It is the word of sincerity, the word of Tawhīd.

It means: No one is truly worthy of worship but Allah. This is its meaning, as Allah Almighty says:

[أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً ۗ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ]

{Do you not see that Allah sends down rain from the sky, whereupon the earth becomes green?

Indeed, Allah is Most Subtle, All-Aware.} [Surat al-Hajj: 63] It involves negation and affirmation: "There is no god" is negation, and "but Allah" is affirmation. "There is no god" negates all false deities, and "but Allah" affirms that Allah alone is worthy of being worshiped. So, it is the basis of religion and the foundation of faith.

All accountable jinn and humans, men and women, are required to observe it, believe in it and its meaning, and sincerely devote worship to Allah alone.

Second element: The requirements of "There is no god but Allah":

"There is no god but Allah" is the key to Paradise. But any key must have teeth. If you use a key with teeth, the door will be opened for you; otherwise, it will not be opened. The teeth of this key are the requirements of "there is no god but Allah", which are as follows:

1. Knowing its meaning in a way that negates ignorance: It is to negate the description of true deity from anyone other than Allah and establish it for Allah Almighty alone:

[فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۚ وَاللَّهُ يَعْلَمُ
مَتَقَلِّبَكُمْ وَتَوَلُّكُمْ]

{Then know [O Prophet] that none has the right to be worshiped except Allah, and seek forgiveness for your sins and [the sins of] the believing men and

women, for Allah knows your movements and your places of rest.} [Surat Muhammad: 19] i.e., no one in the heavens and the earth is truly worthy of worship except Allah. He (ﷺ) said:

«مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ، دَخَلَ الْجَنَّةَ»

"Whoever dies while knowing that there is no god but Allah will enter Paradise." [Narrated by Muslim]

2. Certitude that negates doubt: This is when the heart possesses certain belief in it, without doubt. Allah Almighty says:

[إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ۖ أُولَٰئِكَ هُمُ الصَّادِقُونَ]

{Indeed, the believers are those who believe in Allah and His Messenger, then they do not have doubt, but fight with their wealth and their lives in the way of Allah. It is they who are the truthful.} [Surat al-Hujurāt: 15] They do not have doubt, i.e., they are not doubtful. The Prophet (ﷺ) said:

«أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، لَا يَلْقَى اللَّهُ بِهِمَا عَبْدٌ غَيْرُ شَاكٍ، فَيُحْجَبَ عَنِ الْجَنَّةِ»

"I testify that there is no god but Allah and that I am the Messenger of Allah. No slave will meet Allah believing in these two without having doubt and be prevented from Paradise." [Narrated by Muslim]

3. Accepting what this word entails with one's heart and tongue. Recounting about the polytheists, Allah Almighty says:

[إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ]

{for whenever it was said to them, "There is no god but Allah," they became arrogant.} [Surat as-Sāffāt: 35] i.e., they disdain to say it like the believers, as mentioned by Ibn Kathīr in his Tafsīr. The Prophet (ﷺ) said:

«أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَقَدْ عَصَمَ مِنِّي نَفْسَهُ وَمَالَهُ، إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ»

"I have been commanded to fight the people until they say 'there is no god but Allah'; whoever says 'there is no god, but Allah', his blood and property are protected from me, except in a just manner, and his reckoning will be with Allah." [Narrated by Al-Bukhāri and Muslim]

4. Acquiescence and submission to what is indicated by it: Allah Almighty says:

[وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ]

{Turn to your Lord [in repentance] and submit to Him before the punishment comes upon you, for then you will not be helped.} [Surat az-Zumar: 54]

and this contradicts Tawalli (turning back); Allah Almighty says:

[فَلَا صَدَّقَ وَلَا صَلَّى]

{He neither believed nor prayed.} [Surat al-Qiyāmah: 31]

5. Truthfulness that negates lying: This is to say it sincerely from one's heart. Allah Almighty says:

[أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ۚ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ۝۳]

{Do people think once they say, "We believe," that they will be left without being put to the test?

We certainly tested those who came before them. For Allah will surely make known those who are truthful and those who are liars.} [Surat al-‘Ankabūt: 2-3] And the Prophet (ﷺ) said:

«مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، صِدْقًا مِنْ قَلْبِهِ، إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ»

"There is no one who bears witness that there is no god but Allah and that Muhammad is the Messenger of Allah, sincerely from his heart, except that Allah will forbid him to Hellfire." [Narrated by Al-Bukhāri and Muslim]

6. Sincerity: This is to cleanse the deeds of all impurities of Shirk (polytheism) through sincere intention. Allah Almighty says:

[وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَلِكَ دِينُ الْقَيِّمَةِ]

{Although they were commanded only to worship Allah with sincere devotion to Him, being inclined to the true faith, and to establish prayer and give Zakah; that is the true religion.} [Surat al-Bayyinah: 5] And the Prophet (ﷺ) said:

«أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ، مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، خَالِصًا مِنْ قَلْبِهِ، أَوْ نَفْسِهِ»

"The luckiest one to have my intercession on the Day of Judgment is the one who sincerely says 'there is no god but Allah' from his heart or his soul." [Narrated by Al-Bukhāri] The Prophet (ﷺ) also said:

«إِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ»

"Indeed, Allah has made forbidden to Hellfire anyone who says 'there is no god but Allah' seeking thereby the Countenance of Allah." [Narrated by Al-Bukhāri and Muslim]

7. Loving this good word and for what it entails and indicates, and for people who act upon it and observe its requirements, and detesting anything that contradicts it. Allah Almighty says:

[الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ]

{Those when afflicted with a disaster, say: "We belong to Allah, and to Him we will return."} [Surat al-Baqarah: 156] And the Prophet (ﷺ) said:

«ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَبْغِيَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ»

"There are three qualities; whoever has them will taste the sweetness of Imān (faith): that Allah and His Messenger are more beloved to him than everything else; that he loves a person only for the sake of Allah; and that he hates to return to Kufr (disbelief) as he hates to be thrown into the fire." [Narrated by Al-Bukhāri and Muslim]

8. Rejecting all deities other than Allah and believing in Allah as the true Lord and Deity. Allah Almighty says:

[لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ]

{There is no compulsion in religion; the truth has been made distinct from falsehood. Whoever rejects Tāghoot [i.e., false gods] and believes in Allah has indeed grasped the strong handhold that never breaks. And Allah is All-Hearing, All-Knowing.} [Surat al-Baqarah: 256] And the Prophet (ﷺ) said:

«مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ؛ حَرَّمَ مَالُهُ، وَدَمُهُ»

"Whoever says 'there is no god but Allah' and rejects everything worshiped besides Allah, his property and blood become inviolable." [Narrated by Muslim]

Questions and Exercises

Choose the correct answers:

Q1: The requirements of "there is no god but Allah" include knowing its meaning in a way that negates ignorance, which means:

Loving its people.

Negating servitude to anyone other than Allah and affirming it to Allah alone.

No one is worthy of worship except Allah.

Q2: He (ﷺ) said:

«أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، لَا يَلْقَى اللَّهُ بِهَمًا عَبْدٌ غَيْرَ شَاكٍ فَيُحْجَبَ
عَنِ الْجَنَّةِ»

"I testify that there is no god but Allah and that I am the Messenger of Allah; no slave meets Allah believing in these two without having doubt and be prevented from Paradise." This is a proof for one of the requirements of the word of Tawhīd, namely:

Accepting what is entailed by this word with one's heart and tongue.

Certitude that negates doubt.

Acquiescence and submission to what is indicated by it.

Q3: The verse that reads:

[إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ]

{for whenever it was said to them, "There is no god but Allah," they became arrogant} is a proof for: the necessity that the heart has certain belief in it.

The obligation to accept what is entailed by this word with one's heart and tongue.

The obligation to yield and submit to what is indicated by it.

Lesson Two

The meaning of "Muhammad rasūlu Allah" (Muhammad is the Messenger of Allah)

Lesson Elements: This lesson is composed of three elements:

First: Belief in the Prophet (ﷺ)

Second: Our duty toward the Prophet (ﷺ)

Third: The manner of invoking Allah's blessings upon the Prophet (ﷺ)

First element: The belief in the Prophet (ﷺ)

The belief that he was sent by Allah, believing what he reported, observing his commands and prohibitions, worshiping Allah according to the Shariah he laid down, and believing that he is the seal of the prophets and his message is general and includes all humankind and jinn; and we should love, revere, and support him.

Strict observance of the Prophet's commands and prohibitions and adherence to his Shariah is the true expression of the real meaning of this testimony. Indeed, this is an observance of the command of the truth He sent to all humankind as a bearer of glad tidings and a warner, and a caller to Allah by His command, and as a lamp spreading light.

Second element: Our duty toward the Prophet (ﷺ)

Our duty toward the Prophet of Allah (ﷺ):

1. Believing him (ﷺ): Allah Almighty says:

[وَمَا يَنْطِقُ عَنِ الْهَوَىٰ]

{Nor does he speak out of his own desire.} [Surat an-Najm: 3]

2. Following him (ﷺ): Allah Almighty says:

[قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ]

{Say: "If you love Allah, then follow me; Allah will love you and forgive you your sins: for Allah is All-Forgiving, Most Merciful."} [Surat Āl 'Imrān: 31] Allah Almighty also says:

[لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا]

{Indeed, in the Messenger of Allah, you have an excellent example for those who look forward to Allah and the Last Day, and remember Allah much.} [Surat al-Ahzāb: 21] And Allah Almighty says:

[قُلْ يَٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ۖ لَا إِلٰهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۚ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ]

{Say [O Prophet]: "O people, I am the Messenger of Allah to you all. To Him belongs the dominion of the heavens and earth; none has the right to be worshiped except Him; He gives life and causes death." So believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His words, and follow him so that you may be guided.} [Surat al-A'rāf: 158]

3. The obligation of loving him (ﷺ): Allah Almighty says:

[قُلْ إِنْ كَانَ عَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ]

{Say: "If your parents, your children, your brothers, your spouses, your clan, the wealth you have acquired, the trade you fear to decline, and the homes you cherish – [if these] are dearer to you than Allah and His Messenger, and striving in His cause, then wait until Allah executes His decree. For Allah does not guide disobedient people."} [Surat at-Tawbah: 24] And the Prophet (ﷺ) said:

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ»

"None of you believes until I become dearer to him than his father, his children, and all people." [Narrated by Al-Bukhāri and Muslim]

4. Worshiping Allah according to the Shariah he (ﷺ) laid down: Allah Almighty says:

[وَمَا يَنْطِقُ عَنِ الْهَوَىٰ]

{Nor does he speak out of his own desire.} [Surat an-Najm: 3] And the Prophet (ﷺ) said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

"Whoever does any action that is not a part of this matter of ours will have it rejected." [Narrated by Muslim; and a similar wording by Al-Bukhāri] Allah Almighty also says:

[مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۖ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا]

{Whoever obeys the Messenger has indeed obeyed Allah. But anyone who turns away, We have not sent you [O Prophet] as a keeper over them.} [Surat an-Nisā': 80]

5. Refraining from offending him (ﷺ): Allah Almighty says:

[وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أَدْنَىٰ ۖ قُلْ أَدْنَىٰ لَكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُوا مِنْكُمْ ۚ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ]

{Among those [hypocrites] are some who offend the Prophet and say: "He listens to everyone." Say [O Prophet], "He listens to what is best for you; he believes in Allah, trusts the believers, and is a mercy for those of you who believe." But for those who offend the Messenger of Allah, there will be a painful punishment.} [Surat at-Tawbah: 61] The intended offense is the meaning denoted by this word, whether the offense is directed at his honorable person, what he brought from the Lord of the worlds, his Sunnah, the members of his household, his wives, who are the mothers of the believers, or his noble Companions.

6. Invoking Allah's peace and blessings upon him (ﷺ): Allah Almighty says:

[إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۚ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا]

{Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who believe, invoke Allah's blessings upon him and send him greetings of peace} [Surat al-Ahzāb: 56]. Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«مَنْ صَلَّى عَلَيَّ وَاحِدَةً، صَلَّى اللَّهُ عَلَيْهِ عَشْرًا»

"Whoever invokes Allah's blessings upon me once, Allah bestows His blessings upon him ten times."
[Narrated by Muslim]

Third element: The manner of invoking Allah's blessings upon the Prophet (ﷺ):

This includes the Prophet's answer when he was asked by the Companion Ka'b ibn' Ajrah (may Allah be pleased with him) about how to invoke Allah's blessings upon him:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ»

"Say: 'Allāhumma salli 'ala Muhammad wa 'ala āl Muhammad kama sallayta 'ala Ibrāhīm wa 'ala āl Ibrāhīm, innaka hamīdun majīd. Allāhumma bārik 'ala Muhammad wa 'ala āl Muhammad kama bārakta 'ala Ibrāhīm wa 'ala āl Ibrāhīm, innak hamīdun majīd (O Allah, bestow Your peace upon Muhammad and upon the family of Muhammad as You bestowed Your peace upon Abraham and upon the family of Abraham. Indeed, You are Praiseworthy and Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham. Indeed, You are Praiseworthy and Glorious).'"

[Narrated by Al-Bukhāri and Muslim]

Questions and Exercises:

Q1: Allah Almighty says:

[قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ
رَحِيمٌ]

{Say: "If you love Allah, then follow me; Allah will love you and forgive you your sins: for Allah is All-Forgiving, Most Merciful."} [Surat Āl 'Imrān: 31]

This is a proof for:

The obligation of following him (ﷺ).

The obligation of believing him (ﷺ).

The obligation of loving him (ﷺ).

Q2: Among our duties toward the Prophet, based on the Hadīth:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ».

"Whoever does any action that is not part of this matter of ours, will have it rejected."

Refraining from offending him (ﷺ).

Worshiping Allah according to the Shariah he (ﷺ) laid down.

Believing him (ﷺ).

Q3: Invoking Allah's peace and blessings upon our Prophet (ﷺ):

One of our duties toward the Prophet (ﷺ).

One of the recommended deeds that bring us close to Allah.

Lesson Three

Tawhīd Ar-Rubūbiyyah (Allah's Oneness of Lordship)

Lesson Elements: This lesson is composed of an introduction and three elements:

The introduction.

First: The meaning of Tawhīd Ar-Rubūbiyyah.

Second: The textual and intellectual proofs for Tawhīd Ar-Rubūbiyyah.

Third: The proofs for the polytheists' acknowledgment of Tawhīd Ar-Rubūbiyyah.

Introduction:

Tawhīd is derived from Wāhid (one). Tawhīd is to make something one or to believe it to be one. Tawhīd of Allah is to believe that He is One in His lordship, divinity, names and attributes, and believe that He is the Lord and the Sovereign Who alone is worthy of worship.

Tawhīd is to devote to Allah alone every verbal or active act of worship that is exclusively due to Him. It is the basis of Islam from which all its statutes, rulings, commands, and prohibitions spring.

First element: The meaning of Tawhīd Ar-Rubūbiyyah:

Tawhīd Ar-Rubūbiyyah is to believe that Allah, the Exalted and Majestic, is the One Who created all creatures, provides for them, gives them life, and

causes them to die. Or we say: It is to attribute the actions of Allah to Himself alone, such as the belief that He is the Creator and the Sustainer.

This was acknowledged by the earlier polytheists and all the followers of religions, including the Jews, the Christians, the Sabians, and the Magians. No one denied this Tawhīd but the Dahrism¹ in the past. They were called Dahrism because they used to say:

[وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ ۚ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ ۚ إِن هُمْ إِلَّا يَظُنُّونَ]

{And they say: "There is nothing but our life of this world: we die, and we live, and nothing causes us to die except time." They have no knowledge of that; they only speculate.} [Surat al-Jāthiyah: 24]

Second element: The textual and intellectual proofs for Tawhīd Ar-Rubūbiyyah:

It can be said to those ignorant deniers of the Glorious Lord: No sane person would agree that an effect can exist without an influencer, an action can occur without a doer, and a creation without a creator. There is no doubt that if you see a needle, you will know for sure that it has a manufacturer. So, how could this massive universe, which dazzles minds and confuses intellects, have existed without a creator?! How could it have been regulated without a regulator?! And how all that are in it,

¹ And Communism in modern times.

including the stars, clouds, lightning, thunders, deserts, seas, night and day, darkness and light, trees and flowers, jinn and humans, angels, animals, and other countless kinds of creatures, could have existed without a creator who brought them from nothing!

No one with an iota of reason and understanding would ever hold that belief.

Overall, the proofs for His lordship are too numerous to be counted. Allah truly says:

[أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ]

{Were they created by none, or were they the creators [of themselves]?} [Surat at-Tūr: 35] He also says:

[اللَّهُ خَلَقَ كُلَّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ]

{Allah is the Creator of all things and the Guardian over everything.} [Surat az-Zumar: 62]

One of the intellectual proofs is what is recounted about Abu Hanīfah (may Allah have mercy upon him): that a group of scholastic theologians wanted to discuss with him the affirmation of Tawhīd Ar-Rubūbiyyah. He said to them: What do you think, before we discuss this issue, about a ship in the Tigris, which goes and gets filled with food, belongings, and other items by itself, comes back by itself, docks by itself, unloads itself by itself and then returns, and all that happens without anyone in charge of it?! They said: This is

impossible and could never happen! Thereupon, he said to them: If this is impossible concerning a ship, then how about all this universe and its different parts! (This story is also recounted about someone other than Abu Hanīfah).

Third element: The proofs for the polytheists' acknowledgment of Tawhīd Ar-Rubūbiyyah:

Allah Almighty says:

[وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۚ قُلِ الْحَمْدُ لِلَّهِ ۚ بَلَّ أَكْثَرُهُمْ لَا يَعْلَمُونَ]

{If you ask them who created the heavens and earth, they will surely say: "Allah." Say: "All praise is for Allah." Yet most of them do not know.} [Surat Luqmān: 25] Allah Almighty also says:

[قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۚ فَسَيَقُولُونَ اللَّهُ ۚ قُلْ أَفَلَا تَتَّقُونَ ۚ فَذَلِكُمْ اللَّهُ رَبُّكُمْ الْحَقُّ ۚ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ ۚ فَأَنَّى تُصِرُّونَ ۚ ۝۳۲]

{Say: "Who provides for you from the heaven and earth? Or who owns [your] hearing and sight? Who brings forth the living from the dead and the dead from the living? Who controls all things?" They will say: "Allah." Say: "Do you not then fear Him?

Such is Allah, your True Lord. What is beyond the truth except falsehood? So how could you be averted [from the truth]?"} [Surat Yūnus: 31-32] And Allah Almighty says:

[وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ]

{If you ask them, "Who created the heavens and earth?" they will surely say: "The All-Mighty, the All-Knowing created them."} [Surat az-Zukhruf: 9]

Note:

Tawhīd Ar-Rubūbiyyah does not bring a person into the religion of Islam unless he embraces Tawhīd Al-'Ulūhiyyah (Allah's Oneness of divinity) along with it.

Questions and Exercises

Q1: Tawhīd Ar-Rubūbiyyah is to devote to Allah alone:

Worship.

His actions.

Q2: Tawhīd Ar-Rubūbiyyah is enough for an accountable person to enter the religion of Islam:

True.

False.

Q3: The verse that reads:

[وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۚ قُلِ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ]

{If you ask them who created the heavens and earth, they will surely say: "Allah." Say: "All praise is for Allah." Yet most of them do not know} [Surat Luqmān: 25] is a proof:

for the polytheists' acknowledgment of His oneness.

for the polytheists' acknowledgment of His lordship.

for the polytheists' acknowledgment of His divinity.

Lesson Four

Tawhīd of 'Ulūhiyyah (Divinity)

Lesson Elements: The lesson is composed of three elements:

First: The meaning of Tawhīd of 'Ulūhiyyah.

Second: Explaining the meaning of worship and its comprehensiveness.

Third: Immoderate reverence for the righteous people and its causes.

First element: The meaning of Tawhīd of 'Ulūhiyyah:

It is called Tawhīd of worship: It is to solely devote worship to Allah because He alone is worthy of worship, apart from anyone else, no matter how high their rank or status may be.

This is the Tawhīd with which the messengers came to their communities, for the messengers (peace be upon them) came to affirm the Tawhīd of Rubūbiyyah in which their communities had believed and to call them to Tawhīd of 'Ulūhiyyah, as Allah informs about them in His glorious Book. Speaking about Noah (Nūh) (peace be upon him), Allah Almighty says:

[وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِلَىٰ لَكُمْ نَذِيرٌ مُّبِينٌ ٢٥ أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ ۚ إِلَيَّ
أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ الْاَلِيمِ]

{We sent Noah to his people [and he said]: "I am indeed a clear warner to you,

that you worship none except Allah. I truly fear for you the punishment of a painful Day."} [Surat Hūd: 25-26] Speaking about Moses (Mūsa) (peace be upon him) and his debate with Pharaoh, Allah Almighty says:

[قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ٢٣ قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ
إِنْ كُنْتُمْ مُوقِنِينَ]

{Pharaoh said: "What is 'the Lord of the worlds'?"

Moses said: "The Lord of the heavens and earth and all that is between them, if only you had sure faith."} [Surat ash-Shu'arā': 23-24] And He says about Jesus (ʿĪsa) (peace be upon him):

[إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ]

{Indeed, Allah is my Lord and your Lord, so worship Him. This is the straight path.} [Surat Āl 'Imrān: 51] Allah Almighty commanded His Prophet Muhammad (ﷺ) to say to the People of the Book:

[قُلْ يَٰٓأَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ
بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ ۚ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا
بِأَنَّا مُسْلِمُونَ]

{Say: "O people of the Book, come to a common term between us and you, that we worship none but

Allah and associate no partners with Him, and that we do not take one another as lords besides Allah." But if they turn away, say: "Bear witness that we are Muslims [submitting to Allah]."} [Surat Āl 'Imrān: 64] Addressing all humankind, Allah Almighty says:

[يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ]

{O people, worship your Lord, Who created you and those before you, so that you may become righteous.} [Surat al-Baqarah: 21]

Overall, the messengers were all sent for Tawhīd of 'Ulūhiyyah and to call their communities to devote worship to Allah alone and avoid the worship of false deities and idols. Allah Almighty says:

[يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ]

{O people, worship your Lord, Who created you and those before you, so that you may become righteous.} [Surat al-Baqarah: 21] The call of every messenger to his people was heard, and the first thing they would hear was:

[وَالِىَ عَادِ أَخَاهُمْ هُودًا ۖ قَالَ يَبْقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ]

{To the people of 'Ād, We sent their brother Hūd. He said: "O my people, worship Allah; you have no god other than Him. Will you not then fear Him?"} [Surat al-A'rāf: 65]

Second element: Explaining the meaning of worship and its comprehensiveness:

Linguistically, 'Ibādah (worship) means: humility and acquiescence. When we describe a path as 'Mu'abbad', this means: paved.

In the Shariah, the meaning of worship, according to Shaykh al-Islam, is to obey Allah by complying with His commands conveyed by the messengers' tongues.

It is also said: Worship is a comprehensive term that refers to all that Allah loves and is pleased with, including words and deeds, inward and outward. So, a Muslim must sincerely devote all kinds of worship to his Lord and perform them in the manner laid down by the Messenger of Allah (ﷺ), in words or deeds.

Part of worship is to avoid all words and deeds, outward and inward, which are detestable to Allah.

Worship comprises of the following types:

You should know that worship comprises prayer, Tawāf (circumambulation of the Ka'bah), Hajj, fasting, vow, I'tikāf (retirement in the mosque), sacrifice, prostration, bowing, awe and fear from Allah, desire for Allah's reward, reliance upon Allah, seeking help from Allah, and hope for Allah's mercy, as well as other forms of worship which Allah Almighty legislated in His glorious Qur'an or the Messenger of Allah (ﷺ) legislated in his authentic Sunnah, in words or deeds. So, whoever devotes any of these to other than Allah becomes a polytheist. Allah Almighty says:

[وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ ۖ إِنَّهُ لَا يُفْلِحُ
الْكَافِرُونَ]

{Whoever invokes another god besides Allah, for which he has no proof, his reckoning will be with his Lord. Indeed, the disbelievers will never succeed.} [Surat al-Mu'minūn: 117] And the verse that reads:

[وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا]

{The mosques are for Allah alone, so do not supplicate anyone along with Allah.} [Surat al-Jinn: 18] "Anyone" refers to any created being, be he a messenger, an angel, or a righteous person.

Third element: Immoderate reverence for the righteous people and its causes:

Hence, we know that Shirk emerged among the children of Adam due to the immoderate reverence for the righteous people. Immoderate reverence means extreme extolment through words and beliefs. Therefore, Allah Almighty says:

[يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۚ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَيْنَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِنْهُ ۖ فَامْنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَلَا تَقُولُوا ثَلَاثَةٌ ۚ انْتَهُوا خَيْرًا لَّكُمْ ۚ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ ۚ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ ۚ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا]

{O People of the Book, do not go to extremes in your religion and do not say about Allah but the truth. The Messiah, Jesus, son of Mary, was only a messenger of Allah and His Word that He bestowed upon Mary and a spirit from Him. So believe in Allah

and His messengers and do not say "Three" [i.e., Trinity]. Cease; that is better for you. Indeed, Allah is the only One God. Glory be to Him, [far exalted is He] to have a son. To Him belongs all that is in the heavens and all that is on earth, and sufficient is Allah as a Disposer of Affairs.} [Surat an-Nisā': 171] 'Ā'ishah (may Allah be pleased with her) reported: As the Messenger of Allah (ﷺ) was about to breathe his last (Nazal)¹, he Tafiqa² (began) to draw his sheet upon his face, and when he felt uneasy, he would uncover his face and say in that very state:

«لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى؛ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ»

"May the curse of Allah be upon the Jews and the Christians, for they took the graves of their prophets as places of worship." He gave them a warning about what they had done. Had it not been for that, his grave would have been prominent, but it was feared to be taken as a place of worship. [Narrated by Al-Bukhāri and Muslim]

They showed immoderate reverence so much in their poetry and prose with the examples of this being too many to be counted. They went too far that they deemed it permissible to seek help from

¹ Nazal, i.e., the angel of death came down to him.

² Tafiqa: It occurs in the verse that reads: {So he deluded them both with deception. When they tasted the tree, their private parts became visible to them, so they Tafiqa (began) to put together leaves of the Garden to cover themselves. Their Lord called them: "Did I not forbid you from that tree and tell you that Satan is your sworn enemy?"} [Surat al-A'rāf: 22]

the Messenger (ﷺ) and the other righteous people regarding such matters in which help may only be sought from Allah; and they attributed to him knowledge of the unseen, to the extent that one of such extremists said: The Messenger (ﷺ) did not depart from the world until he knew all that happened and all that would happen, thus contradicting the clear statement of the Qur'an:

[وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۚ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَةٍ إِلَّا يَعْلَمُهَا وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ]

{He alone has the keys of the unseen; no one knows them except Him. He knows what is in the land and sea. Not a leaf falls without His knowledge, nor a grain in the darkness of the earth, nor anything moist or dry, but is [written] in a Clear Record.} [Surat al-An'ām: 59] Allah Almighty also says:

[إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ۚ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۚ وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ]

{Indeed, Allah has the knowledge of the Hour. He sends down the rain and knows what is in the wombs. No soul knows what it will do tomorrow, nor does any soul know in which land it will die. Indeed, Allah is All-Knowing, All-Aware.} [Surat Luqmān: 34] Addressing His Messenger (ﷺ), Allah Almighty says:

[قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۚ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ
لَاسْتَكْبَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ ۚ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ]

{Say: "I have no power to benefit or harm myself, except what Allah wills. If I had knowledge of the unseen, I would have acquired much good, and no evil would have touched me. I am only a warner and bearer of glad tidings for people who believe."} [Surat al-A'rāf: 188] Allah Almighty also says:

[قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ
يُبْعَثُونَ]

{Say: "No one in the heavens and earth has knowledge of the unseen except Allah." Nor do they know when they will be resurrected.} [Surat an-Naml: 65]

Questions and Exercises

Q1: The messengers were all sent:

For Tawhīd of 'Ulūhiyyah.

For Tawhīd of Rubūbiyyah.

For both of them.

Q2: In the Hadīth:

«لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى؛ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ»

"May the curse of Allah be upon the Jews and the Christians, for they took the graves of their prophets as places of worship." Our Messenger warns us?

Against immoderation, for it drags us to Shirk.

Against taking the graves as places of worship.

Both answers.

Q3: Tawhīd of 'Ulūhiyyah is:

Tawhīd of worship.

Attributing the creation to Allah alone.

Lesson Five

Tawhīd of the Names and Attributes

The lesson Elements: This lesson is composed of two elements:

First: The meaning of Tawhīd of the names and attributes.

Second: Key rules for understanding the names and attributes.

First element: The meaning of Tawhīd of the names and attributes:

Tawhīd of the names and attributes: It is to ascribe the names and attributes of Allah Almighty to Himself alone by affirming the names and attributes He established for Himself in His Book or through the tongue of His Messenger, without Tahrīf (distortion), Ta'tīl (denial), Takyīf (asking how), or Tamthīl (likening).

Second element: Key rules for understanding the names and attributes:

Here are some key rules for understanding the names and attributes:

First rule: The names of Allah are excellent, and His attributes are sublime and perfect. Allah Almighty says:

[الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ ۚ وَلِلَّهِ الْأَمْثَلُ الْأَعْلَى ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ]

{Those who do not believe in the Hereafter have evil attributes, and Allah has the highest attributes, for He is the All-Mighty, the All-Wise.} [Surat an-Nahl: 60] Allah Almighty also says:

[وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۚ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ]

{Allah has the Most Beautiful Names, so call upon Him by them, and leave those who deviate concerning His Names. They will be recompensed for what they used to do.} [Surat al-A'rāf: 180]

Second rule: The names and attributes of Allah are Tawqīfi (determined by divine text); the Qur'an and the Sunnah are their sole references. They are not limited to a certain number. Rather, we have only known some of them. Allah Almighty says:

[قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانٌ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ]

{Say: "My Lord has forbidden shameful acts done openly or in secret, sinfulness, unjustified aggression, associating partners with Allah for which He has not sent down any authority, and saying about Allah that of which you have no knowledge."} [Surat al-A'rāf: 33] Allah Almighty also says:

[وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا]

{Do not follow that of which you have no knowledge. Indeed, the hearing, the sight, and the heart, all of them will be called to account.} [Surat al-Isrā': 36] And in a Hadīth:

«اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أَمَتِكَ، نَاصِيَتِي بِيَدِكَ، مَاضٍ فِيَّ حُكْمُكَ، عَدَلٌ فِيَّ قَضَاؤُكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ، سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي، وَتُورَ بَصَرِي، وَتَجْلَاءَ حُزْنِي، وَتَذْهَبَ هَمِّي»

"O Allah, I am Your slave, son of Your slave, son of Your female slave; my forelock is in Your Hand; Your command over me is forever executed, and Your decree over me is just. I ask You by every name belonging to You which You named Yourself with, or You revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur'an the life of my heart and the light of my breast, and departure for my sorrow and removal for my anxiety." [Narrated by Ahmad; its Isnād is Sahīh/Authentic]

Third rule: It is not permissible to liken the attributes of Allah Almighty to His creation or make comparisons, as Allah, the Exalted, says:

[فَاطِرُ السَّمٰوٰتِ وَالْاَرْضِ ۚ جَعَلَ لَكُمْ مِنْ اَنْفُسِكُمْ اَرْوَاجًا وَمِنَ الْاَنْعَامِ اَرْوَاجًا ۚ يَذْرَؤُكُمْ فِيْهِ ۚ لَيْسَ كَمِثْلِهٖ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيْرُ]

{the Originator of the heavens and earth. He has given you spouses of your own kind and pairs of livestock, by which He causes you to multiply.

There is nothing like unto Him; He is the All-Hearing, the All-Seeing.} [Surat ash-Shūra: 11]
Allah Almighty also says:

[فَلَا تَصْرُبُوا لِلَّهِ الْأَمْثَالَ ۚ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ]

{So do not make comparisons to Allah. Indeed, Allah knows and you do not know.} [Surat an-Nahl: 74] It is also not permissible to deny any name or attribute of Allah that is mentioned in the Qur'an or the Sunnah, for this would be Shirk and negation of Allah's names and attributes, which entails distortion of the texts or denial of them along with underestimating Allah Almighty and likening Him to the imperfect creation.

Fourth rule: The meanings of Allah's names and attributes are well known, yet their nature is unknown; only Allah knows them. Allah Almighty says:

[يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا]

{He knows all that is ahead of them and all that is behind them, but they do not encompass it with their knowledge.} [Surat Tā-ha: 110]

Fifth rule: When two beings have two similar names, this does not entail that they are similar. Indeed, Allah named Himself with names used for some of His creations, and He also described Himself with attributes that exist in some of His creations, like hearing and seeing. But the hearing

is not like the hearing, and the seeing is not like the seeing.

Questions and Exercises

Q1: In the Hadīth:

«أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ، سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ»

"I ask You by every name belonging to You which You named Yourself with, or You revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You." is a proof:

that the names of Allah Almighty are Tawqīfi.

that the names of Allah Almighty are discretionary; so, a person can use his reasoning and come up with a name that comprises every good meaning.

Q2: When two beings have two similar names, this does not entail that they are similar.

True.

False.

Q3: We should affirm that which Allah established for Himself:

Without Tashbīh (likening) or Ta'tīl, yet Ta'wīl (allegorical interpretation) is permissible.

Without Tahrīf or Ta'tīl; and Takyīf is permissible, apart from Tamthīl.

Without Tahrīf, Ta'tīl, Takyīf, or Tamthīl.

Lesson Six

The Invalidators of Islam

Lesson Elements: The lesson is composed of two elements:

First: The ten invalidators of Islam.

Second: Is there a difference concerning these invalidators when someone is joking, serious, or fearful?

First element: The ten invalidators of Islam:

The most common invalidators of Islam are ten, and they are as follows:

First: Shirk in the worship of Allah; Allah Almighty says:

[إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا]

{Allah does not forgive associating partners with Him, but forgives other than that to whom He wills; whoever associates partners with Allah has certainly gone far astray.} [Surat an-Nisā': 116]
Allah Almighty says:

[لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۚ وَقَالَ الْمَسِيحُ يَبْنَىٰ إِسْرَءِيلَ ۚ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۚ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۚ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ]

{They have certainly disbelieved, those who say: "Allah is the Messiah, son of Mary." But the Messiah said: "O Children of Israel, worship Allah, my Lord and your Lord." Whoever associates any partners with Allah, Allah has forbidden Paradise for him,

and his abode will be the Fire. And the wrongdoers will have no helpers.} [Surat al-Mā'idah: 72] This includes supplication to the dead, seeking help from them, and making vows and offering sacrifices to them.

Second: When a person takes mediators between himself and Allah, supplicating them, asking them for intercession, and relying upon them. This is Kufr (disbelief) by consensus.

Third: If a person does not regard the polytheists as disbelievers, is doubtful about their Kufr, or deems their doctrine to be right, he becomes a disbeliever.

Fourth: If a person considers other guidance to be more perfect than that of the Prophet (ﷺ) or other judgment to be better than his judgment, like those who prefer the rule of false deities over his rule, he becomes a disbeliever.

Fifth: If a person hates anything of what the Messenger (ﷺ) came with, even if he complies with it, he becomes a disbeliever, as revealed by the verse that reads:

[ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا مَّا أُنزِلَ إِلَيْهِمْ فَاحْبَطُوا أَعْمَالَهُمْ]

{That is because they detest what Allah has sent down, so He rendered their deeds worthless} [Surat Muhammad: 9]; like the hypocrites.

Sixth: If a person mocks anything of the religion of the Messenger (ﷺ) or its reward or punishment, he becomes a disbeliever.

This is evidenced by the verses that read:

[وَلَيْنَ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِاللَّهِ وَءَايَاتِهِ وَرَسُولِهِ كُنْتُمْ
تَسْتَهْزِءُونَ ۚ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۚ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِّنْكُمْ
نُعَذِّبُ طَائِفَةً ۚ إِنَّهُمْ كَانُوا مُجْرِمِينَ]

{If you question them, they will surely say: "We were only indulging in idle talk and playing." Say: "Was it Allah, His verses and His Messenger that you were mocking?"

Make no excuses; you have disbelieved after having believed. If We pardon some of you, We will punish others because they are wicked.} [Surat at-Tawbah: 65-66]

Seventh: Magic, including magic practiced for causing aversion and that for affection. Whoever practices it or approves of it becomes a disbeliever, as established by the verse that reads:

[وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ
الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ
وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ
مِنْهُمَا مَا يَفْرِقُونَ بَيْنَ الْأَمْرِ وَرَوْجِهِ ۖ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ
اللَّهِ ۖ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۖ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي
الْآخِرَةِ مِنْ خَلْقٍ ۚ وَلَبِئْسَ مَا شَرُّوا بِهِ أَنْفُسَهُمْ ۚ لَوْ كَانُوا يَعْلَمُونَ]

{They followed what was recited by the devils during the kingdom of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed

to the two angels Hārūt and Mārūt in Babylon. But these two angels did not teach anyone without telling them: "We are only a test, so do not disbelieve." Yet they would learn from them what would cause separation between a man and his wife. But they could not harm anyone except by Allah's permission. They would learn what harmed them and did not benefit them, although they already knew that whoever gets into it would not have any share in the Hereafter. How terrible was the price for which they sold themselves, if only they knew!} [Surat al-Baqarah: 102]

Eighth: Supporting the polytheists and helping them against the Muslims. This is established by the verse that reads:

[يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ]

{O you who believe, do not take the Jews and Christians as allies; they are allies of one another. Whoever among you takes them as allies is indeed one of them. Allah does not guide the wrongdoers.} [Surat al-Mā'idah: 51]

Ninth: If a person holds that it is permissible for some people to abandon the Shariah of Muhammad (ﷺ), he becomes a disbeliever, given the verse that reads:

[وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ]

{Anyone who seeks a religion other than Islam, never will it be accepted from him; and in the Hereafter he will be among the losers.} [Surat Āl 'Imrān: 85]

Tenth: Turning away from the religion of Allah, not learning it or acting upon it. This is established by the verse that reads:

[وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا ۚ إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ]

{Who does greater wrong than one who is reminded of the verses of his Lord, then turns away from them? We will surely take vengeance upon the wicked.} [Surat as-Sajdah: 22]

Second element: Is there a difference concerning these invalidators when someone is joking, serious, or fearful?

There is no difference concerning all these invalidators when someone is joking, serious, or fearful, excluding those under compulsion, for Allah Almighty says:

[مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ]

{Whoever disbelieves in Allah after having believed – except one who is compelled while his heart is firm in faith – but those who embrace disbelief willingly, upon them will be the wrath of Allah, and for them, there will be a great punishment.} [Surat an-Nahl: 106] All of them are

the most serious and the most prevalent. So, a Muslim should beware of them and fear for himself from them. Many hypocrites hold these beliefs. If they are safe from worldly punishment because they are outwardly Muslims, they will still be in the lowest depth of Hellfire in the Hereafter. We seek refuge with Allah from things that entail His wrath and painful punishment.

Questions and Exercises

Q1: If a person holds that other rulings are better than the Prophet's rulings for this era because his rulings were only suitable for his era and the eras close to him:

He is a believer with a good intention.

He is a Fāsiq (defiantly disobedient) Muslim.

He is a disbeliever.

Q2: Allah Almighty says:

[ذَلِكَ بِأَنَّهُمْ كَرَهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ]

{That is because they detest what Allah has sent down, so He rendered their deeds worthless.}

[Surat Muhammad: 9] It is a proof for:

The Kufr of those who hate anything of what the Messenger (ﷺ) came with, provided that they fail to act according to it.

The Kufr of those who hate anything of what the Messenger (ﷺ) came with, even if they act according to it.

Q3: If a person mocks anything of the religion of the Messenger, jokingly.

He becomes a disbeliever.

He becomes a Fāsiq (defiantly disobedient), not a disbeliever.

Questions of the Exam

Q1: The verse that reads:

[مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ
بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ]

{Whoever disbelieves in Allah after having believed – except one who is compelled while his heart is firm in faith – but those who embrace disbelief willingly, upon them will be the wrath of Allah, and for them there will be a great punishment} is a proof:

that there is no difference concerning those who engage in the invalidators of Tawhīd between someone joking, serious, or fearful.

that if a person engages in one of the invalidators of Tawhīd under compulsion, there is no blame on him, and he is a believer.

Q2: If a person holds that it is permissible for some people to abandon the Shariah of Muhammad:

He is a Fāsiq (defiantly disobedient) Muslim.

He is a disbeliever.

Q3: If a person fails to act according to the religion of Allah, turning away from it, but he often utters the two testimonies of faith, he is:

A disbeliever.

A Fāsiq (defiantly disobedient) Muslim.

Q4: The verse that reads:

[يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ]

{O you who believe, do not take the Jews and Christians as allies; they are allies of one another. Whoever among you takes them as allies is indeed one of them. Allah does not guide the wrongdoers} is a proof for:

The Kufr of anyone who helps a polytheist fulfill some of his needs.

The Kufr of anyone who helps the polytheists against the Muslims.

Both answers.

Q5: Who approves of magic yet does not practice it:

He becomes a Fāsiq (defiantly disobedient), not a disbeliever.

He becomes a disbeliever.

Q6: He dies while engaged in one of the invalidators of Tawhīd:

His matter rests with Allah; if He wills, He may punish him, and if He wills, He may forgive him.

He will abide in Hellfire eternally.

Q7: If a person holds that other rulings are better than the Prophet's rulings for this era because his rulings were only suitable for his era and the eras close to him:

He is a believer with a good intention.

He is a Fāsiq (defiantly disobedient) Muslim.

He is a disbeliever.

Q8: Allah Almighty says:

[ذَلِكَ بِأَنَّهُمْ كَرَهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ]

{That is because they detest what Allah has sent down, so He rendered their deeds worthless.} It is a proof for:

The Kufr of those who hate anything of what the Messenger (ﷺ) came with, provided that they fail to act according to it.

The Kufr of those who hate anything of what the Messenger (ﷺ) came with, even if they act according to it.

Q9: If a person mocks anything of the religion of the Messenger (ﷺ), jokingly.

He becomes a disbeliever.

He becomes a Fāsiq (defiantly disobedient), not a disbeliever.

Q10: He who seeks help in his supplication from one of the pious servants of Allah Almighty:

He does something good.

He becomes a disbeliever.

Q11: He who makes a vow to offer a sacrifice for a pious figure at his grave or in his house has become a disbeliever:

True.

False.

Q12: The meanings of the names are well known, and the nature of His attributes are:

Also well known.

Unknown.

Q13: Making comparisons to make it easier to understand the attributes of Allah is something recommended:

True.

False.

Q14: In the Hadīth:

«أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ، سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ اسْتَأْثَرْتُ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ»

"I ask You by every name belonging to You which You named Yourself with, or You revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You." This Prophetic supplication is a proof:

that the names of Allah are Tawqīfī (determined by divine text).

that the names of Allah are not limited to a certain number.

Both answers.

Q15: The verse that reads:

[لَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ ۚ وَلِلَّهِ الْمَثَلُ الْأَعْلَى ۚ وَهُوَ الْعَزِيزُ
الْحَكِيمُ]

{Those who do not believe in the Hereafter have evil attributes, and Allah has the highest attributes, for He is the All-Mighty, the All-Wise} is a proof:

that the reference to the names of Allah Almighty is the Qur'an and the Sunnah.

that the names of Allah are excellent and His attributes are sublime and perfect.

Q16: Q2: When two beings have two similar names, this does not entail that they are similar.

True.

False.

Q17: We affirm what Allah established for Himself.

Without Tashbīh or Ta'tīl, yet Ta'wīl is permissible.

Without Tahrīf or Ta'tīl; and Takyīf is permissible, apart from Tamthīl.

Without Tahrīf, Ta'tīl, Takyīf, or Tamthīl.

Q18: The messengers were all sent:

For Tawhīd of 'Ulūhiyyah (divinity).

For Tawhīd of Rubūbiyyah (lordship).

For both of them.

Q19: In the Hadīth:

«لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى؛ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ»

"May the curse of Allah be upon the Jews and the Christians, for they took the graves of their

prophets as places of worship." Our Messenger warns us?:

Against immoderation, for it leads to Shirk.

Against taking the graves as places of worship.

Both answers.

Q20: Tawhīd of 'Ulūhiyyah is:

Tawhīd of worship.

Attributing the creation to Allah alone.

Q21: Saying "There is no god but Allah" is sufficient for entering Paradise, for it is the key to Paradise:

True.

False.

Q22: He (ﷺ) said:

«أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ، مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ».

"The luckiest person to gain my intercession on the Day of Judgment is the one who says: There is no god but Allah."

Merely.

Sincerely from his heart.

Q23: He (ﷺ) said:

«ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا... وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقَذَّفَ فِي النَّارِ».

"There are three things; whoever has them finds the sweetness of faith: To love Allah and His Messenger more than all else... and to hate to revert to Kufr as one hates to be thrown into the Fire."

and to disbelieve in what is worshiped apart from Allah.

and to love a person only for the sake of Allah.

Q24: The Prophet (ﷺ) said:

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ... وَالنَّاسُ أَجْمَعِينَ».

"None of you believes until I become dearer to him...and than all people."

than himself.

than his father and children.

Q25: The verses that read:

[أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ۚ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكَاذِبِينَ ۝۳]

{Do people think once they say, "We believe," that they will be left without being put to the test?

We certainly tested those who came before them. For Allah will surely make known those who are truthful and those who are liars} is a proof for one of the requirements of "There is no god but Allah", namely:

Knowing its meaning in a way that negates ignorance.

Accepting what this word entails with one's heart and tongue.

Saying it truthfully from one's heart.

Q26: The verse that reads:

[قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ]

{Say: "If you love Allah, then follow me; Allah will love you and forgive you your sins: for Allah is All-Forgiving, Most Merciful"} is a proof for:

The obligation to follow him?

The obligation to believe him?

The obligation to love him?

Q27: Among our duties toward the Prophet (ﷺ), based on the Hadīth:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ».

"Whoever does any action that is not a part of this matter of ours, will have it rejected."

Refraining from offending him (ﷺ).

Worshiping Allah according to the Shariah he (ﷺ) laid down.

Believing him (ﷺ).

Q28: Invoking Allah's peace and blessings upon our Prophet (ﷺ) is:

One of our duties toward the Prophet (ﷺ).

One of the recommended deeds that bring us closer to Allah.

Q29: He (ﷺ) said:

«أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، لَا يَلْقَى اللَّهُ بِهِمَا عَبْدٌ غَيْرَ شَاكٍّ، فَيُحْجَبَ عَنِ الْجَنَّةِ»

"I testify that there is no god but Allah and that I am the Messenger of Allah. No slave will meet Allah believing in these two without having doubt and be prevented from Paradise." This is a proof for one of the requirements of the word of Tawhīd, namely:

Accepting what this word entails with one's heart and tongue.

Certitude that negates doubt.

Acquiescence and submission to what is indicated by it.

Q30: The verse that reads:

[إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ]

{for whenever it was said to them, "There is no god but Allah," they became arrogant} is a proof for:

The necessity that the heart has certain belief in it.

The obligation to accept what this word entails with one's heart and tongue.

The obligation to yield and submit to what is indicated by it.

Introduction

Praise be to Allah alone, and may the peace and blessings of Allah be upon the one after whom there is no prophet; to proceed:

Brothers, sisters, and the seekers of knowledge:

Assalāmu ‘alaykum wa rahmatullāh wa barakātuh (may the peace, mercy, and blessings of Allah be upon you); to proceed:

Welcome to the path of knowledge and sound belief. Here we convey to you glad tidings from the leader of the prophets and messengers (ﷺ), as he said:

«مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا، سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ»

"Whoever follows a path in pursuit of knowledge, Allah will facilitate for him a path to Paradise."

[Narrated by Muslim]

The Curriculum's General Objectives:

1. Defining the pillars of Imān (faith).
2. Belief in the unseen, which the pure Shariah told about.
3. Getting to know some of the deviant sects concerning creedal issues.
4. Responding with evidence and argument to refute the misconceptions of the deviant sects.

Lesson One

Foundations of the Islamic Creed

Lesson Elements: The lesson is composed of two elements:

First: The six pillars of Islam.

Second: The proofs from the Qur'an and the Sunnah for the pillars of Imān.

First element: The six pillars of Imān:

Islam, as previously noted, is a creed and a law. We have referred to some of its laws and mentioned the pillars that form the core of its laws.

As for the Islamic creed, it has six foundations, which are called the pillars of Imān, and they are as follows:

1. Belief in Allah.
2. Belief in the angels.
3. Belief in the scriptures.

4. Belief in the messengers.
5. Belief in the Last Day.
6. Belief in destiny, the pleasant and unpleasant aspects thereof.

Second element: The proofs from the Qur'an and the Sunnah for the pillars of Imān:

First: The noble Qur'an:

Allah Almighty says:

[لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ (177)]

{It is not righteousness to turn your faces towards the east or the west, but righteousness is to believe in Allah, the Last Day, the angels, the Scriptures, and the prophets.} [Surat al-Baqarah: 177]

Allah Almighty also says:

[إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ (49) وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ (50)]

{We have surely created everything in a determined measure.

Our command is but a single word, which is fulfilled in the blink of an eye.} [Surat al-Qamar: 49-50]

Second: The Prophetic Sunnah:

'Umar ibn al-Khattāb reported: While we were sitting with the Messenger of Allah (ﷺ) one day, there appeared before us a man dressed in extremely white clothes and had very black hair. No traces of travel were visible on him, and none of us

knew him. He came in and sat down in front of the Prophet (ﷺ), rested his knees against his knees, and placed his palms on his thighs. He said: "O Muhammad, tell me about Islam." The Messenger of Allah (ﷺ) said:

«الإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا»، قَالَ: صَدَقْتَ، قَالَ: فَعَجِبْنَا لَهُ بِسَأَلِهِ، وَبِصِدْقِهِ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ، قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْفَقْرِ خَيْرِهِ وَشَرِّهِ»، قَالَ: صَدَقْتَ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ، قَالَ: «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»، قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ، قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ» قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَتِهَا، قَالَ: «أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحَفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ»، قَالَ: ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ لِي: «يَا عُمَرُ أَتَدْرِي مِنَ السَّائِلِ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ لِيُعَلِّمَكُمْ دِينَكُمْ»

"Islam is to testify that there is no god but Allah and that Muhammad is the Messenger of Allah, to establish prayer, to pay Zakah, to fast Ramadan, and to perform Hajj to the House if you can find a way thereto." He said: "You have spoken the truth." It surprised us that he asked him and, at the same time, affirmed his truthfulness. Then, he said: "Tell me about Imān." He said: "It is to believe in Allah, His angels, His books, His messengers, and the Last Day, and to believe in destiny, the pleasant and unpleasant aspects thereof." He said: "You have spoken the truth." He said: "Tell me about Ihsān." He said: "It is to worship Allah as if you see Him, for if you do not see Him, He sees you." He said: "Tell

me about the Hour." He said: "The one questioned knows no more than the questioner about that." He said: "Then tell me about its signs." He said: "That the slave-girl will give birth to her mistress, and you will see the barefoot, naked, and destitute herdsmen competing in constructing lofty buildings." He said: Then, he departed. I stayed for a while, and then he said to me: "O 'Umar, do you know who the questioner was?" I said: "Allah and His Messenger know best." He said: "He was Gabriel (Jibrīl); he came to teach you your religion." [Narrated by Muslim (8)]

These six fundamentals were agreed upon by the messengers and the laws and revealed in the scriptures. No one has perfect Imān unless he believes in them, and whoever denies one of them has departed from Imān into Kufr.

Questions and Exercises

Q1: The verses that read:

[إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ (49) وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ (50)]

{We have surely created everything in a determined measure.

Our command is but a single word, which is fulfilled in the blink of an eye} are a proof for one of the fundamentals of the creed, namely:

Belief in Allah.

Belief in the angels who come down with the decrees of Allah.

Belief in destiny.

Q2: The pillars of the Islamic creed:

Five.

Six.

Three.

Q3: In the Hadīth of Gabriel:

«ثُمَّ قَالَ: أَخْبِرْنِي عَنِ الْإِيمَانِ؟ قَالَ: الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ...».

"Then, he said: 'Tell me about Imān.' He said: 'It is to believe in Allah, His angels, His books, His messengers, and the Last Day...'"

And prayer.

And all of destiny.

And all of destiny, the pleasant and unpleasant aspects thereof.

Lesson Two

Belief in Allah

Lesson Elements: This lesson is composed of six elements:

First: Definition of belief in Allah and its signs.

Second: Belief in the existence of Allah and its signs.

Third: Belief in the lordship of Allah.

Fourth: Belief in the divinity of Allah.

Fifth: Belief in the names and attributes of Allah.

Sixth: The fruits of belief in Allah Almighty.

First element: Definition of belief in Allah and its signs:

Belief in Allah: It is to have faith and firm belief that Allah is the Lord, Possessor, and Creator of everything; that He alone is worthy of being worshiped; and that He is the One Who possesses the attributes of perfection exalted above any deficiency or defect - and to abide by that and act accordingly.

Second element: Belief in the existence of Allah and its signs:

* The existence of Allah Almighty is proven through four proofs: The Fitrah (natural disposition), reason, the Shariah, and perception.

1. Indication of the Fitrah for the existence of Allah Almighty: Indeed, every created being came to existence with a natural belief in his Creator without prior thinking or education. No one swerves from this Fitrah except one whose heart gets influenced by something that turns it away from it, as the Prophet (ﷺ) said:

«مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ، أَوْ يُمَجِّسَانِهِ»

"No child is born except upon Fitrah, and then his parents make him a Jew, a Christian, or a Magian."
[Narrated by Al-Bukhāri (1358) and Muslim (2658)]

2. Indication of the reason for the existence of Allah Almighty: These creatures, including the preceding and subsequent ones, must have a Creator Who brought them into existence. Indeed,

no being can come into existence by itself or by chance. They were not created by none and did not create themselves. This intellectual proof is supported by the verse that reads:

[أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ (35)]

{Were they created by none, or were they the creators [of themselves]?} [Surat at-Tūr: 35]

3. Indication of the Shariah for the existence of Allah Almighty: All divine scriptures confirm that, and the just rulings contained therein, which serve people's interests, indicate that they have come from an All-Wise and All-Knowing Lord that serves His servants' interests.

Furthermore, the information contained in these books about future events, and whose veracity was attested to by reality, is proof that they have come from a Lord Who has the power to create what He has told about.

4. As for the indication of perception about the existence of Allah Almighty, this has two aspects:

First aspect: We hear and observe how Allah Almighty responds to those who supplicate and ask Him for relief from their distress in a way that categorically points to His existence. This is established by the Qur'an and the Sunnah, like the verse that reads:

[وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ (76)]

{And [remember] Noah, when he called out to Us before, so We responded to him.} [Surat al-Anbiyā': 76] And the Sunnah contains the story of the Bedouin who entered the mosque on Friday and asked the Messenger (ﷺ) to supplicate Allah Almighty to send them rain. [Narrated by Al-Bukhāri (1013) and Muslim (897)]

Second aspect: The prophets' signs, which are called (miracles), and people watch or hear about, are conclusive proofs of the existence of the One Who sent them, namely Allah Almighty, for these matters are beyond the scope of humanity, and Allah Almighty caused them to happen in support of His messengers.

Examples of this include the following: Moses (peace be upon him) struck the sea, and so it parted, as revealed in the verse that reads:

[فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنِ اضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ (63)]

{Then We inspired Moses, "Strike the sea with your staff," so it parted, and each part became like a huge mountain.} [Surat ash-Shu'arā': 63] Jesus (peace be upon him) brought the dead back to life, as revealed in the verse that reads:

[وَرَسُولًا إِلَىٰ بَنِي إِسْرَٰئِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلَقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأَنْبِئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخُرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُم إِنْ كُنْتُمْ مُؤْمِنِينَ (49)]

{And [will send him as] a messenger to the Children of Israel: "I have come to you with a sign from your Lord that I make for you from clay the figure of a bird, then breathe into it, and it will become a bird by Allah's permission, and I heal the blind and the leper, and bring the dead to life by Allah's permission, and I inform you of what you eat and what you store in your houses. There is a sign in this for you, if you are believers."} [Surat Āl 'Imrān: 49] The moon was split asunder for Muhammad (ﷺ). [Narrated by Al-Bukhāri (3637) and Muslim (2802)].

Third element: Belief in the lordship of Allah:

That is, He alone is the Lord, Who has no partner or supporter (Tawhīd Ar-Rubūbiyyah). The Lord: The One to Whom belong the creation, the dominion, and the command. Allah Almighty says:

[أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ (54)]

{Behold, His is the creation and the command.} [Surat al-A'rāf: 54]

Fourth element: Belief in the divinity of Allah:

That is, He alone is the true God worthy of worship and has no partner (Tawhīd Al-'Ulūhiyyah). The God: The One Who is worshiped out of love and extolment. Allah Almighty says:

[وَالْهَكُمُ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ]

{And your God is one God. None has the right to be worshiped except Him – the Most

Compassionate, the Most Merciful.} [Surat al-Baqarah: 163]

Fifth element: Belief in the names and attributes of Allah:

That is to affirm the names and attributes Allah established for Himself in His Book or the Sunnah of His Messenger (ﷺ) in the way that befits Him, without Tahrīf (distortion), Ta'tīl (denial), Takyīf (asking how), or Tamthīl (likening). Allah Almighty says:

[وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ]

{Allah has the Most Beautiful Names.} [Surat al-A'rāf: 180] Allah Almighty also says:

[لَيْسَ كَمِثْلِهِ شَيْءٌ]

{There is nothing like unto Him.} [Surat ash-Shūra: 11]

Sixth element: The fruits of belief in Allah Almighty:

Belief in Allah Almighty yields great fruits for the believer, including the following:

First: Actualizing the Tawhīd of Allah Almighty, and thus, he is not attached to anyone else in hope or fear and does not worship anyone other than Him.

Second: The complete love and extolment for Allah Almighty in accordance with His excellent names and sublime attributes.

Third: Actualizing the worship of Him by observing His commands and prohibitions.

Fourth: Happiness in worldly life and the Hereafter.

Questions and Exercises

Q1: The belief that He alone is the true God Who is worthy of worship and has no partner:

This is belief in the lordship of Allah.

This is belief in the divinity of Allah.

This is belief in the existence of Allah.

Q2: "The God" means:

The worshiped One.

The One worshiped out of love.

The One worshiped out of love and extolment.

Q3: Belief in the names and attributes of Allah Almighty is:

To affirm what Allah established for Himself in His Book or the Sunnah of His Messenger.

To establish every beautiful name that we see befitting Allah Almighty.

Lesson Three

Belief in the Angels

Lesson Elements: The lesson is composed of four elements:

First: Definition of belief in the angels.

Second: The traits of the angels.

Third: The requirements of belief in the angels.

Fourth: The fruits of belief in the angels.

First element: Definition of belief in the angels:

Belief in the angels: It is the firm belief that Allah has angels whom He created from light. He assigned them specific tasks and endowed them with absolute obedience to His commands and the power and capacity to execute them.

Second element: The traits of the angels:

An unseen realm, they are created beings and devout servants of Allah Almighty. They do not possess any characteristic of lordship or divinity. Allah Almighty says:

[وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ (19) يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ (20)]

{To Him belongs all those who are in the heavens and earth. Those [angels] who are with Him are not too proud to worship Him, nor do they ever grow weary.

They glorify Him day and night tirelessly.} [Surat al-Anbiyā': 19-20] There are too many to count; only Allah Almighty knows their number. It is authentically reported in the Two Sahīh Collections, in a Hadīth by Anas (may Allah be pleased with him) about the story of Al-Mi'rāj (ascension to heaven), that the Prophet (ﷺ) was shown Al-Bayt Al-Ma'mūr in heaven, and thereupon Gabriel said:

«هَذَا الْبَيْتُ الْمَعْمُورُ يُصَلِّي فِيهِ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ، إِذَا خَرَجُوا لَمْ يَعُودُوا إِلَيْهِ آخَرُ مَا عَلَيْهِمْ»

"This is Al-Bayt Al-Ma'mūr, where seventy thousand angels pray daily, and when they come out, they never return to it." [Narrated by Al-Bukhārī (3207) and Muslim (164)]

Third element: The requirements of belief in the angels:

Belief in the angels includes four things:

First: Belief in their existence.

Second: Belief in those among them whose names are known to us, like Gabriel; and those whose names are unknown to us, we believe in them as a whole.

Third: Belief in their descriptions, which are known to us, like the description of Gabriel. The Prophet (ﷺ) informed that he saw him in his real form and that he had six hundred wings blocking the horizon.

An angel may transform into the form of a man by Allah's command, like Gabriel when Allah Almighty sent him to Mary (Mariyam), and he appeared before her in the form of a perfect human being, as revealed in Surat Mariyam, Verse (17), and when he came to the Prophet (ﷺ) in the form of a man as he was sitting with his Companions [Narrated by Muslim (8)]. Likewise, the angels Allah Almighty sent to Abraham (Ibrāhīm) and Lot (Lūt) were in the form of men, as revealed in Surat Hūd, Verses (77:81).

Fourth: Belief in what we know of their tasks which they undertake by the command of Allah Almighty, like glorifying and worshiping Him day and night, in a relentless manner. Some of them may be assigned with particular tasks, like Gabriel, the angel entrusted with the revelation of Allah Almighty, with which Allah sends him to the prophets and messengers.

And like Michael (Mikā'il), who is assigned with rain and plants.

And Israfil (Isrāfil) is assigned to blow the trumpet upon the coming of the Hour and the resurrection of creation.

And "Malak al-Maut" (the angel of death) is assigned to take the souls upon death.

And "Mālik", who is assigned with Hellfire; he is its gatekeeper.

And the angels entrusted with embryos in mothers' wombs. When an embryo reaches four months of age in its mother's womb, Allah sends an angel to it and orders him to write down its sustenance, lifetime, deeds, and whether it will be miserable or blissful.

And like the angels who are assigned with protecting the children of Adam.

And like the angels who are assigned to record people's deeds and write them down, Each person has two angels, one on his right side and the other on his left. And like the angels tasked with

questioning the dead. After a person is put in his grave, two angels - Munkar and Nakīr - come and question him about his Lord, religion, and Prophet.

Fourth element: The fruits of belief in the angels:

Belief in the angels yields great fruits, such as the following:

First: Recognizing the greatness, power, and might of Allah Almighty, for the greatness of a created being is a sign of the greatness of its Creator.

Second: Showing gratitude to Allah Almighty for taking care of humankind, as He entrusted all those angels to protect them, record their deeds, and so on.

Third: Loving the angels for their worship of Allah Almighty.

Some deviant people deny that the angels are bodies, claiming that they are the powers of good latent in the created beings. With this claim, they belie the Book of Allah Almighty and the Sunnah of His Messenger (ﷺ), as well as the consensus among Muslims.

Allah Almighty says:

[الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنَحَةٍ مِّنْى
وَتِلْكَ أَرْبَعٌ]

{All praise be to Allah, the Originator of the heavens and earth, Who made the angels

messengers with two, three, or four wings.} [Surat Fātir: 1]

Questions and Exercises

Q1: Allah created the angels from light.

True.

False.

Q2: The angels are an unseen realm.

True.

False.

Q3: Israfil is entrusted with rain.

True.

False.

Lesson Four

The Jinn

Lesson Elements: The lesson is composed of two elements:

First: Definition of the Jinn and their nature.

Second: Examples of the Jinn having power over humans.

First element: Definition of the Jinn and their nature.

The Jinn are an unseen realm and were created from fire, and their creation preceded that of humans, as revealed in the verses that read:

[وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ (26) وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ
مِنْ نَّارِ السَّمُومِ (27)]

{We have created man from sounding clay, made of aging mud.

And the jinn We created before that, from smokeless fire.} [Surat al-Hijr: 26-27]

They are accountable beings to whom the commands and prohibitions of Allah Almighty are addressed. So, there are believers among them and disbelievers, and they have good doers and sinners.

[وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدْدًا]

{Among us are some who are righteous and some who are otherwise, for we follow divergent ways.} [Surat al-Jinn: 11] i.e., they fall under diverse groups and inclinations, just like humans. The disbelievers among them will enter Hellfire by consensus, and the believers will enter Paradise. Allah Almighty says:

[وَلِمَن خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ (46) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (47)]

{For those who fear of standing before their Lord will be two Gardens.

Then which of the favors of your Lord will you deny?} [Surat ar-Rahmān: 46-47]

Oppression is forbidden among them and among human beings, given the statement of Allah Almighty in the Qudsi Hadīth:

«يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا، فَلَا تَظَالَمُوا»

"O My servants, I have forbidden oppression for Myself and made it forbidden amongst you; so, do not oppress one another." [Narrated by Muslim (2577)] Nonetheless, they sometimes transgress

against humans, and humans sometimes transgress against them.

An aspect of the transgression of humans against them is when a person uses a bone or manure to cleanse himself after answering the call of nature. In a Hadīth in Sahīh Muslim, Ibn Mas'ūd (may Allah be pleased with him) reported that the Jinn asked the Prophet (ﷺ) for food, and he said to them:

«لَكُمْ كُلُّ عَظْمٍ ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ يَقَعُ فِي أَيْدِيكُمْ أَوْ فَرَ مَا يَكُونُ لَحْمًا وَكُلُّ بَعْرَةٍ عُلْفٌ لِدَوَائِكُمْ».

"For you is each bone on which the name of Allah is mentioned. When it falls in your hand, it will have plenty of flesh, and each piece of dung is a fodder for your beasts." So, the Prophet (ﷺ) said:

«فَلَا تَسْتَنْجُوا بِهِمَا فَإِنَّهُمَا طَعَامُ إِخْوَانِكُمْ»

"Do not cleanse yourselves with these two, for they are the food of your brethren." [Narrated by Muslim (450)]

Second element: Examples of the Jinn overpowering humans.

The transgression of Jinn against human beings includes the following:

1. They exercise influence over them by whispering, which they throw into their hearts.¹

¹ 1. They exercise influence over them by whispering, which they instill into their hearts.

2. They scare humans and throw terror into their hearts, especially when man seeks refuge with them. Allah Almighty says:

[وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا] (6)

{And there were some men who used to seek refuge with some jinn, but they only increased them in burden.} [Surat al-Jinn: 6]

3. Jinn throws humans into epileptic fits and knock them down.

Epilepsy is of two types:

1. Epilepsy caused by Jinn.
2. Epilepsy from a physical disease.

Questions and Exercises

Q1: "The Jinn are all sinners, were created from fire, and will go to Hellfire"; this sentence is:

True.

False.

Q2: Jinn may put humans into epileptic fits and knock them down.

True.

False.

Q3: Jinn do not eat.

True.

False.

Lesson Five

Belief in the Scriptures

Lesson Elements: The lesson is composed of three elements:

First: Definition of belief in the scriptures.

Second: The requirements of belief in the scriptures.

Third: The fruits of belief in the scriptures.

First element: Definition of belief in the scriptures:

Belief in the scriptures: It is the firm belief that Allah has books which He sent down to His prophets and messengers, and the belief that the Qur'an superseded the preceding books and Allah preferred it with particular merits over the previous scriptures and that Allah did actually speak it, with its letters and voice.

Books here refer to the scriptures revealed by Allah Almighty to His messengers as a source of mercy and guidance for His servants so that they can attain bliss in this life and the Hereafter.

Second element: The requirements of belief in the scriptures:

Belief in the scriptures includes four things:

First: The belief that they were truly revealed by Allah.

Second: The belief in these books among them whose names are known to us, like the Qur'an, which was revealed to Muhammad (ﷺ), the Torah, revealed to Moses (peace be upon him), the Gospel, revealed to Jesus (peace be upon him), and the Psalms, which was revealed to David (Dāwūd)

(peace be upon him). As for the books whose names are not known to us, we believe in them as a whole.

Third: Believing the authentic information contained therein, like the information revealed in the Qur'an and the information told by the previous scriptures that did not undergo alteration or distortion.

Fourth: Acting upon the rules of these books among them that were not superseded, with satisfaction and submission, whether we understand the wisdom behind them or not. All of the preceding scriptures were superseded by the noble Qur'an. Allah Almighty says:

[وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ]

{We have revealed to you [O Prophet] the Book in truth, confirming the scriptures that came before it and as a criterion over them.} [Surat al-Mā'idah: 48] i.e., a judge over them.

Accordingly, it is not permissible to act upon any of the rules in the previous scriptures unless they are authentic and affirmed by the Qur'an.

Third element: The fruits of belief in the scriptures:

Belief in the scriptures yields great fruits, including:

First: Recognition that Allah Almighty cares about His servants, as He sent down a book for each community to guide them thereby.

Second: Knowing the wisdom of Allah Almighty in His Shariah, as He legislated for each community what suits their conditions. Allah Almighty says:

[لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا]

{To each of you We have ordained a law and a way of life.} [Surat al-Mā'idah: 48]

Third: Showing gratitude for Allah's favor in this regard.

Questions and Exercises

Q1: What is meant by the books in which belief is obligatory?

The divine books which Allah sent down to His messengers.

The books which comprise extolment of Allah, even if they did not come from Allah Almighty.

Q2: Belief in the scriptures includes four things, such as:

Believing the authentic information contained therein.

Acting upon the rules of these books among them that were not superseded.

Knowing the wisdom of Allah Almighty in His Shariah.

Q3: The fruits of belief in the scriptures include:
The belief that they were truly revealed by Allah.

Recognition of Allah Almighty's care for His servants, as He sent down a book for each community to guide them thereby.

Lesson Six

Belief in the Messengers

Lesson Elements: The lesson is composed of four elements:

First: Definition of belief in the messengers.

Second: The characteristics of the messengers.

Third: The requirements of belief in the messengers.

Fourth: The fruits of belief in the messengers.

First element: Definition of belief in the messengers:

Belief in the messengers: It is the firm belief that Allah Almighty sent a messenger to each community to call them to worship Allah alone, with no partner, and disbelieve in those worshiped apart from Him; that they were all truthful, pious, and honest; and that they conveyed the message in a clear manner and established the argument of Allah against all humankind.

'Messengers' is the plural of 'messenger', which refers to a person sent to convey a message.

Messengers here refer to those individuals to whom Allah Almighty revealed legislation and ordered them to convey it to people.

The first Messenger was Noah and the last one was Muhammad (ﷺ). Allah, the Exalted, says:

[إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ]

{We have sent revelation to you [O Prophet] just as We revealed to Noah and the prophets after him.} [Surat an-Nisā': 163] In a Hadīth about the intercession, in "the Sahīh Al-Bukhāri Collection", Anas ibn Mālik (may Allah be pleased with him) reported that the Prophet (ﷺ) mentioned that the people would go to Adam and ask him to intercede for them, but he would excuse himself, saying:

«اَتُّوْا نُوحًا، فَإِنَّهُ أَوَّلُ رَسُوْلٍ بَعَثَهُ اللهُ إِلَى أَهْلِ الْأَرْضِ»،

"Go to Noah, for he is the first Messenger Allah sent to the people of the world." And he reported the rest of the Hadīth. [Narrated by Al-Bukhāri (4476) and Muslim (193)] And about Muhammad (ﷺ), Allah Almighty says:

[إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ]

{We have sent revelation to you [O Prophet] just as We revealed to Noah and the prophets after him.} [Surat an-Nisā': 163]

There was no community to which Allah Almighty did not send a messenger with separate legislation or a prophet to whom the legislation of a previous messenger was revealed to revive it. Allah, the Exalted, says:

[وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُوْلًا أَنْ اْعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوْتَ]

{Indeed, We sent to every community a messenger, [saying]: "Worship Allah and shun false gods."} [Surat an-Nahl: 36]

Second element: The characteristics of the messengers:

The messengers are created human beings who possess nothing of the traits of lordship or divinity. Addressing His Prophet Muhammad (ﷺ), the master of all messengers and the noblest among them in the sight of Allah, Allah Almighty says:

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَا سْتَكْنَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ

{Say: "I have no power to benefit or harm myself, except what Allah wills. If I had knowledge of the unseen, I would have acquired much good, and no evil would have touched me. I am only a warner and bearer of glad tidings for people who believe."} [Surat al-A'rāf: 188]

They were humans with human traits, getting ill, dying, needing food and drink and so on. Describing his Lord, Prophet Abraham (peace be upon him) is quoted in the Qur'an as saying:

[وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ (80) وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ (81)]

{and when I am ill He heals me; and He will cause me to die and then bring me back to life.} [Surat ash-Shu'arā': 80-81] And Prophet Muhammad (ﷺ) said:

«إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ، أَنْسَى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيتُ فَذَكِّرُونِي»

"Verily, I am a human being like you and I forget as you forget. So, if I forget, remind me." [Narrated by Al-Bukhāri (401) and Muslim (572)]

At their highest status and in the context of praising them, Allah Almighty described them as slaves to Him. About Noah (peace be upon him), Allah, the Exalted, says:

[إِنَّهُ كَانَ عَبْدًا شَكُورًا]

{He was indeed a grateful slave.} [Surat al-Isrā': 3] And He says about Prophet Muhammad (ﷺ):

[تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا]

{Blessed is the One Who has sent down the Criterion to His slave, so that he may be a warner to the worlds.} [Surat al-Furqān: 1] This also holds true for the rest of the prophets and messengers (peace be upon them).

Third element: The requirements of belief in the messengers:

* Belief in the messengers comprises four things:

First: Belief that their message was truly from Allah Almighty. Whoever disbelieves in the message of one of them has disbelieved in all of them, as indicated by the verse that reads:

[كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ]

{The people of Noah rejected the messengers.} [Surat ash-Shu'arā': 105] So, Allah considered them to have rejected all the messengers, although when they rejected him, there was no prophet other than him. Accordingly, the Christians who rejected Muhammad (ﷺ) and did not follow him have also rejected Jesus, son of Mary, and are not his

followers either, especially since he gave them glad tidings about the coming of Muhammad (ﷺ), which has no other meaning than that he will be a messenger to them through whom Allah will save them from misguidance and guide them to a straight path.

Second: Belief in those of them whose names are known to us, such as: Muhammad, Abraham, Moses, Jesus, and Noah. Those five are the Messengers with firm resolve. Allah Almighty says:

[وَلَوْ أَنزَلْنَا مِنَ النَّبِيِّينَ مِثْقَالَهُمْ وَمِنْ نُّوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ]

{And [remember] when We took from the prophets their covenant and from you [O Prophet], and from Noah, Abraham, Moses, and Jesus, son of Mary.} [Surat al-Ahzāb: 7] As for those whose names are unknown to us, we believe in them as a whole. Allah Almighty says:

[وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ]

{We have sent messengers before you; of them are some whose stories We have told you, and some We have not.} [Surat Ghāfir: 78]

Third: Believing the authentic information about them.

Fourth: Acting upon the Shariah brought with the one of them who was sent to us, namely the final

Prophet, Muhammad (ﷺ), who was sent to all humankind. Allah, the Exalted, says:

[قُلْ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ صَلَاتَكَ لِذِكْرِي لَا تَمْنُوا فِي أَعْيُنِكُمْ قَوْلَ اللَّهِ وَقُلُوهُ إِنَّهُ لَا يَلْتَكِبُ الْفَرْثَ وَلَا يَمْنُنُ إِلَّا السَّعْيُ وَلَا يَتَذَكَّرُ إِلَّا أَعْيُنُهُمْ] [Surat al-Faatiha: 2-5]

{But no, by your Lord, they will not believe until they accept you [O Prophet] as a judge in their disputes and find no discomfort within their hearts about your judgments, but accept them wholeheartedly.} [Surat an-Nisā': 65]

Fourth element: The fruits of belief in the messengers:

Belief in the messengers yields great fruits, such as the following:

First: Recognizing the mercy and care Allah Almighty shows to His servants, as He sent the messengers to them to guide them to the straight path and illustrate to them how to worship their Lord. Human minds cannot reach this knowledge by themselves.

Second: Showing gratitude to Allah Almighty for this great blessing.

Third: Loving, revering, and praising the messengers in a befitting manner, for they are the messengers of Allah Almighty and because they worshiped Him, conveyed His message, and gave sincere advice to His servants.

Stubborn people denied their messengers on the grounds that the messengers of Allah Almighty

should not be humans. Allah, the Exalted, mentions this claim and disproves it, saying:

[وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا (94) قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا]

{Nothing prevented people from believing when guidance came to them except that they said: "Has Allah sent a human as a messenger?"}

Say: "If there had been angels walking on earth peacefully, We would have certainly sent down to them from the heaven an angel as a messenger."}
[Surat al-Isrā': 94-95]

Questions and Exercises

Q1: The messengers were not affected by human traits, like illness and need.

True.

False.

Q2: One of the requirements of belief in the messengers:

Showing gratitude to Allah Almighty for this great blessing.

Believing the authentic information about them.

Q3: One of the fruits of belief in the messengers is:

Recognizing the mercy and care Allah Almighty shows to His servants.

Belief in those of them whose names are known to us.

Lesson Seven

Belief in the Last Day and its Requirements

Lesson Elements: The lesson is composed of two elements:

First: Definition of belief in the Last Day.

Second: The requirements of belief in the Last Day.

First element: Definition of belief in the Last Day:

It is the firm belief in all that Allah Almighty informs in His Book and the Messenger (ﷺ) stated in his Sunnah, pertaining to what happens after death, including the trial in the grave and the punishment and bliss therein, the resurrection, the gathering, the scrolls, the reckoning, the scale, the cistern, the Sirāt (the Bridge), the intercession, and Paradise and Hellfire and what Allah Almighty prepared for the dwellers of both of them, as well as the minor and major portents of the Hour that will emerge before it comes.

The Last Day: It is the Day of Judgment when the people will be resurrected for reckoning and recompense. It was called as such because there will be no day after it, as the people of Paradise will settle in their dwellings and the people of Hellfire will settle in their dwellings.

Second element: The requirements of belief in the Last Day:

Belief in the Last Day comprises three things:

First: Belief in the resurrection, which gives life to the dead when the Trumpet is blown for the second time. Then, the people will rise, naked, barefooted, and uncircumcised, before the Lord of the worlds. Allah Almighty says:

[كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ]

{Just as We originated the first creation, so We will bring it back. That is Our binding promise, which We will surely do.} [Surat al-Anbiyā': 104] Resurrection is a firm truth established by the Qur'an and the Sunnah, as well as the consensus among Muslims. Allah, the Exalted, says:

[ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ (15) ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ (16)]

{Then, after that you will surely die, then on the Day of Resurrection, you will surely be resurrected.} [Surat al-Mu'minūn: 15-16] And the Prophet (ﷺ) said:

«يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاءَ عُرَاءَ غُرُلًا»

"People will be gathered on the Day of Judgment, barefooted, naked, and uncircumcised." [Narrated by Al-Bukhāri (6527) and Muslim (2859)]

Muslims unanimously agree on the truth of this day, which is entailed by wisdom, as Allah Almighty makes an appointment for His servants when He will recompense them over the duties He ordained upon them through His messengers. Allah Almighty says:

[أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ]،

{Did you think that We created you with no purpose and that you would not be brought back to Us?} And addressing His Prophet, He says:

[إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ]

{Indeed, the One Who has ordained for you the Qur'an will bring you back home.}¹ [Surat al-Qasas: 85]

Second: Belief in reckoning and recompense. Everyone will be held accountable for their deeds and recompensed accordingly, as established by the Qur'an and the Sunnah, as well as the consensus among Muslims. Allah Almighty says:

[إِنَّ إِلَيْنَا إِيَابَهُمْ (25) ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ (26)]

{Indeed, to Us is their return, then it is for Us to call them to account.} [Surat al-Ghāshiyah: 25-26]

Ibn 'Umar (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«إِنَّ اللَّهَ يُدْنِي الْمُؤْمِنَ، فَيَضَعُ عَلَيْهِ كَنَفَهُ وَيَسْتَرْهُ، فَيَقُولُ: أَتَعْرِفُ ذَنْبَ كَذَا، أَتَعْرِفُ ذَنْبَ كَذَا؟ فَيَقُولُ: نَعَمْ أَيُّ رَبِّ، حَتَّىٰ إِذَا قَرَّرَهُ بِذُنُوبِهِ، وَرَأَىٰ فِي نَفْسِهِ أَنَّهُ هَلَكَ، قَالَ: سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا، وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ، فَيُعْطَىٰ كِتَابَ حَسَنَاتِهِ، وَأَمَّا الْكَافِرُ وَالْمُنَافِقُونَ، فَيَقُولُ الْأَشْهَادُ: [هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ]».

"Allah will bring the believer near Him and put him under His shelter and screen, and will ask him: 'Did you commit such and such sin?' He will say: 'Yes, my Lord.' When He will make him confess his sins and

¹ Verily He Who ordained the Qur'an for you, will bring you back to the Place of Return.

will think that he is ruined, Allah will say: 'I did screen your sins in the world and I forgive them for you today.' Then, he will be given the book of his good deeds. As for the disbelievers and hypocrites, the witnesses will say: ['These are the people who lied about their Lord.']." [Narrated by Al-Bukhāri (2441) and Muslim (2768)]

Muslims unanimously agree that the people will face reckoning and recompense for their deeds, which is the call of wisdom.

Third: Belief in Paradise and Hellfire and that they both will be the eternal abode for the creation. Paradise is the abode of bliss that Allah Almighty has prepared for the righteous believers, who believe in what He obligated them to believe in, and who obey Allah and His Messenger and are sincerely devoted to Him, and they follow His Messenger. Paradise contains such forms of bliss that "no eye has seen, no ear has heard, and no human mind has imagined." Allah Almighty says:

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ (7) جَزَاءُ هُمْ عِندَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَٰلِكَ لِمَنْ حَسِبَ رَبَّهُ﴾ [(8)]

{As for those who believe and do righteous deeds – it is they who are the best of creatures.

Their reward with their Lord is Gardens of Eternity under which rivers flow, abiding therein forever. Allah is pleased with them, and they are

pleased with Him. This is for those who fear their Lord.} [Surat al-Bayyinah: 7-8] Allah Almighty also says:

[فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ]

{No soul knows what delights are kept hidden for them as a reward for what they used to do.} [Surat as-Sajdah: 17]

As for Hellfire, it is the abode of punishment that Allah Almighty has prepared for the wrongful disbelievers, who disbelieve in Him and disobey His messengers. Hellfire contains forms of unimaginable punishment and torture. Allah, the Exalted, says:

[وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ]

{and fear the Fire prepared for the disbelievers.} [Surat Āl ‘Imrān: 131] And He says:

[إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا]

{We have prepared for the wrongdoers a Fire which will encompass them like the walls. If they cry for relief, they will be relieved with water like boiling oil that will scald their faces. What a terrible drink, and what a terrible resting place!} [Surat al-Kahf: 29]

Questions and Exercises

Q1: One of the requirements of belief in the Last Day is:

Belief in Paradise and Hellfire and that they will be the eternal abode for the creation.

Belief in the reckoning and recompense.

Both answers.

Q2: The verse that reads:

[أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ]

{Did you think that We created you with no purpose and that you would not be brought back to Us?} is a proof for:

The resurrection and bringing the dead back to life.

The reckoning and recompense.

Belief in Paradise and Hellfire.

Q3: The verses that read:

[إِنَّ إِلَيْنَا إِيَابَهُمْ (25) ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ]

{Indeed, to Us is their return, then it is for Us to call them to account} are proof of both the resurrection and recompense.

True.

False.

Lesson Eight

The Fruits of Belief in the Last Day

Lesson Elements: The lesson is composed of two elements:

First: The fruits of belief in the Last Day.

Second: Examples of those who deny the resurrection and responding to their misconceptions by the Shariah and reason.

First element: The fruits of belief in the Last Day.

Belief in the Last Day yields great fruits, such as the following:

First: The desire and keenness to do good in pursuit of the reward on that Day.

Second: Being fearful of doing sins or being satisfied therewith, out of fear from the punishment on that Day.

Third: Providing solace to the believer who undergoes worldly loss through the hope of attaining bliss and good rewards in the Hereafter.

Second element: Examples of those who deny the resurrection and responding to their misconceptions by the Shariah and reason:

The disbelievers denied the resurrection after death, claiming that this is not possible. However, their claim is disproved by the Shariah, perception, and reason.

As for the Shariah, Allah Almighty says:

[رَءِمَ الَّذِينَ كَفَرُوا أَن لَّنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ]

{The disbelievers claim that they will never be resurrected. Say: "Yes, by my Lord, you will surely be resurrected, then you will surely be informed of

what you did. And that is easy for Allah."} [Surat at-Taghābun: 7] All divine books agree on that.

As for the perceptible evidence, Allah Almighty made some of His servants see dead people being brought back to life. There are five examples of this in Surat al-Baqarah:

First example: When the people of Moses said to him: We will not believe you until we see Allah openly. So, Allah Almighty caused them to die and then brought them back to life. In this regard, Allah, the Exalted, addresses the children of Israel, saying:

{وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ
تَنْظُرُونَ (55) ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ (56)}

{And [remember] when you said, "O Moses, we will never believe you until we see Allah openly," so a thunderbolt struck you while you were looking on.

Then, We raised you back to life after your death so that you may be grateful.} [Surat al-Baqarah: 55-56]

Second example: The story of the murdered person over whom the children of Israel were in dispute, as related in Surat al-Baqarah, Verses (73-67).

Third example: The story of those who left their homes to flee death, and they were in thousands. So, Allah Almighty caused them to die and then

brought them back to life, as related in Surat al-Baqarah, Verse (243).

Fourth example: The story of the one who passed by a dead town and considered it unlikely that Allah could bring it back to life. So, Allah Almighty caused him to die for a hundred years and then brought him back to life, as related in Surat al-Baqarah, Verse (259).

Fifth example: The story of Prophet Abraham when he asked Allah Almighty to show him how He brings the dead back to life, as related in Surat al-Baqarah, Verse (260).

These perceptible and real examples show the possibility of bringing the dead back to life. Reference has also been made earlier to the miracles Allah Almighty caused to happen by Jesus, son of Mary, as he gave life back to the dead and brought them out of their graves, with the permission of Allah Almighty.

As for the intellectual evidence for the possibility of resurrection, this comprises two aspects:

First: Allah Almighty is the Creator of the heavens and the earth and what is in them and the One Who originated their creation. The One Who is Able to originate the creation is also Able to repeat it. Allah Almighty says:

[وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ]

{It is He Who originates the creation and then repeats it, which is easier for Him.} [Surat ar-Rūm: 27]

Second: When land is lifeless and withered and has no green tree, and then the rain comes down on it, and it stirs and becomes green and full of life, growing therein plants of every pleasant kind. The One Who is Able to give life to it after it was lifeless is also Able to give life to the dead. Allah Almighty says:

[وَمِنْ آيَاتِهِ أَنْتَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لُمُحْيِي الْمَوْتِ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ]

{And among His signs is that you see the land withered, but when We send down rain upon it, it stirs and swells. He Who gives it life will surely give life to the dead, for He is Most Capable of all things.} [Surat Fussilat: 39]

Questions and Exercises

Q1: One of the fruits of belief in the Last Day is to provide solace to the believer. How?

By making him desire to do good deeds.

By making him fearful of doing sins.

By providing him solace over what he misses in this world through the hope for the bliss of the Hereafter and its rewards.

Q2: Allah showed His servants the dead being brought back to life in this world:

True.

False.

Q3: The verse that reads:

[وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ]

{It is He Who originates the creation and then repeats it, which is easier for Him} is proof that obliges minds to believe that resurrection is true. How?

We say: When a land is lifeless and withered and has no green tree and then rain comes down on it, and it stirs and becomes green and full of life, growing therein plants of every pleasant kind, and the One Who is Able to give life to it after it was lifeless is also Able to give life to the dead.

We say: Allah Almighty is the Creator of the heavens and the earth and what is in them and the One Who originated their creation. The One Who is Able to originate the creation is also Able to repeat it.

Lesson Nine

The Trial of the Grave, its Punishment and its Bliss

Lesson Elements: The lesson is composed of three elements:

First: The trial of the grave.

Second: The punishment and bliss of the grave.

Third: Responding to the misconceptions raised by those who cast doubt on the punishment and bliss of the grave.

First element: The trial of the grave:

Falling under the belief in the Last Day is the belief in all that happens after death, such as:

The trial of the grave: That is questioning the dead person after he is buried about his Lord, his religion, and his Prophet. In this situation, Allah makes the believers steadfast with the firm statement. So, the believer replies: My Lord is Allah, my religion is Islam, and my Prophet is Muhammad (ﷺ). On the other hand, Allah misleads the wrongdoers. So, the disbeliever replies: Ah, ah, I do not know. And the hypocrite or the doubter¹ replies: I do not know; I heard people say something, and I said like them. [Narrated by Al-Bukhāri (86) and Muslim (905)]

Second element: The punishment and bliss of the grave:

As for the punishment of the grave, it is inflicted upon the wrongful hypocrites and disbelievers. Allah Almighty says:

[وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرَجُوا أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ]

¹ 'Or' denotes doubt by the narrator, as in the Two Sahih Collections.

{Who does greater wrong than the one who fabricates lies against Allah or says, "A revelation has come to me" – whereas nothing has been revealed to him, or the one who says: "I can send down the like of what Allah has sent down." If only you could see the wrongdoers in the throes of death while the angels are stretching out their hands [saying]: "Give up your souls! Today, you will be recompensed with a disgracing punishment because you used to tell lies against Allah and you arrogantly rejected His verses."} [Surat al-An‘ām: 93] Allah Almighty says about the people of Pharaoh:

[النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ]

{the Fire, which they will be exposed to [in their graves] morning and evening, and on the Day when the Hour takes place [it will be said]: "Admit the people of Pharaoh into the most severe punishment."} [Surat Ghāfir: 46] In the Sahih Muslim Collection, the Prophet (ﷺ) said:

«تَعَوَّدُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ»

"Seek refuge with Allah from the punishment of the grave." [Narrated by Muslim (2867)]

As for the bliss of the grave, it is granted to the sincere believers. Allah, the Exalted, says:

[إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ]

{Those who say, "Our Lord is Allah," then remain steadfast; the angels will descend upon them [saying]: "Do not fear, nor grieve, but receive glad tidings of Paradise which you were promised."} [Surat Fussilat: 30]

Al-Barā' ibn 'Āzib (may Allah be pleased with him) reported that the Prophet (ﷺ) said about the believer after he responds to the two angels in the grave:

«فَيَنَادِي مُنَادٍ مِنَ السَّمَاءِ: أَنْ قَدْ صَدَقَ عَبْدِي، فَأَفْرِشُوهُ مِنَ الْجَنَّةِ، وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ، وَالْبَسُوهُ مِنَ الْجَنَّةِ، فَيَأْتِيهِ مِنْ رَوْحِهَا وَطِيبِهَا، وَيُفْتَحُ لَهُ فِيهَا مَدٌّ بَصَرُهُ»

"Then a caller will call from the heaven: 'Indeed, my slave has spoken the truth. So, spread a place for him in Paradise, open a door to Paradise for him, and dress him in the clothes of Paradise.' Some of its fragrance and scent will come to him, and a space as far distance as his eyes can see will be opened for him in it." [Narrated by Ahmad (18534) and Abu Dāwūd (4753) as part of a long Hadīth; its Isnād is Sahīh (Authentic)]

Third element: Responding to the misconceptions raised by those who cast doubt on the punishment and bliss of the grave:

Some people deviated from the right course and denied the punishment and bliss in the grave, alleging that this is impossible, given that it contradicts reality. They say: If we open the grave

and see the deceased, we will find him in the very state he was in, and the grave's area will be the same, not broader or narrower.

This claim is false, according to the Shariah, perception, and reason:

As for the Shariah, we have earlier cited the texts that prove the punishment and bliss of the grave. In a Hadīth in "the Saḥīḥ Al-Bukhārī Collection", Ibn 'Abbās (may Allah be pleased with him) reported: The Prophet (ﷺ) passed by some graveyards of Madīnah and heard the sound of two humans being tormented in their graves. He related the rest of the Hadīth, which includes:

«أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ، وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ»

"One of them would not shield himself from urine, and the other used to walk about spreading malicious gossip." [Narrated by Al-Bukhārī (218) and Muslim (292)]

As for perception, a sleeping person can see in a dream that he is in a spacious and pleasant place where he is enjoying bliss or that he is in a narrow and desolate place where he is suffering pain. He may sometimes wake up due to what he finds in the dream. Nonetheless, he remains in his bed and his room in the very state he was in. Sleep is similar to death. That is why Allah Almighty called it 'Wafāt', which means taking away the soul. Allah, the Exalted, says:

[اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى]

{Allah takes away the souls at the time of their death and of those who do not die during their sleep. He withholds the souls of those on whom He has decreed death and releases others until an appointed term.} [Surat az-Zumar: 42]

As for reason, a sleeping person may see a true dream consistent with reality, and he may see the Prophet (ﷺ) in his true appearance, and whoever sees him in a dream in that form has truly seen him. Nonetheless, the sleeping person remains in his room and on his bed, away from what he has seen. So, if this is possible with regard to worldly conditions, will it not be possible with regard to the conditions of the Hereafter?!

Questions and Exercises

Q1: The punishment of the grave is established by the Qur'an, as Allah Almighty says:

[إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ]. [النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ]. [أُولَئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ].

{the wrongdoers in the throes of death while the angels are stretching out their hands [saying]: "Give up your souls! Today, you will be recompensed with a disgracing punishment because you used to

tell lies against Allah and you arrogantly rejected His verses."}

{the Fire, which they will be exposed to [in their graves] morning and evening, and on the Day when the Hour takes place [it will be said]: "Admit the people of Pharaoh into the most severe punishment."}

{These are the people who have purchased the life of this world for the Hereafter; their punishment will not be lightened, nor will they be helped.}

Q2: "A sleeping person can see in a dream that he is in a spacious and pleasant place where he is enjoying bliss, or that he is in a narrow and desolate place where he is suffering pain. He may sometimes wake up due to what he finds in the dream. Nonetheless, he remains in his bed and his room, in the very state he was in." This is:

the intellectual proof for the punishment and bliss of the grave.

the perceptible proof for the punishment and bliss of the grave.

the Shar'i proof for the punishment and bliss of the grave.

Q3: Those who cast doubt on the punishment of the grave run counter to:

The Shariah.

Reason.

Perception.

Lesson Ten

Belief in Destiny

Lesson Elements: The lesson is composed of three elements:

First: Definition of belief in destiny.

Second: The requirements of belief in destiny.

Third: Belief in destiny does not contradict human's choice and free will.

First element: Definition of belief in destiny:

Belief in destiny: It is the firm belief that Allah is the Creator, Lord, and Possessor of everything; that He determined all destinies, good and bad, and pleasant and unpleasant; that He is the One Who created misguidance and guidance and misery and happiness; and that lifespans and sustenance lie in His hand, Exalted be He.

Destiny is the predestination of Allah Almighty for His creation according to His foreknowledge and wisdom.

Second element: The requirements of belief in destiny:

Belief in destiny comprises four things:

First: Belief that Allah Almighty knows everything, generally and in detail, for all eternity, be it related to His actions or the actions of His servants.

Second: Belief that Allah Almighty had written that in the Preserved Tablet. Allah Almighty says about these two matters:

[أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ]

{Do you not know that Allah knows all that is in heaven and on earth? That is all [written] in a Record. This is indeed easy for Allah.} [Surat al-Hajj: 70]

Third: Belief that all beings come into existence only by the will of Allah Almighty, whether this is related to His actions or the actions of created beings. Allah, the Exalted, says regarding His actions:

[وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ]

{Your Lord creates and chooses what He wills.} [Surat al-Qasas: 68]

Allah Almighty says regarding the actions of created beings:

[وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلَوْكُمْ]

{If Allah had willed, He would have empowered them to fight you.} [Surat an-Nisā': 90]

Fourth: Belief that all creatures are created by Allah Almighty with all their beings, attributes, and movements. Allah, the Majestic, says:

[اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ]

{Allah is the Creator of all things, and He is the Guardian over everything.} [Surat az-Zumar: 62] He also says:

[وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا]

{He has created everything and measured it precisely.} [Surat al-Furqān: 2] And His Prophet Abraham (peace be upon him) is quoted in the Qur'an as saying to his people:

[وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ]

{It is Allah Who created you and all what you do?} [Surat as-Sāffāt: 96]

Third: Belief in destiny does not contradict people's choice and free will.

Belief in destiny, in the way we have pointed out, does not contradict the fact that human beings possess free will and power over their voluntary actions. In fact, the Shariah and reality confirm that they possess it.

As for the Shariah, Allah Almighty says about people's free will:

[ذَٰلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا]

{That Day is sure to come. So whoever wills may seek a path leading to his Lord.} [Surat an-Naba': 39] He also says:

[نِيسَاؤُكُمْ حَرْبٌ لَّكُمْ فَأْتُوا حَرْبُكُمْ أَنَّىٰ شِئْتُمْ]

{Your wives are a [place of] tillage for you, so come to your tillage as you please.} [Surat al-

Baqarah: 223] Allah Almighty says about people's ability:

[فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا]

{So fear Allah as much as you can, listen and obey.} [Surat at-Taghābun: 16] He also says:

[لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ]

{Allah does not burden any soul greater than it can bear. For it is what it has earned, and against it is what it has incurred.} [Surat al-Baqarah: 286]

As for reality, everyone knows that he has a will and power with which he can do or abandon certain actions. The difference is between such things that can happen of one's free will, like walking, and those things that occur involuntarily, like shivering. However, one's will and power do exist by the will and power of Allah Almighty, Who created them and created His servants and their actions. He, the Exalted, says:

[لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ (28) وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ
[(29)]

{for those among you who wish to take the straight path.

But you cannot wish except by the Will of Allah, the Lord of the worlds.} [Surat at-Takwīr: 28-29] Since the entire universe belongs to Allah Almighty, nothing exists in His dominion without His knowledge, will, and creation.

Belief in destiny, in the manner we have mentioned, does not give a person an excuse to neglect his duties or engage in sins, and any such excuse would be false from several aspects:

First: Allah Almighty says:

[سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ
كَذَلِكَ كَذَبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى دَأَفُوا بِأَسْنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا
إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ]

{Those who associate partners with Allah will say: "If Allah had willed, neither we nor our forefathers would have associated anything with Him, nor would we have made anything forbidden." Likewise, those who came before them rejected the truth until they tasted Our punishment. Say: "Do you have any knowledge that you can present to us? You follow nothing but assumption, and you do nothing but lie."} [Surat al-An'ām: 148] If they had a valid excuse for destiny, Allah would not make them taste His punishment, as they disbelieved on the grounds that they knew the unseen.

Second: Allah Almighty says:

[رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ
عَزِيزًا حَكِيمًا]

{These messengers were sent as bearers of glad tidings and as warners so that the people may have no excuse before Allah after [the coming of] the messengers. For Allah is All-Mighty, All-Wise.} [Surat an-Nisā': 165] If destiny were an excuse for

the disobedient people, the excuse would not be rendered void by sending the messengers, for their disobedience after the messengers were sent would still happen according to the will of Allah.

Questions and Exercises

Q1: Belief in destiny means: to believe that Allah has written everything in the Preserved Tablet only.

True.

False.

Q2: The verse that reads:

[وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ]

{Your Lord creates and chooses what He wills}
is a proof:

that Allah has written everything in the Preserved Tablet.

that all creatures are created by Allah Almighty with all their beings, attributes, and movements.

that all beings come into existence only by the will of Allah Almighty, whether this is related to His actions or the actions of created beings.

Q3: How can you respond to someone alleging that man lacks free will?

We say to him: Every person knows that he has free will and ability by which he can do or abandon certain actions.

Allah Almighty says:

[فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَا بَأْسًا].

{So whoever wills may seek a path leading to his Lord.}

He Almighty also says:

[وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ].

{Your Lord creates and chooses what He wills.}

Lesson Eleven

The Fruits of Belief in Destiny

Lesson Elements: The lesson consists of one element:

First: The fruits of belief in destiny.

First element: The fruits of belief in destiny:

Belief in destiny yields great fruits, such as:

First: We rely upon Allah Almighty as we pursue the proper means. We do not rely upon the means itself, for everything occurs according to the predestination of Allah, the Exalted.

Second: We do not feel self-conceited upon achieving our wants, for achievements are a blessing from Allah Almighty, Who provided us with the means of welfare and success. Self-conceit would make us forget to show gratitude for this blessing.

Third: We feel at peace and mentally comfortable given our knowledge that everything happens according to the predestination of Allah Almighty. So, we do not agonize over the loss of something dear or the occurrence of something bad, for everything happens in accordance with the

destiny predetermined by Allah, Who possesses the heavens and earth, and it is sure to occur. Allah Almighty says in this regard:

[مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ (22) لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (23)]

{No calamity befalls the earth or yourselves, but it is already written in a Record before We bring it into existence. That is indeed easy for Allah –

so that you may not grieve over what you have missed, nor exult over what He has given you, for Allah does not love anyone who is conceited and boastful.} [Surat al-Hadīd: 22-23] And the Prophet (ﷺ) said:

«عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ، صَبَرَ فَكَانَ خَيْرًا لَهُ»

"How astonishing the affair of the believer is! Indeed, all of his affairs are good for him. This is for no one but the believer. If something good happens to him, he is grateful to Allah, which is good for him. And if something bad happens to him, he shows patience, which is good for him." [Narrated by Muslim (2999)]

Questions and Exercises

Q1: One of the fruits of belief in destiny is that we rely upon Allah Almighty as we pursue the proper means, and we do not rely upon the means itself.

True.

False.

Q2: Allah Almighty says:

[مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ]

{No calamity befalls the earth or yourselves, but it is already written in a Record before We bring it into existence. That is indeed easy for Allah.} Hence:

We do not feel self-conceited upon achieving our wants.

We feel at peace and mentally comfortable, given our knowledge that everything happens according to the predestination of Allah Almighty.

Q3: The Shariah allows you to pursue the proper means, for they help you achieve what you want by the command of Allah Almighty.

True.

False.

Lesson Twelve

The Deviant Sects on the Concept of Destiny

Lesson Elements: The lesson is composed of two elements:

First: The Jabriyyah and the response to them.

Second: The Qadariyyah and the response to them.

First element: The Jabriyyah and the response to them:

Two sects fell into misguidance with regard to destiny:

First: The Jabriyyah, who say that a person is forced to do what he does and has no free will or power.

Second: The Qadariyyah, who say that a person has independent will and power, and the will and power of Allah Almighty has no impact on him.

We respond to the first sect, the Jabriyyah, by the Shariah and reality:

As for the Shariah, Allah Almighty confirms that a person has a will and desire and He attributes his deeds to him, saying:

[مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ]

{Among you are some who seek this world and some who seek the Hereafter.} [Surat Āl ‘Imrān: 152]

In reality, everyone knows the difference between his voluntary actions, which he does of his own free will, like eating, drinking, buying, and selling, and his involuntary actions, like shivering from fever and falling off a rooftop. In the first case, he is a willful doer under no coercion, whereas in the second case, he has no choice or desire regarding what happens to him.

Second element: The Qadariyyah and the response to them:

We respond to the second sect, the Qadariyyah, by the Shariah and reason:

As for the Shariah, Allah Almighty created all things, and everything exists by His will. He reveals in His book that people's actions occur by His will. He, the Exalted, says:

[وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ]

{If Allah had willed, those who came after them would not have fought one another after receiving clear signs. But they differed – some believed, and some disbelieved. If Allah had willed, they would not have fought one another, but Allah does what He wills.} [Surat al-Baqarah: 253] Allah Almighty also says:

[وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ]

{If We had willed, We could have given every soul its guidance, but My Word will be fulfilled: "I will certainly fill up Hell with jinn and men all together."} [Surat as-Sajdah: 13]

As for reason, all the universe is owned by Allah Almighty, and human beings are part of this universe, and so they are also owned by Allah. A slave may not dispose of the property of the Owner without His permission and will.

Questions and Exercises

Q1: The verse that reads:

[مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ]

{Among you are some who seek this world and some who seek the Hereafter} is a proof that a person has free will and desire:

True.

False.

Q2: The verse that reads:

[وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَٰكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ]

{If We had willed, We could have given every soul its guidance, but My Word will be fulfilled: "I will certainly fill up Hell with jinn and men all together"} constitutes a response to:

The Qadariyyah.

The Jabriyyah.

Q3: "All the universe is Allah Almighty's ownership, and human beings are part of this universe, and so they are also Allah's ownership. A slave may not dispose of the property of the Owner without His permission and will," this is an intellectual argument against:

The jabriyyah.

The Qadariyyah.

Questions of the exam

Q1: Allah Almighty says:

[لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ]

{It is not righteousness to turn your faces towards the east or the west, but righteousness is

to believe in Allah, the Last Day, the angels, the Scriptures, and the prophets.} This verse mentions:

The pillars of Islam.

Five among the pillars of Imān.

Q2: The existence of Allah Almighty is proved by:

Reason and the Shariah only.

Perception and Fitrah only.

Both answers.

Q3: Among the Shar'ī indications of the existence of Allah Almighty is:

That we see the supplication of supplicants being answered.

The future events the Shariah told about came to be confirmed by reality.

Q4: "The prophets' signs, which are called miracles, and people watch or hear about, are conclusive proof of the existence of the One Who sent them, namely Allah Almighty." This is one of the proofs of the existence of Allah Almighty.

Perception.

Reason.

Fitrah.

Q5: The belief that He alone is the true God Who is worthy of worship and has no partner:

This is Tawhīd Ar-Rubūbiyyah.

This is Tawhīd Al-'Ulūhiyyah.

The verse that reads: {There is nothing like unto Him} includes:

Negation of Tashbīh (likening).

Affirmation of Allah's names and attributes.

Q7: The verse that reads: {and He is the All-Hearing, the All-Seeing}:

Denotes the necessity to interpret Allah's names and attributes, without establishing their exact nature.

Affirms the names and attributes by which Allah describes Himself or His Prophet described Him?

Q8: The verses that read: {We have surely created everything in a determined measure*. Our command is but a single word, which is fulfilled in the blink of an eye} is proof for one of the fundamentals of the creed, namely:

Belief in Allah.

Belief in the angels who come down with the decrees of Allah.

Belief in destiny.

Q9: "The God" means:

The worshiped One.

The One worshiped out of love.

The One worshiped out of love and extolment.

Q10: In the Hadīth of Gabriel: "Then, he said: 'Tell me about Imān.' He said: 'It is to believe in Allah, His angels, His books, His messengers, and the Last Day...'"

and prayer.

and all of destiny.

and all of destiny, the pleasant and unpleasant aspects thereof.

Q11: The angels possess a little of the attributes of lordship and divinity:

True.

False.

Q12: pray in Al-Bayt Al-Ma'mūr in heaven every day, and when they come out, they never return to it.

Fifty thousand angels.

Seventy thousand angels.

Q13: has six hundred wings, and the Prophet saw him, as he blocked the horizon.

Michael.

Gabriel.

Q14: (Mālik) is the gatekeeper of:

Paradise.

Hellfire.

Q15: Among the tasks of the angels is:

Protecting the children of Adam.

Recording their deeds.

The task regarding the embryos in their mothers' wombs.

Q16: One of the fruits of belief in the angels is recognizing the greatness, might, and power of Allah Almighty. How?

Because the greatness of created beings stems from the greatness of the Creator.

Because of their various tasks.

Both answers.

Q17: The angels are not bodies:

True.

False.

Q18: The verse that reads:

[الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ]

{All praise be to Allah, the Originator of the heavens and earth, Who made the angels messengers with two, three, or four wings} is a proof:

that angels are bodies.

that angels are spiritual powers.

Q19: "The Jinn are all sinners, were created from fire, and will go to Hellfire"; this sentence is:

True.

False.

Q20: Jinn may put humans into epileptic fits and knock them down:

True.

False.

Q21: Jinns do not eat:

True.

False.

Q22: Among the actions the Jinn do to the children of Adam:

Having influence over them through whispering.

Intimidating them.

Both answers.

Q23: "Recognizing the mercy and care Allah Almighty shows to His servants, as He sent the messengers to them to guide them to His straight path"; this is one of the fruits of belief in:

the scriptures.

the messengers.

the Last Day.

Q24: The people will be gathered on the Day of Judgment:

with their shrouds.

naked and uncircumcised.

Q25: One of the fruits of belief in destiny is that we rely upon Allah Almighty as we pursue the proper means, and we do not rely upon the means itself.

True.

False.

Q26: Allah Almighty says:

[مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ]

{No calamity befalls the earth or yourselves but it is already written in a Record before We bring it into existence. That is indeed easy for Allah.} Hence:

We do not feel self-conceited upon achieving what we want.

We feel at peace and mentally comfortable, given our knowledge that everything happens according to the predestination of Allah Almighty.

Q27: The Shariah allows you to pursue the proper means, for they help you achieve what you want, by the command of Allah Almighty:

True.

False.

Q28: The verse that reads:

[مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ]

{Among you are some who seek this world and some who seek the Hereafter} is proof that a person has free will and desire:

True.

False.

Q29: Allah Almighty says:

[وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ]

{If We had willed, We could have given every soul its guidance, but My Word will be fulfilled: "I will certainly fill up Hell with jinn and men all together."} This verse provides a response to:

The Qadariyyah.

The Jabriyyah.

Q30: "All the universe is Allah Almighty's ownership and human beings are part of this universe, and so they are also Allah's ownership. A slave may not dispose of the property of the Owner without His permission and will," This intellectual argument constitutes a response to:

The Jabriyyah.

The Qadariyyah.

Introduction

The Subject's General Objectives:

1. Establishing the concept of sound creed into people's souls and hearts.
2. Discarding all that contradicts the sound creed - Shirk, Kufr, and hypocrisy.
3. Understanding the rules of the names and attributes.
4. Knowing the invalidators of Islam and avoiding them.

Lesson One

Shirk (Polytheism) is the Gravest Sin

Lesson Elements: The lesson is composed of two elements:

First: Definition of Shirk.

Second: Why is Shirk the gravest sin?

First element: Definition of Shirk:

Shirk is to ascribe a partner to Allah in His lordship and divinity, and it mostly happens with regard to divinity by supplicating someone beside Allah or devoting any form of worship to him, like sacrifice, vows, fear, hope, and love.

Second element: Why is Shirk the gravest sin?

Shirk is the gravest sin, for the following reasons:

1. It likens created beings to the Creator in terms of His divine traits. Whoever associates a partner

with Allah has likened him to Him, which is the gravest act of wrongdoing. Allah Almighty says:

[إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ]

{Indeed, associating partners with Allah is the worst wrongdoing.} [Surat Luqmān: 13] Wrongdoing is to put something in the wrong place. If a person worships someone other than Allah, he has thus put worship in the wrong place and devoted it to one who does not deserve it, and that is the worst wrongdoing.

2. Allah informs that He does not forgive it for someone who did not repent from it. Allah Almighty says:

[إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ]

{Allah does not forgive associating partners with Him, but forgives anything less than that for whom He wills.} [Surat an-Nisā': 48]

3. Allah informs that He forbade Paradise for polytheists and that they will abide in Hellfire eternally. Allah, the Exalted, says:

[إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ]

{Whoever associates any partners with Allah, Allah has forbidden Paradise for him, and his abode will be the Fire. And the wrongdoers will have no helpers.} [Surat al-Mā'idah: 72]

4. Shirk renders all deeds worthless. Allah Almighty says:

[ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ]

{This is Allah's guidance with which He guides whom He wills of His slaves. If they were to associate others with Him, all their deeds would have been nullified.} [Surat al-An'ām: 88] Allah Almighty also says:

[وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ]

{It has already been revealed to you and to those who came before you that if you associate others with Allah, your deeds will surely become worthless, and you will certainly be among the losers.} [Surat az-Zumar: 65]

5. The blood and property of a warring polytheist are violable. Allah, the Exalted, says:

[فَاَقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُواهُمْ وَاحْصِرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ]

{kill the polytheists wherever you find them, seize them, besiege them and lie in wait for them on every route.} [Surat at-Tawbah: 5] And the Prophet (ﷺ) said:

«أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنْ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا؛ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحَسَابُهُمْ عَلَى اللَّهِ»

"I have been commanded to fight people until they testify that there is no god but Allah and that Muhammad is the Messenger of Allah, establish

prayer, and pay Zakah; if they do so, they protect their blood and property from me, except in a just manner, and their reckoning lies with Allah." [Narrated by Al-Bukhāri (25) and Muslim (22)]

6. Shirk is the gravest of the major sins. The Prophet (ﷺ) said:

«أَلَا أُتَبِّئُكُمْ بِأَكْبَرِ الْكِبَائِرِ؟» ثَلَاثًا، قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ...»

"Shall I inform you of the gravest of the major sins?" He repeated this three times. They said: "Yes, O Messenger of Allah." He said: "Associating partners with Allah, mistreatment of parents..." To the rest of the Hadīth. [Narrated by Al-Bukhāri (2654) and Muslim (87)]

Shirk is the worst act of injustice and Tawhīd is the best act of justice. So, the act that goes in utmost contradiction to this meaning is the gravest of the major sins. Since Shirk particularly contradicts this meaning, it has become the gravest of the major sins ever, and Allah has forbidden Paradise for every polytheist and made the blood, property, and household of warring polytheists permissible for the people of Tawhīd and that they may take slaves from them for they have abandoned servitude to Allah. Allah Almighty refuses to accept any good deed from a polytheist or accept any intercession for him, or to answer any supplication or grant any wish from him in the Hereafter. Polytheists are the

most ignorant about Allah, as they set up an equal to Him from among His servants, and this is the pinnacle of ignorance and injustice. Nonetheless, a polytheist does not actually wrong his Lord, but himself.

7. Shirk denotes deficiency and imperfection, and the Almighty Lord exalted Himself far above both of them. So, whoever associates a partner with Allah has ascribed to Allah what He exalted Himself from. This is the utmost defiance and obstinacy toward Allah Almighty.

Questions and Exercises

Q1: Shirk mostly exists in terms of:

Divinity.

Lordship.

In both of them.

Q2: Whoever dies as a polytheist:

His matter rests with Allah; if He wills, He may punish him, and if He wills, He may forgive him.

He will be punished, and then Allah will bring him out of Hellfire after a long time.

He will not be forgiven and will abide in Hellfire eternally.

Q3: The blood of ... is violable:

every polytheist.

a warring polytheist.

a polytheist who worships idols.

Lesson Two

Shirk (polytheism) and its Kinds

Lesson Elements: The lesson is composed of three elements:

First: Major Shirk.

Second: Minor Shirk and its categories.

Third: The difference between major Shirk and minor Shirk.

First element: Major Shirk:

Shirk is of two types:

First type: Major Shirk, which brings a person out of the fold of Islam and leads him to Hellfire eternally, if he dies without repenting from it. It is to devote any form of worship to other than Allah, like supplicating other than Allah, offering sacrifices to other than Allah, like graves, jinn, and devils, fearing that the dead, jinn, or devils may cause harm or illness to them, and hoping for help from other than Allah regarding such things of which only Allah is Capable, like the fulfillment of needs and the relief of distress, which is practiced today around the shrines built over the graves of pious and righteous figures. Allah Almighty says:

[وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ]

{They worship besides Allah those who can neither harm nor benefit them, saying: "These are our intercessors with Allah."} [Surat Yūnus: 18]

Second element: Minor Shirk and its categories:

Second type: Minor Shirk, which does not bring a person out of the fold of Islam, yet it causes deficiency to Tawhīd, and it is a means leading to major Shirk. Minor Shirk falls under two categories:

First category: Outward Shirk, which involves words and deeds. An example of such words is swearing by other than Allah. The Prophet (ﷺ) said:

«مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ»

"Whoever swears by other than Allah has disbelieved or associated partners with Allah." [Narrated by Abu Dāwūd (3251) and At-Tirmidhi (1535), who classified it as Hasan (sound)] Another example is the phrase:

«مَا شَاءَ اللَّهُ وَشِئْتُ»؛

"As Allah wills and you will." A man said to the Prophet (ﷺ):

«مَا شَاءَ اللَّهُ وَشِئْتُ»: «جَعَلْتُ لِلَّهِ نِدَاءً، بَلَّ مَا شَاءَ اللَّهُ وَحْدَهُ»

"As Allah wills and you will." Thereupon, the Prophet (ﷺ) said: "You have ascribed an equal to Allah. Rather, as Allah alone wills." [Narrated by Ahmad (2561), Ibn Mājah (2117), and the wording is by At-Tabarāni (12/244 No. 13005). This Hadīth is deemed Sahīh (authentic) for its other Isnāds] Another example is saying: "Were it not for Allah and so-and-so". The correct thing is to say: "As Allah wills and then so-and-so; were it not for Allah and then so-and-so." This is because 'then' signifies

delayed succession, and it makes the will of a person subordinate to the will of Allah. Allah, the Exalted, says:

[وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ]

{But you cannot wish except by the Will of Allah, the Lord of the worlds.} [Surat at-Takwīr: 29] On the other hand, 'and' generally signifies combination and conjunction and does not entail order or succession. This is like saying: "I have none but Allah and you" and "This stems from the blessings of Allah and your blessings."

As for deeds, examples include wearing a ring or a string to remove or ward off affliction, hanging amulets out of fear of the eye, and so on. If a person believes that these are means for removing or warding off affliction, he has committed minor Shirk because Allah did not make them means. But, if he believes that they ward off or remove affliction on their own, this is major Shirk, for his deep attachment to other than Allah.

Second category: Hidden Shirk. This is the Shirk in wills and intentions, like Riyā' and the pursuit of a good reputation. For example, a person performs one of the deeds whereby nearness to Allah is sought to gain people's praise, such as offering prayer in an excellent manner or giving charity so as to be praised and lauded, or engaging in Dhikr and reciting the Qur'an in a melodious voice so that

people can hear and praise him. When Riyā' gets mixed with a good deed, it renders it worthless. Allah Almighty says:

[فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا]

{So whoever hopes for the meeting with his Lord, let him do righteous deeds and associate none in the worship of his Lord.} [Surat al-Kahf: 110]

And the Prophet (ﷺ) said:

«إِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمُ الشِّرْكَ الْأَصْغَرَ»، قَالُوا: وَمَا الشِّرْكَ الْأَصْغَرُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الرِّيَاءُ»

"The thing I fear for you the most is minor Shirk." They said: "What is minor Shirk, O Messenger of Allah?" He said: "Riyā' (Showing off)." [Narrated by Ahmad (23630) with a good Isnād] It also includes the performance of deeds for worldly gains, like someone who performs Hajj, proclaims Adhān, leads people in prayer for the sake of money, learns Shar'i knowledge or conducts Jihad for the sake of money. The Prophet (ﷺ) said:

«تَعَسَّ عَبْدُ الدِّينَارِ، وَعَبْدُ الدِّرْهَمِ، وَعَبْدُ الْخَمِيسَةِ، إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ سَخِطَ...»

"Wretched is the slave of the dinar, the slave of the dirham, and the slave of Khamīsah (a kind of fine garments)! If given, he is pleased, but if not, he is displeased..." [Narrated by Al-Bukhāri (2887)] Imām Ibn al-Qayyim (may Allah have mercy upon him) said: "As for Shirk in wills and intentions, this is a shoreless sea, which few can survive. If a person

does not seek the countenance of Allah by his deeds and intends something other than drawing close to Him and pursuing the reward from Him, he has committed Shirk in his intention and will. Sincerity: It is to be sincerely devoted to Allah in one's deeds, words, will, and intention. This is the pure religion of Abraham, which Allah ordained upon all His servants, and He does not accept anything other than it. This is the truth of Islam; as Allah Almighty says:

[وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ]

{Anyone who seeks a religion other than Islam, never will it be accepted from him; and in the Hereafter he will be among the losers.} [Surat Āl 'Imrān: 85] This is the religion of Abraham (peace be upon him), which if a person forsakes, he becomes among the most foolish fools"¹.

Third element: The difference between major Shirk and minor Shirk:

It can be summarized from the foregoing lesson that there are differences between major Shirk and minor Shirk, as follows:

1. Major Shirk takes a person out of the fold of Islam, whereas minor Shirk does not take one out of Islam.

¹ Al-Jawāb Al-Kāfi (p. 115).

2. Major Shirk leads a person to eternal stay in Hellfire, whereas minor Shirk does not cause him to abide in Hellfire eternally, if he enters it.

3. Major Shirk nullifies all deeds, whereas minor Shirk does not nullify all deeds; rather, Riyā' (show off) and the performance of righteous deeds for a worldly objective only nullify those deeds with which they get mixed.

4. Major Shirk by a warrior disbeliever causes his blood and property to be violable, whereas minor Shirk does not make them violable.

Questions and Exercises

Q1: He swore by other than Allah thinking that what he swore by is as great as Allah:

He committed major Shirk.

He committed a major sin.

He did one of the biggest minor sins.

Q2: Since Riyā' is Shirk, it nullifies all good deeds:
True.

False.

Q3: In the Hadīth:

«إِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمْ...»:

"The thing I fear for you the most is...":

Shirk.

Minor Shirk.

Major sins.

Lesson Three

Kufr (Disbelief) and its Types

Lesson Elements: The lesson is composed of three elements:

First: Definition of Kufr.

Second: Types of Kufr.

Third: The difference between major Kufr and minor Kufr.

First element: Definition of Kufr:

Linguistically, Kufr means: covering, veiling.

In Sha'ri terminology: Kufr is the opposite of Imān. Kufr is the lack of belief in Allah and His messengers, whether it is associated with denial or not associated with denial, yet doubt and suspicion, turning away, envy, arrogance, or pursuit of some vain inclinations that bar one from following the message. Nonetheless, a denier is worse in Kufr, and so is the one who rejects the message and belies it out of envy, even though he knows for sure that the messengers are truthful¹.

Second element: Types of Kufr:

Its types:

Kufr is of two types:

First type: Major Kufr, which brings a person out of the fold of Islam. It falls under five categories:

¹ Majmū' Al-Fatāwa for Shaykh Al-Islam Ibn Taymiyyah (12-335).

First category: Kufr of denial, as established by the verse that reads:

[وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ]

{Who does greater wrong than one who fabricates lies against Allah or rejects the truth when it comes to him? Is there not a dwelling in Hell for the disbelievers?} [Surat al-‘Ankabūt: 68]

Second category: Kufr of refusal and arrogance although having certainty, as established by the verse that reads:

[وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ]

{And when We said to the angels, "Prostrate before Adam," and they prostrated except Iblīs; he refused and was arrogant, and was one of the disbelievers.} [Surat al-Baqarah: 34]

Third category: Kufr of doubt and suspicion, as established by the verses that read:

[وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا (35) وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا (36) قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا (37) لَكِنَّ اللَّهَ رَبِّي وَلَا أَشْرَكَ بِرَبِّي أَحَدًا (38)]

{He entered his garden, having wronged himself, and said: "I do not think that this will ever perish,

nor do I think that the Hour will ever come. Even if I am brought back to my Lord, I will surely find something better than this."

His companion said, while conversing with him: "Do you disbelieve in He Who created you from dust, then from a sperm-drop, then fashioned you into a well-proportioned man?"

As for me: He is Allah, my Lord, and I do not associate anyone with my Lord."} [Surat al-Kahf: 35-38]

Fourth category: Kufr of turning away, as established by the verse that reads:

[وَالَّذِينَ كَفَرُوا عَمَّا أُذِرُوا مُعْرِضُونَ]

{yet those who disbelieve turn away from what they have been warned of.} [Surat al-Ahqāf: 3]

Fifth category: Kufr of hypocrisy, as established by the verse that reads:

[ذَٰلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ]

{That is because they believed, then disbelieved; therefore their hearts have been sealed, so they do not understand.} [Surat al-Munāfiqūn: 3]

Second type: Minor Kufr, which does not bring a person outside the fold of Islam. It is the sins described in the Qur'an and the Sunnah as Kufr, whereas they do not reach the limit of major Kufr, like Kufr of ingratitude, which is mentioned in the verse that reads:

[وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ]

{Allah presents an example of a town that was safe and secure, receiving its provision in abundance from all directions. Yet its people showed ingratitude to Allah's favors.} [Surat an-Nahl: 112]

Another example is fighting a Muslim, which is mentioned in this Hadīth:

«سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ»

"Reviling a Muslim is Fusūq (defiant disobedience) and fighting him is Kufr." [Narrated by Al-Bukhāri (48) and Muslim (64)]

It is also indicated by this Hadīth:

«لَا تَرْجِعُوا بَعْدي كُفْرًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ»

"Do not return to Kufr after me, striking the necks of one another." [Narrated by Al-Bukhāri (121) and Muslim (65)]

Another example is swearing by other than Allah. The Prophet (ﷺ) said:

«مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ»

"Whoever swears by other than Allah has disbelieved or associated partners with Allah." [Narrated by Abu Dāwūd (3251) and At-Tirmidhi (1535), who classified it as Hasan (sound)]

Allah regards the perpetrator of a major sin as a believer. He, the Exalted, says:

[يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ]

{O you who believe, legal retribution is prescribed for you in cases of murder.} [Surat al-Baqarah: 178] He did not exclude the murderer from those who believe and described him as a brother to the victim's guardian. Allah Almighty says:

[فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبَاعُ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ]

{But if one is pardoned by the victim's brother, then a fair ransom of blood money should be set and paid in the best way.} [Surat al-Baqarah: 178] This undoubtedly refers to the brotherliness in religion. Allah Almighty says:

[وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا]

{If two groups of the believers fight one another, make peace between them.} [Surat al-Hujurāt: 9] To the verse that reads:

[إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ]

{The believers are but brothers, so make peace between your brothers.} [Surat al-Hujurāt: 10] End quote¹.

Third element: The difference between major Kufr and minor Kufr:

The differences between major Kufr and minor Kufr can be summarized as follows:

1. Major Kufr brings a person outside the fold of Islam and nullifies all his deeds, whereas minor

¹ Sharh At-Tahāwīyyah, (p. 361), published by Al-Maktab Al-Islami.

Kufr does not bring him outside the fold of Islam or nullify his deeds; rather, it decreases them proportionately and subjects him to possible punishment.

2. Major Kufr leads a person to eternal stay in Hellfire, whereas minor Kufr does not cause him to abide in Hellfire permanently if he enters it. Moreover, Allah may forgive the perpetrator of minor Kufr and not admit him to Hellfire in the first place.

3. Major Kufr makes a person's blood and property violable, if he is a warrior; whereas minor Kufr does not render blood or property violable.

4. Major Kufr entails total enmity between the disbeliever and the believers. So, it is not permissible for the believers to show him love or loyalty, even if he is one of the closest kindred. Minor Kufr, on the other hand, does not prevent loyalty altogether. Rather, the perpetrator of minor Kufr may be shown as much love and loyalty as his Imān and as much hatred and hostility as his disobedience.

Questions and Exercises

Q1: Kufr is the lack of belief in Allah and His messengers provided it is associated with denial:

True.

False.

Q2: The Kufr of the two gardens' owner:

It was Kufr of refusal and arrogance.

It was Kufr of doubt and suspicion.

It was Kufr of turning away.

Q3: In the Hadīth:

«سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ»

"Reviling a Muslim is Fusūq and fighting him is Kufr." This is:

Major Kufr.

Minor Kufr.

This is Kufr in the sense of covering his right, and it is one of the biggest minor sins.

Lesson Four

Hypocrisy and its Types

Lesson Elements: The lesson is composed of four elements:

First: Definition of hypocrisy.

Second: Creedal hypocrisy and its categories.

Third: Practical hypocrisy.

Fourth: The difference between creedal hypocrisy and practical hypocrisy.

First element: Definition of hypocrisy:

In Shar'ī terminology, hypocrisy (Nifāq) means: displaying Islam and goodness and concealing Kufr and evil. It was called as such because it enters through one door in the Shariah and exits from another. Indicating that Allah Almighty says:

[إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ]

{Indeed, the hypocrites are the rebellious.} [Surat at-Tawbah: 67] i.e., they are deserters from the Shariah. Allah considers the hypocrites to be worse than the disbelievers; He says:

[إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ]

{Indeed, the hypocrites will be in the lowest depths of the Fire.} [Surat an-Nisā': 145] Allah Almighty also says:

[إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ]

{The hypocrites seek to deceive Allah, but it is He Who deceives them.} [Surat an-Nisā': 142] And He, the Exalted, says:

[يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ (9) فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ (10)]

{They seek to deceive Allah and those who believe, while they deceive none but themselves, but they do not realize.

In their hearts is a sickness, and Allah increased their sickness, and they will have a painful punishment for their persistent lying.} [Surat al-Baqarah: 9-10]

Second element: Creedal hypocrisy and its categories:

Hypocrisy is of two types:

First type: Creedal hypocrisy. This is the major hypocrisy in which a person displays Islam and conceals Kufr. This type takes a person outside the religion altogether and leads him to the lowest

depth of Hellfire. Allah describes such hypocrites with all evil traits, including Kufr, lack of Imān, mockery of the religion and deriding of its people, and total inclination to the enemies of the religion because they share their animosity toward Islam. Such people exist in every age, especially when Islam becomes dominant, and they cannot oppose it openly. Hence, they pretend to embrace it in order to plot secretly against this religion and its people and to live along with the Muslims and feel safe about their lives and property. So, a hypocrite displays belief in Allah and His angels, His books, His messengers, and the Last Day, whereas he inwardly disavows and denies all of that. He does not believe in Allah or that Allah uttered some speech and revealed it to a certain human being and made him a messenger to the people, guiding them with His permission and making them wary of His might and fearful of His punishment.

Allah lifted the veils covering those hypocrites, exposed their secrets in the noble Qur'an, and revealed their affairs to His servants so that they could beware of them. At the beginning of Surat al-Baqarah, He mentions three categories of people in this world: the believers, the disbelievers, and the hypocrites. He mentions the believers in four verses, the disbelievers in two verses, and the hypocrites in thirteen verses, given their large number and the prevalent affliction and serious

harm they pose to Islam and its people. The affliction befalling Islam due to them is quite severe, for they are counted among its members and those who give it support and loyalty, whereas in reality, they are its enemies. They release their hostility toward it in every mold that the ignorant thinks it to be knowledge and reform; whereas, it is utmost ignorance and corruption¹.

This hypocrisy comprises six types:

1. Denying the Messenger.
2. Denying some of what the Messenger came with.
3. Detesting the Messenger.
4. Detesting some of what the Messenger came with.
5. Feeling pleased and joyful over the decline of the Messenger's religion.
6. Dislike that the Messenger's religion should be triumphant.

Second type: Practical hypocrisy. This is the minor hypocrisy in which a person engages in one of the actions of hypocrites while Imān remains in his heart. This hypocrisy does not take one outside the fold of Islam, but it is a means leading to that. Such a person has Imān and hypocrisy within himself, and if hypocrisy increases, he becomes a

¹ Taken from a treatise by Ibn al-Qayyim on the traits of hypocrites.

² Majmū'at At-Tawhīd An-Najdiyyah (p. 9).

sheer hypocrite, as established by the Prophet's statement:

«أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدْعَهَا: إِذَا أُوْتِيَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ»

"There are four (traits); whoever has them will be a sheer hypocrite, and whoever has one of them will have one trait of hypocrisy until he gives it up: when he is entrusted, he betrays; when he speaks, he lies; when he makes a covenant, he proves treacherous; and when he quarrels, he acts immorally." [Narrated by Al-Bukhāri (34) and Muslim (58)] Whoever possesses these four traits has combined evil and the characteristics of hypocrites in himself, and if he possesses one of them, he thus possesses one trait of hypocrisy. A person may combine traits of goodness and evil, and traits of Imān and traits of Kufr and hypocrisy, and so he becomes worthy of reward and punishment in proportion to the things he did entailing that. An example is the failure to offer prayer in congregation in the mosque, which is a trait of hypocrites. Hypocrisy is evil and very serious. The Companions feared to fall into it. Ibn Abi Malīkah said: "I met thirty men among the Prophet's Companions, and all of them feared for themselves from hypocrisy."

Fourth element: The difference between creedal hypocrisy and practical hypocrisy:

1. Major hypocrisy takes one outside the fold of Islam, whereas minor hypocrisy does not do that.

2. Major hypocrisy refers to the difference between the creed's outward and inward aspects, whereas minor hypocrisy concerns deeds, not the creed.

3. Major hypocrisy does not occur from a believer, whereas minor hypocrisy may come from him.

4. A major hypocrite mostly does not repent. If he repents, it is debatable whether the ruler should accept his repentance, unlike a minor hypocrite, who may repent, and Allah will accept his repentance.

However, Allah says about major hypocrites:

[صَمٌّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ]

{Deaf, dumb, and blind; they will not return [to the straight path].} [Surat al-Baqarah: 18] i.e., to Islam inwardly. He also says about them:

[أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ]

{Do they not see that they are put to trial once or twice every year? Yet they neither repent nor do they take heed.} [Surat at-Tawbah: 126] Shaykh al-Islam Ibn Taymiyyah said: "The scholars differed

over accepting their outward repentance, for this cannot be known, since they always display Islam."¹

The correct view is that their repentance should be accepted, as done by the Prophet.

Questions and Exercises

Q1: Feeling pleased and joyful over the decline of the Messenger's religion:

Practical hypocrisy.

Creedal hypocrisy.

This is not hypocrisy, but a major sin.

Q2: Traits of Imān and traits of Kufr and hypocrisy may be combined in one person:

True.

False.

Q3: In the Hadīth:

«أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدْعَهَا:، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ»:

"There are four (traits); whoever has them will be a sheer hypocrite, and whoever has one of them will have one trait of hypocrisy until he gives it up:; when he speaks, he lies; when he makes a covenant, he proves treacherous; and when he quarrels, he acts immorally."

when he makes a promise, he breaks his promise.

when he takes an oath, he breaks his oath.

¹ See: Majmū' Al-Fatāwa (28/34 - 435).

when he is entrusted, he betrays.

Lesson Five

Tawhīd of the Names and Attributes

Lesson Elements: The lesson is composed of two elements:

First: The meaning of the Tawhīd of the names and attributes.

Second: The rules on the names and attributes.

First element: The meaning of Tawhīd of the names and attributes:

Tawhīd of the names and attributes: It is to ascribe the names and attributes of Allah Almighty to Himself alone by affirming the names and attributes He established for Himself in His Book or through the tongue of His Messenger (ﷺ), without Tahrīf (distortion), Ta'tīl (denial), Takyīf (asking how), or Tamthīl (likening).

Second element: Key rules for understanding the names and attributes:

Here are the rules on the names and attributes:

First rule: The names of Allah are excellent, and His attributes are sublime and perfect. Allah Almighty says:

[لِّلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ]

{Those who do not believe in the Hereafter have evil attributes, and Allah has the highest attributes, for He is the All-Mighty, the All-Wise.} [Surat an-Nahl: 60] Allah Almighty also says:

[وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ]

{Allah has the Most Beautiful Names, so call upon Him by them, and leave those who deviate concerning His Names. They will be recompensed for what they used to do.} [Surat al-A'rāf: 180]

Second rule: The names and attributes of Allah are Tawqīfi. The sole reference regarding them is the Qur'an and the Sunnah. They are not limited to a certain number. Rather, we only know some of them. In the Hadīth:

«أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ»

"I ask You by every name belonging to You which You named Yourself with, or You revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You." [Narrated by Ahmad (3712) and classified as Sahīh (authentic) by Ibn al-Qayyim and others] And Allah, the Exalted, says:

[قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ]

{Say: "My Lord has forbidden shameful acts done openly or in secret, sinfulness, unjustified aggression, associating partners with Allah for which He has not sent down any authority, and saying about Allah that of which you have no knowledge."} [Surat al-A'rāf: 33] He also says:

[وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا]

{Do not follow that of which you have no knowledge. Indeed, the hearing, the sight, and the heart, all of them will be called to account.} [Surat al-Isrā': 36]

Third rule: It is not permissible to affirm a name or attribute for Allah Almighty along with Tamthīl, as indicated by the verse that reads:

[لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ]

{There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.} [Surat ash-Shūra: 11]
And the verse that reads:

[فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ]

{So do not make comparisons to Allah. Indeed, Allah knows and you do not know.} [Surat an-Nahl: 74] It is also not permissible to deny any name or attribute of Allah mentioned in the Qur'an or the Sunnah, for this would be Shirk and negation of Allah's names and attributes. This entails distortion or denial of the texts, underestimating Allah Almighty, and likening Him to imperfect creation.

Fourth rule: The meanings of Allah's names and attributes are well known, yet their nature is unknown; only Allah knows them. Allah Almighty says:

[يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا]

{He knows all that is ahead of them and all that is behind them, but they do not encompass it with their knowledge.} [Surat Tā-ha: 110]

Fifth rule: When two beings have two similar names, this does not entail that they are similar. Indeed, Allah named Himself with names used for some of His creations, and He also described Himself with attributes that exist in some of His creations, like hearing and seeing. But the hearing is not like the hearing, and the seeing is not like the seeing.

Questions and Exercises

Q1: "The names and attributes of Allah are Tawqīfi", which means that:

they are sublime and perfect.

they are not limited to a certain number.

the reference concerning them is the Qur'an and the Sunnah.

Q2: In the Hadīth:

«أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ»؛

"I ask You by every name belonging to You which You named Yourself with, or You revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You." This is a proof that:

they are Tawqīfi.

they are limited.

they are not limited to a certain number.

Q3: The verse that reads:

[لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ]؛

{There is nothing like unto Him, and He is the All-Hearing, the All-Seeing} is a proof for:

negating Tamthīl.

affirming the attributes.

Both answers.

Lesson Six

The Invalidators of Islam

Lesson Elements: The lesson is composed of two elements:

First: The ten invalidators of Islam.

Second: Is there a difference concerning these invalidators when someone is joking, serious, or fearful?

First element: The ten invalidators of Islam:

Among the most dangerous and prevalent invalidators of Islam are the following ten:

First: Shirk in the worship of Allah; Allah Almighty says:

[إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا]

{Allah does not forgive associating partners with Him, but forgives other than that to whom He wills; whoever associates partners with Allah has

certainly gone far astray.} [Surat an-Nisā': 116]
Allah Almighty also says:

[إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ
أَنْصَارٍ]

{Whoever associates any partners with Allah, Allah has forbidden Paradise for him, and his abode will be the Fire. And the wrongdoers will have no helpers.} [Surat al-Mā'idah: 72] This includes supplication to the dead, seeking help from them, and making vows and offering sacrifices to them.

Second: When a person takes mediators between himself and Allah, supplicating to them, asking them for intercession, and relying upon them. This is Kufr by consensus.

Third: If a person does not regard the polytheists as disbelievers, is doubtful about their Kufr, or deems their doctrine to be right, he becomes a disbeliever.

Fourth: If a person considers other guidance to be more perfect than that of the Prophet (ﷺ) or other judgment to be better than his judgment, like those who prefer the rule of false deities over his rule, he becomes a disbeliever.

Fifth: If a person hates anything of what the Messenger (ﷺ) came with, even if he complies with it, he becomes a disbeliever, as revealed by the verse that reads:

[ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَأُحْبِطُ أَعْمَالَهُمْ]

{That is because they detest what Allah has sent down, so He rendered their deeds worthless.}
[Surat Muhammad: 9]

Sixth: If a person mocks anything of the religion of the Messenger (ﷺ) or its rewards or punishments, he becomes a disbeliever, as established by the verses that read:

[وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ (65) لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبُ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ]

{If you question them, they will surely say: "We were only indulging in idle talk and playing." Say: "Was it Allah, His verses and His Messenger that you were mocking?"

Make no excuses; you have disbelieved after having believed. If We pardon some of you, We will punish others because they are wicked.} [Surat at-Tawbah: 65-66]

Seventh: Magic, including magic practiced for causing aversion and that for affection. Whoever practices it or approves of it becomes a disbeliever, as established by the verse that reads:

[وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ]

{They followed what was recited by the devils during the kingdom of Solomon. It was not Solomon who disbelieved, but the devils disbelieved,

teaching people magic and that which was revealed to the two angels Hārūt and Mārūt in Babylon. But these two angels did not teach anyone without telling them: "We are only a test, so do not disbelieve."} [Surat al-Baqarah: 102]

Eighth: Supporting the polytheists and helping them against the Muslims. This is established by the verse that reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

{O you who believe, do not take the Jews and Christians as allies; they are allies of one another. Whoever among you takes them as allies is indeed one of them. Allah does not guide the wrongdoing people.} [Surat al-Mā'idah: 51]

Ninth: If a person holds that it is permissible for some people to abandon the Shariah of Muhammad (ﷺ), he becomes a disbeliever, given the verse that reads:

[وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ]

{Anyone who seeks a religion other than Islam, never will it be accepted from him; and in the Hereafter he will be among the losers.} [Surat Āl 'Imrān: 85]

Tenth: Turning away from the religion of Allah, not learning it or acting upon it. This is established by the verse that reads:

[وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ]

{Who does greater wrong than one who is reminded of the verses of his Lord, then turns away from them? We will surely take vengeance upon the wicked.} [Surat as-Sajdah: 22]

Second element: Is there a difference concerning these invalidators when someone is joking, serious, or fearful?

There is no difference concerning all these invalidators when someone is joking, serious, or fearful, excluding those under compulsion, for Allah Almighty says:

[مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ
بِالْكُفْرِ صَدْرًا فَعَلَيْنَاهُمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ]

{Whoever disbelieves in Allah after having believed – except one who is compelled while his heart is firm in faith – but those who embrace disbelief willingly, upon them will be the wrath of Allah, and for them there will be a great punishment.} [Surat an-Nahl: 106] All of them are the most serious and the most common. So, a Muslim should beware of them and fear for himself from them. We seek refuge with Allah from things that incur His wrath and painful punishment.

Questions and Exercises

Q1: He doubts the Kufr of a disbeliever:

He becomes a disbeliever.

He becomes a Fāsiq.

There is no blame upon him, for no one is required to regard anyone as a disbeliever.

Q2: The verse that reads:

[وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ]؛

{They followed what was recited by the devils during the kingdom of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels Hārūt and Mārūt in Babylon. But these two angels did not teach anyone without telling them: "We are only a test, so do not disbelieve"} is a proof for:

the Kufr of magician.

the Kufr of those who worship the devils.

the effect of magic by itself.

Q3: The verse that reads:

[يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ]؛

{O you who believe, do not take the Jews and Christians as allies; they are allies of one another} is a proof for the Kufr of:

those who hold that it is permissible for some people to abandon the Shariah of Muhammad.

those who support the polytheists and help them against the Muslims.

Both answers.

Exam Questions

Q1: In the Hadīth:

«أَلَا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟» ثَلَاثًا؛ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ:

"Shall I inform you of the gravest of the major sins?" He repeated this three times. They said: "Yes, O Messenger of Allah." He said:

Mistreatment of parents and associating partners with Allah.

Associating partners with Allah and mistreatment of parents.

Associating partners with Allah and killing the soul that Allah has forbidden except by legal right.

Q2: The verse that reads:

[فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ]

{kill the polytheists wherever you find them, seize them, besiege them and lie in wait for them on every route} entails:

killing all those who associate partners with Allah.

killing the warring polytheists only.

killing the polytheists among the people of the book.

Q3: The utmost opposition and defiance to Allah lies in associating partners with Him. Explain:

Because Shirk means ascribing a helper to Allah in the creation; that is to say, He did not bring the creation into existence alone, but he had someone with Him.

Because Shirk represents deficiency and imperfection above which the Almighty Lord exalted Himself. So, whoever associates partners with Allah has ascribed to Him what He exalted Himself above.

Both answers.

Q4: "he who performs Hajj, proclaims the Adhān, or leads people in prayer so as to get money, or he learns the Shar'ī knowledge or conducts Jihad for the sake of money." Those fall under minor Shirk:

True.

False.

Q5: If Riyā' mixes with a good deed:

it nullifies it.

it undermines it.

it has no effect on it, and the person incurs a sin for Riyā'.

Q6: There is nothing wrong if we say "Were it not for Allah and so-and-so" because the will of so-and-so is related to the will of Allah:

True.

False.

Q7: He wears a ring or hangs an amulet to protect against the eye thinking that it can protect from the eye on its own:

He has committed minor Shirk.

He has committed major Shirk.

He has committed one of the biggest minor sins.

Q8: In the Hadīth:

«لَا تَرْجِعُوا بَعْدِي كُفْرًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ»

"Do not return to Kufr after me, striking the necks of one another." This is proof of the Kufr of Muslims who fight one another in a way that makes them abide in Hellfire eternally.

True.

False.

Q9: The perpetrator of a major sin is not regarded as a disbeliever, as established by: the Prophet's statement:

«مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ».

"Whoever swears by other than Allah has disbelieved or associated partners with Allah."

The verses from:

[وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا]

{If two groups of the believers fight one another, make peace between them} to the verse that reads:

[إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ].

{The believers are but brothers, so make peace between your brothers.}

The verse that reads:

[فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالْحَقِّ إِذْ جَاءَهُ الْبَيِّنَاتُ فِي جَهَنَّمَ مَثْوًى لِلْكَافِرِينَ].

{Who is then more unjust than he who tells lies about Allah and rejects the truth when it comes to him? Is there no abode for the disbelievers in Hell?}

Q10: Among the verses that mention the Kufr of turning away:

The verse that reads:

[وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ].

{And when We said to the angels, "Prostrate before Adam," and they prostrated except Iblīs; he refused and was arrogant, and was one of the disbelievers.}

The verse that reads:

[وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُعْرِضُونَ].

{yet those who disbelieve turn away from what they have been warned of.}

The verse that reads:

[فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ].

{therefore their hearts have been sealed, so they do not understand.}

Q11: Major hypocrisy includes:

denial of some of what the Messenger came with.

denial of all that the Messenger came with.

Both answers.

Q12: If a person engages in some of the deeds of hypocrites while Imān remains in his heart, this Imān does not avail him:

True.

False.

Q13: A true believer does not fear for himself from hypocrisy:

True.

False.

Q14: The meanings of the names and attributes of Allah are well known, and their nature:

is well known.

is unknown.

Some of them are well known, and others are unknown.

Q15: Allah Almighty says:

[فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ]

{So do not make comparisons to Allah. Indeed, Allah knows and you do not know.} So, it is not permissible to affirm a name or an attribute for Allah Almighty along with Tamthīl (likening):

True.

False.

Q16: How can you respond to someone who expresses confusion by saying: Indeed, Allah called Himself with names that some of His servants use for themselves, and He described Himself with attributes by which some of His servants are described?

By saying: When two beings have two similar names, this does not entail that they are similar.

By saying: It is permissible to affirm a name or an attribute for Allah Almighty along with Tamthīl.

By saying: The names and attributes of Allah are Tawqīfi (taken as they are).

Q17: Whoever turns away from the religion of Allah, jokingly, becomes a disbeliever:

True.

False.

Q18: If a person is compelled to mock the religion of the Messenger (ﷺ), he becomes a disbeliever:

True.

False.

Q19: Seeking help from the dead pious servants of Allah:

Major Kufr.

Minor Kufr.

Permissible.

Q20: He believes that man-made laws are more appropriate and better for this time and age than the Prophet's guidance:

He becomes a disbeliever.

He becomes a Fāsiq.

He has committed a minor sin.

Q21: He swore by other than Allah thinking that what he swore by was as great as Allah:

He has committed major Shirk.

He has committed a major sin.

He has committed one of the biggest minor sins.

Q22: Since Riyā' is Shirk, it nullifies all good deeds:

True.

False.

Q23: In the Hadīth:

«إِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمْ....».

"The thing I fear for you the most is...":

Shirk.

Minor Shirk.

Major sins.

Q24: The names and attributes of Allah are Tawqīfi, which means that:

they are sublime and perfect.

they are not limited to a certain number.

the reference concerning them is the Qur'an and the Sunnah.

Q25: In the Hadīth:

«أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ»،

"I ask You by every name belonging to You which You named Yourself with, or You revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You." This is a proof that:

they are Tawqīfi.

they are limited.

they are not limited to a certain number.

Q26: The verse that reads:

[لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ]

{There is nothing like unto Him, and He is the All-Hearing, the All-Seeing} is a proof for:
negating Tamthīl.

affirming the attributes.

Both answers.

Q27: Major hypocrisy may occur from a believer:
True.

False.

Q28: Shaykh al-Islam Ibn Taymiyyah said: "The scholars differed over accepting their outward repentance, for this cannot be known, since they always display Islam." About whom did Shaykh al-Islam make this statement:

The people of minor hypocrisy.

The people of major hypocrisy.

The apostates.

Q29: The correct view is that the repentance of a hypocrite should not be accepted by the ruler, even though it can be accepted by Allah:

True.

False.

Q30: Riyā' falls under minor apparent Shirk:

True.

False.

Introduction

The Subject's General Objectives:

1. Establishing the concept of sound creed into people's souls and hearts.
2. Understanding the issue of Tawassul (seeking means of closeness) and when it is legitimate and when it is not.

3. Keeping away from magic, Kihānah (divination), and 'Irāfah (soothsaying).

4. Warning against the consequences of Tabarruk (seeking blessing) in certain places, relics, and persons.

5. Adopting the issue of Tahākum (resorting) to what Allah revealed for judgment concerning everything.

6. Deepening the principle of Al-Walā' (loyalty) and Al-Barā' (disavowal) within Muslims' souls.

7. Discarding the creeds of the deviant sects that contradict the sound creed.

Lesson One

Tawassul (seeking means of closeness) and its Types

Lesson Elements: The lesson consists of two elements:

First: Definition of Tawassul.

Second: Types of Tawassul.

First element: Definition of Tawassul:

Linguistically, Tawassul is derived from (Wasīlah). Wasīlah, Wassīlah, Tawassul are all close in meaning, for the letters 's' and 'ss' are always interchangeably used. In other words, one of them takes the place of the other. Therefore, we recite:

[أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ]

{Guide us to the straight path (sirāt).} [Surat al-Fātiḥah: 6] And we also recite:

[اِهْدِنَا السِّرَاطَ الْمُسْتَقِيمَ]

{Guide us to the straight path (ssirāt).} Both belong to the seven approved readings of the Qur'an. Wasīlah is a means that leads to an objective.

Second element: Types of Tawassul:

Tawassul has two types:

First type: Worship aimed at reaching the pleasure of Allah and Paradise. Hence, we say: "All acts of worship are a means (Wasīlah) for salvation from Hellfire and entering Paradise."

Second type: Derived from Wasīlah: Anything taken as a means for answering supplication. This falls under several categories:

First category: Tawassul to Allah Almighty by His Names, whether by His Names in general or by a specific name.

An example of the former - Tawassul by His names in general - is the authentic Hadīth reported by Ibn Mas'ūd (may Allah be pleased with him), which includes a supplication for removing distress and grief:

«اللَّهُمَّ إِنِّي عَبْدُكَ، ابْنُ عَبْدِكَ، ابْنُ أَمَتِكَ، نَاصِبَتِي بِيَدِكَ، مَاضٍ فِي حُكْمِكَ، عَدْلٌ فِي قَضَائِكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي، وَنُورَ صَدْرِي، وَجِلَاءَ حُزْنِي، وَذَهَابَ هَمِّي»

"Allāhumma inni 'abduka, ibn 'abdika, ibn amatik, nāsiyati biyadik, mādin fiyya hukmuk, 'adlun fiyya qadā'uk, as'aluka bikulli ismin huwa lak sammayta bihi nafsak aw anzaltahu fi kitābik aw 'allamtahu ahadan min khalqik aw ista'tharta bihi fi 'ilm al-ghaybi 'indak an taj'al al-Qur'āna rabī'a qalbi wa nūra sadri wa jalā'a huzni wa dhahāba hammi" (O Allah, I am Your slave, son of Your slave, son of Your female slave; my forelock is in Your Hand, Your Command over me is forever executed, and Your Decree over me is just. I ask You by every name belonging to You which You named Yourself with, or You revealed in Your Book, or You taught to any of Your creation, or You preserved in the Knowledge of the unseen with You, that You make the Qur'an the life of my heart, the light of my chest, the banisher of my sadness, and the reliever of my distress). [Narrated by Ahmad (3712) and classified as Sahīh (authentic) by Ibn al-Qayyim and others]

The intended part in the Hadīth is the words: "by every Name belonging to You." And we also say: O Allah, I ask You by Your most beautiful Names, as established by the verse that reads:

[وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ]

{Allah has the Most Beautiful Names, so call upon Him by them, and leave those who deviate

concerning His Names. They will be recompensed for what they used to do.} [Surat al-A'rāf: 180]

An example of the latter part - Tawassul by a certain Name - is to say: O the Forgiver, forgive me; O the Merciful, have mercy upon me; O Allah, You are the Pardoner and You love to pardon, so pardon me."

Second category: Tawassul to Allah Almighty by His attributes, whether His attributes in general or a specific attribute. The attributes include actions, for the actions are deemed attributes. An example of that is to say: "O Allah, I ask You by Your excellent Names and sublime attributes." This Tawassul is valid. Tawassul by His attributes can also be general and can be specific. An example of general Tawassul is what I have mentioned above; and an example of specific Tawassul:

«أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَازِرُ»

"A'udhu bi'izzat Allah wa qudratihi min sharr mā ajid wa auhādhir" (I seek refuge in Allah's Might and Power from the evil of what I find and what I fear). [Narrated by Muslim (2202), Abu Dāwūd (3891), At-Tirmidhi (2080), and Ibn Mājah (3522); and this wording is by the Compilers of Sunan] Here is Tawassul to Allah Almighty by one of His attributes.

An example of Tawassul by Allah's actions:

«اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ»

"Allahumma salli 'ala Muhammad wa 'ala āl Muhammad kama sallayta 'ala āl Ibrāhīm" (O Allah, bestow Your peace upon Muhammad and the family of Muhammad as You bestowed Your peace upon the family of Abraham). [Narrated by Al-Bukhāri (3369) and Muslim (405), and this is his wording] So, you are asking the One Who bestowed His peace upon Abraham and the family of Abraham to bestow His peace upon Muhammad and the family of Muhammad.

Third category: Tawassul to Allah Almighty by belief in Him and His Messenger. So, we say: "O Allah, by my belief in You and Your Messenger, I ask You for such and such." This is valid, as established by the verses, starting from:

[إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولَى الْأَلْبَابِ]

{Indeed, in the creation of the heavens and earth and the alternation of the night and day are signs for people of understanding} [Surat Āl 'Imrān: 190], until the verse that reads:

[رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا ۖ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ]

{Our Lord, we have heard the caller to faith calling, "Believe in your Lord," so we believed. Our Lord, forgive our sins, expiate our misdeeds, and cause us to die among the righteous.} [Surat Āl 'Imrān: 193] i.e., by virtue of our belief in Your

Messenger, forgive us. So, they made belief in him a means for forgiveness.

Tawassul by belief in Allah and belief in His Messenger (ﷺ) and Tawassul by love for Allah and love for His Messenger (ﷺ) is permissible because belief in Allah is a means leading to forgiveness and love for Allah and His Messenger is a means leading to forgiveness. So, it is valid to make Tawassul to Allah Almighty by that.

Fourth category: Tawassul to Allah Almighty by the condition of the supplicant, i.e., the supplicant implores Allah Almighty by his very condition, without mentioning details. An example is to say: "O Allah, I am the one standing in need of You; O Allah, I am a captive in front of You", and the like. This is evidenced by the statement of Moses (Mūsa) (peace be upon him) when he drew water for the two women and then turned to the shade and said:

[رَبِّ إِيَّيْ لِمَا أُنْزِلَتْ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ]

{My Lord, I am desperately in need of whatever good You may send down to me.} [Surat al-Qasas: 24] He did not mention anything specific. This verse indicates that when a supplicant describes his condition, this entails mercy, kindness, and benevolence, especially if addressed to the Most Merciful of those who show mercy, Exalted be He.

Fifth category: Tawassul by the supplication of those whose supplication is hoped to be answered,

as established by a Hadīth in the Two Sahīh Collections, which relates that while the Prophet (ﷺ) was delivering a Friday sermon to the people, a man came in, stood in front of the Prophet (ﷺ), and said: "O Messenger of Allah, the property is ruined and the paths are cut off. So, supplicate to Allah to bless us with rain." He said: Thereupon, the Messenger of Allah (ﷺ) raised his hands and said:

«اللَّهُمَّ أَغْنِنَا، اللَّهُمَّ أَغْنِنَا، اللَّهُمَّ أَغْنِنَا»،

"O Allah, bless us with rain; O Allah, bless us with rain; O Allah, bless us with rain." Anas ibn Mālik said:

وَاللَّهِ مَا نَرَى فِي السَّمَاءِ مِنْ سَحَابٍ وَلَا قَرَعَةٍ - وَالْقَرَعَةُ هِيَ الْقِطْعَةُ الصَّغِيرَةُ مِنَ الْغَيْمِ -، وَمَا بَيْنَنَا وَبَيْنَ سَلْعٍ مِنْ بَيْتٍ وَلَا دَارٍ - وَسَلْعُ جَبَلٍ بِالْمَدِينَةِ تَأْتِي مِنْ نَحْوِهِ السَّحَابِ - قَالَ: فَطَلَعْتُ مِنْ وَرَائِهِ سَحَابَةً مِثْلَ الثُّرَيْسِ، فَلَمَّا تَوَسَّطَتِ السَّمَاءَ انْتَشَرَتْ، ثُمَّ أَمْطَرَتْ، ثُمَّ لَمْ يَنْزِلْ عَنْ مِنْبَرِهِ حَتَّى رَأَيْتُ الْمَطَرَ يَتَحَادَرُ عَلَى لِحْيَتِهِ ﷺ.

By Allah, we could not see a cloud or a small piece of cloud in the sky, and there was no house or dwelling between us and Sal' - a mountain in Madīnah from whose direction clouds would come. He said: So, a cloud like a shield appeared behind it. When it came in the middle of the sky, it spread and then rained. Then, he did not come down from his pulpit before we saw the rain dripping from his beard (ﷺ). [Narrated by Al-Bukhāri (933) and Muslim (897)]

Sixth category: Tawassul to Allah by righteous deeds. This is to mention, before supplicating Allah, a righteous deed that fulfills one's need. An example is the story of the three men, which the Messenger (ﷺ) related. There were three men from the children of Israel. They entered a cave to pass the night therein. But, out of His wisdom, Allah, the Exalted and Majestic, willed that a rock block the cave's opening as a test, affliction, and lesson for His servants. As the rock blocked the opening, and they tried to move it away but could not. They said to one another: Nothing will bring you out of that except that you implore Allah Almighty by your righteous deeds, which they did. One of them said: "O Allah, I had parents who were old, and I used to offer them milk before any of my children or slaves. One day, I went far away in search of grazing, and I found them both asleep. I disliked giving milk to anyone before them. So, the bowl remained in my hand till dawn broke. Then, I awakened them and gave them the milk to drink. O Allah, if I did this for Your Sake, then deliver us from the distress we are in." Thereupon, the rock moved aside, but still, they could not come out.

As for the second one: He mentioned that he had a cousin whom he loved intensely, and he wanted to have sexual intercourse with her, but she refused. In one of the following years, she was struck by poverty and came to him asking for help.

He refused to help her unless she offered herself to him. Due to her need, she offered herself to him, and when he sat close to her in the position a man takes with his wife, she said to him: "O you, fear Allah and do not break the seal unlawfully." What a great and touching statement! He said: I moved away from her although she was the most beloved person to me. In other words, I did not leave her because I did not want her, but he left her out of fear of Allah, the Exalted and Majestic when he was reminded of Him. He gave her what she needed. So, this man combined the two excellent acts of chastity and upholding kinship ties. Then, he said: "O Allah, if I did this for Your Sake, then deliver us from the distress we are in." Thereupon, the rock moved aside, but still, they could not come out.

As for the third one: He mentioned that he hired workers and gave each one of them his wage except for one worker. So, he invested the wage for him till it comprised camels, sheep, cows, and slaves. One day, this worker came to ask for his wage, and he said to him: "All the camels, sheep, and slaves that you see belong to you." The worker said to him: "Fear Allah, and do not mock me." He said: "I am not mocking you. This is your wage." Thereupon, the worker took it all and left. This was good treatment and complete trustworthiness on the part of this man, for it was possible for him, if this worker came to ask for the agreed wage, to give it to him, and that

is all. But, due to his honesty and trustworthiness, he gave him all that he invested of his wage. Then, he said: "O Allah, if I did this for Your Sake, then deliver us from the distress we are in." So, the rock moved away, and they came out walking. [Narrated by Al-Bukhāri (2215) and Muslim (2743)]

So, if someone says, "O Allah, I ask You by my kindness to my parents to grant me kind treatment from my children," this is valid Tawassul, and it falls under Tawassul by righteous deeds.

Questions and Exercises

Q1: Tawassul by the supplication of those whose supplication is hoped to be answered:

Legitimate.

Illegitimate.

Legitimate in case of need.

Q2: Tawassul to Allah by righteous deeds is not legitimate, because we should not mention anything as a favor to Allah:

True.

False.

Q3: In the Hadīth:

«أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ»

"I ask You by every name belonging to You which You named Yourself with." This is a proof for:

The legitimacy of Tawassul to Allah Almighty by His Names in general.

The legitimacy of Tawassul to Allah Almighty by His specific attributes.

Both answers.

Lesson Two

The Permissible Tawassul and the Forbidden Tawassul

Lesson Elements: The lesson consists of two elements:

First: Tawassul by the Prophet's supplication, not by his person.

Second: The polytheistic Tawassul.

First element: Tawassul by the Prophet's supplication, not by his person:

You are not permitted to make Tawassul to Allah Almighty by some means that are not prescribed by the Shariah and are therefore prohibited, like Tawassul by the Prophet's person or status, for this does not avail you. Indeed, the Messenger's status and position in the sight of Allah benefits the Messenger (ﷺ) himself. But you have no benefit from that, and more so when it comes to his person.

As evidence that Tawassul by the Prophet (ﷺ) is not valid now, the Companions suffered a drought during the reign of 'Umar ibn al-Khattāb (may Allah be pleased with him), and he came out along with them to pray for rain. Anas (may Allah be pleased with him) reported that when they experienced a

drought, 'Umar ibn al-Khattāb would ask Allah for rain through Al-'Abbās ibn 'Abdul-Muttalib, saying: «اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا ﷺ فَتَسْقِينَا، وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا فَاسْقِنَا» قَالَ: فَيُسْقَوْنَ.

"O Allah, we used to ask You for rain through our Prophet (ﷺ), and You would give us rain. And we are asking You for rain through the uncle of our Prophet; so, give us rain." He said: And they would be given rain. [Narrated by Al-Bukhāri (1010)] The Companions used to make Tawassul by the Prophet's supplication. In such a situation, Al-'Abbās ibn 'Abdul-Muttalib would supplicate Allah Almighty for rain, and they would be given rain. This establishes the meaning of Tawassul by the Prophet (ﷺ), which is reported from the Companions, and clarifies that they would make Tawassul to Allah by his supplication, not his person. Indeed, the Prophet's person is greater than that of Al-'Abbās, and as they asked Al-'Abbās to supplicate for them, it becomes clear that they made Tawassul by supplication, not the person.

Second element: The polytheistic Tawassul:

The polytheists made Tawassul by their idols, and the ignorant made Tawassul by the pious figures, which is polytheistic Tawassul. We do not describe it as Bid'i Tawassul (Bid'ah is a religious innovation); rather, it is polytheistic Tawassul, and it is not right to call it Tawassul, but it is sheer Shirk

(polytheism). This is because those supplicants invoke them, alleging that they are a means. A man comes to someone he claims to be a pious figure and says: "O the pious servant of Allah, save me - using these very words; O members of the household (of the Prophet), save me; O Prophet of Allah, save me." It is not right to call this a means, but we should call it Shirk since invoking other than Allah constitutes Shirk and foolishness; it is Shirk because they set up a partner with Allah, and it is deemed foolishness because Allah Almighty says:

[وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ غَافِلُونَ ٥ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ]

{Who is more astray than one who invokes besides Allah those who will not respond to him until the Day of Resurrection and are, in fact, unaware of their invocations? When such people are gathered, they will become their enemies and will reject their worship.} [Surat al-Ahqāf: 5-6] Allah describes these invoked ones as helpless; they never respond, even if they keep invoking them till the Day of Judgment. He also describes them as unaware, not knowing who supplicate to them or feeling anything of that. And on the Day of Resurrection, which is the time of real need, when the people will be gathered, they will be enemies to them and will reject their worship, like supplication to pious figures and idols and so on.

So, it is not correct to say this is a means; rather, it is a major Shirk that takes one outside the fold of Islam:

[وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا جِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ
الْكَافِرُونَ]

{Whoever invokes another god besides Allah, for which he has no proof, his reckoning will be with his Lord. Indeed, the disbelievers will never succeed.} [Surat al-Mu'minūn: 117] Allah calls such a supplicant a disbeliever.

Questions and Exercises

Q1: The Companions' Tawassul when they suffered a drought was Tawassul:

by the Prophet (ﷺ).

by the supplication of Al-'Abbās, the Prophet's uncle.

by the person of Al-'Abbās, the Prophet's uncle.

Q2: Tawassul by the Prophet's status is permissible, for his status is great in the sight of his Lord:

True.

False.

Q3: Seeking help from dead righteous persons is not right, unlike the pursuit of help from the Prophet (ﷺ), for he is alive in his grave:

True.

False.

Lesson Three

Magic

Lesson Elements: The lesson consists of three elements:

First: The ruling on magic.

Second: Definition of magic.

Third: The relationship between magic and Shirk.

First element: The ruling on magic:

Magic is one of the prohibited devilish works. It violates or runs counter to the creed, for it can only be practiced by polytheistic methods.

Second element: Definition of magic:

Magic: It refers to what is hidden, and its cause is subtle. It was called magic because it happens by means of things not perceived by eyesight. It consists of spells, incantations, words uttered, medicines, and smokes, and it has a reality. Some of it has an impact on hearts and bodies, causing illness, death, and separation between husband and wife. Its effect occurs by the predestined universal permission of Allah. It is a devilish work, which mostly cannot be practiced without Shirk (polytheism) and the pursuit of closeness to the evil spirits by the things they like, and managing to employ them by associating them as partners. Therefore, the Shariah coupled magic with Shirk, as the Prophet (ﷺ) said:

«اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ»، قَالُوا: يَا رَسُولَ اللَّهِ وَمَا هُنَّ؟ قَالَ: «الشِّرْكُ بِاللَّهِ، وَالسِّحْرُ ...»

"Avoid the seven destructive sins." They said: "What are they, O Messenger of Allah?" He said: "Associating partners with Allah, magic..." to the rest of the Hadīth. [Narrated by Al-Bukhārī (2766) and Muslim (89)] It falls under Shirk from two aspects, as will be highlighted in the following element.

Third element: The relationship between magic and Shirk from two aspects:

First: It involves using devils, deep attachment to them, and seeking closeness to them through things they like so that they will serve the magician, as magic is taught by the devils. Allah Almighty says:

[وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَٰنَ ۖ وَمَا كَفَرَ سُلَيْمَٰنُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بَيْنَ الْمَرْءِ وَرَوْحِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلَّمُوا لَمَانَ اسْتَرَاهُ مَا لَهُ فِي الْأَخْرَةِ مِنْ خَلْقٍ ۚ وَلَبِئْسَ مَا شَرُّوا بِهِ أَنْفُسَهُمْ ۚ لَوْ كَانُوا يَعْلَمُونَ]

{They followed what was recited by the devils during the kingdom of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels Hārūt and Mārūt in Babylon. But these two angels did not teach anyone without telling them: "We are only a test, so do not disbelieve." Yet they would learn from them what

would cause separation between a man and his wife. But they could not harm anyone except by Allah's permission. They would learn what harmed them and did not benefit them, although they already knew that whoever gets into it would not have any share in the Hereafter. How terrible was the price for which they sold themselves, if only they knew!} [Surat al-Baqarah: 102]

Second: It involves the claim of knowing the unseen and being a partner with Allah in this regard, which is Kufr (disbelief) and misguidance. Allah Almighty says:

[وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَٰنَ ۖ وَمَا كَفَرَ سُلَيْمَٰنُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ۚ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ ۚ لَوْ كَانُوا يَعْلَمُونَ]

{They followed what was recited by the devils during the kingdom of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels Hārūt and Mārūt in Babylon. But these two angels did not teach anyone without telling them: "We are only a test, so do not disbelieve." Yet they would learn from them what would cause separation between a man and his wife. But they could not harm anyone except by Allah's permission. They would learn what harmed

them and did not benefit them, although they already knew that whoever gets into it would not have any share in the Hereafter. How terrible was the price for which they sold themselves, if only they knew!} [Surat al-Baqarah: 102], i.e., any share. If this is the case, then it is undoubtedly Kufr and Shirk that contradicts the creed and whose perpetrator must be killed, as done by a group of senior Companions (may Allah be pleased with them). People take the matter of magic and magicians lightly. They probably consider it to be one of the arts in which they take pride. They give awards and encouragement to those who practice it and establish clubs, parties, and contests for magicians, which are attended by thousands of spectators and fans. This represents ignorance of the religion, disregard for the issue of creed, and empowerment of those who tamper with it.

Questions and Exercises

Q1: Magic consists of fantasies and has no reality:

True.

False.

Q2: Magic and Kufr are closely associated:

True.

False.

Q3: A magician claims to know the unseen, and this is:

falsehood and a sin.

Fisq (defiant disobedience) and a major sin.
disbelief in Allah.

Lesson Four

Kihānah (Divination) and 'Irāfah (Soothsaying)

Lesson Elements: The lesson consists of two elements:

First: Definition of divination and soothsaying.

Second: Magicians, diviners, and soothsayers tamper with people's creeds.

First element: Definition of Kihānah (divination) and 'Irāfah (soothsaying):

Kihānah (divination) and 'Irāfah (soothsaying): They claim to know the unseen and hidden matters, like foretelling what will happen and take place on earth and telling about the place of something missing. This is done by employing the devils, who eavesdrop on the heaven. Allah Almighty says:

[هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ الشَّيَاطِينُ ۖ ٢٢١ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ۚ ٢٢٢ يُلْقُونَ
السَّمْعَ وَآكُثْرُهُمْ كَاذِبُونَ ۚ ٢٢٣]

{Shall I inform you upon who the devils descend?

They descend upon every sinful liar,
who whisper hearsay in the ears, but most of
them are liars.} [Surat ash-Shu'arā': 221-223] The
devil stealthily hears a word from the speech of the
angels and whispers it in the ear of a diviner, who
adds to this word a hundred lies. So, the people

believe him due to this word that was heard from heaven.

Allah Almighty is the only One Who knows the unseen. So, if anyone claims to have a share with Him in anything of that, by divination or something else, or believes anyone making this claim, he has thus associated a partner with Allah in His peculiar attributes. Kihānah (divination) is not free from Shirk, for it involves seeking closeness to the devils by things pleasing to them. So, it constitutes Shirk in lordship, given the claim to be a partner with Allah in His knowledge, and Shirk in divinity, given seeking closeness to other than Allah by some form of worship. Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«مَنْ أَتَى كَاهِنًا، فَصَدَّقَهُ بِمَا يَقُولُ، فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ»

"If anyone goes to a diviner and believes what he says, he has disbelieved in what was revealed to Muhammad." [Narrated by Abu Dāwūd (3904), At-Tirmidhi (135), and Ibn Mājah (639); it is classified as Sahīh (authentic)]

Second element: Magicians, diviners, and soothsayers tamper with people's creeds:

It should be noted and heeded that magicians, diviners, and soothsayers tamper with people's creeds, as they appear like doctors and ask sick people to sacrifice a sheep with certain specifications or a hen to other than Allah, or they

write for them polytheistic talismans and incantations that serve as protective amulets which they hang around their necks or put in their boxes or houses. Some others take the appearance of someone who tells about unseen things and the places of missing objects. Ignorant people come and ask him about lost items, and he tells them where they are or brings the lost items to them through his agents among the devils. Others take the appearance of a pious person who can do supernatural things, like getting into a fire without being affected, or other impostures, which in reality are magic from the work of the devil, and they are performed at the hands of them for the sake of temptation; or they are fanciful matters that have no reality. Rather, they are hidden tricks that they perform in front of onlookers, like the performance of the magicians of Pharaoh with ropes and sticks. In his debate with the Batā'ihī Ahmadi Rifā'i magicians, Shaykh al-Islam said: "The Shaykh of the Batā'ihīyyah said in a loud voice: We have certain circumstances, and such and such, claiming supernatural circumstances, like the fire and other things and how they are distinguished in this respect, and that they deserve that circumstance be submitted to him because of that. I, i.e., Shaykh al-Islam, said loudly and angrily: I am addressing every Ahmadi in all corners of the world: Anything they did with the fire, I can do like what you do, and

whoever gets burned is defeated - I probably said: He will incur the curse of Allah - but after our bodies are washed with vinegar and hot water. As the emirs and the people asked me about that, I said: Because they do tricks concerning contact with the fire, which they create from the fat of frogs, bitter orange peels, and soapstone. People became fed up with that, and he began to display the capability of doing that. He said: You and I will go around in a wilderness after coating our bodies with sulfur. I said: Then, stand up for that. I kept asking him to stand up for that, so he extended his hand, showing that he had removed his shirt. I said: No, until you wash your body with hot water and vinegar. He displayed illusion, as they usually do. He said: Whoever loves the emir should bring wood, or he said: firewood. I said: This will prolong the matter and cause the gathering to disperse, and it will serve no purpose. Rather, one lamp, into which I will enter my finger and you enter your finger, after washing. He whose finger gets burned will incur the curse of Allah, or I said: will be defeated. When I said that, he changed and became humiliated." End quote. [See: "Majmū' Al-Fatāwa" (11/465-466)] The purpose is to point out that those impostors deceive people using similar hidden tricks.

Questions and Exercises

Q1: Kihānah (divination) is Shirk in:
divinity.

lordship.

Both answers.

Q2: There was a debate between Shaykh al-Islam and the Rifā'i Ahmadi magicians who claimed that fire does not burn them. What did Shaykh al-Islam ask them to do in order to expose their trickery?

He asked them to get into a fire that he kindled, other than their camouflaged fire.

He asked them to wash their bodies with vinegar and hot water and then get into the fire.

Both answers.

Q3: In the Hadīth:

«مَنْ أَتَى كَاهِنًا، فَصَدَّقَهُ بِمَا يَقُولُ، فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ»،

"If anyone goes to a Kāhin (diviner) and believes what he says, he has disbelieved in what was revealed to Muhammad." Whoever does so has associated a partner with Allah:

True.

False.

Lesson Five

Tabarruk in Places, Relics, and Persons

Lesson Elements: The lesson consists of two elements:

First: Definition of Tabarruk and the ruling on it.

Second: Tabarruk in the Prophet (ﷺ) and his Companions.

First element: Definition of Tabarruk and the ruling on it:

One of the new religious innovations is Tabarruk (seeking blessing) in created beings, which is a form of paganism and a hook by which mercenaries hunt the wealth of naïve people. Tabarruk is the seeking of blessing, which means: the existence and increase of goodness in something. The existence and increase of goodness should only be requested from the One Who owns it and is capable of doing that, namely Allah Almighty. He is the One Who sends down the blessing and makes it exist. As for created beings, they can neither grant blessings and create them nor keep them and make them exist. Tabarruk in places, relics, and persons, dead or living, is not permissible, for this is either Shirk if a person believes that this thing grants blessing or a means to Shirk if he believes that when he visits it and touches and wipes over it, that this will be a reason for it to be granted by Allah.

Second element: Tabarruk in the Prophet (ﷺ) and his Companions:

As for what the Companions used to do, Tabarruk in the Prophet's hair and saliva and what came out of his body, as previously mentioned, this was a peculiar merit for him (ﷺ) when he was alive and existed among them. This is supported by the fact that they would not seek blessing in his room and grave after his death or frequent the places where he used to pray or sit to derive blessing therefrom. This applies, with greater reason, to the

shrines of pious figures. Moreover, they would not seek Tabarruk in righteous people, such as Abu Bakr, Umar, and others among the most virtuous Companions, neither in their lifetime nor after their death. And they would not go to the cave of Hirā' to pray or supplicate there. Neither would they go to At-Tūr, upon which Allah spoke to Moses, to pray or supplicate there. They also would not go to other such places, like mountains, which are said to contain graves of prophets or others, or to shrines built upon relics belonging to one of the prophets. Also, none among the Muslim predecessors would touch or kiss the place where the Prophet (ﷺ) constantly prayed in Madīnah or the locations in which he prayed in Makkah and elsewhere. If his Ummah was not enjoined to wipe over or kiss the place he would tread with his noble feet and where he would offer prayer; so, what about the places where other persons are said to have prayed or slept! The scholars know, as part of knowledge deemed necessary in Islam, that kissing any of that or wiping over it is not part of his Shariah (ﷺ). [See: Iqtidā' As-Sirāt Al-Mustaqīm (2/795-802); verified by Dr Nāsir al-'Aql].

Questions and Exercises

Q1: Tabarruk in the relics of righteous persons is legitimate, and this is established by the Companions' Tabarruk in the Prophet (ﷺ) and his relics:

True.

False.

Q2: The Companions (may Allah be pleased with them) used to:

seek Tabarruk in the Prophet's relics after his death.

seek Tabarruk in the Prophet's relics during his lifetime.

seek Tabarruk in the Prophet's relics during his lifetime and after his death.

Q3: The place where the Messenger of Allah (ﷺ) used to pray:

It is Sunnah to pray in it.

It is legitimate to kiss the location of his feet there.

Both choices are wrong.

Lesson Six

Tahākum (Resorting to Judgment) to What Allah Revealed

Lesson Elements: The lesson is composed of four elements:

First: Among the requirements of belief in Allah Almighty.

Second: The ruling on resorting to judgment to other than what Allah revealed.

Third: Resorting to judgment to what Allah revealed on points of dispute in discretionary views.

Fourth: The stance of the followers of doctrines on the issue of resorting to judgment to what Allah revealed.

First element: Among the requirements of belief in Allah Almighty:

One requirement of believing in Allah Almighty and worshipping Him is to submit to His judgment, be content with His Shariah, and refer to His Book and the Sunnah of His Messenger when a difference arises over views, the fundamentals, disputes, bloodshed, properties, and other rights. Indeed, Allah is the Judge, and judgment rests with Him. So, the rulers must rule according to what Allah revealed, and the subjects must refer for judgment to what Allah revealed in His Book and the Sunnah of His Messenger. Allah Almighty addresses the rulers, saying:

[إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۚ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا]

{Indeed, Allah commands you to return trusts to their owners, and when you judge between people, judge with justice. What an excellent exhortation from Allah to you! Indeed, Allah is All-Hearing, All-Seeing.} [Surat an-Nisā': 58] And He says to the subjects:

[يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ ۚ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا]

{O you who believe, obey Allah and obey the Messenger, and those of you who are in authority. If you disagree over anything, refer it to Allah and the Messenger; if you believe in Allah and the Last Day, that is better and more commendable in the end.} [Surat an-Nisā': 59]

Second element: The ruling on resorting to judgments to other than what Allah revealed:

Then, He points out that Imān and resorting to judgments to other than what Allah revealed cannot get together. Allah Almighty says:

[أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أَنزَلَ إِلَيْكَ وَمَا أَنزَلَ مِنْ قَبْلِكَ
يُرِيدُونَ أَنْ يُتَخَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ
يُضِلَّهُمْ ضَلَالًا بَعِيدًا]

{Have you not seen [O Prophet] those who claim that they believe in what has been sent down to you and what was sent down before you, yet they seek the judgment of Tāghoot [i.e., false judges], even though they were commanded to reject them? Satan wants to lead them far astray.} [Surat an-Nisā': 60] To the verse that reads:

[فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ
حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا]

{But no, by your Lord, they will not believe until they accept you [O Prophet] as a judge in their disputes and find no discomfort within their hearts about your judgments, but accept them wholeheartedly.} [Surat an-Nisā': 65] So, Allah

Almighty categorically negates, with an oath, Imān from those who do not refer for judgment to the Messenger (ﷺ) and yield to his judgment and be content with it. He also declares disbelievers, wrongdoers, and rebellious those rulers who do not judge according to what Allah revealed. Allah Almighty says:

[إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ ۖ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا
وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ۚ فَلَا
تَخْشَوُا النَّاسَ وَآخِشُوا وَلَا تَسْتَبْرُوا بِبَايِعَتِي ثَمَنًا قَلِيلًا ۚ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ
اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ]

{We sent down the Torah, which contains guidance and light; the prophets who submitted themselves to Allah were judging by it for the Jews, and so did the rabbis and scholars because they were entrusted to protect the Scripture of Allah, and they were witnesses to it. So do not fear people but fear Me, and do not trade My verses for a small price. Whoever does not judge according to what Allah has revealed, it is they who are the disbelievers.} [Surat al-Mā'idah: 44]

[وَكُنْتُمْ عَلَيْكُمْ فِيهَا أَنْ أَنْفُسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ
بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ ۚ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارٌ لَهُ ۚ وَمَنْ
لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ]

{We ordained for them therein: "A life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds equal retaliation." But if anyone waives it charitably, then

it will be an expiation for him. Whoever does not judge according to what Allah has revealed, it is they who are the wrongdoers.} [Surat al-Mā'idah: 45]

[وَلْيَحْكُمْ أَهْلَ الْإِنجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ ۖ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ]

{Let the people of the Gospel judge according to what Allah has revealed therein. Whoever does not judge according to what Allah has revealed, it is they who are the rebellious.} [Surat al-Mā'idah: 47]

Third element: resorting to judgment to what Allah revealed on points of dispute in discretionary views:

It is a must to refer for judgment to what Allah revealed on all points of dispute in the discretionary views among the scholars - none of them should be accepted unless proven by the Book and the Sunnah without bias for a certain doctrine or scholar - and regarding pleadings, disputes, and all other rights, not only family issues, as in some countries that are attributed to Islam. Indeed, Islam is an indivisible whole. Allah Almighty says:

[يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ]

{O you who believe, enter into Islam completely and do not follow the footsteps of Satan, for He is your sworn enemy.} [Surat al-Baqarah: 208] Allah Almighty also says:

[ثُمَّ أَنْتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْ دِينِهِمْ تَطَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتِئُوكُم أُسْرَىٰ تَقْدُواهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَاءُ مَن يَفْعَلُ ذَٰلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ۚ وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ]

{Then here you are, killing one another and expelling a group of your people from their homes, aiding one another against them in sin and aggression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Do you then believe in part of the Scripture and deny another part? Then what is the recompense for those who do so among you except disgrace in this life, and on the Day of Resurrection, they will be subjected to the severest torment? For Allah is not unaware of what you do.} [Surat al-Baqarah: 85]

Fourth element: The stance of the followers of doctrines on the issue of referring for judgment to what Allah revealed:

The followers of different doctrines should check their views against the Qur'an and the Sunnah, and they can take what is consistent with them; otherwise, they should reject it without fanaticism or bias, especially in creedal matters. The scholars (may Allah have mercy upon them) used to enjoin that, and this was their approach. So, whoever acts differently is not one of their

followers, even if he claims to be. Rather, he is one of those about whom Allah Almighty says:

[اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۚ لَّا إِلَهَ إِلَّا هُوَ ۚ سُبْحَانَهُ عَمَّا يُشْرِكُونَ]

{They have taken their rabbis and monks as lords besides Allah, as well as the Messiah, son of Mary, even though they were commanded to worship only One God; none has the right to be worshiped except Him, glorified is He far above what they associate with Him.} [Surat at-Tawbah: 31] This verse does not exclusively apply to Christians, but it also applies to everyone who acts like them. So, if anyone violates the command of Allah and His Messenger (ﷺ) by judging between people by other than what Allah revealed or by asking for that to satisfy his own whim and desire, he has thus abandoned Islam and Imān, even if he claims to be a believer. Allah Almighty criticizes those who seek that and rejects their claim of Imān, as His words "who claim" suggest negation of their Imān. Indeed, the word 'claim' is often used when a person makes a false claim, for he violates its requirements and acts in a way that contradicts it. This is established by the verse that reads:

[أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا]

{Have you not seen [O Prophet] those who claim that they believe in what has been sent down to you and what was sent down before you, yet they seek the judgment of Tāghoot, even though they were commanded to reject them? Satan wants to lead them far astray.} [Surat an-Nisā': 60]

And because Disbelief in Taghoot is a pillar of Tawhīd (monotheism), as revealed in the verse in Surat al-Baqarah:

[لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ]

{There is no compulsion in religion; the truth has been made distinct from falsehood. Whoever rejects Tāghoot and believes in Allah has indeed grasped the strong handhold that never breaks. And Allah is All-Hearing, All-Knowing.} [Surat al-Baqarah: 256] Whoever does not fulfill this pillar is not a believer of Tawhīd, and Tawhīd is the basis of Imān by which all deeds become valid and the lack of which renders all deeds corrupt. This is also manifest in the verse that reads:

[لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ]

{There is no compulsion in religion; the truth has been made distinct from falsehood. Whoever rejects Tāghoot [i.e., false gods] and believes in Allah has indeed grasped the strong handhold that never breaks. And Allah is All-Hearing, All-

Knowing.} This is because resorting to Taghoot for judgment constitutes belief in him¹.

Negation of Imān from those who do not judge according to what Allah revealed indicates that referring to the Shariah of Allah for judgment constitutes Imān, creed, and worship to Allah that a Muslim should espouse. He should not establish the Shariah of Allah as a source of judgment only because its judgment is better for the people and achieves better security. In fact, some people focus on this aspect and overlook the first one. Allah Almighty criticizes those who refer for judgment to the Shariah of Allah for their personal benefit, without intending that as an act of worship to Allah Almighty; He says:

[وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ ٤٨ وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ٤٩]

{When they are called to Allah and His Messenger so that he may judge between them, a party of them turns away.

But if the right is in their favor, they come to him in full submission.} [Surat an-Nūr: 48-49] They only care about what they are inclined to, and if anything runs counter to their inclination, they turn away from it. The reason is that they do not intend to worship Allah by referring for judgment to His Messenger (ﷺ).

¹ "Fat'h Al-Majīd" (pp. 467-468).

Questions and Exercises

Q1: If the scholars have differing views, it is obligatory:

to take any view among them and not go beyond their views.

not to accept any of them unless established by proof.

to take any of their views, if they are among the Companions, the Tābi'is (the generation after the Companions), or the four Imāms.

Q2: The verse that reads:

[أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ
يُرِيدُونَ أَنْ يُتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ
يُضِلَّهُمْ ضَلَالًا بَعِيدًا]

{Have you not seen [O Prophet] those who claim that they believe in what has been sent down to you and what was sent down before you, yet they seek the judgment of Tāghoot, even though they were commanded to reject them? Satan wants to lead them far astray}

is proof that Imān and resorting to judgment to other than Allah and His Messenger can be combined.

is proof that Imān and resorting to judgment to other than Allah and His Messenger cannot be combined.

Both answers are wrong.

Q3: The rulers must judge according to what Allah revealed if it is suitable for their time, and the subjects must refer for judgment to what Allah revealed in His Book and the Sunnah of His Messenger if it is deemed good according to their tradition.

True.

False.

Lesson Seven

The Decisive Say on Those Who Judge by Other Than What Allah Revealed

Lesson Elements: The lesson consists of one element:

First: Elaborating on the issue of those who judge by other than what Allah revealed.

First element: First: Elaborating on the issue of those who judge by other than what Allah revealed:

Allah Almighty says:

[إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ ۖ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا
وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ۚ فَلَا
تَخْشَوُا النَّاسَ وَاخْشَوْا اللَّهَ وَلا تَتَّبِعُوا بَآئِلِي ثُمَّ قَلِيلًا ۚ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ
اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ]

{We sent down the Torah, which contains guidance and light; the prophets who submitted themselves to Allah were judging by it for the Jews, and so did the rabbis and scholars because they were entrusted to protect the Scripture of Allah, and they were witnesses to it. So do not fear people

but fear Me, and do not trade My verses for a small price. Whoever does not judge according to what Allah has revealed, it is they who are the disbelievers.} [Surat al-Mā'idah: 44] The noble verse states that judging by other than what Allah revealed is Kufr. This may be a major Kufr that takes one outside the fold of Islam, and it may be a minor one that does not take a person outside the religion, depending on the ruler's situation. If he believes that judging by what Allah has revealed is not obligatory and is optional for him, or he belittles the judgment of Allah and believes that other manmade laws and statutes are better than it and that it does not suit this age, or he judges by other than what Allah has revealed to appease the disbelievers and hypocrites, this is major Kufr. If he believes that judging by what Allah has revealed is obligatory and he knows the judgment in a particular incident, yet he departs from it while acknowledging that he deserves the punishment, he is a sinner and is called a committer of minor Kufr. But if he is not aware of the judgment of Allah regarding it, and he exerts his utmost efforts and tries his best to know the judgment, yet he misses it, he is mistaken and gets a reward for his Ijtihād (independent reasoning), and his mistake is

forgiven¹. This applies to judgment over a specific case.

But judgment over public cases is different. Shaykh al-Islam Ibn Taymiyyah² said: "If the ruler is religious yet he judges without knowledge, he will be among the dwellers of Hellfire. If he is knowledgeable, yet he judges by other than the truth he knows, he will be among the dwellers of Hellfire. If he judges without justice or knowledge, he deserves to be among the dwellers of Hellfire. This applies if the judgment pertains to a private case. But if he gives a public judgment regarding the religion of Muslims and turns the truth into falsehood and falsehood into truth, the Sunnah into Bid'ah and Bid'ah into Sunnah, the Ma'rūf (what is good) into Munkar (what is bad) and Munkar into Ma'rūf, and he forbids what Allah and His Messenger enjoin and enjoins what Allah and His Messenger forbid, this is a different type which will be judged by the Lord of the worlds, the God of the messengers, the Sovereign of the Day of Recompense, to Whom praise is due in this life and the Hereafter:

[وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ ۖ وَلَهُ الْحُكْمُ وَإِلَيْهِ
نُرجِعُونَ]

¹ [Sharh At-Tahāwīyyah (pp. 363-364)]

² [Majmū' Al-Fatāwa (35/388)]

{He is Allah: there is no god but Him. All praise belongs to Him in this life and the Hereafter. His is the Judgment, and to Him you will all be returned.}
[Surat al-Qasas: 70]

[هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَكَفَىٰ
بِاللَّهِ شَهِيدًا]

{It is He Who has sent His Messenger with guidance and the religion of truth to make it prevail over all religions, and sufficient is Allah as a Witness.} [Surat al-Fat'h: 28]

He also said¹: "There is no doubt that whoever does not believe that judging by what Allah has revealed to His Messenger is obligatory is a disbeliever. If anyone deems it permissible to judge between people by what he regards as justice without complying with what Allah has revealed, he is a disbeliever. Indeed, every community enjoins judging with justice, and justice among them may be what their leaders consider to be so. Rather, many of those who are named as Muslims judge according to their traditions, which were not revealed by Allah, like the customs of their predecessors and the injunctions of those obeyed among them. They hold that this should be the basis for judgment, apart from the Qur'an and the Sunnah; this is indeed Kufr. Many people embrace Islam, yet they only judge according to the

¹ [Minhāj As-Sunnah An-Nabawiyyah (5/130)]

dominant traditions which are prescribed by those obeyed among them. If those people come to know that it is not permissible for them to judge except by what Allah has revealed, and they do not comply with that, and they even deem it permissible to judge by something contrary to what Allah has revealed, they are disbelievers; otherwise, they are ignorant, like those mentioned previously." End quote.

And Shaykh Muhammad ibn Ibrāhīm¹ said: "As for a person who is said to have engaged in Kufr less than Kufr, if he refers for judgment to other than Allah while believing that he is a sinner and the judgment of Allah is the true one, this is someone who does that once or so. But as for those who enact laws, arrange and impose them, their act is Kufr, even if they say: 'We are mistaken, and the judgment of Allah is more just.' This is Kufr that takes one out of the religion." End quote.

He (may Allah have mercy upon him) differentiated between a partial judgment, which does not happen recurrently, and a public judgment that serves as a criterion for all or most of the rulings. He determined that this is the Kufr that takes one out of the religion altogether. This is because when a person keeps the Islamic Shariah aside and adopts man-made laws as an alternative,

¹ [The Fatwas by Shaykh Muhammad ibn Ibrāhīm Āl ash-Shaykh (12/280)]

this indicates that he considers the laws to be better and more suitable than the Shariah, and this is undoubtedly a major Kufr that takes one out of the religion and contradicts Tawhīd.

Questions and Exercises

Q1: He referred to other than Allah for judgment over an issue out of his personal inclination while believing that he is a sinner:

He has committed minor Kufr.

He has committed major Kufr.

He has committed a minor sin.

Q2: Adopting laws as a reference for rulings while believing that the ruling of Allah is more just:

This is Kufr that takes one out of the religion.

This is minor Kufr that does not take one out of the religion.

This is one of the biggest minor sins.

Q3: Whoever does not believe that judging by what Allah revealed to His Messenger is obligatory is a disbeliever:

True.

False.

Lesson Eight

The Concept of the Two Terms of Al-Walā' and Al-Barā'

Lesson Elements: The lesson consists of two elements:

First: Definition of the two concepts of Al-Walā' and Al-Barā'.

Second: The opinion of Shaykh al-Islam Ibn Taymiyyah on the issue of Al-Walā' and Al-Barā'.

First element: Definition of the two concepts of Al-Walā' and Al-Barā':

Definition of Al-Walā' (allegiance): It is to support, love, honor, and respect the loved ones outwardly and inwardly. Allah Almighty says:

[اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۚ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ]

{Allah is the Protector of those who believe; He brings them out of the depths of darkness into the light. As for those who disbelieve, their protectors are false gods; they bring them out from the light into the depths of darkness. They are the people of the Fire; they will abide therein forever.} [Surat al-Baqarah: 257] So, allegiance to the disbelievers means the pursuit of closeness to them and showing them friendliness by words, deeds, and intentions.

Definition of Al-Barā' (disavowal): It is to keep away, disavow, and show enmity after presenting the arguments and warnings to them.

Second element: The opinion of Shaykh al-Islam Ibn Taymiyyah on the issue of Al-Walā' and Al-Barā':

Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him)¹ said: "A believer must show enmity for Allah's sake and allegiance for Allah's sake. If there is a Muslim, he must show loyalty to him, even if he has oppressed him, for oppression does not preclude faith-based allegiance. Allah Almighty says:

[وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا ۚ فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۚ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ]

{If two groups of believers fight one another, make peace between them. If one of them transgresses against the other, fight against the transgressing group until they submit to the rule of Allah. Then, if they submit, make peace between them with fairness and be just, for Allah loves those who are just.} [Surat al-Hujurāt: 9] He regards them as brethren despite the existence of fighting and transgression and commands that peace should be made between them. So, a believer should bear this in mind: A believer should be shown loyalty, even if he has oppressed and transgressed against you, and a disbeliever should be taken as an enemy, even if he has given you and treated you kindly. Indeed, Allah sent the Messenger and revealed the books so that the religion should be entirely for Allah, and love should be for its loyal followers and hatred for

¹ [Majmū' Al-Fatāwa (28/208-209)]

its enemies, and honor and reward should be for its loyal followers and humiliation and punishment for its enemies."

If goodness and evil, righteousness and immorality, obedience and disobedience, and Sunnah and Bid'ah (religious innovation) are combined in one person, he will deserve as much loyalty and reward as the amount of goodness in him and as much hostility and punishment as the amount of evil in him. So, the reasons for honor and humiliation can be combined in one person. An example is a thief whose hand is cut off for stealing, and he is given enough money from the treasury to fulfill his needs. This is the basic principle over which Ahl-us-Sunnah wa al-Jamā'ah agreed, and the Kharijites and the Mu'tazilites and the like of them differed from them." End quote.

Ahl-us-Sunnah wa al-Jamā'ah disavow those who oppose Allah and His Messenger, even if they were the closest kindred. Allah Almighty says:

[لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ أُولَٰئِكَ حِزْبُ اللَّهِ ۚ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ]

{You will not find any people who believe in Allah and the Last Day taking as allies those who oppose Allah and His Messenger, even if they were their parents, their children, their brothers, or their

kindred. It is they in whose hearts Allah has instilled faith and strengthened them with a spirit from Him. He will admit them to gardens under which rivers flow, abiding therein forever. Allah is pleased with them, and they are pleased with Allah. They are the party of Allah. Indeed, it is the party of Allah that will be successful.} [Surat al-Mujādilah: 22] Allah Almighty also says:

[وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ ۚ قُلْ أُذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُوا مِنْكُمْ ۚ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ]

{Among those [hypocrites] are some who offend the Prophet and say: "He listens to everyone." Say [O Prophet]: "He listens to what is best for you; he believes in Allah, trusts the believers, and is a mercy for those of you who believe." But for those who offend the Messenger of Allah, there will be a painful punishment.} [Surat at-Tawbah: 61]

Questions and Exercises

Q1: Loyalty to the disbelievers means:

to keep away, disavow, and show enmity after presenting the arguments and warnings.

to seek closeness to them and show them friendly feelings.

Both answers.

Q2: Oppression cuts off the loyalty of faith (Imān):

True.

False.

Q3: If a man combines both Sunnah and Bid'ah:

He deserves hostility for his Bid'ah.

He deserves loyalty for his Sunnah.

He deserves as much loyalty and reward as the amount of goodness in him and deserves as much hostility and punishment as the amount of evil in him.

Lesson Nine

The Difference between Loyalty and Good Treatment

Lesson Elements: The lesson consists of one element:

First: The difference between loyalty and good treatment.

First element: The difference between loyalty and good treatment:

Loyalty is one thing and treatment is another. The basic rule in this regard is the verse that reads:

[لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ]

{Allah does not forbid you from being kind and just to those who did not fight against you, nor did they drive you out of your homes. Indeed, Allah loves those who are just.} [Surat al-Mumtahanah: 8]
Hence, it becomes clear to us that loyalty, represented by love and support, differs from spending on, having ties with, and showing

kindness to disbelieving relatives. Allah Almighty says:

[وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفَصَّلَهُ فِي عَامَيْنِ أَنْ
أَشْكُرْ لِي وَلِوَلَدِكَ إِلَيَّ الْمَصِيرُ - وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ
عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا ۚ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ
ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ]

{We have enjoined upon man kindness to his parents. His mother bore him in weakness upon weakness, and his weaning took place within two years. Be grateful to Me and to your parents. To Me is the final return. But if they strive to make you associate partners with Me of what you have no knowledge of, then do not obey them. Yet keep company with them in this world with kindness, and follow the way of those who turn to Me [in repentance]. Then to Me is your return, and I will inform you of what you used to do.} [Surat Luqmān: 14-15] Allah Almighty also says:

[وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ
وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا]

{Worship Allah and do not associate any partners with Him. Be kind to parents, relatives, orphans, the needy, near and distant neighbors, close friends, wayfarers, and slaves whom you own. For Allah does not like those who are arrogant and boastful.} [Surat an-Nisā': 36]

Questions and Exercises

Q1: The verse that reads:

[وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا]

{Worship Allah and do not associate any partners with Him} pertains to believing parents only, for it is obligatory to take the disbelievers as enemies:

True.

False.

Q2: The loyalty deemed objectionable by the Shariah is:

to show kindness to those who oppose Allah and His Messenger, even if they were one's relatives.

to love and support those who oppose Allah and His Messenger.

Both answers.

Q3: Loyalty and treatment are one thing:

True.

False.

Lesson Ten

The Manifestations of Loyalty to the Disbelievers

Lesson Elements: The lesson consists of one element:

First: From the manifestations of loyalty to the disbelievers.

First element: From the manifestations of loyalty to the disbelievers:

1. Imitating them in dress, speech, and other things. The Prophet (ﷺ) said:

«مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ».

"Whoever imitates a people is one of them."
[Narrated by Abu Dāwūd (4031); it is classified as Hasan (good)]

2. Staying in their land and not moving from it to the land of Muslims to flee with the religion. Allah Almighty says:

[إِنَّ الَّذِينَ تَوَلَّوْا الْمَلَائِكَةَ ظَالِمِينَ أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ ۖ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ۖ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا ۖ فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ ۖ وَسَاءَتْ مَصِيرًا ٩٧ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ جِيلًا وَلَا يَهْتَدُونَ سَبِيلًا ٩٨ فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ ۚ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا]

{When the angels take the souls of those who have wronged themselves, they will say: "What was the matter with you?" They will say: "We were oppressed in the land." They will say: "Was not Allah's earth spacious enough for you to migrate?" They are those whose refuge will be Hell – what a terrible destination!

Except the helpless men, women, and children who have no means nor do they know where to go.

They are those whom Allah may pardon, for Allah is Ever-Pardoning, All-Forgiving.} [Surat an-Nisā': 97-99] Allah does not exempt anyone as regards staying in the land of the disbelievers but the helpless people who cannot migrate, and also

those who stay there for a religious purpose like calling people to Allah and spreading Islam in their land.

3. Traveling to their land for the purpose of pleasure and enjoyment. Travel to the land of the disbelievers is prohibited except in case of necessity, like medical treatment, business, and education. For such travel to be permissible, it is also required that the Muslim should display his religion, take pride in Islam, and keep away from the areas of evil.

4. Helping and supporting them against the Muslims and praising and defending them. This invalidates a person's Islam and makes him an apostate.

5. Seeking help from them, putting trust in them, appointing them in authority posts that include the secrets of Muslims, and taking them as close friends and consultants. Allah Almighty says:

[يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ ۚ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ ۚ إِن كُنتُمْ تَعْلَمُونَ ١١٨ هَآئِنْتُمْ أَوَّلَاءِ يُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لُفُّوكُمْ قَالُوا ءَامَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ ۚ قُلْ مُؤْمِنُوا بِغَيْظِكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ١١٩ إِن تَمَسَّسْتُمْ حَسَنَةً تَسَؤْهُمْ وَإِن تُصِيبَكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا ۚ وَإِن تُصِيرُوا وَتَنْفَقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ۚ إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ١٢٠]

{O you who believe, do not take as close friends those from other than yourselves; they spare no effort to ruin you; they wish to see you suffer.

Hatred has appeared from their mouths, but what their hearts conceal is even greater. We have made the verses clear to you, if only you understand.

O you [believers], you are those who love them, but they do not love you, even though you believe in all the Scriptures. When they meet you, they say, "We believe," but when they are alone, they bite their fingertips against you in rage. Say: "May you die in your rage." Allah is All-Knowing of what is in the hearts.

If something good happens to you, it grieves them, but if adversity befalls you, they rejoice at it. But if you keep patient and fear Allah, their schemes will not harm you in the least, for Allah encompasses all that they do.} [Surat Āl 'Imrān: 118-120]

6. Using their calendar, especially the calendar that represents their rituals and festive occasions, such as the Gregorian calendar.

7. Joining their festivities, helping them celebrate their festivities, congratulating them on these occasions, or attending their celebration of the festivities.

8. Praising and lauding them for their urbanization and civilization and admiring their manners and skills without regard for their false creeds and wrong religion. This does not mean that Muslims should not pursue the means of strength, like learning industries and the fundamentals of

lawful economy and military techniques. Rather, this is something required. Allah Almighty says:

[وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ
وَعَآخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ
يُوفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ]

{Prepare against them whatever force you can and cavalry, to deter Allah's enemies and your enemies, and others besides them whom you do not know, but Allah knows them. Whatever you spend in the cause of Allah will be repaid to you in full, and you will not be wronged.} [Surat al-Anfāl: 60] Allah Almighty also says:

[قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۚ قُلْ هِيَ لِلَّذِينَ
ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ ۚ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ]

{Say: "Who has forbidden the adornments and lawful provisions that Allah has brought forth for His slaves?" Say: "They are for the believers in the life of this world, and they will be exclusively for them on the Day of Resurrection. This is how We make the verses clear for people who have knowledge."} [Surat al-A'rāf: 32]

9. Naming themselves by their names.

10. Asking Allah to forgive them and have mercy upon them. Allah Almighty says:

[مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ
بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ]

{It is not fitting for the Prophet and those who believe in seeking forgiveness for the polytheists,

even if they are close relatives, after becoming clear to them that they are the people of Blazing Fire.}

[Surat at-Tawbah: 113]

Questions and Exercises

Q1: In the Hadīth:

«مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ»

"Whoever imitates a people is one of them." This includes one who dresses like them:

True.

False.

Q2: Staying in the land of the disbelievers and not moving from it to the land of Muslims to flee with the religion is not among the manifestations of loyalty to the disbelievers:

True.

False.

Q3: Allah does not exempt anyone in regards to staying in the land of the disbelievers:

but the helpless people.

except those who stay there for a religious purpose.

Both answers.

Lesson Eleven

Mocking the Religion

Lesson Elements: The lesson is composed of three elements:

First: The ruling on mocking the religion.

Second: Manifestations of mockery that cause Kufr (disbelief).

Third: The Muslim's duty toward those who mock the religion of Allah.

First element: The ruling on mocking the religion:

Mocking anything of what the Messenger (ﷺ) came with is Kufr, by consensus among Muslims, even if the person does not intend actual mockery, like speaking by way of joking.

[وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ ٦٥ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۚ إِن نَّعْفُ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبُ طَائِفَةَ ۚ إِنَّهُمْ كَانُوا مُجْرِمِينَ ٦٦]

{If you question them, they will surely say: "We were only indulging in idle talk and playing." Say: "Was it Allah, His verses and His Messenger that you were mocking?"

Make no excuses; you have disbelieved after having believed. If We pardon some of you, We will punish others because they are wicked.}

[Surat at-Tawbah: 65-66] Ibn Jarīr, Ibn Hātim, Abu ash-Shaykh, and others narrated that ‘Abdullāh ibn ‘Umar reported:

قال رجل في غزوة تبوك في مجلس يومًا: ما رأينا مثل قرائنا هؤلاء أرغب بطونًا، ولا أكذب ألسنًا، ولا أجبن عند اللقاء، فقال رجل في المجلس: كذبت ولكنك منافق، لأخبرن رسول الله ﷺ، فبلغ ذلك رسول الله ﷺ، ونزل القرآن، قال عبدالله: فأنارأيته متعلقًا بحبل ناقة رسول الله ﷺ والحجارة تنكبه، وهو يقول: «يا رسول الله، إنما كنا نخوض ونلعب»، والنبى ﷺ يقول: [وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ]

"A man said one day in a gathering during the battle of Tabūk: "I have never seen anyone whose belly is more hungry, whose tongue tells more lies, or who is more cowardly in fighting than these reciters of ours." Thereupon, a man in the gathering said: "You are lying; rather, you are a hypocrite! I will definitely inform the Messenger of Allah (ﷺ)." The Messenger of Allah (ﷺ) was informed about that, and verses from the Qur'an were revealed. 'Abdullāh said: "I saw him holding onto the rope of the she-camel of the Messenger of Allah (ﷺ), and the stones were hurting him, as he was saying: 'O Messenger of Allah, we were only indulging in idle talk and playing.' While, the Prophet (ﷺ) was saying: {If you question them, they will surely say: 'We were only indulging in idle talk and playing.' Say: 'Was it Allah, His verses and His Messenger that you were mocking?'}" [Surat at-Tawbah: 65]" [Narrated by Ibn Abi Hātim (6/1829) and At-Tabari (11/543); it is classified as Hasan (good)]

Second element: Manifestations of mockery that cause Kufr:

If anyone mocks anything of what the Prophet (ﷺ) came with, like mocking the Shar'i knowledge and its people, mocking the reward and punishment of Allah, mocking those who command the right and forbid the wrong because of this action on their part, mocking prayer, be it obligatory or supererogatory, mocking those who

pray because of their prayer, mocking those who let their beards grow because of their beards, and mocking those who abandon usury for their abandonment of usury, this person is a disbeliever.

Third element: The Muslim's duty toward those who mock the religion of Allah:

Every Muslim should sever ties with those who mock the religion of Allah and what the Messenger (ﷺ) came with, even if they were the closest people to him, and refrain from sitting with them lest he will become one of them. Allah Almighty says:

[وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذًا مِثْلُهُمْ ۚ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا]

{He has already sent down to you in the Book that when you hear Allah's verses being rejected or ridiculed, do not sit with them until they engage in another discourse, or else you will be like them. Indeed, Allah will gather all the hypocrites and disbelievers together in Hell.} [Surat an-Nisā': 140]

Questions and Exercises

Q1: Mocking anything of what the Messenger (ﷺ) came with is Kufr, by consensus among Muslims, if the person intends actual mockery. But if he does not intend that, then this is not Kufr:

True.

False.

Q2: Mocking the obligatory prayer is Kufr, unlike the case of supererogatory prayer:

True.

False.

Q3: He says to a bearded person: What is this dirt on your face?! And he means to mock his grown beard:

He has committed a huge evil act.

He becomes a disbeliever.

He is required to ask the bearded person for pardon.

Lesson Twelve

The Qādiyāniyyah is One of the Deviant Sects

Lesson Elements: The lesson consists of three elements:

First: This Ummah splitting into seventy-three sects.

Second: The Qādiyāniyyah sect and how it originated.

Third: The ideas and beliefs of the Qādiyāniyyah sect.

First element: This Ummah splitting into seventy-three sects:

The Prophet (ﷺ) said:

«إِنَّ بَنِي إِسْرَائِيلَ افْتَرَقَتْ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَإِنَّ أُمَّتِي سَتَفْتَرُقُ عَلَى ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ، إِلَّا وَاحِدَةً»، قَالُوا : وَمَنْ هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: «مَا أَنَا عَلَيْهِ وَأَصْحَابِي».

"The children of Israel were split into seventy-one sects, and my Ummah will split into seventy-two sects, all of which will be in Hellfire except for one." They said: "What is it, O Messenger of Allah?" He said: "What I and my Companions are upon." [Narrated by Abu Dāwūd (4596), At-Tirmidhi (2641), and Ibn Mājah (3991) from a group of the Companions; it is classified as Hasan (good)]

These examples include:

Second element: The Qādiyāniyyah sect and how it originated:

The Qādiyāniyyah is a movement that originated in 1900 A.D., with planning by the English Colonialism in the Indian subcontinent. The aim was to keep the Muslims away from their religion and from the obligation of Jihad specifically so that they would not confront the colonists in the name of Islam. It was founded by Mirza Ghulam Ahmad Qadiyāni, who belonged to a family known for the betrayal of the religion and the homeland. He was known among his followers for having a mood disorder, plenty of illnesses, and drug addiction.

Third element: The ideas and beliefs of the Qādiyāniyyah sect:

The ideas and beliefs of this sect include the following:

- They believe that Ghulam Ahmad Mirza is the awaited Messiah.

- They believe that Allah fasts and prays, sleeps and wakes up, writes and signs, and errs and copulates, far Exalted be Allah above what they say.

- A Qādiyāni believes that his god is English, for he speaks to him in English.

- They believe that Gabriel (Jibrīl) (peace be upon him) descends upon Ghulam Ahmad and conveys revelations to him, and his revelations are like the Qur'an.

- Abolishing the creed of Jihad and blind obedience to the English government, for they, as alleged by them, are the rulers, according to the Qur'an.

- They regard every Muslim as a disbeliever unless he embraces the Qādiyāniyyah. Also, he who gets married or gives someone in marriage to non-Qādiyānis is a disbeliever.

- They regard wine, opium, narcotics, and intoxicants as permissible.

- The Qādiyāniyyah sect believes that prophethood was not sealed with Muhammad (ﷺ); rather, it is ongoing, and Allah sends messengers when needed; and Ghulam Ahmad is the best among all prophets.

- The Qādiyāniyyah sect is closely linked to Israel, which opened schools and centers for them. They exist in large numbers in India and Pakistan.

Questions and Exercises

Q1: In the Hadīth: "The Children of Israel were split into... sects, and my Ummah will split into seventy-two sects, all of which will be in Hellfire except for one." They said: "What is it, O Messenger of Allah?" He said: "What I and my Companions are upon."

seventy-two.

seventy-one.

seventy-three.

Q2: The emergence of the Qādiyāniyyah movement was planned by:

the Indians.

the English.

the Jews.

Q3: The Qādiyāniyyah sect believes that Ghulam Ahmad Mirza is...:

Allah.

the awaited Messiah.

indwelled by God.

Lesson Thirteen

The Shi'a are One of the Deviant Sects

Lesson Elements: The lesson consists of five elements:

First: This Ummah splitting into seventy-three sects.

Second: The orders and sects of the Shi'a.

Third: From the beliefs of the Imāmiyyah Shi'a.

Fourth: The sect of the Ithna 'Ashariyyah Shi'a.

Fifth: Why were the Rāfidis called by this name?

First element: This Ummah splitting into seventy-three sects:

The Prophet (ﷺ) said:

«إِنَّ بَنِي إِسْرَائِيلَ افْتَرَقَتْ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَإِنْ أُمْتِي سَتَقْفِرُ عَلَى ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ، إِلَّا وَاحِدَةً»، قالوا : وَمَنْ هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: «مَا أَنَا عَلَيْهِ وَأَصْحَابِي».

"The Children of Israel were split into seventy-one sects, and my Ummah will split into seventy-two sects, all of which will be in Hellfire except for one." They said: "What is it, O Messenger of Allah?" He said: "What I and my Companions are upon." [Narrated by Abu Dāwūd (4596), At-Tirmidhi (2641), and Ibn Mājah (3991) from a group of the Companions; it is classified as Hasan (good)]

Second element: The orders and sects of the Shi'a:

The Shi'a are divided into the following groups:

1. The Earliest Shi'a: They are called: "the Sincere Shi'a". They lived during the caliphate of 'Ali (may Allah be pleased with him), and they supported him, recognized his status and revered him, and they did not detract from any of his brothers, the Companions of the Messenger of Allah (ﷺ). They fought along with him in the Battle of Siffīn and the Battle of the Camel.

2. The Tafdīliyyah (preferential) Shi'a: They prefer 'Ali (may Allah be pleased with him) over the

rest of the Companions without declaring any of them a disbeliever or abusing or hating them.

3. The Rāfidi (rejectors) Shi'a: They abuse the Companions and attribute Kufr and hypocrisy to them, with the exclusion of four Companions, namely: Salmān al-Fārisi, Abu Dharr, Al-Miqdād, and 'Ammār (may Allah be pleased with them).

This sect split into twenty-four sub-sects, including the Saba'iyyah, the followers of the Jew 'Abdullāh ibn Saba', who said: "Ali is God." They also include the Nusayriyyah, who say that God indwelled in 'Ali and his children, but they limit that to the Imāms. And they include: The Bāṭiniyyah (esoterics) and the Qarāmitah (Qaramites), who belong to the Ismā'īlis (Ismaelites). As for the Ithna 'Ashriyyah (the Twelvers), they are a sect within the Imāmiyyah. They also include: The Zaydis.

Third element: From the beliefs of the Imāmiyyah Shi'a:

The beliefs of the Imāmiyyah Shi'a include:

1. Resurrection is a must upon Allah Almighty on an intellectual basis.

2. They say that the Prophet (ﷺ), the guardian (Ali), the two grandchildren (Hasan and Husayn), their enemies, and the other Imāms and their killers will be living after the emergence of the Mahdi. This is known as "Aqīdat Ar-Raj'ah" (the creed of return), which means: returning to life before the Day of Judgment.

3. Allah will not punish any one of them for any sin, minor or major, neither on the Day of Judgment nor in the grave.

Fourth element: The group of the Ithna 'Ashriyyah Shi'a:

The Ithna 'Ashriyyah: It is one of the sects of the Imāmiyyah Shi'a. It is the sect that comes to mind when the term 'Imāmiyyah' is generally used. They advocate the Imamate of 'Ali ar-Rida after his father Mūsa al-Kazhim, and then the Imamate of his son Muhammad at-Taqi, who is known as Al-Jawād, and then the Imamate of his son At-Taqi, who is known as Al-Hādi, and then the Imamate of his son Al-Hasan al-'Askari, and then the Imamate of the children of Muhammad al-Mahdi, believing him to be the awaited Mahdi. They did not differ over the order of the Imamate in this way. But they differed over the time and year of the disappearance of the Mahdi and over his age when he disappeared. Some of them even said that he died and would return to worldly life when injustice spreads and prevails. This sect emerged in 255 A.H, and they believed in Al-Badā' (appearance)¹. Therefore, you see them calling out with the highest voice when they visit the Rawdah of Mūsa al-Kāzhim: "You are the one about whom something appeared to Allah",

¹ i.e., there appears to Allah Almighty other than what He had willed, and so He backtracks on His will and makes a decision according to what appeared to Him thereafter.

referring, as alleged by them, to the installation of his brother Ismā'īl as the Imām after his father and his death before assuming the Imamate and his father establishing him as the Imām. One of their beliefs is that all sects of Shi'a, except for their sect, will abide eternally in Hellfire, and they will be saved, and the same holds true for all Muslim sects, including the Sunnis.

Fifth element: Why were the Rāfidis called by this name?

They were called Rāfidis (rejectors) because they rejected the Imamate of Abu Bakr and 'Umar (may Allah be pleased with both of them). It is also said: They followed Zayd ibn 'Ali ibn al-Husayn ibn 'Ali ibn Abi Tālib (may Allah be pleased with them) in the days of his revolt, and when he heard their slander of Abu Bakr and 'Umar, he expressed disapproval of that. As a result, those who gave him the pledge of allegiance abandoned him. He said to them: Have you rejected me? Hence, it is said: They were called Rāfidis because of Zayd's phrase to them: Have you rejected me?

The Rāfidis comprise numerous sects, including the Imāmiyyah sect and the extremist Bātiniyyah, who held that the Imāms are divine, permitted the prohibitions of Shariah, and revoked the duty of the obligations.

Questions and Exercises

Q1: These who prefer 'Ali (may Allah be pleased with him) over the rest of the Companions without declaring any of them a disbeliever or abusing or hating them are:

The Tafdiliyyah Shi'a.

The Rāfidis.

The sincere Shi'a.

Q2: Those who say that God indwelt in 'Ali and his children, but they limit that to the Imāms are:

The Saba'iyyah.

The Qarāmitah.

The Nusayriyyah.

Q3: The Rāfidis were called as such:

because Zayd said to them: You have rejected me?

because they rejected the Imamate of Abu Bakr and 'Umar (may Allah be pleased with both of them).

Both answers were mentioned by the scholars.

Exam Questions

Q1: The Prophet's (ﷺ) statement:

«اللَّهُمَّ اغْنِنَا، اللَّهُمَّ اغْنِنَا، اللَّهُمَّ اغْنِنَا»

"O Allah, bless us with rain; O Allah, bless us with rain; O Allah, bless us with rain" When the Bedouin complained to him about the drought, it is proof of the permissibility of making Tawassul by the supplication of those whose supplication is hoped to be answered:

True.

False.

Q2: Tawassul by good deeds is established by the Sunnah:

True.

False.

Q3: Tawassul to Allah Almighty by the situation of the supplicant has proof in the Book of Allah. Mention this proof:

The verse that reads:

[رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا ۚ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ].

{Our Lord, we have heard the caller to faith calling, "Believe in your Lord," so we believed. Our Lord, forgive us our sins, expiate our misdeeds, and cause us to die among the righteous.}

The verse in which Moses is quoted as saying:

[رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ].

{My Lord, I am desperately in need of whatever good You may send down to me.}

Both answers.

Q4: The polytheists' Tawassul by their idols is polytheistic Tawassul, whereas the ignorant people's Tawassul by the pious servants is Bid'a:

True.

False.

Q5: The verse that reads:

[وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ]

{although they already knew that whoever gets into it would not have any share in the Hereafter} is proof for the Kufr of magicians:

True.

False.

Q6: Magic is taught by the devils:

as indicated by the verse that reads:

[وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سَلِيمٍ].

{They followed what was recited by the devils during the kingdom of Solomon.}

as indicated by the verse that reads:

[وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ].

{but the devils disbelieved, teaching people magic.}

Both answers.

Q7: Among the strongest proofs that it is not legitimate to make Tawassul by created beings and their relics:

is that the Companions would not seek Tabarruk in righteous people, such as Abu Bakr, Umar, and others among the most virtuous Companions, neither in their lifetime nor after their death.

is that the Companions would not go to the cave of Hirā' to pray or supplicate there, and they would not let anyone do that.

Both answers.

Q8: "The Shar'ī rulings are not suitable for the legislations that regulate relationships, contracts, and economy." This statement is:

Kufr.

Correct.

Minor Kufr.

Q9: The verse that reads:

[فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى]

{Whoever rejects Tāghoot [i.e., false gods] and believes in Allah has indeed grasped the strong handhold} is proof for the pillar of Tawhīd, namely:

Tawhīd Ar-Rubūbiyyah.

Kufr in Tāghoot.

Tawhīd of Allah's names and attributes.

Q10: They embraced Islam and judge according to their traditions despite their knowledge that they are obligated to judge by the Shariah. They have become disbelievers:

True.

False.

Q11: The verse that reads:

[وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا]

{If two groups of the believers fight one another, make peace between them} is proof that:

oppression cuts off the loyalty of Imān.

love should be for the sake of Allah and hatred should be for the sake of Allah.

a believer should be shown loyalty, even if he has wronged and transgressed against you.

Q12: A disbeliever should be taken as an enemy, even if he has given you and treated you kindly:

True.

False.

Q13: A Muslim is obligated to disavow anyone who opposes Allah and His Messenger, even if he was his father or mother:

True.

False.

Q14: Traveling to the land of disbelievers for pleasure and enjoyment is:

permissible.

impermissible because it is one of the manifestations of loyalty.

disliked, out of caution.

Q15: One of the invalidators of Islam and the causes of apostasy:

Living in the land of disbelievers.

Helping the disbelievers and supporting them against the Muslims.

Both answers.

Q16: Invoking Allah's forgiveness and mercy for the polytheists:

Not permissible.

Permissible.

Q17: Using the calendar of the Jews and Christians is one of the manifestations of loyalty to the disbelievers:

True.

False.

Q18: The verse that reads:

[يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّن دُونِكُمْ]

{O you who believe, do not take as close friends those from other than yourselves} is proof:

that we should not join their festive occasions.

that we should not seek help from them, trust them, or appoint them to posts that involve the secrets of Muslims.

Both answers.

Q19: They believe that Gabriel (peace be upon him) comes down to their chief, and that he receives revelation and his inspirations are like the Qur'an:

The Shia.

The Saba'iyyah.

The Qādiyāniyyah.

Q20: One of the beliefs of the Qādiyāniyyah is that whoever marries a non-Qadiyāni becomes a disbeliever:

True.

False.

Q21: The best among the prophets according to the Qādiyāniyyah:

Prophet Muhammad and then Ghulam Ahmad.
Ghulam Ahmad.

Q22: One of their beliefs is that "Allah will not punish anyone of them for their sins, small or big, neither on the Day of Judgment nor in their graves":

The Imāmiyyah Shia.

The Qādiyāniyyah.

The Saba'iyyah.

Q23: Those who believe in Al-Badā' are:

the Ithna 'Ashriyyah.

the Qādiyāniyyah.

the Rāfidi Shi'a.

Q24: Mocking anything brought by the Messenger is Kufr by the consensus of Muslims if he intends actual mockery; but if he does not intend it, this is not Kufr:

True.

False.

Q25: Mocking an obligatory prayer is Kufr, unlike mocking a voluntary prayer:

True.

False.

Q26: He says to a bearded person: What is this filth on your face?! And he means to mock his grown beard:

He has done a very wrong act.

He becomes a disbeliever.

He is required to ask the bearded person for pardon.

Q27: "Those who prefer 'Ali (may Allah be pleased with him) over the rest of the Companions without declaring any of them a disbeliever or abusing or hating them" are:

The Tafdīliyyah Shi'a.

The Rāfidi Shi'a.

The sincere Shi'a.

Q28: "Those who say that God indwelt in 'Ali and his children, but they limit that to the Imāms" are:

the Saba'iyyah.

the Qarāmitah.

the Nusayriyyah.

Q29: The Rāfidis were called as such:

because Zayd said to them: You have rejected me?

because they rejected the Imamate of Abu Bakr and 'Umar (may Allah be pleased with both of them).

Both answers were mentioned by the scholars.

Q30: The Qādiyāniyyah sect believes that Ghulam Ahmad Mirza is ... :

Allah.

the awaited Messiah.

indwelt by God.

Introduction

Curriculum General Objectives:

1. Promoting the process of learning Fiqh (Islamic jurisprudence) as a way to better oneself and elevate one's status.

2. Highlighting the most renowned schools of Fiqh.

3. Learning some of the rulings of the religion without which the believer's faith is incomplete.

4. Instilling the value and virtue of acquiring a good understanding of the religion and learning the rulings of the pure Shariah.

5. Introducing the five pillars of Islam.

Lesson One

Merit of Knowledge, Definition of Fiqh, and the Sources of Legislation

Lesson Elements: The lesson is composed of three elements:

First: Evidence confirming the merit of knowledge.

Second: Definition of Fiqh linguistically and terminologically.

Third: Sources of the legislation.

First element: Evidence confirming the merit of knowledge:

Allah Almighty says:

[يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۚ وَإِذَا قِيلَ انشُزُوا فَانْشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ]

{O you who believe, when you are told to make room in your gatherings, then make room; Allah will give you abundance. And when you are told to rise, then rise; Allah will raise in ranks those who believed from among you and those who are given knowledge. And Allah is All-Aware of what you do.}

[Surat al-Mujādilah: 11]

Allah Almighty also says:

[وَقُلْ رَبِّ زِدْنِي عِلْمًا]

{And say, "My Lord, increase me in knowledge."}
[Surat Taha: 114]

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا، سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ»

"Whoever follows a path in pursuit of knowledge, Allah will facilitate for him a path to Paradise."

[Narrated by Muslim (2699)]

Second element: Definition of Fiqh linguistically and terminologically:

Fiqh, linguistically, means: deep understanding.

In terminology, Fiqh means: knowing the practical Shariah rulings from their detailed proofs.

It includes:

- A Muslim's relationship with his Lord (rulings of the acts of worship).
- A Muslim's relationship with his society (rulings of transactions).

Now, it becomes clear that Fiqh is both a spiritual and a civil system because the Islamic Shariah came to regulate both religious and worldly affairs. However, it must be noted that there is a difference between Fiqh and Shariah. Shariah is the revelation texts from the Qur'an and Sunnah and consequently, it represents sacred and infallible texts. Fiqh, on the other hand, is the jurists' work and effort in understanding Shariah and applying its texts as per certain criteria. In Fiqh, the understanding of one jurist varies from that of another, which may lead to a difference of opinion among the scholars of Fiqh especially when it comes to the subsidiary matters of the religion. In all cases, the truth cannot be found outside them in total, hence, it is not permissible to adopt a different opinion from theirs.

Third element: Sources of the legislation:

1. The Noble Qur'an.
2. The Prophetic Sunnah.
3. Consensus.

Analogy is also included among the inferential principles along with the sources of legislation.

Questions and Exercises

Q1: Fiqh, linguistically, means:

General understanding.

Deep understanding.

Knowledge of the rulings of the religion.

Q2: Allah Almighty says:

[فَأَنشُرُوا بِرَفْعِ اللَّهِ الَّذِينَ ءَامَنُوا مِنْكُمْ...]. [وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ].
[وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ]. [وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ].

{Then rise; Allah will raise in ranks those who believed from among you...}

{And people of knowledge; He is the Upholder of justice.}

{And those who are given knowledge.}

{As do the angels and people of knowledge; He is the Upholder of justice.}

Q3: The consensus is counted among the sources of legislation.

True.

False.

Lesson Two

The Beginning of Ijithād and the Emergence of the Schools of Fiqh

Lesson Elements: The lesson is composed of three elements:

First: Beginning of Ijithād (personal reasoning).

Second: Emergence of the schools of Fiqh.

Third: Is it a must for a Muslim to follow a certain Madhhab (school of Fiqh)?

First element: Beginning of Ijithād (personal reasoning):

There might occur incidents and unforeseen matters about which the texts, namely the Qur'an and Sunnah, did not declare any ruling and concerning which there is no consensus. In such a

case, Ijtihād must be applied to deduce the ruling, and such a deduction from the texts might vary. A similar situation took place during the Prophet's lifetime when he (ﷺ) commanded his Companions, after the Battle of the Trench, saying:

«لَا يُصَلِّينَ أَحَدُ الْعَصْرِ إِلَّا فِي بَنِي قُرَيْظَةَ».

"None should offer the 'Asr prayer except at Bani Qurayzhah." [Narrated by Al-Bukhāri (946) and Muslim (1770)] On the way, the 'Asr prayer became due and the Companions disagreed. Some of them wanted to stop and perform the prayer for fear of missing its time, as they understood from the Hadīth that it was urging them to hasten and not to be delayed. Others; however, were of the opinion that they should proceed without stopping in compliance with the literal meaning of the Hadīth. On returning and when the Prophet (ﷺ) learned about their disagreement, he did not express disapproval of any of the two groups.

The texts not clarifying a specific ruling, as we mentioned earlier, is among the causes of Ijtihād, especially when it comes to the subsidiary rulings, and this is a sign of Allah's mercy towards His slaves. Moreover, variation in understanding texts leads to variation in Ijtihād as well, and the difference in the degree of the authenticity of the Prophetic Hadīths' (authentic - sound - weak) is among the causes of disagreement.

Second element: Emergence of the schools of Fiqh:

During the lifetime of the Prophet (ﷺ), variation in the Companions' Ijtihad had no impact because he (ﷺ) was living among them and was, thus, their reference to correct and explain everything for them. However, after his death (ﷺ), the Companions moved to another phase, namely the phase of practicing Ijtihād when it came to unprecedented cases and issues. Later, the Companions spread out across the countries and their Ijtihād, which was derived from the Qur'an and Sunnah, varied, and the same applied to their students who learned from them and so on until the emergence of the famous four schools of Fiqh, which are chronologically arranged as follows:

1. The Hanafi School: It is attributed to its Imam, Abu Hanīfah an-Nu'mān ibn Thābit (80 -150 AH).

2. The Māliki School: It is attributed to its Imam, Mālik ibn Anas (93 - 179 AH).

3. The Shāfi'i School: It is attributed to its Imam, Muhammad ibn Idrīs ash-Shāfi'i (150 - 204 AH).

4. The Hanbali School: It is attributed to its Imam, Ahmad ibn Hanbal (164 -241 AH).

Third element: Is it a must for a Muslim to follow a certain Madhhab (school of Fiqh)?

Note: It is worth mentioning that it is not a must for a Muslim to follow a certain Madhhab and fully adhere to it. However, he should ask scholars

whose knowledge and religion he trusts regardless of the Madhhab he follows.

Questions and Exercises

Q1: The Māliki School: It is attributed to its Imam, Mālik ibn Anas

(150 - 204 AH).

(93 - 179 AH).

(164 - 241 AH).

Q2: A Muslim must follow a certain Madh-hab.

True.

False.

Q3: During the lifetime of the Messenger of Allah (ﷺ), the Companions' Ijtihād varied as indicated by their different ways of understanding the Prophet's statement:

«لَا يُصَلِّيَنَّ أَحَدُ الْعَصْرِ إِلَّا فِي بَنِي قُرَيْظَةَ».

"None should offer the 'Asr prayer except at Bani Qurayzhah."

True.

False.

Lesson Three

Brief Basic Information about the Five Pillars

Lesson Elements: The lesson is composed of two elements:

First: Definition of Islam and the number of pillars.

Second: First pillar: Ash-Shahādah (testimony of faith).

First element: Definition of Islam and the number of pillars:

- Definition of Islam: It means submission to Allah, the true God Who is worthy of worship, and acquiescence to Him by obedience.

The five pillars of Islam:

1. Testifying that there is no god but Allah and that Muhammad is the Messenger of Allah.

2. Establishing prayer.

3. Paying Zakah.

4. Fasting Ramadān.

5. Hajj to the Sacred House of Allah.

Second element: First pillar: Ash-Shahādah (testimony of faith):

- Allah Almighty says:

[وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ]

{I have not created the jinn and mankind except to worship Me.} [Surat adh-Dhāriyāt: 56]

- Allah Almighty says:

[قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ]

{Say, "Indeed, my prayer, my sacrifice, my living and my dying are all for Allah, Lord of the worlds.} [Surat al-An'ām: 162]

- Definition of worship: It refers to all apparent and hidden actions and statements that Allah loves and is pleased with.

Ash-Shahādah (testimony of faith): "Ash'hadu alla ilāha illallāh, wa ash'hadu anna Muhammadan

rasūlullāh" (I bear witness that there is no god but Allah, and I bear witness that Muhammad is the Messenger of Allah).

Second pillar: As-Salāh (prayer)

- Explanation of this pillar will be mentioned later.

Questions and Exercises

Q1: Submission to Allah and acquiescence to Him by obedience:

This is the concept of worship.

This is the concept of Islam.

This is the concept of Imān (faith).

Q2: Pillars of Islam are:

Five.

Six.

Three.

Q3: Allah Almighty says:

[قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ]

{Say, "Indeed, my prayer, my sacrifice, my living and my dying are all for Allah, Lord of the worlds.}

We understand from this verse that we were only created for worship.

True.

False.

Lesson Four

Simplified Explanation of the Third Pillar (Paying Zakah)

Lesson Elements: The lesson is composed of five elements:

First: Evidence on the obligation of Zakah.

Second: Definition of Zakah.

Third: Benefits of Zakah.

Fourth: Properties upon which Zakah is due.

Fifth: Zakah recipients.

First element: Evidence on the obligation of Zakah:

Allah Almighty says:

[وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ٥٦]

{Establish prayer, give Zakah and obey the Messenger, so that you may be shown mercy.}
[Surat an-Nūr: 56]

Second element: Definition of Zakah:

It is an obligatory charity due on a property, after fulfilling certain conditions, to be given to a specific group of people at a specific time.

Third element: Benefits of Zakah:

1. Before all, it is offered as an act of obedience to Allah Almighty.
2. Helping the poor and the needy.
3. Purifying man of stinginess and teaching him generosity.

Fourth element: Properties upon which Zakah is due:

1. Gold and silver (cash).
2. Commercial goods.
3. Livestock.
4. Grains and fruits.

Fifth element: Zakah recipients:

Allah Almighty mentioned all those who are entitled to receive Zakah in His statement:

[إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ ۚ فَرِيضَةً مِّنَ اللَّهِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ]

{Alms [i.e., Zakah] is only for the poor and the needy; those in charge of it; those whose hearts may be attracted [to Islam]; for freeing those in bondage; for those in debt; for the cause of Allah; and for [the stranded] traveler – as ordained by Allah, for Allah is All-Knowing, All-Wise.} [Surat at-Tawbah: 60]

Questions and Exercises

Q1: Types of properties that are subject to Zakah are gold, silver, and commercial goods only.

True.

False.

Q2: Those who are entitled to receive Zakah are full into six categories, as mentioned in the verse.

True.

False.

Q3: No Zakah is due on livestock.

True.
False.

Lesson Five

Simplified Explanation of the Fourth Pillar (Fasting the Month of Ramadān)

Lesson Elements: The lesson is composed of six elements:

First: Evidence on the obligation of Siyām (fasting) the month of Ramadān.

Second: Definition of fasting.

Third: The virtue of fasting.

Fourth: Benefits of fasting.

Fifth: Things that invalidate fasting.

Sixth: Zakāt al-Fitr (fast-breaking charity).

First element: Evidence of the obligation of Siyām (fasting) in the month of Ramadān:

Allah Almighty says:

[يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ]

{O you who believe, fasting is prescribed upon you as it was prescribed upon those who were before you, so that you may become righteous.}
[Surat al-Baqarah: 183]

Second element: Definition of fasting:

It is an act of worship offered to Allah by abstaining from food, drink, sexual intercourse, and whatever invalidates the fast from dawn till sunset.

Third element: The virtue of fasting:

- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«قَالَ اللَّهُ: كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ، إِلَّا الصِّيَامَ، فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ، وَالصِّيَامُ جُنَّةٌ، وَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلَا يَزِفُّهُ وَلَا يَصْنَعُ، فَإِنْ سَابَّهُ أَحَدٌ أَوْ قَاتَلَهُ، فَلْيُقِلْ إِيَّيْ أَمْرًا صَائِمًا، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَخُلْفَةٌ فَمِ الصَّائِمِ، أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ، وَلِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ عِنْدَ فِطْرِهِ، وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ»

"Allah said: All the actions of the son of Adam are for him, except for fasting. Indeed, it is for Me, and I give reward for it. Fasting is a shield. So when one of you is fasting, he should avoid obscene language and loud voice, and if anyone curses him or quarrels with him, he should say: 'Indeed, I am a fasting person.' By the One in Whose Hand the soul of Muhammad is, the foul smell from the mouth of the fasting person is more pleasant in the sight of Allah than the smell of musk. There are two moments of joy for the fasting person: when he breaks his fast and when he meets his Lord." [Narrated by Al-Bukhāri (1904) and Muslim (1151)]

Fourth element: Benefits of fasting:

1. Before all, it is an act of obedience offered to Allah Almighty.

2. Training the believer to be pious by being constantly mindful of Allah and fearing Him through obeying His commands and avoiding His prohibitions.

3. Learning patience and sincerity.

Fifth element: Things that invalidate fasting:

1. Eating, drinking, or smoking.

2. Whatever acts like eating or drinking.
3. Vomiting deliberately.
5. Menstruation or postpartum bleeding.
4. Bloodletting in great quantities.
6. Masturbation.
7. Sexual intercourse.

Sixth element: Zakāt al-Fitr (fast-breaking charity):

1. One Sā' (4 handfuls) of the country's staple food (wheat, rice, etc).
2. It is to be given out by every Muslim, young and old, to the poor and the needy.
3. It is to be given out a day or two prior to the Eid prayer.

Questions and Exercises

Q1:

«قَالَ اللَّهُ:، إِلَّا الصِّيَامَ، فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ».

"Allah said: except for fasting. Indeed, it is for Me, and I give reward for it."

Every action of the son of Adam, it is for him.

Every act of the son of Adam is for him.

All acts of the son of Adam are for him.

Q2: Masturbation invalidates fasting.

True.

False.

Q3: Zakāt al-Fitr is obligatory upon the Muslim adult but not upon the old.

True.

False.

Lesson Six

Simplified Explanation of the Fifth Pillar

(Hajj to the Sacred House of Allah)

Lesson Elements: The lesson will be composed of four elements:

First: Evidence on the obligation of Hajj.

Second: Purpose of Hajj.

Third: Merit of Hajj.

Fourth: Benefits of Hajj.

First element: Evidence on the obligation of Hajj:

Allah Almighty says:

[فِيهِ ءَايَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ ءَامِنًا ۖ وَلِلَّهِ عَلَى النَّاسِ حِجُّ
الْبَيْتِ مَنْ أَسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ]

{In it are clear signs [such as] the standing place of Abraham; whoever enters it will be safe. Pilgrimage to the House is a duty owed to Allah upon all people who are able to make their way to it; whoever disbelieves, then Allah is in no need for the worlds.} [Surat Āl ‘Imrān: 97]

Second element: Purpose of Hajj:

‘Ā’ishah (may Allah be pleased with her) reported that the Messenger of Allah (ﷺ) said:

«إِنَّمَا جُعِلَ الطَّوَافُ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ وَرَمَى الْجِمَارِ لِإِقَامَةِ ذِكْرِ اللَّهِ»

"Indeed, Tawāf around the Ka’bah and between Safa and Marwah and stoning the Jamrahs (stoning pillars) have been prescribed for establishing the

remembrance of Allah." [Narrated by Abu Dāwūd (1888) and At-Tirmidhi (902); and he said: Hasan Sahīh (sound authentic). There is a weakness in its Isnād, but its meaning is absolutely authentic]

Third element: Merit of Hajj:

- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ، وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ»

"Whoever performs Hajj for the sake of Allah without committing obscenity or committing any evil will return like the day his mother gave birth to him." [Narrated by Al-Bukhāri (1521) and Muslim (1350)]

- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ»

"From one 'Umrah to another is an expiation for what comes in between, and the Mabrūr (accepted) Hajj brings no reward less than Paradise." [Narrated by Al-Bukhāri (1773) and Muslim (1349)]

Fourth element: Benefits of Hajj:

1. Before all, it is an act of obedience offered to Allah Almighty.

2. Manifests the universality of Islam.

3. Acts as a reminder of the Day of Judgment.

Questions and Exercises

Q1: The purpose of Hajj as per the Hadīth, whose Isnād is weak but whose meaning is authentic, is:

Remembering Allah Almighty.

Gathering Muslims.

Recalling the Day of Resurrection.

Q2: Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ، وَلَمْ يَفْسُقْ،»:

"Whoever performs Hajj for the sake of Allah without committing obscenity or committing any evil»:

will have no reward but Paradise.

will return like the day his mother gave birth to him.

will return sinless as the day his mother gave birth to him.

Q3: Hajj manifests the universality of Islam.

True.

False.

Lesson Seven

Second Pillar: Establishing Salāh (prayer)

Lesson Elements: The lesson is composed of three elements:

First: Evidence of the obligation of Prayer.

Second: Importance of the Prayer.

Third: Types of Tahārah (ritual purification).

First element: Evidence of the obligation of Prayer:

- Allah Almighty says, reporting the words of Ibrāhīm (Abraham) (peace be upon him):

[رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۚ رَبَّنَا وَتَقَبَّلْ دُعَاءَ]

{My Lord, make me steadfast in prayer and those of my offspring. Our Lord, accept my supplication.} [Surat Ibrāhīm: 40]

- Allah spoke to Mūsa (Moses) (peace be upon him) saying:

[إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي]

{Indeed, I am Allah; none has the right to be worshiped except Me, so worship Me and establish prayer to remember Me.} [Surat Taha: 14]

- Allah Almighty says, reporting the words of ‘Isa (Jesus) (peace be upon him):

[وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا]

{He has made me blessed wherever I may be, and has enjoined upon me prayer and Zakah as long as I am alive.} [Surat Maryam: 31]

- Allah Almighty commanded Muhammad (ﷺ) saying:

[اَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۚ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ]

{Recite [O Prophet] what is revealed to you of the Book, and establish prayer, for indeed prayer restrains one from immoral acts and wickedness. Indeed, the remembrance of Allah is of greater merit. And Allah knows all what you do.} [Surat al-‘Ankabūt: 45]

- Then Allah Almighty commanded all the believers saying:

[فَإِذَا قُضِيَتْ الصَّلَاةُ فَادْكُرُوا اللَّهَ قِيَمًا وَفَعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُورًا]

{When you have finished the prayer, remember Allah, standing, sitting, or lying down. But when you are safe again, establish regular prayer. Indeed, prayer is prescribed for the believers at specific times.} [Surat an-Nisā': 103]

Second element: Importance of the Prayer:

- Allah Almighty says:

[أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ]

{Recite [O Prophet] what is revealed to you of the Book, and establish prayer, for indeed prayer restrains one from immoral acts and wickedness. Indeed, the remembrance of Allah is of greater merit. And Allah knows all what you do.} [Surat al-'Ankabūt: 45]

- Allah Almighty says:

[وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ۚ ٣٤ أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ]

{And those who take due care of their prayers; they will be honored in gardens.} [Surat al-Ma'ārij: 34-35]

- Anas ibn Mālik (may Allah be pleased with him) said:

«فُرِضَتْ عَلَى النَّبِيِّ ﷺ لَيْلَةٌ أُسْرِي بِهِ الصَّلَاةُ خَمْسِينَ، ثُمَّ بُعِثَتْ حَتَّى جُعِلَتْ خَمْسًا، ثُمَّ نُودِيَ: يَا مُحَمَّدُ، إِنَّهُ لَا يُبَدَّلُ الْقَوْلُ لَدَيَّ، وَإِنَّ لَكَ بِهَذِهِ الْخَمْسِ خَمْسِينَ»

"On the Night of Isrā', fifty prayers were made obligatory upon the Prophet (ﷺ). Then it was reduced until it was made five. Then it was called out: O Muhammad! Indeed My Word cannot be changed; these five will be recorded for you as fifty." [Narrated by At-Tirmidhi (213) with this wording; narrated by Al-Bukhāri (7517) and Muslim (162) with a similar wording]

- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؟»، قَالُوا: لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ، قَالَ: «فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللَّهُ بِهِنَ الْخَطَايَا».

"Tell me, if there were a river at the door of one of you from which he washed five times a day, would any of his filthiness remain?" They said: "No, nothing of his filthiness would remain." He said: "That is like the five prayers, by which Allah obliterates sins." [Narrated by Al-Bukhāri (528) and Muslim (667)]

- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ، فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ، وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ»

"Indeed, the first of the slave's deeds that he will be held accountable for on the Day of Judgment is his prayer. If it is perfect, he will be safe and successful; but if it is defective, he will be unfortunate and a

loser." [Narrated by Abu Dāwūd (864), At-Tirmidhi (413), An-Nasā'i (465) and this is their wording, and Ibn Mājah (1425); classified by At-Tirmidhi as Hasan (sound)]

- Buraydah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ»

"The covenant between us and them is the prayer; so whoever abandons it has disbelieved." [Narrated by At-Tirmidhi (2621), An-Nasā'i (463), and Ibn Mājah (1079); classified by At-Tirmidhi as Sahih (authentic)]

Third element: Types of Tahārah (ritual purification):

1. Spiritual purification:

It means purifying the heart from disbelief, hypocrisy and hatred towards your Muslim brother, and other similar spiritual heart diseases.

2. Physical purification:

It means being purified from things that invalidate the state of physical purity (like urine, sexual intercourse, etc.)

and removing material impurities (like urine, stool, etc.).

Questions and Exercises

Q1: Buraydah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ.....»

"The covenant between us and them is the prayer..."

So whoever abandons it while denying its obligation has disbelieved.

So whoever abandons it has disbelieved.

So whoever abandons it has breached Allah's protection.

Q2: Purification from urine and sexual intercourse is a spiritual purification.

True.

False.

Q3: Purifying the heart from disbelief and hypocrisy is a physical purification.

True.

False.

Lesson Eight

Wudū' (Ablution)

Lesson Elements: The lesson is composed of six elements:

First: Evidence on the obligation of performing ablution for prayer.

Second: Merit of ablution.

Third: Conditions of ablution.

Fourth: Obligatory acts of ablution.

Fifth: Sunnah acts of ablution.

Sixth: Invalidators of ablution.

First element: Evidence on the obligation of performing ablution for prayer:

- Allah Almighty says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِنْ
كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ
تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۚ مَا يُرِيدُ اللَّهُ
لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

{O you who believe, when you rise up for prayer, wash your faces, and your hands up to the elbows; wipe over your heads; and wash your feet up to the ankles. If you are in a state of major impurity, cleanse yourselves [by taking a bath]. But if you are ill, on a journey, or have relieved yourselves, or had sexual contact with women and find no water, then purify yourselves with clean earth, and wipe your faces and hands therewith. Allah does not want to impose hardship on you, rather He wants to purify you and complete His favor upon you, so that you may be grateful.} [Surat al-Mā'idah: 6]

Second element: Merit of ablution:

- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ -أَوْ: الْمُؤْمِنُ- فَغَسَلَ وَجْهَهُ حَرَجَ مِنْ وَجْهِهِ كُلَّ خَطِيئَةٍ
نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ -أَوْ: مَعَ آخِرِ قَطْرِ الْمَاءِ-، فَإِذَا غَسَلَ يَدَيْهِ حَرَجَ مِنْ يَدَيْهِ
كُلَّ خَطِيئَةٍ كَانَ يَطَّشُّهَا يَدَاهُ مَعَ الْمَاءِ -أَوْ: مَعَ آخِرِ قَطْرِ الْمَاءِ-، فَإِذَا غَسَلَ رِجْلَيْهِ
حَرَجَتْ كُلُّ خَطِيئَةٍ مَسَّهَا رِجْلَاهُ مَعَ الْمَاءِ -أَوْ: مَعَ آخِرِ قَطْرِ الْمَاءِ- حَتَّى يَخْرُجَ
نَفِيًّا مِنَ الذُّنُوبِ»

"If a Muslim – or a believer – performs ablution, when he washes his face, every sin he has committed with his eyes is washed away with

water - or with the last drop of water; when he washes his hands, every sin he has committed with his hands is washed away with water - or with the last drop of water; and when he washes his feet, every sin that his feet walked towards is washed away with water - or with the last drop of water - until he comes out cleansed of sins." [Narrated by Muslim (244)]

- 'Ali ibn Abi Tālib (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«مِفْتَاحُ الصَّلَاةِ الطُّهُورُ»

"Purification is the key to prayer." [Narrated by Abu Dāwūd (61), At-Tirmidhi (3), and Ibn Mājah (275). At-Tirmidhi said: "This Hadīth is the most authentic and the most sound in this regard."]

Third element: Conditions of ablution:

1. An-Niyyah (the intention to perform purification).

2. Using pure water:

- Pure water: like rainwater, the water of seas, wells, etc.

- Impure water: like water mixed with Najāsah (material impurity) that could change the taste, color, or smell of water as in the drain water.

3. Removing whatever covers the skin and prevents water from reaching the body parts involved in ablution, such as thick paint, a tight wristwatch, nail polish, and the like, is necessary.

Fourth element: Obligatory acts of ablution:

1. Washing the whole face (in addition to rinsing the mouth and sniffing water into the nose).
2. Washing the hands up to the elbows.
3. Wiping over the head and both ears.
4. Washing the feet up to the ankles.
5. Performing it in the correct order and doing it in succession.

Fifth element: Sunnah acts of ablution:

1. Saying: "Bismillāh" (in the name of Allah).
2. Washing the hands three times, which is obligatory after waking up, and washing between the fingers.
3. Rinsing the mouth and sniffing water into the nose three times.
4. Washing the face three times.
5. Running wet fingers through the beard.
6. Washing the right hand up to the elbow, then the left one, three times.
7. Wiping over the head from front to back and from back to front.
8. Washing the right foot up to the ankle, then the left one, three times.
9. Supplicating after ablution to combine between spiritual and physical Tahārah (ritual purification):

«أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ»

"Ash-hadu alla ilāha illallāh wahdahu la sharīka lahu wa ash-hadu anna Muhammadan ‘abduhu wa rasūluh." (I bear witness that there is no god but Allah alone Who has no partner, and I bear witness that Muhammad is His slave and messenger)."
[Narrated by Muslim (234)]

«اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ»

"Allāhumma ij'alni min at-tawwābīn waj'alni min al-mutatahhirīn" (O Allah, make me of those who are constantly repentant and those who constantly purify themselves). [This addition was narrated by At-Tirmidhi (55) and it was classified as Sahīh (authentic) by a group of scholars]

Sixth element: Invalidators of ablution:

It is called minor Hadath (ritual impurity). These invalidators are:

1. Urine, stool, or wind.
2. Deep sleep or unconsciousness.
3. Touching the private parts lustfully without a barrier.
4. Eating camel meat.

Questions and Exercises

Q1: Running wet fingers through the beard is:

From the Sunnah acts of ablution.

From the obligatory acts of ablution.

Things that are permissible.

Q2: If touching the private parts without a barrier does not involve lust:

It invalidates ablution.

It does not invalidate ablution.

It is recommended for one to perform ablution because of this.

Q3: Wiping over part of the head is from the pillars of ablution, whereas wiping over the whole head is an act of Sunnah.

True.

False.

Lesson Nine

Wiping over Khuffs (Leather Socks)

Lesson Elements: The lesson is composed of four elements:

First: Evidence on the permissibility of wiping over leather socks.

Second: Conditions for wiping over leather socks.

Third: Manner of wiping.

Fourth: Invalidators of wiping.

First element: Evidence on the permissibility of wiping over leather socks:

Al-Mughīrah ibn Shu'bah (may Allah be pleased with him) said: Once I was in the company of the Prophet (ﷺ) on a journey and I bent down to take off his leather socks, but he said:

«دَعُهُمَا، فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ» فَمَسَحَ عَلَيْهِمَا.

"Leave them, for they were in a state of purity when I put them on." So, he wiped over them. [Narrated by Al-Bukhāri (206) and Muslim (274)]

Second element: Conditions for wiping over leather socks:

1. To be in a state of ritual purity upon wearing them.

2. To be free of material impurities.

3. Wiping must not exceed its prescribed time:

- A resident = one day and night (24 hours).

- A traveler = three days and nights (72 hours).

Note: The timing commences from the first instance they were wiped

4. To cover the part that must be washed.

5- That they should be permissible (Halal).

Third element: Manner of wiping:

1. Wetting both hands.

2. Passing the hand over the upper part of the foot (from the tiptoes to the start of the shin).

3. Wiping over the right foot with the right hand and over the left foot with the left hand.

Fourth element: Factors that invalidate the wiping.

1. Taking off the socks.

2. Things require obligatory ritual bathing (Ghusl)

3. The expiration of the time period (duration of the wipe).

Questions and Exercises

Q1: A resident wipes over the leather socks.

Five prayers.

One day and night.

Three days and nights.

2: A person urinates then wears his leather socks and performs ablution and wipes over them.

Valid.

Invalid.

Q3: Al-Mughīrah ibn Shu'bah (may Allah be pleased with him) said: Once I was in the company of the Prophet (ﷺ) on a journey and I bent down to take off his leather socks, but he said: ".....".

Leave them, for I intended to wipe over them.

Leave them, for they were in a state of purity when I put them on.

Leave them, for I wiped over them yesterday.

Lesson Ten

Ghusl (Ritual Bath) and Acts Requiring Ritual Purification

Lesson Elements: The lesson is composed of five elements:

First: Evidence on the permissibility of Ghusl.

Second: Causes of the obligatory Ghusl.

Third: Obligatory acts of Ghusl.

Fourth: Sunnah acts of Ghusl.

Fifth: Acts requiring purification.

First element: Evidence on the permissibility of Ghusl:

Allah Almighty says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِنْ
كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ
تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۚ مَا يُرِيدُ اللَّهُ
لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

{O you who believe, when you rise up for prayer, wash your faces, and your hands up to the elbows; wipe over your heads; and wash your feet up to the ankles. If you are in a state of major impurity, cleanse yourselves [by taking a bath]. But if you are ill, on a journey, or have relieved yourselves, or had sexual contact with women and find no water, then purify yourselves with clean earth, and wipe your faces and hands therewith. Allah does not want to impose hardship on you, rather He wants to purify you and complete His favor upon you, so that you may be grateful.} [Surat al-Mā'idah: 6]

Second element: Causes that make Ghusl obligatory:

1. Discharge of semen via a wet dream, embracing or kissing the wife, etc.
2. Sexual intercourse, even if no semen is discharged.
3. End of menstruation.
4. When postpartum bleeding ends.
5. When the non-muslim embraces Islam.
6. When a Muslim dies.

Third element: Obligatory acts of Ghusl:

1. An-Niyyah (the intention to perform purification).

2. Washing the whole body (in addition to rinsing the mouth and sniffing water into the nose).

3. Running wet fingers through the hair.

Fourth element: Sunnah acts of Ghusl:

1. Saying: "Bismillāh" (in the name of Allah).

2. Washing the hands three times.

3. Washing the private parts with the left hand and removing impurities.

4. Performing ablution.

5. Washing the hair three times.

6. Washing the whole body while starting with the right side and then the left side.

Fifth element: Acts requiring Tahārah (ritual purification):

Purification from minor impurity is to be performed for:

1. Prayer.

2. Circumambulating the Ka'bah (Tawāf).

3. Touching the Mus'haf (bound copy of the Qur'an).

Purification from major impurity is to be performed for:

1. Everything that requires purification from minor impurity (prayer, circumambulating the Ka'bah, and touching the Mus'haf).

2. Reciting the Qur'an from memory.

3. Sitting in the mosque.

Questions and Exercises

Q1: If a non-muslim embraces Islam:

It is recommended for him to make Ghusl.

It is obligatory upon him to make Ghusl.

It is permissible for him to make Ghusl.

Q2: The Sunnah acts of Ghusl include:

Rinsing the mouth and sniffing water into the nose.

Saying: "Bismillāh" (in the name of Allah).

Running wet fingers through the hair.

Q3: Purification is obligatory for touching the Mus'haf.

True.

False.

Lesson Eleven

Conditions of Prayer

Lesson Elements: The Lesson is composed of two elements:

First: Conditions of prayer.

Second: Prayer times and the number of Rak'ahs (units of prayer).

First element: Conditions of prayer:

1. Islam.

2. Sanity.

3. Puberty.

4. Commencement of the prescribed time.

5. Covering the 'Awrah (must-cover body parts).

- Men's 'Awrah: from the navel to the knees.

Women's 'Awrah: the whole body except the face and the hands during the prayer.

6. Tahārah (ritual purification):

- From minor impurity that requires ablution.
- From major impurity that requires a ritual bath.

7. Removal of material impurities:

- From the body.
- From the clothes.
- From the place of prayer.

8. Facing the Qiblah (direction of the Ka'bah).

9. An-Niyyah (the intention) to perform a specific prayer.

Second element: Prayer times and the number of its Rak'ahs (units of prayer):

Prayer time

Number of Rak'ahs

The obligatory prayer

From the break of dawn until before sunrise Two Rak'ahs Fajr (morning prayer)

From Zawāl time (the sun's decline) up to 'Asr time (when the shadow becomes equal to the object in length) 4 Rak'ahs Zhuhr (noon prayer)

From 'Asr time till sunset 4 Rak'ahs 'Asr (afternoon prayer)

From sunset until the disappearance of the twilight 3 Rak'ahs Maghrib (sunset prayer)

After the end of Maghrib time until midnight 4 Rak'ahs 'Ishā' (night prayer)

Questions and Exercises

Q1: During the prayer, a woman must cover her hands and her whole body except for the face.

True.

False.

Q2: Prayer is obligatory upon a child, even if they have not yet reached puberty, as long as he is ten years old.

True.

False.

Q3: 'Asr time is:

When the Sun sets.

When the shadow is equal to the object in length.

When the shadow is two times the length of the object.

Lesson Twelve

Manner of Praying One Rak'ah

Lesson Elements: The Lesson consists of one element only:

First: Manner of praying one Rak'ah (unit of prayer).

First element: Manner of praying one Rak'ah:

- Mālik ibn al-Huwayrith (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي»

"Pray as you have seen me pray." [Narrated by Al-Bukhāri (631)]

1. Standing.

2. Takbīrat al-Ihrām (opening Takbīr):

- Raise both hands in line with the ears or shoulders and say: "Allāhu Akbar" (Allah is the Greatest).

- Put the right hand on top of the left one on the chest.

- Then, recite the opening supplication:

«اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ، كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالتَّلْجِ وَالْبَرَدِ»

"Allāhumma bā'id bayni wa bayna khatāyāy kama bā'adta bayna al-mashriqi wa al-maghrib. Allāhumma naqqini min al-khatāya kama yunaqqa ath-thawbu al-abyadu min ad-danas. Allāhumma ighsil khatāyāy bil mā'i wa ath-thalj wa al-barad" (O Allah, distance me from my sins as You have distanced the east from the west. O Allah, purify me from sins as the white garment is purified from dirt. O Allah, wash out my sins with water, snow, and hail). [Narrated by Al-Bukhāri (744) and Muslim (598) from the Hadīth of Abu Hurayrah (may Allah be pleased with him)]

- Look at the place of prostration.

3. Reciting Surat al-Fātihah:

- First say: "A'ūdhu billāhi min ash-shaytān ar-rajīm" (I seek refuge with Allah from the accursed devil).

- Then, say: "Bismillāhi ar-Rahmān ar-Rahīm" (In the name of Allah, the Most Compassionate, the Most Merciful).

- Then, recite Surat al-Fātihah and say: "Āmīn" (O Allah, answer the supplication) after finishing.

- Then, you may recite another Surah or other verses after Surat al-Fātihah.

4. Rukū' (bowing):

- Raise hands in line with the ears or shoulders and say: "Allāhu Akbar" (Allah is the Greatest).

- Then, say in Rukū': "Subhāna rabbiyal-'Azhīm" (Exalted is my Lord, the Great) (3 times).

5. Rising from Rukū':

- Upon rising from Rukū', raise the hands in line with the ears or shoulders and say: "Sami'allāhu liman hamidah" (Allah hears he who praises Him) (to be said by the Imam and the one praying alone).

- Then, say: "Rabbana laka al-hamd" (Our Lord, praise be to You) (to be said by all).

6. Sujūd (prostration):

- Upon falling down in prostration, say: "Allāhu Akbar" (Allah is the Greatest).

- Then, say in Sujūd: "Subhāna rabbi al-a'la" (Glory be to my Lord, The Most High) (3 times).

- Sujūd is to be performed on seven body parts: the forehead and nose, the hands, the knees, and the toes.

7. The sitting between the two prostrations:

- Upon rising from Sujūd, say: "Allāhu Akbar" (Allah is the Greatest).

- Then, say while sitting: "Rabbi ighfir li" (O my Lord, forgive me) (twice).

8. Sujūd (second one):

- Upon prostrating say: "Allāhu Akbar" (Allah is the Greatest).

- Then, say in Sujūd: "Subhāna rabbi al-a'la" (Glory be to my Lord, The Most High) (3 times).

9. Standing (second one):

- Upon standing say: "Allāhu Akbar" (Allah is the Greatest).

Note: All the previous acts are called one Rak'ah.

Questions and Exercises

Q1: Upon making Rukū':

Raise the hands in line with the ears alone.

Do not raise your hands.

Raise hands in line with the ears or shoulders.

Q2: Sujūd is made on body parts.

Six body parts.

Seven body parts.

Five body parts.

Q3: The sitting between the two prostrations:

Includes no Dhikr.

Exalt Allah, praise Him, and proclaim His greatness in it.

You say: "Rabbi ighfirli, Rabbi ighfirli" (O Lord, forgive me. O Lord, forgive me).

Lesson Thirteen

First and Last Tashahhud Sitting

Lesson Elements: The lesson is composed of four elements:

First: Wording of the first Tashahhud.

Second: Wording of the last Tashahhud.

Third: Supplication after Tashahhud.

Fourth: Manner and wording of Taslīm (salutation of peace ending the prayer) after Tashahhud.

First element: Wording of the first Tashahhud:

10. The first Tashahhud:

- While sitting in the second Rak'ah, say:

«التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ،
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، فَإِنَّكُمْ إِذَا قُلْتُمُوهَا أَصَابَتْ كُلَّ عَبْدٍ لِلَّهِ
صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ»

"At-Tahiyyātu lillāhi was-salawātu wat-tayyibāt. As-salāmu 'alayka ayyuha an-nabiyyu wa rahmatullāhi wa barakātuh. As-salāmu 'alayna wa 'ala 'ibādillāhi as-sālihīn" (Greetings, prayers, and good things are due to Allah. May the peace, mercy, and blessings of Allah be upon you, O Prophet. Peace be upon us and upon the righteous slaves of Allah) - If you say this, it will benefit every righteous person in the heaven and the earth - "Ash-hadu alla ilāha illallāh, wa ash-hadu anna Muhammadan 'abduhu wa rasūluh" (I bear witness that there is no

god but Allah, and I bear witness that Muhammad is His slave and messenger). [Narrated by Al-Bukhārī (831) and Muslim (402) from the Hadīth of Ibn Mas'ūd (may Allah be pleased with him)]

Second element: Wording of the last Tashahhud:

11. The last Tashahhud:

- While sitting in the last Rak'ah and after saying what is mentioned in the first Tashahhud, say:

«اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ»

"Allāhumma salli 'ala Muhammadin wa 'ala āli Muhammadin kama sallayta 'ala Ibrāhīma wa 'ala āli Ibrāhīma, innaka Hamīdun Majīd. Allāhumma bārik 'ala Muhammadin wa 'ala āli Muhammadin kama bārakta 'ala Ibrāhīma wa 'ala āli Ibrāhīma, innaka Hamīdun Majīd" (O Allah, exalt the mention of Muhammad and the family of Muhammad as you have exalted the mention of Abraham and the family of Abraham, You are Praised and Glorious. O Allah, bless Muhammad and the family of Muhammad as You have blessed Abraham and the family of Abraham, You are Praised and Glorious). [Narrated by Al-Bukhārī (3370) and Muslim (406) from the Hadīth of Ka'b ibn 'Ujrah (may Allah be pleased with him)]

Third element: Supplication after Tashahhud:

- After the last Tashahhud, recite the following supplication:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ»

"Allāhumma inni a'ūdhu bika min 'adhābi jahannam wa min 'adhābi al-qabr, wa min fitnat al-mahya wa al-mamāt, wa min sharri fitnat al-masih ad-dajjāl" (O Allah, I seek refuge with You from the torment of Hellfire, from the punishment of the grave, from the trials of life and death, and from the evil of the trial of the Anti-Christ). [Narrated by Muslim (588) from the Hadīth of Abu Hurayrah (may Allah be pleased with him)]

Fourth element: Manner and wording of Taslīm (salutation of peace ending the prayer) after Tashahhud:

12. Taslīm:

- After finishing the prayer, turn to the right and say: "As-salāmu 'alaykum wa rahmatullāh" (may Allah's peace and mercy be upon you).

- Then, turn to the right and say: "As-salāmu 'alaykum wa rahmatullāh" (may Allah's peace and mercy be upon you).

13. Maintaining composure during the performance of these acts.

Questions and Exercises

Q1: From the supplications that he (may Allah be pleased with him) used to recite in prayer:

"Allāhumma inni a'ūdhu bika min 'adhābi jahannam wa min 'adhābi al-qabr, ..., wa min sharri fitnat al-masīh ad-dajjāl."

Wa min fitnat al-hayāh wa al-mamāt.

Wa min fitnat al-mahya wa al-mawt.

Wa min fitnat al-mahya wa al-mamāt.

Q2: The Messenger of Allah (ﷺ) used to say: "O Allah, I seek refuge with You from the torment of Hellfire, from the punishment of the grave..... to the end of the Hadīth"

After Tashahhud and before Taslīm.

While prostrating.

Immediately after making Taslīm.

Q3: After finishing the prayer, one should turn to the right and the left saying:

"As-salāmu 'alaykum wa rahmatullāh wa barakātuh" (May Allah's peace, mercy, and blessings be upon you).

"As-salāmu 'alaykum wa rahmatullāh" (May Allah's peace and mercy be upon you).

"As-salāmu 'alaykum" (May Allah's peace be upon you).

Lesson Fourteen

Pillars, Obligatory Acts, and Sunnah Acts of Prayer

Lesson Elements: The lesson is composed of three elements:

First: Pillars of prayer.

Second: Obligatory acts of prayer.

Third: Sunnah acts of prayer.

First element: Pillars of prayer:

1. Standing if capable.
2. Takbīrat al-Ihrām (opening Takbīr).
3. Reciting Surat al-Fātihah.
4. Rukū' (bowing).
5. Rising from Rukū'.
6. Two prostrations.
7. Sitting between the two prostrations.
8. Sitting for the last Tashahhud.
9. Reciting the last Tashahhud.
10. Taslīm (salutation of peace ending the prayer).
11. Maintaining composure.
12. Adhering to the prescribed order.

Note: If one intentionally skips a pillar, his prayer is invalid. If one unintentionally skips it, he should perform that pillar and then make the prostration of forgetfulness.

Second element: Obligatory acts of prayer:

1. All the Takbīrs except Takbīrat al-Ihrām (opening Takbīr).
2. Saying: "Subhāna rabīyal-'Azhīm" (Exalted is my Lord, The Great).
3. Saying: "Sami'allāhu liman hamidah" (Allah hears the one who praises Him).
4. Saying: "Rabbana laka al-hamd" (Our Lord, praise be to You).

5. Saying: "Subhāna rabbi al-a'la" (Glory be to my Lord, The Most High).

6. Saying: "Rabbi ighfirli" (O Lord, forgive me).

7. Sitting for the first Tashahhud.

8. Reciting the first Tashahhud.

Note: If one intentionally skips an obligatory act, his prayer is invalid. If he unintentionally skips it, he should not perform it but should make a prostration of forgetfulness.

Third element: Sunnah acts of prayer:

1. Putting the right hand on top of the left one on the chest.

2. Reciting the opening supplication.

3. Raising the hands upon making Takbīr.

4. Reciting something from the Qur'an after Surat al-Fātihah.

5. Supplication after the last Tashahhud.

6. Pointing with the index finger upon making Tashahhud.

7. Audible recitation for the Imam in the audible prayer.

Questions and Exercises

Q1: Saying: "Sami'allāhu liman hamidah" (Allah hears the one who praises Him) is:

From the Sunnah acts of prayer.

From its obligatory acts.

From its pillars.

Q2: The opening supplication is from the obligatory acts of prayer.

True.

False.

Q3: Audible recitation for the Imam in the audible prayer.

An obligatory act.

A Sunnah act.

A pillar.

Lesson Fifteen

Invalidators and Disliked Acts of Prayer

Lesson Elements: The Lesson is composed of two elements:

First: Invalidators of prayer.

Second: Disliked acts of prayer.

First element: Things that invalidate the prayer:

1. Intentionally skipping one of the pillars, obligatory acts, or conditions of prayer.

2. Invalidation of the ablution.

3. Intentionally speaking or laughing.

4. Intentionally eating or drinking.

5. Frequent and excessive movements that are not part of the prayer.

Second element: Disliked acts of prayer:

1. Raising the eyes to the sky, keeping them closed, or looking around.

2. Unnecessary movements.

3. Being in urgent need to relieve oneself (of urine or stool).

4. Praying when the food that one craves is served.

5. Praying in places that have images or idols.

Questions and Exercises

Q1: Unnecessary movements in prayer invalidate it.

True.

False.

Q2: Praying when the food you crave is served.

The prayer is valid but disliked.

The prayer is invalid.

The prayer is valid without being disliked.

Q3: Prayer in a place that has images or idols is invalid.

True.

False.

Exam Questions

Q1: Closing the eyes during prayer is:

Recommended for the sake of Khushū' (humility).

Disliked.

Permissible.

Q2: The prayer of one who intentionally skips one of the obligatory acts of prayer is:

Valid but disliked.

Invalid.

Q3: Reciting something after Surat al-Fātihah is:

From the obligatory acts of prayer.

From the Sunnah acts of prayer.

From the pillars of prayer.

Q4: Taslīm (salutation of peace ending the prayer) from prayer is:

An obligatory act.

A pillar.

A Sunnah act.

Q5: Maintaining composure in prayer is:

From its pillars.

From its obligatory acts.

From its Sunnah acts.

Q6: Fiqh, linguistically, means:

General understanding.

Deep understanding.

Knowledge of the rulings of the religion.

Q7: Allah Almighty says:

[يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ...]. ؟ [وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ]. [وَالَّذِينَ أُوتُوا الْعِلْمَ
دَرَجَاتٍ]. [وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ].

{Allah will raise in ranks those who believed from among you...}?

{And people of knowledge; He is the Upholder of justice.}

{And those who are given knowledge.}

{As do the angels and people of knowledge; He is the Upholder of justice.}

Q8: The consensus is counted among the sources of legislation.

True.

False.

Q9: The Māliki School: It is attributed to its Imām, Mālik ibn Anas:

(150 - 204 AH).

(93 - 179 AH).

(164 - 241 AH).

Q10: A Muslim must follow a certain Madhhab (school of Fiqh).

True.

False.

Q11: During the lifetime of the Messenger of Allah (ﷺ), the Companions' Ijtihād varied as indicated by their different ways of understanding the Prophet's statement:

«لَا يُصَلِّينَ أَحَدُ الْعَصْرِ إِلَّا فِي بَنِي قُرَيْظَةَ».

"None should offer the 'Asr prayer except at Bani Qurayzhah."

True.

False.

Q12: Zakāt al-Fitr (fast-breaking charity) is:

Two Sā's of food.

One Sā' of food.

Two Mudds of food.

Q13: It is permissible to give out Zakāt al-Fitr before the day of Eid al-Fitr

One week before that day.

Three days before that day.

One or two days before that day.

Q14: Donating blood invalidates Siyām (fasting).

True.

False.

Q15: Someone was overcome by vomiting while fasting:

He broke his fast.

He did not break his fast.

Q16: If someone insults or abuses you while fasting:

You may insult him back.

You may not insult him back; rather, say to him:
Indeed, I am fasting.

Q17: Grains and fruits are not subject to Zakah.

True.

False.

Q18: If a disbeliever embraces Islam:

It is recommended for him to make Ghusl (ritual bath).

It is obligatory upon him to make Ghusl.

It is permissible for him to make Ghusl.

Q19: The Sunnah acts of Ghusl include:

Rinsing the mouth and sniffing water into the nose.

Saying: "Bismillāh" (in the name of Allah).

Running wet fingers through the hair.

Q20: Tahārah (ritual purification) is obligatory for touching the Mus'haf.

True.

False.

Q21: Causes of the obligatory ritual bath invalidate wiping over the leather socks.

True.

False.

Q22: From the Sunnah acts of Wudū' (ablution):

Washing the body parts three times.

Adhering to the prescribed order and succession.

Running wet fingers through the beard.

All the previous.

Q23: Man's 'Awrah (must-cover body parts) is:

The private parts, back and front.

From the navel to the knees.

The navel, the knees, and what is in between them.

Q24: Facing the Qiblah (direction of the Ka'bah) is:

From the pillars of prayer.

From the conditions of prayer.

From the obligatory acts of prayer.

Q25: Time of the 'Ishā' prayer extends until:

One third of the night.

Midnight.

The break of dawn.

Q26: Reciting the Qur'an from memory is:

Permissible in the state of major Hadath (ritual impurity).

Permissible in state of minor Hadath.

Not permissible at all in the state of Hadath, whether minor or major.

Q27: From the supplications that he (ﷺ) used to recite in prayer: "Allāhumma inni a'ūdhu bika min 'adhābi jahannam wa min 'adhābi al-qabr, ..., wa min sharri fitnat al-masīh ad-dajjāl."

Wa min fitnat al-hayāh wa al-mamāt.

Wa min fitnat al-mahya wa al-mawt.

Wa min fitnat al-mahya wa al-mamāt.

Q28: The Messenger of Allah (ﷺ) used to say: "O Allah, I seek refuge with You from the torment of Hellfire, from the punishment of the grave..."

After Tashahhud and before Taslīm.

While prostrating.

Immediately after making Taslīm.

Q29: After finishing the prayer, one should turn to the right and the left saying:

"As-salāmu 'alaykum wa rahmatullāh wa barakātuh" (May Allah's peace, mercy, and blessings be upon you).

"As-salāmu 'alaykum wa rahmatullāh" (May Allah's peace and mercy be upon you).

"As-salāmu 'alaykum" (May Allah's peace be upon you).

Q30: Commercial goods are not subject to Zakah.

True.

False.

Introduction

Curriculum General Objectives:

1. Promoting the process of learning Fiqh (Islamic jurisprudence) as a way to better oneself and elevate one's status.

2. Instilling guidance and manners related to Fitrah (natural human disposition).

3. Introducing some rulings of Tahārah (ritual purification).

4. Highlighting some topics and issues related to the Fiqh of prayer with its various types.

5. Instilling the value and virtue of acquiring a good understanding of the religion and learning the rulings of the pure Shariah.

Lesson One

Sunnah Acts of Fitrah (natural human disposition)

Lesson Elements: The Lesson is composed of two elements:

First: Evidence from the Sunnah on adopting manners and Sunnah acts of Fitrah.

Second: What are the Sunnah acts of Fitrah?

First element: Evidence from the Sunnah on adopting manners and Sunnah acts of Fitrah:

‘Ā’ishah (may Allah be pleased with her) reported that the Messenger of Allah (ﷺ) said:

«عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَإِعْقَاءُ اللَّحْيَةِ، وَالسِّوَاكُ، وَاسْتِنْشَاقُ الْمَاءِ، وَقَصُّ الْأُظْفَارِ، وَغَسْلُ الْبَرَاجِمِ، وَتَنْفِثُ الْإِبطِ، وَحَلَقُ الْعَانَةِ، وَانْتِقَاصُ الْمَاءِ». قَالَ زَكَرِيَّا: قَالَ مُنْعَبٌ: وَنَسِيتُ الْعَاشِرَةَ إِلَّا أَنَّ تَكُونَ الْمَضْمَضَةُ، زَادَ قُتَيْبَةُ، قَالَ وَكَيْفُ: «انْتِقَاصُ الْمَاءِ»: يَعْنِي: الْاسْتِنْجَاءُ.

"Ten are from the Fitrah (natural human disposition): Trimming the mustache, letting the beard grow, Siwāk (tooth-cleaning stick), sniffing water into the nose, cutting the nails, washing the finger joints, plucking the armpit hair, shaving the pubic hair, and Intiqās of water." Zakariyya said: Mus'ab said: I have forgotten the tenth one otherwise it could be rinsing the mouth. Qutaybah added: Wakī' said: "Intiqās of water" means: Istinjā' (cleaning the private parts from impurities with water after answering the call of nature). [Narrated by Muslim (261)]

Second element: What are the Sunnah acts of Fitrah?

1. Using Siwāk.
2. Shaving the pubic hair and plucking the armpit hair.
3. Circumcision.
4. Trimming the mustache and letting the beard grow.
5. Clipping the nails.
6. General cleanliness.

Questions and Exercises

Q1: General cleanliness is from the Sunnah acts of Fitrah.

True.

False.

Q2: Intiqās of water is from the Sunnah acts of Fitrah, so what is it?

Rinsing the mouth.

Istinjā'.

Taking a ritual bath from Janābah (major ritual impurity).

Q3: 'Ā'ishah (may Allah be pleased with her) reported that the Messenger of Allah (ﷺ) said:

«عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَإِعْقَاءُ اللَّحْيَةِ، وَالسَّوَاكُ، وَاسْتِنْشَاقُ الْمَاءِ، وَقَصُّ الْأُظْفَارِ، وَغَسْلُ الْبَرَاجِمِ، وَتَنْفُ الْإِيطِ، وَحَلْقُ الْعَانَةِ، وَانْتِقَاصُ الْمَاءِ».

"Ten are from the Fitrah (natural human disposition): Trimming the mustache, letting the beard grow, the Siwāk (tooth-cleaning stick), sniffing water into the nose, cutting the nails, washing the finger joints, plucking the armpit hair, shaving the pubic hair, and Intiqās of water." Zakariyya said: Mus'ab said: I have forgotten the tenth one or else it is....

Istinjā'.

Rinsing the mouth.

Taking a ritual bath from Janābah.

Lesson Two

Lavatory Etiquettes

Lesson Elements: The Lesson is composed of one element only:

First: Find out what lavatory etiquettes are.

First element: Get to know the lavatory etiquettes:

1. Supplication before entering: "Allāhumma inni a'ūdhu bika min al-khubuthi wa al-khabā'ith"

(O Allah, I seek refuge with You from the male and female devils).

2. Shielding oneself.

3. Not facing the Qiblah (direction of the Ka'bah).

4. Sitting while relieving oneself.

5. Avoiding urine splatter.

6. Avoiding speech.

7. Avoiding forbidden places.

8. How to cleanse oneself:

- Using the left hand.

- Removing the physical impurity with water (Istinjā') or with a solid substance (Istijmār).

9. Supplication upon exit: "Ghufrānak" (I seek Your forgiveness).

10. Entering with the left foot and leaving with the right foot.

Questions and Exercises

Q1: Supplication made upon exiting the lavatory is:

"Alhamdulillah al-ladhi 'āfāna" (praise be to Allah Who granted us well-being).

"Alhamdulillah al-ladhi ab'ada 'anna al-adha" (praise be to Allah Who removed the harm from us).

"Ghufrānak" (I seek Your forgiveness).

Q2: There is no evidence that facing the Qiblah while answering the call of nature is disliked.

True.

False.

Q3: Before entering the lavatory, you should say:
"A'ūdhu billāhi min ash-shaytān ar-rajīm" (I seek refuge with Allah from the accursed devil).

"Allāhumma inni a'ūdhu bika min al-khubuthi wa al-khabā'ith" (O Allah, I seek refuge with You from the male and female devils).

Lesson Three

Tayammum (Dry Ablution)

Lesson Elements: The lesson is composed of four elements:

First: Evidence on the legitimacy of Tayammum.

Second: When is Tayammum permissible?

Third: Manner of Tayammum.

Fourth: Invalidators of Tayammum.

First element: Evidence on the legitimacy of Tayammum:

Allah Almighty says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِنْ
كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ
تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۚ مَا يُرِيدُ اللَّهُ
لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

{O you who believe, when you rise up for prayer, wash your faces, and your hands up to the elbows; wipe over your heads; and wash your feet up to the ankles. If you are in a state of major impurity, cleanse yourselves [by taking a bath]. But if you are ill, on a journey, or have relieved yourselves, or had

sexual contact with women and find no water, then purify yourselves with clean earth, and wipe your faces and hands therewith. Allah does not want to impose hardship on you, rather He wants to purify you and complete His favor upon you, so that you may be grateful.} [Surat al-Mā'idah: 6]

Second element: When is Tayammum permissible?

1. In case water is unavailable.
2. In case water is available but is needed for drinking.
3. If the use of water will cause harm such as if someone is wounded or severely sick.
4. If the water is cold and one cannot warm it.

Note: Tayammum can be performed in place of the ritual bath or ablution.

Third element: Manner of Tayammum:

1. Using clean earth that covers the ground (dust, sand, etc).
2. Intending Tahārah (ritual purification).
3. It is Sunnah to say: "Bismillāh" (in the name of Allah).
4. 'Ammār ibn Yāsir (may Allah be pleased with him) said: I became ritually impure and could not find water, so I rolled over in the dirt like an animal and then mentioned that to the Prophet (ﷺ), so he said:

«إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَصْنَعَ هَكَذَا»، فَضَرَبَ بِكَفِّهِ ضَرْبَةً عَلَى الْأَرْضِ، ثُمَّ نَفَضَهَا، ثُمَّ مَسَحَ بِهِمَا ظَهْرَ كَفِّهِ بِشِمَالِهِ أَوْ ظَهْرَ شِمَالِهِ بِكَفِّهِ، ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ.

"It would have been enough for you to do this," and he struck the ground once with his hand and then shook it off and wiped with them the back side of his hand with the left one - or the back side of his left hand with his hand - then wiped his face with them. [Narrated by Al-Bukhāri (347) and Muslim (368)]

Note: Use the left hand to wipe over the right one up to the wrist, then, use the right hand to wipe over the left one.

5. It is Sunnah to shake off or blow on the hands if the ground is dusty.

Fourth element: Invalidators of Tayammum:

1. Everything that invalidates the ablution or requires a ritual bath.

2. If water is available and it is possible to use it.

Questions and Exercises

Q1: Tayammum is two strikes: one strike for the face and one strike for the hands up to the elbows.

True.

False.

Q2: The intention is required in Tayammum just as it is required in ablution.

True.

False.

Q3: It is required to mention Allah's name upon making Tayammum.

True.
False.

Lesson Four

Adhān (Call to Prayer), Iqāmah (Second Call to Prayer), and Sutra (Barrier)

Lesson Elements: The lesson is composed of six elements:

First: Merit of Adhān.

Second: Manner of Adhān.

Third: Merit of repeating Adhān along with the muezzin.

Fourth: Merit of supplication after Adhān.

Fifth: Manner of Iqāmah.

Sixth: Sutra.

First element: Merit of Adhān:

Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«لَا يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ، جَنَّ وَلَا إِنْسٌ وَلَا شَيْءٌ، إِلَّا شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ»

"No individual of the jinn, mankind, or any other creature hears the voice of the muezzin, as far away as it is possible to be heard, except that they will testify for them on the Day of Judgment." [Narrated by Al-Bukhāri (609)]

Second element: Manner of Adhān:

1. Allāhu Akbar - Allāhu Akbar (Allah is the Greatest, Allah is the Greatest).

2. Allāhu Akbar - Allāhu Akbar (Allah is the Greatest, Allah is the Greatest).

3. Ash-hadu alla ilāha illallāh - Ash-hadu alla ilāha illallāh (I bear witness that there is no god but Allah, I bear witness that there is no god but Allah).

4. Ash-hadu anna Muhammadan rasūlullāh - Ash-hadu anna Muhammadan rasūlullāh (I bear witness that Muhammad is the Messenger of Allah, I bear witness that Muhammad is the Messenger of Allah).

5. Hayya 'ala as-salāh - Hayya 'ala as-salāh (Come to prayer, come to prayer).

6. Hayya 'ala al-falāh - Hayya 'ala al-falāh (Come to success, come to success).

7. Allāhu Akbar - Allāhu Akbar (Allah is the Greatest, Allah is the Greatest).

8. La ilāha illallāh (There is no god but Allah).

Note: In the Adhān for Fajr, one should say after "Hayya 'ala al-falāh" (come to success): "As-salātu khayrum min an-nawm - As-salātu khayrum min an-nawm" (prayer is better than sleep, prayer is better than sleep).

Third element: Merit of repeating Adhān along with the muezzin:

It is recommended to repeat the Adhān along with the muezzin except when he says: "Hayya 'ala as-salāh" (come to prayer) or "Hayya 'ala al-falāh" (come to success), for here one should say: "La

hawla wala quwwata illa billāh" (there is no might nor power except by Allah).

Fourth element: Merit of supplication after Adhān:

1. Jābir ibn ‘Abdullāh (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«مَنْ قَالَ جِبْنَ يَسْمَعِ النِّدَاءَ: اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ، وَالصَّلَاةُ الْقَائِمَةُ آتٍ مُحَمَّدًا الرَّسِيلَةَ وَالْفَضِيلَةَ، وَأَبْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتُهُ، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ»

"Whoever says on hearing the call: Allāhumma rabba hādhihi ad-da‘wati at-tāmmah was-salati al-qā’imah āti Muhammadan al-wasīlata wal fadīlah wab’ath-hu maqāmam mahmūdān alladhi wa’adtah (O Allah, Lord of this perfect call and the prayer that is to be offered, grant Muhammad the highest position of Paradise and the degree of superiority, and grant him the praiseworthy station that You have promised him), he will be liable to my intercession on the Day of Judgment." [Narrated by Al-Bukhāri (614)]

2. Anas ibn Mālik (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«الدُّعَاءُ لَا يَرُدُّ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ».

"Supplication between Adhān and Iqāmah is not rejected." [Narrated by Abu Dāwūd (521) and At-Tirmidhi (212) and he classified it as Hasan (sound)]

Fifth element: Manner of Iqāmah:

1. Allāhu Akbar - Allāhu Akbar (Allah is the Greatest, Allah is the Greatest).

2. Ash-hadu alla ilāha illallāh (I bear witness that there is no god but Allah).

3. Ash-hadu anna Muhammadan rasūlullāh (I bear witness that Muhammad is the Messenger of Allah).

4. Hayya 'ala as-salāh (Come to prayer).

5. Hayya 'ala al-falāh (Come to success).

6. Qad qāmat as-salāh - Qad qāmat as-salāh (The prayer is about to be established, the prayer is about to be established).

7. 1. Allāhu Akbar - Allāhu Akbar (Allah is the Greatest, Allah is the Greatest).

8. La ilāha illallāh (There is no god but Allah).

Sixth element: Sutrah:

1. It is anything placed in front of the praying person.

2. It is preferable to be one cubit in height.

3. The Imam acts as a Sutrah for those praying behind him.

Note: It is unlawful to pass in front of the one praying alone or the Imam and the praying person should prevent the one passing in front of him.

Questions and Exercises

Q1: Repeating Adhān along with the muezzin is: Obligatory.

Recommended.

Disliked.

Q2: Anas ibn Mālik (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said: «الدُّعَاءُ لَا يُرَدُّ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ».

"Supplication between Adhān and Iqāmah is not rejected."

After Adhān.

Between Adhān and Iqāmah.

Between Iqāmah and the prayer.

Q3: ... to pass in front of the one praying alone or the Imam.

It is unlawful.

It is disliked.

It is permissible.

Lesson Five

Congregational Prayer

Lesson Elements: The lesson is composed of four elements:

First: The importance of the congregational prayer and its evidence.

Second: The most entitled person to be the Imam.

Third: Position of the Imam with regards to those praying behind him.

Fourth: Rulings related to the one praying behind the Imam.

First element: Importance of the congregational prayer and its evidence:

Allah Almighty says:

[وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِزْبَهُمْ وَأَسْلِحَتَهُمْ ۚ وَدَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَحَدَّةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ ۚ وَخُذُوا حِزْبَكُمْ ۚ إِنَّ اللَّهَ آعَدَ لِلْكَافِرِينَ عَذَابًا مُهِينًا]

{When you [O Prophet] are with them and lead them in prayer, let a group of them stand [in prayer] with you, carrying their weapons. When they have finished their prostration, let them take their positions in the rear. Then let the other group that has not yet prayed join you in prayer, keeping vigilant and carrying their arms. The disbelievers wish that you would neglect your weapons and belongings, so they could launch on you a surprise attack. But there is no blame on you if you lay down your weapons because of the inconvenience of rain or because you are ill, but take all precautions. Indeed, Allah has prepared for the disbelievers a humiliating punishment.} [Surat an-Nisā': 102]

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«إِنَّ أَثْقَلَ صَلَاةٍ عَلَى الْمُنَافِقِينَ صَلَاةُ الْعِشَاءِ، وَصَلَاةُ الْفَجْرِ، وَلَوْ يَخْلُمُونَ مَا فِيهِمَا لَا تَوَهُمَا وَلَوْ حَبَوَا».

"Verily, the most burdensome prayer for the hypocrites is the 'Ishā' prayer and the Fajr prayer; and were they to know their merit, they would come to them, even if they had to crawl." [Narrated by Al-Bukhāri (657) and Muslim (651)]

'Abdullah ibn 'Umar (may Allah be pleased with him and his father) reported that the Messenger of Allah (ﷺ) said:

«صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً»

"Praying in congregation is twenty-seven degrees better than praying alone." [Narrated by Al-Bukhāri (645) and Muslim (650)]

Second element: The most entitled person to be the Imam:

1. The most versed one in Allah's Book.
2. The most knowledgeable one in regards to the Sunnah.
3. The one who made Hijrah (emigration) first.
4. The oldest among them.

Third element: Position of the Imam with regards to those praying behind him:

1. The Imam stands in the front facing the Qiblah (direction of the Ka'bah).
2. Those who are led in prayer stand in rows behind the Imam.

Note: The first rows are better than the last ones, the right side of the row is better than the left side, and being close to the Imam is better than being far from him.

Fourth element: Rulings related to the one praying behind the Imam:

1. The one led in prayer must not move ahead of the Imam (he should not bow until the Imam bows

and should not prostrate until the Imam prostrates).

2. If the one led in prayer joins the prayer before the Imam rises from Rukū' (bowing), he has caught up with the Rak'ah (unit of prayer). However, if he joins the prayer after the Imam rose from Rukū', he must repeat that Rak'ah.

Questions and Exercises

Q1: The right side of the row is better than the left side.

True.

False.

Q2: If one joins the prayer before the Imam rises from Rukū':

He has caught up with the Rak'ah.

He has not caught up with the Rak'ah.

It is recommended for him to offer a Rak'ah by way of caution as regards the relevant difference.

Q3: The one who is most entitled to lead the people in prayer is the oldest among them.

True.

False.

Lesson Six

Prostration of Forgetfulness

Lesson Elements: The lesson is composed of three elements:

First: Definition of the prostration of forgetfulness.

Second: Manner of the prostration of forgetfulness.

Third: When to make the prostration of forgetfulness?

First element: Definition of the prostration of forgetfulness:

Two prostrations that redress the shortcomings taking place in the prayer and that can be redressed by the prostration of forgetfulness (addition, omission, or doubt).

Second element: Manner of the prostration of forgetfulness:

Ibn Mas'ūd (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«إِذَا زَادَ الرَّجُلُ أَوْ نَقَصَ، فَلْيَسْجُدْ سَجْدَتَيْنِ»

"If one adds or omits, let him offer two prostrations." [Narrated by Muslim (572)]

Note: The prostration of forgetfulness is to be offered before or after Taslīm (salutation of peace ending the prayer) depending on the type of shortcoming.

Third element: When to make the prostration of forgetfulness?

1. In the case of adding something in prayer out of forgetfulness.

- Example: If someone is praying Zhuhr and stands up forgetfully to offer a fifth Rak'ah, he should sit and make Taslīm after reciting the last

Tashahhud, then he should offer the prostration of forgetfulness and make Taslīm.

Note: If one remembers after finishing the prayer, he should offer the prostration of forgetfulness and then make Taslīm (as long as there is not a long time between remembering and concluding the prayer).

2. In the case of skipping a pillar out of forgetfulness, one should perform that missed pillar.

Example: If someone is praying Zhuhr and forgetfully sits for Tashahhud in the third Rak'ah, he should stand up for the fourth Rak'ah and complete his prayer. Then, after making Taslīm he should offer the prostration of forgetfulness and make Taslīm.

Note: If one remembers after finishing his prayer, he should stand up to offer the fourth Rak'ah and complete his prayer, then after Taslīm, he should offer the prostration of forgetfulness and make Taslīm (as long as there is not a long time between remembering and concluding the prayer).

3. In case of skipping an obligatory act out of forgetfulness, one should not offer that skipped obligatory act.

Example: If someone is praying Zhuhr and forgets the first Tashahhud and stands up for the third Rak'ah, he should not return to Tashahhud;

rather, he should offer the prostration of forgetfulness and make Taslīm.

Note: If one remembers before completely standing up, he should return to make Tashahhud and complete his prayer, then offer the prostration of forgetfulness and make Taslīm.

4. In the case of being in doubt regarding the number of Rak'ahs, one should work off the lesser number of Rak'ahs (that they were aware of doing).

Example: If someone is praying Zhuhr and has doubts during the third Rak'ah whether it is the third or fourth, he should build on the lesser number of Rak'ahs (3 Rak'ahs) and complete his prayer, then offer the prostration of forgetfulness and make Taslīm.

Note: If the one praying behind the Imam notices that the Imam has forgotten something in the prayer, he can draw this to his attention by saying: "Subhānallāh" (glory be to Allah).

Questions and Exercises

Q1: If one remembers, after making Taslīm, that he forgot one of the two prostrations of the first Rak'ah:

He should immediately offer it, then make the prostration of forgetfulness.

He should offer a complete Rak'ah, then make the prostration of forgetfulness.

He should offer that prostration without making the prostration of forgetfulness because he has already offered that prostration.

Q2: If someone is praying Zhuhr and forgets the first Tashahhud and stands up for the third Rak'ah:

He should return to it and should offer the prostration of forgetfulness.

He returns to it and should offer the prostration of forgetfulness.

He should not return to it and should offer the prostration of forgetfulness.

Q3: If someone is offering a four-Rak'ah prayer and has doubts during the third Rak'ah whether it is the third or fourth one:

He should consider it the fourth and offer the prostration of forgetfulness.

He should consider it the third and offer the prostration of forgetfulness.

He should consider it the fourth without offering the prostration of forgetfulness.

Lesson Seven

Jumu'ah (Friday) Prayer

Lesson Elements: The lesson is composed of five elements:

First: Evidence on the obligation of the Friday prayer.

Second: Merit of the Friday prayer.

Third: Conditions of the Friday prayer.

Fourth: Things forbidden during the Khutbah (sermon).

Fifth: Things recommended for the Friday prayer.

First element: Evidence on the obligation of the Friday prayer:

Allah Almighty says:

[يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ
وَذَرُوا الْبَيْعَ ۚ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ]

{O you who believe, when the call for prayer is made on Friday, then hasten to the remembrance of Allah and leave off trading. That is better for you, if only you knew.} [Surat al-Jumu'ah: 9]

Second element: Merit of the Friday prayer:

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ، وَفِيهِ أُدْخِلَ الْجَنَّةَ، وَفِيهِ أُخْرِجَ مِنْهَا، وَلَا تَقُومُ السَّاعَةُ إِلَّا فِي يَوْمِ الْجُمُعَةِ».

"The best day on which the sun has risen is Friday. On that day Adam was created, he was admitted to Paradise, and he was expelled therefrom, and the Hour will take place on no other day than Friday." [Narrated by Muslim (854)]

Third element: Conditions of the Friday prayer:

1. The Time: The same time as Zhuhr prayer.
2. Number of people: At least three people including the Imam.

3. Two sermons: Praising Allah in them and invoking Allah's blessings upon His Prophet (ﷺ), admonishing people and reminding them of Allah, and speaking briefly.

4. The prayer: Two Rak'ahs (units of prayer) with an audible Qur'anic recitation.

Note: If someone joins the prayer after the Imam rises from the Rukū' (bowing) of the second Rak'ah, he misses the Friday prayer and should offer instead the four-Rak'ah Zhuhr prayer.

- Offering supererogatory prayers after praying: Four Rak'ahs in the mosque or two Rak'ahs at home.

Fourth element: Things forbidden during the Khutbah (sermon):

1. It is impermissible to speak while the Imam delivers the Khutbah.

2. It is impermissible to play with anything during the Khutbah.

3. It is impermissible to pass over people's shoulders in the mosque.

Fifth element: Things recommended for the Friday prayer:

1. Taking a bath and wearing the best clothes.

2. Going early to the mosque.

3. Invoking Allah's blessings upon the Prophet (ﷺ) abundantly.

4. Reciting Surat al-Kahf on that day.

5. Making supplication during the last hour of Friday.

Questions and Exercises

Q1: Among the virtues of Friday is that Allah Almighty created Adam on it.

True.

False.

Q2: The time of the Friday prayer is from Duha (forenoon) until the time of 'Asr (afternoon).

True.

False.

Q3: Taking a bath and wearing the best clothes are the obligatory acts of the Friday prayer.

True.

False.

Lesson Eight

Eid Prayer

Lesson Elements: The lesson is composed of three elements:

First: Definition of Eid.

Second: Conditions of the Eid prayer.

Third: Things recommended for Eid.

First element: Definition of Eid:

- Eid was called so because it returns and is a repeated occasion and because people gather in it. They are days of joy, eating, drinking, and remembering Allah.

- Eid al-Fitr (1st of Shawwāl).

- Eid al-Ad'ha (10th of Dhul-Hijjah).

Second element: Conditions of the Eid prayer:

1. Time: After sunrise (almost two hours after the Adhān of Fajr).

2. Prayer: Two Rak'ahs with an audible Qur'anic recitation without Adhān or Iqāmah (second call to prayer).

Six Takbīrs are to be made (after the opening Takbīr) in the first Rak'ah.

In the second Rak'ah, five Takbīrs are to be made (after the Takbīr of standing).

3. Two khutbahs (sermons): They are to be delivered after the prayer.

Third element: Things recommended for Eid:

1. Taking a bath and wearing the best clothes.

2. It is Sunnah to eat an odd number of dried dates before going to the prayer of Eid al-Fitr.

3. It is Sunnah to pray outside the city, go from one way, and return from another.

4. It is Sunnah to make Takbīr saying: "Allāhu Akbar Allāhu Akbar, la ilāha illallāh, wa Allāhu Akbar Allāhu Akbar, walillāhi al-hamd" (Allah is the Greatest (twice). There is no god but Allah. And Allah is the Greatest (twice) and to Allah belongs praise).

Note: Takbīr should not be made collectively.

Questions and Exercises

Q1: Eid prayer is a two-Rak'ah prayer in which the Imam recites audibly and it is preceded by Adhān and Iqāmah.

True.

False.

Q2: It is Sunnah to eat a few dates before going out to the two Eid prayers.

True.

False.

Q3: Takbīr during Eid is Sunnah and it should not be made collectively.

True.

False.

Lesson Nine

Funerals Rulings

Lesson Elements: The lesson is composed of three elements:

First: Washing the deceased.

Second: Shrouding the deceased.

Third: Merit of the Funeral prayer.

First element: Washing the deceased:

1. Dead men should be washed by men and dead women should be washed by women, however each of the two spouses can wash the other.

2. Removing the clothes of the deceased except for the 'Awrah (private parts) which must be covered.

3. Raising the back of the deceased and pressing his stomach to get rid of the impurities.

Note: Water should be used abundantly while cleaning.

4. Removing impurities from the deceased by using gloves.

5. Making ablution, like that performed for prayer, for the deceased.

6. Giving the deceased a bath like that taken from Janābah (major ritual impurity) starting with the right side followed by the left side.

Note: Washing the deceased once is obligatory, and it is recommended to wash him three times. It is also recommended to wash the deceased with lotus leaves or soap and the last wash with camphor or scent.

7. Trimming the mustache and cutting the nails and the armpit hair in case they are long.

8. A woman's hair should be braided into three braids.

Second element: Shrouding the deceased:

1. Men's shroud: It is recommended to have three wrapping sheets (clean, white, perfumed).

2. Women's shroud: It is recommended to be five garments (clean, white, perfumed), which are in detail: a lower garment + a shirt + a veil + two wrapping sheets.

Third element: Merit of the Funeral prayer:

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلَّى عَلَيْهَا فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَهَا حَتَّى تُدْفَنَ فَلَهُ قِيرَاطَانٌ»، قِيلَ: وَمَا الْقِيرَاطَانُ؟ قَالَ: «مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ».

"Whoever attends a funeral until he offers the funeral prayer will get one Qirāt, and whoever attends it until it is buried will get two Qirāts." It was said: What are the two Qirāts? He replied: "Like two huge mountains." [Narrated by Al-Bukhāri (47) and Muslim (945)]

Questions and Exercises

Q1: It is not permissible for a man to wash his dead wife because none should wash women but women.

True.

False.

Q2: In washing the deceased, it is obligatory to wash him:

Three times.

Once.

Five times.

Q3: The mustache should not be trimmed and the nails and armpit hair should not be cut even if they are long.

True.

False.

Lesson Ten

How to Perform the Funeral Prayer

Lesson Elements: The Lesson is composed of two elements:

First: How to perform the Funeral prayer.

Second: Burial of the deceased.

First element: How to perform the Funeral prayer:

1. Placing the deceased Muslim between the Imam and the Qiblah (direction of the Ka'bah).

Note: The Imam should stand in front of the chest of the man's body and in front of the waist of the woman's body.

2. Making Takbīrat al-Ihrām (opening Takbīr) and everyone inaudibly recites Surat al-Fātihah.

3. Making a second Takbīr and everyone inaudibly invokes Allah's blessings upon the Prophet (ﷺ) saying: "Allāhumma salli 'ala Muḥammadin wa 'ala āli Muḥammad kama sallayta 'ala Ibrāhīm..." (O Allah, bestow Your grace upon Muḥammad and the family of Muḥammad as You bestowed Your grace upon Abraham...) (the Abrahamic prayers).

4. Making a third Takbīr and everyone supplicates for the deceased inaudibly.

The following supplication is an example:

«اللَّهُمَّ، اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مَدْخَلَهُ، وَاعْسِلْهُ
بِالْمَاءِ وَالتَّلْجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ

دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَأَدْخُلْهُ الْجَنَّةَ
وَأَعِزَّهُ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ النَّارِ»

"Allāhumma ighfir lahu, warhamhu, wa 'āfihi, wa'fu 'anhu, wa akrim nuzulah, wa wassi' mudkhalah, waghsilhu bilmā'i wath-thalji wal-barad, wa naqqihi min al-khtāya kama naqqayta ath-thawb al-abyad min ad-danas, wa abdilhu dāran khayran min dārih, wa ahlan khayran min ahlih, wa zawjan khayran min zawjih, wa adkhilhu al-jannah, wa a'idh-hu min 'adhāb al-qabr wa min 'adhāb an-nār" (O Allah, forgive him and have mercy on him. Grant him ease and respite. Make his resting place a noble one, and facilitate his entry. Wash him with water, snow, and hail. Purify him from sins as a white garment is cleansed of dirt. Give him in exchange a home better than his home (on earth), a family better than his family, and a spouse better than his spouse. Grant him entrance to Paradise and protect him from the trials of the grave and the torment of Hellfire). [Narrated by Muslim (963)]

5. Making a fourth Takbīr and making Taslīm (salutation of peace ending the prayer) while turning the head to the right.

Second element: Burial of the deceased:

1. It is Sunnah to deepen and widen the grave.

2. It is preferable to make a Lahd (niche at the side of the grave facing the Qiblah) in the grave if the earth is fit for that because if the earth is sandy, the Lahd will collapse.

3. Placing the deceased on his right side facing the Qiblah.

4. Covering the Lahd with bricks and clay, then throwing soil thereupon.

5. The grave should not be raised more than one span above the earth.

Questions and Exercises

Q1: The Imam stands in front of the ... of a dead woman's body:

Chest.

Head.

Waist.

Q2: Allah's blessings should be invoked upon the Prophet (ﷺ) in the ... Takbīr:

Third.

Second.

Fourth.

Q3: The Funeral prayer consists of four Takbīrs in which the Imam recites Surat al-Fātihah audibly.

True.

False.

Lesson Eleven

Voluntary Prayer (P1)

Lesson Elements: The lesson is composed of three elements:

First: Merit of the voluntary prayer.

Second: Regular Sunnah prayers.

Third: Night prayer and Witr prayer.

First element: Merit of the voluntary prayer:

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ، فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ، وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ، فَإِنْ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْءٌ، قَالَ الرَّبُّ سُبْحَانَهُ: انْظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ فَيُكَمَّلَ بِهَا مَا انْتَقَصَ مِنَ الْفَرِيضَةِ».

"The first of man's deeds for which he will be held accountable on the Day of Judgment is his prayer. If it is perfect, he will be safe and successful; but if it is defective, he will be unfortunate and a loser. If any shortcoming is found in his obligatory prayer, the Almighty Lord will say: See whether My slave has offered any voluntary prayer to make up for the deficiency in the obligatory prayer." [Narrated by Abu Dāwūd (864), At-Tirmidhi (413), An-Nasā'i (465), and Ibn Mājah (1425); This is the exact wording of At-Tirmidhi who classified it as Hasan (sound)]

Second element: Regular Sunnah prayers:

Before Prayer After

Two Rak'ahs (units of prayer) - Fajr - It is Sunnah to make them brief.

- It is Sunnah to recite Surat al-Kāfirūn in the first Rak'ah and Surat al-Ikhlās in the second Rak'ah.

Four Rak'ahs - Zhuhr - Two Rak'ahs

'Asr

Maghrib - It is Sunnah to recite Surat al-Kafirūn in the first Rak'ah and Surat al-Ikhlās in the second Rak'ah. Two Rak'ahs

'Ishā' - Two Rak'ahs

Third element: Night prayer and Witr prayer:

1. 'Abdullah ibn 'Umar (may Allah be pleased with him) said: A man asked the Prophet (ﷺ) about the night prayer and he said:

«مَنْ لَيْلِي، فَإِذَا خَشِيتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ».

"Two by two, and if you fear the approach of morning, offer one Rak'ah as Witr." [Narrated by Al-Bukhāri (473) and Muslim (749)]

2. Time: Starting right after the 'Ishā' prayer and until the break of dawn. It is recommended to delay it until the last third of the night.

3. It is recommended to prolong the standing, bowing, and prostration.

4. The Messenger of Allah (ﷺ) used to pray 11 Rak'ahs and sometimes 13.

5. It is Sunnah to recite in the last three Rak'ahs:

1- Surat al-A'la. 2- Surat al-Kāfirūn.

3- Surat al-Ikhlās.

Questions and Exercises

Q1: Supererogatory prayers make up for the shortcomings that took place in the obligatory prayers.

True.

False.

Q2: It is Sunnah to make the two Fajr Rak'ahs brief and to recite Surat al-'Asr and Surat al-Ikhlās in them.

True.

False.

Q3: The Messenger of Allah (ﷺ) used to pray at night:

Eleven Rak'ahs.

Thirty-six Rak'ahs.

Twenty-one Rak'ahs.

Lesson Twelve

Voluntary Prayer (P2)

Lesson Elements: The lesson is composed of six elements:

First: The Duha (forenoon) prayer.

Second: Istikharah (counsel-seeking) supplication.

Third: Greeting of the mosque.

Fourth: Sunnah of Ablution.

Fifth: Sujūd at-Tilāwah (Prostration of recitation).

Sixth: Sujūd ash-Shukr (Prostration of gratitude).

First element: The Duha (forenoon) prayer:

1. Abu Hurayrah (may Allah be pleased with him) said: My Khalīl (close friend) (ﷺ) advised me with three:

«صِيَامُ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكْعَتَيِ الضُّحَى، وَأَنْ أُوتِرَ قَبْلَ أَنْ أَنَامَ»

"To fast three days of every month, the two Rak'ahs of Duha, and to perform the Witr prayer before I sleep." [Narrated by Al-Bukhāri (1981) and Muslim (721)]

2. Time: After sunrise and until just before Zawāl (time when the sun passes its zenith).

3. The minimum is two Rak'ahs and its maximum number is eight Rak'ahs.

Second element: Istikharah (counsel-seeking) supplication:

- Jābir ibn 'Abdullah (may Allah be pleased with him) said: The Prophet (ﷺ) used to teach us Istikhārah in all matters like a Surah of the Qur'an:

«إِذَا هَمَّ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ، ثُمَّ يَقُولُ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ: فِي عَاجِلِ أَمْرِي وَآجِلِهِ - فَاقْدُرْهُ لِي، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ: فِي عَاجِلِ أَمْرِي وَآجِلِهِ - فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ رَضِّنِي بِهِ»
وَيُسَمِّي حَاجَتَهُ.

"When one intends to do something, let him perform two Rak'ahs then say: Allāhumma inni astakhīruka bi'ilmik wa astaqdiruka biqudratik wa as'aluka min fadlik al-'azhīm, fa'innaka taqdiru wa lā aqdir, wa ta'lamu wa lā a'lam, wa anta 'allām al-ghuyūb. Allāhumma in kunta ta'lamu anna hadha al-amra khayrun li fi dīni wa ma'āshi wa 'āqibati amri - or he said: fi 'ājil amri wa ājilih - faqdurhu li wa in kunta ta'lamu anna hadha al-amra sharrun li

fi dīni wa ma‘āshi wa ‘āqibati amri – or he said: fi ‘ājil amri wa ājilih – fasrifhu ‘anni wasrifni ‘anh, waqdur li al-khayra haythu kana thumma raddini bih (O Allah, I consult You for Your knowledge, and I seek strength from You for Your power, and I ask of Your great bounty. Indeed, You are capable and I am not, and You know and I do not, and You are the All-Knower of the unseen. O Allah, if You know that this matter is good for me concerning my religion, my livelihood, and the outcome of my affairs, (or he said) my immediate and future affairs, then decree it for me, make it easy for me, and then bless it for me. And if You know that this matter is bad concerning my religion, my livelihood, or the outcome of my affairs, (or he said) my immediate and future affairs, then turn it away from me, and turn me away from it, and decree for me what is good whatever it may be, and make me pleased with it)," and he should mention his need. [Narrated by Al-Bukhāri (6382)]

Third element: Greeting of the mosque:

Abu Qatādah as-Salami (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ».

"When anyone of you enters the mosque, let him offer two Rak'ahs before he sits down." [Narrated by Al-Bukhāri (444) and Muslim (714)]

Fourth element: Sunnah of Ablution:

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«يَا بِلَالُ حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمَلْتُهُ فِي الْإِسْلَامِ، فَإِنِّي سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ»، قَالَ: مَا عَمِلْتُ عَمَلًا أَرْجَى عِنْدِي: أَنِّي لَمْ أَتَطَهَّرْ طَهُورًا، فِي سَاعَةٍ لَيْلٍ أَوْ نَهَارٍ، إِلَّا صَلَّيْتُ بِذَلِكَ الطُّهُورِ مَا كُتِبَ لِي أَنْ أَصَلِّيَ.

"O Bilāl, tell me of the most rewarding deed you have done in Islam, as I heard the scuffle of your sandals in front of me in Paradise." He (Bilāl) said: I do not consider any deed I have done more rewarding except that I never made ablution in any time of night or day without praying with that ablution as much as was ordained for me to pray. [Narrated by Al-Bukhāri (1149) and Muslim (2458)]

- Two Rak'ahs to be offered after the ablution or the ritual bath.

Fifth element: Sujūd at-Tilāwah (Prostration of recitation):

‘Abdullah ibn ‘Umar (may Allah be pleased with him and his father) said:

«كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ عَلَيْنَا الْقُرْآنَ، فَإِذَا مَرَّ بِالسَّجْدَةِ كَبَّرَ، وَسَجَدَ وَسَجَدْنَا مَعَهُ».

"The Messenger of Allah (ﷺ) used to recite the Qur'an to us. When he reached the prostration, he would make Takbīr (say: Allāhu Akbar) and prostrate and we would prostrate along with him." [Narrated by Abu Dāwūd (1413). Some scholars

deemed the mention of Takbīr in the Hadīth weak, and it was narrated without mentioning Takbīr by Al-Bukhāri (1075) and Muslim (575)]

- The verses of prostration are 15, and it is Sunnah for the reciter and the listener to make that prostration.

Sixth element: Sujūd ash-Shukr (Prostration of gratitude):

Abu Bakrah (may Allah be pleased with him) reported that the Prophet (ﷺ):

«إِذَا جَاءَهُ أَمْرٌ سُرُورٍ أَوْ بُشَيْرٌ بِهِ خَرَّ سَاجِدًا شَاكِرًا لِلَّهِ».

"Whenever he received good news or glad tidings, he would fall in prostration out of gratitude to Allah." [Narrated by Abu Dāwūd (2774), At-Tirmidhi (1578), and Ibn Mājah (1394). It is a Hasan (sound) Hadīth. At-Tirmidhi said: "The majority of scholars adopt this opinion concerning the prostration of gratitude."]

Questions and Exercises

Q1: Jābir ibn ‘Abdullah (may Allah be pleased with him) said: The Prophet (ﷺ) used to teach us Istikhārah in all matters like a Surah of the Qur’an: "When one intends to do something, let him perform two Rak’ahs then say: Allāhumma inni astakhīruka bi’ilmik (O Allah, I consult You for Your knowledge)..."

"Wa as’aluka min fadlik al-‘azhīm" (And I ask You of Your great bounty).

"Wa astaqdiruka biqudratik" (And I seek strength in You for Your power).

"Wa astaqdiruka biqudratik wa anta 'allām al-ghuyūb." (And I seek strength in You for Your power and You are the All-Knower of the unseen).

Q2: Abu Qatādah as-Salami (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said: "When anyone of you enters the mosque.... before he sits down."

Let him pray.

Let him offer two Rak'ahs.

Let him pray two Rak'ahs.

Q3: The prostration of gratitude is permissible.

True.

False.

Lesson Thirteen

Miscellaneous Rulings about Prayer

Lesson Elements: The lesson is composed of four elements:

First: Times during which prayer is forbidden.

Second: Prayer of the sick.

Third: How the sick should pray.

Fourth: Those who are not required to pray.

First element: Times during which prayer is forbidden:

1. After the Fajr prayer and until the sun rises as high as the length of a spear.

2. When the sun is in the middle of the sky and until it passes its zenith.

3. After the 'Asr prayer and until sunset.

Second element: Prayer of the sick:

- Allah Almighty says:

[وَمَا جَعَلْ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ]

{And has not imposed upon you any hardship in religion.} [Surat al-Hajj: 78]

- Allah Almighty says:

[لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا]

{Allah does not burden any soul greater than it can bear.} [Surat al-Baqarah: 286]

Third element: How the sick should pray:

1. 'Imrān ibn Husayn (may Allah be pleased with him) said: I was suffering from hemorrhoids; so I asked the Prophet (ﷺ) about the prayer and he said:

«صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ»

"Pray standing; if you cannot, then sitting; if you cannot, then lying on your side." [Narrated by Al-Bukhāri (1117)]

2. If a sick person cannot pray on time because he is severely sick, it is permissible for him to combine between Zhuhr and 'Asr and between Maghrib and 'Ishā' at the time of the former or the latter.

Fourth element: Those who are not required to pray:

1. The child.

2. The insane and the senile.

- Those whose prayer is invalid until they become pure and perform ritual purification are:

1. A menstruating woman.

2. A woman experiencing post-partum bleeding.

3. One who has lost their sanity regains their mental faculties , for he must have undoubtedly experienced (during that time) some sort of Janābah (major ritual impurity).

Questions and Exercises

Q1: Among the times during which prayer is forbidden:

After the Fajr prayer and until the sun passes its zenith.

When the sun is in the middle of the sky until it passes its zenith.

After the 'Asr prayer and until sunset.

Q2: 'Imrān ibn Husayn (may Allah be pleased with him) said: I was suffering from hemorrhoids; so I asked the Prophet (ﷺ) about the prayer and he said: "Pray standing; if you cannot, then sitting; if you cannot...."

Then on your back.

Then lying on your side.

Then lying on your back.

Q3: It is permissible for the sick person to combine between Zhuhr and 'Asr and between Maghrib and 'Ishā' at the time of the former or the latter.

True.
False.

Lesson Fourteen

Prayer of the Traveler

Lesson Elements: The lesson is composed of five elements:

First: Evidence on the permissibility of the Qasr (shortened) prayer during travel.

Second: Qasr (shortening) and Jam' (combining) of the prayer.

Third: The travel distance that requires Qasr (shortening the prayer).

Fourth: The travel duration that requires Qasr.

Fifth: What is Sunnah or permissible during travel.

First element: Evidence on the permissibility of the Qasr (shortened) prayer during travel:

Allah Almighty says:

[وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ]

{When you are traveling through the land, there is no blame on you to shorten the prayer.} [Surat an-Nisā': 101]

Second element: Qasr (shortening) and Jam' (combining) of the prayer:

Time

Qasr and Jam'

In the time of Fajr

Fajr (two Rak'ahs) + -----

In the time of the former or the latter
Zhuhr (two Rak'ahs) + 'Asr (two Rak'ahs)

In the time of the former or the latter
Maghrib (three Rak'ahs) + 'Ishā' (two Rak'ahs)

Note: If the traveler stops during his journey for rest, it is preferable for him to offer each prayer in its due time shortened without being combined.

Third element: The travel distance that requires Qasr (shortening the prayer):

Travel distance:

1. Travel distance that makes Qasr permissible: It depends on what is commonly known among people.

2. Qasr starts when the traveler leaves the populated regions of his city.

Fourth element: The travel duration that requires Qasr:

1. Travel duration that makes Qasr permissible: Qasr is permissible for the traveler as long as he does not intend to stay.

2. If the traveler is staying in a region that has mosques, he should offer his prayer in its complete form along with the Imam.

Fifth element: What is Sunnah or permissible during travel:

1. Not offering the regular Sunnah prayers except for that of the Fajr and Witr.

2. It is permissible not to offer the Friday prayer.

3. It is permissible for the fasting person to break his fast.

Questions and Exercises

Q1: The travel distance that makes Qasr permissible: It depends on what is commonly known among people.

True.

False.

Q2: Qasr is permissible for the traveler whether he intends to stay or not.

True.

False.

Q3: It is Sunnah not to abandon the regular Sunnah prayers during travel.

True.

False.

Exam Questions

Q1: From the Sunnah acts of Fitrah (natural disposition).....

Shaving the armpit hair.

Plucking pubic hair.

Plucking armpit hair.

Q2: Istinjā' (cleaning the private parts from impurities) as mentioned in the Hadīth: "Ten are from the Fitrah (natural disposition)..." is:

Istijmār.

Istitābah.

Intiqās of water.

Q3: 'Ā'ishah (may Allah be pleased with her) reported that the Messenger of Allah (ﷺ) said: "Ten are from the Fitrah (natural disposition): Trimming the mustache, letting the beard grow, the Siwāk (tooth-cleaning stick), sniffing water into the nose, cutting the nails, washing the finger joints, plucking the armpit hair, shaving the pubic hair, and Intiqās of water." Zakariyya said: Mus'ab said: I have forgotten the tenth one or else it is....

Istinjā'.

Rinsing inside the mouth.

Taking a ritual bath from Janābah (major ritual impurity).

Q4: General cleanliness is from the Sunnah acts of Fitrah.

True.

False.

Q5: Sitting while relieving oneself, whether urinating or defecating, is an etiquettes of using the lavatory.

True.

False.

Q6: Not speaking is not from the etiquette of answering the call of nature.

True.

False.

Q7: Removing Najāsah (physical impurities) with a solid substance is called

Istijmār.

Istinjā’.

Both answers.

Q8: Supplication of exiting the lavatory is:

"Alhamdulillāh al-ladhi ‘āfāna" (praise be to Allah Who granted us well-being).

"Alhamdulillāh al-ladhi ab‘ada ‘anna al-adha" (praise be to Allah Who removed the harm from us).

"Ghufrānak" (I seek Your forgiveness).

Q9: There is no evidence that facing the Qiblah while answering the call of nature is disliked.

True.

False.

Q10: Before entering the lavatory, you should say:

"A‘ūdhu billāh min ash-shaytān ar-rajīm" (I seek refuge with Allah from the accursed devil).

"Allāhumma inni a‘ūdhu bika min al-khubuthi wa al-khabā’ith" (O Allah, I seek refuge with You from the male and female devils).

Q11: Tayammum (dry ablution) is permissible in place of:

Ablution only.

The Ritual bath from major Hadath (ritual impurity) only.

Ablution and the ritual bath together.

Q12: Can the sick person who finds it difficult to perform ablution make Tayammum?

Yes, he can make Tayammum.

No, he cannot make Tayammum and must perform ablution.

Q13: Tayammum is:

One strike for the face and the hands up to the elbows.

One strike for the face and the hands up to the wrists.

Two strikes for the face and the hands up to the elbows.

Q14: Tayammum is permissible in case the water is cold and you cannot warm it and you find no difficulty in using it.

True.

False.

Q15: Niyyah (intention) is required in Tayammum just as it is required in ablution.

True.

False.

Q16: Mentioning the Name of Allah Almighty is required in Tayammum.

True.

False.

Q17: Jābir ibn ‘Abdullah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said: "Whoever says on hearing the call: Allāhumma rabba hādhihi ad-da‘wati at-tāmmah was-salati al-qā’imah (O Allah, Lord of this perfect call and the prayer that is to be offered)....."

"Āti sayyidana Muhammadan al-wasīlata wal fadīlah wab'ath-hu maqāmam mahmūdān alladhi wa'adtah innaka la tukhlifu al-mī'ād" (grant our master Muhammad the highest position of Paradise and the degree of superiority, and resurrect him to the praiseworthy station that You have promised him, indeed, You never fail in Your promise).

"Āti Muhammadan al-wasīlata wal fadīlah wab'ath-hu maqāmam mahmūdān alladhi wa'adtah (grant Muhammad the highest position of Paradise and the degree of superiority, and resurrect him to the praiseworthy station that You have promised him).

"Āti Muhammadan al-wasīlata wal fadīlah wab'ath-hu maqāmam mahmūdān alladhi wa'adtah innaka la tukhlifu al-mī'ād" (grant Muhammad the highest position of Paradise and the degree of superiority, and resurrect him to the praiseworthy station that You have promised him, indeed, You never fail in Your promise).

Q18: Repeating the Adhān along with the muezzin is:

Obligatory.

Recommended.

Disliked.

Q19: Anas ibn Mālik (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«الدُّعَاءُ لَا يَرُدُّ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ».

"Supplication between Adhān and Iqāmah is not rejected."

After Adhān.

Between Adhān and Iqāmah.

Between Iqāmah and the prayer.

Q20: ... to pass in front of the one praying alone or the Imam.

It is unlawful.

It is disliked.

It is permissible.

Q21: The most deserving person to be the Imam is the one who is most versed in Allah's Book. However, if they are equal, then

The oldest one among them.

The most knowledgeable one about the Sunnah.

The one who made Hijrah (emigration) first.

Q22: The right side of the row is better than the left side.

True.

False.

Q23: If one joins the prayer before the Imam rises from Rukū':

He has caught up with the Rak'ah.

He has not caught up with the Rak'ah.

It is recommended for him to offer a Rak'ah by way of caution as regards the relevant difference.

Q24: If one remembers, after making Taslīm, that he forgot one of the two prostrations of the first Rak'ah:

He should immediately offer it, then make the prostration of forgetfulness.

He should offer a complete Rak'ah, then make the prostration of forgetfulness.

He should offer that prostration without making the prostration of forgetfulness because he has already offered that prostration.

Q25: If someone is praying Zhuhr and forgets the first Tashahhud and stands up for the third Rak'ah:

He should return to it and should offer the prostration of forgetfulness.

He returns to it and should offer the prostration of forgetfulness.

He should not return to it and should offer the prostration of forgetfulness.

Q26: If someone is offering a four-Rak'ah prayer and has doubts during the third Rak'ah whether it is the third or fourth one:

He should consider it the fourth and offer the prostration of forgetfulness.

He should consider it the third and offer the prostration of forgetfulness.

He should consider it the fourth without offering the prostration of forgetfulness.

Q27: If someone skips one of the obligatory acts of prayer forgetfully, he must perform that obligatory act and offer the prostration of forgetfulness.

True.

False.

Q28: If someone forgets and adds something to the prayer, he should offer the prostration of forgetfulness:

Before Taslīm.

After Taslīm.

Q29: It is permissible for a woman to wash the body of her husband if died.

True.

False.

Q30: Jābir ibn ‘Abdullah (may Allah be pleased with him) said: The Prophet (ﷺ) used to teach us Istikhārah in all matters like a Surah of the Qur’an: "When one intends to do something, let him perform two Rak’ahs then say: Allāhumma inni astakhīruka bi’ilmik (O Allah, I consult You for Your knowledge)..."

"Wa as’aluka min fadlik al-‘azhīm" (And I ask You of Your great bounty).

"Wa astaqdiruka biqudratik" (And I seek strength in You for Your power).

"Wa astaqdiruka biqudratik wa anta ‘allām al-ghuyūb." (And I seek strength in You for Your power and You are the All-Knower of the unseen).

Introduction

Curriculum General Objectives:

1. Promoting the learning of Fiqh (Islamic jurisprudence) to better oneself and elevate one's status.

2. Introducing some of the topics and issues related to Zakah and its rulings.

3. Highlighting some of the topics and issues related to the Fiqh of fasting.

4. Introducing some of the rulings of 'Umrah, its conditions, pillars, obligatory acts, and its merit.

5. Instilling the value and virtue of acquiring in-depth knowledge of the religion and learning the rulings of the pure Shariah.

Lesson One

The Definition, Status, and Merit of Zakah

Lesson Elements:

The lesson consists of four Elements:

First: Definition of Zakah.

Second: Status of Zakah.

Third: Merits of Zakah.

Fourth: Conditions of the obligation of Zakah.

The First Element: Definition of Zakah:

It is a due right on a specific type of property to be given to a specific group of people at a specific time.

The Second Element: Status of Zakah:

It is one of the pillars of Islam and Allah Almighty has mentioned it in many places in His Book coupled with the prayer. Allah Almighty says:

[وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ]

{And establish prayer, give Zakah, and bow [to Allah] with those who bow.} [Surat al-Baqarah: 43].

The Prophet (ﷺ) said:

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ»

"Islam was built on five: testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving Zakah, Hajj, and fasting Ramadan." [Narrated by Al-Bukhāri (8) and Muslim (16)].

Zakah was enjoined in the second year of Hijrah. Whoever denies its obligation becomes a disbeliever, whether he gives it out or not; and whoever acknowledges its obligation but is negligent in giving it and withholds it out of miserliness is a Fāsiq (defiant sinner); and if a group of people agree on withholding Zakah, they should be fought and if they fight back, they become disbelievers.

The Third Element: Merits of Zakah:

1. Purifying one's soul and property, as it is not a fine or a tax; rather, it enhances the growth and blessing of property. Allah Almighty says:

[خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلَّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ]

{Take charity from their wealth [O Prophet] to cleanse and purify them and pray for them. Your

prayer is a source of comfort for them. And Allah is All-Hearing, All-Knowing.} [Surat at-Tawbah: 103].

2. Showing kindness to people and promoting solidarity among members of society.

3. Testing those obliged to give Zakah, as they seek closeness to Allah through giving it.

The Fourth Element: Conditions of the obligation of Zakah:

1. Islam: as Zakah is a purifier and the polytheist is ritually impure.

2. Freedom: for a slave does not enjoy the right of possession and the property belongs to his master.

3. Possessing Nisāb, which is the amount required to make Zakah obligatory as enjoined by the Legislator.

4. Ownership stability, when the ownership of a certain property is stable and not liable to damage and does not involve others' rights.

5. Elapse of one full lunar year, in properties that require this condition since the beginning of its possession.

Questions and Exercises

Q1: Zakah:

It is a due right on a specific type of property to be given to the Muslims' public treasury at a specific time.

It is a due right on a specific type of property to be given specifically to Muslims at a specific time.

It is a due right on a specific type of property to be given to a specific group of people at a specific time.

Q2: The amount required to make Zakah obligatory as enjoined by the Legislator is:

One lunar year.

Nisāb.

Ownership stability.

Q3: Zakah is neither a fine nor a tax.

True.

False.

Lesson Two

Types of Properties Subject to Zakah (P1)

Lesson Elements:

The lesson consists of three elements:

First: What are the types of properties subject to Zakah?

Second: Zakah on gold and silver and the value that makes them subject to Zakah.

Third: Zakah on grains and fruits and the value that makes them subject to Zakah.

The First Element: What are the types of properties subject to Zakah?

The following types are subject to Zakah:

1. Gold, silver, and cash.
2. The land produce (grains and fruits).
3. Commercial goods.
4. Livestock.

The Second Element: Zakah on gold and silver and the value that makes them subject to Zakah:

Due Zakah

2.5%

Nisāb

- Value of (85) grams - (24K)

Type of property

Gold

2.5%

Value (595) grams

Silver

2.5%

- Upon reaching the Nisāb of gold or silver

Cash

The Third Element: Zakah on grains and fruits and the value that makes them subject to Zakah:

10%

(300 Sā') five Wasqs (a standard measure)

Land produce (grains and fruits)

a. In case it is irrigated by rainwater and springs

5%

(300 Sā') five Wasqs

Land produce (grains and fruits)

b. In case its irrigation involves expenses

Questions and Exercises

Q1: Zakah is due on all the land produce.

True.

False.

Q2: Nisāb of silver is 85 grams.

True.

False.

Q3: Nisāb of grains and fruits is

600 Sā'.

300 Sā'.

Three Wasqs.

Lesson Three

Types of Properties Subject to Zakah (P2)

Lesson Elements:

The lesson consists of two elements:

First: Zakah on commercial goods and the value that makes them subject to Zakah.

Second: Zakah on livestock and the value that makes it subject to Zakah.

The First Element: Zakah on commercial goods and the value that makes them subject to Zakah:

2.5%

It is to be evaluated in gold or silver and if it reaches the Nisāb of any of them, it becomes subject to Zakah.

Commercial goods: Whatever is sold and bought for the sake of making a profit.

The Second Element: Zakah on livestock and the value that makes it subject to Zakah:

Livestock (camels, cows, sheep):

Conditions of the obligation of Zakah on livestock:

1. To be kept for milk or offspring, not for work.

2. To be Sā'imah (grazing) most of the year.

- Sheep

(40-120) - one sheep

(121-200) - two sheep

(201 or more) - 3 sheep

(one sheep for every one hundred)

- Cows

For every (30) - one Tabī' (a one-year-old cow)

For every (40) - one Musinnah (a two-year-old cow)

- Camels

Less than (25) - for every five camels one sheep

(25-35) - one Bint Makhād (a one-year-old she-camel) or one Ibn Labūn (a two-year-old camel)

(36-45) one Bint Labūn (a two-year-old she-camel)

(46-60) - one Hiqqah (a three-year-old she-camel)

(61-75) - one Jadha'ah (a four-year-old she-camel)

(76-90) - two Bint Labūns

(91-120) - two Hiqqahs

(121 or more) - one Bint Labūn for every (40) and one Hiqqah for every (50)

Questions and Exercises

The livestock subject to Zakah are:

Horses, mules, donkeys, and all livestock.

Camels, cows, and sheep only.

Camels, horses, sheep, and cows only.

Q2: Zakah is due on grazing and non-grazing camels.

True.

False.

Q3: Nisāb on cows starts from:

30 cows.

Forty cows.

Five cows.

Lesson Four

Zakah Recipients

Lesson Elements:

The lesson consists of two elements:

First: Categories of people eligible for Zakah.

Second: General remarks about Zakah.

The First Element: Categories of people eligible for Zakah:

Zakah recipients (people eligible for Zakah):

Allah Almighty says:

[إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ
وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ]

{Alms [i.e., Zakah] is only for the poor and the needy; those in charge of it; those whose hearts may be attracted [to Islam]; for freeing those in bondage; for those in debt; for the cause of Allah; and for [the stranded] traveler – as ordained by Allah, for Allah is All-Knowing, All-Wise.} [Surat at-Tawbah: 60]

1. The poor: Those who cannot fulfill their basic needs of livelihood.

2. The needy: Those who cannot fulfill most of their basic needs of livelihood.

3. Those in charge of it: If they do not receive a salary for such a job.

4. Those whose hearts may be attracted to Islam: in case there is a strong possibility of their embracing Islam or strengthening their faith.

5. Those in bondage: The contracted slaves who cannot pay what is due on them as well as the Muslim captives.

6. Those in debt:

1- In debt for the sake of others to reconcile between people.

2- In debt for his own sake; being incapable of settling his debts.

7. For the cause of Allah: The volunteering soldiers who are given no salaries.

8. The stranded traveler: The traveler who has no access to his funds.

The Second Element: General remarks about Zakah:

1. Zakah could be given to all the previously mentioned categories or one category only.

2. It is impermissible to give Zakah to a rich person or anyone from Banu Hāshim and Banu ‘Abd al-Muttalib.

3. It is recommended to give Zakah to one's needy relatives whom he is not required to provide for.

4. It is impermissible to pay Zakah to one's relatives whom he is required to provide for.

5. It is preferable not to transfer Zakah to a country other than that of the Zakah giver.

6. It is permissible for the wife to give her husband from Zakah.

7. No Zakah is due on something kept for personal use.

8. Zakah is due on the rent profit of what is kept for lease and not due on the asset value.

9. Zakah on the land produce is due at harvest time.

10. Zakah on Rikāz (treasure buried during the pre-Islamic era of ignorance) is one-fifth.

11. Zakah must be given immediately once it becomes due, and it is permissible before that, and it is a debt in the dead person's liability that must be settled.

Questions and Exercises

Q1: The Zakah recipients mentioned in the verse of Surat at-Tawbah are:

Seven.

Eight.

Nine.

Q2: It is not permissible to give Zakah to an indebted person for the sake of fulfilling his debt but it is permissible to give him Sadaqah (charity).

True.

False.

Q3: {For the cause of Allah} is mentioned in the verse of Zakah and it includes every single righteous deed intended for the sake of Allah because it is for the cause of Allah, like building mosques and hospitals.

True.

False.

Book of Fasting

Lesson Five

Definition, Ruling, Merit, and Benefits of Fasting

Lesson Elements:

The lesson consists of four elements:

First: Definition of fasting.

Second: Legitimacy of fasting.

Third: Benefits of fasting.

Fourth: Merit of fasting.

The First Element: Definition of fasting:

Siyām (fasting) linguistically means: abstention.

In Islamic terminology, it means worshipping Allah Almighty by abstaining from food, drink, sexual intercourse, and all other fast invalidators from the break of dawn until sunset.

The Second Element: Legitimacy of fasting:

Allah Almighty has prescribed fasting saying:

[يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ]

{O you who believe, fasting is prescribed upon you as it was prescribed upon those who were before you, so that you may become righteous.}

[Surat al-Baqarah: 183]. He Almighty also says:

[فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ]

{So whoever of you witnesses this month, should fast.} [Surat al-Baqarah: 185].

The Messenger of Allah (ﷺ) said:

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ»

"Islam was built on five: testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving Zakah, Hajj, and fasting Ramadan." [Narrated by Al-Bukhāri (8) and Muslim (16)].

The Third Element: Benefits of fasting:

Fasting has numerous benefits, some of which are related to faith, which are the most important benefits, besides social and health benefits.

1. It refines and purifies the soul from despicable morals.

2. It lessens one's desire for worldly pleasures and enhances one's desire for the Hereafter.

3. It makes one accustomed to patience and obedience.

4. It promotes feelings of mercy towards the poor and plants the seeds of love among Muslims.

5. It lessens the food intake and gives the stomach and the digestive system a break.

6. It is one of the greatest means of attaining piety.

7. It blocks the devil's ways.

8. It is the most beneficial treatment for those who cannot get married while being young.

The Fourth Element: The merit of fasting:

1. The Prophet (ﷺ) said:

«الصِّيَامُ جُنَّةٌ».

"Fasting is a shield," i.e., against Hellfire. [Narrated by Al-Bukhāri (1894) and Muslim (1151) from the Hadīth of Abu Hurayrah].

2. Abu Hurayrah reported that the Messenger of Allah (ﷺ) said:

«مَنْ صَامَ رَمَضَانَ، إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

"Whoever fasts Ramadan, out of faith and in pursuit of reward from Allah, his past sins will be forgiven." [Narrated by Al-Bukhāri (38) and Muslim (760)].

3. Abu Hurayrah reported that the Messenger of Allah (ﷺ) said:

«مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

"Whoever offers Qiyām (voluntary night prayer) during Ramadan, out of faith and in pursuit of reward from Allah, his past sins will be forgiven." [Narrated by Al-Bukhāri (37) and Muslim (759)].

4. Abu Hurayrah reported that the Messenger of Allah (ﷺ) said:

«قَالَ اللَّهُ سبحانه كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ إِلَّا الصَّيَّامَ، فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ، وَالصَّيَّامُ جُنَّةٌ، فَإِذَا كَانَ يَوْمُ صَوْمٍ أَحَدِكُمْ، فَلَا يَرَفُثُ يَوْمَئِذٍ وَلَا يَسَخَبُ، فَإِنْ سَابَهُ أَحَدٌ أَوْ قَاتَلَهُ، فَلْيَقُلْ: إِنِّي أَمْرٌ صَائِمٌ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَخُلُوفٌ فِيمَ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ، يَوْمَ الْقِيَامَةِ، مِنْ رِيحِ الْمِسْكِ، وَلِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا: إِذَا أَفْطَرَ فَرَحَ بِفِطْرِهِ، وَإِذَا لَقِيَ رَبَّهُ فَرَحَ بِصَوْمِهِ»

"Allah, the Exalted, said: All the deeds of the son of Adam are for himself except for fasting; it is for Me, and I give the reward for it. Fasting is a shield. When any of you is fasting, he should avoid obscene language and loud voice, and if anyone curses him or quarrels with him, he should say: 'I am fasting.' By the One in Whose Hand the soul of Muhammad is, the breath of a fasting person is more pleasant to Allah than the fragrance of musk. A fasting person has two occasions of joy: when he breaks his fast, he feels joy, and when he meets his Lord, he feels joy for his fast." [Narrated by Al-Bukhāri (1904) and Muslim (1151)].

5. Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (ﷺ) said:

«إِذَا جَاءَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الْجَنَّةِ، وَغُلِّقَتْ أَبْوَابُ النَّارِ، وَصُفِّدَتِ الشَّيَاطِينُ»

"When Ramadan comes, the gates of Paradise are opened, the gates of Hellfire are closed, and the devils are chained." [Narrated by Al-Bukhāri (3277) and Muslim (1079)].

Questions and Exercises

Q1: Abu Hurayrah reported that the Messenger of Allah (ﷺ) said: "Whoever fasts Ramadan, out of faith and in pursuit of reward from Allah..."

His past and future sins will be forgiven.

His past sins will be forgiven.

He will come out of his fast like the day his mother gave birth to him.

Q2: Fasting has numerous faith-related, social, and health benefits. Among its faith-related benefits are:

It promotes feelings of mercy towards the poor and plants the seeds of love among Muslims.

It gives the stomach and the digestive system a break.

It refines and purifies the soul from despicable morals.

Q3: In the Shariah, fasting means worshipping Allah Almighty by abstaining from food, drink, and sexual intercourse from the break of dawn until sunset.

True.

False.

Lesson Six

Pillars and Conditions of Fasting

Lesson Elements:

The lesson consists of five elements:

First: How is the start of Ramadan established?

Second: Types of fasting.

Third: Pillars of fasting.

Fourth: Conditions of the obligation of fasting.

Fifth: Conditions of the validity of fasting.

The First Element: How is the start of Ramadan established?

First: Sighting the crescent of Ramadan or the testimony of a competent and reliable person who saw it. Allah Almighty says:

[فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ]

{So, whoever of you witnesses this month, should fast.} [Surat al-Baqarah: 185]. Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«صُومُوا لِرُؤْيَيْهِ»

"Fast upon sighting it." [Narrated by Al-Bukhāri (1909) and Muslim (1081)].

Second: Completing thirty days of Sha'bān. This is supported by what was narrated by 'Abdullah ibn 'Umar (may Allah be pleased with him and his father) who said that the Prophet (ﷺ) said:

«...، فَإِنْ غُمَّ عَلَيْكُمْ فَأَقْدَرُوا لَهُ»

"...if the sky is gloomy and you cannot see it, then estimate for it." [Narrated by Al-Bukhāri (1900) and Muslim (1080)].

As for sighting the crescent of Shawwāl, it is established only by the testimony of two competent witnesses.

Second: Types of fasting:

a. Obligatory fasting:

1. Fasting Ramadan.
2. Obligatory fasting for expiation.
3. Vowed fast.

The Third Element: Pillars of fasting:

1. Niyyah (intention): It is to be made at night before the break of dawn (in case of obligatory fasting).

2. Abstaining from the fast invalidators from dawn until sunset.

The Fourth Element: Conditions of the obligation of fasting:

1. Islam.
2. Puberty.
3. Sanity.
4. Residence.
5. Freedom from what contradicts fasting such as menstruation and post-partum bleeding (exclusive to women).

The Fifth Element: Conditions of the validity of fasting:

1. Islam.

2. Making Niyjah during the night (in case of obligatory fasting).

3. Sanity.

4. Discernment

5. Cessation of menstruation and post-partum bleeding.

Note: Whoever fulfills the conditions of validity, his fast is valid, even if he is not required to fast.

Questions and Exercises

Q1: Making the intention during the night is one of the conditions of the obligation of fasting.

True.

False.

Q2: The cessation of menstruation and post-partum bleeding is from the valid conditions of fasting.

True.

False.

Q3: Whoever fulfills the conditions of validity, his fast is valid, even if he is not required to fast.

True.

False.

Lesson Seven

The Sunnah of Fasting, Disliked Acts of Fasting and Excuses for Not Fasting

Lesson Elements:

The lesson consists of three elements:

First: Sunnah acts and etiquettes of fasting.

Second: Disliked acts of fasting.

Third: Excuses that make it permissible not to fast.

The First Element: Sunnah acts and etiquettes of fasting:

1. Hastening to break the fast when there is certainty about sunset. The Messenger of Allah (ﷺ) said:

«لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ»

"People will continue to be fine as long as they hasten to break the fast." [Narrated by Al-Bukhāri (1957) and Muslim (1098) from the Hadīth of Sahl ibn Sa'd].

2. Breaking the fast with fresh dates, dried dates, or water, based on the report of Anas:

«كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُفْطِرُ عَلَى رُطَبَاتٍ قَبْلَ أَنْ يُصَلِّيَ، فَإِنْ لَمْ تَكُنْ رُطَبَاتٌ، فَعَلَى تَمْرَاتٍ، فَإِنْ لَمْ تَكُنْ تَمْرَاتٍ حَسَا حَسَوَاتٍ مِنْ مَاءٍ»

"The Messenger of Allah (ﷺ) used to break his fast with fresh dates before praying; if not with fresh dates, then with dried dates; and if not with dried dates, then he would take a few sips of water." [Narrated by Abu Dāwūd (2356) and At-Tirmidhi (696) who classified it as Hasan (sound)].

3. Supplicating upon breaking the fast.

4. Delaying Suhūr (pre-dawn meal).

5. Offering Sunnah and voluntary acts frequently.

6. Engaging in the recitation of the Qur'an.

7. Performing 'Umrah.
8. Performing the Tarāwih prayer (night prayer in Ramadan).
9. I'tikāf (seclusion for worship in Ramadan).
10. Giving charity and performing righteous deeds frequently.

The Second Element: Disliked acts of fasting:

1. Exaggeration in rinsing the mouth and sniffing water into the nose.

2. Whatever arouses lust.

The Third Element: Excuses that make it permissible not to fast:

1. Traveling.
2. Sickness.
3. Saving someone who is feared to die, and in cases of pregnancy and breastfeeding, if fasting might cause any harm to the mother or the child.

Questions and Exercises

1. Exaggeration in rinsing the mouth and sniffing water into the nose is from the Sunnah acts of ablution for one who is fasting and one who is not fasting.

True.

False.

Q2: Doing anything that might arouse lust is from the disliked acts of fasting.

True.

False.

Q3: It is permissible for a pregnant woman not to fast in Ramadan in case it might harm her fetus.

True.

False.

Lesson Eight

Invalidators of Fasting and Making up for the Missed Fast of Ramadan

Lesson Elements:

The lesson consists of two elements:

First: Invalidators of Fasting.

Second: Making up for the missed fast of Ramadan.

The First Element: Invalidators of Fasting:

1. Eating, drinking, and the like.
2. Sexual intercourse.
3. Deliberate vomiting.
4. Discharge of semen.
5. Menstruation or postpartum bleeding.
6. Bloodletting in great quantities.

These fasting nullifiers do not invalidate one's fast unless one engages in any of them:

1. Knowingly, unlike one who does not know the ruling or the time.
2. Deliberately, unlike one who does so forgetfully.
3. Willingly, unlike one who is under coercion.

The Second Element: Making up for the missed fast of Ramadan:

Whoever misses a day or more of Ramadan fasting must make up for it, and if one's fast is invalidated by sexual intercourse, then, he is also required to offer a major expiation, which is:

1. Freeing a slave, but if one cannot afford it
2. Then fasting for two consecutive months, and if one is unable
3. Then feeding sixty of the needy.

Questions and Exercises

Q1: Fasting of one who deliberately vomits is invalid.

True.

False.

Q2: One who deliberately vomits but does not know that this invalidates his fast.

There is nothing upon him.

He must make up for that fast.

He must make up for the fast and offer expiation.

Q3: One who donates blood while fasting.

His fast is invalid.

His fast is valid.

Lesson Nine

Voluntary or Recommended Fast

Lesson Elements:

The lesson consists of one element only:

First: Voluntary or recommended fast.

The First Element: Voluntary or recommended fast:

1. Fasting on alternate days (David's fasting): 'Abdullah ibn 'Amr reported that the Messenger of Allah (ﷺ) said:

«أَحَبُّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ دَاوُدَ عَلَيْهِ السَّلَامُ وَأَحَبُّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ، وَكَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَيَصُومُ يَوْمًا، وَيُفْطِرُ يَوْمًا»

"The dearest prayer to Allah is the prayer of Dāwūd (David) (peace be upon him), and the dearest fast to Allah is the fast of Dāwūd. He used to sleep half of the night and rise to pray one-third of it, and then sleep one-sixth of it, and he used to fast on alternate days." [Narrated by Al-Bukhāri (1131) and Muslim (1159)].

2. Fasting on Mondays and Thursdays: Abu Hurayrah reported that the Messenger of Allah (ﷺ) said:

«تُعْرَضُ الْأَعْمَالُ يَوْمَ الْإِثْنَيْنِ وَالْخَمِيسِ، فَأُحِبُّ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ»

"Deeds are presented on Monday and Thursday and I like my deeds to be presented while I am fasting." [Narrated by At-Tirmidhi (747) who classified it as Hasan (sound)].

3. Fasting three days every month: Abu Hurayrah said: My Khalīl (close friend) (ﷺ) advised me with three:

«صِيَامُ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكْعَتَا الضُّحَى، وَأَنْ أُوتِرَ قَبْلَ أَنْ أَنَامَ»

"To fast three days of every month, the two Rak'ahs of Duha, and to perform the Witr prayer before I sleep." [Narrated by Al-Bukhāri (1981) and Muslim (721)].

4. Six days of Shawwāl: Abu Ayyūb reported that the Messenger of Allah (ﷺ) said:

«مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ، كَانَ كَصِيَامِ الدَّهْرِ»

"Whoever fasts Ramadan then follows it up with six of Shawwāl, it is like fasting the entire year." [Narrated by Muslim (1164)].

5. The Day of 'Arafah for those who are not in the state of Ihrām (ritual state of consecration): Abu Qatādah said: He (ﷺ) was asked about fasting the Day of 'Arafah and he said:

«يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ»

"It expiates the past year and the year to come." [Narrated by Muslim (1162)].

6. The Day of 'Āshūrā' (10th of Muharram): Abu Qatādah said: He (ﷺ) was asked about fasting the Day of 'Āshūrā' and he said:

«يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ»

"It expiates the past year." [Narrated by Muslim (1162)].

Ibn 'Abbās reported that the Messenger of Allah (ﷺ) said:

«لَئِنْ بَقِيتُ إِلَى قَابِلٍ لَأَصُومَنَّ التَّاسِعَ»

"If I were to live until next year, I would definitely fast the ninth." [Narrated by Muslim (1134)].

7. Most of the days of Muharram: Abu Hurayrah reported that the Messenger of Allah (ﷺ) said:

«أَفْضَلُ الصِّيَامِ، بَعْدَ رَمَضَانَ، شَهْرُ اللَّهِ الْمُحَرَّمِ»

"The best fast after Ramadan is Allah's month of Muharram." [Narrated by Muslim (1163)].

8. Most of the days of Sha'bān: 'Ā'ishah said:

«مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَكْمَلَ صِيَامَ شَهْرٍ قَطُّ إِلَّا رَمَضَانَ وَمَا رَأَيْتُهُ فِي شَهْرٍ أَكْثَرَ مِنْهُ صِيَامًا فِي شَعْبَانَ»

"I never saw the Messenger of Allah (ﷺ) fasting a complete month except in Ramadan and I never saw him fasting more in any month than in Sha'bān." [Narrated by Al-Bukhāri (1969) and Muslim (1156)].

9. Fasting the ten of Dhul-Hijjah: the first nine days.

The sound opinion: The Prophet (ﷺ) used to fast three days every month, and it did not matter to him whether it was at the beginning of the month or its end. Mu'ādhah al-'Adawiyyah reported that she asked 'Ā'ishah, the Prophet's wife:

أَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ؟ قَالَتْ: «نَعَمْ»، فَقُلْتُ لَهَا: مِنْ أَيِّ أَيَّامِ الشَّهْرِ كَانَ يَصُومُ؟ قَالَتْ: «لَمْ يَكُنْ يُبَالِي مِنْ أَيِّ أَيَّامِ الشَّهْرِ يَصُومُ»

Did the Messenger of Allah (ﷺ) used to fast three days every month? She said: "Yes." I said to her: Which days of the month did he fast? She said: "It did not matter to him which days of the month he would fast." [Narrated by Muslim (1160)].

Note: No merit lies in singling out certain days with fasting if no authentic evidence is reported about it.

Questions and Exercises

Q1: The dearest fast to Allah is:

The fast of Dāwūd (David) (peace be upon him).

The fast of Sulaymān (Solomon) (peace be upon him).

The fast of Kalīmullāh Mūsa (Moses) (peace be upon him).

Q2: The Prophet (ﷺ) used to fast on Mondays and Thursdays because they are two days on which the deeds are raised.

True.

False.

3. Fasting the Day of 'Arafah is an act of Sunnah for the pilgrim and others.

True.

False.

Lesson Ten

Days when Fasting is Prohibited or Disliked

Lesson Elements:

The lesson consists of two elements:

First: Days when fasting is disliked.

Second: Days when fasting is prohibited.

The First Element: Days when fasting is disliked:

1. The Day of 'Arafah for the pilgrim.
2. Singling out Friday with fasting.
3. Wisāl fast (not breaking the fast; not eating and drinking for two or three days).

4. Fasting on the Day of Doubt (it is the last day of Sha'bān, the 30th).

5. Fasting the entire year.

6. A woman fasting without her husband's permission.

The Second Element: Days when fasting is prohibited:

1. Fasting the two days of Eid.

2. Days of menstruation and postpartum bleeding.

3. Fasting of one who is feared to die if he fasts.

4. The Days of Tashrīq (10th, 11th, 12th of Dhul-Hijjah) except for one who cannot find a Hady (sacrificial animal offered at the Sacred House) as it is permissible for him to fast them.

Questions and Exercises

Q1: Fasting on Friday is disliked whether you fast one day before or after it.

True.

False.

Q2: "He fasted on the 30th of Sha'bān out of precaution for fear that it might be from Ramadan," what he did is:

Prohibited.

Disliked.

Permissible.

Q3: What is the ruling on one who "fasted the 12th of Dhul-Hijjah and he was a pilgrim who could not find a Hady?"

He is sinful as his fasting is prohibited, and his fasting is invalid.

His fast is valid but disliked.

His fast is valid without being disliked.

Lesson Eleven

Zakat Al-Fitr (Fast-Breaking Charity)

Lesson Elements:

The lesson consists of five elements:

First: Definition of Zakat al-Fitr.

Second: Amount of Zakat al-Fitr.

Third: Rationale behind prescribing Zakat al-Fitr.

Fourth: Those required to pay Zakat al-Fitr.

Fifth: Time of paying Zakat al-Fitr.

The First Element: Definition of Zakat al-Fitr:

Its definition: It is one Sā' (unit of dry measure) of food to be given to the poor before the prayer of Eid al-Fitr by way of purifying the fasting person from idle and obscene speech.

The Second Element: Amount of Zakat al-Fitr:

Its amount: One Sā' of the country's staple food (almost 3 kilos), which is four Mudds (one Mudd= two handfuls of an average person).

The Third Element: Rationale behind prescribing Zakat al-Fitr:

The rationale behind prescribing Zakat al-Fitr is mentioned in the Hadīth of Ibn 'Abbās who said:

«فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ طُهْرَةً لِلصَّائِمِ مِنَ اللَّغْوِ وَالرَّفَثِ، وَطُعْمَةً لِلْمَسَاكِينِ»

"The Messenger of Allah (ﷺ) enjoined Zakat al-Fitr to purify the fasting person from idle and obscene speech and to provide food for the needy."

[Narrated by Abu Dāwūd (1609) and Ibn Mājah (1827); Hadīth Hasan (sound)]. So, it is a means of purifying the fasting person from idle and obscene speech and it provides the needy with food and makes them in no need to ask anyone on the day of Eid. It is also a means of expressing gratitude to Allah Almighty for completing the obligation of fasting.

The Fourth Element: Those required to pay Zakat al-Fitr:

It is obligatory upon every Muslim, young or old, and upon those entitled to financial maintenance from the wives, children, and relatives. It is also recommended to pay it on behalf of the fetus.

‘Abdullah ibn ‘Umar (may Allah be pleased with him and his father) said:

«فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى الْعَبْدِ وَالْحُرِّ، وَالذَّكَرِ وَالْأُنْثَى، وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ، وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ»

"The Messenger of Allah (ﷺ) ordained Zakat al-Fitr of one Sā' of dried dates or one Sā' of barley upon the slave and the free person, the male and female, the young and old from among the Muslims. He

ordered that it be given out before people go out for the Eid prayer." [Narrated by Al-Bukhāri (1503) and Muslim (984)].

Those eligible for Zakat al-Fitr are the poor among Muslims.

The Fifth Element: Time of paying Zakat al-Fitr:

The Messenger of Allah (ﷺ) ordered that it be given out before the Eid prayer, as mentioned in the previous Hadīth. It is permissible to pay it a day or two before that; however, the best time to give it out is on the Day of Eid before the Eid prayer.

Questions and Exercises

Q1: Zakat al-Fitr is two Sā's of dried dates or barley.

True.

False.

Q2: Zakat al-Fitr is to be given to the poor after the Eid prayer.

True.

False.

Q3: Zakat al-Fitr is obligatory upon every adult and sane person.

True.

False.

Lesson Twelve

I'tikāf (Seclusion for Worship)

Lesson Elements:

The lesson consists of seven elements:

First: Definition and legitimacy of I'tikāf.

Second: Types of I'tikāf.

Third: Pillars of I'tikāf.

Fourth: Conditions of I'tikāf.

Fifth: Invalidators of I'tikāf.

Sixth: Things permissible for the Mu'takif (one observing I'tikāf).

Seventh: Things that are Sunnah for the Mu'takif.

The First Element: Definition and legitimacy of I'tikāf:

Definition of I'tikāf: Linguistically: adherence. Shar'i meaning: adhering to the mosque to obey Allah Almighty.

Legitimacy of I'tikāf:

1. Clearing the heart of distractions that divert one from remembering and worshipping Allah.

2. Submission to Allah Almighty and seeking His reward.

The Second Element: Types of I'tikāf:

Types of I'tikāf:

a. Obligatory: When it is vowed to Allah Almighty, as the Prophet (ﷺ) said:

«مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعهُ»

"Whoever vows to obey Allah, he should obey Him." [Narrated by Al-Bukhāri (6696) from the Hadīth of 'Ā'ishah (may Allah be pleased with her)].

b. Sunnah: In the last ten days of Ramadan, given the Hadīth of Abu Sa'īd

أنه صلى الله عليه وسلم اعتكف العشر الأول ثم الأوسط، ثم قيل له: إن ليلة القدر في العشر الآخر.

that he (ﷺ) observed I'tikāf the first ten, then the middle ten, then it was said to him: The Night of Decree is in the last ten. [Narrated by Al-Bukhāri (813) and Muslim (1167)].

The Third Element: The Pillars of I'tikāf:

The Pillars of I'tikāf:

1. The Mu'takif (the one observing I'tikāf) should intend his stay to get closer to Allah Almighty.

2. The Mu'takaf (the place where I'tikāf is observed): The stay should be in a mosque where the congregational prayer is established, as Allah Almighty says:

[وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ]

{However, should you be in a devotional retreat in the mosques, then do not be intimate with them.}

[Surat al-Baqarah: 187].

The Fourth Element: The Conditions of I'tikāf:

The Conditions of I'tikāf:

1. Islam.
2. Discernment.
3. Purity from whatever requires a ritual bath (Janābah (major ritual impurity), menstruation, or postpartum bleeding).

The Fifth Element: Invalidators of I'tikāf:

Invalidators of I'tikāf:

1. Going out of the mosque for no valid reason.

2. Having sexual intercourse, as Allah Almighty says:

[وَلَا تَبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ]

{However, should you be in a devotional retreat in the mosques, then do not be intimate with them.}
[Surat al-Baqarah: 187].

3. Failing to comply with one of the conditions of I'tikāf.

The Sixth Element: Things permissible for the Mu'takif (one observing I'tikāf):

Things permissible for the Mu'takif:

Leaving the mosque out of necessity, like:

- Answering the call of nature.
- Eating and drinking.
- Taking a ritual bath from Janābah.
- Performing ablution.
- Attending Friday prayer.

However, he should not visit the sick or attend a funeral unless he stipulates that.

The Seventh Element: Things that are Sunnah for the Mu'takif:

Things that are Sunnah for the Mu'takif:

1. Seclusion and preoccupation with acts of obedience:

(Recitation of the Qur'an, Dhikr (remembrance of Allah), and prayer at times other than the prohibited times).

2. Avoiding whatever does not concern him.

Questions and Exercises

Q1: I'tikāf during the last ten days of Ramadan.

Obligatory.

Sunnah.

Disliked.

Q2: It is permissible to observe I'tikāf anywhere based on the Prophet's statement:

«وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا».

"And the earth has been made for me a mosque and a means of purification."

True.

False.

Q3: If one leaves the mosque for a need, his I'tikāf becomes invalid.

True.

False.

Lesson Thirteen

Laylat Al-Qadr (The Night of Decree)

Lesson Elements:

The lesson consists of two elements:

First: Merit of the Night of Decree.

Second: Things recommended to be done on the Night of Decree.

The First element: The Merit of the Night of Decree:

It is the best night of the year. It is the night on which the Qur'an was sent down, as Allah Almighty says:

[إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ]

{Indeed, We sent this [Qur'an] down on the Night of Decree.} [Surat al-Qadr: 1]. Allah Almighty states that it is better than a thousand months.

وقد تحراها النبي صلى الله عليه وسلم في العشر الأول من رمضان، ثم في العشر الأوسط، ثم في العشر الأواخر

The Prophet (ﷺ) sought it during the first ten nights of Ramadan, then during the middle ten nights, then during the last ten nights. [Narrated by Al-Bukhāri (813) and Muslim (1167)]. The Prophet (ﷺ) used to observe I'tikāf in the last ten days of Ramadan, seeking this night. Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

"Whoever spends the Night of Decree (in prayer and worshipping Allah) out of faith and seeking reward from Allah, his previous sins will be forgiven." [Narrated by Al-Bukhāri (1901) and Muslim (760)].

The Second Element: Things recommended to be done on the Night of Decree:

Supplication is recommended on this night, as mentioned in the Hadīth of 'A'ishah (may Allah be pleased with her) in which she said: O Messenger of Allah, what if I come to know which night is the Night of Decree, what should I say in it? He said:

«قُولِي: اللَّهُمَّ إِنَّكَ غَفُورٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي»

"Say: Allāhumma innaka 'afuwwun tuhibbu al-'afwa fa'fu 'anni (O Allah, You are Pardoning and love pardon, so pardon me)." [Narrated by At-Tirmidhi (3513) and Ibn Mājah (3850); classified by At-Tirmidhi as Sahīh (authentic)].

Questions and Exercises

Q1: 'Ā'ishah (may Allah be pleased with her) said: O Messenger of Allah, what if I come to know which night is the Night of Decree, what should I say in it? He said:

"Say: Allāhumma inni as'aluka al-'āfiyah fi ad-dunya wa al-ākhirah (O Allah, I ask you for well-being in the worldly life and the Hereafter)."

"Say: Allāhumma inni as'aluka al-'afwa wa al-'āfiyah fi dīni wa dunyāya wa ahli (O Allah, I ask You for pardon and well-being in my religious and worldly affairs, and my family)."

"Say: Allāhumma innaka 'afuwwun tuhibbu al-'afwa fa'fu 'anni (O Allah, You are Pardoning and love pardon, so pardon me)."

Q2: Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah said: "Whoever spends the Night of Decree (in prayer and worshipping Allah) out of faith and seeking reward from Allah..."

"His previous sins will be forgiven."

"His previous and future sins will be forgiven."

Q3: The Night of Decree is the best night of the year.

True.
False.

Lesson Fourteen

Book of 'Umrah

Lesson Elements:

The lesson consists of five elements:

First: The Definition of 'Umrah.

Second: The Ruling on 'Umrah.

Third: The Conditions of 'Umrah.

Fourth: The Pillars and Obligatory Acts of 'Umrah.

Fifth: The Mīqāts (designated places for assuming Ihrām).

The First Element: The Definition of 'Umrah:

The Definition of 'Umrah: Linguistically: visit. Shar'i meaning: worshipping Allah by circumambulating the House, walking between Safa and Marwah, and shaving or shortening one's hair.

The Second Element: The Ruling on 'Umrah:

It is obligatory once in a lifetime. Question: When is it obligatory? Answer: Immediately based on the Hadīth of 'Ā'ishah (may Allah be pleased with her) when she said to the Prophet (ﷺ): O Messenger of Allah, are women required to make Jihad? He said:

«نَعَمْ، عَلَيْهِنَّ جِهَادٌ، لَا قِتَالُ فِيهِ: الْحَجُّ وَالْعُمْرَةُ»

"Yes, they are required to make Jihad that does not involve fighting: Hajj and 'Umrah." [Narrated by Ibn

Mājah (2901), Sahīh (authentic); and Al-Bukhāri with a similar wording (2875) without mentioning ‘Umrah].

The Third Element: Conditions of ‘Umrah:

1. Islam.
2. Freedom [a slave's ‘Umrah is valid, but it is not obligatory upon him].
3. Sanity.
4. Puberty [a child's ‘Umrah is valid but it is not obligatory upon him].
5. Ability [physical and financial (what exceeds one's need)].
6. A Mahram for the woman [Mahram: the husband or an unmarriageable male relative].

The Fourth Element: The Pillars and Obligatory Acts of ‘Umrah:

The Pillars of ‘Umrah:

1. Assuming Ihrām (ritual state of consecration).
- 2- Tawāf (circumambulating the Ka‘bah).
- 3- Sa‘y (walking between Safa and Marwah).

Whoever skips a pillar without which the rite is incomplete, then the ‘Umrah has not validly started in the first place.

Obligatory acts of ‘Umrah:

1. Assuming Ihrām from the Mīqāt.
2. Shaving or shortening the hair.

The Fifth Element: The Mīqāts (designated places for assuming Ihrām):

Mīqāt: A time or place designated for worship.

There are two types of Mīqāts: Temporal: (for Hajj only) and it refers to the months of Hajj (Shawwāl, Dhul-Qi'dah, and Dhul-Hijjah).

Spatial: (for Hajj and 'Umrah) and they are five:

1. Dhul-Hulayfah [Abyār 'Ali] for pilgrims coming from Madīnah.

2. Al-Juhfah [near Rābigh] for pilgrims coming from the Levant, Egypt, and Morocco.

3. Yalamlam [now called As-Sa'diyyah] for pilgrims coming from Yemen.

4. Qarn al-Manāzil [now called As-Sayl al-Kabīr] for pilgrims coming from Najd.

5. Dhāt 'Irq for pilgrims coming from Iraq.

Whoever passes by these Mīqāts, even if not from its people, intending to make Hajj or 'Umrah must assume Ihrām therefrom. [See: Bulūgh Al-Marām, Hadīth no. (590, 591)]. As for those living within the boundaries of the Mīqāts, they should assume Ihrām from where they intend to set out.

Questions and Exercises

Q1: 'Umrah is:

A confirmed act of Sunnah.

Obligatory.

Recommended.

Q2: One of the conditions of 'Umrah is that a woman should not make 'Umrah except in the company of a Mahram or a husband.

True.

False.

Q3: From the obligatory act of 'Umrah:
Ihrām.

Sa'y.

Shaving or shortening the hair.

Lesson Fifteen

Ihrām and Its Forbidden Acts

Lesson Elements:

The lesson consists of five elements:

First: The Definition of the Ihrām.

Second: What is prescribed upon assuming the Ihrām.

Third: Conditions of Niyyah (intention) in Ihrām.

Fourth: Forbidden acts during Ihrām.

Fifth: Useful illuminations.

The First Element: Definition of Ihrām:

Its definition: It is the intention to start the ritual.

The Second Element: What is prescribed upon assuming Ihrām:

1. Taking a bath.
2. Cleaning oneself: Removing the hair that should be removed, like pubic and armpit hair, mustache, and nails, so as not to need doing this during Ihrām.
3. Using perfume (the body not clothes).
4. Taking off stitched clothes, without exposing the 'Awrah (must-cover body parts) and this is exclusive to men.

The Third Element: Conditions of Niyyah (intention) in Ihrām:

Most people think that Ihrām means putting on the garments of Ihrām; however, this is a mistake, for Ihrām refers to the intention.

The Fourth Element: Forbidden acts during Ihrām:

a. General forbidden acts (for men and women):

1. Shaving the hair of the head as well as the body hair.

2. Clipping nails or removing any part of the skin.

3. Using perfume.

4. Contracting or proposing marriage (it does not entail a ransom).

5. Having lustful contact (if he ejaculates, he is required to offer a big sacrificial animal such as a camel or a cow; but if he does not ejaculate, he is required to offer an ailment ransom).

6. Sexual intercourse (a major ransom).

7. Killing game (compensational ransom).

b. Forbidden acts for men:

1. Covering the head.

2. Wearing stitched clothes (whatever is sewn to fit the size of an organ of the body or the body).

c. Forbidden acts for women:

Gloves and Niqāb (face cover).

The Fifth Element: Useful illuminations:

- It is permissible to put on the Ihrām garments before reaching the Mīqāt; however, the Ihrām that refers to the intention must be at the Mīqāt.

- It is permissible to change and wash the Ihrām garments.

- It is permissible to assume Ihrām even if one is not in a state of ritual purity; however, it is contrary to what is better.

Questions and Exercises

Q1: It is permissible for a man to be intimate with his wife during Ihrām if it does not involve sexual intercourse or ejaculation.

True.

False.

Q2: A Muhrim (one in the state of Ihrām) who contracts marriage with a woman is required to offer a ransom.

True.

False.

Q3: Ihrām is the intention to start a ritual.

True.

False.

Exam Questions

Q1: One who acknowledges the obligation of Zakah but is negligent about giving it out and withholds it out of miserliness:

He becomes a disbeliever.

He becomes a Fāsiq (defiant sinner).

Q2: If a group of people agree on withholding Zakah, the Imam should fight them.

True.

False.

Q3: If the property involves the rights of others, Zakah is:

Not due on this property.

Due on this property.

Q4: Zakah:

It is a due right for a specific type of property to be given to the Muslims' public treasury at a specific time.

It is a due right for a specific type of property to be given specifically to Muslims at a specific time.

It is a due right for a specific type of property to be given to a specific group of people at a specific time.

Q5: The amount required to make Zakah obligatory as enjoined by the Legislator is:

One lunar year.

Nisāb.

Ownership stability.

Q6: Zakah is neither a fine nor a tax.

True.

False.

Q7: If someone has money with which he can buy 600 grams of silver:

Zakah is due on it.

Zakah is not due on it.

Q8: The Nisāb of gold is:

85 grams 21K.

84 grams 24K.

85 grams 24K.

Q9: The amount of Zakah on crops and fruits that should be given out is:

2.5%.

10% if its irrigation involves expenses.

5% if its irrigation involves expenses.

Q10: Zakah is due on all land produce.

True.

False.

Q11: Nisāb of silver is 85 grams.

True.

False.

Q12: Nisāb of grains and fruits is:

600 Sā'.

300 Sā'.

Three Wasqs.

Q13: Zakah due on commercial goods is:

10%

2.5%

5%

Q14: If someone owns 119 sheep, he is required to give out:

3 sheep.

2 sheep.

One sheep.

Q15: One who owns 40 cows must give out:

2 sheep.

One Tabī'.

One Musinnah.

Q16: What is a Musinnah?

A one-year-old cow.

A two-year-old cow.

A five-year-old.

Q17: What is a Tabī'?

A one-year-old cow.

A two-year-old cow.

A five-year-old.

Q18: The livestock subject to Zakah are:

Horses, mules, donkeys, and all livestock.

Camels, cows, and sheep only.

Camels, horses, sheep, and cows only.

Q19: Zakah is due on grazing and non-grazing camels.

True.

False.

Q20: Nisāb for cows starts from:

30 cows.

Forty cows.

Five cows.

Q21: The start of Ramadan is established by sighting the crescent of Ramadan or:

The testimony of two competent and reliable people who saw it.

The testimony of a competent and reliable person who saw it.

The testimony of any man or woman as long as they are Muslims.

Q22: The crescent of Shawwāl is established by the testimony of two or more reliable Muslims.

True.

False.

Q23: From the conditions of the validity of fasting:

Puberty.

Discernment.

Both answers.

Q24: If someone ejaculates lustfully without intercourse and unintentionally:

His fast is valid.

His fast is invalid.

Q25: Fasting three days every month is a good practice.

True.

False.

Q26: It is impermissible to put on the Ihrām garments before reaching the Mīqāt.

True.

False.

Q27: The intention and ritual purity are conditions for the validity of Ihrām.

True.

False.

Q28: It is impermissible for a Muhrim woman to cover her face with Niqāb.

True.

False.

Q29: Wearing stitched clothes is unlawful for... in the state of Ihrām.

Men.

Women.

Both answers.

Q30: Contracting marriage during Ihrām is permissible; however, consummating the marriage is impermissible. True. False.

Introduction

Curriculum General Objectives:

1. Promoting the learning of Fiqh (Islamic jurisprudence) to better oneself and elevate one's status.

2. Introducing some of the topics and issues related to the pillar of Hajj.

3. Learning some of the rulings related to Hady (sacrificial animals offered at the Sacred House), Ud'hiyah (animal sacrificed during the days of Eid Al-Ad'ha), and 'Aqīqah (animal sacrificed after the birth of a newborn baby).

4. Highlighting some of the issues and cases related to marriage.

5. Understanding some of the issues related to divorce and Khul' (wife-initiated divorce).

6. Introducing some of the issues and rulings related to sale transactions.

Lesson One

Definition and Legitimacy of Hajj

Lesson Elements:

The lesson consists of four Elements:

First: Definition of Hajj and its evidence from the Book (the Qur'an).

Second: Legitimacy and merit of Hajj.

Third: Rationale behind prescribing Hajj.

Fourth: Conditions of the obligation of Hajj.

First element: Definition of Hajj and its evidence from the Book:

Definition of Hajj:

Hajj, linguistically, means: heading towards.

Terminological meaning: going to Makkah to perform a specific deed at specific times.

Allah Almighty says:

[وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا]

{Pilgrimage to the House is a duty owed to Allah upon all people who are able to make their way to it.} [Surat Āl 'Imrān: 97]

Second element: Legitimacy and merit of Hajj:

Legitimacy of Hajj:

1. Hajj is obligatory once in a lifetime.
2. Hajj is the fifth pillar of Islam.
3. Hajj was ordained in the ninth year of Hijrah.

Merit of Hajj:

The Messenger of Allah (ﷺ) said:

«مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ، وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ»

"Whoever performs Hajj for the sake of Allah without committing obscenity or committing any evil will return like the day his mother gave birth to him." [Narrated by Al-Bukhāri (1521) and Muslim (1350) from the Hadīth of Abu Hurayrah (may Allah be pleased with him)]

Third element: Rationale behind prescribing Hajj:

1) Allah Almighty says:

[لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ]

{So that they may attain benefits, and pronounce Allah's name during the appointed days.} [Surat al-Hajj: 28]

2) It serves as a reminder of the Day of Gathering and the circumstances of the Day of Judgment.

3) Purifying and refining the soul from the effects of sins and misdeeds.

4) Manifesting the universality of Islam.

Fourth element: Conditions of the obligation of Hajj:

1) Islam.

2) Sanity.

3) Puberty.

4) Ability.

5) Freedom.

6) A Mahram for the woman (some Muslim jurists considered this from the ability condition). A

woman's Mahram is her husband, or an unmarriageable male relative, provided that he fulfills the conditions of the religious assignment.

Questions and Exercises

Q1: Hajj is:

Obligatory whenever you can make your way thereto.

Obligatory once in a lifetime.

Q2: The Messenger of Allah (ﷺ) said: "Whoever performs Hajj for the sake of Allah without committing obscenity or committing any evil..."

Allah will surely admit him to Paradise.

Will return like the day his mother gave birth to him.

Allah will make Hellfire forbidden for him.

Q3: Being a male is one of the conditions of the obligation of Hajj.

True.

False.

Lesson Two

Pillars and Obligatory Acts of Hajj

Lesson Elements:

This lesson consists of two elements:

First: Pillars of Hajj.

Second: Obligatory acts of Hajj.

First element: Pillars of Hajj:

(a) Ihrām (ritual state of consecration).

(b) Standing at 'Arafah.

(c) Tawāf (circumambulating the Ka'bah) of Ifādah (pouring forth).

(d) Sa'y (walking between Safa and Marwah).

Second element: Obligatory acts of Hajj:

1. Assuming Ihrām from the Mīqāt.
2. Standing at 'Arafah until sunset.
3. Staying overnight at Muzdalifah.
4. Staying overnight at Mina.
5. Stoning the Jamrahs (stoning pillars).
6. Shaving or shortening the hair.
7. Making the Farewell Tawāf.

Questions and Exercises

Q1: Hajj is:

Obligatory whenever you can make your way thereto.

Obligatory once in a lifetime.

Q2: The Messenger of Allah (ﷺ) said:

«مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ، وَلَمْ يَفْسُقْ...»:

"Whoever performs Hajj for the sake of Allah without committing obscenity or committing any evil...":

Allah will surely admit him to Paradise.

Will return like the day his mother gave birth to him.

Allah will make Hellfire forbidden for him.

Q3: Being a male is one of the conditions of the obligation of Hajj.

True.

False.

Lesson Three

Types of Rituals in Hajj

Lesson Elements:

The lesson consists of one element only:

First: Types of rituals.

First element: Types of rituals:

(a) Tamattu': To assume Ihrām for 'Umrah during the months of Hajj, and after completing 'Umrah one stays in Makkah and then assumes Ihrām for Hajj in the same year.

(b) Ifrād: To assume Ihrām for Hajj only at the Mīqāt.

(c) Qirān: To assume Ihrām for 'Umrah and Hajj together, or for 'Umrah then join it with Hajj before starting Tawāf without ending one's Ihrām for 'Umrah; rather, he stays in the state of Ihrām.

Questions and Exercises

Q1: To assume Ihrām for 'Umrah and Hajj together, this is a Mutamatti' pilgrim.

True.

False.

Q2: Mutamatti' pilgrim is the one who assumes Ihrām for 'Umrah then joins it with Hajj before starting Tawāf and remains in the state of Ihrām without ending his Ihrām for 'Umrah.

True.

False.

3: To assume Ihrām for ‘Umrah during the months of Hajj and after completing ‘Umrah, one stays in Makkah and then assumes Ihrām for Hajj in the same year, this is:

Ifrād.

Qirān.

Tamattu’.

Ihrām.

Lesson Four

Ihrām and Its Forbidden Acts and Types of Ransom (1)

Lesson Elements:

The lesson consists of two elements:

First: Definition of Ihrām.

Second: Forbidden acts during Ihrām and types of ransom.

First element: Definition of Ihrām:

Ihrām: It is the intention to start the ritual. People often believe that Ihrām is the act of taking off formfitting clothes and wearing Izār (lower garment) and Ridā’ (upper garment). However, it is correct that it refers to the intention as mentioned in the definition.

Second element: Forbidden acts during Ihrām:

(a) Things forbidden for men:

1. Covering the head, and it entails an ailment ransom.

2. Wearing formfitting clothes.

(b) Things forbidden for women:

1. Wearing Niqāb or Burqu' (face cover).

2. Wearing gloves.

(c) Things forbidden for men and women:

1. Shaving the hair.

2. Clipping the nails.

3. Touching perfume.

4. Contracting or proposing marriage, and it does not entail a ransom.

5. Hunting land animals, and it entails a substitute ransom.

6. Sexual intercourse before the minor Tahallul (partial ending of Ihrām), and it entails slaughtering a Badanah (camel/cattle) and one's Hajj is invalidated and he has to perform Hajj the next year. However, if the sexual intercourse takes place after the minor Tahallul, then it entails slaughtering a sheep.

7. Engaging in intimate contact apart from the vagina, and it entails an ailment ransom.

Questions and Exercises

Q1: Ihrām means taking off formfitting clothes and wearing Izār and Ridā'.

True.

False.

Q2: There is nothing wrong if a man covers his head during his Ihrām.

True.

False.

Q3: A woman should not wear Niqāb while being in the state of Ihrām.

True.

False.

Lesson Five

Ihrām and Its Forbidden Acts and Types of Ransom (2)

Lesson Elements:

The lesson consists of two elements:

First: Ailment ransom.

Second: Conditions of the ransom for whoever commits one of the forbidden acts.

First element: Ailment ransom:

- 1) Fasting three days.
- 2) Feeding six of the needy (half a Sā' for each needy person).
- 3) Slaughtering a sheep.

This is proven by Allah's statement:

[فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ]

{But if anyone among you is sick or has an ailment of the scalp [and had his head shaved], then he must compensate by fasting, charity, or a sacrificial offering.} [Surat al-Baqarah: 196]

Second element: Conditions of the ransom for whoever commits one of the forbidden acts:

1) Deliberateness: So, if one commits a forbidden act forgetfully or heedlessly, no ransom is due on him.

2) Knowledge: So, if one does not know that such an act is forbidden - and has none to teach him - then his act entails no ransom.

3) Choice: So, if one commits a forbidden act under coercion, no ransom is due on him.

Questions and Exercises

Q1: Touching (using) perfume is among the forbidden acts for women only.

True.

False.

Choose the correct answers:

Q2: If one has sexual intercourse before the minor Tahallul:

His Hajj is invalidated.

He should slaughter a Badanah.

His Hajj is valid and he should slaughter a Badanah.

Q3: The ailment ransom is:

Fasting ten days, three days during Hajj and seven days after returning.

Fasting three days.

Feeding six of the needy.

Lesson Six

General Remarks about Hajj

Lesson Elements:

The lesson consists of one element only:

First: General remarks about Hajj.

First element: General remarks about Hajj:

1) Talbiyah (invocation uttered by pilgrims) starts from assuming Ihrām until stoning Jamrat al-‘Aqabah on the tenth day.

2) Going to Mina on the eighth day (the Day of Tarwiyah) is an act of Sunnah, and one can head directly to ‘Arafah on the ninth day if he runs out of time.

3) On reaching ‘Arafah, one has to make sure that he is within the boundaries of ‘Arafah so as not to miss the most important pillar of Hajj.

4) One does not have to go to the mountain that common people call Ar-Rahmah Mount at ‘Arafah; rather, he should go to the place where he can engage in supplication with a sense of tranquility and humility.

5) On leaving ‘Arafah to Muzdalifah, one should depart while maintaining humility and tranquility, asking Allah Almighty for forgiveness. Allah Almighty says:

[تُمْ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ]

{Then move on from where the people move on, and seek Allah’s forgiveness, for Allah is All-Forgiving, Most Merciful.} [Surat al-Baqarah: 199]

6) On reaching Muzdalifah, the first thing one must do is to pray Maghrib and ‘Ishā’ combined and

shortened, then, one must take a rest to be ready for the next day.

7) If one is an old man, a woman, or from the weak (people with valid excuses) or one who accompanies him, it is permissible for him to leave Muzdalifah after the disappearance of the moon of that night.

8) After performing the Fajr prayer at its earliest time, it is recommended for one to supplicate until Isfār (daybreak) and before sunrise.

9) One can collect pebbles for stoning the Jamrahs from any place.

10) During the stoning process, pebbles that count are only those that fall in the basin, and hitting the pillar is not a must.

11) The order of deeds on the tenth day is a Sunnah, so there is nothing wrong with observing these deeds in a different order.

12) One should stay in Mina during the nights of the Days of Tashrīq.

13) Stoning the Jamrahs during the Days of Tashrīq proceeds as follows:

1. Stoning should start after Zawāl (the sun's decline) (Adhān of Zhuhr).

2. It is Sunnah after stoning Al-Jamrah as-Sughra (the smallest Jamrah) to stand to the right for supplication, then to the left after stoning Al-Jamrah al-Wusta, whereas this should not be done

after stoning Al-Jamrah al-Kubra (the biggest Jamrah).

14) One should make the Farewell Tawāf the last thing he does in his Hajj.

15) If one has the intention and makes the Tawāf of Ifādah (Tawāf of Hajj) at the end, it covers the Farewell Tawāf.

16) If a woman's menstruation starts after the Tawāf of Ifādah, she can leave and she is exempted from the Farewell Tawāf.

Questions and Exercises

Q1: Things that should be done by one at 'Arafah:
He should go to the mountain called Ar-Rahmah Mount.

He should go to a place where he can engage in supplication with a sense of tranquility and humility.

Q2: One should start making Talbiyah from the time of assuming Ihrām:

Until he ends his Ihrām.

Until he stones Jamrat al-'Aqabah on the tenth day.

Until he completes the days of Mina.

Q3: If the pilgrim is an old man, a woman, or from the weak (people with valid excuses) or one who accompanies him, it is permissible for him to leave Muzdalifah after the disappearance of the moon of that night.

True.

False.

Lesson Seven

Hady (pilgrim's sacrifice) and 'Ud'hiyah (non-pilgrim's sacrifice)

Lesson Elements:

The lesson consists of four elements:

First: Definition of Hady (pilgrim's sacrifice).

Second: Definition of 'Ud'hiyah.

Third: Enlightments about Hady and 'Ud'hiyah.

Fourth: Conditions of livestock.

First element: Definition of Hady:

Hady: Everything (sacrifice) that is offered to the Haram (sacred precincts).

Hady is offered in one of three cases:

1) Hady of Hajj (for Mutamatti' and Qārin pilgrims).

2) If the pilgrim misses one of the obligatory acts of Hajj, it is called here "Fidyah" (ransom).

3) If the pilgrim commits one of the forbidden acts of Ihrām (in this case, he can choose Hady, feeding, or fasting).

Second element: Definition of 'Ud'hiyah (non-pilgrim's sacrifice):

'Ud'hiyah: That which is slaughtered during the Days of Nahr (offering) as a means of getting close to Allah Almighty.

Third element: Enlightments about Hady and 'Ud'hiyah:

1) It is Sunnah to eat from Hady (if it is not offered because of missing an obligatory act or committing a forbidden act of Ihrām) as well as from 'Ud'hiyah and 'Aqīqah (animal sacrificed for the birth of a newborn baby).

2) Seven people can share a camel or cow as Hady for Hajj or as 'Ud'hiyah.

Livestock (that can be slaughtered as a means of getting close to Allah Almighty):

1) Camels: It is the best option, provided that it is not younger than five years of age.

2) Cows: They must not be younger than two years of age.

3) Sheep: They must not be younger than six months old, and one year old for goats.

Fourth element: Conditions of livestock:

1) Reaching the age that is approved by Shariah.

2) Being free from defects (being apparent one-eyed, apparent lameness, apparent sickness, slimness, etc.).

Questions and Exercises

Q1: What is slaughtered during the Days of Nahr as a means of getting close to Allah Almighty:

'Ud'hiyah.

Hady.

Fidyah.

Q2: It is Sunnah to eat from 'Ud'hiyah.

True.

False.

Q3: It is Sunnah to eat from Hady in case it is offered because of missing an obligatory act.

True.

False.

Lesson Eight

‘Aqīqah (Animal slaughtered for a newborn baby)

Lesson Elements:

The lesson consists of two elements:

First: Definition of ‘Aqīqah.

Second: Useful enlightenments about ‘Aqīqah.

First element: Definition of ‘Aqīqah:

‘Aqīqah: The animal slaughtered on behalf of the newborn, whether a male or female.

Second element: Useful enlightenments about ‘Aqīqah:

1) Slaughtering it is better than giving its price as a charity.

2) If the newborn is a boy, it is better to slaughter two sheep, and if it is a girl, then one sheep is to be slaughtered.

3) It is Sunnah to slaughter ‘Aqīqah on the seventh day, along with giving the newborn a name.

4) Sharing is not allowed (between seven people in a camel).

Questions and Exercises

Q1: Which one is better?

Giving the price of ‘Aqīqah as a charity.

Slaughtering 'Aqīqah.

Q2: It is Sunnah to slaughter 'Aqīqah on the ... day along with giving the newborn a name.

Seventeenth day after labor.

Twenty-first day after labor.

Seventh day after labor.

Q3: It is permissible to sacrifice a lame sheep as 'Ud'hiyah as long as its lameness is not apparent.

True.

False.

Book of Marriage

Lesson Nine

Marriage, its Merits and Validity Conditions

Lesson Elements:

The lesson consists of four elements:

First: Legitimacy of marriage.

Second: Among the merits of marriage.

Third: Marriage contract.

Fourth: Validity conditions of marriage.

First element: Legitimacy of marriage:

Allah Almighty says:

[وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً
وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقُرُونَ]

{And among His signs is that He created for you spouses from among yourselves that you may find comfort in them, and He placed between you love and mercy. Indeed, there are signs in this for people

who reflect.} [Surat ar-Rūm: 21] The Prophet (ﷺ) said:

«يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ»

"O young men, whoever among you can afford marriage, let him get married; and whoever cannot, he should fast as it is a means of suppressing his sexual desire." [Narrated by Al-Bukhāri (5065) and Muslim (1400) from the Hadīth of Ibn Mas'ūd (may Allah be pleased with him)]

Second element: Among the merits of marriage:

1) Preservation of the human generations or multiplying the number of Muslims.

2) Protection from immoral acts and adultery.

3) Protecting and maintaining the woman by the man who is responsible for looking after her and providing for her.

4) Preservation of lineages and solidarity between relatives and kins.

5) Maintaining chastity and enjoying what Allah has made lawful.

Third element: Marriage contract:

It is recommended to start with Khutbat al-Hājah (the sermon of needs), and its wording is as follows: (Al-hamdulillāh nasta'īnuh wa nastaghfiruh wa na'ūdhu bihi min shurūri anfusina, man yadillāh fla mudilla lah, wa man yudlil fla hādiya lah, wa ash-hadu alla ilāha illallāh wa ash-hadu anna

Muhammadan ‘abduhu wa rasūluh, ...) "Praise be to Allah, we seek His help and forgiveness, and we seek refuge with Him from the evil of our souls. Whomever Allah guides, none can mislead, and whomever He misleads, none can guide. I testify that there is no god but Allah, and I testify that Muhammad is His slave and messenger..." Then to conclude the marriage contract.

Fourth element: Conditions of Validity of marriage:

First: Identifying each of the two spouses (by signaling, naming, describing, or distinguishing).

Second: Consent of each of the two spouses to marry the other.

Third: Presence of the woman's guardian, as the Prophet (ﷺ) said:

«لَا نِكَاحَ إِلَّا بِوَلِيِّ»:

"There is no marriage except with a guardian." [Narrated by Abu Dāwūd (2085), At-Tirmidhi (1101), and Ibn Mājah (1881) from the Hadīth of Abu Mūsa (may Allah be pleased with him); Hadīth Sahīh (authentic)]

Fourth: Having two competent witnesses to testify to the marriage based on the Hadīth of Jābir, who reported that the Prophet (ﷺ) said:

«لَا نِكَاحَ إِلَّا بِوَلِيِّ، وَشَاهِدَيْنِ عَدْلٍ»

"There is no marriage except with a guardian and two competent witnesses." [Narrated by At-

Tabarāni in "Al-Mu'jam Al-Awsat" (5564); it is Sahīh (authentic) by virtue of other supportive narrations]

Questions and Exercises

Q1: If a woman gives herself in marriage without a guardian, the marriage is invalid.

True.

False.

2: If a woman's father gives her in marriage without her consent, the marriage is invalid, unlike the man's; if he is given in marriage without his consent, the marriage is valid.

True.

False.

Q3: In concluding the marriage contract, it is recommended to start the contract with:

Invoking blessings upon the Prophet (ﷺ).

Khutbat al-Hājah.

Basmalah (saying: Bismillāh).

Lesson Ten

Women Unlawful to Marry

Lesson Elements:

The lesson consists of one element only:

First: Categories of women who are unlawful to marry.

First element: Categories of women who are unlawful to marry:

There are two categories of women who are unlawful to marry:

First category: Women who are unlawful to marry on a permanent basis:

(a) What is unlawful through blood ties:

1. The mother and the grandmother.
2. The daughter and her daughter.
3. The sister and her daughter.
4. The paternal and maternal aunts.

(b) What is unlawful through a cause:

1. The woman involved in Li'ān (oath of condemnation) is unlawful for the same husband involved in the case of Li'ān.

2. What is unlawful through blood ties is unlawful through breastfeeding (the like of every woman who is unlawful through blood ties is unlawful through breastfeeding).

3. The wife of the father or the grandfather.

4. The mother of one's wife and her grandmothers and they become unlawful once the marriage contract is concluded.

5. The wife of one's son and down to all degrees (i.e., the wives of his grandsons).

6. The daughter of one's wife and the daughters of her children become unlawful by consummating the marriage with the wife not by concluding the marriage contract.

Second category:

1. Marriage to two sisters at the same time.

2. More than four wives.
3. A woman divorced by another man during her 'Iddah (waiting period).
4. The adulteress until she repents.
5. One's wife whom he has triply divorced (unless she gets married to another man).
6. A woman in the state of Ihrām until she ends her Ihrām.
7. A female disbeliever except a free woman from the People of the Book.

Questions and Exercises

Q1: It is unlawful for a man to marry:

His maternal cousin through breastfeeding.

His niece through breastfeeding.

His daughter's mother through breastfeeding.

Q2: It is permissible for one to marry the wife of the son of his grandson after his death because he is not a direct son to him.

True.

False.

Q3: It is permissible for a man to marry:

His wife's sister after divorcing her.

An adulteress who has not repented of adultery.

Both answers.

Book of Divorce

Lesson Eleven

Rulings of Divorce and Khul' (1)

Lesson Elements:

The lesson consists of five elements:

First: Definition and legitimacy of Khul'.

Second: Definition and ruling of divorce.

Third: Evidence on the permissibility of divorce.

Fourth: One whose divorce is valid.

Fifth: Categories of divorce.

First element: Definition and legitimacy of Khul':

Khul': A husband's parting with his wife in return for some compensation with a specific wording.

Allah Almighty says:

[فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ]

{So if you fear that they would not be able to maintain the limits set by Allah, then there is no sin upon either of them if she opts to give something for her release.} [Surat al-Baqarah: 229] Ibn 'Abbās (may Allah be pleased with him and his father) reported that the wife of Thābit ibn Qays came to the Prophet (ﷺ) and said: O Messenger of Allah, I do not blame Thābit ibn Qays for any defect in his character or religion, but as a Muslim, I dislike to act ungratefully. On that, the Messenger of Allah (ﷺ) said:

«أَتُرِيدِينَ عَلَيْهِ حَدِيثَهُ؟» قَالَتْ: نَعَمْ، قَالَ رَسُولُ اللَّهِ ﷺ: «أَقْبِلِ الْحَدِيثَ وَطَلِّقِيهِ»

"Will you give him back his garden?" She said: Yes. Then the Messenger of Allah (ﷺ) said: "Accept the

garden and divorce her once." [Narrated by Al-Bukhāri (5273)]

It is well known that marriage is a bond between the two spouses, and Allah has made it a bond built on love and mercy between them. However, if a woman hates her husband and cannot stand living with him or fears his weak religious commitment or his religious negligence, then in this case, she is allowed to ransom herself by requesting separation in return for some compensation. Nonetheless, if there is no need for Khul', then it is disliked, and some scholars even deem it unlawful based on the Prophet's statement:

«أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا الطَّلَاقَ فِي غَيْرِ مَا بَأْسٍ، فَحَرَامٌ عَلَيْهَا رَائِحَةُ الْجَنَّةِ»

"Any woman who asks her husband for a divorce without harm, the fragrance of Paradise will be forbidden for her." [Narrated by Abu Dāwūd (2226), At-Tirmidhi (1187) and he classified it as Hasan (sound), and Ibn Mājah (2055) from the Hadīth of Thawbān (may Allah be pleased with him)]

Second element: Definition and ruling of divorce:

Linguistic definition: release. Shar'ī meaning: dissolving the marriage contract wholly or partially.

Its ruling:

It is subject to the five rulings and it is disliked in principle.

Third element: Evidence on the permissibility of divorce:

Evidence of its permissibility is Allah's statement:

[الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ]

{Divorce may be pronounced twice; then either retaining in all kindness or separating in the best way.} [Surat al-Baqarah: 229]

Allah Almighty also says:

[يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ]

{O Prophet, when you [believers] divorce women, divorce them with concern to their waiting period.} [Surat at-Talāq: 1]

Fourth element: One whose divorce is valid:

The discerning husband who engages in divorce out of his free will and while being mentally aware of it, or his deputy, as the Prophet (ﷺ) said:

«إِنَّمَا الطَّلَاقُ لِمَنْ أَخَذَ بِالسَّاقِ»:

"Divorce is only in the hand of the one who takes hold of the leg." [Narrated by Ibn Mājah (2081) from the Hadīth of Ibn 'Abbās (may Allah be pleased with him and his father); classified by a group of scholars as Hasan (sound)]

Fifth element: Categories of divorce:

Permissible (Sunni) divorce:

(In terms of time): When a man divorces his wife while she is in a state of purity in which he has not had sexual intercourse with her.

(In terms of number): To divorce her once and leave her until her 'Iddah (waiting period) is over.

Bid'i (innovative) divorce:

(In terms of time): To divorce her during her menstruation or postpartum bleeding period or while she is in a state of purity in which he had sexual intercourse with her, and it is not clear whether she has conceived or not. It is recommended for him to take her back.

(In terms of number): To divorce her thrice at the same time, and she, thus, becomes unlawful for him until she is married to another man.

Questions and Exercises

Q1: If a woman hates her husband and cannot stand living with him, it is disliked - and some scholars said: rather, it is unlawful - to request separation in return for some compensation.

True.

False.

Q2: Allah Almighty says:

[فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ]

{So if you fear that they would not be able to maintain the limits set by Allah, then there is no sin upon either of them if she opts to give something for her release.} This verse is about:

Khul'.

Reconciliation between the two spouses on money to maintain their marital life.

A man bargaining with his wife on divorce if she is a bad companion and he wants to make her life unbearable.

Q3: Divorce is valid only from the husband himself, not from his deputy or anyone else, based on the Hadīth: "Divorce is only in the hand of the one who takes hold of the leg."

True.

False.

Lesson Twelve

Rulings of Divorce and Khul' (2)

Lesson Elements:

The lesson consists of four elements:

First: Definition of Raj'ah (taking back wife).

Second: Rationale behind the permissibility of Raj'ah.

Third: Conditions of Raj'ah.

Fourth: Useful Enlightenments.

First element: Definition of Raj'ah.

Raj'ah: It is to take back one's wife after a revocable divorce without a new marriage contract.

Allah Almighty says:

[وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا]

{Their husbands have the greater right to take them back within that period if they want reconciliation.} [Surat al-Baqarah: 228] The Prophet (ﷺ) said in the context of the story of Ibn 'Umar:

"Order him to take her back." [Narrated by Al-Bukhāri (5251) and Muslim (1471)]

Second element: Rationale behind the permissibility of Raj'ah:

The rationale behind it is to give the husband the chance to think carefully and rectify the situation in case he regrets the divorce and is willing to resume his marital life.

Third element: Conditions of Raj'a:

- 1) The divorce should be less than three times.
- 2) Marriage has already been consummated with the divorced wife.
- 3) Raj'ah should be during the 'Iddah (waiting period).
- 4) The marriage must be valid.
- 5) Divorce should not be in return for some compensation, i.e., it should not be Khul'.
- 6) Raj'ah should be immediate; it is invalid if suspended.

Fourth element: Useful Enlightenments:

- 1) Divorce should be uttered or written (or gestured by a mute person).
- 2) Divorce could be Mu'allaq (suspended).
- 3) Marriage remains valid during the 'Iddah.
- 4) When taking the wife back, it is recommended to have witnesses.

Questions and Exercises

Q1: Raj'ah is valid as long as the woman is in the 'Iddah, even if the divorce is in return for some compensation.

True.

False.

Q2: If a man divorced his wife once before consummating the marriage with her, then he took her back:

His Raj'ah is valid.

His Raj'ah is invalid.

Q3: A woman is still a wife after a revocable divorce as long as she is in her 'Iddah.

True.

False.

Book of Sale Transactions

Lesson Thirteen

Topics and Issues about Sale Transactions

Lesson Elements:

The lesson consists of four elements:

First: Legitimacy of Bay' (sale).

Second: Definition and formula of Bay'.

Third: Conditions of Bay'.

Fourth: Forbidden Buyū' (sale transactions).

First element: Legitimacy of Bay' (sale):

Allah Almighty says:

[وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا]

{But Allah has permitted trade and forbidden usury.} [Surat al-Baqarah: 275] Rāfi' ibn Khadīj

(may Allah be pleased with him) reported that the Prophet (ﷺ) was asked: What type of earning is the best? He replied:

«عَمَلُ الرَّجُلِ بِيَدِهِ، وَكُلُّ نَيْعٍ مَبْرُورٍ»

"A man's work with his hand and every Mabrūr (free of cheating and deception) sale." [Narrated by Ahmad (17265); Sahīh (authentic) by other supportive narrations]

Second element: Definition and formula of Bay':

The linguistic meaning of Bay': giving something and taking another. Shar'i meaning: exchanging property for another with the purpose of ownership.

Formulas of Bay':

- 1) By words.
- 2) By acts.
- 3) By words and acts.

Third element: Conditions of Bay':

1) Mutual consent between the two parties involved in the sale.

2) Each of the two transactors should have the power of alienation.

3) Each of them should be the owner of the contracted item or someone who replaces him.

4) The sold item should be permissible to benefit from.

5) The sold item should be something that could be delivered.

6) Knowing the price and the commodity.

Fourth element: Forbidden Buyū' (sale transactions):

1) Entering a sale transaction already transacted with another person.

2) Conducting two sale transactions in one contract.

3) Najash: It is raising the price of a commodity without having the intention to buy it.

4) Approaching the caravan (and goods) before reaching the market.

5) Selling what is measured or weighed, gold, silver, or food to be stored, before having it in one's possession.

6) 'Īnah sale: It is selling someone a commodity for a deferred payment, then buying it from him at a lower price that is paid immediately.

7) Making a sale after the (second) Friday Adhān.

8) Sale made by a city-dweller on behalf of a desert-dweller.

Questions and Exercises

Q1: To make a sale, it is a must to say: "I sold" and "I bought" or something to that effect, and it is impermissible to make a sale with acts without words.

True.

False.

Q2: If someone sells another person something that he does not own, the sale is permissible as long as he can own it.

True.

False.

Q3: Sale after the Friday Adhān is unlawful.

True.

False.

Exam Questions

Q1: Hajj was ordained in the ...

Tenth year of Hijrah.

Eighth year of Hijrah.

Ninth year of Hijrah.

Q2: "Manifesting the universality of Islam" is clear in:

The prayer.

Hajj.

Marriage, especially to women from the People of the Book.

Q3: From the conditions of the obligation of Hajj: Freedom.

Ability.

Both answers.

Q4: Hajj is:

Obligatory whenever you can make your way thereto.

Obligatory once in a lifetime.

Q5: The Messenger of Allah (ﷺ) said:

«مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ، وَلَمْ يَفْسُقْ...»

"Whoever performs Hajj for the sake of Allah without committing obscenity or committing any evil...":

Allah will surely admit him to Paradise.

will return like the day his mother gave birth to him.

Allah will make Hellfire forbidden for him.

Q6: Being male is one of the conditions of the obligation of Hajj.

True.

False.

Q7: The Farewell Tawāf is:

From the pillars of Hajj.

From the Obligatory acts of Hajj.

From the Sunnah acts of Hajj.

Q8: Ihrām that is obligatory in Hajj should be from the Mīqāt.

True.

False.

Q9: From the pillars of Hajj:

Standing at 'Arafah until sunset.

Standing at 'Arafah.

Assuming Ihrām from the Mīqāt.

Q10: Sa'y is from the obligatory acts of Hajj.

True.

False.

Q11: From the obligatory acts of Hajj:

Staying overnight at Mina.

Staying overnight at Muzdalifah.

Both answers.

Q12: To assume Ihrām for ‘Umrah and Hajj together, this is the Mutamatti’.

True.

False.

Q13: Mutamatti’ is the one who assumes Ihrām for ‘Umrah, then joins it with Hajj before starting Tawāf and remains in the state of Ihrām without ending his Ihrām for ‘Umrah.

True.

False.

Q14: To assume Ihrām for ‘Umrah during the months of Hajj and after completing ‘Umrah, one stays in Makkah and then assumes Ihrām for Hajj in the same year, this is:

Ifrād.

Qirān.

Tamattu’.

Q15: Engaging in intimate contact apart from the vagina is not from the forbidden acts during Hajj.

True.

False.

Q16: Not from the forbidden acts during Ihrām:
Hunting land animals.

Fishing.

Both answers.

Q17: If someone commits any of the forbidden acts of Ihrām unknowingly:

He is required to offer ransom.

Nothing is required from him.

Q18: Touching perfume is among the forbidden acts for women only.

True.

False.

Q19: If one has sexual intercourse before the minor Tahallul:

His Hajj is invalidated.

He should slaughter a Badanah.

His Hajj is valid and he should slaughter a Badanah.

Q19: The ailment ransom is:

Fasting ten days, three days during Hajj and seven days after returning.

Fasting three days.

Feeding six of the needy.

Q20: Ihrām means taking off formfitting (stitched) clothes and wearing Izār and Ridā’.

True.

False.

Q21: There is nothing wrong if a man covers his head during his Ihrām.

True.

False.

Q22: A woman should not wear Niqāb in her Ihrām.

True.

False.

Q23: If a man divorces his wife while being in a state of purity in which he had sexual intercourse with her, there is no blame on him, and he incurs no sin.

True.

False.

Q24: If a man divorces his wife thrice in a single statement, she becomes unlawful for him, and he becomes unlawful for her until she is married to another man:

True.

False.

Q25: If one divorces his wife thrice:

He can take her back with a new contract and a dowry.

He cannot take her back until she gets married to another man who then divorces her or dies.

Q26: An old woman may give herself in marriage without a guardian.

True.

False.

Q27: It is impermissible for a man to marry his father's wife, but it is permissible for him to marry his grandfather's wife.

True.

False.

Q28: Raising the price of a commodity without having the intention to buy it is called:

Approaching a caravan.

Najash.

Making two sales in one contract.

Q29: If a person sells another a commodity for a deferred payment, and then buys it from him at a lower price for an immediate payment, this is permissible.

True.

False.

Q30: the Prophet (ﷺ) was asked about what type of earning is the best, and he replied: "... and every Mabrūr (free of cheating and deception) sale."

What is earned by your son.

A man's work with his hand.

All lawful earnings.

Introduction

The Subject's General Objectives:

1. Urging the memorization of the Prophet's (ﷺ) Hadīths

2. Assuming the morals and ethics mentioned in the Prophet's Hadīths

3. Keeping away from the reprehensible traits about which there is the warning in the Prophet's (ﷺ) Hadīths

4. Getting acquainted with brief biographies of the narrators of these Hadīths

5. Deriving values and knowledge from the Prophet's (ﷺ) Hadīths

6. Reviewing and studying the commentaries on the Prophet's (ﷺ) Hadīths

Lesson One

Hadīth (1) Sincerity in Deeds

Lesson Elements:

This lesson consists of five elements:

First: Text of the Hadīth

Second: The meanings of some terms

Third: Brief information about the Hadīth's narrator

Fourth: The overall meaning of the Hadīth

Fifth: Lessons derived from the Hadīth

The First Element: Text of the Hadīth:

1. 'Umar ibn al-Khattāb (may Allah be pleased with him) reported: I heard the Messenger of Allah (ﷺ) say:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى: فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا، أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا، فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ»

"Verily, the reward of deeds depends on the intentions, and each person will be rewarded according to what he intended. So, he whose migration is for the sake of Allah and His Messenger, his migration is for the sake of Allah and His Messenger, and he whose migration is to achieve some worldly gain or to take a woman in

marriage, then his migration is for that which he migrated for." [Narrated by Al-Bukhāri (54) and Muslim (1907)].

The Second Element: The meanings of some terms:

Linguistically, Niyah (intention) means purpose, and it serves to distinguish between acts of worship, such as distinguishing an obligatory act of worship from another obligatory act, an obligatory act from a supererogatory one, and acts of worship from habits, and like distinguishing between a ritual bath and an ordinary bath for cooling down and cleaning.

The Third Element: Brief information about the Hadīth's narrator:

He is 'Umar ibn al-Khattāb (may Allah be pleased with him): He embraced Islam before Hijrah. He is the second Caliph and his caliphate lasted for ten and a half years. He was martyred in Dhul-Hijjah, 23 A.H.

The Fourth Element: The overall meaning of the Hadīth:

The Hadīth points out that intention is required for the validity of deeds. No deed by which closeness to Allah Almighty is sought will be accepted unless the person recalls the intention that he seeks, which is the Countenance of Allah Almighty. Out of Allah's justice, a person gains what he intends. A sane person who is sure about that

will devote his deeds to Allah Almighty, for He alone can give him his full reward and more. People, on the other hand, cannot avail him at all.

The Fifth Element: Lessons derived from the Hadīth:

1. Intention is the basis for any deed in Islam, and it is required for its validity.

2. If the intention is sincere and the deed is sound, Allah Almighty will accept it.

3. A Muslim is rewarded for his worldly deeds if his intention is sound. Examples include the teacher and his teaching, the student and his studies, the employee and his work, and the trader and his trade. Those and others are regarded to be in worship, if their intentions are good.

4. If a Muslim intends to do a righteous deed, but cannot do it, he will be rewarded for his intention.

5. Sincere intention for the sake of Allah is a cause of success in this world and the Hereafter.

Questions and Exercises

Q1: Linguistically, intention means:

Distinguishing

Purpose

Both answers

Q2: Commander of the Faithful ‘Umar was martyred:

in Muharram, 24 A.H.

in Dhul-Hijjah, 23 A.H.

in Dhul-Qi‘dah, 23 A.H.

Q3: We learn from the Hadīth that reads:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ»

"Verily, the reward of deeds depends on the intentions" that a Muslim is rewarded for his worldly deeds if his intention is sound:

True

False

Lesson Two

Hadīth (2) Good Speech and a Cheerful Face

Lesson Elements:

This lesson consists of five elements:

First: Text of the Hadīth

Second: The meanings of some terms

Third: Brief information about the Hadīth's narrator

Fourth: The overall meaning of the Hadīth

Fifth: Lessons derived from the Hadīth

The First Element: Text of the Hadīth:

Abu Dharr (may Allah be pleased with him) reported: The Prophet (ﷺ) said to me:

«لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَلَوْ أَنَّ تَلَقَّى أَخَاكَ بِوَجْهِ طَلْقٍ»

"Never belittle any good deed, even meeting your brother with a cheerful face." [Narrated by Muslim (2626)].

The Second Element: The meanings of some terms:

Talq (cheerful): glad, joyful

The Third Element: Brief information about the Hadīth's narrator:

The Hadīth's narrator:

Abu Dharr was one of the ascetic Companions and the Muhājirūn (immigrants). He embraced Islam early on and his merits are numerous. He died in 32 A.H., during the caliphate of 'Uthmān (may Allah be pleased with him).

The Fourth Element: The overall meaning of the Hadīth:

This Hadīth informs us that a Muslim should not belittle any deed regarded as commendable by the Shariah, and that he should meet his friends with cheerfulness, pleasure, and a smiling face. This is because the outside of a person tells about his inside. So, meeting people in this manner gives them a feeling of love and delight.

The Fifth Element: Lessons derived from the Hadīth:

We learn the following from the Hadīth:

1. We should not belittle any good deed, even if it is small.
2. We should deal with our friends in a lenient and cheerful manner.
3. We are urged to do what strengthens the bonds of Muslim brotherliness.
4. Meeting one's brother with a cheerful face is an act of kindness.

5. A person does not know which deed will be accepted. So, he should not belittle any good deed.

Questions and Exercises

Q1: Abu Dharr (may Allah be pleased with him) reported: The Prophet (ﷺ) said to me:

«لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَلَوْ أَنْ تُلْقَى أَخَاكَ...».

"Never belittle any good deed, even meeting your brother...":

smiling.

with a cheerful face.

with good news.

Q2: Abu Dharr died during the caliphate of:

Commander of the Faithful 'Umar.

Commander of the Faithful 'Uthmān.

Commander of the Faithful 'Ali.

Q3: "A person does not know which deed will be accepted. So, he should not belittle any good deed." This is one of the lessons to be learned from the Hadīth:

True.

False.

Lesson Three

Hadīth (3) One Who Leads to Good is Like One Who Does it

Lesson Elements:

This lesson consists of five elements:

First: Text of the Hadīth

Second: The meanings of some terms

Third: Brief information about the Hadīth's narrator

Fourth: The overall meaning of the Hadīth

Fifth: Lessons derived from the Hadīth

The First Element: Text of the Hadīth:

3. Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«مَنْ دَعَا إِلَى هُدًى، كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا. وَمَنْ دَعَا إِلَى ضَلَالَةٍ، كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا»

"Whoever calls to guidance shall receive a reward similar to those rewards obtained by those who follow him without diminishing anything from their rewards. And whoever calls to misguidance shall incur a sin similar to those sins incurred by those who follow him without diminishing anything from their sins." [Narrated by Muslim (2674)].

The Second Element: The meanings of some terms:

Al-Huda (guidance): Everything that complies with the Qur'an and the Sunnah.

Ad-Dalālah (misguidance): Everything that contradicts the Qur'an and the Sunnah.

The Third Element: Brief information about the Hadīth's narrator:

The Hadīth's narrator:

He is 'Abdur-Rahmān ibn Sakhr ad-Dawsi. He embraced Islam during the year of the battle of Khaybar, 7 A.H., and stuck to the Messenger of Allah (ﷺ) out of desire for knowledge. He is considered the Companion with the most memorization of Hadīths.

The Fourth Element: The overall meaning of the Hadīth:

The general meaning:

The Messenger of guidance (ﷺ) encourages his Ummah to do good and call to it. He points out that whoever leads others to guidance will obtain a great reward from Allah Almighty without that reward given to him diminishing the rewards of those who follow him. So, whoever leads to goodness will have a reward like the rewards obtained by those who do it, and whoever deceives people into committing a sin, albeit a small one, or enjoins them to do it or assists them in that, will incur a sin like the sins incurred by those who follow him.

The Fifth Element: Lessons derived from the Hadīth:

We learn the following from the Hadīth:

1. The merit of leading people to goodness and urging them to do it brings a great reward.
2. The reward given to the person who leads others to goodness does not diminish the rewards of those who follow him.

3. There is a stern warning to he who calls to a Bid'ah (religious innovation) or misguidance and becomes a cause for people's deviation from the truth.

4. Leading people to goodness continues to bring rewards even after the person's death. So, it is one of the best types of investment.

Questions and Exercises

Q1: Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«مَنْ دَعَا إِلَى هُدًى، كَانَ لَهُ مِنْ الْأَجْرِ...».

"Whoever calls to guidance shall receive a reward...":

like its doer.

similar to those rewards obtained by those who do it.

similar to those rewards obtained by those who follow him.

Q2: What distinguishes between guidance and misguidance is compliance with, or contradiction of, the Qur'an:

True.

False.

Q3: Leading people to goodness continues to bring rewards:

during the person's lifetime.

after the person's death.

Both answers.

Lesson Four

Hadīth (4) From the Etiquettes of Eating and Drinking

Lesson Elements:

This lesson consists of five elements:

First: The text of the Hadīth.

Second: The meanings of some terms.

Third: Brief information about the Hadīth's narrator.

Fourth: The overall meaning of the Hadīth.

Fifth: Lessons derived from the Hadīth.

The First Element: The text of the Hadīth:

4. 'Umar ibn Abi Salamah reported:

كُنْتُ فِي حَجْرٍ رَسُولِ اللَّهِ ﷺ، وَكَانَتْ يَدِي تُطِيشُ فِي الصَّحْفَةِ، فَقَالَ لِي: «يَا غُلَامُ سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ. وَكُلْ مِمَّا يَلِيكَ»

I was in the lap (under the care) of the Messenger of Allah (ﷺ) and my hand used to wander all over the platter. The Messenger of Allah (may Allah's peace and blessings be upon him) said to me: "O boy, mention Allah's name, eat with your right hand, and eat from what is near to you." [Narrated by Al-Bukhāri (5376) and Muslim (2022)].

The Second Element: The meaning of some terms:

Al-Hijr (lap): upbringing, care.

Tateesh (wander all over): extend to all corners of the platter.

As-Sahfah (platter): It is smaller than Al-Qas'ah (bowl) and can contain food that satisfies five people, whereas the bowl can suffice ten people.

The Third Element: Brief information about the Hadīth's narrator:

The Hadīth's narrator:

He is 'Amr ibn Abi Salamah. He was born in the second Hijri year and raised in the house of the Messenger (ﷺ). 'Ali ibn Abi Tālib appointed him a governor of Bahrain. He died in Madīnah in 83 A.H.

The Fourth Element: The overall meaning of the Hadīth:

The general meaning:

The Hadīth indicates that it is recommended to mention Allah's name before eating and to eat with the right hand. This demonstrates that it is prohibited to eat or drink with the left hand, for this is the practice and attitude of the devil. A Muslim is required to avoid the path of the people of Fusūq (evildoing), let alone the devil. Nāfi' added: taking and giving. Also, a Muslim should eat the food near him.

The Fifth Element: Lessons derived from the Hadīth:

We learn the following from the Hadīth:

1. It is prescribed to mention Allah's name before eating.

2. If you forget to say 'Bismillāh' (in the name of Allah) in the beginning, say: "Bismillāh Awwaluh

Wa Ākhiruh" (in the name of Allah in the beginning and the end), as mentioned in another Hadīth.

3. One should eat and drink with the right hand.

4. If you sit for food, eat from the food near you, except if the further area contains food other than what is near you.

5. It is recommended to teach children the Sunnahs and etiquette.

Questions and Exercises

Q1: Who said:

كُنْتُ فِي حَجْرٍ رَسُولِ اللَّهِ ﷺ، وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ. فَقَالَ لِي: «يَا غُلَامُ سَمِّ اللَّهَ. وَكُلْ بِيَمِينِكَ. وَكُلْ مِمَّا يَلَيْكَ»؟

I was in the lap (under the care) of the Messenger of Allah (ﷺ) and my hand used to wander all over the platter. The Messenger of Allah (ﷺ) said to me: "O boy, mention Allah's name, eat with your right hand, and eat from what is near you"?

‘Abdullāh ibn ‘Umar.

‘Abdullāh ibn ‘Abbās.

‘Amr ibn Abi Salamah.

Q2: "I was in the lap (under the care) of the Messenger of Allah (ﷺ)" means:

He raised and cared for me.

I was sitting in it due to my young age.

Both answers were intended by the narrator.

Q3: If you forget to say 'Bismillāh' in the beginning, do not say, "Bismillāh Awwaluh Wa Ākhiruh", because it is not mentioned in a Hadīth.

True.
False.

Lesson Five

Hadīth (5) From the Etiquettes of Sneezing

Lesson Elements:

This lesson consists of five elements:

First: Text of the Hadīth.

Second: The meanings of some terms.

Third: Brief information about the Hadīth's narrator.

Fourth: The overall meaning of the Hadīth.

Fifth: Lessons derived from the Hadīth:

The First Element: Text of the Hadīth:

5. Abu Hurayrah (may Allah be pleased with him) reported: The Prophet (ﷺ) said:

«إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ: الْحَمْدُ لِلَّهِ، وَلْيَقُلْ لَهُ أَخُوهُ أَوْ صَاحِبُهُ: يَرْحَمُكَ اللَّهُ، فَإِذَا قَالَ لَهُ: يَرْحَمُكَ اللَّهُ، فَلْيَقُلْ: يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُمْ»

"When one of you sneezes, he should say 'alhamdulillah' (praise be to Allah) and his brother or companion should say to him: 'yarhamuka Allah' (may Allah have mercy on you). When he says 'yarhamuk Allah' to him, the sneezer should reply: 'yahdikum Allah wa yuslih bālakum' (may Allah guide you and grant you well-being)." [Narrated by Al-Bukhārī (6224)].

The Second Element: The meaning of some terms:

Al-'Utās (sneezing): The strong and audible discharge of air from the nose for some reason.

The Third Element: Brief information about the Hadīth's narrator:

The Hadīth's narrator:

He is 'Abdur-Rahmān ibn Sakhr ad-Dawsi. He embraced Islam during the year of the battle of Khaybar, 7 A.H., and stuck to the Messenger of Allah (ﷺ) out of desire for knowledge. He is considered the Companion with the most memorized Hadīths.

The Fourth Element: The overall meaning of the Hadīth:

The general meaning:

The Hadīth shows the great favor of Allah upon the sneezer, given the resultant goodness. It points out the immense bounty of Allah toward His servant, as He removes the harm from him through sneezing and then prescribes for him to praise Allah, for which he will be rewarded, and then supplicates for he who says Tashmīt (invoking Allah's mercy) to him.

As he gets a blessing and benefit from sneezing represented by the coming out of the congested steam in his brain, which could cause illnesses if allowed to remain inside, Allah ordained for him to extend praise for this blessing, while his body organs remain in their condition and return to normal after this shaking of the body.

The Fifth Element: Lessons derived from the Hadīth:

We learn the following from the Hadīth:

1. It is recommended to praise Allah upon the occurrence of pleasant things and the departure of unpleasant ones.

2. A person should say 'alhamdulillah' upon sneezing.

3. A person should say "yarhamuka Allah" to someone who sneezes and praises Allah.

4. We are urged to supplicate for the sneezer, which brings love and harmony among Muslims.

Questions and Exercises

Q1: Abu Hurayrah (may Allah be pleased with him) reported: The Prophet (ﷺ) said:

«إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ: الْحَمْدُ لِلَّهِ، وَلْيَقُلْ لَهُ أَخُوهُ أَوْ صَاحِبُهُ...».

"When one of you sneezes, he should say 'alhamdulillah' (praise be to Allah) and his brother or companion should say to him..."

Yahdīkum Allah wa yuslih bālakum.

Yarhamukum Allah.

Yarhamuka Allah.

Q2: Abu Hurayrah (may Allah be pleased with him) embraced Islam:

before Hijrah.

in the Year of Khaybar.

in the Year of Delegations.

Q3: What is the reason behind a person saying 'alhamdulillah' upon sneezing?

Because sneezing kills. So, he praises Allah for not dying.

Because sneezing is a blessing that removes what harms the body.

The reason behind that is unknown, and it is merely an act of worship.

Lesson Six

Hadīth (6) Encouraging Truthfulness

and Warning of Lying

Lesson Elements:

This lesson consists of five elements:

First: The text of the Hadīth

Second: The meanings of some terms

Third: Brief information about the Hadīth's narrator

Fourth: The overall meaning of the Hadīth

Fifth: Lessons derived from the Hadīth

The First Element: The text of the Hadīth-

6. 'Abdullāh ibn Mas'ūd reported: The Messenger of Allah (ﷺ) said:

«عَلَيْكُمْ بِالصِّدْقِ، فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صَدِيقًا، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا»

"Adhere to truthfulness, for truthfulness leads to righteousness and righteousness leads to Paradise.

A man will keep speaking the truth and striving to speak the truth until he will be recorded with Allah as the most truthful. Beware of lying, for lying leads to wickedness and wickedness leads to Hellfire. A man will keep telling lies and striving to tell lies until he is recorded with Allah as a persistent liar." [Narrated by Al-Bukhāri (6094) and Muslim (2607)].

The Second Element: The meanings of some terms-

Al-Birr (righteousness): a comprehensive term that refers to all goodness. It is also said to refer to Paradise.

Yataharra (striving): making every effort and doing one's best.

The Third Element: Brief information about the Hadīth's narrator-

The Hadīth's narrator:

He is Abu 'Abdur-Rahmān 'Abdullāh Ibn Mas'ūd, one of the forerunners to Islam. He is one of the virtuous and knowledgeable Companions. He memorized seventy Surahs from the Messenger of Allah (ﷺ) and died in Madīnah, 32 A.H., at the age of sixty (may Allah be pleased with him).

The Fourth Element: The overall meaning of the Hadīth-

The general meaning:

The Hadīth points out that when a person strives to speak the truth, truthfulness will become second

nature to him. And when a person intentionally lies and is keen on lying, it will become second nature to him. That means good and bad traits persist through practice and are eventually acquired as default actions.

The Hadīth highlights the significance of truthfulness and that it ultimately leads the truthful to Paradise, and it shows the graveness of lying and that it ultimately leads the liar to Hellfire.

The Fifth Element: Lessons derived from the Hadīth-

We learn the following from the Hadīth:

1. Truthfulness is one of the good morals encouraged by Islam.

2. It is part of the guidance of Islam that a person's words should be consistent with what is in his heart.

3. Truthfulness is the best means of salvation in this life and the Hereafter.

4. A believer who possesses the trait of truthfulness is loved by Allah Almighty and by people.

5. Lying is a bad trait prohibited by Islam.

6. It is a duty to render advice to one who possesses the trait of lying.

Questions and Exercises

Q1: Righteousness is:

truthfulness.

a comprehensive term that refers to all goodness.

belief in Allah.

Q2: The Messenger of Allah (ﷺ) said: "Adhere to truthfulness..." Who reported the Hadīth?

Abu Hurayrah.

‘Abdullāh ibn Mas‘ūd.

‘Abdullāh ibn ‘Umar.

Q3: When a person strives to speak the truth, truthfulness will become second nature to him:

True.

False.

Lesson Seven

Hadīth (7) The Merit of the Greeting of Peace and the Command to Spread it

Lesson Elements:

This lesson consists of five elements:

First: Text of the Hadīth.

Second: The meanings of some terms.

Third: Brief information about the Hadīth's narrator.

Fourth: The overall meaning of the Hadīth.

Fifth: Lessons derived from the Hadīth.

First element: Text of the Hadīth:

7. ‘Abdullāh ibn ‘Amr reported: A man asked the Messenger of Allah (ﷺ): "Which of Islam is the best?" He said:

«تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ»

"Feeding people and extending the greeting of peace to those you know and those you do not know." [Narrated by Al-Bukhāri (12) and Muslim (39)]

Second element: The meanings of some terms:

"Which of Islam is the best": i.e., the deeds in Islam that are more beneficial.

Third element: Brief information about the Hadīth's narrator:

The Hadīth's narrator:

He is 'Abdullāh ibn 'Amr ibn al-'Ās ibn Wā'il as-Sahmi al-Qurashi. He links with the Prophet's lineage at his grandfather Ka'b ibn Lu'ay. He reported a lot of Prophetic Hadīths.

Fourth element: The overall meaning of the Hadīth:

The general meaning:

As-Salām (the Giver of Peace) is one of the names of Allah Almighty, and Allah made it a greeting among Muslims. The words "assalāmu 'alaykum" (peace be with you) mean: You are under the protection of Allah. It is similar to "may Allah be with you" and "may Allah accompany you". As-Salām here means safety. In other words, may Allah keep you safe. The minimum greeting of peace is to say: "assalāmu 'alaykum". If the greeting is addressed to one person, it includes him and his angels. A more perfect greeting is to add: wa rahmatullāh wa barakātuh (and the mercy and

blessings of Allah). If the greeted is one person, he is required to return the greeting as an individual duty, and if they are a group of people, it is a collective duty for them to return the greeting. The Hadīth also shows the merit of feeding people.

Fifth element: Lessons derived from the Hadīth:

1. A Muslim is recommended to ask about the most beneficial deeds.
2. Peace is the greeting of Islam.
3. It is recommended that you greet those you know and those you do not know.
4. It is recommended to feed people.
5. Spreading the greeting of peace and feeding people are among the most beneficial deeds.

Questions and Exercises

Q1: ‘Abdullāh ibn ‘Amr reported: A man asked the Messenger of Allah: "Which of Islam is the best?" He said:

Believing in Allah and His Messenger and establishing prayer.

Feeding people and praying at night while people are asleep.

Feeding people and extending the greeting of peace to those you know and those you do not know.

Q2: "Which of Islam is the best" means: The most rewardable deeds:

True.

False.

Q3: As-Salām is one of the names of Allah Almighty:

True.

False.

Lesson Eight

Hadīth (8) Etiquette of Answering the Call of Nature

Lesson Elements:

This lesson consists of five elements:

First: Text of the Hadīth.

Second: The meanings of some terms.

Third: Brief information about the Hadīth's narrator.

Fourth: The overall meaning of the Hadīth.

Fifth: Lessons derived from the Hadīth.

First element: Text of the Hadīth:

8. Anas ibn Mālik (may Allah be pleased with him) reported: When the Prophet (ﷺ) entered Al-Khalā' (the lavatory), he would say:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ»

"Allahumma innī a'ūdhu bika min al-khubuth wa al-khabā'ith" (O Allah, I seek refuge with You from the male and female devils). [Narrated by Al-Bukhārī (142) and Muslim (375)]

And 'Ā'ishah (may Allah be pleased with her) reported that when the Prophet (ﷺ) came out of Al-Khalā' (the lavatory), he would say:

'Ghufrānak' (I seek Your forgiveness). [Narrated by Abu Dāwūd, At-Tirmidhi, and Ibn Mājah; classified as Hasan (good) by At-Tirmidhi]

Second element: The meanings of some terms:

Al-Khalā': Open space, and here it refers to the place for answering the call of nature.

A'ūdhu: I seek refuge and protection.

Al-khubuth wa al-khabā'ith: The male and female devils. It is also said to refer to everything disliked and reprehensible.

Ghufrānak: Forgiveness that befits Your Majesty or that comes from Your Bounty, without me deserving it.

Third element: Brief information about the Hadīth's narrator:

The Hadīths' narrators:

He is Anas ibn Mālik al-Ansāri (may Allah be pleased with him), the servant of the Messenger of Allah (ﷺ). He reported a lot of Hadīths.

The female Companion:

She is 'Ā'ishah, the daughter of Abu Bakr as-Siddīq (may Allah be pleased with both of them) and the wife of the Messenger (ﷺ). She was knowledgeable and well-informed and reported many Hadīths.

Fourth element: The overall meaning of the Hadīth:

The general meaning:

This Dhikr is prescribed to be said in the places allocated for answering the call of nature unless they contain impurity, as indicated by his words: "When the Prophet (ﷺ) entered Al-Khalā'". It is also prescribed that Allah's name be mentioned in the desert before sitting. Mention of Allah's name also occurs in another Hadīth, which states that it serves as a screen between the person and the eyes of jinn. Apparently, the Hadīth of Anas indicates that the Prophet (ﷺ) used to say this Dhikr aloud. So, it is recommended that you say it aloud.

The Hadīth of 'Ā'ishah indicates that it is desirable to say 'Ghufrānak' after coming out of the place of answering the call of nature. This is to redress the shortcoming in extending gratitude for the blessing of the harm leaving one's body.

Fifth element: Lessons derived from the Hadīth:
Guidelines:

1. It is recommended to say "Allahumma innī a'ūdhu bika min al-khubuth wa al-khabā'ith" upon entering the place of answering the call of nature.

2. We should recall the pursuit of refuge and protection with Allah Almighty from the evil of any harmful things.

3. It is recommended to say 'Ghufrānak' upon leaving the place of answering the call of nature.

4. Forgiveness should be sought for the shortcoming in extending gratitude for blessings.

5. It is disliked to mention Allah Almighty inside the bathroom.

Questions and Exercises

Q1: Al-khabā'ith:

The male devils.

The female devils.

The snakes that inhabit the places of answering the call of nature in the desert.

Q2: When the Prophet (ﷺ) entered Al-Khalā', he would say:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ»

"Allahumma innī a'ūdhu bika min al-khubuth wa al-khabā'ith." This Hadīth was reported by:

Anas ibn Mālik (may Allah be pleased with him).

Abu Hurayrah (may Allah be pleased with him).

Ā'ishah, Mother of the Believers (may Allah be pleased with her).

Q3: It is recommended to say the Dhikr of entering the bathroom aloud:

True.

False.

Lesson Nine

Hadīth (9) Warning of Anger

Lesson Elements:

This lesson consists of five elements:

First: Text of the Hadīth.

Second: The meanings of some terms.

Third: Brief information about the Hadīth's narrator.

Fourth: The overall meaning of the Hadīth.

Fifth: Lessons derived from the Hadīth.

First element: Text of the Hadīth:

9. Abu Hurayrah (may Allah be pleased with him) reported: A man said to the Prophet (ﷺ): "Advise me." He said:

«لا تَغْضَب». فردّد مرارًا، قال: «لا تَغْضَب»

"Do not get angry." The man repeated that several times and every time he replied: "Do not get angry." [Narrated by Al-Bukhāri (6116)]

Second element: The meanings of some terms:

La Taghdab (do not get angry): i.e., the objectionable anger, for there is praiseworthy anger and an objectionable one. The praiseworthy anger is that which is for the sake of the religion and the truth; whereas the objectionable one is for other causes.

Third element: Brief information about the Hadīth's narrator:

The Hadīth's narrator:

He is 'Abdur-Rahmān ibn Sakhr ad-Dawsi. He embraced Islam during the year of the battle of Khaybar, 7 A.H., and stuck to the Messenger of Allah (ﷺ) out of desire for knowledge. He is considered the Companion with the most memorization of Hadīths.

Fourth element: The overall meaning of the Hadīth:

The general meaning:

The Hadīth indicates that objectionable anger is prohibited and its causes should be avoided and its consequences should be averted. The Messenger (ﷺ) combined in his statement "do not get angry" the goodness of this life and the Hereafter. This is because anger is the key to every evil, as the mind gets blocked at the time of anger, and one acts like a madman, which ultimately causes him loss in his worldly and religious matters.

Fifth element: Lessons derived from the Hadīth:
Guidelines:

1. Islam prohibits objectionable anger, as its consequences are harmful.

2. We should beware of anger, for it comes from the devil.

3. A Muslim should not get angry except for a right cause.

4. Forbearance and deliberation are commendable traits.

5. He who often gets angry often feels regretful.

6. It is recommended to seek advice from virtuous and kind people.

Questions and Exercises

Q1: 9. Abu Hurayrah (may Allah be pleased with him) reported: A man said to the Prophet (ﷺ): "Advise me." He said: "Do not get angry." The man

repeated that several times, and every time, he replied: "Do not get angry."

The scholars derived from this Hadīth that all anger is objectionable:

True.

False.

Q2: One of the lessons from this Hadīth:

All anger is prohibited.

The objectionable anger is prohibited.

Forbearance and deliberateness are commendable traits.

Q3: "It is recommended to seek advice from virtuous and kind people." This is one of the lessons we learn from this Hadīth:

True.

False.

Lesson Ten

Hadīth (10) Good Manners

Lesson Elements:

This lesson consists of five elements:

First: Text of the Hadīth.

Second: The meanings of some terms.

Third: Brief information about the Hadīth's narrator.

Fourth: The overall meaning of the Hadīth.

Fifth: Lessons derived from the Hadīth.

First element: Text of the Hadīth:

10. ‘Abdullāh ibn ‘Amr (may Allah be pleased with him) reported:

«لَمْ يَكُنِ النَّبِيُّ ﷺ فَاحِشًا وَلَا مُتَفَحِّشًا، وَكَانَ يَقُولُ: «إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلَاقًا»

The Prophet (ﷺ) was neither obscene (Fāhish), nor would he use obscene language (Mutafahhish), and he used to say: "Indeed, the best of you are those who have the best manners." [Narrated by Al-Bukhāri (3559) and Muslim (2321)]

Second element: The meanings of some terms:

Fuhsh (obscurity): offensiveness. Fuhsh originally means: exceeding the limits.

Mutafahhish: One who strives to engage in obscenity and adopts it, due to his bad character.

Third element: Brief information about the Hadīth's narrator:

The Hadīth's narrator:

He is ‘Abdullāh ibn ‘Amr ibn al-‘Ās ibn Wā’il as-Sahmi al-Qurashi. He links with the Prophet's lineage at his grandfather Ka’b ibn Lu’ay. He reported a lot of Prophetic Hadīths.

Fourth element: The overall meaning of the Hadīth:

The general meaning:

The Hadīth shows the good manners of the Prophet (ﷺ) and that he was neither obscene nor would he use obscene language. Obscenity (Fuhsh) is everything that exceeds the proper limits until it is considered repugnant. This includes words,

deeds, and traits. Fāhish is one who says obscene words, and Mutaḥhish is one who adopts obscenity.

The Hadīth encourages the virtue of good manners.

Fifth element: Lessons derived from the Hadīth:
Guidelines:

1. The Islamic Shariah is great, as it enjoins Muslims to assume noble manners, such as: removing harm, meeting people with a smile, doing good, and so on.

2. It is a duty to adhere to virtuous manners and discard vices.

3. Good manners bring a person close to the Messenger (ﷺ) on the Day of Judgment.

4. Well-mannered people win the love of Allah Almighty.

5. We should guard our tongues from obscene speech.

6. The best among people are those who have the best manners.

Questions and Exercises

Q1: ‘Abdullāh ibn ‘Amr (may Allah be pleased with him) reported:

«لَمْ يَكُنِ النَّبِيُّ ﷺ فَاحِشًا وَلَا مُتَفَحِّشًا»

"The Prophet (ﷺ) was neither Fāhish nor Mutaḥhish." Mutaḥhish:

Obscene.

Mutafahhish is one who strives to engage in obscenity, yet he is not obscene.

Mutafahhish is one who strives to engage in obscenity and adopts it, due to his bad character.

Q2: "Well-mannered people win the love of Allah Almighty." This is one of the lessons from this Hadīth:

True.

False.

Q3: The key lesson to be learned from this Hadīth:

A Muslim should not get angry except for a right cause.

Forbearance and deliberation are commendable traits.

The best among people are those who have the best manners.

Lesson Eleven

Hadīth (11) Forgiveness and Tolerance

Lesson Elements:

This lesson consists of five elements:

First: Text of the Hadīth.

Second: The meanings of some terms.

Third: Brief information about the Hadīth's narrator.

Fourth: The overall meaning of the Hadīth.

Fifth: Lessons derived from the Hadīth.

First element: Text of the Hadīth:

11. 'Ā'ishah (may Allah be pleased with her) reported:

«مَا خُيِّرَ رَسُولُ اللَّهِ ﷺ بَيْنَ أَمْرَيْنِ إِلَّا أَخَذَ أَيسَرَهُمَا، مَا لَمْ يَكُنْ إِثْمًا، فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ، وَمَا انْتَقَمَ رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ إِلَّا أَنْ تُنْتَهَكَ حُرْمَةُ اللَّهِ، فَيَنْتَقِمَ اللَّهُ بِهَا».

"The Messenger of Allah (ﷺ) was not given a choice between two things except that he would choose the easier of the two unless it were a sin. If it were a sin, he would be the farthest of people from it. The Messenger of Allah (ﷺ) never took revenge for himself, but when the prohibitions of Allah were violated, he would take revenge for the sake of Allah." [Narrated by Al-Bukhāri (3560) and Muslim (2327)]

Second element: The meanings of some terms:

Between two things: either from religious or worldly matters.

The prohibitions of Allah were violated: His limits were overstepped and His commands or prohibitions were disobeyed.

He would take revenge for the sake of Allah: He would inflict the prescribed punishment on the perpetrator for the sake of Allah Almighty.

Third element: Brief information about the Hadīth's narrator:

The Hadīth's narrator:

She is 'Ā'ishah, the daughter of Abu Bakr as-Siddiq (may Allah be pleased with both of them)

and the wife of the Messenger (ﷺ). She was knowledgeable and well-informed and reported a lot of Hadīths.

Fourth element: The overall meaning of the Hadīth:

The general meaning:

The Hadīth shows the ease and tolerance of Islam and that the Messenger (ﷺ) was not given a choice between two religious or worldly matters except that he would choose the easier of them unless the easier matter involved a sin, in which case he would choose the right thing.

He (ﷺ) would not take revenge for himself. For example, he pardoned the Bedouin who behaved harshly and raised his voice above the Prophet's voice, and the other one who seized his garment so strongly that he left a trace on his shoulder (ﷺ). This indicates his forgiveness, except concerning the rights of Allah Almighty.

Fifth element: Lessons derived from the Hadīth: Guidelines:

1. It points out that Islam is a religion of ease and tolerance unless a sin is involved.

2. Forgiveness and tolerance bring about harmony and fraternity among Muslims.

3. We should follow the example of the Messenger (ﷺ) in his pardon, tolerance, and patience.

4. A Muslim who forgives and pardons obtains a great reward from Allah Almighty.

5. Forgiveness and tolerance are to be shown concerning personal rights, not the rights of Allah Almighty.

6. Forgiveness and tolerance should not be shown because of weakness or powerlessness, but out of desire for the reward.

7. Keeping silent about wrongdoing does not fall under forgiveness and tolerance.

Questions and Exercises

Q1: In the Hadīth:

«مَا خُيِّرَ رَسُولُ اللَّهِ؟ بَيْنَ أَمْرَيْنِ إِلَّا أَخَذَ أَيسَرَهُمَا...»

"The Messenger of Allah (ﷺ) was not given a choice between two things except that he would choose the easier of the two..." subject to a condition; what is this condition?

unless it was prohibited.

unless it was Shirk (polytheism).

unless it was a sin.

Q2: Who said: "The Messenger of Allah (ﷺ) was not given a choice between two things except that he would choose the easier of the two"?

Ibn Mas'ūd.

Ibn 'Umar.

Ā'ishah, Mother of the Believers (may Allah be pleased with her).

Q3: "... but when the prohibitions of Allah were violated, he would take revenge for the sake of Allah."

The Messenger of Allah (ﷺ) never got angry for himself.

The Messenger of Allah (ﷺ) never took revenge for himself.

The Messenger of Allah (ﷺ) never fought.

Lesson Twelve

Hadīth (12) The Influence of Friends

Lesson Elements:

This lesson consists of five elements:

First: Text of the Hadīth.

Second: The meanings of some terms.

Third: Brief information about the Hadīth's narrator.

Fourth: The overall meaning of the Hadīth.

Fifth: Lessons derived from the Hadīth.

First element: Text of the Hadīth:

12. Abu Mūsa al-Ash'ari (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«مَثَلُ الْجَلِيسِ الصَّالِحِ وَالسَّوِّءِ، كَمَثَلِ الْمِسْكِ وَنَافِخِ الْكِيرِ، فَحَامِلُ الْمِسْكِ: إِمَّا أَنْ يُحْذِيكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً، وَنَافِخِ الْكِيرِ: إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً»

"The example of the righteous companion and the evil companion is like that of the musk seller and the one who blows the bellows. As for the musk

seller, he will either give you some as a present, or you will buy some from him, or you will get a good smell from him. Whereas the one blowing the bellows will either burn your clothes, or you will get a nasty smell from him." [Narrated by Al-Bukhāri (2101) and Muslim (2628)]

Second element: The meanings of some terms:

Al-Kīr (bellows): A thick leather through which one blows into a fire.

Yuhdhiyak (he will give you some as a present): He will gift you with some musk.

Third element: Brief information about the Hadīth's narrator:

The Hadīth's narrator:

He is Abu Mūsa 'Abdullāh ibn Qays ibn Sulaym al-Ash'ari, a famous Companion. He was a governor of Kufa and died in 50 A.H. (may Allah be pleased with him).

Fourth element: The overall meaning of the Hadīth:

The general meaning:

The Hadīth indicates that sitting with righteous and well-mannered people affects a person's attainment of bliss, for a man is known by the company he keeps. On the other hand, sitting with lowly and wicked people leads to a person's misery. The Messenger (ﷺ) presented two examples to illustrate this.

Fifth element: Lessons derived from the Hadīth:

Guidelines:

1. Islam is keen to direct its followers to accompany the righteous people.

2. A person gets influenced by his friend, in terms of good and evil.

3. We should be keen to take good people as companions.

4. Among the benefits of accompanying righteous people is that they help a person do good and warn him against evil.

5. A Muslim should beware of befriending people with bad habits like abandoning prayer, committing sins, and so on.

Questions and Exercises

Q1: The Messenger of Allah (ﷺ) said:

«مَثَلُ الْجَلِيسِ الصَّالِحِ وَالسَّوِّءِ، كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكِيرِ».

"The example of the righteous companion and the evil companion is like that of the musk seller and the one who blows the bellows."

This Hadīth was reported by:

‘Abdullāh ibn ‘Abbās.

‘Abdullāh ibn ‘Umar.

Abu Mūsa al-Ash‘ari.

Q2: The one who blows the bellows is:

Swordsman.

Blacksmith.

Shoemaker.

Q3: This Hadīth corroborates the proverb that says: A man is known by the company he keeps:

True.

False.

Lesson Thirteen

Hadīth (13) Restraining One's Tongue and Hand from Transgression

Lesson Elements:

This lesson consists of five elements:

First: Text of the Hadīth.

Second: The meanings of some terms.

Third: Brief information about the Hadīth's narrator.

Fourth: The overall meaning of the Hadīth.

Fifth: Lessons derived from the Hadīth.

First element: Text of the Hadīth:

13. Abu Mūsa al-Ash'ari (may Allah be pleased with him) reported: I said: "O Messenger of Allah, which of Islam is the best?" He said:

«مَنْ سَلَّمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ»

"The one from whose tongue and hand Muslims are safe." [Narrated by Al-Bukhāri (11) and Muslim (42)]

Second element: The meanings of some terms:

Which of Islam is the best: Which deeds in Islam are greater in reward and higher in rank?

Third element: Brief information about the Hadīth's narrator:

The Hadīth's narrator: He is Abu Mūsa 'Abdullāh ibn Qays ibn Sulaym al-Ash'ari, a famous Companion. He was a governor of Kufa and died in 50 A.H. (may Allah be pleased with him).

Fourth element: The overall meaning of the Hadīth:

The general meaning:

The Hadīth points to the restraint of the tongue, for a Muslim's keenness to avert harm from his fellow Muslims is most emphatic. He singled out the tongue because it is the means of expressing what is in the soul.

It also points to the restraint of the hand, for most acts are done therewith. This also includes the hand in the allegorical sense, like unjustly usurping the rights of others.

Fifth element: Lessons derived from the Hadīth:
Guidelines:

1. It is prohibited to infringe upon the rights of others, even if it be something little.
2. The best among Muslims are those from whose harm Muslims are safe.
3. It is prohibited to revile any Muslim.
4. Mentioning people in a way they dislike falls under hurting them.

5. We should refrain from going about with calumnies that would cause animosity and dissension among friends.

Questions and Exercises

Q1: Abu Mūsa al-Ash'ari (may Allah be pleased with him) reported: I said: "O Messenger of Allah..." He said:

«مَنْ سَلَّمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ».

"The one from whose tongue and hand Muslims are safe."

Who are the best among Muslims?

Which of Islam is best?

Which of Imān (faith) is best?

Q2: The name of Abu Mūsa al-Ash'ari:

‘Abdullāh ibn Qays.

‘Abdullāh ibn Sakhr.

Qays ibn Sulaym al-Ash'ari

Q3: Why did the Prophet (ﷺ) single out the tongue?

Because most acts are done by it.

Because it is the means of expressing what is in the soul.

Both answers.

Lesson Fourteen

Hadīth (14) Good Character

Lesson Elements:

This lesson consists of five elements:

First: Text of the Hadīth.

Second: The meanings of some terms.

Third: Brief information about the Hadīth's narrator.

Fourth: The overall meaning of the Hadīth.

Fifth: Lessons derived from the Hadīth.

First element: Text of the Hadīth:

14. Anas (may Allah be pleased with him) reported: The Prophet (ﷺ) said:

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ»

"None of you believes until he loves for his brother what he loves for himself." [Narrated by Al-Bukhāri (13) and Muslim (45)]

Second element: The meanings of some terms:

None of you believes: i.e., the complete Imān.

Third element: Brief information about the Hadīth's narrator:

The Hadīth's narrator:

He is Anas ibn Mālik al-Ansāri (may Allah be pleased with him), the servant of the Messenger of Allah (ﷺ). He reported a lot of Hadīths.

Fourth element: The overall meaning of the Hadīth:

The general meaning:

The Hadīth indicates that a Muslim is obligated to wish good for his fellow Muslim and to love for him the like of the good things that happen to himself, in material or moral matters. The apparent meaning of this Hadīth is that rights should be given

to those to whom they are due, and that we are urged to act modestly. Such love cannot be attained unless we discard arrogance, envy, spite, bitterness, and deceit.

Fifth element: Lessons derived from the Hadīth:
Guidelines:

1. It is part of complete Imān that a Muslim should love for Muslims what he loves for himself, and dislike for them what he dislikes for himself.

2. Envy and hatred cause Imān to decrease and prevent one from loving good for others.

3. Part of a Muslim's love for his fellow Muslim is to guide him to all goodness and deter him from wrongdoing.

4. We should beware of selfishness, which is to love all good things for oneself, to the exclusion of others.

Questions and Exercises

Q1: Anas (may Allah be pleased with him) reported: The Prophet (ﷺ) said:

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ...».

"None of you believes until he loves..."

goodness as he loves himself.

Allah and His Messenger more than He loves himself.

for his brother what he loves for himself.

Q2: The Prophet's statement "none of you believes" implies the negation of Imān altogether, and thus the person becomes an apostate:

True.

False.

Q3: It is obligatory for a Muslim to love for his fellow Muslim the like of the good things that happen to himself:

in material matters.

in moral matters.

Both answers.

Exam Questions

Q1: Intention differentiates between:

habit and worship.

obligatory and supererogatory acts of worship.

Both answers.

Q2: The righteousness of an action is sufficient for its acceptance:

True.

False.

Q3: Whoever intends a good deed but does not perform it will be rewarded for it on account of his intention.

True.

False.

Q4: Mention a Hadīth that urges Muslims to do what strengthens the bonds of Islamic brotherliness.

Hadīth:

«مَنْ دَعَا إِلَى هُدًى، كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ».

"Whoever calls to guidance shall receive a reward similar to that obtained by those who follow him."

Hadīth:

«لَا تَحْفِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلْقٍ».

"Do not belittle any good deed, even meeting your brother with a cheerful face."

Hadīth:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ».

"Verily, the reward of deeds depends on the intentions."

Q5: "Whoever guides others to guidance will attain a great reward," based on the Hadīth:

«لَا تَحْفِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلْقٍ».

"Do not belittle any good deed, even meeting your brother with a cheerful face."

«مَنْ دَعَا إِلَى هُدًى، كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ».

"Whoever calls to guidance shall receive a reward similar to that obtained by those who follow him."

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ».

"Verily, the reward of deeds depends on the intentions."

Q6: Who should say: "yahdīkum Allah wa yuslih bālakum" (may Allah guide you and grant you well-being)?

Someone who has sneezed.

The one who responds to a sneezer.

Someone who hears both of them.

Q7: The act of sneezing is a blessing; therefore, one praises his Lord after it:

True.

False.

Q8: "A man will keep telling lies and striving to tell lies..."

until he is recorded with Allah as a wicked person.

until he is recorded with Allah as a persistent liar.

until he becomes hateful.

Q9: The nickname of 'Abdullāh ibn Mas'ūd:

Abu 'Abdur-Rahmān.

Abu Qays.

Abu Mūsa.

Q10: 'Ā'ishah (may Allah be pleased with her) reported that when the Prophet (ﷺ) got out from the lavatory, he would say:

Alhamdulillah alladhi 'āfāna (praise be to Allah Who has granted us wellness).

Ghufrānak (I seek Your forgiveness).

Alhamdulillah alladhi adhaba 'anna al-adha (Praise be to Allah who has removed harm from us).

Q11: "Recalling the pursuit of refuge and protection with Allah Almighty from the evil of what is harmful." This is one of the lessons from the Hadīth:

Whenever the Prophet (ﷺ) entered the lavatory, he would say:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ».

"Allahumma inni a'ūdhu bika min al-khubuth wa al-خابā'ith (O Allah, I seek refuge with You from the male and female devils)."

The Prophet's statement to the man he gave advice to:

«لَا تَغْضَبْ».

"Do not become angry."

The Prophet's statement:

«إِنَّ مِنْ خَيْرِكُمْ أَحْسَنَكُمْ أَخْلَاقًا».

"Verily, the best among you are those who have the best manners."

Q12: The Prophet (ﷺ) was not..., and he used to say: "Verily, the best among you are those who have the best manners."

ill-mannered.

rude or harsh.

obscene and he would not use obscene language.

Q13: Keeping silent about evil act does not fall under forgiveness and tolerance:

True.

False.

Q14: Abu Mūsa Al-Ash'ari (may Allah be pleased with him) reported: I said: O Messenger of Allah, which of Islam is best? He said:

«مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ»

"The one from whose tongue and hand Muslims are safe." One of the lessons from this Hadīth:

Islam is keen to urge Muslims to join the gatherings of righteous people.

It is prohibited to infringe upon the rights of others, even if it is something insignificant.

Both answers.

Q15: The Hadīth that reads:

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ» يُسْتَفَادُ مِنْهُ:

"None of you believes until he loves for his brother what he loves for himself." We learn from it:

Envy and hatred cause Imān to decrease and prevent one from loving good for others.

We should beware of selfishness, which is to love all good things for oneself, to the exclusion of others.

Both answers.

Q16: Who said: "The Messenger of Allah (ﷺ) was not given a choice between two things except that he would choose the easier of the two"?

Ibn Mas'ūd.

Ibn 'Umar.

Ā'ishah, Mother of the Believers (may Allah be pleased with her).

Q17: When the Prophet (ﷺ) entered the lavatory, he would say:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ».

“Allahumma inni a‘ūdhu bika min al-khubuth wa al-khabā’ith.”

Al-khabā’ith:

The male devils.

The female devils.

The snakes that inhabit places of answering the call of nature in the desert.

Q18: Abu Hurayrah (may Allah be pleased with him) reported that a man said to the Prophet (ﷺ): Advise me. So, He (ﷺ) said:

«لا تَغْضَبْ». فردَّدَ مرارًا، قال: «لا تَغْضَبْ».

"Do not get angry." The man repeated that several times and every time he replied: "Do not get angry."

The Scholars deduced from this statement that all anger is blameworthy:

True.

False.

Q19: The Prophet's statement "None of you believes" implies the negation of part of Imān:

True.

False.

Q20: It is obligatory for a Muslim to love for his fellow Muslim the like of the good things that happen to himself:

in material things.

in moral things.

Both answers.

Q21: One of the lessons from the Hadīth:

«مَا خُيِّرَ رَسُولُ اللَّهِ ﷺ بَيْنَ أَمْرَيْنِ إِلَّا أَخَذَ أَيسَرَهُمَا، مَا لَمْ يَكُنْ إِثْمًا»:

"The Messenger of Allah (ﷺ) was not given a choice between two things except that he would choose the easier of the two unless it were a sin":

Forgiveness and tolerance should be shown concerning personal rights and the rights of Allah Almighty.

Forgiveness and tolerance should be shown concerning personal rights, not the rights of Allah Almighty.

The tongue should be restrained from obscene speech.

Q22: "Seeking advice from people of virtue and goodness is recommended." This lesson is derived from the Hadīth: "Do not get angry."

True.

False.

Q23: Saying "Allahumma innī a'ūdhu bika min al-khubuth wa al-khabā'ith" upon entering the place for answering the call of nature is:

obligatory.

recommended.

permissible.

Q25: "Forgiveness should be sought for the shortcoming in extending gratitude for the blessings." This is one of the lessons from the Hadīth: When he came out of the lavatory, he would say: 'Ghufrānak' (I seek Your forgiveness).

True.

False.

Q26: The statement of the Prophet (ﷺ):

«وَتَقَرُّوا السَّلَامَ عَلَى مَنْ عَرَفْتُمْ وَمَنْ لَمْ تَعْرِفُوا»

"and to greet those you know and those you do not know" indicates the obligation of greeting those you know and those you do not know:

True.

False.

Q27: Abu Hurayrah (may Allah be pleased with him) reported: The Prophet (ﷺ) said:

«إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ: الْحَمْدُ لِلَّهِ، وَلْيَقُلْ لَهُ أَخُوهُ أَوْ صَاحِبُهُ...».

"When one of you sneezes, he should say 'alhamdulillah' (praise be to Allah) and his brother or companion should say to him..."

'yahdīkum Allah wa yuslih bālākum' (may Allah guide you and grant you well-being).

'yarhamukum Allah' (may Allah have mercy on you) (in the plural form).

'yarhamuka Allah' (may Allah have mercy on you) (in the singular form).

Q28: Abu Hurayrah embraced Islam:

before Hijrah.

in the Year of Khaybar.

in the Year of Delegations.

Q29: The Hadīth that reads:

«عَلَيْكُمْ بِالصَّدَقِ. فَإِنَّ الصَّدَقَ يَهْدِي إِلَى الْبِرِّ».

"Adhere to truthfulness, for truthfulness leads to righteousness."

Al-Birr: Righteousness:

It is truthfulness.

A comprehensive term that refers to all goodness.

Belief in Allah.

Q30: One of the lessons from the Hadīth:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ»

"Verily, the reward of deeds depends on the intentions" A Muslim is rewarded for his deeds related to the Hereafter only when his intention is sound.

True.

False.

Introduction

Subject's General Objectives:

1. Encourgment to memorize the Prophet's Hadīths.

2. Adopting the morals and ethics mentioned in the Prophet's Hadīths.

3. Abandoning bad qualities about which there are warnings about in the Prophet's Hadīths.

4. Getting acquainted with brief biographies of the narrators of these Hadīths.

5. Deriving values and knowledge from the Prophet's Hadīths.

6. Reviewing and studying the commentaries on the Prophet's Hadīths.

Lesson One

Hadīth (1) Cooperation Between the Believers

Lesson Elements:

This lesson consists of five elements:

First: Text of the Hadīth.

Second: The meanings of some terms.

Third: Brief information about the Hadīth's narrator.

Fourth: The overall meaning of the Hadīth.

Fifth: Lessons derived from the Hadīth.

First element: Text of the Hadīth:

1. Abu Mūsa (may Allah be pleased with him) reported: The Prophet (ﷺ) said:

«إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا» وَشَبَّكَ أَصَابِعَهُ.

"The believer to another believer is like a building, whose parts strengthen one another," and he interlaced his fingers. [Narrated by Al-Bukhāri (481) and Muslim (2585)]

Second element: The meanings of some terms:

The believer to another believer: i.e., the way a believer cooperates with another believer.

Third element: Brief information about the Hadīth's narrator:

The Hadīth's narrator:

He is Abu Mūsa ‘Abdullāh ibn Qays ibn Sulaym al-Ash‘ari, a famous Companion. He was a governor of Kufa and died in 50 A.H. (may Allah be pleased with him).

Fourth element: The overall meaning of the Hadīth:

The general meaning:

The Messenger of Allah (ﷺ) likened a believer's help and support for his brother to a building whose parts strengthen one another. A building cannot be complete or serve its purpose unless its parts are cohesive and cementing one another; otherwise, its walls would crack and its structure fall apart. Likewise, a believer does not become independent concerning his religious and worldly affairs without the help and support of his fellow Muslim. If he has no helper or supporter, he will be incapable of fulfilling his interests.

Fifth element: Lessons derived from the Hadīth:

We learn the following from the Hadīth:

1. Giving examples to make the meanings clearer and easier to understand.
2. Demonstrating the merit of cooperation between the believers.
3. Caring about the affairs of Muslims is part of Imān.
4. Attaching great significance to the rights of Muslims upon one another.

5. Urging the believers to show mutual mercy, cordiality, and support without involving a sin or something disliked.

Questions

Q1. Abu Mūsa reported: The Prophet (ﷺ) said:

«إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا»

"The believer to another believer is like a building, whose parts strengthen one another." In this Hadīth, the Prophet (ﷺ) did something, namely:

pointing with his hand to the chest.

interlacing his fingers.

Both answers.

Q2: "The believer to another believer" means:

A believer only deals with a believer.

A believer always cooperates with another believer.

The condition of a believer if he gets angry at his brother.

Q3: A believer does not become independent concerning his religious and worldly affairs without the help and support of his fellow Muslim:

True.

False.

Lesson Two

Hadīth (2) Prohibition of Hatred and Envy

Lesson Elements:

This lesson consists of five elements:

First: Text of the Hadīth.

Second: The meanings of some terms.

Third: Brief information about the Hadīth's narrator.

Fourth: The overall meaning of the Hadīth.

Fifth: Lessons derived from the Hadīth.

First element: Text of the Hadīth:

2. Anas ibn Mālik (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«لَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، وَلَا يَجُلُ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ»

"Do not hate one another, do not envy one another, and do not turn your backs on one another, and be servants of Allah and brothers. It is not lawful for a Muslim to abandon his brother over three days." [Narrated by Al-Bukhāri (6065) and Muslim (2558)]

Second element: The meanings of some terms:

Lā Tadābaro (Do not turn your backs on one another): Do not be enemies to one another, or do not boycott one another.

Be servants of Allah and brothers: Treat one another like brothers in a cordial, kind, and compassionate manner.

Yahjur (abandon): forsake.

Third element: Brief information about the Hadīth's narrator:

The Hadīth's narrator:

He is Anas ibn Mālik al-Ansāri, the servant of the Messenger of Allah (ﷺ). He reported a lot of Hadīths and died in 92 A.H. (may Allah be pleased with him).

Fourth element: The overall meaning of the Hadīth:

The general meaning:

The Prophet (ﷺ) guides us in this Hadīth to the state we should be in: brothers in mutual love and cordiality, treating one another in a good Islamic way that leads us to noble manners and keeps us away from bad ones, and removes hatred and rancor from our hearts and prompts us to deal in an honorable Islamic manner. He indicates that the bonds of brotherliness in Islam are stronger than the relationship by blood and marriage, for they are based on belief in Allah. So, it is not permissible for a Muslim to abandon his brother or turn his back on him for more than three days, unless there is a religious reason behind that, hoping that the abandoned person will renounce his religious contravention.

Fifth element: Lessons derived from the Hadīth:

We learn the following from the Hadīth:

1. It is prohibited to hate one another, envy one another, turn our backs on one another, or sever ties with one another.
2. It is prohibited to hurt a Muslim in any way.
3. It is prohibited for a Muslim to abandon his brother for more than three days.

4. We should keep away from the causes of hatred and separation.

5. Muslims are urged to be in brotherliness and harmony.

Questions

Q1. Anas ibn Mālik (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«لَا تَبَاغُضُوا...».

"Do not hate one another..."

do not turn your backs on one another.

do not envy one another.

do not envy one another, and do not turn your backs on one another.

Q2: "do not turn your backs on one another" means:

Do not become enemies to one another.

Do not sever ties with one another.

Both answers are probable.

Q3: Anas ibn Mālik al-Ansāri was the servant of the Messenger of Allah (ﷺ). He reported a lot of Hadīths and died in ... A.H. (may Allah be pleased with him).

93.

80.

92.

Lesson Three

Hadīth (3) Islam Prohibits Bribery

Lesson Elements:

This lesson consists of five elements:

First: Text of the Hadīth.

Second: The meanings of some terms.

Third: Brief information about the Hadīth's narrator.

Fourth: The overall meaning of the Hadīth.

Fifth: Lessons derived from the Hadīth.

First element: Text of the Hadīth:

3. 'Abdullāh ibn 'Amr (may Allah be pleased with him) reported:

«لَعَنَ رَسُولُ اللَّهِ ﷺ الرَّاشِيَ وَالْمُرْتَشِيَ»

"The Messenger of Allah (ﷺ) cursed the one who gives and receives bribes." [Narrated by Abu Dāwūd (3580), At-Tirmidhi (1337), Ibn Mājah (2313); At-Tirmidhi classified it as Hasan and Sahīh (good and authentic)]

Second element: The meanings of some terms:

La'n (curse): expulsion from the mercy of Allah Almighty.

Rāshī (briber) and Murtashī (the one who takes bribe): the giver and the taker. Rishwah (bribe): The thing given to revoke a right or wrongfully receive something.

Third element: Brief information about the Hadīth's narrator:

The Hadīth's narrator:

He is 'Abdullāh ibn 'Amr ibn al-'Ās ibn Wā'il as-Sahmi. He embraced Islam before his father, and he

used to perform a lot of worship and died in 63 A.H., aged 73.

Fourth element: The overall meaning of the Hadīth:

The general meaning:

‘Abdullāh ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him) relates to us that the Prophet of Guidance (ﷺ) invoked for banishment and expulsion from Allah's mercy upon the briber, who pays money to someone, by way of favoritism and compliment, so that he will give him what is due to someone else, or to reach something wrong through it. And that he (ﷺ) cursed the one who receives the bribe, for he illegally takes money and unjustly usurps the property of others. A Muslim should stay away from situations of suspicion and doubt in order not to subject himself to Allah's wrath and punishment.

Fifth element: Lessons derived from the Hadīth:

We learn the following from the Hadīth:

1. The banishment of the briber and the taker of the bribe from the mercy of Allah indicates that bribe is a major sin.
2. Bribe is prohibited, given the severity of its harmful impact on Muslim society.
3. If a person pays money to reach thereby something rightful or ward off injustice, this does not fall under bribe, and the blame lies with the taker.

4. A Muslim should strive to pursue the lawful means of earning.

Questions

Q1: ‘Abdullāh ibn ‘Amr (may Allah be pleased with him) reported:

«لَعَنَ رَسُولُ اللَّهِ ﷺ الرَّاشِيَّ وَالْمُرْتَشِيَّ».

"The Messenger of Allah (ﷺ) cursed the briber and the one who takes bribe." Cursed: He invoked for his expulsion from the mercy of Allah.

True.

False.

Q2: ‘Abdullāh ibn ‘Amr ibn al-‘Ās ibn Wā’il as-Sahmi. He embraced Islam before his father, and he used to perform a lot of worship and died in 63 A.H., aged...

63.

73.

74.

Q3: We learn from the Hadīth that the briber and the taker of bribe are disbelievers, since the Prophet (ﷺ) cursed them:

True.

False.

Lesson Four

Hadīth (4) Fulfillment of Trust

Lesson Elements:

This lesson consists of five elements:

First: Text of the Hadīth.

Second: The meanings of some terms.

Third: Brief information about the Hadīth's narrator.

Fourth: The overall meaning of the Hadīth.

Fifth: Lessons derived from the Hadīth.

First element: Text of the Hadīth:

4. Abu Hurayrah (may Allah be pleased with him) reported: The Prophet (ﷺ) said:

«أَدِّ الْأَمَانَةَ إِلَى مَنِ انْتَمَتْكَ، وَلَا تَخُنْ مَنْ خَانَكَ»

"Fulfill the trust of he who entrusts you, and do not betray he who betrays you." [Narrated by Abu Dāwūd (3535) and At-Tirmidhi (1264) and he classified it as Hasan (sound)]

Second element: The meanings of some terms:

'Addi al-Amānah (fulfill the trust): i.e., in everything you are required to fulfill.

Third element: Brief information about the Hadīth's narrator:

The Hadīth's narrator:

He is 'Abdur-Rahmān ibn Sakhr ad-Dawsi. He embraced Islam during the year of the battle of Khaybar, 7 A.H., and stuck to the Messenger of Allah (ﷺ) out of desire for knowledge. He is considered the Companion with the most memorization of Hadīths (may Allah be pleased with him).

Fourth element: The overall meaning of the Hadīth:

The general meaning:

The Prophet (ﷺ) enjoins in this Hadīth that trusts should be returned to those to whom they are due, which includes loans and deposits and the like. Trustworthiness occupies great status in the Islamic religion and is one of the commendable traits that a Muslim should possess. When a person is trustworthy, he gets respected and trusted by people and those around him and occupies sublime status among his kith and kin. A teacher who performs his duty is trustworthy and deserves appreciation from Allah and from people. And a student who performs his duties and keeps what he is entrusted with, be it money, a secret, or honor, is trustworthy and deserves praise and appreciation. However, if a person does not keep the trust and denies it, and does not care about what he is entrusted with, be it money, a secret, or honor, he will be doomed to failure and contempt in this life. If he is an employee, he will be dismissed from work, and if he is a trader, people will turn away from him and not trust him. So, every Muslim should be trustworthy concerning the property of others in his possession, protecting it from loss or damage and preserving the secrets and reputations he is entrusted with, and he should treat people in the way he loves them to treat him. Indeed, he who has no honesty has no Imān. The Hadīth also indicates that betrayal should not be met with betrayal.

Fifth element: Lessons derived from the Hadīth:
We learn the following from the Hadīth:

1. Trusts should be returned to their owners.
2. It is prohibited to deal with treacherous people in a way similar to theirs.
3. Fulfillment of trust is a trait of the believers.
4. Breach of trust is not one of the traits of the believers.
5. If a person has some right held by someone who is treacherous, he should not take anything beyond his right.
6. Offense should not be met with offense.

Questions

Q1: Abu Hurayrah (may Allah be pleased with him) reported: The Prophet (ﷺ) said:

«أَدِّ الْأَمَانَةَ إِلَى مَنِ انْتَمَتْكَ، وَلَا تَحْنُ مِنْ خَانَكَ»

"Fulfill the trust of he who entrusts you, and do not betray he who betrays you." "Fulfill the trust":

i.e., the money you are liable to pay.

i.e., in everything you are required to fulfill.

i.e., the money that others gave to you for safekeeping.

Q2: If a person has some right held by someone who is treacherous:

He may take his right and more in return for his treachery.

He may take nothing but only his right.

If it is money, he may take nothing beyond his right; and if it is something else, he may take his right and more.

Q3: "Offense should not be met with offense."
Where can you find that in the Hadīth?

In the Prophet's statement:

«أَدِّ الْأَمَانَةَ إِلَى مَنْ أَنْتَمَنَّاكَ».

"Fulfill the trust of he who entrusts you."

In the Prophet's statement:

«وَلَا تُخْنُ مَنْ خَانَكَ».

"and do not betray he who betrays you."

Both answers.

Lesson Five

Hadīth (5) Undutifulness toward Parents and False Testimony

Lesson Elements:

This lesson consists of five elements:

First: Text of the Hadīth.

Second: The meanings of some terms.

Third: Brief information about the Hadīth's narrator.

Fourth: The overall meaning of the Hadīth.

Fifth: Lessons derived from the Hadīth.

First element: Text of the Hadīth:

5. Abu Bakrah (may Allah be pleased with him) reported: As we were in the company of the Messenger of Allah (ﷺ), he said:

«أَلَا أُنَبِّئُكُمْ بِكَبِيرِ الْكَبَائِرِ (ثَلَاثًا): الْإِشْرَاقُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَشَهَادَةُ الزُّورِ، (أَوْ: قَوْلُ الزُّورِ)» وَكَانَ رَسُولُ اللَّهِ ﷺ مُتَكِنًا فَجَلَسَ، فَمَا زَالَ يُكَرِّرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ.

"Shall I inform you of the gravest of the major sins? (He repeated this three times): Associating partners with Allah, undutifulness towards parents, and the false testimony (or: the false statement)." The Messenger of Allah (ﷺ) was reclining and then sat up. He kept repeating this till we wished he would be quiet. [Narrated by Al-Bukhāri (2654) and Muslim (87)]

Second element: The meanings of some terms:

'Akbar al-Kabā'ir (the gravest of the major sins): The most hideous and sinful among them.

Qawl az-Zūr (false statement): It is more comprehensive than Shahādat az-Zūr (false testimony), as it refers to every untrue statement.

Third element: Brief information about the Hadīth's narrator:

The Hadīth's narrator:

He is Nāfi' ibn al-Hārith ibn Kaladah ath-Thaqafi. He was a Companion and was called Abu Bakrah because he came from Bakrah during the day of conquering Ta'if. He reported some Hadīths from the Messenger of Allah (ﷺ) and witnessed some events. He died in 51 A.H. (may Allah be pleased with him).

Fourth element: The overall meaning of the Hadīth:

The general meaning:

Major sins are numerous, and the most hideous among them is associating partners with Allah in His actions, His worship, or His names and attributes. He mentioned it first because it is the gravest sin. He mentioned after it undutifulness towards parents, which is a great sin for which Allah threatened severe punishment. So, a Muslim should be kind to his parents, as they provided him with compassion and care since he was a child. Allah ordained kindness to parents and forbade mistreatment of them. He Almighty says:

[وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا (23) وَاخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا (24)]

{Your Lord has ordained that you worship none but Him, and show kindness to parents. If one or both of them reach old age in your care, do not say to them a word of annoyance nor scold them, rather speak to them noble words,

and lower to them the wing of humility out of mercy, and say: "My Lord, have mercy upon them as they raised me when I was small."} [Surat al-Isrā': 23-24] They are the most worthy among people of obedience and respect. Obeying them is an obligation unless they enjoin something prohibited. The major sins mentioned in the Hadīth also include false statements and giving a testimony that

intentionally departs and swerves from the truth. The Prophet (ﷺ) was keen to tell the Companions about false testimony because false statements and false testimony are easy for the tongue to say, people take them lightly, and their causes are too many, like rancor, hostility, etc. He repeated these words till the Companions "wished he would be quiet", out of compassion toward him and disliking anything that caused him trouble. A person whom Allah honored with Islam should beware of falling into any of the major sins, lest he may subject himself to Allah's wrath and punishment.

Fifth element:

Lessons derived from the Hadīth:

1. The Messenger (ﷺ) gave guidance and advice to his Companions.
2. The gravest of the major sins are the association of partners with Allah and undutifulness towards parents.
3. The right of parents is great, as it is mentioned after the right of Allah Almighty.
4. False statement and false testimony are among the major sins.
5. The Companions were compassionate toward the Messenger (ﷺ) and would dislike anything that caused inconvenience to him.

Questions

Q1. Abu Bakrah (may Allah be pleased with him) reported: As we were in the company of the Messenger of Allah (ﷺ), he said:

«أَلَا أُتَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ»

"Shall I inform you of the gravest of the major sins?" The Prophet (ﷺ) said this:

twice.

three times.

once.

Q2: The Prophet (ﷺ) began with a warning against the association of partners with Allah and followed it with false testimony or false statement:

True.

False.

Q3: False statement is the false testimony:

True.

False.

Lesson Six

Hadīth (6) Prohibition of Cheating

Lesson Elements:

This lesson consists of five elements:

First: Text of the Hadīth.

Second: The meanings of some terms.

Third: Brief information about the Hadīth's narrator.

Fourth: The overall meaning of the Hadīth.

Fifth: Lessons derived from the Hadīth.

First element: Text of the Hadīth:

6. Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) once came upon a Sobrah (heap) of food, and when he put his hand inside it, his fingers felt some dampness. So, he said:

«مَا هَذَا يَا صَاحِبَ الطَّعَامِ؟» قَالَ: أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللَّهِ، قَالَ: «أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ كَيْ يَرَاهُ النَّاسُ، مَنْ غَشَّ فَلَيْسَ مِنِّي»

"What is this, O owner of the food?" He said: "The sky has touched it, O Messenger of Allah." He said: "Why do you not put it on the top of the food so that people can see it? Whoever cheats does not belong to me." [Narrated by Muslim (102)]

Second element: The meanings of some terms:

Sobrah: A heap of food.

Asābathu as-Samā' (the sky has touched it): Rain.

Third element: Brief information about the Hadīth's narrator:

The Hadīth's narrator:

He is 'Abdur-Rahmān ibn Sakhr ad-Dawsi. He embraced Islam during the year of the battle of Khaybar, 7 A.H., and became a devoted disciple of the Messenger of Allah (ﷺ) out a desire for knowledge. He is considered to be the Companion that had memorized the most Hadīths (may Allah be pleased with him).

Fourth element: The overall meaning of the Hadīth:

The general meaning:

The Prophet (ﷺ) directs us in this Hadīth on how people should act in their business and transactions; they should keep away from deception and cheating between themselves, which would stir up hatred and rancor in their chests, thus breaking up the bonds of Muslim brotherliness. This is not what Islam wants its followers to do. It instructs a seller to make down any defects in his product and reveal its hidden features, which would influence the buyer's decision to buy it or not; otherwise, he would be deceitful and subject to Allah's wrath and punishment.

Fifth element: Lessons derived from the Hadīth:
We learn the following from the Hadīth:

1. A seller is obligated to demonstrate any defect in the product offered for sale and reveal its hidden features.
2. Cheating in transactions is prohibited, and those who do so are given a stern warning.
3. Giving sincere advice to Muslims is a duty.

Questions

Q1: Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) once came upon a Sobrah (heap) of food, and when he put his hand inside it, his fingers felt some dampness. So, he said:

«مَا هَذَا يَا صَاحِبَ الطَّعَامِ؟» قَالَ: ... يَا رَسُولَ اللَّهِ.

"What is this, O owner of the food?" He said: "..., O Messenger of Allah."

Harm has touched it.

Rain has fallen on it.

The sky has touched it.

Q2: Why did the Prophet (ﷺ) say:

«أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ»؟

"Why do you not put it on the top of the food"?

so that it will not be spoiled further.

so that people can see it.

Both answers.

Q3: What is the meaning of "a Sobrah of food"?

A vessel of food.

A heap of food.

The Sobrah dates.

Lesson Seven

Hadīth (7) Prohibition of Malicious Gossip

Lesson Elements:

This lesson consists of five elements:

First: Text of the Hadīth.

Second: The meanings of some terms.

Third: Brief information about the Hadīth's narrator.

Fourth: The overall meaning of the Hadīth.

Fifth: Lessons derived from the Hadīth.

First element: Text of the Hadīth:

7. ‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«أَلَا أُتَبِّئُكُمْ مَا الْعَصَةُ؟ هِيَ التَّمِيمَةُ الْفَالَةُ بَيْنَ النَّاسِ»

"Shall I tell you what ‘Adhu is? It is malicious gossip that is committed among people." [Narrated by Muslim]

Second element: The meanings of some terms:

Al-‘Adhu: Severely prohibited.

Namīmah (malicious gossip): Spreading gossip among people with the intention of ruining their relations.

Third element: Brief information about the Hadīth's narrator:

The Hadīth's narrator:

He is Abu ‘Abdur-Rahmān ‘Abdullāh ibn Mas‘ūd, one of the forerunners of Islam. He is one of the virtuous and knowledgeable Companions and one of their best reciters. He memorized seventy Surahs from the Messenger of Allah (ﷺ) and died in Madīnah, 32 A.H., at the age of sixty (may Allah be pleased with him).

Fourth element: The overall meaning of the Hadīth:

The general meaning:

Islam is a religion that calls for harmony, cordiality, and mutual support, and it warns against hatred and wrangling. One of the most serious

things that damage the pillars of society and sever the bonds of friendliness is malicious gossip; it arouses resentment and generates estrangement. A talebearer and a liar may spoil in an hour what a magician cannot spoil in a year. So, you, O seeker of knowledge, should verify anything you hear and not depend on suspicion. Allah Almighty says:

[يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ (6)]

{O you who believe, if an evildoer brings you some news, verify it, lest you harm a people unknowingly, then you become regretful for what you did.} [Surat al-Hujurāt: 6] So, we should guard against a talebearer, for he is a person without dignity or morals. He harms people intentionally and rejoices at their misfortunes. May Allah protect us from his evil.

Fifth element: Lessons derived from the Hadīth:
We learn the following from the Hadīth:

1. Malicious gossip is one of the major sins.
2. Islam is keen on the purity of people's chests.
3. If a person learns about some talk that ruins the relationship between two people, he should keep it hidden.
4. Malicious gossip is one of the worst causes of corruption in society.

Questions

Q1: ... reported: The Messenger of Allah (ﷺ) said:

«أَلَا أُتَبِّئُكُمْ مَا الْعَصَةُ؟ هِيَ النَّمِيمَةُ».

"Shall I tell you what 'Adah is? It is malicious gossip."

Abu Hurayrah.

'Abdullāh ibn 'Abbās.

'Abdullāh ibn Mas'ūd.

Q2: 'Al-'Adah' means:

Malicious gossip.

Communicating talk with the intention to ruin people's relations.

Talebearing among people.

Q3: Malicious gossip is more dangerous and harmful than magic:

True.

False.

Lesson Eight

Hadīth (8) Prohibition of Backbiting

Lesson Elements:

This lesson consists of five elements:

First: Text of the Hadīth.

Second: The meanings of some terms.

Third: Brief information about the Hadīth's narrator.

Fourth: The overall meaning of the Hadīth.

Fifth: Lessons derived from the Hadīth.

First element: Text of the Hadīth:

8. Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«أَتَذَرُونَ مَا الْغَيْبَةُ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ» قِيلَ: أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ قَالَ: «إِنْ كَانَ فِيهِ مَا تَقُولُ، فَقَدْ اغْتَابْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ، فَقَدْ بَهْتَهُ»

"Do you know what backbiting is?" They said: "Allah and His Messenger know best." He said: "It is to say about your brother what he dislikes." It was said: "What do you think if what I say of my brother is true?" He said: "If what you say of him is true, you have backbitten him, and if not, you have slandered him." [Narrated by Muslim (2589)]

Second element: The meanings of some terms:

You have slandered him: Buhtān (slander) is falsehood.

Third element: Brief information about the Hadīth's narrator:

The Hadīth's narrator:

He is 'Abdur-Rahmān ibn Sakhr ad-Dawsi. He embraced Islam during the year of the battle of Khaybar, 7 A.H., and stuck to the Messenger of Allah (ﷺ) out of desire for knowledge. He is considered the Companion with the most memorization of Hadīths (may Allah be pleased with him).

Fourth element: The overall meaning of the Hadīth:

The general meaning:

The Hadīth indicates that if a person is not a brother in the religion and has been brought out of Islam by his religious innovation, backbiting him is not unlawful. His use of the word 'brother' is

intended to dissuade one from backbiting, for if a person has a brother, it is more appropriate to conceal his faults and defects and try to find excuses for them, not to spread them. His words "what he dislikes" denote that if the person does not dislike the bad things mentioned about him, like the people of lewdness and profligacy, such talk is not regarded as backbiting. The prohibition of backbiting is known from the Shariah and well established among people.

Fifth element: Lessons derived from the Hadīth:
Guidelines:

1. Islam is keen on respecting the honor of Muslims.

2. Backbiting is prohibited, and it is what a Muslim says of his brother that he dislikes.

3. Backbiting leads to hatred among Muslims.

4. Fabricating lies about Muslims and slandering them is strongly prohibited.

5. Mentioning a person's defects, even if they truly exist in him, is regarded as backbiting.

6. It is legitimate to speak about a Muslim in a way that he likes.

Questions

Q1: ... reported: The Messenger of Allah (ﷺ) said: «أَتَذَرُونَ مَا الْغَيْبَةُ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ».

"Do you know what backbiting is?" They said: "Allah and His Messenger know best." He said: "It is to say about your brother what he dislikes."

Abu Hurayrah.

‘Abdullāh ibn ‘Umar.

‘Abdullāh ibn ‘Amr.

Q2: Backbiting is not unlawful about a profligate person known for his profligacy:

True.

False.

Q3: Mentioning a person's defects, even if they truly exist in him, is regarded as backbiting:

True.

False.

Lesson Nine

Hadīth (9) The Neighbor to the Neighbor

Lesson Elements:

This lesson consists of five elements:

First: Text of the Hadīth.

Second: The meanings of some terms.

Third: Brief information about the Hadīth's narrator.

Fourth: The overall meaning of the Hadīth.

Fifth: Lessons derived from the Hadīth.

First element: Text of the Hadīth:

9. Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ. وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ. وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُقُلْ خَيْرًا أَوْ لِيَسْكُتْ»

"Whoever believes in Allah and the Last Day should not hurt his neighbor; whoever believes in Allah and the Last Day should honor his guest; and whoever believes in Allah and the Last Day should speak good or keep silent." [Narrated by Al-Bukhāri (6018) and Muslim (47)]

Second element: The meanings of some terms:

Whoever believes: i.e., the complete Imān.

Third element: Brief information about the Hadīth's narrator:

The Hadīth's narrator:

He is 'Abdur-Rahmān ibn Sakhr ad-Dawsi. He embraced Islam during the year of the battle of Khaybar, 7 A.H., and stuck to the Messenger of Allah (ﷺ) out of desire for knowledge. He is considered the Companion with the most memorization of Hadīths (may Allah be pleased with him).

Fourth element: The overall meaning of the Hadīth:

The general meaning:

The Hadīth emphasizes that the rights of neighbors should be observed, and this stems from complete Imān, whereas harming the neighbor is a major sin, as indicated by the Prophet's statement:

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُوْذِ جَارَهُ»

"Whoever believes in Allah and the Last Day should not hurt his neighbor." This emphatically indicates that a person should wish good for his neighbor, give him advice in an excellent manner, and supplicate for his guidance. The Hadīth also urges honoring the guest and speaking good things and avoiding idle talk.

Fifth element: Lessons derived from the Hadīth:
Guidelines:

1. Islam encourages such things that bring about love and cooperation among people.

2. When neighbors help one another, this boosts the relationships among them.

3. Part of kindness to the neighbor is to avoid hurting him or his wife and children by words or deeds.

4. Honoring the guest is a duty.

5. It is part of complete Imān to speak little and only speak the truth.

Questions

Q1: Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ» إِيذاء الجيران أمانة على ...

"Whoever believes in Allah and the Last Day should not hurt his neighbor." Hurting the neighbor is a sign of:

Major Kufr.

Creedal hypocrisy.

Deficient Imān.

Q2: Harming the neighbor is a major sin:

True.

False.

Q3: It is part of complete Imān to speak little and only speak the truth, given the Hadīth:

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَسْكُتْ».

"Whoever believes in Allah and the Last Day should speak good or keep silent."

True.

False.

Lesson Ten

Hadīth (10) A Muslim Leaving What does not Concern Him

Lesson Elements:

This lesson consists of five elements:

First: Text of the Hadīth

Second: The meanings of some terms.

Third: Brief information about the Hadīth's narrator.

Fourth: The overall meaning of the Hadīth.

Fifth: Lessons derived from the Hadīth.

The First Element: Text of the Hadīth:

10. Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ»

"Part of the excellence of a person's Islam is that he leaves what does not concern him." [Narrated by At-Tirmidhi (2317) and Ibn Mājah (3976); classified as Hasan (sound) by a group of scholars]

Second element: The meanings of some terms:

Part of the excellence of a person's Islam: i.e., from the overall good characteristics of a Muslim.

Third element: Brief information about the Hadīth's narrator:

The Hadīth's narrator:

He is 'Abdur-Rahmān ibn Sakhr ad-Dawsi. He embraced Islam during the year of the battle of Khaybar, 7 A.H., and stuck to the Messenger of Allah (ﷺ) out of desire for knowledge. He is considered the Companion with the most memorization of Hadīths (may Allah be pleased with him).

Fourth element: The overall meaning of the Hadīth:

The general meaning:

This Hadīth falls under the Prophet's Jawāmi' al-Kalim (concise and comprehensive speech), as it applies to words; it is reported that Abraham (Ibrāhīm) (peace be upon him) said in his Scrolls: "Whoever counts his speech as part of his deeds will speak little and only speak about what concerns him." And it applies to deeds, and so it includes renunciation of the pursuit of opulence, positions, and leadership in this life and the love for praise, as well as other things that are not needed

for the soundness of a person's religion or the sufficiency of his worldly life.

Fifth element: Lessons derived from the Hadīth:
Guidelines:

1. Islam urges Muslims not to interfere in such things that do not concern them.

2. A Muslim's abandonment of what does not concern him, be it a word or deed, is part of the excellence of his Islam.

3. A Muslim should not give an answer regarding something he has not been asked about.

4. Directing people to goodness does not fall under that. Rather, this is one of the matters that concern the Muslim.

Questions

Q1: "Part of the excellence of a person's Islam..."

is that he leaves what hurts him.

is that he honors his guest.

is that he leaves what does not concern him.

Q2: Part of the excellence of a person's Islam:

Part of its perfection.

From its overall merits.

From the best traits of a person.

Q3: "Whoever counts his speech as part of his deeds will speak little and only speak about what concerns him." These words were said by Prophet Abraham:

True.

False.

Lesson Eleven

Hadīth (11) Cleanliness is Part of Islam

Lesson Elements:

This lesson consists of five elements:

First: Text of the Hadīth.

Second: The meanings of some terms.

Third: Brief information about the Hadīth's narrator.

Fourth: The overall meaning of the Hadīth.

Fifth: Lessons derived from the Hadīth.

First element: Text of the Hadīth:

11. ‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) reported: The Prophet (ﷺ) said:

«لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ» قَالَ رَجُلٌ: إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا، وَنَعْلُهُ حَسَنَةً. قَالَ: «إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكِبَرُ: بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ»

"He who has an atom's weight of arrogance in his heart will not enter Paradise." Someone said: "One likes to wear beautiful clothes and beautiful shoes?" He said: "Indeed, Allah is beautiful, and He loves beauty. Arrogance is to reject the truth and despise people." [Narrated by Muslim]

Second element: The meanings of some terms:

Batar al-Haqq (rejecting the truth): repelling and denying it out of arrogance and haughtiness.

Ghamt an-Nās (looking down on people): despising them.

Third element: Brief information about the Hadīth's narrator:

The Hadīth's narrator:

He is Abu 'Abdur-Rahmān 'Abdullāh ibn Mas'ūd, one of the forerunners of Islam. He is one of the virtuous and knowledgeable Companions and one of their best reciters. He memorized seventy Surahs from the Messenger of Allah (ﷺ) and died in Madīnah, 32 A.H., at the age of sixty.

Fourth element: The overall meaning of the Hadīth:

The general meaning:

The Hadīth shows how arrogance is severely prohibited for those who want to look down on people and despise them and repel the truth and deny it out of arrogance and haughtiness. Arrogance is either inward, which is a trait within the soul, or outward, which is represented by deeds performed by the body organs, and they are the outcome of this trait for which he deserves punishment. The Hadīth also urges cleanliness and beautification and indicates that they have nothing to do with arrogance.

Fifth element: Lessons derived from the Hadīth:
Guidelines:

1. Arrogance and disdain of people are major sins.

2. Arrogance and disdain of people are causes for entering Hellfire.

3. We are urged to be clean and look beautiful.
4. Cleanliness and beautification do not have anything to do with arrogance.

Questions

Q1: In the Hadīth: "Arrogance is Batar al-Haqq", which means:

despising the truth.

denying the truth.

hating the truth.

Q2: Part of outward arrogance is to wear fine clothes:

True.

False.

Q3: Arrogance and disdain of people are causes for entering Hellfire:

True.

False.

Lesson Twelve

Hadīth (12) Signs of the Hypocrite

Lesson Elements:

This lesson consists of five elements:

First: Text of the Hadīth.

Second: The meanings of some terms.

Third: Brief information about the Hadīth's narrator.

Fourth: The overall meaning of the Hadīth.

Fifth: Lessons derived from the Hadīth.

First element: Text of the Hadīth:

12. Abu Hurayrah (may Allah be pleased with him) reported: The Prophet (ﷺ) said:

«آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ»

"Signs of the hypocrite are three: when he speaks, he lies; when he makes a promise, he breaks it; and when he is entrusted with something, he betrays the trust." [Narrated by Al-Bukhāri (33) and Muslim (59)]

Second element: The meanings of some terms:

'Āyat al-Munāfiq (signs of the hypocrite): The distinctive features of a hypocrite.

Akhlaḥa (he breaks it): He fails to fulfill the promise without an excuse.

Third element: Brief information about the Hadīth's narrator:

The Hadīth's narrator:

He is 'Abdur-Rahmān ibn Sakhr ad-Dawsi. He embraced Islam during the year of the battle of Khaybar, 7 A.H., and stuck to the Messenger of Allah (ﷺ) out of desire for knowledge. He is considered the Companion with the most memorization of Hadīths (may Allah be pleased with him).

Fourth element: The overall meaning of the Hadīth:

The general meaning:

The Hadīth carries a warning to the Muslim to not get used to these traits which are feared to

ultimately lead him to actual hypocrisy. This is manifested from the verse that reads:

[فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ (77)]

{So as a consequence, He caused hypocrisy to take root in their hearts until the Day they meet Him, because of breaking their promise to Allah, and because of their persistent lying.} [Surat at-Tawbah: 77] Their breaking of promises and persistent lying led them to hypocrisy (Nifāq). So, the Hadīth warns against assuming these traits which lead one to sheer hypocrisy.

Fifth element: Lessons derived from the Hadīth:
Guidelines:

1. An aspect of the greatness of Islam is that it fights bad habits and vile manners, like lying, breaking promises, betraying, etc.

2. We should beware of hypocrisy, as it is worse than Kufr (disbelief) in the sight of Allah Almighty.

3. One should not assume any trait of the hypocrites.

4. Whoever possesses the traits of hypocrites becomes hateful in the sight of Allah Almighty and among people.

5. Among the traits of a believer is that when he speaks, he does not lie; when he makes a promise, he does not break it; and when he is entrusted with something, he does not betray the trust.

Questions

Q1: Abu Hurayrah reported that the Prophet (ﷺ) said:

«آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ...».

"Signs of the hypocrite are three: when he speaks, he lies; when he makes a promise, he breaks it..."

and when he quarrels, he behaves in a very immoral way.

and when he makes a covenant, he proves treacherous.

and when he is entrusted with something, he betrays the trust.

Q2: Whoever assumes some of these traits has thus engaged in a major hypocrisy:

True.

False.

Q3: Hypocrisy is ... Kufr.

equal to.

less than.

more hideous and ugly than.

Lesson Thirteen

Hadīth (13) The Sweetness of Imān

Lesson Elements:

This lesson consists of five elements:

First: Text of the Hadīth.

Second: The meanings of some terms.

Third: Brief information about the Hadīth's narrator.

Fourth: The overall meaning of the Hadīth.

Fifth: Lessons derived from the Hadīth.

First element: Text of the Hadīth:

13. Anas (may Allah be pleased with him) reported: The Prophet (ﷺ) said:

«ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَكُونَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقَدَّفَ فِي النَّارِ»

"There are three qualities; whoever has them will taste the sweetness of Imān (faith): that Allah and His Messenger are more beloved to him than everything else; that he loves a person only for the sake of Allah; and that he hates to return to Kufr as he hates to be thrown into the fire." [Narrated by Al-Bukhāri (16) and Muslim (43)]

Second element: The meanings of some terms:

He will taste the sweetness of Imān: He will find comfort in Imān, enjoy the acts of worship, and endure hardships for the sake of religion.

Third element: Brief information about the Hadīth's narrator:

The Hadīth's narrator:

He is Anas ibn Mālik al-Ansāri, the servant of the Messenger of Allah (ﷺ). He reported a lot of Hadīths and died in 92 A.H. (may Allah be pleased with him).

Fourth element: The overall meaning of the Hadīth:

The general meaning:

The Hadīth likens Imān to something sweet and states that whoever possesses these attributes will find its sweetness. It uses the word 'sweetness' as Allah likens Imān to a tree, in the verse that reads:

[أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ (24)]

{Do you not see how Allah compares a good word to a good tree? Its root is firm and its branches reach the sky.} [Surat Ibrāhīm: 24] The intended word is the word of sincerity, and the tree refers to the palm tree. Its root and trunk are the basis of Imān, its branches are the observance of commands and prohibitions, its leaves are the goodness in which the believer takes interest, its fruits are the performance of pious deeds, and the sweetness of dates emerges when the fruits are ripe and get harvested. And here lies the sweetness of Imān.

Fifth element: Lessons derived from the Hadīth:
Guidelines:

1. It is obligatory to give precedence to the love for Allah and the love for the Messenger of Allah (ﷺ) over all people.
2. A person should not obey people if it involves disobedience to Allah Almighty and disobedience to His Messenger (ﷺ).
3. Part of complete Imān is that a Muslim loves his brother for the sake of Allah Almighty.

4. A Muslim should hate Kufr as he hates to be thrown into Hellfire.

5. Whoever possesses these attributes will find tranquility in his heart and relief in his soul.

Questions

Q1. Anas reported: The Prophet (ﷺ) said: "There are three qualities; whoever has them..."

is an outright believer.

will taste the sweetness of Imān.

has completed Imān.

Q2: Allah likens Imān in His Book:

to something sweet.

to a tree.

Both of them.

Q3: In the Hadīth:

«أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا»

"that Allah and His Messenger are more beloved to him than everything else." We learn from this statement that:

part of a complete Imān is that a Muslim loves his brother for the sake of Allah Almighty.

a person should not obey people if it involves disobedience to Allah Almighty and disobedience to His Messenger (ﷺ).

Both answers.

Exam Questions

Q1: The Prophet (ﷺ) interlaced his fingers in the Hadīth "the believer to another believer". This act was intended to:

demonstrate the extent of cohesion that should exist among the believers.

demonstrate how a structure can be well established and not collapse.

Both answers.

Q2: "The believers are urged to show mercy, gentleness, and support among themselves unless a sin or something disliked is involved." This is one of the lessons derived from the Hadīth:

«لَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا».

"Do not hate one another, do not envy one another, and do not turn your backs on one another, and be servants of Allah and brothers."

«إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا».

"The believer to another believer is like a building, whose parts strengthen one another."

Both Hadīths support this meaning.

Q3: We learn from the Hadīth that reads:

«لَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا»

"Do not hate one another, do not envy one another" that it is prohibited for a Muslim to forsake his brother for more than three days:

True.

False.

Q4: The bond of brotherliness in Islam is stronger than the relationships by blood and marriage:

True.

False.

Q5: Bribe is:

one of the major sins that bring one out of the religion.

one of the major sins that make its perpetrator a Fāsiq (evildoer, defiant sinner) but it does not cause Kufr that brings him out of the religion.

one of the biggest minor sins.

Q6: Bribe entails:

usurping people's property unjustly.

loss of rights.

Both answers.

Q7: "It is prohibited to deal with treacherous people in a way similar to theirs." This is one of the lessons derived from the Prophet's statement:

«مَنْ عَشَّ فَلَيْسَ مِنِّي».

"Whoever cheats does not belong to me."

«وَلَا تَخُنْ مَنْ خَانَكَ».

"and do not betray he who betrays you."

«أَدِّ الْأَمَانَةَ إِلَى مَنْ ائْتَمَنَكَ».

"Fulfill the trust of he who entrusts you."

Q8: If a person is assigned some work and he performs it properly, he has thus fulfilled the trust:

True.

False.

Q9. Abu Bakrah (may Allah be pleased with him) reported: As we were in the company of the Messenger of Allah (ﷺ), he said:

«أَلَا أُتَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ (ثَلَاثًا):»

"Shall I inform you of the gravest of the major sins? (He said it three times):" The name of Abu Bakrah:

‘Abdullāh ibn Quhāfah.

Nafi' ibn al-Hārith.

Al-Hārith ibn Kaladah.

Q10. Abu Bakrah (may Allah be pleased with him) reported: As we were in the company of the Messenger of Allah (ﷺ), he said:

«أَلَا أُتَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ (ثَلَاثًا): الْإِشْرَافُ بِاللَّهِ...»

"Shall I inform you of the gravest of the major sins? (He said it three times): associating partners with Allah..."

and false testimony.

and false statement.

and undutifulness towards parents.

Q11: We learn from the Hadīth:

«مَنْ عَشَنَ فَلَيْسَ مِنِّي»:

"Whoever cheats does not belong to me":

that cheating in transactions is prohibited, and those who do so are given a stern warning.

that a seller is obligated to demonstrate any defect in the product offered for sale and reveal its hidden features.

Both answers.

Q12: "Giving sincere advice to Muslims is a duty."
This is a lesson that we derive from the Hadīth:

«مَنْ عَشَّ فَلَيْسَ مِنِّي».

"Whoever cheats does not belong to me":

True.

False.

Q13: ‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said: "Shall I tell you...? It is malicious gossip that is committed among people."

what al-‘Idah is.

what ‘Adhu is.

what al-‘Ādihah is.

Q14: Namīmah (malicious gossip) is one of:
the minor sins.

the major sins.

the biggest minor sins.

Q15: Buhtān (slander) is to attribute to your brother what does not exist in him while he is present; whereas backbiting is to attribute to your brother what does not exist in him while he is absent:

True.

False.

Q16: If he mentions some shameful things about his brother, but he does not dislike that due to his profligacy, this is not deemed backbiting:

True.

False.

Q17: "Part of the excellence of a person's Islam..."
is that he leaves what hurts him.

is that he honors his guest.

is that he leaves what does not concern him.

Q18: Part of the excellence of a person's Islam:

Part of its perfection.

From its overall merits.

From the best traits of a person.

Q19: "Whoever counts his speech as part of his deeds will speak little and only speak about what concerns him." These words were said by Prophet Abraham:

True.

False.

Q20: Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُوْذِ جَارَهُ»

"Whoever believes in Allah and the Last Day should not hurt his neighbor." Hurting neighbors is a sign of:

Major Kufr.

Creedal hypocrisy.

Deficient Imān.

Q21: Harming neighbors is one of the major sins:

True.

False.

Q22: "It is part of complete Imān to speak little and only speak the truth", given the Hadīth:

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَسْكُتْ».

"Whoever believes in Allah and the Last Day should speak good or keep silent."

True.

False.

Q23: "We are urged to be clean and look beautiful." This is one of the lessons derived from the Prophet's statement:

«إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ».

"Indeed, Allah is Beautiful and He loves beauty."

True.

False.

Q24: Complete: "Signs of a hypocrite are three... when he is entrusted with something, he betrays the trust; when he speaks, he lies; and when he makes a covenant, he proves treacherous.

when he speaks, he lies; when he makes a covenant, he proves treacherous; and when he quarrels, he behaves in a very immoral way.

when he speaks, he lies; when he makes a promise, he breaks it; and when he is entrusted with something, he betrays the trust.

Q25: Which of the two answers is true? Whoever assumes the traits of hypocrites that are mentioned in the Hadīth becomes:

a hypocrite falling under practical hypocrisy, which will soon lead him to creedal hypocrisy.

a real hypocrite.

Q26: "It is part of complete Imān that a Muslim should love his brother for the sake of Allah Almighty." We learn this from the Prophet's statement:

«لَا يُؤْمِنُ أَحَدُكُمْ، حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ».

"None of you believes until he loves for his brother what he loves for himself."

«وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ».

"and to love a person only for the sake of Allah."

Both answers.

Q27: The Messenger of Allah (ﷺ) likened Imān to sweets:

True.

False.

Q28: The Prophet (ﷺ) said:

«ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا...»

"There are three qualities; whoever has them will taste the sweetness of Imān: that Allah and His Messenger are more beloved to him than everything else..."

that he hates to return to Kufr as he hates to be thrown into the fire; and that he loves a person only for the sake of Allah.

that he loves a person only for the sake of Allah; and that he hates to return to Kufr as he hates to be thrown into the fire.

that he loves for his brother what he loves for himself; and that he hates to return to Kufr as he hates to be thrown into the fire.

Q29: In the Hadīth:

«أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا»

"that Allah and His Messenger are more beloved to him than everything else." We learn from this statement that:

it is obligatory to give precedence to the love of Allah and the love of the Messenger of Allah (ﷺ) over all people.

a person should not obey people if this involves disobedience to Allah Almighty and disobedience to His Messenger (ﷺ).

Both answers.

Q30: The Prophet (ﷺ) used the words:

«وَجَدَ حَلَاوَةَ الْإِيمَانِ»

"will taste the sweetness of Imān" to liken the pious deeds a person performs to eating ripe dates since pious deeds are the fruit of Imān, which Allah likens to the tree, which is the palm tree.

True.

False.

Introduction

Curriculum's General Objectives:

1. Knowing the practical approach of the noble Qur'an from the Prophet's Biography, which is its practical model.

2. Instilling a sense of reverence for studying the Prophet's Biography into the souls of youngsters and knowledge seekers.

3. Shedding light on the key shining situations in the Prophet's Biography to take them as ideal examples.

4. Perceiving the greatness of the Prophet (ﷺ) as a role model and Messenger for all humankind.

5. Implanting the value of patience and endurance for the sake of calling to Allah.

6. Raising the morale of Muslims and demonstrating that the land is so vast for them to migrate for the sake of Allah and convey His religion to all humankind.

7. Being steadfast and patient and continuing to pursue the objectives.

8. Being certain about Allah's ability and support to the true believers.

Lesson One

The Prophet's Lineage and his Suckling in Bani Sa'd

Lesson Elements:

The lesson consists of four elements:

First: The Prophet's lineage from the father's side.

Second: The lineage of the Prophet's mother.

Third: The Prophet's suckling in Bani Sa'd.

Fourth: Hilf al-Fudūl (Al-Fudūl Pact).

First element: The Prophet's lineage from the father's side:

Father's side: Muhammad the son of 'Abdullāh, the son of 'Abdul-Muttalib, the son of Hāshim, the son of 'Abd Manāf, the son of Qusayy, the son of Kilāb, the son of Murrah, the son of Ka'b, the son of Lu'ay, the son of Ghālib, the son of Fihr, the son of Mālik, the son of An-Nadr, the son of Kinānah, the son of Khuzaymah, the son of Mudrikah, the son of Ilyās, the son of Mudar, the son of Nizār, the son of Ma'ad, the son of 'Adnān, the son of Ishmael, the son of Abraham (peace be upon them and upon our Prophet).

Second element: The lineage of the Prophet's mother:

The Prophet's mother is Āminah, the daughter of Wahb, the head of the Banu Zuhrah tribe. His lineage goes back to Fihr, who was known as Quraysh. So, the Prophet (ﷺ) belonged to the noblest Arab lineages and their best tribes and subtribes, both from the side of his father and mother.

Our Prophet (ﷺ) was born on Monday¹, in the month of Rabī' al-Awwal, in the Year of the Elephant, in Makkah; and this happened after the true dawn and before sunrise. His father had died before his birth.

Third element: The Prophet's suckling in Bani Sa'd:

It was the habit of the Quraysh notables to send their children, when they became eight days old, to wet nurses in areas where fresh air and a good atmosphere were available. In line with this habit, Muhammad (ﷺ) was entrusted to Halimah as-Sa'diyyah. He would be brought every six months for his mother and relatives to see him. He was weaned after two years. So, Halimah carried him to his mother Āminah. But Āminah gave him to Halimah again, thinking that the desert atmosphere was more suitable for him than the atmosphere of Makkah.

When the Messenger (ﷺ) turned four, his mother took him into her custody, and when he turned six, his mother passed away, and so his grandfather sponsored him.

When the Messenger (ﷺ) became eight years and ten days old, his grandfather 'Abdul-Muttalib died, aged about 82. So, his uncle Abu Tālib, the brother

¹ Monday has a special merit in the Prophet's life. On it he was born, on it he was sent as a Messenger, on it he migrated, and on it he passed away.

of his father ‘Abdullāh, became responsible for him. He witnessed the battle of Al-Fijār when he was 15 years old.

Fourth element: Hilf al-Fudūl (the pact of Fudūl):

In the wake of this battle, Hilf al-Fudūl (a pact) was forged in Dhul-Hijjah, a sacred month. Tribes from the Quraysh called one another to this pact, and they gathered at the house of ‘Abdullāh ibn Jud‘ān at-Taymi, given his old age and high status. They agreed and pledged that they would not find anyone oppressed in Makkah, from its people or others, except that they would support him and stand up to the oppressor till the injustice was redressed. The Messenger of Allah (ﷺ) witnessed this treaty, and he said after Allah honored him with the mission:

«لقد شهدت في دار عبد الله بن جدعان حلفاً ما أحب أن لي به حمر النعم، ولو ادعى به في الإسلام لأجبت».

"Certainly, I had witnessed a pact in the house of ‘Abdullāh ibn Jud‘ān that was more beloved to me than red camels. If I were called to it in the era of Islam, I would answer to it."

Questions and Exercises

Q1: Our Prophet is Muhammad ibn...

‘Abdul-Muttalib ibn Hāshim.

‘Abdullāh ibn Hāshim.

‘Abdullāh ibn ‘Abdul-Muttalib.

Q2: Hilf al-Fudūl was forged in the month of:

Muharram.
Dhul-Hijjah.
Dhul-Qi'dah.

Q3: The Prophet (ﷺ) said after Allah honored him with the mission: "Certainly, I had witnessed a pact in the house of ... that was more beloved to me than red camels. If I were called to it in the time of Islam, I would answer it."

‘Abdullāh ibn Jud‘ān.

‘Abdul-Muttalib.

‘Abdullāh ibn Hāshim.

Lesson Two

The Prophet (ﷺ) doing business with the wealth of Khadījah and his marriage to her

Lesson Elements:

The lesson consists of three elements:

First: The life of drudge.

Second: The Prophet's (ﷺ) marriage to Khadījah.

Third: Construction of the Ka'bah and the issue of arbitration.

First element: The life of drudge:

There was no specific work for the Prophet (ﷺ) in his early years of youth. But it is reported in numerous narrations that he used to shepherd sheep belonging to Banu Sa'd, for some Qirāts in Makkah. Then, at the age of twenty-five, he set out for the Levant as a merchant with the wealth of Khadījah (may Allah be pleased with her).

Second element: The Prophet's (ﷺ) marriage to Khadījah:

When he returned to Makkah, and Khadījah perceived trustworthiness and blessings from him with regard to her wealth, the like of which she had not seen before, and her servant Maysarah informed her about the good traits, noble manners, wise thinking, truthful speech, and honest attitude that he had seen from him (ﷺ), she confided her thoughts to her friend Nafisah bint Munayyah, who went and approached him (ﷺ) regarding marriage to Khadījah. He agreed to that and spoke to his uncles about this matter. They, in turn, went to Khadījah's uncle and proposed marriage on his behalf. Then, the marriage was completed.

She was forty years old at the time and was the best woman among her people in terms of status, wealth, and wisdom. She was the first woman the Prophet (ﷺ) married, and he did not take a co-wife along with her until she died.

Third element: Construction of the Ka'bah and the issue of arbitration:

Five years before the Prophet's mission, a devastating flood hit Makkah and descended to the Sacred House, almost causing the Ka'bah to collapse. So, the Quraysh were obliged to renew its structure out of keenness for its status. They agreed to allow only lawful earnings for its construction. So, no money from a prostitute, a usurious

transaction, or something involving injustice to anyone would be allowed in this effort. Each tribe collected stones on its own, and they began to build it, with a Roman bricklayer called Bāqoum being in charge of the construction. When the construction reached the location of the Black Stone, they disagreed over who could be endowed with the honor of putting it in its place. The dispute lasted for four or five days, and it grew intense and was on the verge of turning into a ferocious battle in the sacred land. However, Abu 'Umayyah ibn al-Mughīrah al-Makhzoumi proposed to them that they should take as a judge over their dispute the first person to enter through the gate of the mosque. They agreed to that, and Allah willed that this person should be the Messenger of Allah (ﷺ). They yelled upon seeing him and said: This is Al-Amīn (the trustworthy one), we are pleased with him; this is Muhammad. As he reached them and they told him about the matter, he asked for a garment. He placed the Stone in its middle and asked the heads of the disputing tribes to hold the ends of the garment and then lift it. When it reached its location, he took it with his hand and put it in its place. This was a prudent settlement with which the people were content.

Questions and Exercises

Q1: The Prophet (ﷺ) worked in his youth: as a shepherd.

as a merchant with the wealth of Khadījah.

Both answers.

Q2: Makkah was hit by a devastating flood:

five years before the Prophet's mission.

five years after the Prophet's mission.

ten years before the Prophet's mission.

Q3: The Prophet (ﷺ) married Khadījah when she was at the age of:

twenty-five.

thirty-five.

forty.

Lesson Three

Ahead of the Mission of the Truthful and Trustworthy One

Lesson Elements:

The lesson consists of three elements:

First: The Prophet (ﷺ) was known as the truthful and trustworthy one before the mission.

Second: The Prophet's (ﷺ) stay in the cave of Hirā' for worship and contemplation.

Third: The revelation began descending upon the Prophet (ﷺ), and the attitude of the righteous wife.

First element: The Prophet (ﷺ) was known as the truthful and trustworthy one before the mission:

The Prophet (ﷺ) was known among his people for refined traits, virtuous morals, and excellent

manners. He was the most magnanimous among them, the noblest in manners, the best in neighborliness, the most forbearing, the most truthful in speech, the most amiable, the most virtuous, the most generous, the best good-doer, the best one in keeping promises, and the best one in fulfilling trusts, so much that his people called him Al-Amīn (the trustworthy one), as he combined commendable conditions and pleasant traits. He was as described by Khadījah, the Mother of the Believers, (may Allah be pleased with her):

«يصل الرحم، ويحمل الكل، ويكسب المعدوم، ويقرى الضيف، ويعين على نوائب الحق»

"He upholds kinship ties, assists the disabled, helps the poor earn their living, provides guests with food and shelter, and supports people during troubles."

[Narrated by Al-Bukhārī (3) and Muslim (160); reported by 'Ā'ishah (may Allah be pleased with her)]

Second element: The Prophet's (ﷺ) stay in the Cave of Hirā' for worship and contemplation:

As he (ﷺ) approached the age of forty and his past reflections widened the intellectual gap between him and his people, he loved loneliness in open spaces. So, he used to take food and water and go to the Cave of Hirā' in the mountain of An-Nūr, nearly two miles from Makkah. He would stay there for the month of Ramadan, feeding the poor people

coming to him and spending his time in worship and reflecting upon the scenes of the universe around him.

Third element: The revelation began descending upon the Prophet (ﷺ), and the attitude of the righteous wife:

As he turned forty - the pinnacle of maturity - the signs of prophethood began to appear. 'Ā'ishah (may Allah be pleased with her) reported:

«أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ الرَّؤْيَا الصَّالِحَةُ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْهُ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِبَ إِلَيْهِ الْخَلَاءُ، وَكَانَ يَخْلُو بِغَارِ جِرَاءٍ فَيَتَحَنَّنُ فِيهِ - وَهُوَ التَّعَبُّدُ - اللَّيَالِي ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا، حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارِ جِرَاءٍ، فَجَاءَهُ الْمَلَكُ فَقَالَ: اقْرَأْ، قَالَ: «مَا أَنَا بِقَارِئٍ»، قَالَ: «فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ أَرْسَلَنِي، فَقَالَ: اقْرَأْ، قُلْتُ: مَا أَنَا بِقَارِئٍ، فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ أَرْسَلَنِي، فَقَالَ: اقْرَأْ، فَقُلْتُ: مَا أَنَا بِقَارِئٍ، فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ ثُمَّ أَرْسَلَنِي، فَقَالَ: [اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (3)] [العلق: 1-3]»، فَرجع بها رَسُولُ اللَّهِ ﷺ يَرْجِفُ فَوَادُهُ، فَدَخَلَ عَلَى خَدِيجَةَ بِنْتِ خُوَيْلِدٍ رَضِيَ اللَّهُ عَنْهَا فَقَالَ: «رَمَلُونِي رَمَلُونِي»، فَزَمَلُوهُ حَتَّى ذَهَبَ عَنْهُ الرُّوعُ، فَقَالَ لَخَدِيجَةَ وَأَخْبَرَهَا الْخَبَرَ: «لَقَدْ خَشِيبْتُ عَلَى نَفْسِي»، فَقَالَتْ خَدِيجَةُ: كَلَّا وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّجَمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الصَّنِيفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ، فَأَنطَلَقْتُ بِهِ خَدِيجَةَ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ تَوْفَلٍ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى ابْنَ عَمِّ خَدِيجَةَ، وَكَانَ امْرَأً تَنْصَرُّ فِي الْجَاهِلِيَّةِ، وَكَانَ يَكْتُبُ الْكِتَابَ الْعِبْرَانِيَّ، فَيَكْتُبُ مِنَ الْإِنْجِيلِ بِالْعِبْرَانِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ، فَقَالَتْ لَهُ خَدِيجَةُ: يَا ابْنَ عَمِّ، اسْمَعْ مِنْ ابْنِ أَخِيكَ، فَقَالَ لَهُ وَرَقَةُ: يَا ابْنَ أَخِي، مَاذَا تَرَى؟ فَأَخْبَرَهُ رَسُولُ اللَّهِ ﷺ خَبَرَ مَا رَأَى، فَقَالَ لَهُ وَرَقَةُ: هَذَا النَّامُوسُ الَّذِي نَزَّلَ اللَّهُ عَلَى مُوسَى، يَا لَيْتَنِي فِيهَا جَدْعًا، لَيْتَنِي أَكُونُ حَيًّا إِذْ يُخْرِجُكَ قَوْمُكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ مُخْرِجِي هُمْ»، قَالَ: نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلَّا عُودِي، وَإِنْ يُدْرِكُنِي يَوْمُكَ أَنْصُرَكَ نَصْرًا مُؤَزَّرًا، ثُمَّ لَمْ يَنْسَبْ وَرَقَةَ أَنَّ تَوْفِيَّ، وَقَتَرَ الْوَحْيُ».

The commencement of the revelation to the Messenger of Allah (ﷺ) was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the Cave of Hirā' where he used to engage in Tahannuth (worship) continuously for many days before he desired to see his family. He used to take with him the journey food for the stay and then come back to Khadījah to take his food likewise again till suddenly the truth came to him while he was in the Cave of Hirā'. The angel came to him and said: 'Read.' He said: "I do not know how to read." He said: "The angel caught me and pressed me so hard that I could not bear it anymore. Then, he released me and again said: 'Read.' I said: 'I do not know how to read.' Thereupon, he caught me again and pressed me a second time till I could not bear it anymore. Then, he released me and again said: 'Read.' I again said: 'I do not know how to read.' Thereupon, he caught me for the third time and pressed me, and then released me and said: {Read in the name of your Lord Who created, created man from a clinging clot. Read, and your Lord is the Most Generous.} [Surat al-'Alaq: 1-3]" Then, the Messenger of Allah (ﷺ) returned with it, with his heart beating severely, and went to Khadījah bint Khuwaylid (may Allah be pleased with her) and said: "Cover me, cover me!" They covered him till his fear was over and after

that he told her everything that had happened and said: "I fear that something may happen to me." Khadījah said: "Never! By Allah, Allah will never disgrace you. You uphold kinship ties, assist the disabled, help the poor earn their living, provide guests with food and shelter, and support people during troubles." Khadījah accompanied him to her cousin Waraqah ibn Nawfal ibn Asad ibn 'Abd al-'Uzza, who, during Jāhiliyyah (the pre-Islamic period of ignorance) became a Christian and used to write in Hebrew. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadījah said to Waraqah: "Listen to the story of your nephew, O my cousin!" Waraqah said: "O my nephew, what have you seen?" The Messenger of Allah (ﷺ) described to him what he had seen. Thereupon, Waraqah said to him: "This is the Nāmūs (Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would take you out." The Messenger of Allah (ﷺ) said: "Will they take me out?" Waraqah said: "Yes, no one came with something similar to what you have brought except that he was treated with hostility. If I should remain alive till the day when you will be taken out, I would support you strongly." But a few days later, Waraqah died, and the revelation paused. [Narrated by Al-Bukhāri (3) and Muslim (160)]

Questions and Exercises

Q1: The Cave of Hirā' lies in the mountain of:

An-Nūr.

'Uhud.

Abu Qubays.

Q2: The revelation to the Messenger of Allah (ﷺ) commenced:

with the descent of Gabriel in other than his appearance.

when he would see things during his wakefulness before they really took place.

in the form of true dreams.

Q3: Who said to the Messenger of Allah (ﷺ): "This is the Nāmūs whom Allah had sent to Moses"?

Jubayr ibn Mut'am.

Waraqah ibn Nawfal.

Khadījah bint Khuwaylid.

Lesson Four

The Beginning of Da'wah (preaching) and the Objectives of Prophethood

Lesson Elements:

The lesson consists of two elements:

First: The secret Da'wah, and the first ones who embraced Islam and believed the Message and the Prophet (ﷺ).

Second: From the objectives of prophethood.

First element: The secret Da‘wah, and the first ones to embrace Islam and believe the Message and the Prophet (ﷺ):

The Prophet (ﷺ) began the Da‘wah after he reached home. On the first day, Khadījah (may Allah be pleased with her), his cousin ‘Ali (may Allah be pleased with him) (aged 8 at the time), his friend Abu Bakr (may Allah be pleased with him), and his freed slave Zayd ibn Hārithah embraced Islam.

The conversion of those persons who had known every minute detail of the Prophet's life for forty years is the strongest proof of the truthfulness of his claim (ﷺ).

Bilāl, ‘Amr ibn ‘Anbasah, and Khālīd ibn Sa‘d ibn al-‘Ās (may Allah be pleased with them) embraced Islam some days later.

Abu Bakr (may Allah be pleased with him) was a wealthy trader, dealing in fabrics in Makkah. So, he was well-connected with people. ‘Uthmān, Az-Zubayr, ‘Abdur-Rahmān ibn ‘Awf, Talhah, and Sa‘d ibn Abi Waqqās (may Allah be pleased with them) embraced Islam through him and after them Abu ‘Ubaydah ‘Āmir ibn ‘Abdullāh ibn al-Jarrāh, who was titled later on as Amīn al-Ummah (the trustworthy person of the Ummah), ‘Abd al-Asad ibn Hilāl, ‘Uthmān ibn Mazh‘ūn, ‘Āmir ibn Fuhayrah al-Azdi, Abu Hudhayfah ibn ‘Utbah, and Al-Arqam (may Allah be pleased with them) converted to Islam. Among the women, Fātimah, the sister of

‘Umar ibn al-Khattāb (may Allah be pleased with him), embraced Islam after Khadījah, the Mother of the Believers, Asmā’ bint ‘Umays, and Asmā’ bint Abi Bakr (may Allah be pleased with them). These days, Muslims go to pray at the mountain.

The Prophet (ﷺ) continued to call the people in secret for the first three years of Da‘wah, urging them to worship Allah alone and abandon the worship of stones, trees, the sun, and the moon.

Second element: From the objectives of prophethood:

The Prophet (ﷺ) received some commands from his Lord, in the verses that read:

إِنَّا أَنبَاكَ الْمُدَّتِيرُ (1) فَمُفَانَذِرُ (2) وَرَبِّكَ فَكَبِّرُ (3) وَثِيَابَكَ فَطَهِّرُ (4) وَالرُّجْزَ
فَاهْجُرُ (5) وَلَا تَمْنُنْ تَسْتَكْبِرُ (6) وَلِرَبِّكَ فَاصْبِرُ (7)

{O you covered [in your cloak],
arise and warn,
and proclaim the greatness of your Lord,
and purify your garments,
and shun idol worshiping,
and do not do a favor for a greater return,
and be patient for the sake of your Lord.} [Surat
al-Muddaththir: 1-7] These verses reveal some
objectives of the Message and prophethood, as
follows:

(a) Tawhīd.

(b) Belief in the Last Day.

(c) Self-refinement; by refraining from evil and immoral acts that lead to evil consequences and performing acts of virtue, excellence, and goodness.

(e) Leaving all affairs to Allah Almighty.

(f) All this follows belief in the Message of Muhammad (ﷺ) and compliance with his noble leadership and prudent instructions.

Questions and Exercises

Q1: Among those who embraced Islam after 'Ali and As-Siddīq:

Khālīd ibn Sa'īd ibn al-'Ās.

Bilāl.

Both answers.

Q2: As-Siddīq worked:

as a shepherd.

as a fabric trader.

as a trader with Khadījah.

Q3: Among those who embraced Islam at the hand of As-Siddīq:

'Uthmān ibn 'Affān.

Fātimah, the sister of 'Umar ibn al-Khattāb.

Fātimah bint 'Umayy.

Lesson Five

The Prophet's Secret and Open Da'wah, and the Polytheists' Stance

Lesson Elements:

The lesson consists of three elements:

First: The gradation of Da'wah, and the beginning with calling the kinsfolk.

Second: The proclamation of Da'wah, and the admonition at Mount Safa.

Third: The Prophet's efforts in Da'wah and the polytheists' reactions.

First element: The gradation of Da'wah and the beginning with calling the kinsfolk:

The Prophet (ﷺ) began the issue of public Da'wah according to the divine ordinance, and the noble Qur'an was sent down with the command to invite the kinsfolk in particular:

[[وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ (214)]]

{And warn [starting with] the nearest kinsfolk.} [Surat ash-Shu'arā': 214] So, the Prophet (ﷺ) gathered all of Banu Hāshim one day, and started with them and called them to believe in him and to help and support him. As a result, his uncle Abu Lahab mocked him. His uncle Abu Tālib, on the other hand, promised him support and protection, but he would not leave the religion of 'Abdul-Muttalib. [See the Hadīths reported in this regard in "Tafsīr Ibn Kathīr" in Verse (214) in Surat ash-Shu'arā'].]

Second element: The proclamation of Da'wah and the admonition at Mount Safa:

Abu Tālib pledged to protect the Prophet (ﷺ) as he conveyed the message from his Lord. So, the

Prophet (ﷺ) ascended Mount Safa one day and called out: "A morning attack." As a result, the subtribes of Quraysh came to him. He called them to Tawhīd (monotheism) and belief in his message and the Last Day. Al-Bukhārī narrated part of this story from Ibn 'Abbās, who reported: When the verse:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ [214]

{And warn [starting with] the nearest kinsfolk} was revealed, the Prophet (ﷺ) ascended Mount Safa and began to call out:

«يَا بَنِي فِهْرٍ، يَا بَنِي عُدَيٍّ» لبطون قريش، حتى اجتمعوا، فجعل الرجل إذا لم يستطع أن يخرج أرسل رسولاً لينظر ما هو؟ فجاء أبو لهب وقريش، فقال: «أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلاً بِالْوَادِي تُرِيدُ أَنْ تُغِيرَ عَلَيْكُمْ، أَكُنْتُمْ مُصَدِّقِي؟»، قالوا: نعم، ما جربنا عليك إلا صدقاً، فقال: «فَإِنِّي نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ»، فقال أبو لهب: تَبًّا لَكَ سائر اليوم، ألهذا جمعتنا؟ فنزلت: [تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ (1)] [المسد: 1].

"O Banu Fihir, O Banu 'Udayy." He was calling the subtribes of Quraysh. They came to him. Even if a man could not show up himself, he would send a messenger to know what the matter was. So, Abu Lahab and Quraysh came. He said: "Suppose I told you there is a cavalry in the valley intending to attack you, would you believe me?" They said: "Yes, for we have not found you telling anything other than the truth." He said: "Indeed, I am a warner to you ahead of a severe punishment." Thereupon, Abu Lahab said: "May your hands perish for the rest

of the day. Have you gathered us for this?" As a consequence, {May the hands of Abu Lahab perish, and may he perish} [Surat al-Masad: 1] was revealed. [Narrated by Al-Bukhāri (4770) and Muslim (208)]

Third element: The Prophet's efforts in Da'wah and the polytheists' reactions:

The Prophet (ﷺ) began to conduct Da'wah openly to everyone. He would go to every event or gathering and every path or corridor, inviting people to Tawhīd, forbidding them from worshipping idols, stones, and trees, and prohibiting them from killing their daughters, committing adultery, and gambling. Consequently, Makkah burst with feelings of anger, astonishment, and condemnation as they heard a voice avowedly declaring that the polytheists and idol worship were misguided. The Quraysh rose to put a decisive end to this revolution, as they knew that the meaning of Imān (faith) negates divinity from anyone other than Allah, and belief in the Message and the Last Day means full submission and absolute acquiescence in that they would no longer have a choice with regard to themselves and their wealth, let alone other people. This means the end of their supremacy and high status among the Arabs, which had taken religious character, and that they would refrain from fulfilling their wishes and instead do what pleases Allah and His

Messenger. They would desist from doing injustice to the lower classes, and they would stop the evil deeds they used to perpetrate day and night.

Questions and Exercises

Q1: "May your hands perish for the rest of the day. Have you gathered us for this?" This was said by to the Prophet (ﷺ).

Abu Jahl.

Abu Lahab.

Abu Sufyān.

Q2: ... pledged to protect the Prophet (ﷺ).

Hamzah.

Abu Tālib.

Abu Bakr.

Q3: Abu Tālib was one of the Prophet's uncles who embraced Islam:

True.

False.

Lesson Six

The Quraysh Offending the Prophet (ﷺ) and Torturing the Muslims

Lesson Elements:

The lesson consists of three elements:

First: The polytheists' methods in hurting the Muslims.

Second: The Quraysh's offense to the Prophet (ﷺ).

Third: The committees of harm.

First element: The polytheists' methods in hurting the Muslims:

The Quraysh tribe rolled up their sleeves in opposing the Prophet's Da'wah and were determined to nib Islam in the bud. To this end, they employed several methods:

First: They harmed the Muslims severely to prompt those who embraced Islam to renounce it and prevent new people from converting to it. It is hard to elaborate here on the injustices and various kinds of harm the Quraysh tribe inflicted upon the Muslims. We will briefly mention here the methods of torture and the conditions of some of the tortured Muslims.

1. Bilāl (may Allah be pleased with him) was an Abyssinian slave owned by 'Umayyah ibn Khalaf. When 'Umayyah heard that Bilāl (may Allah be pleased with him) embraced Islam, he devised numerous forms of torture for him, like tying a rope around his neck and leaving him to the boys to pull him through the mountains of Makkah. The rope's mark was manifest on his neck (may Allah be pleased with him). He would also throw him on the burning sand of Makkah, put a hot stone over his chest, fasten his hands, and beat him with sticks. Moreover, he would often be made to sit in the scorching sun or be left hungry without food. In all these conditions, Bilāl (may Allah be pleased with him) would utter nothing but words of Tawhīd,

saying: "One, One." Abu Bakr as-Siddīq (may Allah be pleased with him) bought him and set him free for the sake of Allah.

2. 'Ammār and his father Yāsir and his mother Sumayyah (may Allah be pleased with them) embraced Islam, and so Abu Jahl subjected them to various kinds of torture. The Prophet (ﷺ) saw them one day while being tortured and said:

«اصْبِرُوا آلَ يَاسِرٍ، مَوْعِدُكُمْ الْجَنَّةُ»

"Be patient, O family of Yāsir. Your promised place is Paradise." [Narrated by At-Tabarāni in "Al-Mu'jam Al-Kabīr" (24/303) and Abu Nu'aym in "Hilyat Al-Awliyā'" (1/140); reported by 'Uthmān ibn 'Affān; it is classified as Sahīh (authentic) with the supporting narrations] The wretched Abu Jahl stabbed Sumayyah (may Allah be pleased with her) with a spear in her private parts, killing her.

3. As for Aflah, also known as Abu Fukayhah, his feet were tied with ropes, and they began to drag him over rocky land.

4. The hair of Khabbāb ibn al-Aratt (may Allah be pleased with him) was plucked, his neck was twisted, and his body was burned with flaming embers.

The Quraysh tribe did not adopt this approach with the slaves and the weak only, but they also used this savage way with their Muslim children and relatives.

5. When news about the conversion to Islam by 'Uthmān ibn 'Affān (may Allah be pleased with him) reached his uncle, this wretched person would wrap 'Uthmān (may Allah be pleased with him) with palm roots and kindle fire beneath him.

6. As for Mus'ab ibn 'Umayr, his mother expelled him from the house, and his only crime was that he converted to Islam.

7. The Quraysh tribe would wrap some of the Companions (may Allah be pleased with them) with the skins of cows and camels and throw them in the blazing sun. They would also make some of them wear iron shields and put them on burning embers.

In brief, they subjected them to brutal torture against which only true believers can remain steadfast.

Second element: The Quraysh's offense to the Prophet (ﷺ):

The Quraysh tribe would most often litter the Prophet's path with thorns to injure his feet in the darkness of the night, and they would put garbage at the door of his house in order to hurt and distress him. Nonetheless, the Prophet (ﷺ) would say nothing beyond these words:

«يَا بَنِي عَبْدِ مَنَافٍ، أَيُّ جَوَارٍ هَذَا؟»

"O Banu 'Abd Manāf, what kind of neighborliness is it?" [Narrated by Ibn Sa'd in "At-Tabaqāt" (1/201);

its Isnād contains Al-Wāqidi, and its meaning is correct]

Ibn ‘Amr ibn al-‘Ās, an eyewitness, relates: ‘Urwah ibn az-Zubayr reported: I said to ‘Abdullāh ibn ‘Amr ibn al-‘Ās: Tell me about the worst thing the polytheists did to the Messenger of Allah (ﷺ). He said:

«بَيْنَا رَسُولُ اللَّهِ ﷺ يُصَلِّي بِفَنَاءِ الْكَعْبَةِ، إِذْ أَقْبَلَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ فَأَخَذَ بِمَنْكِبِ رَسُولِ اللَّهِ ﷺ وَلَوَى ثَوْبَهُ فِي عُنُقِهِ فَخَنَقَهُ بِهِ خَنْقًا شَدِيدًا، فَأَقْبَلَ أَبُو بَكْرٍ فَأَخَذَ بِمَنْكِبِهِ وَدَفَعَ عَنْ رَسُولِ اللَّهِ ﷺ وَقَالَ: [إِيمَانَهُ أَنْفَتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ] غافر: 28»

While the Messenger of Allah (ﷺ) was praying in the courtyard of the Ka‘bah, ‘Uqbah ibn Abi Mu‘ayt came and seized the Messenger of Allah (ﷺ) by the shoulder and twisted his garment around his neck and throttled him severely. Thereupon, Abu Bakr came and seized ‘Uqbah's shoulder and pushed him away from the Messenger of Allah (ﷺ) and said: {Would you kill a man simply because he says: "My Lord is Allah."} [Surat Ghāfir: 28] [Narrated by Al-Bukhārī (4815)]

As a result, some wicked people intercepted Abu Bakr and beat him severely. It is reported that on another occasion, as the Prophet (ﷺ) began to pray next to the Ka‘bah, the Quraysh came and sat in the courtyard of the Ka‘bah. Abu Jahl said: I have slaughtered a she-camel in some area of Makkah, and its abdominal contents are still on the ground.

So, let anyone go and bring them and throw them on him [i.e., on the Prophet (ﷺ)]. As the Prophet (ﷺ) prostrated, they placed the abdominal contents on his blessed clothing. Meanwhile, the Prophet (ﷺ) was engrossed in his prayer to Allah, and the disbelievers around him were laughing, swaying, and falling on top of one another.

The noble Companion Ibn Mas'ūd (may Allah be pleased with him) was present, and he could not interfere as he saw a large number of disbelievers. So, Fātimah az-Zahrā' (may Allah be pleased with her) came and threw away the abdominal contents they had placed on the back of her father.

Ibn Mas'ūd reported: While the Messenger of Allah (ﷺ) was praying near the House, and Abu Jahl and a group of his companions were sitting, as a she-camel had been slaughtered the previous day, Abu Jahl said: Who will rise to fetch the abdominal contents of the she-camel of Banu so-and-so and place it between the shoulders of Muhammad when he prostrates himself? The most wretched one among the people got up and brought the abdominal contents. When the Prophet (ﷺ) prostrated himself, he placed it between his shoulders. He said: Then, they laughed, and some of them leaned upon the others as I stood looking on. If I had the power, I would have thrown it away from the back of the Messenger of Allah (ﷺ). Meanwhile, the Prophet (ﷺ) was prostrating and

did not raise his head until someone - namely Juwayriyah - went and informed Fātimah, who came and threw it away from him. Then she walked to them and called them names. When the Prophet (ﷺ) finished his prayer, he raised his voice and supplicated against them. When he supplicated, he would supplicate thrice, and when he asked for something, he would ask thrice. Then, he said:

«اللَّهُمَّ، عَلَيْكَ بِقُرَيْشٍ» ثَلَاثَ مَرَّاتٍ، فَلَمَّا سَمِعُوا صَوْتَهُ ذَهَبَ عَنْهُمْ الضَّحْكَ، وَخَافُوا دَعْوَتَهُ، ثُمَّ قَالَ: «اللَّهُمَّ، عَلَيْكَ يَا أَبِي جَهْلُ بْنُ هِشَامٍ، وَعُتْبَةُ بْنُ رَبِيعَةَ، وَشَيْبَةُ بْنُ رَبِيعَةَ، وَالْوَلِيدُ بْنُ عُقْبَةَ، وَأُمَيَّةُ بْنُ خَلْفٍ، وَعُقْبَةُ بْنُ أَبِي مُعَيْطٍ»، فَوَالَّذِي بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ، لَقَدْ رَأَيْتُ الَّذِينَ سَمَى صَرَغَى يَوْمَ بَدْرٍ، ثُمَّ سَجَبُوا إِلَى الْقَلِيبِ.

"O Allah, deal with the Quraysh." He said it three times. When they heard his voice, they stopped the laughter and feared his supplication. Then, he said: "O Allah, deal with Abu Jahl ibn Hishām, 'Utbah ibn Rabī'ah, Shaybah ibn Rabī'ah, Al-Walīd ibn 'Uqbah, Umayyah ibn Khalaf, and 'Uqbah ibn Abi Mu'ayt." By the One Who sent Muhammad (ﷺ) with the truth, I saw those he named lying slain on the Day of Badr, then they were dragged to the Qalīb (a deserted dried well). [Narrated by Al-Bukhāri (520) and Muslim (1794)]

Third element: The committees of harm:

The Quraysh saw that the oppression and harm suffered by the Prophet (ﷺ) and the Muslims were not enough. So, they decided to form fixed committees as an alternative to the individual

attempts to hurt the Prophet (ﷺ) and his Companions.

Questions and Exercises

Q1: Who is the one whose feet were tied with ropes and they dragged him over rocky land?

Bilāl (may Allah be pleased with him).

Khabbāb (may Allah be pleased with him).

Abu Fukayhah Aflah (may Allah be pleased with him).

Q2: Who wrapped 'Uthmān with palm roots and kindled fire beneath him?

Abu Jahl.

His uncle.

'Umayyah ibn Khalaf.

Q3: Who responded to the harm he suffered from the disbelievers by saying: "O Banu 'Abd Manāf, what kind of neighborliness is it?"

'Uthmān ibn 'Affān (may Allah be pleased with him).

Mus'ab ibn 'Umayr (may Allah be pleased with him).

Our Messenger Muhammad (ﷺ).

Lesson Seven

The Hijrah to Abyssinia

Lesson Elements:

The lesson consists of two elements:

First: The reasons behind the Hijrah to Abyssinia and its events.

Second: The speech of Ja'far about Islam in front of the Abyssinian King.

First element: The reasons behind the Hijrah to Abyssinia and its events:

When the harm inflicted by the disbelievers upon the Muslims grew intense and exceeded the bounds, the Prophet (ﷺ) gave permission to the Companions that whoever wanted to flee for his life and Imān (faith) could migrate to Abyssinia. Following this permission, a small group of 12 men and 4 women set out in the darkness of the night aboard a ship from 'Shaybah' port to Abyssinia. The leader of this small convoy was 'Uthmān ibn 'Affān (may Allah be pleased with him), who was accompanied by Ruqayyah, the daughter of the Prophet (ﷺ). The Prophet (ﷺ) said: This is the first couple (meaning 'Uthmān and his wife Ruqayyah) to migrate in the cause of Allah after Lot (Lūt) and Abraham (Ibrāhīm) (peace be upon them). Eighty-three men and 18 women migrated after them, including the Prophet's cousin Ja'far ibn Abi Tālib. The Quraysh pursued them to the sea, but they had boarded the ship and gone away.

Second element: The speech of Ja'far about Islam in front of the Abyssinian King:

The disbelievers of Makkah went to the King of Abyssinia, who was a Christian, carrying lots of gifts. They asked him to hand over the Muslims who had fled their homes. So, the Muslims were brought

to the court, and Ja'far, the Prophet's cousin, stood up and delivered a speech in the King's court, saying: "O king, we were a people of ignorance. We worshipped idols, ate the flesh of dead animals, committed immoralities, severed kinship ties, treated neighbors badly, and the strong among us oppressed the weak. We remained in this state until Allah sent us a Messenger from our own people whose lineage, truthfulness, trustworthiness, and integrity were well-known to us. He called us to worship Allah alone and renounce the stones and idols we and our ancestors used to worship beside Him. He commanded us to speak the truth, keep the trust, maintain kinship ties, be helpful to our neighbors, cease all forbidden acts, abstain from bloodshed, avoid obscenities and perjury, and not to devour an orphan's wealth nor slander chaste women. He ordered us to worship Allah alone and not to associate anything with Him, establish prayer, give Zakah, and fast." The narrator added that Ja'far listed to the Negus what Islam calls for. Then, he said: "We believed in him and what he brought to us. We abide by what he has asked us to do and keep away from what he has forbidden us. Therefore, our people attacked us and afflicted us with the severest torment to make us renounce our religion and take us back to the old idolatry and immoralities. They oppressed us, made life intolerable for us, and obstructed us from

observing our religion. So, we left for your country, choosing you over anyone else, desiring your protection and hoping to not be oppressed in your land, O King." The Negus said to him: "Do you have with you something of what he has brought from Allah?" Ja'far said: 'Yes.' The Negus said to him: "Read it to me." He read to him the opening verses of Surat Maryam. She said: By Allah, the Negus wept until he moistened his beard, and so did his bishops until they dampened their scriptures, upon hearing what he read to them. The Negus said: "By Allah, this and what Moses came with come from the same source. Go freely, for by Allah I will never hand you over to them." [Narrated by Ahmad in his "Musnad Collection" (1740); its Isnād is Hasan (good)]

Questions and Exercises

Q1: The first couple to migrate in the cause of Allah after Prophet Lot and Prophet Abraham:

'Uthmān ibn Mazh'ūn and his wife.

'Uthmān ibn 'Affān and his wife.

Ja'far ibn Abi Tālib and his wife.

Q2: The Muslims migrated to Abyssinia, and its king was:

a Jew.

a Christian.

a pagan.

Q3: Who stood up and delivered a speech in front of Abyssinia's King to repel the plot of the disbelievers who came to him carrying lots of gifts?

'Uthmān ibn 'Affān.
Ja'far ibn Abi Tālib.
'Abdullāh ibn Mas'ūd.

Lesson Eight

The Stance of Quraysh Regarding Abu Tālib and the Conversion to Islam by Hamzah and 'Umar

Lesson Elements:

The lesson consists of three elements:

First: The Quraysh tribe threatening Abu Tālib.

Second: The conversion to Islam by Hamzah (may Allah be pleased with him).

Third: The conversion to Islam by 'Umar al-Fārouq (may Allah be pleased with him).

First element: The Quraysh tribe threatening Abu Tālib:

The leaders of the Quraysh tribe came to Abu Tālib and said to him: O Abu Tālib, you are one of our elders, and you have a high and lofty position among us. We have asked you to stop your nephew's activities, but you have not done so. By Allah, we cannot endure that our fathers should be reviled, our intellects denigrated, and our gods insulted until you make him stop doing that to us, or else we will fight both of you until one of the two sides perishes.

This threat and stern warning were so hard for Abu Tālib. He sent for the Messenger of Allah (ﷺ)

and said to him: O my nephew, your people have come to me and said such and such. So, preserve me and preserve yourself and do not put me in a situation I cannot bear. The Messenger of Allah (ﷺ) thought that his uncle was abandoning him and weakening in supporting him. He said in response:

«يَا عَمَّ، وَاللَّهِ لَوْ وَضَعُوا الشَّمْسَ فِي يَمِينِي وَالْقَمَرَ فِي يَسَارِي عَلَى أَنْ أَتْرَكَ هَذَا الْأَمْرَ حَتَّى يَظْهَرَ اللَّهُ أَوْ أَهْلَكَ فِيهِ مَا تَرَكْتُهُ»

"O my uncle, by Allah, if they put the sun in my right hand and the moon in my left on condition that I abandon this matter, until Allah makes it triumphant or I perish therein, I would not abandon it." [There is weakness in this story, though its meaning is correct] Then, feeling sad, he wept and stood up, and when he was turning away, Abu Tālib called him. As he turned and approached, he said to him: Go, my nephew, and say what you like, for, by Allah, I will never forsake you.

Second element: The conversion to Islam by Hamzah (may Allah be pleased with him):

In the midst of this atmosphere that abounded with clouds of oppression and transgression, a bolt of lightning flashed and illuminated the path for the downtrodden. This was the conversion to Islam by Hamzah ibn ‘Abdul-Muttalib (may Allah be pleased with him). He embraced Islam at the end of the sixth Hijri year, most probably during the month of Dhul-Hijjah.

The reason behind his conversion to Islam is that Abu Jahl passed by the Messenger of Allah (ﷺ) one day near Safa and hurt and offended him. Meanwhile, the Messenger of Allah (ﷺ) kept silent and did not respond to him. Then, he left him and went to a gathering of Quraysh next to the Ka'bah and sat with them. A female slave of 'Abdullāh ibn Jud'ān was in her dwelling upon Safa and saw what happened. As Hamzah returned from hunting, wielding his bow, the female slave informed him about what she saw Abu Jahl doing. Hamzah, who was the strongest and most proud youth in Quraysh, became angry and dashed off, stopping for no one. He intended to attack Abu Jahl if he found him. When he entered the mosque, he stood at his head and said: O you with the whistling rear end, you abuse my nephew while I am following his religion? Then, he hit him with the bow and caused him a severe cut. Consequently, men from Banu Makhzūm, the neighborhood of Abu Jahl, flared up, and men from Banu Hāshim, the neighborhood of Hamzah, flared up. Thereupon, Abu Jahl said: Leave Abu 'Imārah, for I abused his nephew very obscenely.

Hamzah initially embraced Islam as a proud man, refusing that his relative be insulted. Then, Allah caused his heart to relent to Islam, and he clung to the strong handhold, and the Muslims cherished him deeply.

Third element: The conversion to Islam by ‘Umar al-Fārouq (may Allah be pleased with him):

Due to his harshness and severe hostility to the Messenger of Allah (ﷺ), he went out one day wielding his sword and seeking to kill the Prophet (ﷺ). He came across Na‘īm ibn ‘Abdullāh an-Nahhām al-‘Adawi, or a man from Banu Zuhrah, or a man from Banu Makhzūm, who said to him: Where are you heading, O ‘Umar? He said: I want to kill Muhammad. He said: How will you be safe from Banu Hāshim and Banu Zuhrah if you kill Muhammad? ‘Umar replied: I only think that you have renegaded and left the religion you were in. He said: Shall I inform you of something astonishing, O ‘Umar? Your sister and her husband have renegaded and left the religion you are in. ‘Umar dashed off and reached them while Khabbāb ibn al-Aratt was there, and he had a parchment containing Surat Tā-ha, which he was reciting to them. He used to come and recite the Qur’an to them. When Khabbāb perceived the presence of ‘Umar, he went into hiding, whereas Fātimah, ‘Umar's sister, concealed the parchment. As ‘Umar approached the house, he heard Khabbāb's recitation to them, and when he entered, he said to them: What is this murmuring that I have heard in your house? They said: Nothing but talk that we engaged in amongst ourselves. He said: Perhaps you have renegaded. His sister's husband said to him: O ‘Umar, what do

you think if the truth lies in other than your religion? Thereupon, 'Umar leapt upon the husband of his sister and trampled him severely. His sister came and lifted him off her husband. He hit her lightly with his hand, causing her face to bleed. It is reported in another version by Ibn Is'hāq that he hit and wounded her. She said while in anger: O 'Umar, if the truth lies in other than your religion, I bear witness that there is no god but Allah, and I bear witness that Muhammad is the Messenger of Allah. As 'Umar lost hope and saw the blood of his sister, he regretted and felt ashamed. He said: Give me this book that you have so that I may read it. His sister replied: You are impure, and only the purified ones can touch it. So, stand up and wash yourself. He stood up and washed himself and then took the book and read: {Bismillāh Ar-Rahmān Ar-Rahīm} (in the Name of Allah, the Most Compassionate, the Most Merciful). He remarked: Good and pure names. Then, he recited {Tā-ha} till he reached the verse that reads:

[إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي]

{Indeed, I am Allah; none has the right to be worshiped except Me, so worship Me and establish prayer to remember Me.} [Surat Tā-ha: 14] He said: How excellent and noble these words are! Guide me to Muhammad.

When Khabbāb heard ‘Umar's statement, he came out of the house and said: Rejoice, O ‘Umar, for I hope that the supplication the Messenger made in the night before Thursday will be for you:

«اللَّهُمَّ أَعِزَّ الْإِسْلَامَ بِعَمْرِ بْنِ الْخَطَّابِ أَوْ بِأَبِي جَهْلٍ بْنِ هِشَامٍ»

"O Allah, strengthen Islam by ‘Umar ibn al-Khattāb or Abu Jahl ibn Hishām." The Messenger of Allah (ﷺ) was in the house located at the bottom of Safa.

‘Umar took his sword, wielded it, and dashed off till he reached the house. As he knocked on the door, a man stood up to see through the door and saw him wielding the sword. He informed the Messenger of Allah and called the people to gather. Hamzah said to them: What is the matter with you? They said: ‘Umar. He said: And ‘Umar. Open the door for him. If he has come seeking something good, we will give it to him. And if he has come intending evil, we will kill him with his sword. Meanwhile, the Messenger of Allah (ﷺ) was inside receiving revelation. He came out to ‘Umar and met him in the room. He seized the upper parts of his garment firmly and the hanger of his sword and then pulled him strongly and said:

«أَمَا أَنْتَ مُنْتَهِيًا يَا عُمَرُ حَتَّى يَنْزِلَ اللَّهُ بِكَ مِنَ الْخَزْيِ وَالنَّكَالِ مَا نَزَلَ بِالْوَلِيدِ بْنِ الْمُغِيرَةِ؟ اللَّهُمَّ هَذَا عَمْرُ بْنُ الْخَطَّابِ، اللَّهُمَّ أَعِزَّ الْإِسْلَامَ بِعَمْرِ بْنِ الْخَطَّابِ»

"Will you not desist, O ‘Umar, till Allah afflicts you with disgrace and exemplary punishment as He afflicted Al-Walīd ibn al-Mughīrah? O Allah, this is

'Umar ibn al-Khattāb. O Allah, strengthen Islam with 'Umar ibn al-Khattāb." Thereupon, 'Umar said: I bear witness that there is no god but Allah and that you are the Messenger of Allah. He embraced Islam, and the people in the house proclaimed a Takbīr, which could be heard by people in the mosque. [There is a weakness in this story, and it is well-known in the books of Sīrah. The scholars deal leniently with such reports given the fact that they are famous and not strange, and no ruling is dependent on them]

'Umar ibn al-Khattāb (may Allah be pleased with him) was a brave and formidable man. His conversion to Islam caused uproar and feelings of humiliation and lowliness among the polytheists and draped the Muslims with strength, honor, and pleasure.

Questions and Exercises

Q1: Hamzah, the Prophet's uncle embraced Islam:

in the end of the sixth year.

in the end of the seventh year.

in the end of the fifth year.

Q2: 'Umar ibn al-Khattāb initially embraced Islam as a proud man refusing that his relative be insulted:

True.

False.

Q3: 'Umar embraced Islam while the Messenger of Allah (ﷺ) was seizing his garment firmly and the hanger of his sword:

True.

False.

Lesson Nine

The Blockade and the Death of the Loved Ones

Lesson Elements:

The lesson consists of three elements:

First: The polytheists' decision to besiege and boycott Banu Hāshim.

Second: Besieging the Prophet (ﷺ) along with his clan in Shi'b (mountain pass) of Abu Tālib for three years.

Third: The death of Abu Tālib and Khadījah.

First element: The polytheists' decision to besiege and boycott Banu Hāshim:

When the disbelievers saw that the Prophet (ﷺ) was holding fast to his Da'wah and that his activity was continuing with peerless courage and relentless resolve, they agreed, during the seventh year of the Prophet's mission, to boycott Banu Hāshim, the Prophet's tribe - though they did not embrace Islam or support the Prophet (ﷺ) - not to engage in marriage contract with them, nor to sell or buy anything from them. A treaty was concluded about that and hung on the Ka'bah.

Second element: Besieging the Prophet (ﷺ) along with his clan in Shi'b of Abu Tālib for three years:

The blockade grew tough, and food and materials were cut off from them. The polytheists would not leave any food or goods coming to Makkah without rushing to buy them. Things became so hard for them that they resorted to eating leaves and skins, and the voices of their women and children could be heard from behind the Shi'b (mountain pass) as they were screaming from hunger. Nothing would reach them except in secret, and they would not come out of the Shi'b to buy their needs except in the sacred months. They would buy from the caravans coming to Makkah from outside, and the people of Makkah used to outbid them so that they could not buy the goods.

Hakīm ibn Hizām would carry wheat to his paternal aunt Khadījah (may Allah be pleased with her). Abu Jahl intercepted him one day and tried to stop him from proceeding, but Abu al-Bakhtari intervened and enabled him to carry the wheat to his aunt.

Third element: The death of Abu Tālib and Khadījah:

Abu Tālib, the Prophet's uncle, passed away during the tenth year of the Prophet's mission. It was Abu Tālib who raised the Prophet (ﷺ) since he was a child, and he protected and supported him

when he began the call to the worship of Allah alone. So, the Prophet (ﷺ) was extremely sad about his death. A short time later, his wife Khadījah (may Allah be pleased with her) passed away. She had devoted herself to supporting the Prophet (ﷺ) and sacrificed her wealth and belongings for the cause of Allah. She was the first person to embrace Islam, and Gabriel conveyed greetings from Allah to her. [Narrated by Al-Bukhāri (3820) and Muslim (2432)] Therefore, her death was a severe shock for the Prophet (ﷺ).

At this point, the Quraysh began to intensify their harm to the Prophet (ﷺ). One of the wicked people threw dust on his head, and the Prophet (ﷺ) entered his house with the dust on his head. Thereupon, one of his daughters stood up to wash the dust away from him, as she was weeping. The Prophet (ﷺ) said to her:

«لَا تَبْكِي يَا بَنِيَّتِي؛ فَإِنَّ اللَّهَ مَانِعُ أَبِيكَ».

"Do not weep, my little daughter, for indeed Allah is protecting your father."

Questions and Exercises

Q1: ... would carry wheat to his paternal aunt Khadījah (may Allah be pleased with her).

Waraqah ibn Nawfal.

Hakīm ibn Khuwaylid.

Hakīm ibn Hizām.

Q2: ... intervened to prevent Abu Jahl from harming the person who was carrying the wheat to Khadījah, the Mother of the Believers.

Abu al-‘Ās ibn Wā’il.

Abu al-Bahtari.

Abu al-Bakhtari.

Q3: Abu Tālib, the Prophet's uncle, passed away:
in the tenth year of the Prophet's mission.

in the tenth year after Hijrah.

in the seventh year of the Prophet's mission.

Lesson Ten

The Isrā’ (Night journey) and Mi’rāj (Ascension)

Lesson Elements:

The lesson consists of three elements:

First: The Prophet (ﷺ) going out for Da’wah in different places.

Second: The story of Isrā’ and Mi’rāj.

Third: The polytheists' reactions to the news of Isrā’ and Mi’rāj.

First element: The Prophet (ﷺ) going out for Da’wah in different places:

After the Prophet (ﷺ) returned to Makkah, he began to go to the dwellings of different tribes, or outside Makkah and meet travelers here and there and call them to Imān (belief) and the worship of Allah alone.

Second element: The story of Isrā' (Night journey) and Mi'rāj (Ascension):

The Messenger of Allah (ﷺ) was taken on an Isrā' (night journey) to Baitul-Maqdis (Jerusalem) riding on the Burāq (a horse-like animal) in the company of Gabriel (peace be upon him). He landed there, led the prophets in prayer, and fastened the Burāq to the mosque's ring, and he was then taken on a journey of Mi'rāj (ascension) to the lowest heaven. He saw Adam there; then he was taken to the second heaven, where he saw Jesus (Īsa) and John (Yahya); then to the third heaven, where he saw Joseph (Yūsuf); then to the fourth, where he saw Enoch (Idrīs); then to the fifth, where he saw Aaron (Hārūn); then to the sixth heaven, where he saw Moses (Mūsa). When he went past him, he wept. It was said: Why are you weeping? He said: I am weeping because a boy was sent after me, and more people from his Ummah will enter Paradise than from my Ummah. Then he was taken to the seventh heaven, where he met Abraham, and then to the Lote Tree of the Utmost Boundary, and then to Al-Bayt Al-Ma'mūr (the Most Frequent House), where he saw Gabriel in his real appearance, having six hundred wings. Allah Almighty says:

[وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ (13) عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ]

{He certainly saw him a second time

at the Lote Tree of the Utmost Boundary [in the seventh heaven].} [Surat an-Najm: 13-14] His Lord spoke to him and gave what He gave to him. He gave him the prayer, and it became a source of comfort for the Messenger of Allah (ﷺ). [With a similar wording; narrated by Al-Bukhāri (3207) and Muslim (164)]

Third element: The polytheists' reactions to the news of Isrā' and Mi'rāj:

As the morning came while the Messenger of Allah (ﷺ) was among his people and he informed them about what happened, they grew in denial of him and asked him to describe Baitul-Maqdis to them. Thereupon, Allah made it apparent to him and he could watch it and tell its description to them, and they could not object to anything he said. He also informed them about their caravans which he saw during his night journey and during his return and about the time of their arrival and the caravans moving ahead of them. Everything happened as he told. But this only increased them in rejection; the wrongdoers only persist in denial.

Questions and Exercises

Q1: The Prophet (ﷺ) saw ... in the fourth heaven.

Prophet Jesus.

Prophet Moses.

Prophet Idrīs (Enoch).

Q2: Who said: "I am weeping because a boy was sent after me and more people from his Ummah will enter Paradise than from my Ummah"?

Prophet Abraham.

Prophet Moses.

Prophet Jesus.

Q3: The five prayers were ordained in Al-Mala' Al-A'la (the supreme assembly) during the night of Mi'rāj:

True.

False.

Lesson Eleven

The First Pledge of 'Aqabah

Lesson Elements:

The lesson consists of three elements:

First: The story of the six youths from Yathrib.

Second: Mus'ab ibn 'Umayr as an ambassador of Da'wah.

Third: The Messenger of Allah (ﷺ) being married to 'Ā'ishah.

First element: The story of the six youths from Yathrib:

The Messenger of Allah (ﷺ) passed by the 'Aqabah of Mina and heard the voices of men engaged in talk, so he went to them. There were six young men from Yathrib (old name of Madīnah), all belonging to Al-Khazraj. They are:

(1) As'ad ibn Zurārah (from Banu An-Najjār).

(2) 'Awf ibn al-Hārith ibn Rifā'ah ibn 'Afra (from Banu An-Najjār).

(3) Rāfi' ibn Mālik ibn al-'Ajlān (from Banu Zurayq).

(4) Qutbah ibn 'Āmir ibn Hudaydah (from Banu Salamah).

(5) 'Uqbah ibn 'Āmir ibn Ri'āb (from Banu Harām ibn Ka'b).

(6) Jābir ibn 'Abdullāh ibn Ri'āb (from Banu 'Ubayd ibn Ghanam).

The people of Yathrib used to hear from their allies among the Jews of Madīnah with much pleasure that a prophet would be sent during this epoch, and he would come out, and we would follow him, and we would, along with him, kill you like 'Ād and Iram.

When the Messenger of Allah (ﷺ) reached them, he said: "Who are you?" They said: A group from Al-Khazraj. He said: "Among the allies of the Jews?" They said: Yes. He said: "Would you sit down so that I may talk to you?" They said: OK. They sat down and he explained to them the reality of Islam and his Da'wah, and invited them to Allah Almighty and recited the Qur'an to them. Consequently, they said to one another: By Allah, you know, O people, that he is the prophet by whom the Jews threatened you. So, let them not reach him ahead of you. Hasten to respond to his call and embrace Islam.

They were among the wise people of Yathrib and were exhausted by the civil war that had ended recently and whose flames were still ablaze. So, they hoped his call might be a cause for stopping the war. They said: Indeed, we have left our people while no people have as much hostility and evil as exist among them. Perhaps Allah will gather them with you. We will go to them, call them to your affair, and present to them what we have responded to you from this religion. If Allah makes them join you, no man will be more powerful than you.

When those people returned to Madīnah, they carried the message of Islam to it. There was no house of the Ansār (the Helpers) except that mention of the Messenger of Allah (ﷺ) was made in it.

Second element: Mus‘ab ibn ‘Umayr as an ambassador of Da‘wah:

As the people left to return home, the Prophet (ﷺ) sent Mus‘ab ibn ‘Umayr with them. He was raised in a wealthy house, and whenever he rode his horse, he was followed by his servant. He would not go out without wearing fine and expensive clothes. But once he lived in the splendid atmosphere of Imān, he immediately renounced the life of comfort and opulence. When he went to Madīnah to call people to the true religion, he would convey Islam while putting a piece of cloth fastened

by thorns over his shoulder (i.e., he did not have proper clothes to wear).

Third element: The Messenger of Allah (ﷺ) getting married with 'Ā'ishah:

In the Shawwāl of this year, the 11th year after the Prophet's mission, the Messenger of Allah (ﷺ) married 'Ā'ishah (may Allah be pleased with her) when she was six years old and consummated the marriage in Madīnah during Shawwāl of the first year of Hijrah, when she was at the age of nine.

Questions and Exercises

Q1: Who was the ambassador of Da'wah in Yathrib?

Mus'ab ibn 'Umayr.

'Abdullāh ibn Mas'ūd.

As'ad ibn Zurārah.

Q2: Who was from Banu Harām ibn Ka'b?

Jābir ibn 'Abdullāh ibn Ri'āb.

'Awf ibn al-Hārith ibn Rifā'ah.

'Uqbah ibn 'Āmir ibn Ri'āb.

Q3: The Messenger of Allah (ﷺ) married 'Ā'ishah (may Allah be pleased with her) when she was at the age of:

Six.

Nine.

Ten.

Lesson Twelve

The Second Pledge of 'Aqabah

Lesson Elements:

The lesson consists of four elements:

First: The prelude to the second pledge of 'Aqabah.

Second: How did the pledge take place? This was related by Ka'b ibn Mālīk al-Ansāri.

Third: The role played by Al-'Abbās ibn 'Abdul-Muttalib in the second pledge of 'Aqabah.

Fourth: Articles of the second pledge of 'Aqabah.

First element: The prelude to the second pledge of 'Aqabah:

During the season of Hajj in the 13th year of the Prophet's mission, more than seventy Muslims from the people of Yathrib attended the rituals of Hajj; they came among the polytheist pilgrims of their people.

When they came to Makkah, secret communications took place between them and the Prophet (ﷺ), leading to an agreement between the two sides that they would meet in the middle of the days of Tashrīq at the mountain pass near the 'Aqabah, where Al-Jamrah Al-Kubra, at Mina, is located, and that this meeting should be held in utmost secrecy under the darkness of night.

Second element: How did the pledge take place? This was related by Ka'b ibn Mālīk al-Ansāri:

Ka'b ibn Mālīk al-Ansāri (may Allah be pleased with him) reported:

«خَرَجْنَا إِلَى الْحَجِّ، فَوَاعَدْنَا رَسُولَ اللَّهِ ﷺ الْعَقَبَةَ مِنْ أَوْسَطِ أَيَّامِ التَّشْرِيقِ، فَلَمَّا فَرَعْنَا مِنَ الْحَجِّ، وَكَانَتِ اللَّيْلَةُ الَّتِي وَعَدْنَا رَسُولَ اللَّهِ ﷺ وَمَعَنَا عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ حَرَامٍ أَبُو جَابِرٍ سَيِّدٌ مِنْ سَادَتِنَا، وَكُنَّا نَكْتُمُ مَنْ مَعَنَا مِنْ قَوْمِنَا مِنَ الْمُشْرِكِينَ أَمْرَنَا فَكَلَّمْنَاهُ، وَقُلْنَا لَهُ: يَا أَبَا جَابِرٍ، إِنَّكَ سَيِّدٌ مِنْ سَادَتِنَا، وَشَرِيفٌ مِنْ أَشْرَافِنَا، وَإِنَّا نَرُغِبُ بِكَ عَمَّا أَنْتَ فِيهِ أَنْ تَكُونَ حَطَبًا لِلنَّارِ غَدًا، ثُمَّ دَعَوْنَاهُ إِلَى الْإِسْلَامِ، وَأَخْبَرْنَاهُ بِمِيعَادِ رَسُولِ اللَّهِ ﷺ فَاسْلَمَ وَشَهِدَ مَعَنَا الْعَقَبَةَ، وَكَانَ نَقِيبًا، قَالَ: فَنَمْنَا نَالُكَ اللَّيْلَةَ مَعَ قَوْمِنَا فِي رَحَالِنَا حَتَّى إِذَا مَضَى ثَلَاثُ اللَّيْلِ خَرَجْنَا مِنْ رَحَالِنَا لِمِيعَادِ رَسُولِ اللَّهِ ﷺ نَتَسَلَّلُ مُسْتَخْفِينَ نَسَلَّلَ الْقَطَا حَتَّى اجْتَمَعْنَا فِي الشَّعْبِ عِنْدَ الْعَقَبَةِ، وَنَحْنُ سَبْعُونَ رَجُلًا، وَمَعَنَا امْرَأَتَانِ مِنْ نِسَائِهِمْ نَسِيبُهُ بِنْتُ كَعْبٍ أُمُّ عُمَارَةَ إِحْدَى نِسَاءِ بَنِي مَازِنِ بْنِ الْحَجَّارِ، وَأَسْمَاءُ بِنْتُ عَمْرِو بْنِ عَدِيٍّ بِنْتُ ثَابِتٍ إِحْدَى نِسَاءِ بَنِي سَلَمَةَ، وَهِيَ أُمُّ مَنِيعٍ، قَالَ: فَاجْتَمَعْنَا بِالشَّعْبِ نَنْتَظِرُ رَسُولَ اللَّهِ ﷺ حَتَّى جَاءَنَا وَمَعَهُ يَوْمِيذٌ عَمُّهُ الْعَبَّاسُ ابْنُ عَبْدِ الْمُطَّلِبِ، وَهُوَ يَوْمِيذٌ عَلَى دِينِ قَوْمِهِ، إِلَّا أَنَّهُ أَحَبَّ أَنْ يَحْضُرَ أَمْرَ ابْنِ أَخِيهِ، وَيَتَوَقَّعَ لَهُ، فَلَمَّا جَلَسْنَا كَانَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ أَوَّلَ مُتَكَلِّمٍ»

"We set out for Hajj and planned to meet the Messenger of Allah (ﷺ) at the 'Aqabah in the middle of the days of Tashrīq. We finished Hajj, and it was the night during which we were set to meet the Messenger of Allah (ﷺ), and there was with us 'Abdullāh ibn 'Amr ibn Harām Abu Jābir, one of our chiefs, and we concealed our affair from those of our people who were with us. We talked to him and said: O Abu Jābir, you are one of our chiefs and notables, and we desire for you something else other than the state you are in, which would make you firewood for Hellfire tomorrow. Then, I called him to Islam and told him about the appointment

with the Messenger of Allah (ﷺ). He embraced Islam and witnessed the 'Aqabah with us; and he was a leader. He said: We slept that night with our people in our dwellings, and when one-third of the night had passed, we came out of our dwellings for the meeting with the Messenger of Allah (ﷺ), secretly sneaking like a grouse. We gathered at the Shi'b (mountain pass) near the 'Aqabah. We were seventy men along with two of their women, namely Nasībah bint Ka'b, 'Um 'Umārah, who belongs to Banu Māzin ibn an-Najjār, and Asmā' bint 'Amr ibn 'Adyy ibn Thābit, 'Um Manī', who belongs to Banu Salimah. He said: We gathered at the Shi'b and waited for the Messenger of Allah (ﷺ), till he came to us along with his uncle Al-'Abbās ibn 'Abdul-Muttalib, who was following the religion of his people at the time; however, he preferred to attend the affair of his nephew and ascertain it for him. When we sat down, Al-'Abbās ibn 'Abdul-Muttalib was the first to speak." [Narrated by Ahmad in his "Musnad Collection" (15798) with a good Isnād]

Third element: The role played by Al-'Abbās ibn 'Abdul-Muttalib in the second pledge of 'Aqabah:

The conversation started, and Al-'Abbās explained how serious the responsibility was:

After they were all gathered, the talks started to conclude the religious and military alliance. The first to speak was Al-'Abbās ibn 'Abdul-Muttalib,

the Prophet's uncle. He clarified to them with all frankness the seriousness of the responsibility that would fall on them as a result of this alliance. He said:

«يا معشر الخزرج -وكان العرب يسمون الأنصار خزرَجًا، خزرجهأ وأوسها كليهما- إن محمدًا منا حيث قد علمتم، وقد منعناه من قومنا ممن هو على مثل رأينا فيه، فهو في عز من قومه، ومنعة في بلده، وإنه قد أبى إلا الانحياز إليكم والحق بكم، فإن كنتم ترون أنكم وافون له بما دعوتموه إليه، ومانعوه ممن خالفه، فأنتم وما تحملتم من ذلك، وإن كنتم ترون أنكم مسلموه وخاذلوه بعد الخروج به إليكم فمن الآن فدعوه، فإنه في عز ومنعة من قومه وبلده».

"O community of the Khazraj - the Arabs used to call the Ansār the Khazraj, including both the Aws and Khazraj - indeed Muhammad has such a status that you know among us, and we have protected him from our people, from those who have the same opinion we have regarding him. He is in a position of strength among his people and is protected in his land. He insisted on going to your side and coming to you. So, if you see that you will fulfill what you called him to and will protect him against his opponents, then this is your responsibility; but if you see that you will hand him over and forsake him after he comes to you, then abandon him from now, for he is in a position of strength and protection among his people and in his land."

Ka'b said: We said to him: We heard what you said. So, speak, O Messenger of Allah, and take for yourself and your Lord what you like.

Then the Messenger of Allah (ﷺ) made his statement and the pledge (Bay'ah) was concluded. [See the previous Takhrīj]

Fourth element: The articles of the second pledge of 'Aqabah:

Imām Ahmad narrated that in detail through Jābir [Narrated by Ahmad in his "Musnad" (14653) with a good Isnād]. Jābir said: We said: O Messenger of Allah, on what should we pledge with you? He said:

1. to listen and obey when you are active and when you are lazy.

2. to spend during times of ease and hardship.

3. to enjoin the right and forbid the wrong.

4. to stand up for the sake of Allah and not care about the blame of those who blame.

5. to support me if I come to you and protect me as you protect yourselves and your wives and children, and for you will be Paradise.

Permitting the Muslims to migrate:

After the second pledge of 'Aqabah, the Prophet (ﷺ) permitted the Muslims, who had not left Makkah and who had faced various forms of harm and torture till their homeland became Hell for them, to migrate to Yathrib. Those believers did not feel sad at all for abandoning their homeland and relatives, including their fathers, brothers, spouses, and children. Rather, they were happy because they

would be able to worship Allah alone, with no partner, with complete freedom.

Questions and Exercises

Q1: Who addressed the Ansār in the second pledge of 'Aqabah?

Hamzah ibn 'Abdul-Muttalib.

Al-'Abbās ibn 'Abdul-Muttalib.

Al-Hārith ibn 'Abdul-Muttalib.

Q2: One of the articles of the second pledge of 'Aqabah:

supporting the Prophet (ﷺ) and protecting him as they would protect themselves and their wives and children.

listening and obeying when they are active and when they are lazy.

Both answers.

Q3: After the second pledge of 'Aqabah, the Prophet (ﷺ) permitted the Muslims:

to migrate to Abyssinia for the second time.

to migrate to Yathrib.

to migrate to any land where they could establish the religion of Allah.

Lesson Thirteen

The Hijrah (Part One)

Lesson Elements:

The lesson consists of three elements:

First: Examples of the difficulties of Hijrah.

Second: The leaders of Quraysh conspiring to kill the Prophet (ﷺ).

Third: The plot to kill the Prophet (ﷺ).

First element: Examples of the difficulties of Hijrah:

The Muhājirūn (the Immigrants) and those who left their homes were facing strong opposition from the Quraysh in Makkah:

1. When Sohaib ar-Rūmi (may Allah be pleased with him) wanted to migrate, the Quraysh disbelievers came to him and said: You came to us broke and lowly, and you have amassed wealth amongst us, and now you want to leave here and take all this money with you. This will never happen. Sohaib said to them: What do you think if I leave my money to you, will you let me go? The Quraysh said: Yes. So, he gave them all his money and migrated to Yathrib. The Prophet (ﷺ) heard about this incident and said:

«رَبِحَ صُهَيْبٌ، رَبِحَ صُهَيْبٌ»

"Sohaib has won; Sohaib has won." [Narrated by At-Tabarāni in Al-Kabīr (8/31) and Al-Hākim (5700-5706); it is classified as Sahīh (authentic) by Al-Hākim, and Adh-Dhahabi agreed with him]

2. 'Um Salamah (may Allah be pleased with her) related: My husband Abu Salamah wanted to migrate. He made me ride his camel, and my child Salamah was between my arms. As we began to

move, men from Banu Al-Mughīrah came and said to him: You can go, but you cannot take our daughter. Banu ‘Abd al-Asad also came to Abu Salamah and said: You can go, but the child belongs to the tribe, and you cannot take him. They seized the camel's halter from Abu Salamah and made it kneel down. So, Banu ‘Abd al-Asad took the child from the arms of his mother, and Banu Mughīrah took ‘Um Salamah. As for Abu Salamah, who regarded Hijrah for the sake of religion as an obligation, he proceeded to Yathrib without his wife and child.

‘Um Salamah (may Allah be pleased with her) continued to go out every evening to the place where she was separated from her husband and child and weep for hours and then return home. She remained in this state for one year till a man from her cousins passed by her and felt pity for her condition. He approached the two tribes about this issue, and she was allowed to catch up with her husband. Her child was also brought back to her. ‘Um Salamah rode a camel heading for Madīnah, alone with her child. The like of this almost happened to every Companion.

Second element: The leaders of Quraysh consulting to kill the Prophet (ﷺ):

When only a few Muslims remained in Makkah, and none among the leading Companions remained except for Abu Bakr and ‘Ali (may Allah be pleased

with both of them), the Quraysh considered it an appropriate time to kill Muhammad.

The chiefs of Quraysh held a secret meeting in Dār An-Nadwa to plot how to kill the Prophet. Qusayy ibn Kilāb had built it to be a seat for the Quraysh parliament. The meeting was also attended by the devil in the form of an old man from Najd, and famous chiefs of the Quraysh tribes attended:

One of them said: Seize him and put a strap and chains around his neck and imprison him in a place and lock the door until he tastes a death like that of Zuhayr and An-Nābighah and the likes of them who passed away.

The old man from Najd said: No, no. If Muhammad is imprisoned, news of this will reach his Companions, and they will seek to save him. Then, they will come to you in large numbers, overcome you, and stamp you out.

Another one said: We put him on an unruly camel and banish him from here, and we do not care if he goes away and we get rid of him, and let him die as he wishes.

The old man from Najd said: No, no. This is not a good opinion. Have you forgotten how sweet Muhammad's speech is? He easily dominates the hearts of those with whom he speaks. Wherever he goes, he will overcome people by this means until they follow him and be on his side, and ultimately,

they will come to you to take revenge for their prophet.

Third element: The plot to kill the Prophet (ﷺ):

Finally, Abu Jahl suggested a plan that was agreed by all those in the gathering. His proposal and plan can be summarized as follows:

1. Choosing a young man from every tribe among the prominent tribes.

2. Those young men will lie in wait in the darkness before the house of Muhammad.

3. When Muhammad (ﷺ) comes out for the Fajr prayer, the young men will stand up and strike him with their swords like one man. The benefit of this action is that when the killing is shared by all tribes, the tribe of Muhammad (ﷺ) will not be able to fight all those people combined, and also the believers in Muhammad (ﷺ) will not be able to seek revenge and vendetta.

Questions and Exercises

Q1: "The Hijrah was easy for Muslims, for their Hijrah was consistent with the desire of the disbelievers of Makkah, who were relieved by their departure from their land, and so they did not subject them to any harm, except for some little harm by some of the disbelievers." This statement is:

True.

False.

Q2: Who is the person about whom the Prophet (ﷺ) said, "he has won", for what he suffered because of Hijrah?

Sohaib.

Abu Salamah.

Ibn Mas'ūd.

Q3: Who is the person who proposed a plan that was agreed by those who gathered to plot against the Prophet (ﷺ)?

The man from Najd.

Abu Jahl.

'Umayyah ibn Khalaf.

Lesson Fourteen

The Hijrah (Part Two)

Lesson Elements:

The lesson consists of four elements:

First: The divine planning and the emergence of heroic acts and sacrifices by the Companions.

Second: Coming out of the cave.

Third: The Prophet (ﷺ) taking rest in the tent of 'Um Ma'bad.

Fourth: The Prophet's arrival at Qubā' and the joy of the people of Madīnah.

First element: The divine planning and the emergence of heroic acts and sacrifices by the Companions:

Here comes the role of divine planning and protection in the face of human planning. As those

people surrounded the Prophet's house in the night, the Prophet of Allah (ﷺ) had asked his cousin 'Ali (may Allah be pleased with him) to sleep in his bed and cover himself with his garment and not to worry at all, for no harm would reach him from those people. So, 'Ali (may Allah be pleased with him) slept calmly under the shades of the swords, and the Messenger of Allah (ﷺ) came out under Allah's protection, and he threw dust over the heads of those whose hearts became blind, as he recited Surat Yā-sīn. He came out safe and sound, and no one could see him while he proceeded toward the place he wanted. This incident took place on Thursday, Safar 27, in the 13th year of the Prophetic mission.

The Prophet of Allah (ﷺ) went to the house of his friend and companion Abu Bakr, where he hastily prepared the provisions needed for the travel. Asmā' bint Abi Bakr untied her waist belt and used it for carrying the food. They departed in the darkness of that night until they reached the cave of Thawr, nearly four miles away from Makkah. Abu Bakr entered the cave first, cleaned it, and blocked its holes with pieces from the garment he was wearing. Then, he asked the Prophet (ﷺ) to come in.

The morning came and 'Ali (may Allah be pleased with him) woke up, as usual, and the Quraysh came and asked him about Muhammad. 'Ali replied: How could I know? Am I an observer

over him? You asked him to leave, and he left. They rebuked and censured 'Ali out of their anger, and they beat him and took him to Al-Ju'bah, where they imprisoned him for some time and then released him.

Those people came to the house of Abu Bakr and knocked on its door. Asmā' bint Abi Bakr came out, and Abu Jahl asked her: Where is your father, O daughter of Abu Bakr? She said: By Allah, I do not know. Thereupon, Abu Jahl, who was insolent and malicious, raised his hand and slapped her on the cheek, causing her earring to fall.

Asmā' bint Abi Bakr would bring the food to the two of them, and 'Abdullāh ibn Abu Bakr would tell them about what was said among the people of Makkah. As for 'Āmir ibn Fuhayrah, the freed slave of 'Abdullāh, 'Ā'ishah's brother, who was in charge of Abu Bakr's herd, used to shepherd the sheep, bring to the Messenger of Allah (ﷺ) the milk he needed, and obliterate the footprints of those coming by the herd of sheep.

Allah rewarded Abu Bakr for his truthfulness and sincerity. So, the Prophet (ﷺ) said:

[إِنَّ اللَّهَ مَعَنَا]

{Allah is with us.} [Surat at-Tawbah: 40] He was with the Prophet (ﷺ) in the company of Allah.

Second element: Coming out of the cave:

On the fourth night, two camels well prepared for this journey came out of Abu Bakr's house. The Prophet (ﷺ), along with Abu Bakr, rode one of them, and 'Āmir ibn Fuhayrah and 'Abdullāh ibn al-Urayqit (who was hired as the journey guide) rode the other camel, and they headed toward Madīnah on Monday, the 1st of Rabī' al-Awwal. The guide chose to abandon the middle route and took the route along the sea coast.

Third element: The Prophet (ﷺ) taking rest in the tent of 'Um Ma'bad:

After leaving the cave, this blessed caravan passed by the tent of 'Um Ma'bah on the first day. She was a woman from Khuzā'ah known for her generosity and hospitality toward travelers. She would provide them with food and water, and they would rest at her place.

As this caravan reached there, the Prophet (ﷺ) asked her: "Do you have any food?" She said: No! If I had anything, I would bring it to you.

The Prophet (ﷺ) saw a sheep in a corner of the tent and asked her: "What is this sheep?" She said: It is a sheep that was left behind the other sheep due to its weakness. The Prophet (ﷺ) said: "Would you allow me to milk it?" 'Um Ma'bad said: If you find milk in it, milk it.

The Prophet (ﷺ) passed his hand over its udder, mentioned Allah's name, supplicated, and called for a vessel, and he milked it therein until foam rose to

the top and fell to the ground. The Messenger and his Companions drank, and then he milked the sheep and the vessel was filled, and his Companions drank. Then, he milked it for the third time and left the vessel for 'Um Ma'bah, and they departed.

The husband of 'Um Ma'bad came shortly thereafter, and he was amazed when he saw the milk; he said: How did you have this? 'Um Ma'bad said: A blessed man passed by us, and this milk came from the blessing of his passing by us. He remarked: This is the man wanted by the Quraysh.

Fourth element: The Prophet's arrival at Qubā' and the joy of the people of Madīnah:

The Prophet (ﷺ) arrived at Qubā' on Monday, the 8th of Rabī' al-Awwal, during the 13th year of the Prophetic mission. When the people of Yathrib heard that the Prophet (ﷺ) departed from Makkah, they came out in the early morning, expecting his blessed arrival. They remained sitting till before noon, and soon after they returned home, the Prophet (ﷺ) arrived. The people rallied as a man called out, and songs were heard welcoming the Prophet's arrival. Most Muslims were yet to have the pleasure of seeing the man of the mission, and they could not distinguish him from Abu Bakr as-Siddīq, till Abu Bakr stood up and shaded the Prophet (ﷺ) with his apparel, at which point they identified him.

The Messenger of Allah (ﷺ) stayed in that place till Thursday. The first thing he accomplished during this three-day stay was the construction of a mosque for worshipping Allah alone, with no partner. On Friday, the 12th of Rabī' al-Awwal, in the first year of Hijrah, the Prophet (ﷺ) rode from Qubā' and reached Yathrib and entered it from the southern direction. Since that day, its name became "the city of the Messenger of Allah", and the Prophet (ﷺ) called it Madīnah (the city).

The Ansār desired to host the Muhājirūn (emigrants) so much that they drew lots regarding that. The winner would deserve to have the Muhājir, taking him to his house and sharing with him everything he possessed on that same day, and he would be constantly prepared to serve him day and night. He would give thanks to Allah Almighty for his good fortune as He made a brother to him in the religion, his partner in all that he possessed.

Questions and Exercises

Q1: The Prophet (ﷺ) threw dust on the heads of those who intended evil for him while he was reciting Surat:

Tā-ha.

Yā-sīn.

Sād.

Q2: ... used to bring food to the Prophet (ﷺ) and Abu Bakr when they were in the cave:

‘Ā’ishah bint Abi Bakr (may Allah be pleased with her).

Asmā’ bint Abi Bakr (may Allah be pleased with her).

Ruqayyah, the Prophet's daughter.

Q3: The Prophet (ﷺ) arrived at Qubā’:

on Monday, the 8th of Rabī’ Al-Awwal, in the 13th year.

on Monday, the 9th of Rabī’ Al-Awwal, in the 13th year.

on Friday, the 8th of Rabī’ Al-Awwal, in the 13th year.

Exam Questions

Q1: The Prophet's lineage goes back to ‘Adnān, who is:

the son of Ishmael.

among the descendants of Ishmael, and not his direct son.

the son of Abraham.

Q2: The mother of the Prophet (ﷺ) is:

Az-Zahrā’ bint Zuhrah.

Āminah bint Wahb.

Āminah bint Zuhrah.

Q3: Our Prophet (ﷺ) was born on Monday during the month of:

Ramadan.

Rabī’ al-Awwal.

Rabī’ al-Ākhir.

Q4: Our Prophet (ﷺ) was born shortly before dawn, during the time of Sahar:

True.

False.

Q5: The Prophet's wet nurse is:

Halimah as-Sa'diyyah.

Rahimah az-Zahriyyah.

Halimah az-Zahriyyah.

Q6: The Prophet (ﷺ) remained with his wet nurse till the age of:

six.

four.

five.

Q7: The Prophet's mother passed away when he was:

six years old.

ten years old.

five years old.

Q8: The Prophet (ﷺ) witnessed the war of ... when he was fifteen years old.

Al-Basūs.

Al-Fudūl.

Al-Fujjār.

Q9: Our Messenger (ﷺ) said:

«لقد شهدت في دار عبد الله ابن جدعان حلفاً ما أحب أن لي به حمر النعم، ولو ادعى به في الإسلام لأجبت»

"Certainly, I had witnessed a pact in the house of 'Abdullāh ibn Jud'ān that was more beloved to me

than red camels. If I were called to it in the era of Islam, I would answer it." This pact is Hilf:

Al-Fujjār.

Al-Fudūl.

Al-Basūs.

Q11: The Prophet (ﷺ) worked in his youth:
as a shepherd.

as a merchant with the wealth of Khadījah.

Both answers.

Q12: Makkah was hit by a devastating flood:
five years before the Prophet's mission.

five years after the Prophet's mission.

ten years before the Prophet's mission.

Q13: The Prophet (ﷺ) married Khadījah when she was at the age of:

twenty five.

thirty five.

forty.

Q14: Who described Our Prophet (ﷺ) as a person who "upholds kinship ties, assists the disabled, helps the poor earn their living, provides guests with food and shelter, and supports people during troubles"?

His uncle Abu Tālib.

His wife Khadījah.

His grandfather 'Abdul-Muttalib.

Q15: The Prophet (ﷺ) "used to go in seclusion in the Cave of Hirā' where he used to engage in

Tahannuth continuously for many days before he desired to see his family." Tahannuth is:

Fasting.

Worship.

I'tikāf (seclusion for worship).

Q16: The cave of Hirā' lies in the mountain of:

An-Nūr.

'Uhud.

Abu Qubays.

Q17: The commencement of the revelation to the Messenger of Allah (ﷺ):

was the descent of Gabriel in other than his appearance.

was that he would see things during his wakefulness before they really took place.

was in the form of true dreams.

Q18: Who said to the Messenger of Allah (ﷺ): "This is the Nāmūs (angel) whom Allah had sent to Moses"?

Jubayr ibn Mut'im.

Waraqah ibn Nawfal.

Khadījah bint Khuwaylid.

Q19: ... died and the revelation came to a pause.

Abu Tālib.

Waraqah ibn Nawfal.

Al-Hārith ibn 'Abdul-Muttalib.

Q20: 'Ali ibn Abi Tālib embraced Islam at the age of:

eight.

ten.

fifteen.

Q21: Among the forerunners who embraced Islam after Abu Bakr as-Siddiq, 'Ali, and Zayd was: Khālid ibn Sa'd ibn al-'Ās:

True.

False.

Q22: Surat al-Muddaththir is among the first verses to be revealed to the Messenger of Allah (ﷺ):

True.

False.

Q23: Abu Bakr as-Siddiq worked:

as a shepherd.

as a fabric trader.

as a trader with Khadijah.

Q24: Those who embraced Islam at the hand of Abu Bakr as-Siddiq include:

'Uthmān ibn 'Affān.

Fātimah, the sister of 'Umar ibn al-Khattāb.

Fātimah bint 'Umayy.

Q25: The Prophet (ﷺ) began Da'wah to his kinsfolk and relatives:

True.

False.

Q26:

«أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا بِالْوَادِي تُرِيدُ أَنْ تُغِيرَ عَلَيْكُمْ، أَكُنْتُمْ مُصَدِّقِي؟»

"Suppose I told you there is a cavalry in the valley intending to attack you, would you believe me?"

Who said these words?

Our Prophet (ﷺ).

Abu Bakr as-Siddīq (may Allah be pleased with him).

‘Uthmān ibn Mazh‘oun (may Allah be pleased with him).

Q27: ... pledged to protect the Prophet (ﷺ).

Hamzah.

Abu Tālib.

Abu Bakr.

Q28: Abu Tālib was one of the Prophet's uncles who embraced Islam:

True.

False.

Q29: The first thing the Prophet (ﷺ) accomplished when he migrated was:

building his mosque.

building the mosque of Qubā’.

building a mosque at the bottom of ‘Uhud.

Q30: The Prophet (ﷺ) entered Madīnah:

on Monday.

on Friday.

on Wednesday.

Introduction

Curriculum's General Objectives:

1. Enhancing the status and mission of Da'wah (Islamic call) by linking it to the mission of the messengers (peace be upon them).

2. Maximizing the importance of calling people to Allah Almighty in the hearts of Muslims.

3. Encouraging Du'āt (preachers) to exert diligent efforts in the path of Da'wah.

4. Instilling reverence and respect for the preachers in the hearts of people by spreading their noble qualities and virtues.

5. Equipping the preachers with the correct principles and qualifications to fulfill the duty of Da'wah in the best way.

Lesson One

Main Concepts About Da'wah

Lesson Elements:

The lesson consists of three elements:

First: What is meant by Da'wah and Dā'iyah?

Second: People's need to Da'wah.

Third: Da'wah is the mission of the messengers (peace be upon them).

First element: What is meant by Da'wah and Dā'iyah?

Da'wah: is propagation and conveyance.

Dā'iyah: It is the one who engages in calling people to goodness, i.e. to Islam.

Second element: People's need to Da'wah:

People, in all their different races, colors, times, powers, and qualities, are in dire need of Islamic Da'wah. They need the upright religion of Allah Almighty that organizes their lives, in what pertains to their relationship with the Creator and with others. Islam is a way of life; it should be understood and applied as such. It is a belief that clarifies the correct perception of the universe, human beings, and life. It enables humans to understand the purpose of their creation, and based on this belief, a divine law and system are there to govern life. Thus, Islam is a comprehensive method.

Third element: Da'wah is the mission of the messengers (peace be upon them).

Every creature in this life is created to fulfill its designated duty, to play its role and mission in this life according to the will of Allah Almighty, and in accordance with the system of this magnificent universe. One of the most prominent duties and missions of the prophets sent to people is to call them to Allah Almighty, promise them Paradise, and warn them of the Hellfire by in numerous ways. The wisdom behind the preparation, qualification, and selection of the prophet is solely to bear the great message and deliver it to the people. Allah Almighty says:

[وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۚ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۚ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ]

{Indeed, We sent to every community a messenger, [saying], "Worship Allah and shun false gods." Among them were some whom Allah guided, while others were destined to stray. So, travel through the land and see how the end of the deniers was!} [Surat an-Nahl: 36] Allah Almighty addresses our Messenger, Muhammad (ﷺ) as saying:

[يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ۚ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ
وَسِرَاجًا مُنِيرًا]

{O prophet, We have sent you as a witness, a bearer of glad tidings and a warner,

and a caller to [the way of] Allah by His command, and as a lamp spreading light.} [Surat al-Ahzāb: 45-46]

Questions and Exercises

Q1: "People are in dire need of Islamic Da'wah, and in need of the upright religion of Allah." Explain?

This is because the religion of Allah regulates their lives in terms of their relationships among themselves and with their Creator.

This is so that they may attain happiness in the Hereafter by being saved from the punishment of Allah, and in this worldly life through leading a good life.

Both answers.

Q2: Da'wah is not a mission of the messengers, but rather, it is one of the characteristics of the messengers.

True.

False.

Q3: Da'wah is conveying the religion of Allah to the creation of Allah.

True.

False.

Lesson Two

Merit of Da'wah

Lesson Elements:

The lesson consists of three elements:

First: Calling to Allah Almighty is the noblest and most honorable profession.

Second: Allah Almighty praises those who undertake the responsibility of enjoining what is good and forbidding what is evil.

Third: Salvation is dependent on fulfilling the duty of Da'wah and enjoining what is good and forbidding what is evil.

The First Element: Calling to Allah Almighty is the noblest and most honorable profession.

Indeed, calling people to Allah Almighty is the noblest and most honorable profession because it is the mission of the messengers (peace be upon them). They are the most noble of all creation, the

most honored, and closest to Allah Almighty. It is also the duty of the successors of the messengers and their inheritors from the scholars, who act upon their knowledge, guide people to the truth, endear good to them, and lead them out of the depths of darkness into the dawn of light, knowledge, and faith. Allah Almighty says:

[وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ]

{Who is better in speech than one who calls to Allah, does righteous deeds, and says, "I am one of the Muslims [submitting to Allah]"?} [Surat Fussilat: 33] It is one of the best acts of obedience and one of the most important acts by which one draws near to Allah Almighty because its fruit is people's guidance to the truth. Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«مَنْ دَعَا إِلَى هُدًى، كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا»

"Whoever invites to guidance will have a reward similar to the rewards of those who follow him, without their rewards being diminished in any way." [Narrated by Muslim (2674)]

The Second Element: Allah Almighty praises those who undertake the responsibility of enjoining what is good and forbidding what is evil:

Allah Almighty praises those who undertake the responsibility of enjoining what is good and forbidding what is evil as He says:

[التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرُّكِّعُونَ السَّاجِدُونَ التَّامِرُونَ
بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ ۚ وَبَشِّرِ الْمُؤْمِنِينَ]

{[Those believers] are the ones who repent, who constantly worship, who praise Him, who fast, who bow down and prostrate, who enjoin what is right and forbid what is wrong, and who observe the limits set by Allah; give glad tidings to the believers.} [Surat at-Tawbah: 112] Allah Almighty also says:

[الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ
وَنَهَوْا عَنِ الْمُنْكَرِ ۚ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ]

{It is those who, if We give them power in the land, they establish prayer and give Zakah, and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of all matters.} [Surat al-Hajj: 41] The scholars said: The ruling in this verse indicates that what counts is the ability, capability, and power of anyone whom Allah has empowered in the land, even if it is just a handspan. So, whoever Allah enables in a land and bestows upon him the ability to command good and forbid evil therein, he is obligated to do so, whether by hand, words, or heart. If he does not do it, he will be held accountable and considered sinful. Allah Almighty says:

[وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ
سَيَرْحَمُهُمُ اللَّهُ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ]

{The believers, both men and women, are allies of one another; they enjoin what is good and forbid what is evil, they establish prayer, give Zakah and obey Allah and His Messenger. It is they who will receive Allah's mercy, for Allah is All-Mighty, All-Wise.} [Surat at-Tawbah: 71] Allah Almighty criticizes the hypocrites, describing them contrary to how He described the believers, as He says:

[الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِّنْ بَعْضٍ ۖ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ
الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ ۚ نَسُوا اللَّهَ فَنَسِيَهُمْ ۚ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ]

{The hypocrites, both men and women, are all alike; they enjoin what is evil and forbid what is good, and they withhold their hands [from giving]. They forgot Allah, so He forgot them. Indeed, the hypocrites are the rebellious.} [Surat at-Tawbah: 67] So, Allah Almighty made enjoining what is good and forbidding what is evil a distinguishing factor between the believers and the hypocrites.

The Third Element: Salvation is dependent on fulfilling the duty of Da'wah, as well as enjoining what is good and forbidding what is evil:

Allah Almighty has made salvation dependent on achieving this significant principle. Allah Almighty says:

[فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا
بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ]

{When they ignored the admonition they were given, We saved those who forbade evil and seized the wrongdoers with a grievous punishment for their defiant disobedience.} [Surat al-A'rāf: 165]
Thus, it highlights that they attained salvation on account of forbidding evil.

An-Nu'mān ibn Bashīr (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا، كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ، فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَبَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقُوا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ، فَقَالُوا: لَوْ أَنَا خَرَقْنَا فِي نَصِيبِنَا خَرْقًا وَلَمْ نُؤْذِ مَنْ فَوْقَنَا، فَإِنْ يَتْرَكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا، وَنَجَّوْا جَمِيعًا»

"The likeness of someone who observes the limits prescribed by Allah and that of someone who transgresses them is like the people who get on board a ship after casting lots. Some of them are in its lower deck and some of them are in its upper (deck). When those on the lower (deck) need water, they go to the occupants of the upper deck, and say to them: 'If we make a hole in the bottom of the ship, we shall not trouble those above us.' If they (the occupants of the upper deck) leave them to carry out their plan, they will all perish. But if they do not let them go ahead (with their plan), all of them will be safe." [Narrated by Al-Bukhāri (2493)].

‘Abdullah ibn Mas‘ūd (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«إِنَّ أَوَّلَ مَا دَخَلَ النَّفْسُ عَلَى بَنِي إِسْرَائِيلَ، كَانَ الرَّجُلُ يَلْقَى الرَّجُلَ، فَيَقُولُ: يَا هَذَا، اتَّقِ اللَّهَ وَدَعْ مَا تَصْنَعُ، فَإِنَّهُ لَا يَحِلُّ لَكَ، ثُمَّ يَلْقَاهُ مِنَ الْغَدِ، فَلَا يَمْنَعُهُ ذَلِكَ أَنْ يَكُونَ أَكِيلَهُ وَشَرِيبَهُ وَقَعِيدَهُ، فَلَمَّا فَعَلُوا ذَلِكَ ضَرَبَ اللَّهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ»، ثُمَّ قَالَ: «وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِّنْهُمْ فَاسِقُونَ» [المائدة: 81]»، ثُمَّ قَالَ: «كَأَلَا وَاللَّهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ، وَلَتَأْخُذَنَّ عَلَى يَدَيِ الظَّالِمِ، وَلَتَأْطُرَنَّهُ عَلَى الْحَقِّ أَطْرًا، وَلَتَقْصُرَنَّهُ عَلَى الْحَقِّ قَصْرًا أَوْ لَيَضْرِبَنَّ اللَّهُ بِقُلُوبِ بَعْضِكُمْ عَلَى بَعْضٍ أَوْ لَيُلْعَنَنَّكُمْ كَمَا لَعَنَهُمْ»

"The first shortcoming that permeated the Children of Israel was that a man (of them) met another man and said: O so-and-so, fear Allah and abandon what you are doing, for it is not lawful for you. He then met him the next day and that did not prevent him from eating with him, drinking with him, and sitting with him. When they did so. Allah mingled their hearts with each other." He then recited the verse: {And if they had believed in Allah and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient.} [Surat al-Mā'idah: 81]" Then he said: "Nay, I swear by Allah, you must enjoin what is good and prohibit what is evil, prevent the wrongdoer, force him into conformity with what is right, and restrict him to what is right, or Allah will involve the hearts of some of you with the hearts of others or will curse you as He had cursed them." [Narrated by Abu Dāwūd (4336), At-Tirmidhi (3047), Ibn Mājah (4006) and Ibn Abi Hātim in his Tafsīr (4/1181)]

and the wording is entirely his. At-Tirmidhi said: "This is a Hasan Gharīb (sound strange) Hadīth"].

Questions and Exercises

Q1: Calling to Allah Almighty is the noblest and most honorable profession:

Because it is the mission of the prophets.

It achieves guidance by getting people out of darkness into light.

Both answers.

Q2: Allah Almighty says:

[وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ]؛

{Who is better in speech than one who calls to Allah, does righteous deeds, and says, "I am one of the Muslims [submitting to Allah]"?} This indicates that calling to Allah is the noblest and most sublime profession.

True.

False.

Q3: "Whoever Allah enables in a land and bestows upon him the ability to enjoin good and forbid evil therein, then he is obligated to do so, whether through actions, speech, or heart. If he fails to do so, he will be held accountable and considered sinful." Which verse in the Book of Allah expresses this principle?

Allah Almighty's statement:

[فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ].

{When they forgot the reminder that they were given, We opened for them the doors of everything – until when they rejoiced in pride for what they were given, We seized them by surprise, so they fell into utter despair}.

Allah Almighty's statement:

[وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ].

{The believers, both men and women, are allies of one another; they enjoin what is good and forbid what is evil, they establish prayer, give Zakah and obey Allah and His Messenger. It is they who will receive Allah's mercy, for Allah is All-Mighty, All-Wise.}

Allah Almighty's statement:

[الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَقِيبُ الْأُمُورِ].

{It is those who, if We give them power in the land, they establish prayer and give Zakah, and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of all matters.}

Lesson Three

Merits and Superiority of the Preachers (Part 1)

Lesson Elements:

The lesson consists of four elements:

First: The preachers are the best of people.

Second. The preachers are the witnesses over the people.

Third: The preachers are the successful ones in this world and the Hereafter.

Fourth: The preachers are the best in speech among people.

The First Element: The preachers are the best of people:

If we review the texts of the Qur'an and the Sunnah regarding their honor and elevation of the status of the preachers, and the indication of their virtue, we will find them countless. Among them are:

1. The preachers are the best of people. Allah Almighty says:

[كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ
بِاللَّهِ ۚ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ
الْفَاسِقُونَ]

{You are the best nation ever raised for mankind: you enjoin what is right and forbid what is wrong and believe in Allah. If the People of the Book had believed, it would have been better for them. Some of them are believers, but most of them are rebellious.} [Sūrat Āl-'Imrān: 110].

The Second Element: The preachers are the witnesses over the people:

2. The preachers are the witnesses over the people. Allah Almighty says:

[وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۚ وَمَا جَعَلْنَا الْقُلُوبَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةٌ إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّ عَمَلَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ]

{Thus, We made you a balanced nation, so that you may be witnesses over mankind and the Messenger a witness over you. We did not change your former direction of prayer [to the Ka'bah] except to distinguish those who would follow the Messenger from those who would turn back on their heels. It was surely burdensome except for those whom Allah guided. Allah would never let your [acts of] faith go to waste, for Allah is Most Gracious and Most Merciful to all people.} [Surat al-Baqarah: 143].

The Third Element: The preachers are the successful ones in this world and the Hereafter:

The preachers are the successful ones in this world and the Hereafter based on the statement of Allah Almighty:

[وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ]

{Let there be a group from among you who call to goodness: enjoining what is right, and forbidding what is wrong. It is they who are successful.} [Surat Āl-'Imrān: 104].

The Fourth Element: The preachers are the best in speech among people.

4. The preachers are the best in speech among people, given the statement of Allah Almighty:

[وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ]

{Who is better in speech than one who calls to Allah, does righteous deeds, and says, “I am one of the Muslims [submitting to Allah]”?} [Surat Fussilat: 33].

Questions and Exercises

Q1: The statement of Allah Almighty:

[وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا]

{Thus, We made you a balanced nation, so that you may be witnesses over mankind and the Messenger a witness over you.} is evidence that the preachers are:

The best of people.

The witnesses over the people.

The successful ones in this world and the Hereafter.

Q2: The statement of Allah Almighty:

[وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ]

{Let there be a group from among you who call to goodness: enjoining what is right, and forbidding what is wrong. It is they who are successful.} is used as evidence to prove that:

The preachers are the successful ones in this world and the Hereafter.

The preachers are the best in speech among people.

The assertion that the preachers, as individuals, are from the people of Paradise

Q3: The preachers are the best of people, based on the statement of Allah Almighty:

[كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ
بِاللَّهِ ۚ وَلَوْ أَنَّهُ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمْ
الْفَاسِقُونَ].

{You are the best nation ever raised for mankind: you enjoin what is right and forbid what is wrong and believe in Allah. If the People of the Book had believed, it would have been better for them. Some of them are believers, but most of them are rebellious.}

True.

False.

Lesson Four

Merits and Superiority of the Preachers (Part 2)

Lesson Elements:

The lesson consists of four elements:

First: The preachers are the heirs of the prophets.

Second: The inhabitants of heaven and earth seek forgiveness for the preachers.

Third: The rewards of the preachers never stop.

Fourth: The guidance that the preachers convey to mankind is better for them than the world and what it contains.

The First Element: The preachers are the heirs of the prophets:

5. The preachers are the heirs of the prophets: The compilers of the Sunan Collections narrated that the Messenger of Allah (ﷺ) said:

«الْعُلَمَاءُ وَرَثَةُ الْأَنْبِيَاءِ»

"Scholars are the heirs of the prophets." [This is an authentic Hadīth narrated by Abu Dāwūd (3641), At-Tirmidhi (2682) and Ibn Mājah (223)]. The scholars and the callers to Allah (preachers) are those who follow in the footsteps of the Messenger of Allah (ﷺ) in calling nations to goodness and guiding humanity to the straight path.

The Second Element: The inhabitants of the heavens and the earth seek forgiveness for the preachers:

6. The inhabitants of heaven and earth seek forgiveness for the preachers: At-Tirmidhi narrated that Abu 'Umāmah reported that Allah's Messenger (ﷺ) said:

«إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَوَاتِ وَالْأَرْضِينَ حَتَّى النَّمْلَةُ فِي جُحْرِهَا وَحَتَّى الْخُوتُ لِيُصَلُّوا عَلَى مُعَلِّمِ النَّاسِ الْخَيْرِ»

"Indeed, Allah, His angels, the dwellers of the heaven and earth, and even the ant in its dwelling

and the fish (in water) send prayers upon those who teach people what is good." [Narrated by At-Tirmidhi (2685) who classified it as Hasan (sound)].

Prayers sent by Allah Almighty upon the slaves mean praise and mercy, prayers sent by the angels mean seeking forgiveness, and prayers sent by humans mean making Du'ā' or supplication.

The Third Element: The rewards of the preachers never stop:

7. The rewards of the preachers never stop, as indicated by the statement of the Prophet (ﷺ):

«مَنْ دَعَا إِلَى هُدًى، كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا»

"Whoever calls others to follow guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in the least." [Narrated by Muslim (2674)].

The Fourth Element: The guidance that the preachers convey to mankind is better for them than the world and what it contains:

8. The guidance that the preachers give to mankind is better for them than the world and what it contains: 'Ali ibn Abi Tālib (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«فَوَاللَّهِ لَأَنْ يُهْدَى بِكَ رَجُلٌ وَاحِدٌ خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ»

"By Allah, if Allah guides a single person through you, it is better for you than possessing red camels." [Narrated by Al-Bukhāri (2942), and Muslim (2406)]. Red camels were considered by the Arabs the most valuable wealth one could possess.

A caller to Allah attains this virtuous status through guiding only one person, so how would it be when he becomes the means for guiding a group of people or a whole community?

Questions and Exercises

Q.1: The Prophet (ﷺ) said:

«الْعُلَمَاءُ وَرَثَةُ الْأَنْبِيَاءِ»؛

"Scholars are the heirs of prophets." The Hadīth applies to preachers since scholars are preachers.

True.

False.

Q2: The inhabitants of the heaven and the earth seek forgiveness for the preachers:

This is indicated by the Hadīth that reads:

«مَنْ دَعَا إِلَى هُدًى، كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا...».

"Whoever calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in the least."

Or the Hadīth that reads:

«إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَوَاتِ وَالْأَرْضِينَ حَتَّى النَّمْلَةُ فِي جُحْرهَا وَحَتَّى الْحُوتُ لَيُصَلُّونَ عَلَى مُعَلِّمِ النَّاسِ الْخَيْرِ».

"Indeed, Allah, His angels, the dwellers of the heaven and the earth, and even the ant in its dwelling and the fish (in water) send prayers upon those who teach people what is good."

Or the Hadīth that reads:

«الْعُلَمَاءُ وَرَثَةُ الْأَنْبِيَاءِ».

"Scholars are the heirs of prophets."

Q3: The Prophet (ﷺ) said in Hadīth:

«فَوَاللَّهِ لَأَنْ يُهْدَى بِكَ رَجُلٌ وَاحِدٌ خَيْرٌ لَكَ...».

"By Allah, if Allah guides a single person through you, it is better for you than..."

The world and all that it contains.

Red camels.

Spending gold and silver.

Lesson Five

Responsibility of the Preacher (caller to Allah) and His True Mission

Lesson Elements:

The lesson consists of three elements:

First: The preacher is only responsible for conveying the message, but success lies in Allah's Hands.

Second: The limits and responsibility of the preacher {you are not in control of them}.

Third: The preacher must rely upon Allah's assistance and support.

The First Element: The preacher is only responsible for conveying the message, and success lies in Allah's Hands.

The Prophets (peace be upon them) and other humans do not have the power to implant guidance in people's hearts, just as Satan does not have the ability to sow misguidance in human souls by his own choice.

Each of them - those who call to the truth and those who call to misguidance - can only invite people to their way. The choice between misguidance or guidance completely depends on the individual's desire and Allah Almighty's guidance for them to follow that path.

The preachers only possess the right to guide and direct the people to the right path, whereas the guidance of success and inspiration is only for Allah Almighty. Allah Almighty says:

[قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ ۚ وَإِنْ تُطِيعُوهُ تَهْتَدُوا ۚ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ]

{Say, "Obey Allah and obey the Messenger. But if you turn away, he is only responsible for his duty, and you are responsible for your duty. If you obey him, you will be guided. The duty of the Messenger is only to convey the message clearly."} [Surat an-Nūr: 54]. Allah Almighty also says:

[إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ]

{You cannot guide whoever you like, but Allah guides whom He wills, and He knows best who will be guided.} [Surat al-Qasas: 56]. And Allah Almighty says:

[إِنْ تَحَرَّصَ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَن يُضِلُّ ۖ وَمَا لَهُم مِّن نَّاصِرِينَ]

{Even though you are keen to guide them, Allah does not guide those whom He causes to stray, and they will have no helpers.} [Surat an-Nahl: 37]. Allah Almighty says:

[وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ]

{But most people will not believe, no matter how eager you may be.} [Surat Yūsuf: 103].

The Second Element: The limits and responsibility of the preacher {you are not in control of them}:

Moreover, the preachers should not concern themselves with whether people listen to their call or not, nor should they worry whether the time is suitable or against their call. Rather, they should focus on doing everything within their capacity to attract those individuals, drawing them away from misguidance and destruction toward success and guidance. Allah Almighty says:

[وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا ۚ اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ۗ قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَنْفَقُونَ]

{When a group of them said, “Why are you admonishing a people whom Allah will destroy or punish severely?” They said, “To excuse ourselves

before your Lord, and perhaps they may fear Allah.”} [Surat al-A’rāf: 164].

The Third Element: The preacher must rely upon Allah's assistance and support:

Indeed, the preacher must have trust in Allah, and His help, and dependence on His assistance and support. This trust is what takes them by the hand and wipes away the tears from their eyes when obstinate individuals stand in the path of their call, seeking to sow obstacles along the way. It may make the preacher feel as if he has reached a dead end and cannot carry on further. But then, he feels as if the help of Allah is their ally, and they are reassured within themselves that their call will fulfill its share of expansion and dissemination, no matter what hurdles are placed in its path. This is because Allah has approved it as the correct methodology and beloved path. And that is the trust represented in the saying of Allah Almighty:

﴿وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا ۚ وَلَنَصْبِرَنَّ عَلَى مَا آذَيْنُمُونَا ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ﴾

{Why should we not put our trust in Allah, and it is He Who has guided us to our ways? We will surely be patient with whatever harm you cause us. And in Allah let the faithful put their trust.”} [Surat Ibrāhīm: 12]

Questions and Exercises

Q1: The preacher must think, before initiating his Da'wah activity, whether people will listen to his call or not, so that he does not expose himself to harm.

True.

False.

Q2: Allah Almighty says:

[وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا ۚ وَلَنَصْبِرَنَّ عَلَى مَا آذَيْنَاهُمْ بِهَا ۚ وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ]؛

{Why should we not put our trust in Allah, and it is He Who has guided us to our ways? We will surely be patient with whatever harm you cause us. And in Allah let the faithful put their trust."} Thus, the preacher has to:

Place his trust in Allah Almighty and His help.

Rely upon Allah Almighty.

Both answers.

Q3: The preachers can grant guidance:

Of direction.

Of success.

Both answers.

Lesson Six

Conditions of Calling to the Religion of Allah Almighty

Lesson Elements:

The lesson consists of only one element:

Lesson element: Conditions of calling to the religion of Allah Almighty.

Conditions of calling to the religion of Allah Almighty:

1. As for sincerely believing in and being devoted to the true religion that we call to, Allah Almighty says:

[ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِاللّٰهِ وَمَلَائِكَتِهِ
وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ
رَبَّنَا وَإِلَيْكَ الْمَصِيرُ]

{The Messenger believes in what has been sent down to him from his Lord, as do the believers. All of them believe in Allah, His angels, His Books, and His messengers, [saying], “We make no distinction between any of His messengers.” And they say, “We hear and obey. Grant us Your forgiveness, our Lord, and to You is the [final] destination.”} [Surat al-Baqarah: 285].

2. By testifying with the tongue to the truth that his heart believes in, Allah Almighty says:

[وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ
ظُهُورِهِمْ وَأَشْرَوْا بِهِ تَمَتُّاعًا قَلِيلًا ۚ فَبِئْسَ مَا يَشْتَرُونَ]

{And [remember] when Allah took a covenant from those who were given the Scripture, “that you should make it clear to people and not conceal it.” But they cast it behind their backs and sold it for a small price. How terrible is their deal!} [Surat Āl-‘Imrān: 187].

It is not permissible to prioritize personal interests and abandon calling to the truth except in

exceptional situations. For example, if there is a danger that threatens the caller's life by speaking the truth, then he may save himself from this peril. This is in the interest of preserving the Da'wah and serving the truth in future situations. If someone refrains from proclaiming the truth in a situation where it is needed, and there are no obstacles preventing him, he is, in fact, devoid of zeal, lacking in ardor, and exposing himself to destruction.

3. The testimony of the tongue should be accompanied by the testimony of action. Allah Almighty says:

[أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ ۚ أَفَلَا تَعْقِلُونَ]

{Do you enjoin righteousness upon people while you forget yourselves, even though you recite the Scripture? Do you not understand?} [Surat al-Baqarah: 44].

4. To hold this testimony above all biased inclinations: Allah Almighty says:

[يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اْعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ]

{O you who believe, stand firm for Allah by bearing true testimony, and do not let the hatred of a people lead you away from justice. Be just; that is closer to righteousness. And fear Allah, for Allah is All-Aware of what you do.} [Surat al-Mā'idah: 8].

5. The testimony for the religion of Allah should be accompanied by sacrificing oneself when the need arises, as well as sacrificing wealth, time, effort, and precious possessions in the service of Islamic Da'wah. Allah Almighty says:

[وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ]

{As for those who strive in Our cause, We will surely guide them to Our ways, for Allah is certainly with those who do good.} [Surat al-'Ankabūt: 69].

Questions and Exercises

Q1: Among the conditions of calling to the religion of Allah... Allah Almighty says:

[وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ]:

{And [remember] when Allah took a covenant from those who were given the Scripture, "that you should make it clear to people and not conceal it."}:

To sincerely believe in and be devoted to the true religion that we call to.

The testimony with the tongue must be accompanied by the testimony through action.

To testify with the tongue to the truth that the heart believes in.

Q2: Among the conditions of Da'wah is to hold this testimony above all biased inclinations. Allah Almighty says:

[وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ]. [اتَّأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ ۚ أَفَلَا تَعْقِلُونَ]. [يَا أَيُّهَا الَّذِينَ ءَامَنُوا

كُونُوا قَوْمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ
أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۚ

{As for those who strive in Our cause, We will surely guide them to Our ways, for Allah is certainly with those who do good.}

{Do you enjoin righteousness upon people while you forget yourselves, even though you recite the Scripture? Do you not understand?}

{O you who believe, stand firm for Allah by bearing true testimony, and do not let the hatred of a people lead you away from justice. Be just; that is closer to righteousness. And fear Allah, for Allah is All-Aware of what you do.}

Q3: Among the conditions of Da‘wah is...; as Allah Almighty says:

[ءَاٰمَنَ الرَّسُوْلُ بِمَا اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهِ وَالْمُؤْمِنُوْنَ ۙ]

{The Messenger believes in what has been sent down to him from his Lord, as do the believers.}

To sacrifice oneself when the need arises, as well as wealth and effort.

To accompany the testimony of the tongue with testimony through action.

To sincerely believe in and be devoted to the true religion that we call to.

Lesson Seven

Methods of Da‘wah (Preaching) Activity

Lesson Elements:

The lesson consists of two elements:

First: Method of Da'wah activity at the present time.

Second: stagewise and gradual approach in carrying out Da'wah activity and conveying the message.

The First Element: Method of Da'wah activity at the present time.

If we look at the approach of the prophets (peace be upon them) with regard to these present situations, it becomes clear to us that the circumstances we are going through in the contemporary world are similar to the period of the prophets (peace be upon them) for several reasons. There is no doubt that the Book of Allah Almighty and the Sunnah of the Prophet (ﷺ) are in our hands, so this world does not need guidance from a new prophet until the Day of Judgment:

[وَأَحْسَنُ ۚ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ]

{but fear Me. Today I have perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion.} [Surat al-Mā'idah: 3]. Therefore, we have a complete Shariah system that is sufficient for guiding people and making Muslims firm in adhering to the truth.

Second: stagewise and gradual approach in carrying out Da'wah activity and conveying the message.

Principles of the prophets' Da'wah:

Since the prophets (peace be upon them) are always sent in an era where the system of the truth is torn apart, turned upside down, and the society is dominated by a system of ignorance, they first call for principles and foundations on which the ideal Islamic society is based. These principles are three, namely:

1. Belief in Allah Almighty with complete Tawhīd (monotheism).
2. Belief in prophethood with complete obedience.
3. Belief in the Last Day with complete trust (in the unseen).

Questions and Exercises

Q1: The circumstances we are going through in the contemporary world are like the period of the prophets (peace be upon them).

True.

False.

Q2: Giving Da'wah by conveying the message in stages is a gradual approach that suits this age.

True.

False.

Q3: In this age, Da'wah should initially focus on:
Belief in prophethood with complete obedience.
Belief in the Last Day with complete trust (in the unseen).

Belief in Allah Almighty with complete Tawhīd (monotheism).

Lesson Eight

Characteristics of the Prophets' discourse in Da'wah.

Lesson Elements:

The lesson consists of only one element:

The element of the lesson: Advantages and characteristics of the discourse of the prophets' Da'wah.

Characteristics of the prophets' discourse for Da'wah:

The prophets' discourse to their people in presenting the message has advantages that give their speech an impact and influence on the soul. Any caller who undertakes to convey the call of the prophets and messengers at any time and place cannot do so without recognizing this discourse.

1. The prophets used to address their people in their language and dialects. Allah Almighty says:

[وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ ۚ فَيُضِلَّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِيَ
مَنْ يَشَاءُ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ]

{We did not send any messenger but in the language of his people to make things clear for them. Allah causes to stray whom He wills and guides whom He wills, and He is the All-Mighty, the All-Wise.} [Surat Ibrāhīm: 4].

2. The words of the prophets are clear, and they choose contemporary methods that clearly serve the purpose, without any ambiguity.

3. However, the prophets and those who call to the truth approach their goal in thousands of ways. The Qur'an expresses this reality by expression "the diversity of verses," which means explaining the same truth and presenting it to minds in a range of styles and methods.

4. Their discourse is full of enthusiasm and vital emotions. They do not address only the intellect like philosophers or only the soul like Sufis. That is why when the Messenger of Allah (ﷺ) spoke, his speech stirred up the hidden feelings and sentiments of the soul. Whenever the Messenger of Allah (ﷺ) gave a sermon, his eyes would turn red, his voice would rise, and his anger would intensify, as if he were a warner of an army saying:

«صَبَّحَكُمْ وَمَسَّكُمْ»

"They will attack you in the morning, or they will attack you in the evening!" [Narrated by Muslim (867)]. This fervor in his speech (ﷺ) came from his firm confidence and certainty, his compassion for human reality, and his sympathy for the miserable state of humanity. This is what distinguishes the speech of the preachers in every time and place. Furthermore, from here, the truth is separated from falsehood, the relative from the claimant, the

sincere preacher from the falsifier, the pretender, and the misleading, and the one employing an invalid interpretation of texts.

5. Unity of purpose; they aim every arrow from their quiver with a single throw. The prophets adhere to a consistent approach in their speech and adhere to the concepts and principles in their discourse.

6. They observe the selection of their words and meanings, the length and conciseness of their speech, style, and presentation method, and consider the psychological state of those being addressed. For example, the Prophet (ﷺ) said:

«يَسِّرُوا، وَلَا تَعْسِرُوا، وَبَشِّرُوا، وَلَا تَنْقُرُوا»

"Make things easy and do not make them difficult; and give glad tidings, and do not repulse them." [Narrated by Al-Bukhāri (69) and Muslim (1734)].

7. They choose their words carefully and avoid anything that arouses feelings of rejection, argumentativeness, and persistence in error. Allah Almighty, says:

[أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ۚ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ]

{Go, both of you, to Pharaoh, for he has certainly transgressed all bounds.

But speak to him gently, so that he may take heed or fear Allah.} [Surat Ta-Ha: 43-44]. Allah Almighty also says:

[أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ]

{Call to the way of your Lord with wisdom and goodly exhortation, and reason with them in the best manner. Your Lord knows best who has strayed from His way and knows best those who are rightly guided.} [Surat an-Nahl: 125]. They do not use words that hurt the religious feelings of the listeners, but rather strike at the roots of their false beliefs with clear evidence. Allah Almighty says:

[وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ فَيَسُبُّوا اللَّهَ عَدُوًّا بِغَيْرِ عِلْمٍ ۖ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ]

{Do not revile those whom they supplicate besides Allah, lest they revile Allah out of spite and lack of knowledge. This is how We made the deeds of every people appealing to them. Then to their Lord is their return, and He will inform them of what they used to do.} [Surat al-An'ām: 108]. They respond to their hostility with their own gentle and lenient speech and return their harshness with kindness and their toughness with courteousness. This is because it is the only way by which the preacher finds his way to the hearts and has the souls attracted to him.

Questions and Exercises

Q1: "Whenever the Messenger of Allah (ﷺ) gave a sermon, his eyes would turn red, his voice would rise, and his anger would intensify, as if he were a

warner of an army saying: 'They will attack you in the morning, or they will attack you in the evening!'" Thus, the discourse of the prophets used to be:

In the language of their people.

Flowing with enthusiasm and vital emotion, they do not address only the intellect like philosophers or only the soul as the Sufis do.

Following a consistent approach and adhering to the concepts and principles.

Q2: One of the characteristics of the prophets' discourse to their people is the lack of unity of purpose. They do not adhere to a methodology in their speech and do not adhere to the concepts and principles in their discourse to avoid monotony.

True.

False.

Q3: Allah Almighty said to His Kalīm (the one to whom He spoke; Moses) and his minister (Aaron) (peace be upon them):

[أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ۖ ٤٣ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ]

{Go, both of you, to Pharaoh, for he has certainly transgressed all bounds.

But speak to him gently, so that he may take heed or fear Allah."} This indicates some of the characteristics of the prophets' discourse, namely:

They take into account the psychology of the audience in their choice of words and meaning, length and brevity, style and presentation.

They choose their words carefully and avoid anything that might arouse in the listener emotions of rejection, argumentativeness, and persistence in error.

Their speech is flowing with enthusiasm and vital emotion.

Lesson Nine

Considering the Psychological State of the Addressee in the Presentation of Da'wah (Part 1)

Lesson Elements:

The lesson consists of four Elements:

First: Considering that hearts and souls vary in their acceptance and rejection.

Second: Principles of considering the psychological state of the addressee in the methodology of the prophets.

Third: The first principle in considering the psychological state of the addressee.

Fourth: The second principle in considering the psychological state of the addressee.

The First Element: Considering that hearts and souls vary in their acceptance and rejection:

Just as a seed, no matter how good it is, needs good land and soil, and suitable weather for its

growth, similarly the word of truth, despite carrying inherent influence, needs the preacher to consider the psychological conditions of the addressees when presenting Da'wah to them. In fact, hearts and souls vary in their acceptance and rejection, progress and lagging behind, desire and aversion, due to the circumstances and situations that affect them, just like the variation of seasons and weather, whether they are suitable or unsuitable for something. Therefore, the one working in the field of Islamic Da'wah must have complete knowledge and deep experience of this variation that accompanies hearts, similar to the knowledge of farmers about the variation of seasons and their suitability for different seeds and crops.

The Second Element: Principles of considering the psychological state of the addressee in the methodology of the prophets.

We may deduce some initial principles from the prophets' methodology in Da'wah activity, and from the divine guidance that the prophets received in this field. I will attempt to present some of the derived principles as much as possible, which will enable the preacher to recognize other principles that he can utilize in his Da'wah situations; for in reality, this is related to general human understanding. So, if the preacher is of sound nature, sincere in intention, and familiar

with the goals, depths, and dimensions of his Da'wah, he can, within a short period, create a significant resemblance between his Da'wah methodology and that of the Prophets.

The Third Element: The first principle in considering the psychological state of the addressee.

1. The first principle:

Everything one presents has multiple aspects, some of which are easy and pleasant, while others are difficult and bitter. If you present it to someone with its first aspect, the person may reject it and not accept it, turning away from it. But if you present it with its second aspect, the person may accept it well, find it pleasing, and embrace it, without turning away from it or rejecting it. The Prophet (ﷺ) said:

«يَسِّرُوا، وَلَا تَعْسِرُوا، وَبَشِّرُوا، وَلَا تُنْفِرُوا»

"Make things easy and do not make them difficult; and give people glad tidings, and do not repulse them." [Narrated by Al-Bukhāri (69), and Muslim (1734)]. He (ﷺ) also said:

«إِنَّمَا بُعِثْتُمْ مُبَسِّرِينَ، وَلَمْ تُبْعَثُوا مُعَسِّرِينَ»

"You have been sent to make things easy, not to make them difficult." [Narrated by Al-Bukhāri (220)].

The Fourth Element: The second principle in considering the psychological state of the addressee:

2. The second principle:

The caller should avoid anything that may provoke ignorant chauvinism in the addressee. The caller should observe that every community has its own beliefs and values, so it is not appropriate to directly criticize them or insult their religious sentiments. Directly confronting the false beliefs held by the addressee can lead to grave consequences. They may refuse to accept the Da'wah for this reason, and it may awaken in them ignorant biases and blind fanaticism towards their rituals, customs, and traditions. Allah Almighty says:

[إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا]

{When the disbelievers harbored pride in their hearts – the pride of ignorance– then Allah sent down His tranquility upon His Messenger and upon the believers and caused them to adhere to the word of piety, for they were more deserving and worthy of it. And Allah is All-Knowing of everything.} [Surat al-Fat'h: 26].

Perhaps this enthusiasm and fanaticism will lead him to hostility towards the preacher, insulting him

and cursing him. The Qur'an explains the importance and necessity of avoiding arousing this fanaticism. Allah Almighty says:

[وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۚ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ]

{Do not revile those whom they supplicate besides Allah, lest they revile Allah out of spite and lack of knowledge. This is how We made the deeds of every people appealing to them. Then to their Lord is their return, and He will inform them of what they used to do.} [Surat al-An'ām: 108].

Rather, the Qur'an commanded the preachers to say the best when presenting Da'wah. Allah Almighty says:

[وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ۝٥٣ رَبُّكُمْ أَعْلَمُ بِكُمْ ۚ إِنَّ يَشَأْ يَرْحَمْكُمْ أَوْ إِنَّ يَشَأْ يُعَذِّبْكُمْ ۚ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا]

{Tell My slaves that they should say what is best, for Satan sows discord among them. Indeed, Satan is a sworn enemy to mankind. Your Lord knows you best: if He wills, He will have mercy on you; or if He wills, He will punish you. We have not sent you [O Prophet] to be in charge of them.} [Surat al-Isrā': 53-54].

Questions and Exercises

Q1: The Hadīth that reads:

«يَسِّرُوا وَلَا تُعَسِّرُوا، وَبَسِّرُوا وَلَا تُنْفِرُوا»

"Make things easy and do not make them difficult; and give people glad tidings, and do not repulse them." It points to one of the principles of considering the psychological state of the addressee, which is:

The preacher must avoid anything that may provoke ignorant chauvinism in the addressee.

Introducing matters through their easy and simple aspects.

Both answers.

Q2: The Qur'an commanded the preachers to say the best when presenting Da'wah. Allah Almighty says:

[إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْجَاهِلِيَّةَ]. [وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۚ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ].

{When the disbelievers harbored pride in their hearts – the pride of ignorance}

{Do not revile those whom they supplicate besides Allah, lest they revile Allah out of spite and lack of knowledge. This is how We made the deeds of every people appealing to them. Then to their Lord is their return, and He will inform them of what they used to do.}

Q3: "The preacher must avoid anything that may provoke ignorant chauvinism in the addressee." This is indicated by the saying of Allah Almighty:

[وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۚ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ]. [إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ].

{Do not revile those whom they supplicate besides Allah, lest they revile Allah out of spite and lack of knowledge. This is how We made the deeds of every people appealing to them. Then to their Lord is their return, and He will inform them of what they used to do.}

{When the disbelievers harbored pride in their hearts – the pride of ignorance}

Both answers.

Lesson Ten

Considering the Psychological State of the Addressee in the Presentation of Da'wah (Part 2)

Lesson Elements:

The lesson consists of three elements:

First: The third principle in considering the psychological state of the addressee.

Second: The fourth principle in considering the psychological state of the addressee.

Third: The fifth principle in considering the psychological state of the addressee.

The First Element: The third principle in considering the psychological state of the addressee.

3. The third principle:

Some people are accustomed to being addressed with high veneration. Thus, the speaker needs to consider some aspects of their greatness in his conversation with them. If the speaker were to neglect this approach in the conversation, it may lead to defiance, rejection, and selfishness among these people, hindering them from accepting the truth. Therefore, the preacher must observe this weakness in them as much as possible, so as not to provide a reason that prevents them from accepting the Da'wah and recognizing the truth in its true form. For this purpose, Allah Almighty commanded Mūsa and Hārūn (peace be upon them) saying:

[أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ٤٣ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ]

{Go, both of you, to Pharaoh, for he has certainly transgressed all bounds.

But speak to him gently, so that he may take heed or fear Allah.”} [Surat Ta-Ha: 43-44].

Allah Almighty also commanded our Prophet Muhammad (ﷺ) to do the same, saying:

[فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۚ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ]

{It is by Allah's mercy that you [O Prophet] became lenient to them. If you had been harsh and hard-hearted, they would have dispersed from you. So, pardon them, seek forgiveness for them, and

consult them in important matters. But once you have made a decision, put your trust in Allah, for Allah loves those who put their trust in Him.} [Surat Āl-‘Imrān: 159]. However, this is permissible to the extent that it does not contradict the truth and the Da‘wah that is being delivered.

The noble Messenger (ﷺ) encouraged us through his teachings to treat people according to their status, give them their due respect and dignity, and speak to them according to their circumstances. The approach used with a scholar differs clearly from the approach used with an ordinary person or an ignorant one. In the Prophet's letters to the kings, he used to write:

«إِلَى هِرَقْلَ عَظِيمِ الرُّومِ...»

"To Heraclius, the Chief of the Romans..." [Narrated by Al-Bukhāri (7), and Muslim (1773)] and so on.

The Second Element: The fourth principle in considering the psychological state of the addressee.

The fourth principle

The preacher should avoid presenting Da‘wah to the addressee if he sees him inclined to objection and criticism only. If Da‘wah is presented to him, and he starts focusing on criticizing, belittling, and undermining it, then the preacher should end the dialogue with him, turn away from him, leave him to his own affairs, and wait for the opportunity and

the appropriate time when the addressee returns to calmness, peace of mind, and composure. Allah Almighty says:

[وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي ءَايَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَعُدَّ بَعْدَ الذِّكْرَى مَعَ الْقَوْمِ الظَّالِمِينَ]

{When you see those who ridicule Our verses, turn away from them until they engage in another discourse. If Satan should make you forget, then as soon as you remember, do not remain with the wrongdoing people.} [Surat al-An'ām: 68]. This verse includes a prohibition of what some debaters do, which is continuously following the opponent and engaging with them even in a demanding situation.

The Third Element: The fifth principle in considering the psychological state of the addressee:

5. The fifth principle:

Also, the preacher should refrain from presenting Da'wah if the addressee is preoccupied with his own affairs, devoted to a matter dear to him, so he cannot leave and pay attention to the Da'wah presented to him.

This situation, however, is different from the previous one, as it is not inspired by stubbornness and persistence in error. Yet, both situations are similar in that the addressee is not prepared to listen and receive the Da'wah. It is narrated in Sahih

Al-Bukhāri that ‘Abdullah ibn ‘Abbās (may Allah be pleased with him) reported:

«حَدَّثَ النَّاسَ كُلَّ جُمُعَةٍ مَرَّةً، فَإِنْ أَبَيْتَ فَمَرَّتَيْنِ، فَإِنْ أَكْثَرْتَ فَلثَلَاثَ مَرَارٍ، وَلَا تُمِلْ النَّاسَ هَذَا الْقُرْآنَ، وَلَا أَلْفَيْتَكَ تَأْتِي الْقَوْمَ وَهُمْ فِي حَدِيثٍ مِنْ حَدِيثِهِمْ، فَتَقْصُ عَلَيْهِمْ، فَتَقْطَعُ عَلَيْهِمْ حَدِيثَهُمْ فَتَمْلُؤُهُمْ، وَلَكِنْ أَنْصِتْ، فَإِذَا أَمْرُكَ فَحَدِّثْهُمْ وَهُمْ يَسْتَهْوِنُهُ»

"Talk to the people once every Friday, but if you had to, then twice, and if you want more, then three times, but do not burden the people with this Qur'an. And do not let me find you coming to the people when they are talking about their concerns, interrupting them in their talk by addressing them, and so burdening them. Keep silent, and when they request you, talk to them when they want it."

[Narrated by Al-Bukhāri (6337)].

Questions and Exercises

Q1: Who is the one who said:

«حَدَّثَ النَّاسَ كُلَّ جُمُعَةٍ مَرَّةً، فَإِنْ أَبَيْتَ فَمَرَّتَيْنِ، فَإِنْ أَكْثَرْتَ فَلثَلَاثَ مَرَارٍ، وَلَا تُمِلْ النَّاسَ هَذَا الْقُرْآنَ؟»

"Talk to the people once every Friday, but if you had to, then twice, and if you want more, then three times, but do not burden the people with this Qur'an."?

The Messenger of Allah (ﷺ), addressing Ibn ‘Abbās.

Ibn ‘Abbās (may Allah be pleased with him).

Ibn Mas‘ūd (may Allah be pleased with him).

Q2:

«حَدَّثَ النَّاسَ كُلَّ جُمُعَةٍ مَرَّةً، فَإِنْ أَبَيْتَ فَمَرَّتَيْنِ، فَإِنْ أَكْثَرْتَ فَثَلَاثَ مَرَّاتٍ، وَلَا تُمِلَّ النَّاسَ هَذَا الْقُرْآنَ»

"Talk to the people once every Friday, but if you had to, then twice, and if you want more, then three times, but do not burden the people with this Qur'an." The scholars derived one of the principles of Da'wah from this tradition. That is:

The preacher should avoid presenting Da'wah to the addressee if he sees him inclined to objection and criticism only.

The preacher should refrain from presenting Da'wah if the addressee is preoccupied with a matter that is dear to him.

Consideration of the other person's status.

Q3: Allah Almighty says:

[أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ۖ فَفُؤَا لَهٗ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ]؛

{Go, both of you, to Pharaoh, for he has certainly transgressed all bounds.

But speak to him gently, so that he may take heed or fear Allah.} So, the preacher must consider the psychological state of the addressee who wants the speaker to honor him. There is no objection to that as long as it does not contradict the truth and the Da'wah they are delivering.

True.

False.

Lesson Eleven

Considering the Psychological State of the Addressee in the Presentation of Da'wah (Part 3)

Lesson Elements:

The lesson consists of three elements:

First: The sixth principle in considering the psychological state of the addressee.

Second: The seventh principle in considering the psychological state of the addressee.

Third: The eighth principle in considering the psychological state of the addressee.

The First Element: The sixth principle in considering the psychological state of the addressee:

6. The sixth principle:

The preacher should be mindful not to cause boredom or weariness to the addressee by excessive repetition or unnecessary prolongation, or by using a monotonous and repetitive speaking style that lacks variation and renewal. The Messenger of Allah (ﷺ) and his Companions were mindful of this and paid appropriate attention to it.

Shaqīq said:

كَانَ عَبْدُ اللَّهِ يُذَكِّرُ النَّاسَ فِي كُلِّ خَمِيسٍ، فَقَالَ لَهُ رَجُلٌ: يَا أَبَا عَبْدِ الرَّحْمَنِ لَوِدِدْتُ أَنَّكَ ذَكَرْتَنَا كُلَّ يَوْمٍ؟ قَالَ: أَمَا إِنَّهُ يَمْنَعُنِي مِنْ ذَلِكَ أَيُّ أَكْرَهٍ أَنْ أَمْلِكُمْ، وَإِنِّي أَتَحَوَّلُكُمْ بِالْمَوْعِظَةِ، كَمَا كَانَ النَّبِيُّ ﷺ يَتَحَوَّلُنَا بِهَا، مَخَافَةَ السَّامَةِ عَلَيْنَا.

'Abdullah ibn Mas'ūd used to exhort the people every Thursday. A man said to him: "I wish, O Abu 'Abdur-Rahmān that you would give us a daily exhortation." He replied: "My dislike of wearying you prevents me from that, so I am considerate in my exhortations to you as Allah's Messenger was to us for fear of causing us aversion." [Narrated by Al-Bukhāri (70), and Muslim (2821)].

The Second Element: The seventh principle in considering the psychological state of the addressee:

7. The seventh principle:

It is incumbent upon the one who works in the field of Da'wah to be fully prepared to sow the seeds of Da'wah whenever the opportunity arises. He should be observant and not miss any chance or let any opportunity slip away. The best example of this is what Prophet Yūsuf (peace be upon him) did, as Allah Almighty informed us in His saying:

[وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٌ ۖ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا ۖ وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ ۖ نَبِّئْنَا بِتَأْوِيلِهِ ۚ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ۚ ٣٦ قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِي إِلَّا نَبَأُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ۚ ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي ۚ إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ۚ ٣٧ وَأَتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ ۚ مَا كَانَ لَنَا أَنْ نَشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ۚ ذَلِكُمْ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ۚ ٣٨ يَصْلَحْجَنِي السِّجْنَ ۖ أَرَأَيْتَ مُتَّفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَجْدُ الْقَهَّارُ ۚ ٣٩ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ إِنْ الْحُكْمُ إِلَّا لِلَّهِ ۚ أَمَرَ الْأَلْبَنَاءُ إِلَّا إِيَّاهُ ۚ ذَلِكُمْ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۚ ٤٠ يَصْلَحْجَنِي السِّجْنَ ۖ أَمَا أَحَدُكُمَا فَيَسْقَى

رَبَّهُ خَمْرًا ۖ وَأَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ ۚ فَضَيَّ الْأَمْرُ الَّذِي
فِيهِ نَسْتَفْتِيَانِ [٤١]

{Two young men went to prison with him. One of them said, "I dreamt that I was pressing wine." The other said, "I dreamt that I was carrying bread on my head of which birds were eating. Tell us their interpretation, for we see you as one of those who do good.

Joseph said, "Before there comes to you the meal which you will be given, I will inform you of their interpretation. This is part of what my Lord has taught me. I have renounced the faith of people who do not believe in Allah and who deny the Hereafter.

I follow the faith of my fathers – Abraham, Isaac, and Jacob; it is not right for us to associate any partner with Allah. This is from Allah's favor upon us and upon people, but most people are ungrateful.

O my two fellow prisoners, which is better: many different lords or Allah, the One, the Subjugator?

You worship none besides Him except names that you and your forefathers have made up, for which Allah has not sent down any authority. All power belongs to Allah alone; He has commanded that you should worship none except Him. This is the right religion, but most people do not know."

"O my two fellow prisoners, as for one of you, he will serve wine to his master; as for the other, he will be crucified, and the birds will eat from his

head. The matter you are asking about has been decreed.”} [Surat Yūsuf: 36-41].

This is the situation in all its details: There are two men who enter prison and they both have a strange dream. They are eager to know the truth behind this dream. Among these prisoners, they see Yūsuf (peace be upon him), the only man who can help them with their need. They approach him with great respect, admiration, and appreciation, telling him about the dream. However, Prophet Yūsuf (peace be upon him) does not rush to answer them, nor does he settle for satisfying their need, using this opportunity to inflate his own personality in their eyes, gain their admiration, or fulfill his own selfish interests. Instead, he values this precious and noble gesture from the two men and uses it to spread the Da‘wah. He proceeds towards the purpose through a style that reflects that the discourse of the Da‘wah stemmed from the very conversation that began with the interpretation of the dream. This indicates two important matters:

(a) The preacher should be vigilant and seize the opportunity to spread the Da‘wah, just as farmers eagerly await rain, mild weather, and favorable conditions.

(b) If Allah provides him with a suitable opportunity to present the Da‘wah, it is not permissible for him to let it go to waste. Rather, he

should take the initiative to use it for a greater goal and a higher purpose.

The Third Element: The eighth principle in considering the psychological state of the addressee:

8. The eighth principle:

If the preacher senses agitation and persistence in error from the addressee, he should do everything possible to avoid anything that increases the addressee's deviation and aversion to the truth. The preacher should make every effort to present the truth in a smart way that closes the doors of persistence and opens up for him avenues of goodness and guidance. This should leave the addressee amazed, without finding a way to abandon the situation, or having an answer if he is eloquent by nature. The Noble Qur'an records a dialogue that took place between Prophet Ibrāhīm (peace be upon him) and a contemporary king, which is the best example of what we are discussing. Allah Almighty says:

[أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ ءَاتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۖ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالسَّمَسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ]

{Have you not considered the one who argued with Abraham about his Lord, as Allah had given him kingship? When Abraham said, "My Lord is the One Who gives life and causes death." He said, "I

give life and cause death.” Abraham said, “It is Allah Who brings the sun from the east, so bring it from the west.” Thus, the disbeliever was dumbfounded, and Allah does not guide the wrongdoing people}. [Surat al-Baqarah: 258]. The evidence presented by Prophet Ibrāhīm (peace be upon him) did not waver on account of the chatter of the king. Ibrāhīm (peace be upon him) could have presented it to him again and followed up, compelling him to give the correct and convincing answer. However, he did not do all of that because it contradicted the wise approach that the Noble Qur’an commands to adhere to:

[أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ]

{Call to the way of your Lord with wisdom and goodly exhortation, and reason with them in the best manner. Your Lord knows best who has strayed from His way and knows best those who are rightly guided.} [Surat an-Nahl: 125]. This is especially after understanding the psychological state of the addressee-the king-and his persistence in falsehood and definite insistence on evil.

Questions and Exercises

Q1: The preacher has to adhere to repetition and elaboration in his speech to those to whom he gives Da’wah.

True.

False.

Q2: The one working in the field of Da'wah must always be fully prepared to sow the seeds of Da'wah whenever the opportunity arises, just as... did, as mentioned by Allah in His saying:

[وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٌ ۖ]

{Two young men went to prison with him.}:

Yūsuf As-Siddīq (the man of truth) (peace be upon him).

Ibrāhīm Al-Khalīl, i.e. Allah's close friend (peace be upon him).

Mūsa Al-Kalīm (the one to whom Allah Almighty spoke directly) (peace be upon him).

Q3: If the preacher senses stubbornness and persistence in error from the addressee, he should do everything possible to avoid anything that increases the addressee's deviation and aversion to the truth. The preacher should make every effort to present the truth in a smart way, and the best example of this is:

Yūsuf As-Siddīq.

Ibrāhīm Al-Khalīl

Mūsa Al-Kalīm.

Lesson Twelve

Essential Qualities of the Preacher (Part 1)

Lesson Elements:

The lesson consists of five elements:

First: The preacher being distinguished and unique.

Second: The first element of the preacher's qualities is (a strong connection with Allah Almighty).

Third: Manifestations of having a strong connection with Allah Almighty.

Fourth: Fruits of having a strong connection with Allah Almighty.

Fifth: The second element of the preacher's qualities is (self-reformation).

The First Element: The preacher being distinguished and unique:

Every Muslim is required to engage in Da'wah activity according to his capacity, capability, and ability. Allah Almighty says:

[وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ]

{The believers, both men and women, are allies of one another; they enjoin what is good and forbid what is evil, they establish prayer, give Zakah and obey Allah and His Messenger. It is they who will receive Allah's mercy, for Allah is All-Mighty, All-Wise.} [Surat at-Tawbah: 71]. The Prophet (ﷺ) said:

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيَعْبِرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَٰلِكَ أَوْضَعُ الْإِيمَانَ»

"Whoever of you sees something evil, let him change it with his hand; and if he is not able, then with his tongue; and if he is not able, then with his heart, and that is the weakest of faith." [Narrated by Muslim (49)]. This opens the door of Da'wah wide open for everyone to fulfill this duty and undertake this noble mission. At the same time, we give some of those who respond a greater effort in providing proper Islamic education and upbringing based on the teachings of the Qur'an and Sunnah. We prepare them with a strong and comprehensive foundation to fulfill this hard task, just as their predecessors among the prophets, messengers, and righteous predecessors of the Ummah did. Indeed, Allah Almighty has chosen the best of mankind for His Da'wah, distinguished this Ummah from the rest of the creation, granted them strength, empowerment, and influence, and bestowed upon them knowledge and understanding that others did not receive. All of this is support, help, and reinforcement for them, and a manifestation of their Da'wah. Then, the prophets and messengers were succeeded by the allies of Allah, in carrying the burdens of the message and bearing the Da'wah, from among the scholars and preachers. They inherited the legacy of prophethood, as mentioned in the Hadīth:

«إِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا إِنَّمَا وَرَثُوا الْعِلْمَ، فَمَنْ أَخَذَ بِهِ أَخَذَ بِحَظِّ وَافِرٍ»

"Indeed, the scholars are the inheritors of the prophets, who bequeath neither dinār nor dirham, only knowledge. So whoever acquires it has taken abundant wealth." [Narrated by Abu Dāwūd (3641), At-Tirmidhi (2682) and Ibn Mājah (223). It is an authentic Hadīth].

Therefore, the Muslim nation today needs strong and dedicated preachers who have received a righteous, firm, and earnest upbringing qualifying them for shouldering the responsibility and gaining acceptance and influence. They are preachers with a unique approach, sincere to their Lord, themselves, and to their call. They sacrifice for it and its path all that is precious and valuable. Allah Almighty has indeed chosen the best of creation for His Da'wah, educating them, purifying them, and selecting them to carry His message.

Second: The first element of the preacher's qualities is (a strong connection with Allah Almighty):

First: A strong connection with Allah Almighty: The preacher guides towards goodness and directs towards guidance. His ultimate goal is to make people know about their Lord, so that they may attain happiness in this world and the Hereafter. He has to strengthen his connection with Allah Almighty in certainty and strength. He should make

his faith based on complete devotion to his Lord, absolute attachment to Him, firm reliance upon Him, and complete surrender to whatever He brings without doubt, hesitation, or distress. By doing so, the Da'wah will be reflected in his words and actions. All of this is made easy and facilitated by the praise of Allah if one seeks His assistance.

The Third Element: Manifestations of having a strong connection with Allah Almighty:

The following are some of the manifestations of having a strong connection with Allah Almighty:

a) Observing the obligations in Islam and performing them at their prescribed times according to the manner prescribed by the Shariah.

b) Exerting extra effort and training oneself to do as many righteous and recommended acts in Islam. Some of these include performing voluntary prayers in general, offering voluntary night prayer specifically, fasting on Mondays and Thursdays, the White Days (13th, 14th, and 15th of each lunar month), and giving in charity and spending in the way of Allah, and so on.

Allah Almighty commands His prophets to seek provision from these righteous deeds to assist them on their Da'wah journey. Indeed, Allah advised Mūsa and Hārūn (peace be upon them) as He says:

[اَذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي]

{Go forth, you and your brother, with My signs, and do not slacken in remembering Me.} [Surat Tā-ha: 42]. Allah Almighty also says:

[فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ]

{Therefore, remember Me; I will remember you. Be grateful to Me, and do not be ungrateful.} [Surat al-Baqarah: 152]. Allah Almighty says as He describes the believers:

[الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هٰذَا بَطِلًا سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ]

{those who remember Allah while standing, sitting, and lying on their sides, and reflect upon the creation of the heavens and earth [saying], “Our Lord, you have not created all this in vain. Glory be to You. Protect us from the punishment of the Fire.} [Surat Āl-‘Imrān: 191]. Our Prophet Muhammad (ﷺ) used to stand in prayer at night until his feet would swell. ‘A’ishah (may Allah be pleased with her) reported that the Messenger of Allah (ﷺ) used to stand in prayer at night until his feet would become swollen. So ‘A’ishah asked him: "Why do you do this, O Messenger of Allah, when Allah has forgiven your past and future sins?" He (ﷺ) replied: «أَفَلَا أُحِبُّ أَنْ أَكُونَ عَبْدًا شَكُورًا»

"Should I not like to be a grateful slave?" [Narrated by Al-Bukhāri (4837), and Muslim (2820)]. Abu Hurayrah (may Allah be pleased with him)

reported that he heard the Messenger of Allah (ﷺ) say:

«وَاللَّهِ، إِنِّي لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً»

"By Allah! I ask Allah for forgiveness and repent to Him more than seventy times a day." [Narrated by Al-Bukhāri (6307)].

Therefore, it is incumbent upon the preacher to constantly remember Allah, and distance himself from anything that distracts him from his Lord and his mission. He should desire what is with Allah Almighty and fear His punishment, and resort to Allah Almighty in all his affairs, seeking refuge with Him in all situations. This is the path that the prophets and the righteous have trodden. When they faced a difficulty, they hastened to prayer, supplication, sincere repentance, and sought refuge with Allah Almighty. Soon, their distress and sorrow were removed, and help and happiness came to them.

The Fourth Element: Fruits of having a strong connection with Allah Almighty.

Fruits of having a strong connection with Allah Almighty:

The preacher attains deep and firm faith:

Faith for a slave is like the indicator for a car's meter. As the car's speed increases, so does the slave's faith. The more obedience and worship increase, the stronger the faith becomes, and the

higher the soul rises. Conversely, as the number of righteous deeds decreases, the soul weakens, becomes lazy, and the indicator of faith declines. Allah Almighty says:

[إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ]

{The true believers are those whose hearts are filled with awe when Allah is mentioned, and their faith increases when His verses are recited to them, and they put their trust only in their Lord.} [Surat al-Anfāl: 2].

Allah Almighty also says:

[هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۗ وَاللَّهُ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا]

{It is He Who sent down tranquility into the hearts of the believers so that they may increase in faith along with their faith. To Allah belong the soldiers of the heavens and earth. And Allah is All-Knowing, All-Wise.} [Surat al-Fat'h: 4].

The Fifth Element: The second element of the preacher's qualities is (self-reformation):

Second: The preacher's self-reformation:

Begin with yourself, this is the slogan of the successful preacher. One of the most important qualities of a preacher who wants to rectify others and invite them to Allah Almighty is for him to begin with himself, rectify his own actions, hold himself accountable for his deeds, and be always watchful

over himself, so that Satan does not find a loophole to him, whereby his deeds are invalidated and his Da'wah incurs failure. This is because people observe the preacher with all their senses, not just their eyes. They constantly examine him and scrutinize his minor and major mistakes and slips.

People in every era always demand from the preacher more than what he demands from them.

[سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ ۖ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ۚ ۲۳]

{Such was the way of Allah in the past, and you will not find any change in Allah's way.} [Surat al-Fat'h: 23].

If the preacher senses something within himself, such as stinginess for example, he should address it immediately so that he does not become a negative example among people. If he neglects to rectify his own flaws, how can he expect to rectify the flaws of others? For this reason, the prophets (peace be upon them) used to hold themselves to the highest standards of determination and resolve in most of their affairs, then they would instruct their closest relatives, from among their wives and children to adopt the same attitude. Allah Almighty says:

[وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا تَسْأَلْ رِزْقًا ۖ نَحْنُ نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوَىٰ]

{Enjoin your household to perform prayer and adhere to it firmly. We ask no provision from you; rather, it is We Who give you provision. And the

best outcome is for those who fear Allah.} [Surat Tā-ha: 132].

Questions and Exercises

Q1: Not every Muslim is obligated to engage in Da‘wah activity.

True.

False.

Q2: The saying of Allah Almighty:

[بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي]

{with my signs, and do not slacken in remembering Me.} Scholars have derived from it that:

Constantly engaging in the remembrance of Allah and all righteous deeds, beyond the prescribed acts, is the preacher’s provision in his Da‘wah journey.

Observing the obligations of Islam and fulfilling them at the prescribed times according to the manner prescribed by the Shariah.

Remembering Allah Almighty day and night is obligatory for the prophets (peace be upon them).

Q3: Having a strong connection with Allah Almighty yields the following fruits:

Attainment of deep and firm faith by the preacher.

Educating the preacher and making him a role model to be emulated.

Both answers.

Lesson Thirteen

Essential Qualities of the Preacher (Part 2)

Lesson Elements:

The lesson consists of four elements:

First: The third element of the preacher's qualities is (knowledge and understanding):

Second: The fourth element of the preacher's qualities is (sincerity).

Third: The fifth element of the preacher's qualities is (being a role model).

Fourth: The sixth element of the preacher's qualities is (forbearance and gentleness).

The First Element: The third element of the preacher's qualities is (knowledge and understanding):

Third: Knowledge and understanding:

This is one of the most important qualities that a preacher must possess; he should undertake Da'wah based on knowledge, guidance, and insight. The preacher is in dire need of a significant amount of knowledge, understanding, culture, awareness, and comprehension to embark on his Da'wah journey with great confidence, after relying upon Allah Almighty. From this perspective, the Quranic and prophetic guidance draws attention to the value of trust in the religion of Allah Almighty and urges Muslims to adopt this principle. Allah Almighty says:

[أَمَّنْ هُوَ قَلِيبٌ ءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ ۚ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۚ إِنَّمَا يَتَذَكَّرُ أُولَٰؤُا الْأَلْبَابِ]

{[Is he better] or the one who constantly worships during the night, prostrating and standing, fearing the Hereafter, and hoping for the mercy of his Lord? Say, “Are those who know equal to those who do not know?” It is only the people of understanding who will take heed.} [Surat az-Zumar: 9]. Allah Almighty also says:

[يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۚ وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ]

{O you who believe, when you are told to make room in your gatherings, then make room; Allah will give you abundance. And when you are told to rise, then rise; Allah will raise in ranks those who believed from among you and those who are given knowledge. And Allah is All-Aware of what you do.} [Surat al-Mujādalah: 11]. Allah Almighty also says:

[وَمِنَ النَّاسِ وَالدَّوَابِّ وَأَلْأَنْعَامِ مُخْتَلِفٌ أَلْوَنُهُ كَذَٰلِكَ ۚ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۚ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ]

{just as humans, animals and livestock are of diverse colors. Only the people of knowledge among His slaves fear Allah. Indeed, Allah is All-Mighty, All-Forgiving.} [Surat Fātir: 28]. The Prophet (ﷺ) said:

«مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ»

"When Allah wills good for someone, He grants him good understanding of the religion." [Narrated by Al-Bukhāri (71), and Muslim (1037)].

The Second Element: The fourth element of the preacher's qualities is (sincerity):

Fourth: Sincerity:

Sincerity is the foundation of the entire matter. Without it, any action becomes null and void. Sincerity, in its true essence, is a faith-inspired power that pushes the person to rise above lowly objectives and turn towards Allah Almighty with the intention of acting for His sake. This meaning is what is intended by the saying of Allah Almighty:

[وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا
الزَّكَاةَ ۚ وَذَلِكَ دِينُ الْقَيِّمَةِ]

{although they were commanded only to worship Allah with sincere devotion to Him, being inclined to the true faith, and to establish prayer and give Zakah; that is the true religion.} [Surat al-Bayyinah: 5]. And by the statement of the Prophet (ﷺ):

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى...»

"Verily, the reward of deeds depends only on the intentions, and each person will be rewarded according to what he intended..." [Narrated by Al-Bukhāri (1), and Muslim (1907)].

The Third Element: The fifth element of the preacher's qualities is (being a role model):

Fifth: Role model:

The quality of being a role model and the preacher's reformation of himself and his state are two sides of the same coin. When the preacher reforms himself and his state, he becomes a role model for the one being called before even uttering a word. Ar-Rāzi (may Allah have mercy upon him) said: A role model means being an example, and "an example" is of two types:

a) A good example; as Allah Almighty says:

[لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ
اللَّهَ كَثِيرًا]

{Indeed, in the Messenger of Allah you have an excellent example for those who look forward to Allah and the Last Day and remember Allah much.} [Surat al-Ahzāb: 21].

b) A bad example as represented by the polytheists who said upon being called to guidance by the messengers:

[بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِم مُّهُتَدُونَ]

{They rather say, "We found our forefathers on a path, and we are seeking guidance in their footsteps."} [Surat az-Zukhruf: 22].

The Fourth Element: The sixth element of the preacher's qualities is (forbearance and gentleness):

Sixth: Forbearance and gentleness:

People abhor violence and those who practice it feel aversion toward cruelty and cruel people. Allah Almighty says:

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۚ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

{It is by Allah's mercy that you [O Prophet] became lenient to them. If you had been harsh and hard-hearted, they would have dispersed from you. So, pardon them, seek forgiveness for them, and consult them in important matters. But once you have made a decision, put your trust in Allah, for Allah loves those who put their trust in Him.} [Surat Āl-'Imrān: 159]. The preacher's mission is not to dispute with the people or establish arguments against them. Rather, he should adopt all means that lead to their guidance. The preacher is encompassed by the meaning of Allah Almighty's saying:

﴿وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾

{Good and evil are not equal. Repel evil with what is good; the one whom you have enmity with will become as if he were a close friend.} [Surat Fussilat: 34].

Anas (may Allah be pleased with him) reported:

«كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ وَعَلَيْهِ بُرْدٌ نَجْرَانِي غَلِيظُ الْحَاشِيَةِ، فَأَدْرَكَهُ أَعْرَابِي فَجَذَبَهُ جَذْبَةً شَدِيدَةً، حَتَّى نَظَرْتُ إِلَى صَفْحَةِ عَاتِقِ النَّبِيِّ ﷺ فَدَأَّرْتُ بِهِ حَاشِيَةَ

الرَّدَاءِ مِنْ شِدَّةِ جَذْبَتِهِ، ثُمَّ قَالَ: مُرْ لِي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ، فَأَلْتَقَتْ إِلَيْهِ فَضَحِكَ، ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ»

"I was walking with the Messenger of Allah (ﷺ) and he was wearing a Najrāni cloak with a thick hem. A Bedouin approached him and pulled him violently by his cloak. I looked at the neck of the Messenger of Allah (ﷺ) [and saw that] it was chaffed by his hard tug. The Bedouin then said: Order that I be given some of Allah's wealth that you have with you." The Prophet turned to him, laughed, and ordered that he be given something." [Narrated by Al-Bukhāri (3149), and Muslim (1057)].

If gentleness is of this virtue and forbearance is that honorable, then my brother, strive to be gentle and lenient to the people in your Da'wah. This way, your influence on people will be profound. Indeed, Allah grants through gentleness what He does not grant through harshness.

Questions and Exercises

Q1: That the preacher gives Da'wah with insight means:

To have a very high level of knowledge.

To be following guidance.

Both answers.

Q2: The preacher is in dire need of a large amount of knowledge, why?

To act according to what he knows.

To proceed on his Da'wah efforts with great confidence, after relying upon Allah Almighty.

To attain sincerity.

Q3: The Hadīth that reads:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى»

"Verily, the reward of deeds depends on the intentions, and each person will be rewarded according to what he intended." urges the preacher to:

Adopt sincerity.

Have knowledge and understanding.

Be a role model.

Lesson Fourteen

Essential Qualities of the Preacher (Part 3)

Lesson Elements:

The lesson consists of four elements:

First: The seventh element of the preacher's qualities is (facilitation).

Second: The eighth element of the preacher's qualities is (patience).

Third: The ninth element of the preacher's qualities is (the sense of esteem and belonging).

Fourth: The awareness of the preacher, and the most important fields on which he should educate himself.

The First Element: The seventh element of the preacher's qualities is (facilitation):

Seventh: Facilitation:

One of the qualities that help the preachers succeed in their call among people is dealing with

matters with ease and facilitation, not with difficulty and complication. Since people vary in their abilities and tolerance, what one can endure another may not, and what suits one may not suit another.

Therefore, facilitation is due to everyone. In fact, one of the worst things that Islam has been afflicted with in this time is preachers who make everything difficult, as if ease is not part of Islam. Such preachers do not adhere to the logic of priorities, nor do they differentiate, in a given situation, between what is obligatory or voluntary, and what is prohibited or disliked, and between what is supported by textual proof and what is inferred by personal reasoning. Thus, they hurl accusations against people, restrict the expansive scope of Islam, constrain the flexibility of the Shariah, and turn people away from the religion. Indeed, how evil is that which they do.

The Second Element: The eighth element of the preacher's qualities is (patience):

Eighth: Patience:

Patience: It is restraining oneself from anger and controlling one's tongue from complaints. It is one of the most difficult stages for common people, and the weariest on the path of love.

Enjoining what is good and forbidding what is evil will inevitably face opposition from those who are being commanded or forbidden. This is because

it prohibits them from actions that contradict their desires and what they are accustomed to.

Islam commands the preacher to embody patience in his call. Allah Almighty says:

[وَالْعَصْرِ ١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَّصَّوْا بِالْحَقِّ وَتَوَّصَّوْا بِالصَّبْرِ]

{By the time,
man is in utter loss,
except those who believe and do righteous
deeds and exhort one another to the truth and
exhort one another to patience.} [Surat al-‘Asr: 1-3].
Allah Almighty also says:

[يٰٓبُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَنَهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۖ
إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ]

{“O my dear son, establish prayer, enjoin what is right and forbid what is wrong, and be patient with whatever befalls you. This is a matter of firm resolve.} [Surat Luqmān: 17].

The preacher's patience is required from two perspectives:

a) Patience with the one being called:

The preacher should not rush in presenting the Da‘wah, but rather choose the best times and circumstances to present it. They should also consider the psychological comfort of the one called, his willingness to listen to Da‘wah, and his acceptance of the preacher, as these factors have an impact on the response. When the preacher

presents his Da'wah, he should not be hasty and forcefully demand a response from the invitee. Instead, he should be gentle and give the person time to contemplate this new information. In addition, the mission of the preacher is to present the Da'wah wisely and nicely. It is not his duty to ensure a response or guidance, as even the prophets (peace be upon them) did not achieve this degree of success, let alone the preachers. In fact, the preacher's responsibility is to make a wise conveyance of the message. Allah Almighty says:

﴿قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ ۚ وَإِنْ تُطِيعُوهُ تَهْتَدُوا ۚ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ﴾

{Say, "Obey Allah and obey the Messenger. But if you turn away, he is only responsible for his duty, and you are responsible for your duty. If you obey him, you will be guided. The duty of the Messenger is only to convey the message clearly."} [Surat an-Nūr: 54]. Allah Almighty also says:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

{You cannot guide whoever you like, but Allah guides whom He wills, and He knows best who will be guided.} [Surat al-Qasas: 56].

b) Patience for the Da'wah: This includes two aspects:

1. Patience along the way:

The path of Da'wah is long, difficult, and exhausting. From the first moment when faith

shines in a person's heart and he is blessed with knowledge, he is entrusted with the duty of calling others and carrying the trust. The prophets of Allah and the predecessors of this Ummah followed this path.

Prophet Nūh (peace be upon him) spent one thousand years minus fifty in calling people to Allah, giving out everything he had for the sake of serving his religion and sacrificing for his call.

2. Patience in the face of the difficulties of Da'wah:

The preacher may face various difficulties in his Da'wah path, including physical and psychological problems and some harm. Therefore, he must be patient and endure. A slave is put to trial according to his commitment to his religion and faith.

Sa'd ibn Abi Waqqās (may Allah be pleased with him) reported that he said to the Messenger of Allah (ﷺ): "O Messenger of Allah, who among the people are tested most severely? He (ﷺ) said:

«الْأَنْبِيَاءُ، ثُمَّ الْأُمَمُ، فَاَلْأُمَمُ، فَيُنْتَلَى الرَّجُلُ عَلَى حَسَبِ دِينِهِ،...»

"The prophets, then the next best and the next best. A person is tested according to his religious commitment..." [Narrated by At-Tirmidhi (2398), Ibn Mājah (4023). At-Tirmidhi said: "This is a Hasan Sahīh (sound authentic) Hadīth"].

The Third Element: The ninth element of the preacher's qualities is (the sense of esteem and belonging):

Ninth: (The sense of esteem and belonging):

The preacher's sense of belonging to his religion appears prominently among his other qualities in Surat Fussilat. Allah Almighty says:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا
وَأُبَشِّرُوا بِالْجَنَّةِ أَلَّتِي كُنْتُمْ تُوعَدُونَ ٣٠ نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي
الْآخِرَةِ ۚ وَلَكُمْ فِيهَا مَا تَشْتَهَى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ٣١ نَزَّلْنَا مِنْ غَفُورٍ
رَجِيمٍ ٣٢ وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ
الْمُسْلِمِينَ

{Those who say, “Our Lord is Allah,” then remain steadfast, the angels will descend upon them [saying], “Do not fear, nor grieve, but receive glad tidings of Paradise which you were promised.

We are your allies in the life of this world and in the Hereafter. You will have therein whatever your souls desire, and you will have therein whatever you ask for,

as a hospitality from the All-Forgiving, the Most Merciful One.”

Who is better in speech than one who calls to Allah, does righteous deeds, and says, “I am one of the Muslims [submitting to Allah]”?}. [Surat Fussilat: 33]. This verse shows the status of the preacher through his belonging to Islam, raising his status and making him superior to others. He does not receive this honor and this position because of

his race or color, but because he belongs to this upright religion in word, deed, and behavior. Allah Almighty says:

[إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۚ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا
جَاءَهُمُ الْعِلْمُ بَعْثًا بَيْنَهُمْ ۚ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ]

{The true religion with Allah is Islam. Those who were given the Scripture did not dispute except after the knowledge had come to them, out of mutual envy and rivalry. But whoever rejects the verses of Allah, then Allah is swift in reckoning.} [Surat Al-‘Imrān: 19].

The Fourth Element: The awareness of the preacher and the most important fields on which he should educate himself.

The acquisition of intellectual tools and the Da‘wah-related awareness are among the most prominent characteristics of the preachers. They reflect their maturity and strength of personality. It is taken for granted by people of intellect and insight that those who lack knowledge and awareness are incapable of imparting their knowledge to others, so how can they benefit their Ummah? How can they fulfill their role in reform and change? How can they influence people or at least be trusted and respected if it is known in the community that they are ignorant and uneducated? One who is devoid of something cannot give it to others.

It is good for the preacher to acquire various types of awareness, and among the most significant are the following:

1. Awareness and knowledge of Islamic sciences: (the Qur'an, exegesis, the prophetic Sunnah, the prophetic biography, Islamic monotheism, Islamic jurisprudence...).

2. Historical awareness.

3. Literary and linguistic awareness, including eloquence, proper speech, and good expression.

4. Awareness of human sciences: (psychology, sociology, ethics, and geography).

5. Scientific and intellectual awareness.

6. Awareness of the reality: (reality of the Islamic world, the reality of anti-Islamic global powers).

Questions and Exercises

Q1: Patience is a virtue that a preacher must have, and if it is lacking, he shouldn't engage in Da'wah until he acquires it.

True.

False.

Sa'd ibn Abi Waqqās (may Allah be pleased with him) reported that he said to the Messenger of Allah (ﷺ): "O Messenger of Allah, who among the people are tested most severely? He (ﷺ) said:

«الْأَنْبِيَاءُ ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ، فَيَبْتَلَى الرَّجُلَ عَلَى حَسَبِ دِينِهِ»

"The prophets, then the next best and the next best. A person is tested according to his religious commitment..." The Hadīth refers to:

Patience along the way.

Patience in the face of the difficulties of Da'wah.

Patience with the addressee, i.e. not rushing to present Da'wah to him.

Q3: The preacher's sense of belonging to his religion appears prominently among his other qualities in Surat Fussilat. Allah Almighty says:

[يَبْنِيْ اَقِمِ الصَّلَاةَ وَاْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاَصْبِرْ عَلٰى مَا اَصَابَكَ ۗ
اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْر]. [وَمَنْ اَحْسَنُ قَوْلًا مِّمَّنْ دَعَا اِلٰى اللّٰهِ وَعَمِلَ صَالِحًا
وَقَالَ اِنِّىْ مِنَ الْمُسْلِمِيْنَ]. [السَّيِّئَةُ ۖ اَدْفَعْ بِاَلْنِىْ هِىَ اَحْسَنُ فَاِذَا الَّذِى بَيْنَكَ وَبَيْنَهُ
عَدُوٌّ كَاَنَّهُ وَلٰى حَمِيْمٌ].

{“O my dear son, establish prayer, enjoin what is right and forbid what is wrong, and be patient with whatever befalls you. This is a matter of firm resolve.}

{Who is better in speech than one who calls to Allah, does righteous deeds, and says, “I am one of the Muslims [submitting to Allah]”?}

{Good and evil are not equal. Repel evil with what is good; the one whom you have enmity with will become as if he were a close friend.}

Exam Questions

Q1: Intention distinguishes between:

Habit and worship.

Obligations and voluntary acts.

Both answers.

Q2: The righteousness of an action is sufficient for its acceptance.

True.

False.

Q3: Whoever intends a good deed but does not actually perform it, will still be rewarded for it on account of the intention.

True.

False.

Q4: Mention a Hadīth that urges Muslims to do whatever strengthens the bonds of Islamic brotherhood.

It is the Hadīth that reads:

«مَنْ دَعَا إِلَى هُدًى، كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ».

"Whoever calls others to follow right guidance, his reward will be equal to those who follow him."

The Hadīth that reads:

«لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَلَوْ أَنْ تُلْقَى أَخَاكَ بِوَجْهِ طَلْقٍ».

"Do not belittle any good deed, even meeting your brother with a cheerful face."

The Hadīth that reads:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ».

"Deeds are judged based on the intentions."

Q5: "Whoever guides others to righteousness will attain a great reward," based on the Hadīth:

«لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَلَوْ أَنْ تُلْقَى أَخَاكَ بِوَجْهِ طَلْقٍ».

"Do not belittle any good deed, even meeting your brother with a cheerful face."

«مَنْ دَعَا إِلَى هُدًى، كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ».

"Whoever calls others to follow right guidance, his reward will be equal to those who follow him."

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ».

"Deeds are judged based on the intentions."

Q6: Who should say: "Yahdikum-u-llahu wa yuslih bālakum (May Allah guide you and make better your condition)."?

Someone who has sneezed.

The one who responds to him.

The one who hears them.

Q7: The act of sneezing is a blessing; therefore, one praises his Lord after it.

True.

False.

Q8: "A man will keep telling lies and striving to tell lies..."

until he is recorded with Allah as a wicked person.

until he is recorded with Allah as a persistent liar.

until he becomes hateful.

Q9: The nickname of 'Abdullah ibn Mas'ūd is:

Abu 'Abdur-Rahmān.

Abu Qays.

Abu Mūsa.

Q10: 'Ā'ishah (may Allah be pleased with her) reported that when the Prophet (ﷺ) got out from the place of answering the call of nature, he would say:

Alhamdu lillahi alladhi 'āfāna (praise be to Allah Who has granted us wellness).

Ghufrānak (I seek Your forgiveness).

Alhamdu lillahi alladhi adh-haba 'anna al-Adha (Praise be to Allah who has removed harm from us).

Q11: "Seeking refuge and protection with Allah Almighty from the evil of what is harmful." This is inferred from the Hadīth:

Whenever the Prophet (ﷺ) entered the place of answering the call of nature, he would say:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ».

"Allahumma inni a'ūdhu bika min al-khubuthi wal khabā'ith (O Allah, I seek refuge with You from the male and female devils)."

The Prophet's statement to someone he advised: "Do not get angry."

The Prophet's statement: "Indeed, from among the best of you are those with the best moral character."

Q12: The Prophet (ﷺ) was not..., and he used to say: "Indeed, from among the best of you are those with the best moral character."

Bad-mannered.

Rude and harsh.

Obscene, nor would he use obscene language.

Q13: Remaining silent about wrongdoing is not included in forgiveness and tolerance:

True.

False.

Q14: Abu Mūsa Al-Ash'ari (may Allah be pleased with him) reported: "I said: O Messenger of Allah, which of Islam is best? He said:

«مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ»

"The one from whose tongue and hand Muslims are safe."

مما يستفاد من هذا الحديث:

From what is learnt from the Hadīth are the following:

Islam's emphasis on urging Muslims to join the gatherings of the righteous.

The prohibition of infringing upon the rights of others, even if it is something insignificant.

Both answers.

Q15: The Hadīth that reads:

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ»

"None of you becomes a believer until he loves for his brother what he loves for himself." This Hadīth teaches us the following:

Envy and hatred are causes of a decrease in faith and prevent one from loving goodness.

Warning against selfishness is loving everything for oneself without considering others.

Both answers.

Q16: Who said: "The Messenger of Allah (ﷺ) never had to choose between two things, but he chose the easier of the two."?

Ibn Mas'ūd (may Allah be pleased with him).

Ibn 'Umar (may Allah be pleased with him).

'Ā'ishah, Mother of the Believers (may Allah be pleased with her).

Q17: When the Prophet (ﷺ) entered the place of answering the call of nature, he would say:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ»

"Allahumma innī a'ūdhu bika min al-khubuthi wal khabā'ith (O Allah, I seek refuge with You from the male and female devils)." Al-khabā'ith are:

Male devils.

Female devils.

Snakes that inhabit places of answering the call of nature in the desert.

Q18: Abu Hurayrah (may Allah be pleased with him) reported that a man said to the Prophet (ﷺ): Advise me. So, He (ﷺ) said:

«لَا تَغْضَبْ». فَرَدَّدَ مَرَارًا، قَالَ: «لَا تَغْضَبْ».

"Do not get angry." The man repeated his question many times, and the Prophet (ﷺ) kept saying: "Do not get angry."

Scholars deduced from this statement that all anger is blameworthy.

True.

False.

Q19: The statement of the Prophet (ﷺ): "None of you becomes a believer," implies an absolute negation of faith:

True.

False.

Q20: It is obligatory to love for one's brother what one loves for oneself in:

Tangible matters.

Moral matters.

Both answers.

It is being learned from the Hadīth that reads: "The Messenger of Allah (ﷺ) never had to choose between two things, but he chose the easier of the two, as long as it did not involve sin." that:

Forgiveness and tolerance apply to personal rights and the rights of Allah the Almighty.

Forgiveness and tolerance apply to personal rights, but not the rights of Allah Almighty.

Guarding the tongue against obscene speech.

Q22: "Seeking advice from people of virtue and goodness is recommended." This lesson is derived from the Hadīth: "Do not get angry."

True.

False.

Q23: Saying: "Allahumma inni a'ūdhu bika min al-khubuthi wal khabā'ith (O Allah, I seek refuge with You from the male and female devils)." upon entering the place of relieving oneself is:

Obligatory.

Recommended.

Allowable.

Q25: "Seeking forgiveness for being unable to show due gratefulness for Allah's blessings" is derived from the Hadīth mentioning that the Prophet (ﷺ) used to say when he came out of the place of answering the call of nature: "Ghufrānak (I seek Your forgiveness)."

True.

False.

Q26: The statement of the Prophet (ﷺ):

«وَتَقَرَّأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ»

"and to greet those whom you know and those you do not know." indicates the obligation of greeting those you know and those you do not know:

True.

False.

Q27: Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ: الْحَمْدُ لِلَّهِ، وَلْيَقُلْ لَهُ أَخُوهُ أَوْ صَاحِبُهُ.....».

"When one of you sneezes, let him say: Alhamdulillah (Praise be to Allah), and let his brother or companion say to him..."

Yahdīkum-u-llahu wa yuslih bālakum (may Allah guide you and make your condition better).

Yarhamukum Allah (may Allah have mercy on you). (in the plural form)

Yarhamuka Allah (may Allah have mercy on you). (in the singular form).

Q28: Abu Hurayrah (may Allah be pleased with him) embraced Islam

Before Hijrah.

In the Year of Khaybar.

In the Year of Delegations.

Q29: The Hadīth that reads:

«عَلَيْكُمْ بِالصِّدْقِ. فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ»

"Adhere to truthfulness, for indeed truthfulness leads to righteousness." Righteousness is:

Truthfulness.

A comprehensive term for all that is good.

Belief in Allah Almighty.

Q30: We learn from the Hadīth that reads:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ»

"Deeds are judged based on the intentions." A Muslim is rewarded for his deeds related to the Hereafter only when his intention is valid.

True.

False.

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