

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

الأصول الثلاث

THREE FUNDAMENTAL PRINCIPLES

Three Fundamental Principles (الأصول الثلاث) – All Classes from Sept 2014-June 2015

Anything good is from Allah (سبحانه وتعالى) alone, any mistakes are from myself and the shaitan. May Allah (سبحانه وتعالى) forgive us, accept from us, and make us of the grateful ones. Ameen.

Belief in the Decree – good and bad (الايمان بالقدر)

- Meaning of Qadr (ما معنى القدر؟): Allah (سبحانه وتعالى) pre-ordains every creation, not randomly, but based on His knowledge and wisdom (تقدير الله للكائنات وفق علمه و حكمه).
- Pillars of belief in the decree (أركان الايمان بالقدر): You must believe in all, if you disbelieve in one, then you have disbelieved in all. So much deviation happens because of the belief in decree, may Allah

(سبحانه وتعالى) protect us. Ameen. Everything that we are doing at the moment is decreed, with no change, and this is based on the knowledge and wisdom of Allah (سبحانه وتعالى).

- Knowledge of Allah (سبحانه وتعالى) (علم الله): I need to believe that Allah (سبحانه وتعالى) is the All-Knower of what we are doing now, even before it occurs. The knowledge of Allah (سبحانه وتعالى) precedes the creation. Allah (سبحانه وتعالى) knows in general (جملة) and in detail (تفصيلا) of what will happen. Example of general, is He knows who goes to paradise and the hellfire, example of details, Allah (سبحانه وتعالى) knows exactly which path the person took, feelings in his heart, etc. It is important to know this because deviation happened in the religion of those who say Allah (سبحانه وتعالى) knows generally but not in detail, istaghfar Allah.
 - The knowledge of Allah (سبحانه وتعالى) is there from before and forever (ازلا و ابدًا)
 - The knowledge of Allah (سبحانه وتعالى) is not preceded by ignorance (ازلا الله يعلم من قبل لا يجهل) nor is it followed by forgetfulness (ابدا الله يعلم من بعد لا ينسى).
 - Our knowledge is preceded with ignorance and followed with forgetfulness.
 - Allah (سبحانه وتعالى) knows all of His actions (افعاله) and He knows the actions of everyone (افعال العباد). For example, sometimes we do things and we don't remember what we did, or we don't know what to do next. Allah (سبحانه

(وتعالى) knows all of His actions – before and after, nothing is random. And He knows the actions of all of His creations – before and after. For example, even when an ant walks, how many steps it takes, how many beats your heart is beating, imagine every creation – Allah (سبحانه وتعالى) is All-Aware of everything and He rose over the Throne in a manner that suits His majesty, subhan Allah.

- Writing of everything (الكتابة): to believe that Allah (سبحانه وتعالى) has written everything in the Preserved Tablet (الايمان بأن الله كتب). Allah (سبحانه وتعالى) commanded the Pen to write all of the decrees. We are not to question how, but we are to believe in the ability of Allah (سبحانه وتعالى).
 - Surah Al Hajj 70: (أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ) (Know you not that Allâh knows all that is in heaven and on earth? Verily, it is (all) in the Book (Al-Lauh al-Mahfûz). Verily! That is easy for Allâh.)
 - Hadith: (عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، بْنِ الْعَاصِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ) (Abdullah b. 'Amr b. al-'As reported: I heard Allah's Messenger (صلى الله عليه وسلم) as saying: Allah ordained the measures (of quality) of the creation fifty thousand years before He created the heavens and the earth) – Sahih Muslim 2653

- Belief in the Will of Allah (سبحانه وتعالى) (مشيئة الله): this is during, when the decree actually takes place. The decree is already written in the Preserved Tablet, but this is when Allah (سبحانه وتعالى) wills by His wisdom and knowledge for the decree to take place. Allah (سبحانه وتعالى) knows at this moment, you will be reading this, writing this, in this ink, etc. – subhan Allah.
- Belief in the creation of the actions (الخلق): this is during, when Allah (سبحانه وتعالى) wills for the decree to take place, for example the falling of a leaf – Allah (سبحانه وتعالى) will create a situation to make it fall, like wind, or someone pulls it, etc, subhan Allah.

Belief in the Will of Allah (سبحانه وتعالى) (الايمان بمشيئة الله)

- To believe that all creation will not exist until Allah (سبحانه وتعالى) wills (الايمان ان جميع الكائنات لا تكون الا بمشيئة الله).
 - By Allah's actions (مما يتعلق بفعله): for example, a leaf falls as a result of wind blowing it away.
 - Surah Al Qasas 68: (وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ) (your Lord creates whatsoever He wills and chooses)
 - Surah Ibrahim 27: (وَيَفْعَلُ اللَّهُ مَا يَشَاءُ) (and Allâh does what He wills)
 - Surah Al Imran 6: (هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ) (He it is Who shapes you in the wombs as He wills)
 - By the creation's actions (يتعلق بفعل المخلوقين): for example, a leaf being pulled by a child

- Surah An Nisa'a 90: (وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ فَإِنِ اعْتَزَلُوكُمْ فَلَمْ) (يُقَاتِلُوكُمْ) (Had Allâh willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you)
 - Surah Al An'am 112: (وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ مُّذَرَّهُمْ وَمَا يُفْتَرُونَ) (If your Lord had so willed, they would not have done it, so leave them alone with their fabrications)
- And in both cases, it is because Allah (سبحانه وتعالى) has allowed it, He has willed it. You cannot say if a person does it, then Allah (سبحانه وتعالى) does not have a will – this is INCORRECT. Everything is by the will of Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) wills with knowledge and wisdom, there is wisdom behind it.

4. Belief in the creation of the actions (مرتبة الخلق)

- When Allah (سبحانه وتعالى) wills that a leaf will fall, or Allah (سبحانه وتعالى) wills that you will write, then Allah (سبحانه وتعالى) creates the means.
- To believe that all that exists is created for Allah (سبحانه وتعالى) (الايمان ان) (الكائنات مخلوقة لله تعالى) Allah (سبحانه وتعالى) created your:
 - Physical being (ذواتها)
 - Description / character (صفاتها): Allah (سبحانه وتعالى) created you with certain colored eyes, manners, etc.
 - Actions (حركاتها): Allah (سبحانه وتعالى) created your movements – walking, drinking, writing, etc
 - Voluntary (ارادي): meaning you choose to do it – like walking, writing, etc. Allah (سبحانه وتعالى) gave you the will.

- Surah As Saafaat 96: (وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ) ("While Allâh has created you and what you make!")
- Involuntary (لا ارادي): heart pumping, eyes blinking – actions that are taking place but are involuntary.
- Surah Az Zumar 62: (اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ) (Allâh is the Creator of all things, and He is the Wakîl (Trustee, Disposer of affairs, Guardian) over all things)
 - Don't rely on your actions because we think we are doing it, but you need to rely on Allah (سبحانه وتعالى) because He has created your actions, subhan Allah.
- Surah Al Furqan2: (وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا) (He has created everything, and has measured it exactly according to its due measurements)

Will of the slave (مشيئة العبد)

- Believe in the decree will not negate your will (مشيئة العبد), you do not have a will to stop your involuntary actions, for example you cannot make your heart to stop beating, but you do have will/choice (مشيئة) and ability over your *voluntary* actions (قدرة عليها).
- So it is not like you are in the world with no choice. Allah (سبحانه وتعالى) gave you the will and ability – He has given you permission to act voluntarily.
- A person needs will (مشيئة) and ability (قدرة).
- You need will and ability in order to do something – for example, you want to write and are able to, so you do it.
 - You can have will, but no ability → this is disability.
 - And you might not have will, but have ability → this is laziness.
 - Oh Allah, I seek refuge in you from disability and laziness (اللهم اني اعوذ بك من العجز و الكسل)
- You do not have a will over all of your actions, for example, you don't have a choice over your involuntary actions, like your heart beat. But you have a choice over your voluntary actions (افعاله الاختيارية), like doing good or doing bad.
- You cannot say that Allah (سبحانه وتعالى) is forcing me to do this, or Allah (سبحانه وتعالى) is forcing some to go to paradise and others to go to the hellfire. This is saying that Allah (سبحانه وتعالى) is unjust, istaghfar Allah. And Allah (سبحانه وتعالى) is never unjust to His slaves.
- Deviant sects emerged as a result of misinterpreting the will of the slave (مشيئة العبد).

Evidence for will (مشيئة):

- Surah An Nab'a 39: (فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا) (so, whosoever wills, let him seek a place with (or a way to) His Lord (by obeying Him in this worldly life)!)
- Surah Al Baqarah 223: (فَاتُّوْا حَرَثَكُمْ أَنَّىٰ شِئْتُمْ) (so go to your tilth, when or how you will)

Evidence for ability (قدرة):

- Surah At Taghabun 16: (فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا) (So keep your duty to Allâh and fear Him as much as you can; listen and obey)
- Surah Al Baqarah 286: (لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ) (Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned)
- You can distinguish between actions that are voluntary and involuntary, for example, to be able to walk is voluntary but to shiver is involuntary.

Will of the slave and the ability (مشيئة العبد و قدرته)

- A person needs will (مشيئة) and ability (قدرة). For example, you have the will to read – you have both the will and the ability. Who wills your will? It is Allah (سبحانه وتعالى). And who gave you the ability to

falsely with Allâh's Messengers), till **they tasted Our Wrath**. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie.")

- They will say, if Allah (سبحانه وتعالى) had willed, we would not be mushrikeen, Allah (سبحانه وتعالى) would have guided us, etc, istaghfar Allah. But because they belied, they are tasting the wrath of their deeds – they are accusing Allah (سبحانه وتعالى) with wrongdoing by saying that He is forcing them to do it and and is punishing them for something that is not in their hands, istghfar Allah. Allah (سبحانه وتعالى) will not punish you for something not in your hand. Do they have any evidence that they are forced to do things? No, they are just making up lies, subhan Allah.

2. **Allah (سبحانه وتعالى) is the All-Wise:** Surah An Nisa'a 165: (رُسُلًا مُّبَشِّرِينَ) (وَمُنذِرِينَ لِّئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا) (Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers. And Allâh is Ever All-Powerful, All-Wise)

- Why would Allah (سبحانه وتعالى) send messengers then? He sends messengers out of His wisdom, if a single leaf falls there is wisdom behind it, then what about sending a messenger? Subhan Allah.

3. **Hadith:** (عَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةٍ فَأَخَذَ شَيْئًا فَجَعَلَ) يَنْكُتُ بِهِ الْأَرْضَ فَقَالَ " مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَعَهُ مِنَ النَّارِ وَمَعَهُ مِنَ الْجَنَّةِ ". قَالُوا يَا رَسُولَ اللَّهِ أَفَلَا تَنْكُلُ عَلَيَّ كِتَابِنَا وَنَدْعُ الْعَمَلَ قَالَ " اْعْمَلُوا فَكُلُّ مُبَيِّنٍ لِمَا خُلِقَ لَهُ، أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَيُبَيِّنُ لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ فَيُبَيِّنُ لِعَمَلِ أَهْلِ الشَّقَاوَةِ ". ثُمَّ قَرَأَ {فَأَمَّا مَنْ أُعْطِيَ صَلى الله عليه) (Narrated `Ali: While the Prophet (صلى الله عليه) وَوَاتَّقَى * وَصَدَّقَ بِالْحُسْنَى {الآيَةَ

(وسلم) was in a funeral procession. he picked up something and started scraping the ground with it, and said, "There is none among you but has his place written for him either in the Hell Fire or in Paradise." They said, "O Allah's Messenger (صلى الله عليه وسلم)! Shall we not depend upon what has been written for us and give up deeds? He said, "Carry on doing (good) deeds, for everybody will find easy to do such deeds as will lead him to his destined place for which he has been created. So he who is destined to be among the happy (in the Hereafter), will find it easy to do the deeds characteristic of such people, while he who is destined to be among the miserable ones, will find it easy to do the deeds characteristic of such people." Then he recited: 'As for him who gives (in charity) and fears Allah, and believes in the best....' (92.5-10))

- Every person has his place written in the book of records – whether in paradise or the hellfire. Then the companions said should we just depend on what is written, and the Prophet (صلى الله عليه وسلم) said no, but you should carry on doing good deeds. Then the Prophet (صلى الله عليه وسلم) recited from Surah Al Layl 5-10: (٥) وَصَدَّقَ (٦) فَسَنُيَسِّرُهُ لِلْيُسْرَى (٧) وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى (٨) وَكَذَّبَ بِالْحُسْنَى (٩) فَسَنُيَسِّرُهُ لِلْعُسْرَى (١٠)) (As for him who gives (in charity) and keeps his duty to Allâh and fears Him, (5) And believes in Al-Husna. (6) We will make smooth for him the path of ease (goodness). (7) But he who is greedy miser and thinks himself self-sufficient. (8) And gives belies Al-Husna (See the footnote of the Verse No: 6); (9) We will make smooth for him the path for evil; (10))

- So whoever gives, has taqwa, and believes, then the path to goodness will be made easy, and vice versa. This shows you need to do action, you cannot depend only on what is written.
4. Allah (سبحانه وتعالى) commands and forbids according to your capability (ان الله امره و نهاه بما يستطيع): Surah Al Baqarah 286: (لَا يُكَلِّفُ اللَّهُ نَفْسًا (إِلَّا وُسْعَهَا)) (Allâh burdens not a person beyond his scope)
- When Allah (سبحانه وتعالى) commands us to pray five times a day, it means we are capable to do it. A person is not forced to do anything – you have a choice if you want to go to paradise or the hellfire. So you need to make a choice where you want to go and work for it – you cannot say you are forced – Allah (سبحانه وتعالى) does not force us, istaghfar allah. Why would Allah (سبحانه وتعالى) command and forbid us then? It would defeat the purpose then. Belief is not by force, because if it is forced, then the end result would be forced as well, and this is not the case. Allah (سبحانه وتعالى) is showing us the two ways, so you need to make the choice.
 - You are accounted for the sin when you insist on doing it – but you are not accounted for it if done out of ignorance, forgetfulness, or you are being forced and your life is under danger. So this shows that you have a decision to act.
5. Allah's decrees are a hidden secret, no one knows until it occurs (ان قدر الله تعالى سر مكتوم لا يعلم ال بعد وقوعه): For example, when something occurs, it was secret to you until it befalls. However, if you have an intention to do a deed, it is not a secret because it is your action, it is your choice – that's why Allah (سبحانه وتعالى) accounts you for it,

subhan Allah. It is your intention if you want to pray or do not want to pray – you know your intention, so no one can say I want to pray, but it is written for me to not pray, istaghfar Allah. If you believe in the ability/decreed of Allah, then you will believe in the decree.

6. For the duniya, people are running and taking action, then why not for the akhira? (ان الانسان يحرص على امور الدنيا و يعمل فلماذا لا يحرص على امور الآخرة) (و يعمل) Subhan Allah.

- Just as a person is working, studying for the duniya, you also need to take action for the akhira – it is not valid to say it is already written for me if I should pray, or that I sin, subhan Allah.
- Imagine there are two roads, one leading to a town where there is absolute chaos, crime, insecurity, etc and another town is organized, secure, safe, and respectful. Obviously people would choose B, so why would anyone choose the path of the hellfire and not the path of paradise, subhan Allah. So someone who is committing sin cannot say this is chosen for me – he is choosing that path.
- Another example, a sick person is ordered by the doctor to take medicine even though he hates the medicine, but he will do it. Why? Because the sick person wants to be cured. So why for matters of the duniya he takes the means, but in matters of the akhira he says whatever is decreed for me, subhan Allah.

7. To rely on the qadar/decreed (ان المحتج بالقدر), he will leave the obligations and say Qadr Allah (على ما تركه من الواجبات), istaghfar Allah and he will do sins and say Qadr Allah, istaghfar Allah (و ما فعله من)

المعاصي): if a person is robbed, and then he asks the robber why did you steal from me? And the robber says, 'Qadr Allah'. Of course the person will not accept it. So why would someone accept from himself to commit sins and say Qadr Allah and not accept it from others, subhan Allah. This shows that you need to take means for your akhira, you cannot justify your sins or lack of obligations with Qadr Allah, istaghfar Allah.

- There was once a man who stole, and Omar bin Khattab (may Allah be pleased with him) commanded that his hand be cut-off. Then someone else said, wait let us see what happened. And the thief said I stole because of Qadr Allah, so Omar bin Khattab (may Allah be pleased with him) replied then we will cut your hand because of Qadr Allah, subhan Allah.

Impacts of believing in the decree (ثمرات الايمان بالقدر)

1. When you believe in the decree then it will make you to rely on Allah (سبحانه وتعالى) and take the means (الاعتماد على الله عند فعل الاسباب): for example you cannot say if Allah (سبحانه وتعالى) wants me to pass then I will rely on Allah (سبحانه وتعالى), or I will not pray and rely on Allah (سبحانه وتعالى) to take me to paradise – this is incorrect. You need to take the means, but rely on Allah (سبحانه وتعالى), not the means – this is the middle path. And you cannot rely on the means alone.
2. A person should not be proud of his actions (ان لا يعجب الانسان بعمله): when you do good deeds, do not be proud of yourself. You took the means, but it is Allah (سبحانه وتعالى) that has willed it. When you get what you want, don't depend on the means, but it is Allah (سبحانه وتعالى) that decreed the means for you (لأن الله قدر له اسباب النجاح) – so don't be proud. When you are proud, then you will not be thankful to Allah (سبحانه وتعالى) and being thankful is to attribute the blessing to Allah (سبحانه وتعالى).
3. You will be tranquil and have peace of mind when you believe in the decree because you will not worry if you lose something or get something you don't like because you know that anything that happens is Qadr Allah (الراحة النفسية و الطمأنينة): when you take the means and it doesn't happen you know that it is the decree of Allah (سبحانه وتعالى).
- Surah Al Hadid 22-23: (مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّنْ) قَبْلِ أَنْ نَّبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ (٢٢) لَّكَيْلًا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (٢٣) (No calamity befalls on the earth or in yourselves

but is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz), before We bring it into existence. Verily, that is easy for Allâh. (22) In order that you may not grieve at the things that you fail to get, nor rejoice over that which has been given to you. And Allâh likes not prideful boasters. (23))

- **Hadith:** (وعن أبي يحيى صهيب بن سنان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم) "عجبا لأمر المؤمن إن أمره كله له خير، وليس ذلك لأحد إلا للمؤمن : إن أصابته سراء شكر فكان خيراً" (Abu Yahya Suhaib bin Sinan (May Allah be pleased with him) reported that: The Messenger of Allah (صلى الله عليه وسلم) said, "How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him".) – Muslim Book 1, Hadith 27
 - A believer sees things from the right perspective.

Two groups that have deviated regarding the decree (ضل في القدر طائفتان)

4. **Jabriyah (الجبرية):** they said that the slave is forced to act – that the human has no will (العبد مجبور على عمله و ليس للعبد). If someone is drinking, then he is forced, he has no will, istaghar Allah. And this is accusing Allah (سبحانه وتعالى) that He forces you to go to the hellfire, istaghar Allah. They say the slave:

1. Does not have a will, meaning he has no want (ارادة)
2. Does not have power (قدرة)

5. Al Qadariyah (القدرية): they said that the slave is independent (العبد) – you are writing, eating, etc independently – it is only you. They say the will of the slave is independent of the will of Allah (سبحانه وتعالى). They are denying the will of Allah (سبحانه وتعالى) and His ability on you (ليس لمشيئة الله أثر و ليس لقدرة الله أثر), istaghar Allah. They say the slave:

1. Has his own will, independent of Allah (الارادة) (سبحانه وتعالى)
2. Has his own power, independent of Allah (القدرة) (سبحانه وتعالى)

Both of these two groups are extreme, and you find people like this in the duniya, and there might be people who have these doubts in their hearts. What is the response to such deviations?

Response to the Aj Jabriyah (الرد على الجبرية)

1. In the deen (بالشرع): Allah (سبحانه وتعالى) affirmed in the Qur'an that the human has a will and ability.

- Surah Al Imran 152: (مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ) (Among you are some that desire this world and some that desire the Hereafter.)
- Surah Al Kahf 29: (وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۗ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ) (And say: "The truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve)
- Surah Fussilat 46: (مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ) (Whosoever does righteous good deed it is for (the benefit of) his ownself, and whosoever does evil, it is against his ownself, and your Lord is not at all unjust to (His) slaves)

2. Realistically (الواقع): each person can differentiate between voluntary and involuntary actions (كل انسان يعلم الفرق بين أفعاله الاختيارية و أفعاله الغير اختيارية) – voluntary actions such as having a choice to drink, not drink, to eat, not eat, to buy, not buy. Involuntary actions such as blinking, heart beating, shivering, etc. – this is without your choice.

Response to the Al Qadariyah (الرد على القدرية)

1. In the deen (بالشرع): Allah (سبحانه وتعالى) has created everything and everything exists by His will, and Allah (سبحانه وتعالى) has told us in the Qur'an that our actions take place according to His will. The will of Allah (سبحانه وتعالى) is perfect.
- Surah Al Baqarah 253: (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, succeeding generations would not have fought against each other, after clear Verses of Allah had come to them, but they differed - some of them believed and others disbelieved. If Allah had willed, they would not have fought against one another, but Allah does what He likes)
 - Surah As Sajdah 13: (وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ) (مِنْ الْأَجِنَّةِ وَالنَّاسِ أَجْمَعِينَ) (And if We had willed, surely! We would have given every person his guidance, but the Word from Me took effect (about evil-doers), that I will fill Hell with jinn and mankind together)

- If Allah (سبحانه وتعالى) wills He can make everyone a believer but this negates the wisdom of Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) knows who is doing good and who is not.
2. Intellectually (العقل): this entire universe belongs to Allah (سبحانه وتعالى). Imagine if you have someone working for you, can he just do what he wants? No. He has to do what you tell him. We are all the slaves of Allah (سبحانه وتعالى), so it's not possible to do something independent of Our Master.
- **Third Part – Ihsan (المرتبة الثالثة - الاحسان)**
 - We have the pillars of Islam, the pillars of faith, and now we have ihsan.
 - Ihsan has one pillar (ركن واحد):
 - To worship Allah (سبحانه وتعالى) as if you see Him (أن تعبد الله كأنك تراه)
 - And if you do not see Him, then He sees you (و إن لم تكن تراه فإنه يراك)
 - Ihsan is the way you will worship Allah (سبحانه وتعالى).
 - Ihsan is to do things with excellence.
 - Ihsan is:
 - To do what is good (يبذل الانسان المعروف) – for example, to say salam to others, smile, etc
 - To stop from harming others (يكف الاذى) – for example, to insult, mock, etc
 - **To do good to the servants of Allah (سبحانه وتعالى) (يبذل المعروف لعباد الله)**
 - With his wealth (ماله): to spend on others, to give charity, zakat.
 - And the best is zakat because it is one of the pillars of Islam (أفضل) (الاحسان بالمال الزكاة لانها أحد اركان الاسلام). And your Islam will not be

complete without it (لا يتم اسلام المرء الا بها). It is the most beloved spending to Allah (سبحانه وتعالى) because it is obligatory (و هي احب نفقات) (الى الله).

- And the second best is to spend on those who need from: his wife (زوجته), then his mother (أمه), then his father (أبيه), then his offspring (ذريته), then his siblings (أخوانه)
- Then to give charity to the poor who deserve it (الصدقة على المساكين). Sometimes we neglect family members that are needy and give to the poor who are outsiders, subhan Allah.
- By his position (جاهه): People are of different levels (ان الناس مراتب)
- Those who are in a position to intercede (منهم من له جاه فيشفع عند نوي) (دفع ضرر و جلب خير) – (السلطان): they can either push harm or bring good – similar to how Yusuf (عليه السلام) brought his family since he was in a place of position.
- By his knowledge (علمه):
- To teach others in lectures, general gatherings, meetings etc (تعلّيمًا) (في الحلقات و المجالس العامة و الخاصة): you must do it with wisdom and to not burden the people, you cannot just talk about the deen in every gathering – there is a time and place for it.
- By his body (بدنه): to help out others

Ihsan in the worship of Allah (الإحسان في عبادة الله) (سبحانه وتعالى)

- There are two parts to ihsan, notice the Prophet (صلى الله عليه وسلم) did not say to pray, fast, etc in order to get ihsan, rather it is a feeling you have when you are doing ihsan. The two parts are:
 - To worship Allah (سبحانه وتعالى) as if you see Him (أن تعبد الله كأنك تراه), you do not see Allah (سبحانه وتعالى) physically, but by His names, attributes, and actions.
 - And if you do not see Him, then He sees you (وإن لم تكن تراه فإنه يراك)

(1) To worship Allah (سبحانه وتعالى) as if you see Him (أن تعبد الله كأنك تراه)

- Imagine you have a school project that needs to be done at home. If you do it at school, in front of the teacher, then you will do your best. And to Allah (سبحانه وتعالى) is the best example, when you are doing your worship, you see Allah (سبحانه وتعالى).
 - This is called (عبادة طلب و شوق) – worship of seeking and longing – because you are seeking and longing for the love of Allah (سبحانه وتعالى), subhan Allah.
 - You are not worshipping Allah (سبحانه وتعالى) because someone is forcing you, but you are motivated to worship Allah (سبحانه وتعالى) because

you want His pleasure, love, forgiveness, mercy, etc. This is being motivated to do good deeds.

(2) And if you do not see Him, then He sees you (وإن لم تكن تراه فإنه يراك)

- If you cannot reach the first level, then you need to know that Allah (سبحانه وتعالى) is watching you and observing you all the time – He is Al Muhaymin.
 - This is called (عبادة الهرب و الخوف) – worship of fleeing and fear – so the person is doing ihsan because he has fear that Allah (سبحانه وتعالى) is watching Him, subhan Allah. This is more about abstaining from the sins.
- Worship is based on love, but you need an injection of fear to stay away from the sins. So the best level is when you are doing good deeds, the second level is abstaining from sins.
- If you cannot reach the 1st level, then go to the 2nd level – do the obligations, abstain from the sins because Allah (سبحانه وتعالى) is watching you. When we speak to our children, we are always telling them about this 2nd level of fear, but we want to upgrade it to the 1st level of love.
- When you know the names of Allah (سبحانه وتعالى) and see His actions in your life, then it gives you yaqeen

and increases you in faith, this is when you start to worship Allah (سبحانه وتعالى) as if you see Him.

Worship (العبادة)

- Ibn Qayyim (may Allah have mercy on him) defined worship in a poem: (و عبادة الرحمن غاية حبه مع نل عابده هما ركنان) – *Worship of Ar Rahman is with extreme love and humility – these are two pillars.*
- The pillars of worship are extreme love (غاية الحب) along with extreme humiliation (غاية الذل) – you cannot worship Allah (سبحانه وتعالى) without love and humiliation. Unfortunately, worship has become so mechanical, and this is from the tricks of the shaitan.
- When you worship, you have to have so much love of Allah (سبحانه وتعالى), you love Him so much, that's why you are worshiping Him, and at the same time you are so broken and attached to Him, so you are hoping and fearing Him.
 - Extreme love (غاية الحب): when you want something, you seek it from the ones you love, like your mother, and to Allah (سبحانه وتعالى) is the best example, you love Him so much, so you seek from Him (الطلب).

- Extreme humiliation (غاية الذل): you are fearful, yet you flee to Allah (سبحانه وتعالى) when you worship Him.
 - When you have these two feelings, then that is ikhlas. You need to struggle against yourself in order to have ikhlas because you are worshipping Allah (سبحانه وتعالى) without seeing Him. If we could see Allah (سبحانه وتعالى) then everyone would worship Him, but He veiled Himself to see who is truly muhsin, mutaqee, praying, etc.
 - When a person is worshipping Allah (سبحانه وتعالى) with ihsan, he doesn't want riya'a, to be knowing, or praise from the people, etc – to him the praise of the people is just an illusion, it isn't real. Only the praise of Allah (سبحانه وتعالى), subhan Allah. May Allah (سبحانه وتعالى) make us of the muhsineen. Ameen.

Third Principle (الأصل الثالث) – To know your Prophet (صلى الله عليه وسلم) (معرفة) (تبيكم محمد صلى الله عليه و سلم)

6. It is important to know who is your Prophet (صلى الله عليه وسلم). What does that include?

1. To know his lineage (معرفة نسبه): he comes from the most noble of lineage (أشرف الناس نسباً).
 1. He is of the Hashimi tribe, of Quraish, and he is an Arab (فهو هاشمي و قرشي و عربي)
 2. He is Mohammed son of Abdullah son of Abdul Mutalib son of Hashim (فهو محمد بن عبد الله بن عبد المطلب بن هاشم)
 3. Banu Hashim are from Quraish, they are from the Arabs, the Arabs are from the offspring of Ismael (عليه السلام), and Ismael (عليه) هاشم من قريش من العرب من ذرية اسماعيل (عليه السلام) is the son of Ibrahim (عليه السلام) (ابن ابراهيم الخليل).
2. To know his age, his birthplace, and his migration (معرفة سنه و مكان ولادته) (و مهاجره): he was 63 years old, he was born in Makkah (مكة), and he migrated to Medina (هاجر الى المدينة).
 4. He migrated to Medina at the age of 53, and lived in Medina for 10 years.
 5. The Prophet (صلى الله عليه وسلم) passed away in Medina, Rabi Al Awwal 11 H (وفاته في المدينة في ربيع الاول سنة 11 هـ).
3. To know his life as a prophet (معرفة حياته النبوية): the start of his prophethood / revelation began at the age of 40 (قد اوحى اليه و له 40 سنة), and lasted for 23 years. Recall that the age of 40 is the age of maturity.

4. What made him a nabi/prophet? (بماذا كان نبيا؟) and what made him a rasool/messenger? (بماذا كان رسولا؟):

- He became a (نبياً) when the first ayah was revealed to him which is Surah Al 'Alaq 1-5: (أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (١) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (٢) أَلَمْ يَعْلَم بِإِلْحَامِهِ أَن يَخْتَارَ (٣) وَإِلَّاهَ الَّذِي يَخْتَارُ (٤) عَلَّمَ الْقَلَمَ (٥) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (٥)) (Read! In the Name of your Lord, Who has created (all that exists), (1) He has created man from a clot (a piece of thick coagulated blood) (2) Read! And your Lord is the Most Generous, (3) Who has taught (the writing) by the pen. (4) He has taught man that which he knew not. (5)).
- What made him a (رسولاً)? When the ayah in Surah Al Muddathir 1-7 was revealed: (وَرَبِّكَ فَكَبِّرْ (٣) فَمُ فَانذِرْ (٢) يَا أَيُّهَا الْمُدَّثِّرُ (١) وَإِلْرَبِّكَ فَاصْبِرْ (٧) وَلَا تَمَنَّ أَنْ تَمُنَّ تَسْتَكْبِرُ (٦) وَالرُّجْزَ فَاهْجُرْ (٥) وَثِيَابَكَ فَطَهِّرْ (٤)) (O you (Muhammad (صلى الله عليه وسلم)) enveloped in garments! (1) Arise and warn! (2) And magnify your Lord (Allâh)! (3) And purify your garments! (4) And keep away from Ar-Rujz (the idols)! (5) And give not a thing in order to have more (or consider not your deeds of obedience to Allah as a favour to Him). (6) And be patient for the sake of your Lord (i.e. perform your duty to Allâh)! (7))
- Rasool is higher in level than a nabi. Notice that when Allah (سبحانه وتعالى) commanded the Prophet (صلى الله عليه وسلم) to convey the message, He told him to 'warn', not give glad tidings first. Because the warning is like a wake-up call for

those who are ignorant, subhan Allah. Then glad tidings was conveyed. Difference between nabiyy (نبييا) and rasool (رسولا):

- Every rasool is a nabiyy, but not every nabiyy is a rasool. So there are more anbiya, but less rusul. To be a rasool is more exclusive, it is higher in degree.
- For both a nabiyy and rasool, they are getting inspiration from Allah (سبحانه وتعالى) of the message (اوحى الله اليه الشرع).
- However for the rasool, he is commanded to convey and act upon the message (أمر بتبليغه و العمل به). A nabiyy might convey the message to others or not, but he is not commanded.
- And the Prophet Mohammed (صلى الله عليه وسلم) is not only a prophet and messenger, but he is from the messengers of determination, and he is the seal of the prophets – he is the best of the prophets. This should make you happy that your messenger is Mohammed (صلى الله عليه وسلم), alhamdulillah.

5. For what was he sent and why? (بماذا أرسل و لماذا؟)

- He was sent for tawheed Allah (سبحانه وتعالى) – the Oneness of Allah (أرسل بتوحيد الله) (سبحانه وتعالى). He was also sent to convey the legislation / the sharia (أرسل بشريعته). We are required to do the obligations and leave the prohibitions (فعل الأمور و ترك المحظور), how? With ikhlas/sincerity and following the Sunnah (اخلاص و اتباع).
- He was sent as a mercy to the universe (أرسل رحمة للعالمين) – to take them out from darkness to light (من ظلمات الى النور), from the

- darkness of shirk, disbelief, and ignorance (الشرك و الكفر و الجهل) to the light of tawheed, belief, and knowledge (التوحيد و الايمان و العلم).
- Why was he sent? The Messenger (صلى الله عليه وسلم) was sent in order for us to get (ينالوا):
 - The forgiveness of Allah (مغفرة الله) (سبحانه وتعالى) and
 - The pleasure of Allah (رضوان الله) (سبحانه وتعالى)
 - The Messenger (صلى الله عليه وسلم) was sent in order for us to saved from (ينجوا):
 - The punishment of Allah (عقابه) (سبحانه وتعالى) and
 - The wrath of Allah (سخطه) (سبحانه وتعالى)
 - What made him a (رسولا)? When the ayah in Surah Al Muddathir 1-7 was revealed: (يَا أَيُّهَا الْمُدَّثِّرُ (١) قُمْ فَأَنْذِرْ (٢) وَرَبَّكَ فَكَبِّرْ (٣)) (O you (Muhammad (صلى الله عليه وسلم)) enveloped in garments! (1) Arise and warn! (2) And magnify your Lord (Allâh)! (3) And purify your garments! (4) And keep away from Ar-Rujz (the idols)! (5) And give not a thing in order to have more (or consider not your deeds of obedience to Allah as a favour to Him). (6) And be patient for the sake of your Lord (i.e. perform your duty to Allâh)! (7))

Explanation of Surah Al Muddathir:

- (قُمْ فَأَنْذِرْ): Notice when the Prophet (صلى الله عليه وسلم) began to invite to Islam publicly, it began with warning before glad

tidings, why? Because with warning it makes a person alert and wake-up.

- (وَرَبَّكَ فَكَبِّرْ): When you have tawheed (بالتوحيد), then you are magnifying Allah (سبحانه وتعالى) (تعظيم الله) because you are making Him One.
- (وَتِيَابَكَ فَطَهِّرْ): is to purify your garments, not only your outer garments, but inner as well. Meaning purify your deeds and intentions from shirk (طهر اعمالك من الشرك).
- (وَالرُّجْزَ فَاهْجُرْ): forsake any 'dirt', meaning any idols., shirk etc. For example, imagine if you are purifying your garments, but you are still keeping something that makes your garments dirty, this is not pure. If you don't forsake any remnants of shirk, it will affect you. Any signs or acts of shirk that were being done before need to be forsaken. You need to free yourself from shirk and people of shirk. Imagine a group of ten girls, there is one good girl, and the rest are doing bad, that one good girl will get the same reputation as the rest for being with the group, though she is good, subhan Allah. That's why it is important to have good companions.
- The Prophet (صلى الله عليه وسلم) called the people to tawheed for ten years, subhan Allah. That's why it is important to be patient and gentle with others, and the fitna today is more than before, that's why you need to be easy with people and don't wait for the result.

- After calling the people to tawheed for ten years, and after the death of his wife and uncle who were great supports, and the incident in Taif –Isra'a and Mi'raj took place. It was a great miracle to show if the people of the duniya left you, the heavens will open for you, and you will even go to a place that Jibreel (عليه السلام) didn't reach, subhan Allah. The Prophet (صلى الله عليه وسلم) did not see Allah (سبحانه وتعالى), he only saw light, and there the prayer was prescribed, subhan Allah.

Isra'a and Mi'raj (الإسراء و المعراج):

- The Prophet (صلى الله عليه وسلم) has been conveying the message for ten years and then Allah (سبحانه وتعالى) took him on the Night Journey.
- (الإسراء): is to move horizontally across the earth.
- (المعراج) means ascending but with a 'limp', it is not a straight ascension like an 'elevator' (مصعد), subhan Allah.
- It took place after having lost his wife, uncle and the incident of Taif – to show if the inhabitants of the earth have left you, then the inhabitants of the heavens will accept you – it was a console for the Prophet (صلى الله عليه وسلم), subhan Allah.
- The Prophet (صلى الله عليه وسلم) was sleeping in the ka'aba and an angel came and split his chest to his stomach – he then removed his heart and filled it with wisdom and more faith, subhan Allah. Before going on the Night Journey, Allah (سبحانه وتعالى) is preparing him for what is yet to come, subhan Allah. He will be travelling from

Mecca to Jerusalem and then to the seven heavens – this is overwhelming and requires preparation.

- Then an animal that is not less than a mule but no more than a donkey, and white called Al Buraq (البراق) emerged. It is fast and one step of his will travel a far distance. The Prophet (صلى الله عليه وسلم) rode the Buraq along with the accompaniment of Jibreel (عليه السلام).
- They reached Bait Al Maqdis and the Prophet (صلى الله عليه وسلم) was the imam and prayed with all of the prophets and messengers behind him, subhan Allah. Imagine they are all dead, but Allah (سبحانه وتعالى) brought them back to life, subhan Allah. This is to show the honor and favor of the Prophet (صلى الله عليه وسلم) above all messengers and that he is the leader being followed, even by the other messengers because it was mentioned in the previous books of the coming of the Prophet (صلى الله عليه وسلم). So at this point (الاسراء) is completed – travelling across the earth, and next is (المعراج) – ascending to the heavens.
- They ascended to the first heaven, which is the heaven of the duniya. Jibreel asked for the door to be opened and it was asked, who are you? He said, Jibreel. And who is with you? He said: Mohammed (صلى الله عليه وسلم). Notice even Jibreel seeks permission to enter, subhan Allah.
- It was then said: Welcome to him, great is the entrant. The door was opened and there he saw Adam (عليه السلام). Jibreel said: This is your father, say salam to him, so Mohammed (صلى الله عليه وسلم) said 'salam'

to him and Adam (عليه السلام) returned the salam and said, 'welcome to the righteous son and righteous prophet'.

- To the right side of Adam (عليه السلام), he could see the happy souls of his offspring and to his left side, he could see the wicked souls of his offspring, subhan Allah. When Adam would look to his right, he would be happy and laugh. And when he would glimpse to the left, he would cry. Why? Because these are his offspring who didn't follow, subhan Allah.
- Then they ascended to the second heaven and again it was asked for the door to be opened, permission was sought and they were welcomed. There they saw Eisa (عليه السلام) and Yahya (عليه السلام) – they are cousins from their mother's side. Then Jibreel told Mohammed (صلى الله عليه وسلم) that is Eisa (عليه السلام) and Yahya (عليه السلام), say 'salam' to them. Salam was said to them and they returned the salam and said, 'welcome to the righteous brother and righteous prophet'.
- Again they ascended to the 3rd heaven, and the same permission and greeting took place. Jibreel said that is Yusuf (عليه السلام), say salam to him. Greetings were exchanged and he said, 'welcome to the righteous brother and righteous prophet'.
- They ascended to the 4th heaven, and the same permission and greeting took place. Jibreel said that is Idris (عليه السلام), say salam to him. Greetings were exchanged and he said, 'welcome to the righteous brother and righteous prophet'.

- They ascended to the 5th heaven, and the same permission and greeting took place. Jibreel said that is Haroon (عليه السلام), brother of Musa (عليه السلام), say salam to him. Greetings were exchanged and he said, 'welcome to the righteous brother and righteous prophet'.
- They ascended to the 6th heaven, and the same permission and greeting took place. Jibreel said that is Musa (عليه السلام), say salam to him. Greetings were exchanged and he said, 'welcome to the righteous brother and righteous prophet'. When they passed by him, Musa (عليه السلام) cried. Why do you cry? He said I cry because a young man sent after me will have more followers enter paradise than my followers, subhan Allah. He was not crying out of jealousy but out of grief of for his followers who missed out on the virtues.
- Then they ascended to the 7th heaven and the same permission and greeting took place. There they saw Ibrahim (عليه السلام) – Khalil Ar Rahman – The friend of the Most Merciful, subhan Allah. Greetings were exchanged and he said, 'welcome to the righteous son and righteous prophet'. Similar to what Adam (عليه السلام) said.
- Seeing these messengers was an honor, respect and favor to the Prophet (صلى الله عليه وسلم).
- Ibrahim (عليه السلام) was leaning back on the Bait Al Ma'moor – it is always filled with angels – a set of 70,000 angels enter every day, and then a new set every day, which only Allah (سبحانه وتعالى) can keep count, subhan Allah.
- Then the Prophet (صلى الله عليه وسلم) ascended to Sid'rat Al Muntaha – the Lote Tree which is mentioned in Surah An Najm. This Tree covers

things which you cannot see, including colors which we do not even know of subhan Allah.

- Then Allah (سبحانه وتعالى) prescribed 50 prayers in a day and night and the Prophet (صلى الله عليه وسلم) accepted it. Then he went down to the 7th heaven, then the 6th heaven. There Musa (عليه السلام) asked him what happened. Notice out of all of the messengers, Musa (عليه السلام) is being allowed to speak and this shows his position with Allah (سبحانه وتعالى), why? Because of the great difficulties he faced with Banu Israel. When he saw them worshipping the cow, he even dropped the tablets that were given to him by Allah (سبحانه وتعالى), subhan Allah.
- Musa (عليه السلام) said your nation cannot bear 50 prayers because I already tried it with Banu Israel, so go back and ask that it is lightened for your nation.
- So the Prophet (صلى الله عليه وسلم) went back and it was reduced by 10 – from 50 to 40 prayers. Imagine if our life was occupied with prayer, then it wouldn't show the reality of the person because the whole time is spent in prayer, subhan Allah.
- Then the Prophet (صلى الله عليه وسلم) went back and it was repeated again until the prayers were reduced to 5 a day.
- Then a caller called and said: My obligation has been set and I have lightened it on My slaves.
- Then the Prophet (صلى الله عليه وسلم) entered paradise and saw a dome of pearls, with its sand of musk, subhan Allah. Imagine the Prophet (صلى الله عليه وسلم) got to see paradise after going through a

difficult situation and the prayer was prescribed. When you pray, then that is ascension, you are being lifted and you are talking to Allah (سبحانه وتعالى), subhan Allah. Imagine when you have a problem and you talk to someone, now imagine talking to Allah (سبحانه وتعالى), subhan Allah. We got the command for prayer from the highest place, not from earth, subhan Allah.

- The Prophet (صلى الله عليه وسلم) prayed in Makkah for three years, and then he was commanded to migrate to Medina. In Makkah, the Prophet (صلى الله عليه وسلم) used to pray the 4 units prayers as 2 units. So all of the prayers were prayed as two units, except for maghirib as 3 units.
- The Allah (سبحانه وتعالى) gave permission to the Prophet (صلى الله عليه وسلم) to migrate to Medina after having conveyed the message with insight in Makkah for 13 years. The majority of Quraish and its leaders did not accept the message and they greatly hurt the Prophet (صلى الله عليه وسلم). They especially plotted to kill him after noticing the companions were leaving for Medina. So they knew that the Prophet (صلى الله عليه وسلم) would follow suit.
- The chiefs of Quraish gathered in order to plot to kill the Prophet (صلى الله عليه وسلم) because they didn't want the Ansar to support him and give their pledge of support to him. They knew that the Prophet (صلى الله عليه وسلم) would make a nation of his own if this happened.
- Abu Jahal said that we should take a brave, young man from each tribe, and give each one a sharp sword. Then all ten would

strike the Prophet (صلى الله عليه وسلم) at the same time, istaghfar Allah. Since all tribes would have a share in the bloodshed, no one from the tribe of the Prophet (صلى الله عليه وسلم) can seek revenge because one tribe cannot go against ten.

- Then Allah (سبحانه وتعالى) gave permission to the Prophet (صلى الله عليه وسلم) to migrate to Medina.

Permission to Migrate to Medina:

- Abu Bakr (may Allah be pleased with him) had prepared for the migration and the Prophet (صلى الله عليه وسلم) told him to slow down because he was waiting for permission from Allah (سبحانه وتعالى) to migrate. So Abu Bakr (may Allah be pleased with him) slowed down so that he may go with the Prophet (صلى الله عليه وسلم).
- Aisha (may Allah be pleased with her) said when they were in the house of her father around dhuhur time, the Prophet (صلى الله عليه وسلم) came. And it was surprising for Abu Bakr (may Allah be pleased with him) that the Prophet (صلى الله عليه وسلم) would come at this time unless it was an important matter.
- The Prophet (صلى الله عليه وسلم) asked to enter, and Abu Bakr (may Allah be pleased with him) said you are like family. The Prophet (صلى الله عليه وسلم) informed them that he was given permission by Allah (سبحانه وتعالى) to migrate.
- So Abu Bakr (may Allah be pleased with him) asked if he can accompany him, and the Prophet (صلى الله عليه وسلم) agreed. Then Abu Bakr (may Allah be pleased with him) said, I have two rides, so you

take one and I'll take one. Then the Prophet (صلى الله عليه وسلم) said he will only take it if he pays for it, subhan Allah. And this shows that he doesn't want the people's money, and similar to da'ees, they don't want people's money.

- Then they went to the Cave of Thowr for three nights, and the son of Abu Bakr (may Allah be pleased with him), Abdullah (may Allah be pleased with him), would go and check on them. At night he would leave Makkah and return back so that Quraish would see him in the morning. And he would inform them of any news about Quraish. There was news that whoever finds the Prophet (صلى الله عليه وسلم) – dead or alive – then they would be rewarded 100 camels, subhan Allah. This is considered a great fortune, for this reason the people were trying their best to find the Prophet (صلى الله عليه وسلم). But Allah (سبحانه وتعالى) is with them, protecting them with His care, subhan Allah.
- Quraish used to stand at the entrance of the cave, and they would even enter it, and they wouldn't be able to see the Prophet (صلى الله عليه وسلم) and Abu Bakr (may Allah be pleased with him), subhan Allah. The Prophet (صلى الله عليه وسلم) said had they looked at their feet, they would have found them. But Allah (سبحانه وتعالى) stopped their eyes from even looking down, subhan Allah.
- The Prophet (صلى الله عليه وسلم) said: 'Don't be sad because verily Allah (سبحانه وتعالى) is with us, what do you think of us two, and Allah (سبحانه وتعالى) is the third?' – subhan Allah.

- Then they left for Medina but they didn't take the path through the desert, but through the coast side. If they went through the desert, they would have been caught.
- When the Ansar of Medina heard that the Prophet (صلى الله عليه وسلم) left for Medina, they used to come out every morning and wait for the Prophet (صلى الله عليه وسلم) until it was too hot. Then they would return to their homes.
- After they had left, there was a Jew searching for something, and he saw the Prophet (صلى الله عليه وسلم) – and there is wisdom behind this. Those who wanted to see him, didn't get to see him and those who didn't want to see him, saw him, subhan Allah. Imagine if someone from the Ansar saw the Prophet (صلى الله عليه وسلم) first, then it would be a feeling that I'm the first – so Allah (سبحانه وتعالى) was protecting their hearts, subhan Allah.
- Then the Jew spoke as loud as he can, and told the Arabs, 'this is your honor that you have been waiting for, come and meet him' – this shows you the might of Allah (سبحانه وتعالى), subhan Allah.
- Then they came with their swords to honor the Prophet (صلى الله عليه وسلم) and to show the Prophet (صلى الله عليه وسلم) that they are ready to sacrifice for him and defend him, subhan Allah.
- Notice the Jew recognized the Prophet (صلى الله عليه وسلم) though he'd never seen him before, why? Because they knew of his description, even better than their children, subhan Allah.
- Before reaching Medina, the Prophet (صلى الله عليه وسلم) stopped at Quba'a, and stayed there for a few nights, establishing the

building of the masjid there. Then he went to Medina while others saw him along the way. Abu Bakr (may Allah be pleased with him) said as the Prophet (صلى الله عليه وسلم) was passing, the people were welcoming him – children, slaves, everyone – saying ‘Allahu Akbar, the Prophet (صلى الله عليه وسلم) has come, Allahu Akbar, Mohammed (صلى الله عليه وسلم) has come’.

Definition of Hijra – Migration (الهجرة)

- Linguistic meaning (الغنة): to leave (الترك)
- Meaning in the deen (الشرع): to relocate from a land of shirk to a land of Islam (الانتقال من بلد الشرك الى بلد الاسلام).
- What does a land of shirk mean?
 - Where the symbols of kufr are apparent (التي تقام فيها شعائر الكفر)
 - There are no symbols of Islam, such as adhan, congregational prayer, eids, Friday prayer (لا تقام فيها شعائر الاسلام - الأذان ، صلاة الجماعة) ، الاعياد، الجمعة
 - Sometimes you have a disbelieving country, and the Muslims are a minority, it is still not considered a land of Islam, even though they might have prayer, etc.
- What does a land of Islam mean?
 - The signs of Islam are apparent over the general public (الاسلام) على وجه عام شامل
- Even the Prophet (صلى الله عليه وسلم) did hijrah, and those who do hijrah need to have faith.

- Hijrah is an obligation upon this ummah to migrate from a land of shirk to a land of Islam. Those who make hijrah for the sake of Allah (سبحانه وتعالى), then Allah (سبحانه وتعالى) will expiate their sins. People migrate for work, family, but what about for the deen? Subhan Allah. You need to trust that Allah (سبحانه وتعالى) will give you accommodation.
- You cannot have your deen in a disbelieving country because you will always feel threatened and you cannot perform your deen properly and apparently.
- Hijrah is not only at the time of the Prophet (صلى الله عليه وسلم), but it's ongoing until the Day of Judgement.
- Surah An Nisa'a 97-99: إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا فِي الْأَرْضِ مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَأَسِعَةَ فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا (٩٧) إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا (٩٨) فَأُولَئِكَ (٩٩) (عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا غَفُورًا) (Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination! (97) Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. (98) These are they whom Allâh is likely to forgive them, and Allâh is Ever Oft-Pardoning, Oft-Forgiving. (99))

- The seriousness of not having done the hijrah will appear at the time of death. The angels will say was not the land of Allah (سبحانه وتعالى) vast, so that you could have done hijrah, subhan Allah. The exceptions to those are the weak among men, women, and children.

Evidence for Hijra – Migration (الهجرة)

- Surah An Nisa'a 97-99: (إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةَ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَأَسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا (٩٧) إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا (٩٨) فَأُولَئِكَ (٩٩) عَسَى اللَّهُ أَنْ يَغْفُرَ عَنْهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (٩٩)) (Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination! (97) Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. (98) These are they whom Allâh is likely to forgive them, and Allâh is Ever Oft-Pardoning, Oft-Forgiving. (99))
 - The seriousness of not having done the hijrah will appear at the time of death. The angels will say, 'was not the land of Allah (سبحانه وتعالى) vast, so that you could have done hijrah', subhan Allah. The exceptions to those are the weak among

men, women, and children – then Allah (سبحانه وتعالى) will pardon them.

- People are two groups, those who are capable and have no excuse and those who are incapable and have an excuse.
- Surah Al 'Ankaboot 56: (يَعْبَادِي الَّذِينَ ءَامَنُوا إِنَّ اَرْضِي وَاسِعَةٌ فَإِيَّيَ فَاعْبُدُونِ) (O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me (Alone).")
 - When Allah (سبحانه وتعالى) says His land is vast, then it means you can go and save your deed, He wants you to worship Him.
 - Al Baghawi said the reason for the revelation of this ayah was for those who were still in Makkah who didn't migrate after the Prophet (صلى الله عليه وسلم) already migrated, subhan Allah.
- Sunnah: (عَنْ مُعَاوِيَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَا تَنْقَطِعُ الْهَجْرَةُ حَتَّى) (Narrated Mu'awiyah: I heard the Messenger of Allah (صلى الله عليه وسلم) say: Migration will not end until repentance ends, and repentance will not end until the sun rises in the west.) - Sunan Abi Dawud 2479
 - Hijrah is valid until the sign of the Day of Judgement appears. No one can make a hijrah after the sun rises from the West, even if you do it, it won't be accepted. It's just like taking a test, and you run out of time, it won't be accepted. And imagine your repentance will not be accepted after the sun rises from the West. It will be too late to believe because you already saw the signs. It's like already seeing the answers to

the test, so you can't take it, subhan Allah. Now you can believe, and if you have belief, then you can increase in faith.

Ruling for travelling to a disbelieving country

- This is a matter of faith, and if a person can't apply it now, then at least accept it in the heart. A person can't change in a day and night, but at least don't reject in the heart.
- Travelling to a disbelieving country is not permissible, except for three conditions:
 - A person has knowledge that he can push away the doubts. Someone who is ignorant about the deen can easily be affected, subhan Allah. You need to be firm in knowledge.
 - That he has deen, taqwa, to be protected from the desires and temptations. So many have taken off their hijab, etc.
 - Need to travel for example medical treatment, study something not available, business – though they still need to have knowledge and deen.
- If these three conditions are not met, then it's not permissible to travel to the disbelieving countries. Allah (سبحانه وتعالى) did not just forbid us like this, but because it can be a fitna for you, it can decrease your faith. Or it can just be a waste of money because when you travel you spend money for sure.
- If there's a need for medical treatment, or higher education which you don't have in your country, and you have knowledge and deen, then this is ok.

- Travelling for tourism to a disbeliever country is not a need. If you can travel for tourism, you can go to a Muslim country where you can see the symbols of Islam, there's a masjid, you can wear the hijab openly. And alhamdulillah our countries have become tourist destinations.
- As to be a resident in a disbelieving country, then the danger of it is great on the deen of the Muslim. Why do you put yourself in place where you need to struggle just to be able to do the obligations, subhan Allah.
 - Because it can affect your deen, your character, your mentality, and your manners. We are speaking about tawakul, taqwa, isti'ana, and there it's about taking your rights.
 - There are those who came back mocking the deen, that the deen is backward, subhan Allah. Very rare are those who came back better.

Conditions for living in a Non-Muslim Country

7. Firm in belief and knowledge

8. Your appearance and rituals can be exercised, but if your deen is being threatened then you can't stay.

Types of people that can reside in Non-Muslim Countries (أقسام الإقامة في) (دار الكفر)

1. To call to Allah (للدعوة الى الله) (سبحانه وتعالى): To give dawah to Islam and encourage others to be Muslim, this is a type of struggle because it's not easy. The condition is that it's a place where you are allowed to do it, you cannot go to a place where it's forbidden to do it. Dawah is the way of the messengers and it's in the deen. Hadith: (وعن عبد الله بن عمرو بن العاص رضي الله عنهما أن النبي صلى الله عليه وسلم قال: ("بلغوا عني ولو آية 'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported: The Prophet (صلى الله عليه وسلم) said, "Convey from me even an Ayah of the Qur'an) – Al Bukhari Book 13, Hadith 1380
2. To study the conditions of disbelievers (يقيم لدراسة أحوال الكافرين): to reside for observing and studying the conditions of the disbelievers, what they worship, corruption in the aqeedah, their manners, erratic behavior in order to warn others (لتحذير الناس) from being deceived and amazed by it. When someone sees disbelief and their life being far away from Allah (سبحانه وتعالى) then it shows the goodness of Islam. You won't appreciate the light if you don't seek the darkness. You won't appreciate Islam if you don't see disbelief, subhan Allah. But the condition for someone to go is not to observe and then fall into it, he needs to be strong from the start. Kufr looks glittery from the outside, but when you go inside you find a lot of corruption. When you go and observe and then come back without sharing to others then there's no use in going because the point is to warn others.

And if going there with your appearance causes others to insult Islam, to insult Allah (سبحانه وتعالى) and His Messenger (صلى الله عليه وسلم), then don't go; this is bravery. Bravery is not about going and getting insulted and having others insult Islam, subhan Allah. Surah Al An'am 108: (وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ) (And insult not those whom they (disbelievers) worship besides Allâh, lest they insult Allâh wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do)

- Don't insult the gods of disbelievers, why? Because when you insult them, they will insult Islam and Allah (سبحانه وتعالى), and you are the one initiating it. The believer does not talk bad about anyone's religion they bear the sin because they have knowledge. The believers' actions are balanced, not erratic or over-excited.
 - Everyone thinks their actions are 'good', that they're 'adorned', but they're deceiving themselves. Make the Qur'an your leader, as if you're blind and following it.
3. Employees of embassies (موظفي السفارات): to send ambassadors because there are treaties between Muslim countries and others. And someone who is sent to take care of the students studying in that country, checking on them, their affairs, their Islam, etc.
 4. Private matter (حاجة خاصة): to go for trade is permissible and to go abroad for treatment for as long as what is needed for treatment.

5. To study abroad, but it is the most dangerous of the reasons, why? Because the one studying abroad is normally very young, weak, and is alone and he can easily be tempted. Imagine adults are tempted so what about someone younger? Subhan Allah. It can affect your manners because the concept of submission is not there, everything is about doing things for my sake, for the sake of money, etc. The student will look down on himself and he will look up to the teachers to the point he starts to magnify them and starts to take their views, ideas and behaviors. He will start to imitate them except for those whom Allah (سبحانه وتعالى) protects, which are only a few. So go back to square one and ask yourself why are you throwing yourself into the fitna in the first place. The change doesn't happen in a day and night, but with time. The student will start to feel in need of the teacher, whether for his grade, and he will start to flatter the teacher to the point he will agree upon his inappropriate behavior, subhan Allah. People only look at one side of education, but we need to see the full picture. It's your deen, not your degree, that will take you to paradise. This is sensitive, but we need to see the reality. May Allah (سبحانه وتعالى) give all of us good deen and good education. Ameen.

Additional Conditions for those studying abroad

- Very high level of maturity: and only the parents know this. How do you know if they are mature? They can differentiate between what is harmful and beneficial, they don't follow their desires. They have

a broad vision, they see things in the long-run. But to send those who have small minds, anything they are told, they will do, then this is dangerous to send them because they can easily get affected and their behavior can change. Nowadays, students are spending more time in school than at home, so from where are they picking up their manners? At school. So imagine someone abroad and away from their parents. And they can even influence others when they return because they are seen as being 'educated abroad' so they can affect the mentality and aqeedah of others, even their parents. Many of those who were sent abroad come differently than what they were sent with, subhan Allah.

- Knowledge of the shariah: so it's not just about having faith, but knowing what is halal and haram. The haram appears very appealing and beautiful. It's important for him to not be misled, otherwise he will get confused and not know what's right or wrong.
- To have deen: to be confident of his identity as a Muslim.
- To study what is going to benefit others when he comes back: there has to be a need for this knowledge when he comes back and it will benefit the Muslims when he's back.

After Hijrah

- When they settled in Medina then they could place the rules of Islam. The prayer, zakat, etc. While in Makkah the Prophet (صلى الله عليه وسلم) was calling to the oneness of Allah (سبحانه وتعالى) for 10 years.

Then the prayer was commanded three years before migrating to Medina. This shows the importance of tawheed.

- After your connection with Allah (سبحانه وتعالى) is correct then the command for society came, which was zakat. Zakat was prescribed in Medina. All of the details of zakat were prescribed in Medina, about the amount, who to give, etc.
- Even the adhan and congregational prayer was prescribed in Medina, not Makkah because it would have been difficult there, they were a minority. If they prayed openly in Makkah it would have been trouble for them.
- The adhan calls the people to the congregational prayer and it was prescribed in 2H in Medina. The hajj was not prescribed until 9H because hajj is a complete transformation. And at that point Makkah was a land of Islam, not kufr, subhan Allah. Look at the wisdom of Allah (سبحانه وتعالى).
- The opening of Makkah took place in 8H. And enjoining good and forbidding vice was prescribed in Medina. All of the pillars and rituals were prescribed in Medina, except prayer in Makkah.
- The Prophet (صلى الله عليه وسلم) passed away in 10H, when the favors of Allah (سبحانه وتعالى) were completed and finished, and when all of the ayat of Allah (سبحانه وتعالى) were revealed. Allah (سبحانه وتعالى) took the Prophet (صلى الله عليه وسلم) to Ar Rafeeq Al 'Ala, to Himself.
- The Prophet (صلى الله عليه وسلم) got sick and he came to the people with his head tied, he came up to the pulpit and he said the shahada, and he asked forgiveness for the martyrs who were killed

in Uhud. Imagine forgiveness is being sought for the martyrs of Uhud, subhan Allah. He said one of the slaves of Allah (سبحانه وتعالى) has been asked to choose to stay in the duniya or to go to Allah (سبحانه وتعالى). He didn't mention himself, but Abu Bakr (may Allah be pleased with him) understood this meant the coming death of the Prophet (صلى الله عليه وسلم). Abu Bakr (may Allah be pleased with him) said we will sacrifice our mothers, our fathers, even ourselves for you, but the Prophet (صلى الله عليه وسلم) said be patient. Then he said this is who I trust, as if to say Abu Bakr (may Allah be pleased with him) is after me. The Prophet (صلى الله عليه وسلم) said if I were to take a close friend I would take Abu Bakr (may Allah be pleased with him) but I am already khalil Allah (سبحانه وتعالى).

- When the agonies of death came, he would put his hand in water and wipe his face and say (ان للموت سكرات) – there is agony in death, because the soul is leaving the body.
- Then his face looked at the sky and he said (اللهم في الرفيق الأعلى) (O Allah, the Highest Companion). Aisha (may Allah be pleased with her) knew that he was being asked to choose and he didn't choose them, but chose Allah (سبحانه وتعالى). And this shows that we need to be connected to Allah (سبحانه وتعالى) all the time. Then the Prophet (صلى الله عليه وسلم) passed away.
- Abu Bakr (may Allah be pleased with him) came to the pulpit and said whoever is worshipping Mohammed, then he's dead, but whoever is worshipping Allah then He is Ever-Living, Never dies. Then he recited Surah Al Imran 144: وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإَيْنَ مَاتَ)

أَوْ قُتِلَ أَنْفَلْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ
 (Muhammad ((صلى الله عليه وسلم)) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh, and Allâh will give reward to those who are grateful.).

- The people started to cry because now they were sure he had died. They did ghusl for him but with his clothes, they didn't remove his clothes, so no one saw his awra and this is to honor the Prophet (صلى الله عليه وسلم). He was wrapped in 3 shrouds and the people prayed on him without an imam, then he was buried on Wednesday night after they gave a pledge to Abu Bakr (may Allah be pleased with him) in the house of Aisha (may Allah be pleased with her).

The Prophet (صلى الله عليه وسلم)

- There is nothing that Allah (سبحانه وتعالى) loves that the Prophet (صلى الله عليه وسلم) didn't tell us about and there is nothing that Allah (سبحانه وتعالى) has forbidden that the Prophet (صلى الله عليه وسلم) didn't tell us.
- He has showed us all good, which is tawheed (التوحيد) and all that Allah (سبحانه وتعالى) loves and is pleased with (ما يحبه و يرضاه). And there is no evil except that he warned us about – from shirk (شرك) and all that Allah (سبحانه وتعالى) hates and is displeased with (ما يكره الله و يأباه).

- Allah (سبحانه وتعالى) sent the Prophet (صلى الله عليه وسلم) to all humans (بعثه الله الى الناس كافة), not just the Arabs and Allah (سبحانه وتعالى) made it obligatory to follow him for both jinn and mankind (افترض الله طاعته على الثقلين).
- If you follow the Prophet (صلى الله عليه وسلم) in everything, then you'll be saved from the shaitan, from the enemies, from yourself, and you'll be guided.
- You need to follow the unlettered Prophet (صلى الله عليه وسلم), and when you follow him you will be guided in everything:
 - Theory (العلمية) / (الارشاد)
 - Practical (العملية) / (التوفيق)
- The way of the Prophet (صلى الله عليه وسلم) will remain until the Last Day. He didn't die until he made everything clear, until the religion was complete. Surah Al Maeda 3: (الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا) (This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion) Hadith: (ما ترك النبي (صلى الله عليه وسلم) طائراً يقلب جناحية في السماء إلا) (ذكر لنا من علماء (صلى الله عليه وسلم) didn't leave a bird flipping its wing without mentioning something about it) – anything that the Prophet (صلى الله عليه وسلم) didn't say, then don't inquire about it because that is this is one of the tricks of the shaitan.
- One of the mushrikeen told Salman Al Farsi (may Allah be pleased with him) that your messenger even told you about answering the call of nature. He said yes, he told us to that the toilets should not face the qibla, to wipe at least three times, that we should not

clean with the right hand, and not to use the bones of animals to clean.

- The Prophet (صلى الله عليه وسلم) told us the most about tawheed, about the Oneness of Allah (سبحانه وتعالى), so worship Allah (سبحانه وتعالى) and fear Him alone.

The Prophet (صلى الله عليه وسلم)

- The Prophet (صلى الله عليه وسلم) passed away and we will be recompensed on the Day of Judgement, and part of the mission of the messengers is to tell us about the resurrection and account. Are we prepared when this Day comes?
- Surah Al Muzamil 17-18: (فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا (١٧) أَلَسَمَاءُ مُنْفَطِرٌ بِهِ كَأَنَّا نَمُوتُ يُخْرَجُكُم مِّنَ الْأَرْضِ فَاصْبِرُوا لِحُكْمِ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِقُ سِوَاهُ شَيْئًا (١٨)) (Then how can you avoid the punishment, if you disbelieve, on a Day (i.e. the Day of Resurrection) that will make the children grey-headed? (17) Whereon the heaven will be cleft asunder? His Promise is certainly to be accomplished (18))
- Surah Ta Ha 55: (مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى) (Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.)
 - We are created from earth and we will be buried in the earth, so don't be attached to the earth. The soul is taken up by the angels and the body is buried by humans, this shows the importance of the soul.

- Surah Nuh 18: (ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا) (Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection)?)
 - We will come out from the earth for the recompense.
 - There are many ayat in the Qur'an about the resurrection to increase us in faith and yaqeen. After the resurrection we will be accounted and recompensed for our deeds. We will be recompensed according to the good and bad we did.
- Surah Az Zalzala 7-8: (فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۗ (٧) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۗ (٨)) (So whosoever does good equal to the weight of an atom (or a small ant), shall see it. (7) And whosoever does evil equal to the weight of an atom (or a small ant), shall see it. (8))
 - We will see all of our deeds, even the sinners will say why do I have my book, they're embarrassed by it. You beautify your life with good deeds, but you make your life ugly with sins, subhan Allah.
- Surah Al Anbiya 47: (وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ آتَيْنَا بِهَا وَكَفَىٰ بِنَا حَاسِبِينَ) (And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.)
- Surah Al An'am 160: (مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ ۗ عَشْرُ أَمْثَالِهَا ۖ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا) (مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ) (Whoever brings a good deed (Islâmic Monotheism and deeds of obedience to Allâh and His Messenger (صلى الله عليه وسلم)) shall have ten times the like thereof to his credit, and whoever

brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allâh and His Messenger (صلى الله عليه وسلم)) shall have only the recompense of the like thereof, and they will not be wronged)

- Allah (سبحانه وتعالى) favored you to do good deeds and He favored you by giving you a vast reward, so the first and last are all favors from Allah (سبحانه وتعالى). The sins are accounted only as one.
- Surah An Najm 31: (وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بِمَا عَمِلُوا) (And to Allâh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).)
 - This is out of Allah's favor.
- Surah Al An'am 30: (وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ) (فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ) (If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: "Is not this (Resurrection and the taking of the accounts) the truth?" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe.")
 - Whoever denies the resurrection then he has disbelieved.
- Surah Al Muttafifeen 10-17: (الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ (١٠) وَالَّذِينَ يُكْفَرُونَ بِهِ- إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ (١٢) إِذَا تُتْلَىٰ عَلَيْهِ ءَايَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ (١٣) كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ (١٤) كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ (١٥) ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ (١٦) ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ (١٧)) (Woe, that Day, to those who deny. (10)

Those who deny the Day of Recompense. (11) And none can deny it except every transgressor beyond bounds, (in disbelief, oppression and disobedience to Allâh), the sinner! (12) When Our Verses (of the Qur'ân) are recited to him he says: "Tales of the ancients!" (13) Nay! But on their hearts is the Rân (covering of sins and evil deeds) which they used to earn[] (14) Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day. (15) Then, verily they will indeed enter (and taste) the burning flame of Hell. (16) Then, it will be said to them: "This is what you used to deny!" (17))

- Surah Al Furqan 11: (بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا) (Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell).)
- Surah Al Ankaboot 23: (وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَئِكَ يَبْهَتُونَ مِنْ رَحْمَتِي وَأُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ) (And those who disbelieve in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and the Meeting with Him, it is they who have no hope of My Mercy, and it is they who will have a painful torment.)
 - Those who disbelieve in the ayat of Allah (سبحانه وتعالى) and from meeting Him, then they have despaired from the mercy of Allah (سبحانه وتعالى). Anyone who loses hope does not look forward to meeting Allah (سبحانه وتعالى), subhan Allah. The more you believe in the meeting of Allah (سبحانه وتعالى), the more you will not give up, you will not lose hope.

Sending of the Messengers

- Allah (سبحانه وتعالى) sent the messengers as warners and givers of glad tidings so that no one can have an excuse. The first messenger is Nuh (عليه السلام) and the last is the Prophet (صلى الله عليه وسلم). Surah An Nisa'a 163: (إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ) (Verily, We have sent the revelation to you (O Muhammad (صلى الله عليه وسلم)) as We sent the revelation to Nûh (Noah) and the Prophets after him)
- The first message that all messengers are calling to is tawheed. Surah Al Anbiya 25: (وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ) (And We did not send any Messenger before you (O Muhammad (صلى الله عليه وسلم)) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else).")
- The last of the messengers is the Prophet (صلى الله عليه وسلم), Surah Al Ahzab 40: (مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ رِّجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا) (Muhammad ((صلى الله عليه وسلم)) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything.) – anyone who claims he is a messenger then he's a liar.
- All of the nations were sent messengers commanding them to worship Allah (سبحانه وتعالى) and abstain from the taghut. Surah An Nahl 36: (وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ) (And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away

from) Tâghût (all false deities, etc. i.e. do not worship Tâghût besides Allâh).")

What is at taghut?

- At Taghut is anything that you exceed your boundaries with – whether it's something you worship, follow, or obey (ما تجاوز به العبد حدّه) (من معبود، متبوع، مطاع)، and they are not pious people (غير صالحين). For example, there are people worshipping Eisa (عليه السلام), but Eisa (عليه السلام) cannot be called a taghut because he is of the righteous.
- Taghut comes from (الطغيان), which means exceeding the boundaries. For example, the sea has its boundaries, it is commanded to not go past that boundary, but if it exceeds its boundaries then it becomes like a tsunami, with no boundaries, subhan Allah.
- We cannot call those who are righteous as 'taghut' even if people are worshipping or following them. For example, the idols are taghut, those calling to bad, like bida'a, or those who make haram as halal, and halal as haram. These people have exceeded their boundaries.
- The taghuts are many, and the heads of them are five (رؤوس): (الطواغيت):
 - Iblis (ابليس)
 - Someone who is being worshipped and he's accepting of it (من عبد و هو راض): someone who is good will not allow people to worship him, or bow to him, or magnify him, etc.

- Someone who calls the people to worship him (من دعا الناس الى) (عبادة نفسه): like Firaoun, even if the people don't respond to him, he's still a taghut.
- Anyone who claims anything of the unseen (من ادعى شيئاً من الغيب): like fortune tellers, magicians, or anyone who says they know. The shaitan likes to play on us and say you have a sixth sense, the shaitan knows who's behind the door, etc and he will put the idea in your mind. Another example is a friend will tell you 'are you going through a problem?' and you wonder how does she know, and it's because each person has a shaitan qareen and they tell your friend's shaitan qareen, so you get this thought to say it, subhan Allah. And this especially happens between husband and wife.
- Whoever judges opposite to the rules revealed by Allah (سبحانه) (من حكم بغير ما أنزل الله) (وتعالى)

Description of those who claim faith but are hypocrites

Surah An Nisa'a 60-65: أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ (وَإِذَا يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا (٦٠) وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا (٦١) فَكَيْفَ إِذَا أَصَابْتَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا (٦٢) أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا (٦٣) وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا (٦٤) فَلَا وَرَبِّكَ (لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا (٦٥)

(Have you seen those (hypocrites) who claim that they believe in that

which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Tâghût (false judges) while they have been ordered to reject them. But Shaitân (Satan) wishes to lead them far astray. (60) And when it is said to them: "Come to what Allâh has sent down and to the Messenger (Muhammad (صلى الله عليه وسلم)),," you (Muhammad (صلى الله عليه وسلم)) see the hypocrites turn away from you (Muhammad (صلى الله عليه وسلم)) with aversion (61) How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allâh, "We meant no more than goodwill and conciliation!" (62) They (hypocrites) are those of whom Allâh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allâh, worship Him, obey Him, and be afraid of Him) to reach their inner-selves (63) We sent no Messenger, but to be obeyed by Allâh's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad (صلى الله عليه وسلم)) and begged Allâh's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allâh All-Forgiving (One Who forgives and accepts repentance), Most Merciful. (64) But no, by your Lord, they can have no Faith, until they make you (O Muhammad (صلى الله عليه وسلم)) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. (65))

1. Those who claim to be believers are hypocrites. At taghut is anyone telling you contrary to what Allah (سبحانه وتعالى) and His Messenger (صلى الله عليه وسلم) said. For example, Allah (سبحانه وتعالى) says to pardon people and someone says the opposite, then that's taghut.
2. When the hypocrites are told what Allah (سبحانه وتعالى) and His Messenger (صلى الله عليه وسلم) said, they turn away.
3. When a problem befalls them because of what they did, they swear that they're good, they don't want any problems so they just want to justify themselves. They say I didn't mean it, I only want the good. Similar to those who don't accept the Qur'an and Sunnah, but they take other rulings and say we want the good for everyone, subhan Allah. Allah (سبحانه وتعالى) is warning them that He knows what's in their hearts. Someone is saying 'I want the good for you and you have another intention in your heart' – you can't cheat Allah (سبحانه وتعالى) and don't deceive yourself wither. Allah (سبحانه وتعالى) swears by His Lordship because there is something He wants you to know. They will not believe until they have three things:
 - You take back matters to the Qur'an and Sunnah
 - When you take the Qur'an and Sunnah as a judge, you accept it with a good heart, not as if you're forced or burdened by it.
 - You'll act on it without hesitating.

Surah Al Baqarah 256: لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ (بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tâghût and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.)

- There is no compulsion in religion, you can't force anyone in the deen because everything is apparent, visible and clear. The evidence is all there.
- Allah (سبحانه وتعالى) is bringing evidence to show us what is right and what is wrong, and any sane and pure soul will choose what's good, no one wants anything bad.
- Allah (سبحانه وتعالى) is telling us there is no compulsion in religion, so you cannot force anyone.
- The one who disbelieves in the taghut and believes in Allah (سبحانه وتعالى) is mentioned in this order because negation and then affirmation comes first, this is what makes it perfect. First you clean, and then you beautify, first you negate and then you affirm, this is (لا اله الا الله). Imagine a glass with dirt inside, you can't pour clean water until you wash it first.
- When you believe in Allah (سبحانه وتعالى), then it's as if you're holding very tightly to (العروة الوثقى) – you're holding on very tightly to the handle. And the (وثقى) is Islam. Allah (سبحانه وتعالى) said (استمسك) and not (تمسك) because (استمسك) is stronger.

Hadith: The Prophet (صلى الله عليه وسلم) said: (قَالَ " رَأْسُ الْأَمْرِ الْإِسْلَامُ وَعَمُودُهُ الصَّلَاةُ) (وَذِرْوَةٌ سَنَامِهِ الْجِهَادُ " (He said: 'The head of the matter is Islam, and its pillar

is the Salat, and its hump is struggle for the sake of Allah.') - Jami` at-Tirmidhi 2616

- The head of the matter is Islam, that is (العروة الوثقى). And this shows that all matters have a head, and the main matter why the Prophet (صلى الله عليه وسلم) came is Islam, which is submission. The pillar of Islam is prayer because if the prayer is good then all of the pillars and deeds will be good, and if the prayer is not good, then all pillars and deeds will be bad.
- And the top of the hump of the camel, meaning the 'peak' is to struggle for the sake of Allah (سبحانه وتعالى), because when you reform yourself, then you want to reform others as well by knowledge. Through this Islam becomes apparent.

..And Allah knows best and peace and blessings upon the Prophet (صلى الله عليه وسلم).

This is the end of the Three Fundamentals Book. All praises are due to Allah (سبحانه وتعالى) that by His blessings good deeds are completed.

May Allah (سبحانه وتعالى) accept from all and forgive us. Ameen.

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