



The Essentials for Every Muslim

FOUR WEEKS FOUNDATION COURSE

COMPILED NOTES



Introduction:

Surah Al Imran 14-19:

رُئِيَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَإِ

Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-filled land. This is the pleasure of the present world's life; but Allah has the excellent return (Paradise with flowing rivers) with Him.

قُلْ أُوْنِبْتُكُمْ بِخَيْرٍ مِّنْ دُلْكُم ۚ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

Say: "Shall I inform you of things far better than those? For Al-Muttaqun there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azwajun Mutahharatun (purified mates or wives). And Allah will be pleased with them. And Allah is All-Seer of the (His) slaves".

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا أَمَّا فَعَفِرْنَا دُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire."

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَائِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ

(They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allah. Those who spend [give the Zakat and alms in the Way of Allah] and those who pray and beg Allah's Pardon in the last hours of the night.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَانِمًا بِالْقُسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. La ilaha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًّا ۗ بَيْنَهُمْ ۗ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

Truly, the religion with Allah is Islam. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the Ayat (proofs, evidence, verses, signs, revelations, etc.) of Allah, then surely, Allah is Swift in calling to account.

- The duniya can be attractive but a person needs to set his goal which is Allah's pleasure and paradise. It's important that we make dua and rely on Allah (ﷻ) alone. Our curriculum in this life is (لا اله الا الله) and if we only focus on this then everything else will be correct. A person will not take anything unless it's approved and Who has approved it? Allah (ﷻ)



bears witness to this, and the angels and people of knowledge. May Allah (ﷻ) make us among the people of knowledge.

- The religion acceptable with Allah (ﷻ) is Islam. And the difference only happened after the knowledge came and there was transgression. What causes people to transgress? Ego. We are learning but we don't want to use the Quran and Sunnah to transgress.

Note for this class:

- It is important to revise this course and remain dedicated, even if a student misses classes in between then she should make it up and this is an amanah between her and Allah (ﷻ).
- There will be an assignment after every class and examination at the end of the course.
- The information in this course is obligatory upon every Muslim.

Week 1: Faith (الإيمان)

1. Pillars of Islam (أركان الاسلام)

Meaning of Islam:

- The meaning of Islam is submission and how do we submit to Allah (ﷻ)? We need to submit to Him with tawheed. Submission is to one and not many. The opposite of Islam (submission) is two matters:
 1. Arrogance: when there's no submission then there will be rebellion. A Muslim is someone who's not arrogant. Someone who's arrogant has an idol, and his idol is himself. This is similar to Iblis.
 2. Shirk: shirk is to submit to Allah (ﷻ) and something else.

Pillars of Islam:

1. Two testimonies (الشهادتين): Bearing witness there is no one worthy of worship except Allah and Mohammed is the Messenger of Allah (شهادة ألا إله إلا الله وأن محمد رسول الله): a person needs to do everything for the sake of Allah (ﷻ) and follow the way of the Prophet (ﷺ). This is submission.
2. Establishing the prayer (إقام الصلاة): the entire prayer shows our submission.
3. Giving zakat (إيتاء الزكاة): every year we give 2.5% of our wealth and this shows our submission.
4. Fasting the month of Ramadan (صوم رمضان): fasting the month of Ramadan shows our submission.
5. Performing hajj for whomever is able (حج البيت لمن استطاع إليه سبيلاً): is total submission.



- The dosage of submission is different with each pillar. The two testimonies are required all the time, the prayer is five times a day, the zakat is once a year, fasting Ramadan is once a year but for a month, and hajj is once in a lifetime.
- The most important pillar are the two testimonies because if it's not firmly grounded then the other pillars will not stand strong.

(1) Two testimonies (الشهادتين):

- Meaning of (لا اله الا الله) (المعنى): there is no god worthy of worship except Allah alone. It consists of two parts: negation and affirmation, and this is submission. A person needs to break the 'idols' in his life and then affirm. Most people affirm but they're not negating. Who is the one who will be able to answer the question of the grave and say 'my deen is Islam'? The one who truly negated and affirmed. **Surah Al Furqan 42: (إِنْ كَادَ لَيُضِلَّنَا عَنْ آلِهَتِنَا لَوْلَا (أَنْ صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا) ("He would have nearly misled us from our alihah (gods), had it not been that we were patient and constant in their worship!" And they will know when they see the torment, who it is that is most astray from the (Right) Path!).** There are those who are patient on the truth and those who are patient on falsehood though to be patient on falsehood is deception. Allah (ﷻ) is the Most Rich to be shared.
- (لا اله الا الله) (لا معبود بحق الا الله): there is no one worthy of worship except Allah (ﷻ) and the opposite is arrogance and shirk.
- Conditions (الشروط): when all the conditions are fulfilled then a person truly has (لا اله الا الله). All conditions are required.
 1. Knowledge which dispels ignorance (العلم المنافي للجهل): we need to learn about Allah (ﷻ) and Who He is. Surah Al Ikhlas and Ayat Al Kursi tell us Who is Allah. Though the entire Quran is telling us Who is Allah (ﷻ).
 2. Certainty which dispels doubt (اليقين المنافي للشك): there should no doubts about Allah (ﷻ) and there will be certainty when we go through situations. For example we learn Allah is Ar Razaq and we see this, then we will be tested if we don't get something, do we still believe Allah is Ar Razaq?
 3. Acceptance which dispels rejection (القبول المنافي للرد): the place of acceptance is the heart. And this acceptance comes after certainty.
 4. Submission which dispels leaving (الانقياد المنافي للترك): submission is the practical part of (لا اله الا الله). There are those who think (لا اله الا الله) is only inward and not outward. It's not enough to just believe and not act.
 5. Truthfulness which dispels lying (الصدق المنافي للكذب): there needs to be truthfulness in our submission. There are those who are 'submitting' but they're lying, these are the hypocrites. They pray, do good deeds and cover for people but they're not truthful.
 6. Sincerity which dispels shirk (الإخلاص المنافي للشرك): while a person is submitting then he needs to purify the deed. It's our battle to remove all the 'idols' during submission. This is the most difficult.
 7. Love which dispels hate (المحبة المنافية للبغض): when a person loves then there is submission.



- When we take the opposite of each condition, then it negates (لا اله الا الله). Ignorance, doubts, rejection, leaving, lying, shirk and hate negate (لا اله الا الله).
 - The meaning of (محمد رسول الله) 'Mohammed the Messenger of Allah': Allah (ﷻ) favored him with prophethood by conveying His message to the people. He cannot benefit or harm, he will not account, he will only convey by giving glad tidings and warning.
 - There are those who underestimate the Prophet (ﷺ) and do not give him the status of being a messenger and those who overestimate him by making tawassul to him and this is shirk.
 - It's important we honor him and when we send blessings upon him then Allah (ﷻ) will praise us ten times.
 - The purpose of sending the messengers is to convey Allah's message and what's required from us? Obey them. The messengers are sent to be obeyed and not mocked or disobeyed. **Surah An Nisa'a 64: (وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنْهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا) (We sent no Messenger, but to be obeyed by Allah's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad صلى الله عليه وسلم) and begged Allah's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allah All-Forgiving (One Who forgives and accepts repentance), Most Merciful.)**
 - How do we obey the Prophet (ﷺ)? The conditions are:
 1. Believe in what he said (تصديقه فيما أخبر): for example the hadiths which he told us.
 2. Obey what he commanded (طاعته فيما أمر)
 3. Leave what he forbade (اجتناب ما نهى عنه وزجر)
 4. Worship Allah (ﷻ) in the way legislated by Allah (ﷻ) and the Prophet (ﷺ) (وَأَلَّا يعبُد الله الا بما) (شرعه الله ورسوله): a person shouldn't innovate or do worships which the Prophet (ﷺ) didn't do or be extreme in worships. The best worshipper is the Prophet (ﷺ).
 - **Surah Al Mulk 2: (الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ) (Who has created death and life that He may test you which of you is best in deed. And He is the All-Mighty, the Off-Forgiving;)** – to do the 'best deeds' is to do it sincerely and correctly. And this is first pillar which are the two testimonies (شهادة ألا إله إلا الله وأن محمد رسول الله) and to follow the Sunnah of the Prophet (ﷺ).
 - On the Day of Judgement, all of us will be asked:
 1. What did you worship? (لا اله الا الله)
 2. What did you respond to the messenger? Obey him which is to obey Mohammed (ﷺ) (محمد رسول الله)
- (2) Establishing the prayer (إقام الصلاة):
- The meaning of prayer is connection and dua. How can we establish the prayer? By submitting first.
 - Prayer is the second pillar of Islam and most important after the two testimonies. The prayer shows our submission because it's something one does five times a day, every day. There's standing, bowing, prostrating and sitting in the prayer and all of this is submission.



Whoever guards his prayer then it will be a light, proof, and salvation for him on the Day of Judgement. **Hadith: The Prophet (ﷺ) said:** (مَنْ حَافِظٌ عَلَيْهَا [يعني الصلاة] كَانَتْ لَهُ نُورًا وَبِرَهَانًا وَنَجَاةٌ يَوْمَ الْقِيَامَةِ وَمَنْ لَمْ يَحَافِظْ عَلَيْهَا لَمْ يَكُنْ لَهُ نُورٌ وَلَا بَرَهَانٌ وَلَا نَجَاةٌ وَكَانَ يَوْمَ الْقِيَامَةِ مَعَ قَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَأُبَيِّ بْنِ خَلْفٍ) (Whoever guards his prayers then it will be a light, proof and salvation for him on the Day of Judgement and whoever doesn't guard it then he will not have light, proof or salvation on the Day of Judgement and he will be with Qaroon, Firaoun, Hamaan and Ubay bin Khalf) – Collection of Fatwa of Bin Baz 319/12, Authenticated as Sahih.

- The prayer enlightens us and without it there would be darkness. Iblis was arrogant and refused one prostration.
- Allah (ﷻ) will first account us for our obligatory prayer. When the prayer is correct then everything else will be correct.
- The previous minor sins will be expiated with the obligatory prayers, but not the major sins. **Hadith:** (سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَا مِنْ أَمْرٍ مُسْلِمٌ تَحَضَّرَهُ صَلَاةٌ مَكْتُوبَةٌ فَيُحْسِنُ وُضُوءَهَا وَخُشُوعَهَا) (I heard Allah's Messenger (ﷺ) say: When the time for a prescribed prayer comes, if any Muslim performs ablution well and offers his prayer with humility and bowing, it will be an expiation for his past sins, so long as he has not committed a major sin) - Sahih Muslim 228

(3) Giving zakat (إيتاء الزكاة):

- To give easily 2.5% of one's wealth once a year. A person needs to calculate how much wealth, gold and property he has. Zakat is purification for the wealth. Zakat is increment for the wealth while riba destroys wealth. Other benefits of zakat are for the betterment of society which is to purify the rich from arrogance and the poor from jealousy. Note a person should give zakat through official channels who are licensed.

(4) Fasting the month of Ramadan (صوم رمضان):

- A person fasts from food and drink for a month and all of this is for taqwa. Fasting is training for taqwa which is to go against our habits and what we like.
- Fasting is a protection and whoever fasts Ramadan with faith and hoping for the reward then Allah (ﷻ) will forgive all his sins.
- Anyone who fasts one day then he will be 70 years away from the hellfire. The deeds for fasting are the only good deeds which others cannot take away from him on the Day of Judgement.
- It's important to make up the missed days from Ramadan first before the six days of Shawwal.

(5) Performing hajj for whomever is able (حج البيت لمن استطاع إليه سبيلاً):

- Hajj is performed once in a lifetime for whomever is able financially and the lady has a mahram. Anyone who performs hajj will return like a newborn. The entire hajj is submission from tawaf, sa'ee, going to Mina, Arafah, Muzdalifah.
- **Hadith:** (أَنَّ أَعْرَابِيًّا، جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَائِرَ الرَّأْسِ فَقَالَ يَا رَسُولَ اللَّهِ أَخْبِرْنِي مَاذَا فَرَضَ اللَّهُ عَلَيَّ مِنَ الصَّلَاةِ) (A bedouin with unkempt hair came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! فَقَالَ " الصَّلَوَاتُ الْخَمْسُ، إِلَّا أَنْ تَطَّوَعَ شَيْئًا " . فَقَالَ أَخْبِرْنِي مَا فَرَضَ اللَّهُ عَلَيَّ مِنَ الصِّيَامِ فَقَالَ " شَهْرَ رَمَضَانَ، إِلَّا أَنْ تَطَّوَعَ شَيْئًا " . فَقَالَ أَخْبِرْنِي بِمَا فَرَضَ اللَّهُ عَلَيَّ مِنَ الزَّكَاةِ فَقَالَ فَأَخْبَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَرَائِعَ الْإِسْلَامِ. قَالَ وَالَّذِي أَكْرَمَكَ لَا أَتَطَّوَعُ شَيْئًا، (وَلَا أَنْقُصُ مِمَّا فَرَضَ اللَّهُ عَلَيَّ شَيْئًا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَفْلَحَ إِنْ صَدَقَ، أَوْ دَخَلَ الْجَنَّةَ إِنْ صَدَقَ " .



Inform me what Allah has made compulsory for me as regards the prayers." He replied: "You have to offer perfectly the five compulsory prayers in a day and night, unless you want to pray Nawafil." The bedouin further asked, "Inform me what Allah has made compulsory for me as regards fasting." He replied, "You have to fast during the whole month of Ramadan, unless you want to fast more as Nawafil." The bedouin further asked, "Tell me how much Zakat Allah has enjoined on me." Thus, Allah's Messenger (ﷺ) informed him about all the rules (i.e. fundamentals) of Islam. The bedouin then said, "By Him Who has honored you, I will neither perform any Nawafil nor will I decrease what Allah has enjoined on me. Allah's Messenger (ﷺ) said, "If he is saying the truth, he will succeed (or he will be granted Paradise.) - Sahih al-Bukhari 1891

- Part of longer Hadith: (وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ) (And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him) - Sahih al-Bukhari 6502

2. Pillars of Faith (أركان الإيمان)

Virtues of Faith (فضل الإيمان)

- Faith before the Quran: It's important to have faith before going to the Quran. **Hadith:** (عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنَّا مَعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَنَحْنُ فِتْيَانٌ حَزَاوِرَةٌ فَتَعَلَّمْنَا الْإِيمَانَ قَبْلَ أَنْ نَتَعَلَّمَ الْقُرْآنَ ثُمَّ تَعَلَّمْنَا الْقُرْآنَ فَأَزْدَدْنَا بِهِ إِيْمَانًا It was narrated that Jundub bin 'Abdullah said: We were with the Prophet (ﷺ) and we were strong youths, so we learned faith before we learned Qur'an. Then we learned Qur'an and our faith increased there") - Sunan Ibn Majah Book 1, Hadith 64 There are those who are reading the Quran but they see it differently because the belief is wrong thus there is deviation in the interpretation of the Quran. When there's faith and then a person goes to the Quran, then his faith will increase.
- Good Life: When a person has faith, even if it's minimum faith, he will lead a good life. Unlike the one who doesn't have faith who will go through a difficult life. Someone with faith might look like he's struggling from the outside but he's leading a good life, and someone without faith might be leading a luxurious life but he's miserable inside. **Surah An Nahl 97:** (مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ) (Whoever works righteousness - whether male or female - while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).)
- Faith connects a person to the unseen so he sees things differently.
- Faith is a favor from Allah (ﷻ). **Surah Al Hujurat 7:** (وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ) (But Allah has endeared the Faith to you and has beautified it in your hearts). **Surah Al Hujurat 17:** (يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قَطْلَ لَا تَمَنُّوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ) (They regard as favour to you (O Muhammad صلى الله عليه وسلم) that they have embraced Islam. Say: "Count not your Islam as a favour to me. Nay, but Allah has conferred a favour upon you that He has guided you to the Faith if you indeed are true.). There are many Muslims but few are believers, subhan Allah. Some people might be impressed with their Islam and outer worships but the real favor is faith in the heart.

Examples of Faith (مثل الإيمان)



Surah Ibrahim 24-25:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

See you not how Allah sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).

تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

Giving its fruit at all times, by the Leave of its Lord, and Allah sets forth parables for mankind in order that they may remember.

- It's important that we know this ayah. This is called 'the tree of faith' because it has roots, branches and fruits. The faith represents the roots and the more faith one has, the more his deeds and manners will be accepted, subhan Allah. Someone might be doing good deeds or have good manners but it's not based on faith so there's no value to it.

Principles (or Pillars) of Faith (اصول الايمان)

1. Belief in Allah (تؤمن بالله)
 2. Belief in His Angels (ملائكته)
 3. Belief in His Books (كتبه)
 4. Belief in His Messengers (رسله)
 5. Belief in the Last Day (اليوم الآخر)
 6. Belief in the Decree – good and evil (القدر خيره شره)
- Every pillar of faith needs to be there, if any pillar is missing then it's considered disbelief. For example, a person might believe in all the messengers but one, then this is considered disbelief. Basic belief requires all six pillars and the more details one knows of each pillar, the more one's faith increases. The Quran tells us more details of each pillar of faith.
 - All the pillars of faith are connected to one another; they cannot be separated. For example, if one believes in Allah (ﷻ) then he will believe in all that Allah (ﷻ) has said from the Last Day, Angels, Books, Messengers and Decree.

Ayat of Faith (آيات الايمان)

- The entire Quran is about faith but there are specific ayat which tell us about the pillars of faith.

Surah Al Baqarah 1-5:

الم

Alif-Lam-Mim. [These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings.]

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ



This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are Al-Muttaqun [the pious believers of Islamic Monotheism who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)].

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Who believe in the Ghaib and perform As-Salat (Iqamat-as-Salat), and spend out of what We have provided for them

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

And who believe in (the Qur'an and the Sunnah) which has been sent down (revealed) to you (O Muhammad صلى الله عليه وسلم) and in that which was sent down before you [the Taurat (Torah) and the Injeel (Gospel), etc.] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell).

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

They are on (true) guidance from their Lord, and they are the successful.

- What is the statement that refers to believing in all six pillars? (يؤمنون بالغيب) they believe in the unseen.

Surah Al Baqarah 136-138:

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

Say (O Muslims), "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Isma'il (Ishmael), Ishaq (Isaac), Ya'qub (Jacob), and to Al-Asbat [the offspring of the twelve sons of Ya'qub (Jacob)], and that which has been given to Musa (Moses) and 'Isa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)."

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ

So if they believe in the like of that which you believe, then they are rightly guided; but if they turn away, then they are only in opposition. So Allah will suffice you against them. And He is the All-Hearer, the All-Knower.

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ

[Our Sibghah (religion) is] the Sibghah (Religion) of Allah (Islam) and which Sibghah (religion) can be better than Allah's? And we are His worshippers. [Tafsir Ibn Kathir]

- A person is absorbed with the 'color of Allah' meaning with faith. Faith is to have feelings and it causes someone to submit.

Surah Al Baqarah 285-286:

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ



The Messenger (Muhammad صلى الله عليه وسلم) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)."

لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ طَوَّاعُ عَنَّا وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَاتُصِرْنَا عَلَى قَوْمِ الْكَافِرِينَ

Allah 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. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people. "

- When a person believes, he will say 'we listen and we obey', not 'we listen and we disobey'. A person shouldn't think when he's disobedient then he will have ease. Hardship is when a person disobeys Allah (ﷻ) and ease is when there's obedience. Where will we get obedience? By having faith. No faith or lack of faith makes someone rebellious.
- Anyone who recites the last two ayat of Surah Al Baqarah then it will be sufficient for him because it's a renewal of the faith.

Pillars of Faith (أركان الايمان)

1. Belief in Allah (تؤمن بالله)

- The most fundamental of all principles of faith (أصل الأصول) is Belief in Allah. Recall for the Pillars of Islam the main pillar is the two testimonies.
 - It's not possible to see Allah (ﷻ) in this life so how should our relationship be with Him? To believe in Him and worship Him. Can we just think about Allah (ﷻ) and reach to believing Him? No because we cannot encompass Him, so what's needed? Divine revelation.
 - We cannot use our mind to reach the unseen.
 - **There are three pillars in Belief in Allah:**
 - To believe in the Oneness of His Lordship (الايمن بوحداية الله في ربييته): this means He is the Only Lord, Creator, Causer of Life and Death, Giver and Withholder, the One Who Honors and Humiliates. We need to believe in all the actions of Allah (ﷻ). There are matters which no one can doubt it's the action of Allah (ﷻ) such as giving life and causing death, though when we're given or not given something it's through means, and clash can happen here. Though a person needs to know it's all the actions of Allah (ﷻ). If a person looks at the people's actions then it can make him sad, but if he looks at Allah's action then he will know it's nurturing for his faith.
- Surah Al Imran 26: (قُلِ اللَّهُ مَالِكُ الْمُلْكِ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ) (Say (O Muhammad صلى الله عليه وسلم): "O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.)**



- To believe in the Names and Attributes of Allah (الايمن بالاسماء والصفات): Allah (ﷻ) has names and He has attributes such as a Face, Hands, Shin, He is pleased, He punishes. Though we cannot imagine it and we can't make it resemble anything.
- To believe in the Oneness of His Divinity (الايمن بالوحيته): a person cannot believe in Allah (ﷻ) until he worships Him alone. All our actions need to be devoted to Him alone. The prophets and messengers all called the people to worship Allah (ﷻ) alone. Belief in Allah (ﷻ) is not only in the heart and without actions. When a person believes Allah (ﷻ) is perfect then there must be devotion to Him.

Surah Al An'am 162: (قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ) (Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, jinn and all that exists).)

Hadith: يَا غُلَامُ إِنِّي أَعَلَمْتُكَ كَلِمَاتٍ أَحْفَظُ اللَّهُ بِحَفَظِكَ أَحْفَظُ اللَّهُ تَجَاهَكَ إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَىٰ أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوْ اجْتَمَعُوا عَلَىٰ أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ ("I was behind the Prophet (ﷺ) one day when he said: 'O boy! I will teach you a statement: Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him before you. When you ask, ask Allah, and when you seek aid, seek Allah's aid. Know that if the entire creation were to gather together to do something to benefit you- you would never get any benefit except that Allah had written for you. And if they were to gather to do something to harm you- you would never be harmed except that Allah had written for you. The pens are lifted and the pages are dried.") – At Tirmidhi Book 37, Hadith 2706 – if you want to ask then ask Allah (ﷻ) and if you want to rely, then rely on Allah (ﷻ) because no one harm or benefit you.

2. Belief in His Angels (ملائكته)

- We cannot see the angels though the Prophet (ﷺ) saw Jibreel (عليه السلام) twice in his real form and all other times in a 'human form'. Jibreel (عليه السلام) has 600 wings and wherever the Prophet (ﷺ) would turn he would see the him.
- Why don't we see the angels? Because we need to believe in them. The angels are the most peaceful creation; they are glorifying and praising Allah (ﷻ) all the time. They have reasoning, they love and hate, but they love what Allah (ﷻ) loves and hate what Allah (ﷻ) hates. They are obedient and have different tasks but all for Allah (ﷻ).
- The angels are not arrogant towards Allah's commands and they don't want to miss a command. They are among the soldiers of Allah (ﷻ).
- They are great in number that no one can count them except Allah (ﷻ).
- There are two angels who ask questions of the grave, there are eight angels carrying the Throne of Allah (ﷻ), Israfeel will blow the trumpet, two angels recording our good and bad deeds, 70000 angels who will pull each bridle of the hellfire.
- Angels are made of light, jinn are made of fire and humans are made of sand. Angels have wings and the number of wings depends on the task. There are those with two, three, four and more wings, and the greatest is Jibreel (عليه السلام) with 600 wings because his task is the greatest which is to carry the revelation from the heavens to the earth, to the Prophet (ﷺ).



- There are angels who are only for the study circles. When they see people gathering to remember Allah (ﷻ) then they call one another, encircle the people and climb on one another until they reach the heavens. The angels lower their wings as respect to the student and teacher of knowledge.

3. Belief in His Books (كتبه)

- Allah (ﷻ) sent books to the messengers, some of which we know and some we don't. We know the Tawrat, Zaboor, Injeel, Scrolls of Ibrahim, and the Quran. Why does belief in the books come before belief in the messengers? Because the books are revelation from Allah (ﷻ) while messengers are humans, subhan Allah.
- We have to believe the common principle of all the books is tawheed Allah (ﷻ). And among all the books, the one which supersedes, abrogates the other books and will never change is the Quran. There is no book that will come after the Quran. **The main impact from all the Pillars of Faith is 'we listen and we obey'**

4. Belief in His Messengers (رسله)

- There is belief in the pillars which is called (مجمّل) / collective. This is to believe in everything whether you know everything about it or not and (مفصل) / detailed is to believe in the details which Allah (ﷻ) is telling us. For example, there is belief in the books which is (مجمّل) / collective. This this means we believe in all the books, whether we know them or not. And belief in the books which is (مفصل) / detailed is to know the names of the books, such as the Quran, Tawrat, etc.
- Number of messengers: We need to believe in all the messengers (مجمّل), even the ones we don't know. And there is belief in the messengers which is (مفصل) / detailed, there are 25 names of prophets mentioned in the Quran, but there are more. **Surah Ghafir 78: (وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ (And, indeed We have sent Messengers before you (O Muhammad صلى الله عليه وسلم): of some of them We have related to you their story. And of some We have not related to you their story)**
- Among the 25 messengers, there are details mentioned about one more than the other. For example many details are mentioned about Musa (عليه السلام) but no details are mentioned about Ilyas (عليه السلام).
- Conveying the message: We need to believe collectively that all of the messengers conveyed the message assigned to them by Allah (ﷻ) and there's nothing good which they didn't command the people and there's nothing bad which they didn't forbid the people. Anyone who believed in them will be successful and anyone who disbelieved in them will fail.
- Allah (ﷻ) favored some messengers over others: this means they were not all on the same level. Among the 25 which we know, there are 5 who are the 'messengers of determination' (أولي العزم من الرسل), they are: Mohammed (ﷺ), Ibrahim (عليه السلام), Musa (عليه السلام), Eisa (عليه السلام), Nuh (عليه السلام). And among the five, Allah (ﷻ) favored Mohammed (ﷺ), the final messenger.



- Difference between prophets and messengers: all of the messengers are prophets, but not all prophets are messengers, so a prophet is general. The prophets all have news from Allah. A messenger is more than a prophet which is to convey the message. Some prophets have the message of the previous messenger. For example, there are many prophets between Musa (عليه السلام) and Eisa (عليه السلام), so they are just reviving the message.
- About Mohammed (ﷺ): he's the best of the prophets and messengers and the seal of all of them, so no one will come after him.

5. Belief in the Last Day (اليوم الآخر)

- The Day of Judgement is the Last Day because after the judgement is paradise and hellfire which is an abode. When we speak of the Last Day, we can't despair and lose hope. We need fear to abstain from the sins but anything more is exaggeration. The mercy of Allah (ﷻ) is vast and His wrath is limited.
- We need to believe collectively and specifically that the Last Day begins the moment we die until paradise and hellfire. When we die then our qiyamah has started and belief in paradise and hellfire is included in belief in the Last Day. Thus belief in the Last Day is not only paradise and hellfire, but from the time of death, the grave, and everything leading up to the paradise/hellfire.

Stations of the hereafter:

- Death
- Grave: questions of the grave, squeeze of the grave, punishment/pleasure of the grave.
- Day of Judgement:
 - Blowing of the trumpet: with the first blow, all will die except for whomever Allah wills. With the second blowing of trumpet, all souls will be reunited with their bodies.
 - There are people who will see the horrors of Day of Judgement and some who will be granted security, some will be under the Shade and some will not. May Allah (ﷻ) grant us security on that Day. Ameen.
 - The people will ask the prophets to begin the Day of Judgment, they will go to the messengers until they reach Mohammed (ﷺ). He will invoke Allah (ﷻ), Allah the judgement will begin. There 70000 who will enter paradise with no account or torment. May Allah (ﷻ) make us among them. Ameen. (Note: knowing this information should make us act and not despair. This includes making dua)
 - Account between the people: Allah (ﷻ) will ask the messengers first, 'did you convey the message?'. Allah will ask the people, 'did he come to you?'. They will say 'no'. So Allah (ﷻ) will ask the messenger, 'they say you didn't convey the message?'. Then the Ummah of Mohammed (ﷺ) will bear witness for the messengers that they conveyed the message to the people. That's why your belief in the pillars of faith is greatly important because you will bear witness, subhan Allah.



- Account individually: some account will be private and some will be exposed to all. The believers will be concealed and the disbelievers and hypocrites will be exposed to all. Imagine your test paper being marked for everyone to see. May Allah (ﷻ) protect us and not expose us. Ameen.
 - Book of records will be distributed: some will receive it with their right hand and some with their left hand.
 - Scale: all deeds will be weighed, each good deed and sin has a weight, the heaviest on the scale is (لا اله الا الله), and alhamdulillah fills the scale, and good manners are heavy on the scale. And among the heaviest sins are shirk and kufr, and the heaviest is hypocrisy. May Allah (ﷻ) protect us from hypocrisy. Ameen. We need to account ourselves before we're accounted.
 - The first to be eliminated are those who are showing off with their good deeds because they used the worship for themselves.
 - Then those who worshipped anything besides Allah (ﷻ) will be thrown into the hellfire.
 - Then those 'apparent' Muslims will remain, believers and hypocrites. There will be two tests: to prostrate when seeing the Shin of Allah, and the hypocrites can't prostrate. And the distribution of lights when crossing the Sirat, the hypocrites light will be put off and a wall will come down. Faith is light, may Allah (ﷻ) give us light. Ameen.
 - Crossing the Sirat: it's sharper than a sword and thinner than a hair. Sins slow down a person and cause him to fall, so it's important to seek forgiveness in this life and do good deeds to expiate sins. There are those who will cross like lighting, rider, running, walking, crawling, scratched, and falling. What causes the scratching and falling? The fitnas. May Allah (ﷻ) make us cross safely. Ameen.
 - Qantara: settling the scores between the people, the one who's bankrupt is the one who backbited others, wronged them, didn't give them their rights. It's important to have taqwa when dealing with the people. A person can have good deeds and it's all taken away because of his bad treatment of people. May Allah (ﷻ) grant us taqwa. Ameen.
 - For those remaining, they will stand before the doors of paradise and then it's gates will be opened.
 - After all the intercessions and everyone is in their final abode, the people of paradise and hellfire will be called and they will see a ram, it will be asked, 'do you know what this is?'. They will say 'it's death' and it will be slaughtered. There will be eternity for the people of paradise and eternity for the people of hellfire.
- HOMEWORK: What should be our actions after each station?**
- Belief in the Last Day is two degrees:
 - Belief that's affirmed (إيمان جازم): a person needs to confirm all Allah (ﷻ) has told us, any doubt in the Last Day is not belief.
 - Belief that's deeply rooted (إيمان راسخ): the one who's belief is deeply rooted will always be reminded of the Day of Judgement. How? He sees food and drink



and he remembers on the Day of Judgement not everyone will have food and drink. When he's waiting in line, he'll remember there's waiting on the Day of Judgement. Such a person is balanced. **Surah Saad 46:** (إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذُكِّرَى) (Verily, We did choose them by granting them (a good thing, - i.e.) the remembrance of the Home [in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allah and to do good deeds for the Hereafter].)

- Details of faith can be found in the Quran.

Surah Az Zumar 71-75:

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فَتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا ۖ قَالُوا بَلَىٰ ۚ وَلَٰكِن حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ

And those who disbelieved will be driven to Hell in groups till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes, but the Word of torment has been justified against the disbelievers!"

قِيلَ انْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ

It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!"

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ

And those who kept their duty to their Lord (Al-Muttaqun) will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: Salamun 'Alaikum (peace be upon you)! You have done well, so enter here to abide therein."

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَّبِعُوهُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ ۖ فَنُفِئَمُ أَجْرُ الْعَامِلِينَ

And they will say: "All the praises and thanks be to Allah Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious, good) workers!"

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And you will see the angels surrounding the Throne (of Allah) from all round, glorifying the praises of their Lord (Allah). And they (all the creatures) will be judged with truth. And it will be said, "All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinn and all that exists)."

- What reforms our behavior? Belief in Allah (ﷻ) and the Last Day. What shows the truthfulness of a person? Belief in Allah (ﷻ) and the Messengers. **Surah Al Hadid 19:** (وَالَّذِينَ) (And those who believe in (the Oneness of) Allah and His Messengers - they are the Siddiqun)



- Signs of the Day of Judgment: are also inclusive of belief in the Day of Judgment. There are both major and minor signs.

6. Belief in the Decree – good and evil (القدر خير شره)

- (قضاء): means already decided
- (قدر): measured and decreed
- Faith will not be complete without belief in the decree because we're living in the decree. As if it's the last 'brick' to see if we understand the lesson. Faith is not only affirming, but also actions. Where are the actions taking place? In life with decrees.
- All that's happening is already pre-ordained but we have the will to choose right or wrong, and this includes our behavior.

Types of decrees:

- Decreed done upon you (عليك): such as falling sick, someone gifts you, says salam to you. What should you do if it's good or bad? Gratitude if it's good and patience if it's bad. If we fall sick and say it's all because of her then it doesn't show belief in the decree.
- Decree in you (فيك): such as where you're born, how you look, who are your parents. A person needs to accept and be grateful if good and patient if bad.
- Decree from you (منك): such as your behavior, good and bad deeds. Allah (ﷻ) knows what you'll do, but you have a choice. We're responsible for anything that comes out from us. For example, someone has bad behavior and is doing bad to others, he will be accountable. He cannot say 'I'm an angry person and I shout at everyone'. A person needs to change, how? Changing the inside first. A person should admit and ask Allah (ﷻ) truthfully that he wants to change for the better. And if he's truthful then Allah (ﷻ) will decree for him to change, subhan Allah. When someone is sinning, he can't say 'Allah decreed for me to sin'.

Surah Al Layl 5-10:

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ

As for him who gives (in charity) and keeps his duty to Allah and fears Him,

وَصَدَّقَ بِالْحُسْنَىٰ

And believes in Al-Husna (reward).

فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ

We will make smooth for him the path of ease (goodness).

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ

But he who is greedy miser and thinks himself self-sufficient.

وَكَذَّبَ بِالْحُسْنَىٰ



And belies Al-Husna (reward)

فَسَنِّيَسِرُهُ لِلْعَسْرَى

We will make smooth for him the path for evil.

Levels of the decree (مراتب القدر):

1. Knowledge (علم): all the decrees were already in the knowledge of Allah (ﷻ) and there's no beginning to Allah's knowledge. For example, where we're sitting, what we're wearing, how we're feeling, Allah (ﷻ) already knew about it from before. And His knowledge is detailed.
2. Writing (الكتابة): Allah (ﷻ) commanded the pen to write everything until the Day of Judgement in the Preserved Tablet from more than 50,000 years ago. Believing in the decree is believing in Allah's ability and power. We need to submit and always want good and Allah (ﷻ) will decree good for us. We don't know what's written for us but we need to focus on our actions.

Up to this point it is already pre-ordained. Everything will happen as written. And the two remaining points happen on the spot.

3. Will (المشيئة): nothing can happen without the permission of Allah (ﷻ). For every decree, it can only happen by Allah's will. He wills for it to happen or not happen. For example, on the Night of Decree, the angels are given what will happen for the year, but even that can't happen without Allah's permission. Sometimes we want something to happen and it doesn't happen; Allah (ﷻ) wills what's best for us.
4. Creation (الخلق): when Allah (ﷻ) wills, He will create for it to happen. For example, Allah (ﷻ) wills for a leaf to fall, so He will create the means to make it fall whether through wind, someone pulling at it, etc. Everything Allah (ﷻ) wills is based on His perfect knowledge and wisdom.

3. Tawheed and its types / Shirk and its types (أقسام التوحيد وأقسام الشرك)

- Meaning of tawheed (جعلته واحدا): to make Allah (ﷻ) One. The opposite of tawheed is shirk which is to have others with Allah (ﷻ).

Types of Tawheed (أقسام التوحيد): to make Allah (ﷻ) One is two parts:

1. Knowledge (التوحيد العلمي): to have knowledge of Allah (ﷻ) (this is input). This includes:
 - Oneness of Lordship (توحيد الربوبية)
 - Oneness of Names and Attributes (توحيد الأسماء والصفات)



2. Actions (التوحيد العملي): all of our actions are directed to Him (this is output). This includes:
 - Oneness of Divinity (توحيد الالهية)
 - Tawheed makes us to be one for Allah (ﷻ). There might be people around but everything comes from Him and everything we do goes to Him. People are not a goal. Tawheed makes one less sensitive to the tangible.
 - It's important we increase our knowledge of Allah (ﷻ) from His names, actions and attributes because we can't see Him.
 - Tawheed is the purpose of our creation. **Allah (ﷻ) created us to know Him and worship Him alone.** Before worshipping we need to have knowledge. Our purpose is not to collection information about people because then we will be attached to them.
 - Example of Surah Al Fatiha: it contains all types of tawheed.

Tawheed (توحيد)

1. **Tawheed of Lordship (توحيد الربوبية):** means all of the actions of Allah (ﷻ) belong to Him only and **the opposite is to affirm one of the actions of Allah (ﷻ) to other than Him (اثبات صفة من صفات الربوبية لغير الله)**. For example, creation is only for Allah (ﷻ) and if someone affirms that someone else can create then this nullifies tawheed. Another example are those who believe we create our actions, this is false; Allah (ﷻ) is the Creator. Another example is only Allah (ﷻ) can cause benefit and harm and if we affirm that someone else can benefit or harm us then this nullifies tawheed.
2. **Tawheed of Names and Attributes (توحيد الأسماء والصفات):** is to make Allah (ﷻ) One in His names and attributes, so no one has complete and perfect names and attributes except Him. We shouldn't deny Allah's attributes such as denying He has eyes, though we shouldn't describe it. Whatever Allah (ﷻ) negates from Himself then we need to negate as well. For example, He will not die, and He has no son or partner. **The opposite of tawheed of Names and Attributes is to negate what Allah (ﷻ) confirmed and to affirm what Allah (ﷻ) negated (نفي ما أثبتته الله وإثبات ما نفاه)**. For example, Allah (ﷻ) affirmed He rose over the Throne but there are those who negate it; this nullifies the tawheed. Allah (ﷻ) negated from getting tired and there are those who said He rested. All of this negates tawheed. People think disbelief is only when a person worships other than Allah (ﷻ) but disbelief can be with having wrong knowledge and believing in it, astaghfar Allah.
3. **Tawheed of Divinity (توحيد الالهية):** is to believe only Allah (ﷻ) is worthy of worship thus all our actions should be for Him. **The opposite is to believe someone else is worthy to be worshipped (عبادة غير الله)**. What makes someone to worship someone else besides Allah (ﷻ)? Because they think they're worthy.

Shirk (الشرك)

- Definition of shirk is to take someone together with Allah (ﷻ) whether a partner, rival, intercessor, etc. It is not oneness. Tawheed is a one to one relation while shirk is a one to many relation. Tawheed is simple and easy while shirk is complicated and troublesome. Shirk is torture because so many things are going on in the mind to please so and so, get praise from so and so, not have so and so upset, etc.
- Danger of shirk: when we know shirk is dangerous then we need to fear falling into it and protect ourselves from it (الخوف منه - الوقاية منه). Shirk is extremely dangerous so we need knowledge to know what's shirk and we need to make dua asking Allah (ﷻ) to protect us.
- Nowadays a person can easily get exposed to shirk and the shaitan is 'updating' with new shirk techniques such as healing that's shirk, wearing precious stones as protection, thinking a certain name with a number of letters can bring something. **Surah An Nisa'a 48: (إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ) (Verily, Allah forgives not that partners should be set up with Him (in worship)).**

Surah Ibrahim 35-36:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

And (remember) when Ibrahim (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.

رَبِّ إِنَّهُمْ أَضَلُّونَ كَثِيرًا مِّنَ النَّاسِ طَمَعْنِي فَبِئْسَ الْفِتْنَىٰ مَنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ

"O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me. And whoso disobeys me, still You are indeed Off-Forgiving, Most Merciful.

- Ibrahim (عليه السلام) didn't think 'I'm a messenger and I won't fall into shirk'. He's asking Allah (ﷻ) to protect him and his offspring from worshipping idols. An idol can be anything, even something intangible. One of the scholars said if Ibrahim (عليه السلام), who is the leader of the monotheists is making this dua, so what about us? Subhan Allah. We need to fear falling into shirk. May Allah (ﷻ) protect us from shirk and never deprive us from making Him One. Ameen.
- **Hadith: (قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَقُومُ السَّاعَةُ حَتَّى تَلْحَقَ قَبَائِلُ مِنْ أُمَّتِي بِالْمُشْرِكِينَ وَحَتَّى يَعْبُدُوا الْأَوْثَانَ) (Thawban narrated that the Messenger of Allah (ﷺ) said: "The Hour shall not be established until tribes of my Ummah unite with the idolaters, and until they worship idols.) - Jami` at-Tirmidhi 2219**

Shirk (الشرك)

1. Judgement and penalty (الحكم والحد)

- Major shirk (أكبر):
 - Abide in the hellfire forever (خلود في النار)
 - Paradise will be forbidden on him (الجنة حرام عليه)
 - All deeds are nullified (حبوط العمل)



- Minor shirk (أصغر):
 - Will not abide in the hellfire forever (لا يخلد في النار)
 - Paradise is not forbidden on him (الجنة ليست حرام)
 - Will only nullify the deed which is mixed with minor shirk but not others (حبوط العمل لنفسه)

Examples of major shirk

- **Dua to other than Allah (دعاء غير الله):** what makes us to invoke someone? When we think they have power, for example instead of calling on 'O Allah', a person calls on 'O Mohammed', 'O so and so' – this is major shirk.
- **Seeking rescue with other than Allah (الاستغاثة بغير الله):** for example while drowning or in war, or in distressful times.
- **Making a vow to other than Allah (النذر لغير الله):** for example to say 'if I'm given children then I will give charity to so and so wali'; this is major shirk.
- **Sacrifice to other than Allah (الذبح لغير الله):** for example to sacrifice for an idol or jinn or people. Sacrifice is only for Allah (الله).

Examples of minor shirk

- **Riya'a (الرياء):** doing good deeds such as prayer, charity, seeking knowledge, umrah while wanting people to see you. It's important to do good deeds without wanting to be seen. For example, someone going to umrah and tells another 'take a picture of me while I'm making dua or prostrating and then I can send it to others'. A person wants others to see him in order to be praised, not be dispraised, or respected. A deed done with riya'a then the deed itself will be nullified. Though the riya'a of a hypocrite is pure riya'a and it's major shirk because everything he's doing from the deen is for the people; he wants people to be pleased with him. His entire life is a lie, astaghfar Allah. May Allah (الله) protect us from hypocrisy. Ameen. **Hadith:** (قَالَ رَسُولُ (رضي الله عنه) (Mahmud bin Labid) **narrated that the Messenger of Allah (الله) said: "The thing I fear most for you is the minor shirk, showing-off (of good deeds)." – As Silsalah As Saheeha 951, Authenticated by Al Albani**
- **To swear by other than Allah (الحلف بغير الله):** to swear is a worship but to swear by my mother, my child's head is minor shirk because it's by the tongue. **Hadith:** (سَمِعْتُ رَسُولَ (الله صلى الله عليه وسلم يَقُولُ " مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ) (Ibn Umar heard a man swearing: No, I swear by the Ka'bah. Ibn Umar said to him: I heard the Messenger of Allah (الله) say: **He who swears by anyone but Allah has committed shirk.) - Sunan Abi Dawud 3251, Authenticated by Al Albani as Sahih.** To swear by 'Lord of the Ka'aba' is permissible. To swear 'by the Ka'aba' is not permissible. To swear 'by the Nabi' is not permissible.
- **To say 'whatever Allah wills and so and so wills' (قول ما شاء الله وشاء فلان):** this is bringing someone together with Allah (الله) by tongue. **Hadith:** (عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا تَقُولُوا " (ما شاء الله وشاء فلان) **(The Prophet (الله) said: Do not say: "What**



Allah wills and so and so wills," but say: "What Allah wills and afterwards so and so wills.) - Sunan Abi Dawud 4980, Authenticated by Al Albani as Sahih

2. Opposite the types of tawheed (ضد أنواع التوحيد)
- **Shirk in Lordship (شرك الربوبية):** is to believe there is a lord together with Allah (ﷻ), for example there's another creator. This is major shirk
 - **Shirk in Names and attributes (شرك في الاسماء والصفات):** is to believe someone else has a perfect quality, and to negate what Allah (ﷻ) said about Himself, or to affirm what He didn't say about Himself. For example, Allah (ﷻ) doesn't get tired and to say 'this person never gets tired' this is shirk; only Allah (ﷻ) is perfect.
 - **Shirk in Divinity (شرك في الالهية):** is to sacrifice, make dua, or devote any kind of worship to other than Allah (ﷻ); this is major shirk.
3. Apparent and Hidden Shirk (شرك جلي وخفي):
- **Apparent shirk (جلي):** is to worship an idol, wear an amulet, make dua to other than Allah (ﷻ), to sacrifice for other than Allah (ﷻ). For example to say 'by my mother' is apparent shirk. Apparent shirk can be:
 - Major: to sacrifice to other than Allah (ﷻ)
 - Minor: to say 'by Allah's will and your will' is minor shirk because it's said.
 - **Hidden shirk (خفي):** such as riya'a
 - Major riya'a: is hypocrisy
 - Minor riya'a: an example is to show off in prayer
 - The more dangerous shirk is the hidden shirk.

Dua for protection from all shirk:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

O Allah I seek Your refuge should I associate with You while I know and I seek Your forgiveness for which I do not know

Sahih Aj Jami'e 3731, Authenticated by Al Albani as Sahih

Another dua: You're asking Allah (ﷻ) to not be misguided because the greatest misguidance is shirk.

اللَّهُمَّ لَكَ أَسَلْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنْبَتُ، وَبِكَ خَاصَمْتُ.
اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ، لَا إِلَهَ إِلَّا أَنْتَ، أَنْ تُضِلَّنِي، أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ، وَالْجِنُّ وَالْإِنْسُ يَمُوتُونَ

O Allah, to You I did submit, and in You I did believe, and on You I did rely, and to You I did return, and with Your [help] I did dispute [,defend and fight].

I seek refuge in Your Might, there is no deity [worthy of worship] but You, [that You] let me not go astray. You are the Ever living who does not perish, while the jinn and mankind perish.



allaahum-ma laka aslamtu, wabika aamantu, wa 'alayka tawakkaltu, wa ilayka anabtu,
wabika khaasamtu,

allaahum-ma In-nee a'oodhu bi'iz-zatik, laa 'ilaaha 'il-laa anta an tuḏil-lanee, antal-ḥai al-
ladhee laa yamoot, wal-jin-nu wal-'insu ya-mootoon

Sahih Muslim 2717

4. Ihsaan (الإحسان)

- Ihsaan is one pillar which consists of two ranks:
 - (1) Ihsaan is to worship Allah as if you see Him,
 - (2) and if you can't see Him (then know) He sees you (الإحسان أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك)
- Ihsaan is to worship Allah (ﷻ) as if you see Him. Worship includes everything but what's important is the intention. A person can drink water as a worship, how? The intention has to be for Allah (ﷻ) and to do it while following the Sunnah. A person can be worshipping perfectly from outside but the intention is not for Allah (ﷻ) so it's not ihsaan. Ihsaan is a worship with the correct intention but done with excellence. A person can pray with the correct intention but is not doing it with excellence so this is not ihsaan.
- Ihsaan is to do all of the pillars of Islam and Iman with excellence and quality. It's not ihsan when a person's concern is the people. Imagine if you enter while the housekeeper is washing dishes, how will she clean? With ihsaan because she sees you're there, and she's hoping. But if there's a camera, how will she do it? Also with ihsan but with fear because she's of afraid of being caught. Similarly ihsan is to worship Allah (ﷻ) while you see Him and if you can't then know He sees you. Allah (ﷻ) is unseen and we cannot see Him, but what makes us to do ihsan? Knowing Him.
- The first level of doing ihsan as if one sees Allah (ﷻ) (with His names and attributes) is a higher level than not seeing Him, but both are ihsan.
- **Surah Al Mulk 2: (الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْعَفُورُ) (Who has created death and life that He may test you which of you is best in deed. And He is the All-Mighty, the Off-Forgiving;)** – our test in life is not only to worship because worship is an obligation, but the evaluation is about ihsan. It's not about doing more, but doing things with excellence. Something done little but consistently is better than someone done once and is then stopped.

How can we attain ihsan?

- We need patience and struggling; people are not in the calculation at all. **Surah Al 'Ankaboot 69: (وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ) (As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allah's religion - Islamic Monotheism). And verily, Allah is with the Muhsinun (good doers)."**



Week 2: Quran (القرآن)

1. Surah Al Fatiha (سورة الفاتحة)

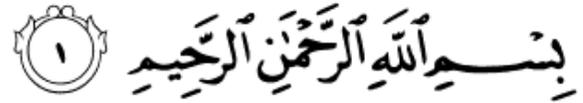
2. Surahs Az Zalzalah to Surah An Naas (وقصار السور)

- Not all of the Companions memorized the Quran but all of them applied it. They would apply the ayat they learn before moving on. There are those who memorize the Quran but there's no change in behavior and this misleads the people because then the people get the wrong impression.
- We will listen to these surahs, repeat them, do the meaning of the words and memorize them at home by the help of Allah.

Seeking refuge with Allah (ﷻ):

- Before reciting the Quran, we need to seek refuge with Allah (ﷻ) from the shaitan because he wants to distract us. We should say (أعوذ بالله من الشيطان الرجيم) (I seek refuge with Allah from the accursed shaitan).
- (الشيطان): means rebellious and misleading / (الرجيم): is casted away from mercy.

1. Surat Al-Fatihah (The Opener) - سورة الفاتحة



- (بسم): I begin by seeking Allah's help by His names (ابداً مستعينا). Which names?
- (الله): the meaning of Allah is the Owner of Divinity and Lordship (ذو الالهية والعبودية). Allah (ﷻ) is perfect and is worthy of worship.
- (الرحمن): Allah is the Most Merciful to all; general mercy (الرحمة العامة). His mercy reaches everyone.
- (الرحيم): special mercy for those who ask for it (الرحمة الخاصة)
- So you begin by attachment to Allah (ﷻ) and His mercy.



- (الحمد): all praises with love (كل الحمد مع الحب)
- (الله): the Owner of Divinity and Lordship (ذو الالهية والعبودية). Praise is only for Allah (ﷻ).



- (رب): The Reformer and The Nurturer (المصلح والمربي). Allah (ﷻ) is reforming us and it's worthy of all praise.
- (ما سوى الله): worlds, everything except Allah (ﷻ) (العالمين)
- This ayah should make us have love in our heart.

الرَّحْمَنُ الرَّحِيمُ ٣

- (الرحمن): Allah is the Most Merciful to all; general mercy (الرحمة العامة). His mercy reaches everyone.
- (الرحيم): special mercy for those who ask for it (الرحمة الخاصة).
- Allah (ﷻ) is nurturing us with general and special mercy.
- This ayah should give us hope. Surah Al Fatiha gives a balanced foundation to the person.

مَلِكِ يَوْمِ الدِّينِ ٤

- (مالك): the One Who owns (الذي يملك)
- (يوم الدين): Day of Accounts and Recompense (يوم الحساب والجزاء)
- Allah is the Owner of the Duniya and Akhira, but only He will judge on the Day of Judgment.
- This ayah should give us fear.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥

- This is a contract between us and Allah (ﷻ); this is tawheed.
- (إياك): only You alone (وحدك لا شريك لك)
- (نعبد): worship, the reason behind our creation (الحكمة من الخلق)
- (وإياك): only You alone (وحدك لا شريك لك)
- (نستعين): seeking Allah's help (طلب العون)
- There is no shirk and no arrogance. We need to submit to Allah (ﷻ) with tawheed.

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦

- This is a dua and from the best.
- (اهدنا): guide us and show us the way (دلنا ووفقنا)
- (الصراط): the path, which path?



- (المستقيم): straight, the religion of Allah, there is no crookedness. It's the religion which Allah (ﷻ) is pleased with (دين الله ولا عوج له الذي يرضاه)
- The straight path is knowledge and action; this is balance (العلم والعمل).

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا
الضَّالِّينَ



- (طريق المستقيم): straight path
- (أنعمت): whomever Allah (ﷻ) guides to the Straight path is a favor from Him (انعم الله عليهم بالهداية). Whom did Allah (ﷻ) bestow His favors? Prophets, sidiqeen, martyrs and righteous. They are the ones who have beneficial knowledge and righteous good deeds (العلم النافع + العمل الصالح).
- (غير): not
- (المغضوب): whom Allah (ﷻ) is angry with, those with knowledge but without action (علم بلا عمل). This is the path of evil scholars who have knowledge but are not acting on it.
- (الضالين): are misguided, they are worshipping without knowledge (عمل بلا علم); this is the path of misguided worshippers (عباد الضلال)

99. Surat Az-Zalzalah (The Earthquake) - سورة الزلزلة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

- (إذا): when
- (زلزلت): shaken and moved (اهتزت وتحركت)
- (الأرض): the earth
- (زلزالها): its shake

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا

- (وأخرجت): and it will come out from it, note it's all in the past tense though it will take place in the future.
- (الأرض): the earth
- (أثقالها): its weight, what is it? Anything which is hidden in the earth will be taken out from dead bodies and treasures. It will all be released on the Day of Judgement. Similar to when a pregnant lady delivers and everything inside comes out.

وَقَالَ الْإِنْسَانُ مَا لَهَا ۚ

- (وقال): and he will say
- (الانسان): the human, the human will be resurrected and he will speak. Allah (ﷻ) is telling us this now so that we are reminded.
- (مالها): what's the matter with it?

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۚ

- (يوم القيامة): on the Day, Day of Judgement (يومئذ)
- (تحدث): speak, the earth will speak (تخبر)
- (أخبارها): its news, what's the news of the earth? All that's happened on the earth, what's been said on the earth, what's been done on the earth from good and bad. The earth is silent now but on the Day of Judgement it will speak.

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۚ

- (بأن): for verily
- (ربك): your Nurturer, Reformer
- (أوحى): inspired, it's given permission and commanded by Allah (ﷻ)
- (لها): it, to the earth. The earth is recording now and it will be inspired by Allah (ﷻ); it will be given permission to speak. On the Day of Judgement everything will be shown and the earth is a witness.

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ ۚ

- (يومئذ): on the Day
- (يصدر): come forward and be visible
- (الناس): the people, how will they come out?
- (أشتاتا): types, groups and categories, according to their good or evil deeds. What will happen when they come forward?
- (ليروا): it will be shown to them
- (أعمالهم): their deeds big and small, this is similar to when students take an exam and then they're called in to see their grade. We don't see our deeds now in the duniya, but we'll see it after we die.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۚ

- (فمن): whomever
- (يعمل): does, from actions of the heart, tongue and limbs
- (مِثْقَال): a weight of
- (ذرة): an atom or small ant. It's important to never underestimate a good deed, even if it's as small as greeting someone with a smile. Protect yourself from the fire even with giving half a date.
- (خيرا): of good
- (يره): he will see it, it will be weighed and any good deed will be accounted ten times to 700 times, to multiple rewards.

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝٨

- (ومن): whomever
- (يعمل): does, from actions of the heart, tongue and limbs
- (مِثْقَال): a weight of
- (ذرة): an atom or small ant, never underestimate a small sin either. Don't say it's a small sin so no big deal, we will see it on the Day of Judgement and it will be a regret. **Hadith: (عَنْ (عائشة، قَالَتْ قَالَ لِي رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : " يَا عَائِشَةُ إِنِّي أَعْمَلُ الْأَعْمَالَ فَإِنَّ لَهَا مِنَ اللَّهِ طَالِبًا ")** ("The Messenger of Allah (ﷺ) said to me: 'O 'Aishah, beware of (evil) deeds that are regarded as insignificant, for they will be accounted by Allah") – Sunan Ibn Majah Book 37, Hadith 4384
- (شرا): of evil
- (يره): he will see it

100. Surat Al-`Ādiyāt (Those that run) - سورة العاديات

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- Allah (ﷻ) swears by horses with the best of their features. They did their maximum effort until they reached their target. The subject of the oath is the human because Allah (ﷻ) has given him all of the facilities yet he's not doing his max and is not being productive. He's given a lot but gives very little. It's gratitude when a person is given something and is productive with it.
- Surah Al Fatiha: remedy for arrogance, You alone we worship
- Ayah which is acceptable deeds and beneficial knowledge, - the path which you have favored.

100. Surat Al-`Ādiyāt (Those that run) - سورة العاديات

- Allah (ﷻ) swears by horses with the best of their features. They did their maximum effort until they reached their target. The subject of the oath is the human because Allah (ﷻ) has given him all the facilities yet he's not doing his max and is not being productive. He's given a lot but gives very little. It's gratitude when a person is given something and is productive with it.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَادِيَاتِ ضَبْحًا ﴿١﴾

- (والعاديات): this is an oath, it comes from (يعدو) which are horses running after the enemies. What makes them (عاديات)? The one who's riding the horse.
- (ضبحا): panting; this is the description of their running. They're running so fast that they're panting.

فَالْمُورِيَاتِ قَدْحًا ﴿٢﴾

- (فالموريات): their hooves will move quickly causing sparks (حوا فرها مع شدة جريها تنفدح عند ملامستها الارض (الصلبة او الحصى). They're running on stones, rocks and pebbles. Their hooves will strike the stones so they will rub against each other and cause sparks. This means what they're running on is not an easy path and they're running at the same time; there's a struggle.
- (قدحا): sparks
- This shows their speed and strength. Why are they using their maximum effort? Because they're going forward to face the enemies. They're not waiting for the enemies to come; this shows their bravery.

فَالْمُغِيرَاتِ صُبْحًا ﴿٣﴾

- (فالمغيرات): they're running at night and they conquer the enemy in the morning. You can only see the sparks at night. The honor of the believer is in his night prayer. Also it teaches a person should work in secret and when it's complete then to announce it. (غار) is to overcome and conquer the enemy.
- (صبحا): morning

فَأَثَرُنَّ بِهِ نَقْعًا ﴿٤﴾



- (فأثرن به نقعا): imagine someone running fast and stopping the moment he reaches the target, there will be a cloud of dust behind him. Because of the strength and speed of the horses there's a cloud of dust when they reach the enemy (القوة والسرعة تثير الغبار عندما وصلت) (للأعداء). Our greatest enemy is our self, it's important we discipline ourselves.

فَوَسَطْنَ بِهِ جَمْعًا ٥

- (فوطسن به جمعا): the horses will come in the middle of the enemies. Striking the center will strike everything else. Our center is our heart, and when sins enter the heart then it affects everything else.
- What does (به) refer to? The rider of the horse. The horses took the rider to the middle of the enemy. This means the horses are not doing their maximum effort for themselves but for their master; this shows their gratitude.
- So the oaths are about dedicated horses who are taking the best means; strength, fast and at night. And the subject of the oath is about the human. The human is a greater creation than a horse. The horse is doing his best to serve his master, so what about the human? Subhan Allah.
- Allah (ﷻ) gave us everything in order to reach Him.

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ٦

- Surely the human for his Lord / Master is (لكنود). We need to run to our Master and struggle against our enemy until we reach our Master. The One taking care of us is Allah (ﷻ); He's the One reforming us so we should be grateful. How should we show our gratitude? Run for Him. Allah (ﷻ) is reforming us more than any other creation, but what's the problem? The human is (لكنود); he's ungrateful.
- (لكنود): he's ungrateful to the blessings of Allah (ﷻ). (كند) means to give too much water to the land, but it doesn't give back. It's only keeping the water inside. Allah (ﷻ) is giving us so much but the human is miserly; he's ungrateful by not showing Allah's blessing on him; there's no achievement or productivity. May Allah (ﷻ) make us keys of good. Ameen.
- The more Allah (ﷻ) gives us, the more we need to give. A person shouldn't only take and consume without giving anything; this being a burden. But when a person is given and then gives back then this is gratitude.
- A person should be productive for the sake of Allah (ﷻ).

وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ٧



- Anyone who's (لكنود) is only taking and not giving, and he knows it and is a witness to himself.
- We witness that we're like this though we don't accept it when someone tells us, subhna Allah.
- On the Day of Judgement, those who were always arguing will not accept any witnesses. They will only want themselves as a witness. As a result their limbs will speak, but not their tongue. The tongue is not a witness. The tongue can say anything, but it's the limbs which will speak. A person shouldn't claim with his tongue but should act.
- He will be witness for himself against this dispraised character. May Allah (ﷻ) make us from the grateful ones. Ameen. What is the reason for being ungrateful?

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٨﴾

- He doesn't like to give, but he loves to take. He's not being nice to the people, but he wants people to be nice to him. He's not doing good to others, but wants others to do good to him. This is imbalanced.
- We all love what's good but we need to give. We should be satisfied with what we have. The upper-hand is always better than the lower-hand. A person who gives is happier than a person who takes. The one who's satisfied with what he has is similar to having a treasure which doesn't end. For example when a person is satisfied with the money he has, then his money won't end, but the one who's not satisfied with the money he has then it will finish, subhan Allah.
- What will help us to overcome this dispraised quality of only taking and not giving? The next three ayat. 'Does he not know?'
- We all need these ayat, whether we have this dispraised quality and need to overcome it, or we don't have this dispraised quality but need protection from it. In both cases we need to know.

﴿٩﴾ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴿٩﴾

- Does he not know when (أفلا يعلم اذا):
 - (1) (بعضر ما في القبور): all that's in the graves will come out scattered. The person is hidden under the grave and then it will all come out. Surah Al 'Adiyat has this same concept of being hidden and then showing with the horses running at night and facing the enemy in the day. The human is hiding Allah's blessings and not showing his gratitude. What else is hidden and will be shown?

﴿١٠﴾ وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١٠﴾



- (2) (وَحَصَلَ مَا فِي الصُّدُورِ): what's hidden inside the chests will come out. All that's hidden from ingratitude, disbelief and miserliness. Anything hidden and is not being taken out now will be taken out later as a regret.

إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾

- (3) (إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ): they may be hiding but Allah (ﷻ) is All-Aware of them. We will find the name of Allah Ar Rabb mentioned twice in the surah because He's our Master and we need to do our best for Him. He's nurturing us and giving us everything. Allah Al Khabeer is the One Who has knowledge of the actions and the consequences to everything.

101. Surat Al-Qāri`ah (The Striking Hour) - سورة القارعة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْقَارِعَةُ ﴿١﴾

- Notice the connection from the end of Al 'Aadiyat and the beginning of Al Qariah, both are referring to the Day of Judgement.
- (القارعة): means knocking. Al Qariah is one of the names of the Day of Judgement.
- Because of the horrors of the Day of Judgement, it will knock the hearts and the ears (تقرع) (القلوب والاسماع).
- The word (القارعة) is repeated three times in the Surah and this is to emphasize how great it is.

مَا أَلْقَارِعَةُ ﴿٢﴾

- In this ayah it's posed as a question, but not to get an answer, but to emphasize its importance (الاستفهام للتحويل).

وَمَا أَدْرَاكَ مَا أَلْقَارِعَةُ ﴿٣﴾

- What makes you to know about Al Qariah? This means we don't know until Allah (ﷻ) tells us.

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ٤

- Note that Surah Al 'Adiyat is between Al Zalzalah and Al Qariah, so a person needs to be like the adiyat because there's zalzalah and qariah.
- (يوم): Day, referring to the Day of Judgement
- (يكون): be
- (الناس): the people
- (كالفراش): like moths ; this is a parable. They will not be like butterflies but moths which fly in all directions.
- (المبثوث): scattered
- The Day when the people will be like scattered moths

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ٥

- (وتكون): and will be
- (الجبال): the mountains
- (كالعهن): like cotton / wool
- (المنفوش): fluffy, pulled out
- The mountains will no longer be strong and stiff but fluffy like pulled cotton. This is the effect of al qariah on the objects. The mountains have feelings and on the Day of Judgement these mountains will end.

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ٦

- (فأما من): as for the one who
- (ثقلت): heavy in weight
- (موازينه): his scales (of good deeds and worships)
- In Surah Al Qariah it is talking about good deeds, unlike Surah Az Zalzalah which is talking about both good and bad deeds.
- What's heavy on the scales? (لا اله الا الله). Also (سبحان الله وبحمده / سبحان الله العظيم), good manners for the sake of Allah (ﷻ) and this exceeds the one praying and fasting all the time. (الحمد لله) fills the scale. One deed is accounted 10 times to 700 times to multiple times.
- Also heavy on the scale is the person's value in front of Allah (ﷻ). A person might not have value in front of the people, but he's a believer and is obedient to Allah (ﷻ) so he has value with Him. It's not our value in front of people that's important but in front of Allah (ﷻ). May Allah (ﷻ) increase our value. Ameen. Our value increases with faith.

فَهُوَ فِي عَيْشَةٍ رَّاضِيَةٍ ﴿٧﴾

- (فهو في): he is in
- (عيشة): life, imagine the Day of Judgement is a great crisis, but the person is content and pleased.
- (راضية): pleasing. Where is this pleasing living? In paradise. Also in life, the one who believes and does good deeds will have a good life.
- There is no harm, sadness, or misery in paradise; it's all peace. If we want a pleasing life then we should increase our scales of good deeds. Everyone wants a pleasing life and people will say different things to attain it, but it's my increasing our value in front of Allah (ﷻ) and our scale of good deeds.

- The delights of paradise are its abode because it will not be exchanged and the greatest delight is Allah's pleasure and to see the Face of Allah (ﷻ). We ask Him of His favor. Ameen.

Hadith: (عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ - قَالَ - يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى تُرِيدُونَ شَيْئًا أَزِيدُكُمْ فَيَقُولُونَ) (أَلَمْ تَبَيِّضْ وُجُوهَنَا أَلَمْ تَدْخُلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ - قَالَ - فَيَكْشِفُ الْحِجَابَ فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ " (Suhaib reported the Messenger (ﷺ) saying: When those deserving of Paradise would enter Paradise, the Blessed and the Exalted would ask: Do you wish Me to give you anything more? They would say: Hast Thou not brightened our faces? Hast Thou not made us enter Paradise and saved us from Fire? He (the narrator) said: He (God) would lift the veil, and of things given to them nothing would he dearer to them than the sight of their Lord, the Mighty and the Glorious.) - Sahih Muslim 181

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾

- (وأما من): as for the one who
- (خفت): light in weight, the sins cause our weight to decrease. Manners can take a person up or down.
- (موازينه): his scales because of the sins and disobedience.

فَأُمُّهُ هَاوِيَةٌ ﴿٩﴾

- (فأمه): his 'mother', (أم) means the origin of things. It also means his head
- (هاوية): the hellfire, this is one of the names of the hellfire, which means down and falling. The doors to the hellfire are on the floor and when it's opened the people fall down. May Allah (ﷻ) protect us. Ameen.

وَمَا أَدْرَاكَ مَا هِيَ ﴿١٠﴾

- (وما أدراك ما هيه): What will make you know what it is? This is referring to (هاوية) / the hellfire. What is it?

نَارُ حَامِيَةٍ ۝

- (نار حامية): extremely hot and burning fire. The fire of the duniya is one part of seventy parts to the hellfire of the akhira. We cannot bear the heat of the sun, so what about the fire of the Day of Judgement? May Allah (ﷻ) protect us. Ameen. **Hadith:** (عن أبي هريرة - رضي الله عنه -) **Allah's Messenger (ﷺ) said, "Your (ordinary) fire is one of 70 parts of the (Hell) Fire." - Sahih al-Bukhari 3265**

102. Surat At-Takāthur (The Piling Up) - سورة التكاثر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْهَكُمُ التَّكَاثُرُ ۝

- Allah (ﷻ) gives the duniya to whomever He loves and doesn't love but He only gives the deen to those He loves. We ask Allah (ﷻ) for His love, and love of those who love Him, and love of deeds which bring us closer to His love.
- It's a blessing from Allah (ﷻ) to be able to learn, recite and memorize the Quran and when we're grateful then surely Allah (ﷻ) will increase us. We want to begin and end with gratitude.
- Notice the connection between Surah Al Qariah and Surah Al Takathur. Why are people's scales light in weight while they have opportunities to do good? Because they're distracted with piling up in the duniya.
- (ألهاكم): Allah (ﷻ) is addressing you. It comes from the word (لهو) which means playing of the heart and always thinking about something, while (لعب) is playing of the limbs. Lahuw makes a person heedless, even after something has ended, he's still thinking about it. Ibn Al Qayyim said Surah At Takathur is a surah purely of warnings and admonition. What's occupying our hearts?
- (التكاثر): comes from (كثر) which is multitude and increment from money, houses, children, business, and whatever is appealing to the people. This increment is not for the sake of Allah (ﷻ) but for competition. **Surah Al Hadid 20: (اعلموا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ وِزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ) (Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children.)** Nowadays it's not only increment in something tangible but in number of followers and likes, subhan Allah.

- Increment is not only related to the duniya, but also for the deen. The person is not thinking of doing more good deeds for the sake of Allah (ﷻ) but to compete with others. For example someone memorizes more of the Quran in order to compete with another who knows Quran. The intention is not for Allah (ﷻ) but for competition. Their life will be in gathering and competing until when?

حَتَّى زُرْتُمُ الْمَقَابِرَ ٢

- (حتى): until
- (زرتم): all of you visited. The verb is in the past tense though we haven't died yet but we need to believe all of us will die and go to the graves. But how will we go to the graves? 'Visiting, this means the grave is only a temporary station; a transit to eternity whether paradise or hellfire.
- (المقابر): the graves
- We shouldn't be (كنود), only taking and not giving if we know we're going to die.

كَلَّا سَوْفَ تَعْلَمُونَ ٣

- (كلا): this is a strong admonition and scolding as if 'stop it!'. To stop from this quality of being occupied with takathur and heedlessness.
- (سوف): then. If a person doesn't want to want to know about it now, then surely in the future he will know about it, and he will know the bad consequence of what he did when he goes to the grave.
- (تعلمون): you will know, and (علم) is knowledge with evidence. We need to know our life is serious; it's not a joke. Now without even going out we get distracted with the phone.
- This doesn't mean we leave the duniya and sit in a tent, but a person needs to hold his heart.

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ٤

- (ثم كلا سوف تعلمون): Allah (ﷻ) is emphasizing it again because it's a great matter. To know now is better than to know later when it'll be a regret. Even ayat of warning are a mercy for us and it's important we take it in a good way so that we do better in our life.

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ٥

- (كلا لو تعلمون): if you know

- (علم اليقين): knowledge with certainty. There are matters which we know without a doubt; no one can make us doubt it. To have knowledge with yaqeen will not be removed but to have knowledge without yaqeen can be removed and changed.
- Those who are occupied with takathur have knowledge but it's not yaqeen. When we separate our life from the Quran then we won't go anywhere; it's like being on a treadmill. Knowledge that's not applied makes us tired, subhan Allah. Yaqeen is when we see what we learned. Anything we learn, Allah (ﷻ) will surely show us but we need to be aware and observant.

لَتَرَوُنَّ الْجَحِيمَ

- (لترون): you will surely see
- (الجحيم): the hellfire, which Allah (ﷻ) has prepared for the disbelievers (النار التي أَعَدَّهَا اللهُ لِلْكَافِرِينَ).
- If we have certainty then we'll be cautious of our actions otherwise what's the end? The hellfire. On the Day of Judgment, everyone will see the hellfire, though the one who believed in it is different from the one who didn't. **Hadith:** (" يُؤْتَى) (Abdullah b. Mas`ud reported Allah's Messenger (ﷺ) as saying: Hell would be brought on that day (the Day of Judgment) with seventy thousand bridles, and seventy thousand angels dragging each bridle.) - Sahih Muslim 2842. There are 70,000 handles to the hellfire and each handle is being pulled by 70,000 angels. May Allah (ﷻ) protect us. Ameen.

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ

- (ثم لترونها عين اليقين): from knowledge with certainty (علم اليقين) it goes to seeing certainly with the eyes (عين اليقين). Now we know about the hellfire as if we see it (عين اليقين), and if a person doesn't have that knowledge then he will surely see it with his eyes on the Day of Judgement.

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

- (ثم): then
- (لتسألن): surely you will be asked
- (يومئذ): on the Day of Judgment
- (عن النعيم): about the delights and blessings. Blessings which Allah (ﷻ) gave us from health, wealth, children, home, limbs, eyes, all the blessings including the blessing of cold water.
- In the beginning of the surah, a person wants to acquire and increase, but at the same time he's increasing in being asked on the Day of Judgement. The more a person has the more he'll be questioned. If a person is grateful in this life then he won't be questioned, but the one ungrateful is the one who'll be questioned.



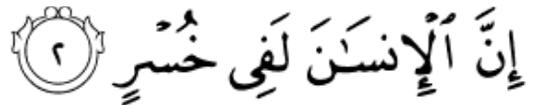
- Instead of wanting to acquire more, we should be grateful and satisfied with what Allah (ﷻ) has given us. May Allah (ﷻ) not make the duniya our greatest concern and make us among the grateful ones. Ameen.

103. Surat Al-`Asr (The Time) - سورة العصر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



- Surah Al 'Asr is deep in meaning and even if a person only knows this surah, it's enough to act upon. The previous surah is about takathur because a person thinks when he has more then they'll be successful. Though Surah Al 'Asr is telling us what is true success and true failure.
- If we're not doing what we're supposed to do then we'll be in loss. What will take us out from loss? Surah Al 'Asr gives us the solution, what should we be busy with?
- All our life is like 'asr (squeezed time). Everyone is squeezed in their time. Our time is squeezed because we don't know when it'll end for us. **Hadith:** (أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) قَالَ " الَّذِي تَفَوَّتُهُ صَلَاةُ الْعَصْرِ كَأَنَّمَا وَتَرَ أَهْلَهُ وَمَالَهُ " (Allah's Messenger (ﷺ) said, "Whoever misses the `Asr prayer (intentionally) then it is as if he lost his family and property.") - Sahih al-Bukhari 552. The one who leaves the 'asr time is like someone who loses his entire family at once.
- 'Asr is also the turning between day and night. As if day is life and before death it's a squeezed time. 'Asr also means time / era.
- (والعصر): by al 'asr, Allah (ﷻ) swears by al 'asr and this shows its greatness. Allah (ﷻ) will not swear by anything unless it's great. All of the deeds are done during al 'asr (time) (محل اعمال) (العباد). Time = action.



- Here we have the subject of the oath.
- (إن): verily
- (الإنسان): the human
- (لفي): is surely in
- (خسر): loss. Allah (ﷻ) gave the human time but he's in loss. All people are in loss, but only a few. Most people in life are in loss, disbelief and ingratitude. Who are the ones not in loss?



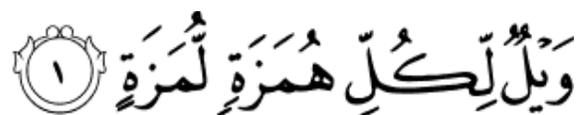
إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا



- (إلا الذين): this means we need to busy ourselves with the following so that we're not in loss. Except those:
- 1. (آمنا): who believe, with beneficial knowledge we increase in faith. We're not learning just to increase in knowledge, but to increase in faith. They believed in what Allah (ﷻ) told them from news, legislation, etc. May Allah (ﷻ) increase us in beneficial knowledge. Ameen.
- 2. (وعملوا الصالحات): do good deeds. They act upon their faith by performing good deeds which reforms them in order to be in the vicinity of Allah (ﷻ). Points 1 and 2 is to complete oneself.
- 3. (وتواصوا بالحق): and they enjoin, help and advise each other in truth. This means there is mercy, kindness and goodness between each other. A person shouldn't advise on falsehood because everyone will fail. A person should contribute in goodness because there are those who do bad to others. Truth is all that Allah (ﷻ) has sent to us and told us. Allah (ﷻ) is telling us about tawheed, generosity, and good manners. It's important we ask Allah (ﷻ) to see the truth as truth and falsehood as falsehood. Truth is what Allah (ﷻ) said and not what a person thinks or desires.
- 4. (وتواصوا بالصبر): and enjoin on patience. Not everyone likes to hear the truth, so a person should be patient. **Surah Al Furqan 20: (وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ) (And We have made some of you as a trial for others: will you have patience?).** A person will have enemies when he's standing for the truth, so what should be done? Be patient. A person will not have enemies when he's following people's desires. Victory is with patience. The opposite of patience is complaining. Dealing with people requires patience. Points 3 and 4 is to complete society.
- There are messengers who believed, did good deeds, enjoined the truth and were patient, but no one followed them, are they in loss? No. It's not about how many followers.
- Success is not based on seeing the achievement, but doing the four points. Imam Ash Shafi'ee may Allah have mercy on him if the people ponder this surah then it will be sufficient for them.

104. Surat Al-Humazah (The Slanderer) - سورة الهمزة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ





- As mentioned in Surah Al 'Asr, a person might be doing many good deeds, but he's losing it all because he's slandering and backbiting others. Slandering and backbiting can lead to disrespecting people's honor and chastity such that a person no longer respects the boundaries of others.
- This surah is about relationships with people; a person will not know his level if he's alone because there's no one there to 'push his buttons'. Allah (ﷻ) is the One Who chooses the people whom we meet.
- (ويل): woe (as a warning and alarm), and it's also said to be a valley in the hellfire, in both ways it's a strong admonition.
- (لكل): for every
- (همزة): this is a title for the one doing (همز)
- (لمزة): this is a title for the one doing (لمز)
- When letters are similar in Arabic then there is a similarity between them (همز) and (لمز). Both of them is not having a boundary in speech with others.
 - (همز) to say bad things about others by signs/body language/actions.
 - (لمز) to say bad things about others by tongue.
- Both matters are harmful in a society, and the intention for both is a corrupt intention. The one who's crossing his boundaries with others will be crossing boundaries in other matters as well.
- Everything is to be respected, even food, so what about human beings who have feelings and are made of blood and flesh? Subhan Allah. **Part of a longer hadith:** (كل المسلم على المسلم) (حرام عرضه وماله ودمه) (everything belonging to a Muslim is inviolable for a Muslim; his honour, his blood and property.) – Riyadh As Saliheen, At Tirmidhi, Book 1, Hadith 234. The religion came to protect our deen, intellect, body, wealth and chastity.
- **Surah Al Hujurat 11:** يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ (O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"]. And whosoever does not repent, then such are indeed Zalimun (wrong-doers, etc.)) – Allah (ﷻ) called it rebellion to make speak bad of others and make fun of them. A person is a believer but he's spoiling his deeds with humazah and lumazah thus a person needs to repent.
- What is the characteristic of the one who's doing humazah and lumazah?

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ، ﴿٢﴾

- (الذي): the one
- (جمع): collecting
- (مالا): wealth, anything which a person is inclined to from money, homes, cattle, gardens, etc.

- (وعدده): and counting it
- The one who's doing humazah and lumazah finds himself sufficient so he puts no boundaries for himself. He's proudly showing the people what he has.

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۝٣

- (يحسب): he assumes
- (أن): that
- (ماله): his wealth
- (أخلده): will make him remain forever
- The one who's collecting and counting his 'wealth' feels he's secure, though it's a deception. Anything that's being done hiddenly will come out in the form of bad behavior with others. He thinks his wealth will make him live forever.

كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ۝٤

- (كلا): nay
- (لَيُنْبَذَنَّ): he will be casted and thrown in humiliation
- (في): in
- (الخطمة): the crushing hellfire. It comes from the word (حطم) which is used for crushing glass or metal. They're breaking the people so they get crushed, subhan Allah. Each name of the hellfire is suitable for the sin. This teaches us that we shouldn't underestimate 'humazah' and 'lumazah' because a person thinks it's not as bad as other sins.

وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ۝٥

- (وما أدراك): what will make you know
- (ما): what is
- (الخطمة): the crushing hellfire?
- This ayah is belief in the Last Day and specifically belief that is (مفصل); it's gives us details about the hellfire in order to increase in faith and know it's real.

نَارُ اللَّهِ الْمَوْقَدَةُ ۝٦

- (نار الله): fire of Allah, He's the Creator of the hellfire. And when it's mentioned with 'Allah' then it's something great. Nothing can be like the fire of Allah (ﷻ), may Allah protect us. Allah (ﷻ) created paradise and hellfire which are both real. They were prepared before the creation of the human.
- (الموقدة): kindled and ignited

- Imagine someone believing and doing good deeds and then he's doing humazah and lumazah, this is the one who's bankrupt who loses all of his good deeds and is then thrown into the hellfire. The Prophet (ﷺ) asked 'who's the bankrupt one?'. **Hadith:** (وعن أبي هريرة) رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال: "أتدرون من المفلس؟" قالوا : المفلس فينا من لا درهم له ولا متاع فقال: "إن المفلس من أمتي يأتي يوم القيامة بصلاة وصيام وزكاة، ويأتي قد شتم هذا، وقذف هذا وأكل مال هذا، وسفك دم هذا، وضرب هذا، فيعطى هذا من حسناته، وهذا من حسناته، فإن فنيت حسناته قبل أن يقضي ما عليه، أخذ من خطاياهم فطرحت عليه، ثم طرح في النار" (Messenger of Allah (ﷺ) said, "Do you know who is the bankrupt?" They said: "The bankrupt among us is one who has neither money with him nor any property". He said, "The real bankrupt of my Ummah would be he who would come on the Day of Resurrection with Salat, Saum and Sadaqah (charity), (but he will find himself bankrupt on that day as he will have exhausted the good deeds) because he reviled others, brought calumny against others, unlawfully devoured the wealth of others, shed the blood of others and beat others; so his good deeds would be credited to the account of those (who suffered at his hand). If his good deeds fall short to clear the account, their sins would be entered in his account and he would be thrown in the (Hell) Fire".) – Riyadh As Saliheen, Muslim, Book 1, Hadith 218
- What else about the crushing hellfire?

الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ۖ

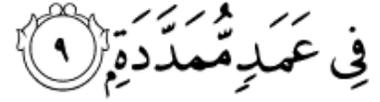
- (التي): which
- (تطلع): reaches
- (على): over
- (الافئدة): the hearts, it's plural for (فؤاد) which is the deepest part of the heart.
- The fire will burn and penetrate until it reaches the heart. Allah (ﷻ) didn't mention the tongue will be burned but the heart because the heart is impure thus the 'humazah' and 'lumazah'. What shows if the heart is clean or not? The tongue.
- The tongue is like a ladle for the heart, when the heart is clean then the tongue will be clean. The heart is the origin of all actions and behaviors of the person; even if the person is unaware of it.
- We need to always focus on our heart before our actions. The hypocrites are trying to be nice but they're not nice; hypocrites are actors, acting belief, acting patience, because their focus is how they appear to the people. A person can't be good somewhere and bad somewhere else. May Allah (ﷻ) help us to control our tongue and forgive us. Ameen.

إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ۗ

- (إنها): verily it, referring to the hellfire
- (عليهم): upon them



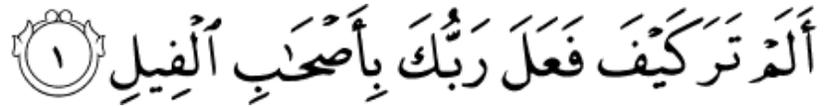
- (مؤصدة): shut and closed. In life they were 'opening' and 'breaking' down all the doors, so in the hereafter the hellfire will be shut on them. This is similar to those who are in solitary confinement who are separated from everyone because they're a threat to society and to themselves.



- (في): in
- (عمد): pillars
- (ممددة): stretched forth.
- So there will be no escape from the hellfire. For the believer with many sins then he will enter the hellfire and then come out when purified. Though just the feeling of being closed off should make someone abstain. May Allah (ﷻ) protect us. Ameen.
- This is a big warning to all of us to not do this to ourselves. It not only includes the one backbiting, but also making fun of someone in front their face.

105. Surat Al-Fil (The Elephant) - سورة الفيل

بسم الله الرحمن الرحيم



- After being warned to not be occupied with gathering wealth, to focus on believing and doing good deeds because it's 'asr, and then to protect our deeds and not do humazah and lumazah, an incident is mentioned.
- This incident took place in the Year of the Elephant before the birth of the Prophet (ﷺ). All of the Arabian Peninsula was speaking of this incident. In general, there are no elephants in the Arabian Peninsula so it's strange to have elephants in Makkah. Why were they there? To demolish the Ka'aba. **Surah Al Imran 54: (وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ) (And they (disbelievers) plotted and Allah plotted too. And Allah is the Best of those who plot.)** – the plot of the people is evil while the (مكر) of Allah is perfect.
- There was a ruler of Abyssinia whose name was Abraha. He was jealous of the Arabs because Makkah and the Ka'aba was central place for the people, but he wanted the people to come to him so he built something to distract the people. The Ka'aba was a very simple structure but it was known from the time of Ibrahim (عليه السلام) and he built an adorned structure.



- One of the Arabs went to Abyssinia and saw this structure and dirtied it. So Abraha decided to demolish the Ka'aba, and this shows his anger was extreme and beyond just the structure.
- He took elephants from Abyssinia to Makkah to demolish the Ka'aba. News reached Makkah that an army was coming in their direction. Abraha said to the grandfather of the Prophet (ﷺ), 'When I saw you I respected you, but when you spoke you fell from my eyes.'. The grandfather said, 'I am rabb for these cattle, but the Ka'aba has a Rabb Who will protect it.'.
- The elephants refused to move forward to demolish the Ka'aba. After the incident of the elephant, the Arabs had more respect towards the Ka'aba and the spotlight was on Makkah. All of this was preparation of the message being revealed to the Prophet (ﷺ) because the Prophet (ﷺ) was born in the year of the elephant.
- The focus of the Surah is Allah's action upon them.
- (ألم تر): have you not seen. This is addressing the Prophet (ﷺ), though (تر) t means 'to know as if you see' because the Prophet (ﷺ) was not born when this incident took place.
- (كيف فعل ربك): how your Rabb dealt. It's not about what they did but what Allah (ﷻ) did. We become reformed when we see Allah's actions and not the people's actions. For example, someone might have done something bad to us and we see their action, but we need to see it's nurturing from Allah (ﷻ) in order to be reformed. If we only look at people's actions then we won't change.
- (بأصحاب الفيل): with the companions of the elephant, referring to Abraha and his army.

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ۚ

- No matter how perfect a plan may be, if it's based on falsehood then surely it will go wrong. No human ruined their plan but Allah (ﷻ) made their plan to go astray. It seemed like Abraha would win but the elephants refused to move.
- (ألم): Did He not
- (يجعل): make
- (كيدهم): their plot, referring to Abraha's.
- (في تضليل): in astray
- Allah (ﷻ) is the One to make plans go right or wrong. So their plan to demolish the House of Allah went to waste and in vain. It went all against them; they came from Abyssinia to Makkah and wasted their resources. Anyone who plots will have it all go to waste.

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيدَ ۚ

- (وأرسل): And He sent
- (عليهم): upon them, referring to Abraha and his army



- (طيرا): birds, a person should never underestimate anything small. Abraha had an army of elephants, but Allah (ﷻ) sent an army of birds against them. Allah (ﷻ) is able to bring something greater than an elephant but Allah (ﷻ) brought victory in a way they can't imagine.
- (أبائيل): flocks of birds coming in succession. What causes the birds to fly and to be held up in the air? Allah Ar Rahman. **Surah Al Mulk 19: (أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَّاتٍ وَيَقْبِضْنَ ۚ مَا يُمَسِّكُهُنَّ إِلَّا ۚ (الرَّحْمَنُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ (Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Gracious (Allah). Verily, He is the All-Seer of everything.)**

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ

- (ترميهم): striking them, the birds struck the army
- (بحجارة): with solid stones
- (من): from
- (سجّيل): baked-clay (الطين المحمي)
- With one strike it destroyed them all. What happened to them?

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

- (فجعلهم): So He made them
- (كعصف): like stalks and fields
- (مأكول): eaten, as if stalks eaten by cattle
- If anyone tries to demolish the truth or any symbols of Allah (ﷻ) by his plot, then his plot will go wrong and he will be like 'eaten stalk'. This is a strong admonition.

106. Surat Quraysh (Quraysh) - سورة قريش

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

لَا يَلْفِ قُرَيْشٍ

- Before Allah (ﷻ) mentions how He favored Quraish, He reminds them of how He dealt with the people of the elephant. The entire Quran is in sequence and we will not understand Surah Quraish until we understand Surah Al Feel first.



- For whom did Allah (ﷻ) make the army of Abraha like eaten stalks? For Quraish. But what did they do? They didn't worship Him, they harmed the Prophet (ﷺ) and drove him out, etc.
- Think of how much Allah (ﷻ) has done for us, but what have we done for Him? Subhan Allah. Look at how Allah (ﷻ) has dealt with our enemies because even this is nurturing in order we worship Him.
- (إيلاف): is to be gathered and together (الجمع والضم). Allah (ﷻ) protected them from their enemies as a result they remained gathered. When a person has an enemy he's not gathered but scattered everywhere. (إيلاف) can also mean trade (تجارة).
- (قريش): the tribe of Quraish

إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ٢

- (إيلافهم): their trade
- (رحلّة الشّتاء والصّيْف): journey of winter and summer
- Twice a year they would go on a 'trade' /business trip which was considered great at that time. So they not only had local trade but they would even branch out. In the winter they would go to the south to Yemen. And in the summer they would go north to Sham. In both cases they would have pleasant weather.
- As a result of their journeys, they were able to bring a variety of items to Makkah which would normally not be available, and this is a blessing.
- Allah (ﷻ) took care of their enemies so they were able to branch out. May Allah (ﷻ) protect us. Ameen. It's important to say the following supplication before going to sleep seeking Allah's protection:

اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، وَمُنزِلَ التَّوْرَةِ
وَالْإِنْجِيلِ وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ
فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ
الْفَقْرِ

Allaahumma rabbas-samaawaati, wa rabb-al-'arshil-'azeemi, rabbanaa wa rabba kulli shay'in, faaliq-al-habbi wan-nawaa, wa munazzilat-tawraati wal-injeeli wal-furqaani, a'oodhu bika min sharri kulli shay'in anta aakhidhun bi naasiyatih. Allaahumma antal-awwalu fa laysa qablaka shay'un, wa antal-aakhiru fa laysa ba'daka shay'un, wa antaz-zaahiru fa laysa fawqaka shay'un, wa antal-baatinu fa laysa doonaka shay'un, iqdi 'annid-dayna wa aghni mi-nal-faqr

O Allah, Lord of the heavens, Lord of the earth and Lord of the exalted throne, our Lord and the Lord of all things, Splitter of the seed and the date stone, Revealer of the Torah, the Injeel and the Furqan, I seek refuge with You from the evil of all things You seize by the forelock (i.e. You have total mastery over). O Allah, You are The First so there is nothing before You and You are The Last so there is nothing after You. You are The Most Apparent so there is nothing above You and You are The Most Hidden so there is nothing closer than You, settle my debt for me and spare me from poverty.

(At Tirmidhi 3481)

- After the incident of the elephant, Quraish became well-known. After a calamity, there is goodness that comes afterwards. And the greater the calamity, the greater the goodness.
- Allah (ﷻ) gave them all of this for what?

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

- All of Allah's actions upon us are in order to return to our purpose in life which is to worship Him alone. When Allah (ﷻ) protects us and grants us blessings it is in order to be grateful to Him. How can we express our gratitude to Allah (ﷻ)? By 'doing our homework' which is to worship Him alone.
- (فَلْيَعْبُدُوا): then let them worship, this is a command
- Worship begins in the heart and goes to the tongue and limbs. All actions of heart, tongue and limbs should be for Allah (ﷻ) alone. **Surah Al An'am 162: قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ (ﷻ)** (Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, jinn and all that exists).). A person lives for Allah (ﷻ) out of love and magnification. Worship is not a coating but it's actions both inside and outside. **Worship is to humiliate one self (to listen and obey) out of love and magnification.** The messengers succeeded in worship. A person might be doing something and obeying, but inside he's mocking it; this is not worship, rather this is disrespecting and hating. A person shouldn't argue and disobey.
- Worship keeps us balanced because we're performing the real reason of our existence, and the more one worships, the more he's balanced.
- Whom are they to worship?
- (رَبِّ): Rabb
- (هَذَا الْبَيْتِ): of this House, referring to the Ka'aba. The Ka'aba is the House of Allah (ﷻ) and everyone knows this; it is a place respected and sacred by all. The Ka'aba is from the symbols of Allah (ﷻ) and anyone who tries to do anything to the symbols of Allah (ﷻ) then He will make his plot go astray. Anyone who tries to go against those who believe and have taqwa then Allah (ﷻ) will declare war against them.
- Muslims do not worship the Ka'aba but the Rabb of the Ka'aba which is Allah (ﷻ) alone. Only Allah (ﷻ) is the Rabb of the Ka'aba and only He can protect it. What else did the Rabb of the House do for Quraish?

الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ وَءَامَنَهُمْ مِّنْ خَوْفٍ

- (الَّذِي): the One Who



- (أَطْعَمَهُمْ مِّنْ جُوعٍ): fed them against hunger.
- Allah (ﷻ) is not only Rabb of the House, but He's also taking care of those around it which is Quraish. Allah (ﷻ) is protecting them from starvation. There's no starvation in Makkah, and all types of food can be found there to this day, subhan Allah.
- Protecting them from hunger is outer-security.
- (وَأَمَّنَهُمْ مِّنْ خَوْفٍ): and granted them security from fear. This is inner-security.
- When Allah (ﷻ) grants us security from hunger and fear then we're like kings. What should we do? Be grateful to Allah (ﷻ), how? Worship Him in humiliation out of love and magnification.
- Surah Al Quraish begins and ends with a blessing and in between it mentions what to do which is to worship Allah (ﷻ). Worship is between two blessings.

Surah An Nahl 112-114:

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

And Allah puts forward the example of a township (Makkah), that dwelt secure and well-content: its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allah (with ungratefulness). So Allah made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad صلى الله عليه وسلم) which they (its people) used to do.

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ

And verily, there had come unto them a Messenger (Muhammad صلى الله عليه وسلم) from among themselves, but they denied him, so the torment overtook them while they were Zalimun (polytheists and wrong-doers).

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

So eat of the lawful and good food which Allah has provided for you. And be grateful for the Favour of Allah if it is He Whom you worship.

- They denied the blessings of being secure and having food, so what was the result? They tasted fear and hunger because of what they did. When there's a blessing and we're tasting fear and hunger then it's because of us and not others. We need to be very careful with these blessings and not exceed our boundaries. To be able to live securely in this land and to have food then we need to be extremely grateful. No one can put fear in us or grant us security, and no one can make us hungry or full except Allah (ﷻ). If we taste fear or hungry then we to go back and look at ourselves and return back to Allah (ﷻ).

107. Surat Al-Ma`oon (The Small Kindnesses) - سورة الماعون

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ

- The meaning of (الماعون) is a small plate or container. What makes someone to not even give something small? Because he disbelieves in the Day of Judgement. Which pillars of faith reform one's behavior? Belief in Allah (ﷻ) and the Last Day. This person is so miserly because the start of his behavior is denying the Day of Judgement.
- In this ayah Allah (ﷻ) is telling us about something inside the person. Anything about the unseen cannot be seen with our eyes, but Allah (ﷻ) gives us indications to show us what's behind it. We cannot see what's inside a person's heart, but Allah (ﷻ) is telling us their actions outside. We cannot see hypocrisy but we can see the actions of a hypocrite. And this is for us in order we assess and reform ourselves, and not to categorize the people.
- Allah (ﷻ) is telling us someone has something particular in his heart will act in a certain manner.
- (أَرَأَيْتَ): have you seen, not with eyes but with belief. This is a question being posed as something strange (التعجب).
- (الذي): the one who
- (يكذب): denies
- (بالدين): the recompense and account. He denied the Day of Judgement in which there is accounting and recompense. (الدين) also means legislation and religion (الشرع). The religion is called 'deen' because we'll be accountable for it and recompensed according to how much we followed it. This is an answer to those who think we don't need a deen. **Surah Al Imran 19: (إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ) (Verily the religion with Allah is Islam)**
- The (شرع) of Allah (ﷻ) is (لا اله الا الله) which is knowledge and actions; it is tawheed.
- The one who denies the religion or any part of it is the one denying the Day of Judgement. If a person disbelieves in the curriculum then he denies the exam, subhan Allah.
- There are symbols to the one who denies the deen, there are symbols between him and the people and between him and Allah (ﷻ).

فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ

- There are 'fruits' to the 'roots'. The root is denying the Day of Judgement, so what is the fruit?
- (فذلك): that, showing being distant and far
- (الذي): the one

- (يدع): to push away
- (اليتيم): the orphan
- An orphan is someone who deserves mercy, yet this person even pushes away an orphan, subhan Allah. An orphan is one who has lost his father before puberty.
- He will scold, push away, and show bad behavior towards the orphan. If this person treats an orphan in this manner, so what about someone else? Subhan Allah.

وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ ۝۳

- (ولا يحض): and he does not encourage people
- (على طعام المسكين): from feeding the miskeen. Miskeen is one who's impoverished and is quiet.
- He doesn't show mercy to orphans and stops others from feeding the miskeen. He's someone miserly and wants others to be like him; his heart is like stone.
- The more a person believes, the more he has mercy towards people in general.

فَوَيْلٌ لِلْمُصَلِّينَ ۝۴

- (فويل): then woe
- (للمصلين): to those who pray
- This means this person is praying his prayers. It's important we continue with the next ayah and not stop here. How is his prayer?

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۝۵

- (الذين هم): those who
- (عن): about, if it mentioned (في) then it would be referring to khushu'.
- (صلاتهم): their prayer
- (ساهون): are careless
- This means they don't care about the validation of the prayer from timing, conditions of the prayer, pillars of the prayers, and the overall structure of the prayer.
- This ayah is not talking about the inner of the prayer, but the outer. If someone is not taking care of his outer prayer then surely he's not taking care of his inner. May Allah (ﷻ) make us and our offspring to establish the prayer. Ameen.
- Prayer is what reforms our behavior. How do we know ourselves? With these signs and we can see if we are lacking in belief.
- Then why do they pray?

الَّذِينَ هُمْ يَرَاءُونَ ۝۶



- (الذين هم): those who
- (براؤون): show-off their prayer in particular and other worships in general. They want to show the people they're praying and that's why they don't care about the structure of their prayer. **Part of longer hadith: (الشَّزُّكَ الْخَفِيُّ أَنْ يَقُومَ الرَّجُلُ يُصَلِّيَ فَيُرِيَنَّ صَلَاتَهُ لِمَا يَرَى مِنْ نَظَرِ رَجُلٍ) (Hidden polytheism, when a man stands to pray and makes it look good because he sees a man looking at him) – Sunan Ibn Majah Book 37, Hadith 4344**
- There's so much contradiction in their actions, they are not merciful to those who should be shown mercy yet they pray for the people. Someone lacking in belief will be imbalanced unlike the believer.

وَيَمْنَعُونَ الْمَاعُونَ

- (ويمنعون): and they prevent
- (الماعون): from even borrowing something as small as a needle.
- Even something which has no value, they refuse to let others borrow it. All of this is a result of belying the Day of Judgement.

108. Surat Al-Kawthar (A River in Paradise) - سورة الكوثر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

- All of the Prophet's sons died while young so one of the disbelievers mocked him for having his line cut-off since the family name is passed down through the son. This made the Prophet (ﷺ) upset and Allah (ﷻ) consoled him by giving him Al Kawthar.
- (كوثر) means great favor and it's a river in paradise and on the Day of Judgement, the Prophet (ﷺ) will give his ummah water from the pool of Kawthar.
- When anything is taken away from us we need to look at the many favors which Allah (ﷻ) has given us. Sometimes we don't even think of the shortcomings we have and are content, but there are people who talk about it and make us upset. For example, someone is not married, doesn't have children or a house, and is content and then someone says, 'you're not married, you don't have children'. Such negative people are not needed in our lives. When we have negative people around us then it makes us negative and it becomes difficult to go forward.
- (إنا): verily
- (أعطيناك): We gave you, Allah (ﷻ) gave the Prophet (ﷺ)



- (الكوثر): great bounties and abundant favors (الخير العظيم والفضل العميم). It's also a river in paradise and a pool which Allah (ﷻ) gave the Prophet (ﷺ) so his followers can drink from and will never be thirsty again. He was given goodness which others benefitted from the knowledge and his Sunnah. The one who's truly cut-off is someone who didn't do anything to benefit society.
- The water of the Kawthar is whiter than milk, sweeter than honey, a scent nicer than musk, anyone who drinks from it will never be thirsty. And its cups are many like the stars. The one who's not following the Prophet (ﷺ) will not drink from the Kawthar.
- There are five matters which Allah (ﷻ) has given to the Prophet (ﷺ) which no other messenger had:
 1. Granted victory against the enemies by fearing him (نصرت بالرعب). The Prophet (ﷺ) is not a scary person but the enemy would fear him even if he's a month's distance apart from them.
 2. His ummah pray anywhere and sand can be used for purification (جعل الارض طاهر)
 3. He was given intercession (أعطيت الشفاعة). The Day of Judgement will not begin until the great intercession of the Prophet (ﷺ) to start it.
 4. Booty became lawful for him (أحلّت لي الغنائم)
 5. All the previous messengers were sent to a specific people, but the Prophet (ﷺ) was sent to all of mankind and jinn.
- It's very easy for us to see what we don't have before what we do have, and it's a struggle to see all that we have but when we do, we say 'alhamdulillah'. We have to see that Allah (ﷻ) has given us a lot.

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ۚ

- When a person is given blessings then he should be show his gratitude with worship. What was the Prophet (ﷺ) specifically told?
- (فصل): then pray, which includes both obligatory and voluntary prayers, and the Eid Al Adh'ha prayer. After the Eid Al Adha prayer we offer the slaughter.
- (لربك): to your Rabb
- (وانحر): and slaughter

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۚ

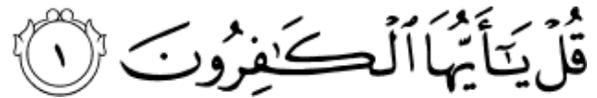
- (إن): verily
- (شانتك): your enemy, the one who hates you
- (هو): is



- (الأبتر): cut-off, there is no remembrance of him or he will have a bad reputation after death
- After mentioning the favors then the enemy is mentioned.
- May Allah (ﷻ) never cut us off from goodness from knowledge, good reputation, good deeds, and the deen. Ameen.
- Real cutting-off is not about not having children, but being cut-off from the deen.

109. Surat Al-Kafiroon (The Disbelievers) - سورة الكافرون

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



- In the previous surah, Surah Al Kawthar, the Prophet (ﷺ) is told by his disbelieving enemy that he is cut-off from having sons. Notice the disbelievers' measure is the duniya while the believer's measure is the akhira.
- The Prophet (ﷺ) is complete in faith and the deen, so the disbeliever will find faults related to the duniya such as money, body, children, etc. This is similar to what happened to Musa (as), Banu Israel spoke of faults in his body.
- Allah (ﷻ) tells the Prophet (ﷺ) to draw a line between him and them. The Prophet (ﷺ) was warning Quraish and Quraish didn't like it. They wanted to make a peace treaty with the Prophet (ﷺ) to worship their gods one year and to worship Allah another year. Who made this offer? The disbelievers and this shows they're not convinced of their religion and are willing to compromise on it.
- Anyone who's convinced in his deen will not take it half way. That's why there is honor and might to the religion of Islam. Allah (ﷻ) tells the Prophet (ﷺ) there is no compromise in the deen.
- Another name for Surah Al Kafiroon is (براءة من الشرك والكفر) – freedom from shirk and disbelief.
- (قل): Allah (ﷻ) commands the Prophet (ﷺ) to say
- (يا أيها): O you, this is an address of calling someone
- (الكافرون): disbelievers, it's plural for (كافر) which comes from (كفر) which is to cover. The kafir is the one who covers the truth and covers the Oneness of Allah (ﷻ). To cover His blessings is considered minor kufr.
- They differ in two things:
 - Different in the one being worshipped (المعبود)
 - Different in the way of worship (العبادة)
- Who is the one who will say 'we worship a certain god one year and another one another year'? The one who doesn't even know the meaning of worship.

	Islam	Besides Islam
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(المعبود): One Being Worshipped	Allah	Idols
(العبادة): Way of worship	The way of worshipping Allah is tawheed and following the Sunnah of the Prophet (ﷺ)	Shirk , it's not one way but many

- The only religion acceptable with Allah (ﷻ) is Islam. **Surah Al Imran 19: (إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ)**
(Verily the religion with Allah is Islam)
- Anyone worshipping Allah (ﷻ) but with shirk is not Islam. If anyone has more than one idol then it's shirk.

لَا أَعْبُدُ مَا تَعْبُدُونَ ٢

- This ayah is about you and the next ayah is about them, then it's about you and then them. So a person begins with himself first.
- (لا أعبد ما تعبدون): I do not worship whatever you worship.
- (لا أعبد): I do not worship, this is in the present tense to show it's something constant.
- (ما): whatever, refers to anything which is non-living.
- (تعبدون): you worship
- So this ayah is the answer to 'you will worship our god for one year'.

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ٣

- This ayah is the answer to 'we will worship your god for one year'.
- (ولا أنتم عابدون ما أعبد): and you are not worshippers of what I worship.
- This is to show Islam is not about quantity but quality. To worship Allah (ﷻ) is to worship Him always with tawheed and ikhlas, and they are not worshippers of Allah (ﷻ) because there is shirk, there's no tawheed or ikhlas.

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ٤

- This ayah specifically mentions you.
- (ولا أنا عابد): and I am not worshipping
- (ما عبدتم): what you are worshipping (in the present or future)



- This means not even in the future will I worship what you worship. That's why this surah is freedom from shirk. This removes any chance of compromising in the deen.
- Surah Al Kafiroon together with Surah Al Ikhlas are called 'the two surahs of ikhlas':
 - There needs to be (لا اله) – no one is worthy of worship which is found in Surah Al Kafiroon; this is negation.
 - There needs to be (الا لله) – except Allah (ﷻ) which is found in Surah Al Ikhlas this is affirmation. Some people are only affirming but not negating.
- The Surah which comes after Al Kafiroon is An Nasr because how can a person have victory if he's not clear in what he's worshipping and doesn't know his enemy, subhan Allah.

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

- (ولا أنتم عابدون ما أعبد): and you are not worshippers of what I worship.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

- (لكم دينكم): for you is your religion, which is shirk
- (ولي دين): and for me is my religion, which is worshipping Allah (ﷻ) with tawheed
- A person doesn't fight but doesn't compromise in his deen either.

110. Surat An-Nasr (The Help) - سورة النصر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

- The one with the Prophet (ﷺ) is the one worshipping Allah (ﷻ) alone and when this is clear then there will be victory. Victory is not about compromising in the deen in order to have more followers. Victory is when a person is worshipping Allah (ﷻ) with tawheed, even if few. A person doesn't want more but without purity.
- Victory comes when it's clear and for me is your deen and for you is your deen. A person shouldn't call people to Islam for worldly reasons to say 'you will get a job, married, money, etc'. The one who truly wants Islam for Islam will not want it for the duniya.
- Anyone who comes to Islam for something worldly then he will be tested and his reality will be shown.

- This surah is a glad tidings for the Prophet (ﷺ). Ayat 1 and 2 are glad tidings. And when there are glad tidings, what should a person do? Ayah 3.
- (إذا): this is something which will happen in the future, when
- (جاء): came. This is something that will happen in the future but it's mentioned in the past tense because it means it will surely come; it's already written in the Preserved Tablet.
- (جاء) means to come but with difficulty. Any kind of victory cannot come easy except after trials, hardships and patience; this is sunnat Allah (ﷻ). Someone who got his position after struggling will appreciate it, unlike the the one who didn't struggle for it or got it through cheating.
- (نصر الله): victory of Allah. (نصر) is overcoming an enemy. Allah (ﷻ) gave the Prophet (ﷺ) the power to overcome his enemies. Our enemies are our nafs, the shaitan and the followers of the shaitan who are distracting us from our purpose.
- How do we overcome the shaitan? Be sincere and seek refuge with Allah (ﷻ) from the shaitan.
- How do we overcome our nafs? Have taqwa, don't follow your desires, struggle against yourself; do what Allah (ﷻ) wants from you, and not what you want for yourself.
- How do we overcome bad people? Don't accompany them nor listen to their desires. Ask Allah (ﷻ) for the protection from them. A person doesn't need friends who will lead him astray from Allah (ﷻ).
- Victory comes with patience; to overcome the enemy is with patience.
- (والفتح): and the opening. If we don't overcome our enemies then the doors will be closed and we can't go forward. But when we overcome our nafs, the shaitan and bad influences then the opening will come. May Allah (ﷻ) open for us all doors of good. Ameen.
- The opening is referring to the opening of Makkah.

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۚ

- (ورأيت): and you will see (with your eyes). Before the death of the Prophet (ﷺ), he will see what with his eyes?
- (الناس): the people
- (يدخلون): entering, this is in the present tense, so it's constant that people are entering to become Muslims.
- (في دين الله): in the religion of Allah. The religion of Allah (ﷻ) is worshipping Him with tawheed and no shirk.
- (أفواجا): in groups and crowds. The Ummah of Mohammed (ﷺ) will be great in numbers compared to the other Ummahs, and half of those in paradise are from the Ummah of Mohammed (ﷺ). To have both quality and quantity is light upon light. May Allah (ﷻ) make us keys of good. Ameen.

- Many people will be entering Islam by his hands and this is a big blessing and favor.
- After patience requires gratitude. Sometimes a person thinks after struggling and reaches then the patience is over because there's victory, but then it requires gratitude. Imagine patience as having to climb 100 steps of stairs. After reaching the 100th step then this is victory. But then there's an elevator to take you up, this is gratitude, subhan Allah.
- When there's victory and many people are entering Islam, it requires more worship, what is the worship? Increase in the remembrance of Allah (ﷻ), in what form?

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

- (فسبح بحمد ربك واستغفره): then glorify the praises of your Lord and seek His forgiveness. Easily we can remember ourselves in time of victory, but we need to remember Allah (ﷻ).
 - (سبحان الله وبحمده): tasbeeh is to push away all imperfection from Allah (ﷻ). A person can feel very proud of himself after victory and this will break him.
 - (واستغفره): and seek His forgiveness. Surely no matter what we do there are faults and we need to seek forgiveness in order to keep us humble. Istighfar is not only for sins, but also in achievement because surely there are faults and this is to keep the person humble and remind himself that he's a slave of Allah (ﷻ).
- (إنه كان توابا): verily He is accepting of the repentance. How will Allah (ﷻ) deal with you when you do tasbeeh and istighfar? He will accept your repentance. After victory a person needs to repent by tasbeeh and istighfar.
- After these ayat were revealed, the Prophet (ﷺ) would say (سبحانك اللهم ربنا وبحمدك اللهم اغفر لي) in the bowing and prostration while praying.
- This surah was also 'hiddenly' informing the Prophet (ﷺ) would pass away and Ibn 'Abbas (رضي الله عنه) understood this. The work and mission of the Prophet (ﷺ) was accomplished and he passed away a few months afterwards. To pass away at one's peak is the best. May Allah (ﷻ) make the best of our deeds at the end of our life. Ameen.

3.

111. Surat Al-Masad (The Palm Fiber) - سورة المسد

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾



- Surah Al Masad is specifically for one person – the uncle of the Prophet (ﷺ) – Abu Lahab. The word 'lahab' means flame because his face is glowing, subhan Allah.
- When the Prophet (ﷺ) was commanded by Allah (ﷻ) to stand and warn, he called on his tribe first. He climbed the Mountain of Safa and called on the tribes to come. They all gathered and those who couldn't come sent someone. When they were there, they said to him, 'what's wrong with you?'. Before speaking he wanted to take proof from them, he told them 'if I told you there's an enemy coming, will you believe me?'. They said, 'yes, we know you are truthful and trustworthy.'. So the Prophet (ﷺ) told them, 'I'm warning you of torment'.
- When Abu Lahab heard this he said, 'woe to you, perish you, because of this you gathered us'. The Prophet (ﷺ) didn't reply back, but Allah (ﷻ) revealed this surah in his defense. Not only was it destruction for Abu Lahab but it was also news of the future that he and his wife will be in the hellfire. Abu Lahab thought he spoke to the Prophet (ﷺ), as if it's something between them, but it's between him and Allah (ﷻ) because anything we do is between us and Allah (ﷻ), and we're accountable.
- The remembrance of Abu Lahab is an evil remembrance and it's recorded until the Day of Judgement. Anyone reading the Quran has to go through this surah. Who are we to stand in front of Allah (ﷻ) and His Messengers? Subhan Allah.
- (تبت يدا أبي لهب): 'perish the hand of Abu Lahab', this is a dua of destruction against Abu Lahab (دعاء عليه بالهلاك). The 'hand' is an example of our actions and the place of earning; it's to show he himself did it, even though he spoke by tongue.
- (وتب): this is to emphasize what's been said.

مَا أَغْنَىٰ عَنْهُ مَالُهُ، وَمَا كَسَبَ ۚ

- (ما أغنى عنه ماله): his wealth will not avail or benefit him. Why? Because he's using it in the wrong way. A believer and disbeliever can have the same amount of money but for the believer, it will benefit him unlike the disbeliever which will go against him. All that Allah (ﷻ) gives us is in order to increase in faith and use it to worship Him. Allah (ﷻ) gave us everything to use it as a means to reach His pleasure.
- What makes someone to talk back and exceed the boundaries? Because he of his wealth.
- (وما كسب): and whatever he's earning.
- It not only includes his money, but also children and trade.

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۚ

- (سيصلى): he will burn
- (نارا): a fire, because it's indefinite it shows it's something great.



- (ذات لهب): of flames
- All that he collected from wealth didn't save him from the hellfire.

وَأَمْرَاتُهُ حَمَّالَةَ الْحَطَبِ ٤

- (وامراته): and his wife, not only did Abu Lahab have enmity towards the Prophet (ﷺ) but also his wife, Um Jameel. She would place thorns and pieces of wood in front of the path of the Prophet (ﷺ). She struggled to carry these things in order to harm the Prophet (ﷺ).
- (حمالة الحطب): carrier of wood.

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ٥

- In this surah we find the recompense according to the deeds. Abu Lahab said 'perish' and Allah (ﷻ) said to him 'to perish'. And for the wife, she was carrying wood to harm the Prophet (ﷺ) and in the hellfire she will have wood around her neck.
- From all the sins committed, these are specifically mentioned and this shows a person should never underestimate any sin and think it's small. A person might see it as small but in the Eyes of Allah (ﷻ) it's big. It's important for us to not harm people whether it's physically or verbally. Abu Lahab harmed the Prophet (ﷺ) verbally and his wife physically.
- (في جيدها): in her neck
- (حبل): a thick rope
- (من مسد): of palm fiber

112. Surat Al-'Ikhlas (The Sincerity) - سورة الإخلاص

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ١

Hadith: قال رسول الله صلى الله عليه وسلم: عن أنس أن رجلا قال: يا رسول الله إني أحب هذه السورة (قل هو الله أحد) فقال إن (حبك إياها يدخلك الجنة) (The Messenger of Allah (ﷺ) said: "Anas reports that a man said oh Messenger of Allah, I love this Surah. He said if you love it, it will make you enter Paradise) – At Tirmidhi 2323



- There was a companion who was always reciting Surah Al Ikhlas in the prayer, so they told the Prophet (ﷺ) he only recites this surah. When he asked him why, he said because he loves it. The Prophet (ﷺ) said if you love it then it will make you enter paradise. Servitude is to love what Allah (ﷻ) loves. Alhamdulillah Islam even rewards us for our feelings. We are given tears so we cry for Allah (ﷻ) and we are rewarded for this. He gave us feelings so that we worship Him with feelings.

Hadith: (قال رسول الله صلى الله عليه وسلم: من قرأ " قل هو الله أحد " حتى يختمها عشر مرات بنى الله له قصراً في الجنة) (The Messenger of Allah (ﷺ) said: "Whoever reads Al-Ikhlas 10 times, Allah will have a palace built for him in Paradise.) - / سلسلة الأحاديث الصحيحة 2/136 Authenticated by Al Albani

- For the one who recites Surah Al Ikhlas ten times then he will have a palace built in paradise. In a day we're reciting Surah Al Ikhlas 18 times when we say it after the obligatory prayers, after the morning/evening/before sleep supplications.

Hadith: قال رسول الله صلى الله عليه وسلم: أيعجز أحدكم أن يقرأ في ليلة ثلث القرآن؟ قالوا: وكيف يقرأ ثلث القرآن؟ قال: قل هو (The Messenger of Allah (ﷺ) said: "Do any of you want to recite one-third of the Quran in one night? They said how can we? He said recite Al-Ikhlas, it is equal to one - third of the Quran) – Sahih Muslim 1480

- The weight of Surah Al Ikhlas is equivalent to a third of the Quran. And all the topics of the Quran are divided into:
 - About Allah (الله تعالى): Surah Al Ikhlas covers this part
 - His legislation (احكامه)
 - His creation (مخلوقاته)
- A person will be sincere when he knows Allah (ﷻ).
- There are two types of tawheed:
 - Tawheed of knowledge (توحيد علمي): Surah Al Ikhlas
 - Tawheed of actions (توحيد عملي): Surah Al Kafiroom
- Surah Al Kafiroom and Surah Al Ikhlas are both called 'Surahs of Ikhlas'. Surah Al Ikhlas is telling us about tawheed of knowledge (توحيد علمي) telling us who is Allah (ﷻ). Surah Al Kafiroom is telling us about tawheed of actions (توحيد عملي).
- For the sunnah of Fajr and sunnah of Maghrib, Surah Al Kafiroom and Surah Al Ikhlas are mostly recited. In the witr prayer, Surah Al Ikhlas is recited. For the two units after tawaf, they are also recited.
- The purer a person is, the more he'll shine, and purity is to be free of shirk. **Surah Al Bayannah 5: (وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ خُنْفَاءً) (And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him).)**
- Allah (ﷻ) is worthy of all our sincerity and loyalty. Surah Al Ikhlas gives us the goal of wanting to be pure. The knowledge in Surah Al Ikhlas gives us ikhlas, subhan Allah. The word 'ikhlas' itself is not mentioned in the surah, but the more we know the surah, the more we'll be



pure. All of the names of Allah (ﷻ) give us ikhlas, but at least the names in Surah Al Ikhlas give us ikhlas.

- (قل): this is a command from Allah (ﷻ) to the Prophet (ﷺ) to say. The disbelievers came to the Prophet (ﷺ) and told him, 'define to us your Lord'. So Allah (ﷻ) revealed Surah Al Ikhlas. If anyone asks and wants to know 'Who is Allah?', tell them Surah Al Ikhlas.
- The names of Allah mentioned in Surah Al Ikhlas are: Allah (الله), Al Ahad (الأحد), As Samad (الصمد). No one can bear us except Allah (ﷻ), no one gives us chances again and again except Allah (ﷻ), no one accommodates again and again except Allah (ﷻ). This should give us ikhlas.
- (هو): He is
- (الله): He is the Owner of Divinity and Lordship (ذو الألوهية والعبودية). All our heart is directed to Him because only He's worthy of our devotion. Every creation can be surrounded, but we cannot encompass Allah (ﷻ). No vision can grasp Him but He grasps all visions, and He's the Most Subtle. **Surah Al An'am 103: (لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ) (No vision can grasp Him, but He grasps all vision. He is Al-Latif (the Most Subtle and Courteous), Well-Acquainted with all things.)** The one who knows Him will drown in His love and magnification.
- (أحد): One and only One, there is no rival or partner with Allah. There is no one helping Allah (ﷻ) and no one opposite to Him or competing with Him. He is One in His Lordship, Divinity and Names and Attributes. No one can replace Him.

اللَّهُ الصَّمَدُ

- (الله): as mentioned before
- (الصمد): He is the One Whom all creation go to and He accommodates all. He cannot be shaken, He is stable, He does not eat or drink. Allah (ﷻ), He accommodates everyone for all their needs.
- Even when Allah (ﷻ) accounts us, He will account everyone at the same time, He provides everyone at the same time, He sees and hears everyone at the same time. He deals with everyone at the same time. Thus we need to go to As Samad, why should we go to someone who's not samad? For people, they can only handle a person up to three times, this is their limit, while with Allah (ﷻ) we should ask Him a minimum of three times, subhan Allah.
- We are not samad because we have faults. Something comes in to affect us and a reaction comes out; we are not stable. Allah (ﷻ) is Samad in His mercy, kindness, forbearance, unlike ourselves who have limits. This should push us to ikhlas.

لَمْ يَكِلْهُ وَلَمْ يُولَدْ



- (لم يلد): He is not born to anyone. He has no father or mother.
- (ولم يولد): No one is born from Him. He has no son or daughter.
- There are no branches, mediators or connections to Allah (ﷻ). This should push us to ikhlas and not go to others.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

- (ولم يكن له كفوا أحد): and there is no one equivalent to Him.
- In life when we find something better we go to it. Though Allah (ﷻ) is the Best and no one is like Him so we shouldn't tire ourselves, but be sincere.

113. Surat Al-Falaq (The Daybreak) - سورة الفلق

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

- The last two surahs of the Quran are about protection from evil. Surah Al Falaq is about outer evil and Surah An Nass is about evil which cannot be seen.
- The (المعوذات) include Surah Al Ikhlas, Surah An Falaq, Surah An Nass. If we don't know Surah Al Ikhlas then we can't be protected. Our tawheed needs to be clear and solid, then we will get protection. We need Tawheed Allah in Seeking Refuge (توحيد الله في الاستعاذة). Most people turn to shirk in times of fear. We cannot seek protection from Allah (ﷻ) with shirk. It can't be that we want protection from Allah (ﷻ) and someone else.
- Seeking refuge is a type of worship thus it must be done with ikhlas. Now we understand why we're not getting protected, because there is shirk, subhan Allah.
- People give power to magicians, creations, shaitan, even the evil eye. **Surah Al Jinn 6: (وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا) ('And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.)**
- Magic was done on the Prophet (ﷺ) by eating something which slightly affected him. It was told to the Prophet (ﷺ) that the magic was inside a well. Note that whatever happens to the Prophet (ﷺ) are lessons for us. These two surahs were revealed as protection.
- It's important for us to recite Surah Al Ikhlas, Surah Al Falaq and Surah An Nass upon ourselves and our children.
- (قل): say O Mohammed (ﷺ)
- (أعوذ): I seek refuge



- (برب): by the Rabb, by Allah's Lordship and Actions. He is the Nurturer, Reformer and Master so He will take care of you. The (ب) shows attachment (الالصاق).
- (الفلق): of the Splitter of the Seeds and Stones and the Daybreak (فالق الحب والنوى وفالق الاصباح). Sometimes we see something and it doesn't look evil from the outside, but we want protection from the evil which can be inside the 'seed', we want protection from evil which can be inside people. May Allah (ﷻ) protect us. Ameen. Sometimes we see food that looks 'normal', drink that looks 'normal', and people who look 'normal' though there's evil inside. Only Allah (ﷻ) can do the action of 'splitting' a seed and revealing it's inside.
- The Daybreak comes as a result of a 'blast', that's why it's called 'fajr'. Without Rabb Al Falaq we would not have day and we would not have plants.
- We are seeking refuge from four matters:

مِنْ شَرِّ مَا خَلَقَ

- (1) (من شر ما خلق): from the evil of whatever is created (from people, animals, insects, microbes, everything living and non-living, even bad actions)
- A person is seeking refuge from the evil side of the creation and not the whole creation because there is also good in the creation. So in order to be fair and just, a person seeks protection from the evil in a person or creation and not the entire person. Sometimes a person wonders how can another be with someone who has evil though they didn't get affected by them? Allah (ﷻ) protected them from their evil.

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

- (2) (ومن شر غاسق اذا وقب): and from the evil of the night when it spreads
- Evil mainly takes place when the night falls because those who do wrong want to be covered in the darkness of the night. After maghrib the shayateen spread, certain animals come out at night, and fever goes up during the night.
- A person doesn't seek refuge from the entire night but only the evil of it because during the night there's maghrib prayer, 'isha, qiyam al layl.

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

- (3) (ومن شر النفاثات في العقد): and from the evil of the blowers (females) in knots
- (نفث) is to blow; this means the blow of the magicians is evil. They blow into knots. Nothing can happen except by Allah's permission and if Allah (ﷻ) permits it then there's wisdom.



- (قل): Say
- (أعوذ برب الناس): I seek protection and refuge with the Rabb of Mankind. Our Rabb is the One taking care of us. The shaitan spoils our nurturing thus hindering us from developing.

مَلِكِ النَّاسِ ٢

- (ملك الناس): King and Owner of Mankind
- We find different names of Allah (ﷻ) being mentioned and each one is going in sequence. The Rabb of Mankind is the Owner of Mankind. Not every rabb is an owner. Whatever a person has ownership to is responsible for it.

إِلَهِ النَّاسِ ٣

- (إله الناس): God of Mankind. He is the One worthy of worship out of love and magnification.
- These names are also found in Surah Al Fatiha. So in the beginning and end of the Quran there is praise and magnification of Allah (ﷻ).
- A person can have the Quran and outer protection, but still fail, why? Because of the shaitan. For this reason it's important to seek protection from Allah (ﷻ).

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ٤

- (من شر): from the evil of
- (الوسواس): the one who whispers. The shaitan is only whispering but he'll whisper as if an entire movie is playing in front of your eyes. And it'll keep repeating in our minds. An entire dialogue will be played with what people are saying and what they'll say. The shaitan is playing with our minds and he'll even come in our dreams.
- People might turn to shirk, magicians and certain doctors for something that's only wiswas. Someone might even divorce their partner or murder others because of wiswas. May Allah (ﷻ) protect us and grant us the well-being. Ameen.
- (الخناس): who withdraws when Allah (ﷻ) is remembered. When any bad thinking comes then it's all from the shaitan. It's important to remember Allah (ﷻ).
- The shaitan is determined and persistent in doing his evil. Even if he can't get someone, he'll make those around him irritated so they fight with the person.

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ٥

- (الذي يوسوس في صدور الناس): who whispers in the chests of the people



- The shaitan whispers around the heart because he wants to do whatever he can to make it reach the heart.

٦ مِنَ الْجِنَّةِ وَالنَّاسِ

- (من الجنة والناس): from the jinn and people.
- The whisper of the people is worse than the whisper of the shaitan.
- Not all of the jinn are bad, but the ones who whisper in the chests of the people are bad.

Homework: write the values learned from each surah.

Week 3: Worships (العبادات)

Wudhu

1. Conditions of the Wudhu (شروط الوضوء)

Conditions of the Wudhu are ten:

Before wudhu, the following are required in order for the wudhu to be valid.

Just as the prayer is a worship, the wudhu is also a worship. If the wudhu is not valid then the prayer cannot be valid. When the wudhu is done properly then the prayer will be good.

- 1. To be Muslim (الإسلام):** someone who's not Muslim and is making wudhu is not a worship. Everything needs to go in sequence, thus when a person enters Islam then he can perform the worships.
- 2. To be sane (والعقل):** to have a mind that knows what's right and wrong. The pen is lifted for the young, while being asleep, and mentally disabled.
- 3. Distinguish between right and wrong (التمييز):** a person can distinguish between right and wrong and in this case is the age of seven. At the age of seven, they can understand what to do and not to do. Before this time, they are just copying. They are told to perform wudhu and pray as a command. Children are to be commanded to pray by the age of seven. **Hadith: (قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ) (The Messenger of Allah (ﷺ) said: Command your children to pray when they become seven years old) - Sunan Abi Dawud 495**



4. **Intention to perform wudhu (والنية):** wudhu requires an intention and the intention is inside the heart. The intention is to do it for Allah (ﷻ) and hoping for the reward from Him. And it's important to keep the intention for Allah (ﷻ) throughout the worship.
5. **To not intend to break the wudhu before it's completed (واستصحاب حكمها بأن لا ينوى قطع الطهارة حتى) (تتم):** And it's important to keep the intention for Allah (ﷻ) throughout the worship. for example a person cannot be answering the call of nature and make the wudhu at the same time. There needs to be sequence that after completing answering the call of nature then the person can make wudhu.
6. **Anything which requires wudhu (ie: urine, eating camel meat, sleeping) (انقطاع موجب الوضوء):** answering the call of nature or eating camel's meat invalidates the wudhu, thus it would need to be performed again.
7. **To clean the areas of natural discharge with water, or with stones or tissues before wudhu (واستنجاء أو استجمار قبله):** after answering the call of nature it's best to wipe and clean with tissue and clean with water three times. But to wipe or use water are both valid. If a person is on wudhu, he doesn't need to clean his private part. A person washes himself when they answer the call of nature.
8. **To use water which is pure and lawful (ie: not stolen or taken by force) (طهورية ماء وإباحته):** the water used should be pure, not impure, and the water needs to be lawful meaning it's not water that's been stolen.
9. **Removal of things which can prevent the water from reaching the skin (ie: mud) (إزالة ما) (يمنع وصول الماء إلى البشرة):** for example mud, nali polish, dough, permanent marker, then it should be removed.
10. **Those who continually break their wudhu must perform wudhu (دخول وقت الصلاة في حق من حدثه) (دائم):** this point is not for all people, but those with special cases. Some people can make one wudhu that would make them last more than one prayer, but some people have ailments which causes them to perform wudhu each time for every prayer. For example a person has a sickness which stops him from controlling himself from urinating on himself, as a result, when the prayer time enters, he should make wudhu and then pray. Even if he becomes impure while in the prayer, his prayer is still valid. And another case is a lady who is always bleeding more than what's normal for her (for example more than six days), so then she makes needs to make wudhu after the adhan of every prayer.



2. Obligations of the Wudhu (فروض الوضوء)

Obligations of the Wudhu are **six**:

Surah Al Maeda 6: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ) (O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles)

- 1. Washing the face, which includes rinsing the mouth and nose (غسل الوجه ومنه المضمضة)** (والاستنشاق): The face doesn't include the neck. Rinsing the mouth and nose is part of the face.
- 2. Washing the two hands including the elbows (غسل اليدين إلى المرفقين)**: from the tip of the fingers to the elbows.
- 3. Wiping the whole head including the ears (مسح جميع الرأس ومنه الأذنان)**: when wiping the ears, it should be both the inside and outside of the ear.
- 4. Washing the two feet up to the ankles (غسل الرجلين إلى الكعبين)**: The feet can be wiped if wearing socks, though this can only be done if previously you had done wudhu and then wore socks.
- 5. Performing wudhu in order (والترتيب)**: points 1 to 4 are about the parts which are washed and wiped. The order of performing the wudhu is important otherwise the wudhu is not valid. Points 5 and 6 are about the way of performing the wudhu.
- 6. No gap in performing parts of the wudhu (والموالة)**
 - When washing the parts it can be done once, twice or three times, but no more than three times. Or it can even be done interchanged between one, two of three times in the wudhu itself. As for wiping the head and ears, this is only done once.
 - Wiswas begins with wudhu and cleanliness, and a person needs to stop himself from the beginning and not think it's piety to keep repeating the wudhu. This can ultimately lead to the person not leaving his house anymore.
 - A person shouldn't be too lazy about the wudhu either; for everything there needs to be a middle path. **Hadith:** (قَالَ جَاءَ أَغْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُهُ عَنِ الْوُضُوءِ فَأَرَاهُ الْوُضُوءَ ثَلَاثًا ثَلَاثًا ثُمَّ قَالَ : " هَكَذَا الْوُضُوءُ فَمَنْ زَادَ عَلَى هَذَا فَقَدْ أَسَاءَ وَتَعَدَّى وَظَلَمَ ") ("A Bedouin came to the Prophet (ﷺ) to ask him about Wudu', so he showed him how to perform Wudu', washing each part three times, then he said: 'This is Wudu'. Whoever does more than that has done badly, done to extremes and done wrong.") – Sunan An Nisa'I Book 1, Hadith 141



3. Nullifiers of the Wudhu (نواقض الوضوء)

Nullifiers of the Wudhu are **six**:

1. **Natural excretion (ie: urine, stool, passing wind, etc) (الخارج من السبيلين):** such as urine, stool, passing wind, blood, discharge from a relation, but the normal white discharge of the woman is not considered impure and does not nullify the wudhu.
2. **Any unclean substance excessively discharged from the body (الخارج الفاحش النجس من الجسد):** sometimes there's sickness where discharge comes out from other parts of the body.
3. **Losing one's mind due to sleep, loss of consciousness or otherwise (زوال العقل بنوم أو غيره):** when a person sleeps or if he faints, he doesn't feel what's happening to him. Deep sleep nullifies the wudhu but not light sleep. Being drunk also nullifies the wudhu.
4. **Touching the private parts by hand without any barrier (مس الفرج باليد قبلاً كان أو دبراً، بغير حائل):** cleaning a child does not nullify the wudhu.
5. **Eating camel meat (أكل لحم الإبل)**
6. **Rejection of Islam after accepting it (الردة عن الإسلام):** may Allah (ﷻ) protect us. Ameen. We should not say 'we would never do this, or who would do this'. Nothing is guaranteed so it's important for us to ask Allah (ﷻ) to keep us firm.

Note: Washing a dead person does not nullify the wudhu. A man touching a woman normally without desire does not nullify the wudhu.

Prayer

- The main purpose of the prayer is to remember Allah (ﷻ). **Surah Al 'Ankaboot 45: (إِنَّ الصَّلَاةَ)** **Verily, As-Salat (the prayer) prevents from Al-Fahsha' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed) and the remembering of Allah is greater indeed)** Imagine being in the prayer and not remembering Allah (ﷻ), astaghfar Allah.
- We will be reformed when we perform the prayer and the greatest nurturing is from the prayer. That's why the children are commanded at the age of seven.
- Seek help with prayer and patience. **Surah Al Baqarah 45: (وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ) (And seek help in patience and As-Salat (the prayer))** If you want to be a better person, better mother, better wife, overcome jealousy, be protected, then pray.
- Conditions: The conditions are before the prayer, if the conditions are not fulfilled then the prayer is not established.



- **Pillars:** The pillars are stronger than the obligations. The pillars must be done in order to establish the prayer.
- **Obligations:** If the obligations are not done then sujood sahuw is performed.
- **Sunnan:** For the sunnan, these are extra and if it's not done then there's no sujood sahuw.

1. Conditions of the Prayer (شروط الصلاة)

Conditions of the Prayer are nine:

1. **To be Muslim (الإسلام)**
2. **To be sane (والعقل)**
3. **Age of puberty (التمييز):** at the age of seven children are commanded to the prayer because they can understand.
4. **Intention to pray (والنية):** the intention for the prayer is inside the heart.
5. **Lift major and minor impurity (ورفع الحدث):** major impurity includes menstruation, after a relation, and this requires ghusl. For minor impurity it includes answering the call of nature, and wudhu is required.

For minor impurity, it is lifted by **wudu**.

For major impurity, it is lifted by **ghusl**.

How to perform sufficient ghusl:

- Intention
- Allow the water to pour all over the body
- Rinse the mouth
- Rinse the nose

How to perform detailed ghusl:

- Intention
- Wash hands
- Wash the private parts
- Perform wudhu
- Pour water over the head three times
- Pour water over right side of body three times
- Pour water over left side of body three times
- And can wash feet at the end



6. **Cleanliness from impurities (on the body, clothes, place of prayer) (إزالة النجس)**
7. **Concealing the awra (ستر العورة):** the woman is to cover all her body, including her feet, except for her face and hands. Praying with transparent clothing, tight clothing or pants is not covering. If a lady is in front of men then she can cover her face.
8. **Praying at the proper time (دخول الوقت):** when the call to prayer is heard then a person can pray. For example if 'Allahu Akbar' is heard and a person prays before the adhaan has ended, we cannot say 'your prayer is not correct'. The end time for praying 'isha is not until fajr but the time which is midway between the 'isha and fajr prayer. For example, if 'isha is at 8pm and fajr is at 4am, the end time for praying the 'isha is midnight because there are 8 hours between 'isha and fajr, and half of that is 4 hours. Add four hours to the 'isha timing so 8+4 is 12.
9. **Facing the direction of the Qibla (استقبال القبلة)**

2. Pillars of the Prayer (أركان الصلاة)

Pillars of the Prayer are fourteen:

If any pillar is missing then it will 'demolish' the prayer; we have to perform all pillars. If a pillar is forgotten, then the prayer is invalid and the part missed needs to be repeated, then sujood as sahuw is performed.

1. **Standing, if one is able (القيام مع القدرة):** if one is unable then sitting, if unable then lying down.
2. **Takbeerat Al Ihram (تكبيرة الاحرام):** it is considered the 'key of the prayer'. This can be missed when a person is rushing to a congregation prayer which has already started. When doing takbeerat al ihram, a person enters an 'ihram' state of not eating, drinking, laughing, talking, or moving excessively. When a person says takbeerat al ihram, Allah (ﷻ) places His Face in front of the one praying, but when you turn, He turns.
3. **Reciting Al Fatiha (قراءة الفاتحة):** for every unit of prayer Surah Al Fatiha must be recited. Surah Al Fatiha is a dialogue between you and Allah (ﷻ). Imagine what can we say to Allah (ﷻ), and alhamdulillah Allah (ﷻ) taught us what to say. **Hadith:** (يَقُولُ اللَّهُ عَزَّ وَجَلَّ قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نَصْفَيْنِ فَنَصْفَهَا لِي وَنَصْفَهَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ " . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اِقْرَأُوا يَقُولُ الْعَبْدُ { الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ } يَقُولُ اللَّهُ عَزَّ وَجَلَّ حَمْدِي عَبْدِي . يَقُولُ الْعَبْدُ { الرَّحْمَنُ الرَّحِيمُ } يَقُولُ اللَّهُ عَزَّ وَجَلَّ أَتْنِي عَلَى عَبْدِي . يَقُولُ الْعَبْدُ { مَا لَكَ يَوْمَ الدِّينِ } يَقُولُ اللَّهُ عَزَّ وَجَلَّ مَجْدِي عَبْدِي . يَقُولُ الْعَبْدُ { إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ } فَهَذِهِ الْآيَةُ بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ . يَقُولُ



(الْعَبْدُ } اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ * صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ } فَهَوْلَاءَ لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ " .
("Allah says: "I have divided prayer between Myself and My slave into two halves, and My slave shall have what he has asked for." The Messenger of Allah (ﷺ) said: "Recite, for when the slave says: All the praises and thanks be to Allah, the Lord of all that exists, Allah says: 'My slave has praised Me.' And when he says: The Most Gracious, the Most Merciful, Allah says: 'My slave has extolled Me.' And when he says: The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection), Allah says: 'My slave has glorified Me' . And when he says: You (alone) we worship, and You (alone) we ask for help (for each and everything), He says: 'This is between Me and My slave, and My slave shall have what he has asked for.' And when he says: 'Guide us to the straight way, the way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger, nor of those who went astray, He says: 'This is for My slave, and My slave shall have what he asked for.'" - Sunan an-Nasa'i 909

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- 4. Bowing (ruku') (الركوع):** for the entire structure of the prayer, a person should not hasten and allow all the bones to rest. When standing, bowing, prostrating and sitting, the bones should rest.
 - 5. Straightening oneself after bowing (الاعتدال بعد الركوع)**

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- 6. Prostrating (sujood) on all seven parts (السجود على الأعضاء السبعة):** the forehead and nose are on the ground, the two knees are on the ground, the two palms are on the ground .
 - 7. Rising from sujood (الرفع من السجود)**

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- 8. Sitting between the two sujood (الجلسة بين السجودتين)**
 - 9. Final tashahud (التشهد الأخير):**

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

Allaahumma ṣalli 'alaa muḥammadin wa 'alaa aali muḥammadin kamaa ṣallayta 'alaa ibraaheema wa 'alaa aali ibraaheema, innaka ḥameedun majeed
Allaahumma baarik 'alaa muḥammadin wa 'alaa aali muḥammadin kamaa baarakta 'alaa ibraaheema wa 'alaa aali ibraaheema, innaka ḥameedun majeed



O Allah, send prayers upon Muhammad and the followers of Muhammad, just as You sent prayers upon Ibraheem and upon the followers of Ibraheem. Indeed, You are full of praise and majesty.

O Allah, send blessings upon Muhammad and upon the followers of Muhammad, just as You sent blessings upon Ibraheem and upon the followers of Ibraheem, Indeed, You are full of praise and majesty.
(Al Bukhari 3370)

10. Sitting for the final tashahud (والجلوس له)

11. Sending blessings and prayers upon the Prophet (ﷺ) (الصلاة على النبي عليه الصلاة والسلام)

12. Two salams, one to the right and one to the left (والتسليمتان)

13. Tranquility in all actions (الطمأنينة في جميع الأفعال): a person shouldn't rush in performing the prayer. A person needs to come to the prayer with tranquility and perform the prayer with tranquility.

14. Performing the pillars in order (الترتيب بين الأركان)

3. Obligations of the prayer (واجبات الصلاة)

Obligations of the Prayer are eight:

Obligations of the prayer are utterances and actions which must be done in the prayer; we cannot be ignorant about it. If an obligation is forgotten, then the part missed is not repeated, but sujood as sahuw is performed.

- 1. Saying all of the takbeerat except Takbeerat Al Ihram (جميع التكبيرات غير تكبيرة الإحرام):** note Takbeerat Al Ihram is a pillar, and the rest of the takbeerat are obligations in speech, though raising the hand is among the sunnan. The takbeerat are transitions throughout the prayer as a reminder for us that Allah (ﷻ) is the Greatest.
- 2. To say: 'Allah responds to the one who praises Him' by the imam and one praying alone (وقول: سمع الله لمن حمده للإمام وللْمُفْرَد):** this is said while rising from ruku'. Anyone who praises Allah (ﷻ) then He will respond to Him, subhan Allah. If a person is praying in congregation and he is not imam, then (سمع الله لمن حمده) is not said.
- 3. To say: 'Our Rabb and to Him is all praise' (قول: ربنا ولك الحمد):** this is said by all, whether imam, in congregation, or praying alone.



4. To say: 'Free from imperfection is my Rabb The Most Great' in the ruku' (قول: سبحان ربي العظيم) (في الركوع): it is to be said at least once.
5. To say: 'Free from imperfection is my Rabb The Most High' in the sujood (قول: سبحان ربي الأعلى) (في السجود): it is to be said at least once.
6. To say between the two sujoods: 'My Rabb forgive me' (الدعاء بين السجدين: ربي اغفر لي): it is sufficient to be said once.
7. First tashahud (التشهد الأول)

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

At-taḥiyyaatu lillaahi waṣ-ṣalaawaatu waṭ-ṭayyibaatu,
was-salaamu 'alayka ayyuhan-nabiyyu wa raḥmatullaahi wa barakaatuh, as-salaamu 'alaynaa wa 'alaa
'ibaad-illaahiṣ-ṣaaliḥeen
ash-hadu an laa ilaaha ill-allaahu, wa ash-hadu anna muḥammad-an 'abduhu wa rasooluh
Salutations are for Allah, all acts of worship and good deeds are for Him.
Peace, mercy and blessings of Allah be upon you O Prophet. Peace be upon us and upon all of Allah's
righteous slaves.

I bear witness that none has the right to be worshipped except Allah and I bear witness that Muhammad is His slave and Messenger.

(Al Bukhari 831)

8. Sitting for the first tashahud (الجلوس له)

There is wisdom in these obligations so that when teaching a child or New Muslim, these obligations are sufficient.

4.Sunnan Acts of the Prayer (سنن الصلاة)

Sunnan of the prayer is to make the prayer better, if it's not done, it's not sinful and does not require sujood as sahuw, but if done then a person is rewarded.

Regarding sujood as sahuw, when something is missed, then the sujood as sahuw is performed before the salam, but if something extra is done then sujood as sahuw is performed after the salam.

Sunnan Acts of the Prayer are sixteen:

1. Opening of the prayer (الاستفتاح)

Opening supplication #1



12. Prayers and blessings upon Mohammed (ﷺ) and the family of Mohammed (ﷺ), and Ibrahim (عليه السلام) and the family of Ibrahim (عليه السلام) (الصلاة والتبريك على محمد وعلى آل محمد وعلى) (إبراهيم وآل إبراهيم في التشهد)

13. Making dua after saying of the final tashahud (الدعاء في التشهد الأخير)

Supplication after the final tashahud before the tasleem

The Messenger of Allah (ﷺ) said: When any one of you completes the last tashahud, he should seek refuge with Allah from four:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ، وَمِنْ عَذَابِ جَهَنَّمَ ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ
الدَّجَالِ

Allaahumma innee a'oodhu bika min 'adhaabil-qabri, wa min 'adhaabi jahannam, wa min fitnatil-mahyaa wal-mamaat, wa min sharri fitnatil-maseeh-id-dajjaal

O Allah, I seek refuge with You from the torment of the grave, from the torment of the Fire, from the trials and tribulations of life and death and from the evil affliction of Al-Maseeh Ad-Dajjal (the Antichrist).

(Sahih Muslim 588)

14. To recite out loud in the fajr prayer, Friday prayer, Eid prayers, seeking rain prayer, and the first two units of prayer of the maghrib and 'isha (الجهر بالقراءة في صلاة الفجر وصلاة الجمعة وصلاة) (العيديين والاستسقاء في الركعتين الأوليين من صلاة المغرب والعشاء): when reciting the Quran, whether inside or outside the prayer, a person should at least move his lips.

15. Whispering the recitation in the dhuhr and 'asr prayer, and the third unit of maghrib and the final two units of 'isha (الأسرار بالقراءة في الظهر والعصر، والثالثة في المغرب، والأخيرتين من العشاء)

16. To recite another passage from the Quran after Surah Al Fatiha (قراءة ما زاد عن الفاتحة من القرآن)

5. Invalidations of the Prayer (مبطلات الصلاة)

Invalidations of the Prayer are eight:

1. Intentionally talking in the prayer, as for the one who's forgotten or doesn't know then it does not invalidate the prayer (الكلام مع العمد مع الذكر أما الناسي والجاهل لا تبطل صلاته بذلك)
2. Laughing in the prayer (الضحك)
3. Eating in the prayer (الأكل)
4. Drinking in the prayer (الشرب)
5. Uncovering parts of the body which are not allowed to be uncovered during the prayer (انكشاف العورة): this also includes covering the hair



6. **Excessive alteration from the direction of the Qibla** (الانحراف الكثير عن جهة القبلة)
7. **Excessive moving outside the regular movements of the prayer without a proper reason** (العبث الكثير المتوالي في الصلاة): such as looking at the mobile, watch, etc. The pillar of prayer to be tranquil reminds us to not perform excessive movement. If however one's hijab is getting undone then fixing it is not considered excessive movement.
8. **Invalidating the wudhu** (انتقاض الطهارة)

Preparation of the Dead

1. Preparation of the Dead (تجهيز الميت)

Surah Qaaf 16-19

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

And indeed We have created man, and We know what his own self whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge).

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشَّمَالِ قَعِيدٌ

(Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his or her actions).

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

Not a word does he (or she) utter but there is a watcher by him ready (to record it).

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ

And the stupor of death will come in truth: "This is what you have been avoiding!"

- We have our life, death and hereafter. Our life in this world is nothing compared to the life of the grave, and life of the grave is nothing compared to the hereafter, so we are going to something greater every time until we reach eternity.
- Even our nafs whispers and when we stop the wiswas of the shaitan then we'll stop the wiswas of our nafs. When we know Allah (ﷻ) is All-Aware of what we're whispering to ourselves then it should make us more cautious.
- All of us will die, and no matter how much we want to ignore this topic, all of us will go through it. Now we have the steering wheel to our life, but when we die, someone will carry us, someone will clean us, someone will shroud us and someone will bury us. Thinking about death reminds that now we're the driver and tomorrow we're not, today we're praying and tomorrow we're not praying, today we're getting dressed and tomorrow we're not getting dressed.
- When the agony of death comes, a person cannot think anymore; he cannot cheat or lie. We need to come back to Allah (ﷻ) with a good heart.



- The angels will remove the soul, shroud the soul, take the soul and question the soul. The soul's journey after death is perfect because it's being handled by angels.
- It's the right of everyone to be handled well, for this reason preparation of the dead is considered an essential topic. Even if there's no soul, a person needs to take care of the dead with ihsan and gently.

Preparation of the Dead in detail:

- 1. For those present around the dying person, to remind him to say (لا اله الا الله) 'there is no one worthy of worship except Allah'.** A person should remind the one dying gently and not speak to him harshly or command him. A person is at his weakest at the time of death, so others around him should be gentle, and not make him lose hope or despair. A person should not pass away except that he's thinking good of Allah (ﷻ). Notice for the overall preparation of the dead, he's reminded of (لا اله الا الله), the 'awra is covered, he's cleansed, he's prayed upon and dua is made for him. These are the highlights of one's life. In Islam, the dead is not put on display for others to see, or is dressed up or covered with make-up.
- 2. When a Muslim is confirmed dead then the eyes are closed and the jaws are brought together.** The eyes follow as the soul comes out, so the eyes are to be closed. It's also important to take care of how the dead appears, and not with his eyes or mouth opened.
- 3. Washing of the dead: the awra of the deceased is to be concealed**
 - **The body is lifted slightly and the stomach is gently squeezed.**
 - **The one washing the deceased is to wrap his hand with a towel or cloth and performs wudhu for the deceased.**
 - **Then he washes his head and beard with water and sidr.**
 - **Then he washes his right side of the body and then the left side. This is repeated a second and third time. Each time passing his hand over his stomach. If something is excreted then it's to be washed and then closed off with cotton.**
 - **Then he repeats the wudhu again up to three to five to seven times.**
 - **Then the body is dried off and is perfumed in the place of sujood, and if the entire body is perfumed then that is even better.**
 - **The shroud is incensed with bukhoor.**
 - **If the moustache or nails are long then they are trimmed.**
 - **The man's hair is not combed as for the lady's hair, it's braided into three braids.**
- 4. Shrouding the dead:**
 - **It's preferable for a man to be shrouded with three white sheets.**



- The woman is to be shrouded in five pieces, including a dir': a loose outer garment with slit sleeves, khimar: covering the head and face, izar: sheet wrapped around the waist, and two wrapping sheets.
- Young boys are wrapped in one to three sheets.
- Young girls are wrapped with a gown and two sheets.
- The minimum for all is one sheet that would cover the entire body.

5. Right to wash the body:

The one who has the most right to wash the male dead body is:

- One whom he has chosen in his wassiyah, then his father, then his grandfather, then those closest to him from his male relatives.

The one who has the most right to wash the female dead body is:

- One whom she has chosen in her wassiyah, then her mother, then her grandmother, then those closest to her from her female relatives.
- The husband can wash the body of his wife and vice versa because Abu Bakr (رضي الله عنه) was washed by his wife and Ali bin Abi Talib (رضي الله عنه) washed his wife Fatima (رضي الله عنها).

2. Funeral prayer (الصلاة عليه)

Funeral prayer in detail:

1. Say 'Allahu Akbar' while raising the hands
2. Recite Surah Al Fatiha
3. Say 'Allahu Akbar' a second time
4. Recite the final tashahud (as in the prayer)
5. Say 'Allahu Akbar' a third time
6. Supplicate to Allah asking for forgiveness of all Muslims and forgiveness for the living and the dead. Note when praying for a young child who's not accountable, then a person doesn't seek forgiveness for the child, but asks forgiveness for his parents.

اللهم اغفر لحينا وميتنا، وصغيرنا وكبيرنا، وذكرنا وأنثانا، وشاهدنا وغائبنا. اللهم من أحببته منا، فأحبه علي الإسلام، ومن توفيته منا، فتوفه علي الإيمان؛ اللهم لا تحرمنا أجره، ولا تفتنا بعده

Allahummaghfir lihayina wa maiyitina, wa saghirina wa kabirina, wa dhakarina wa unthana, wa shahidina wa gha'ibina. Allahumma man ahyaiytahu minna, fa'ahyih 'alal-



Islam, wa man tawaffaiytahu minna, fatawaffahu 'alal-Iman. Allahumma la tahrimna ajrahu,
wa la taffinna ba'dahu

O Allah, forgive our living and our dead, our present and our absent, our young and our old,
our male and our female. O Allah, whosoever of us You keep alive, keep him alive (faithful)
to Islam, and whosoever of us You cause to die, let him die having Iman. O Allah, do not
deprive us of our reward (for being patient) and do not subject us to trials after his death

Riyadh As Saliheen, Abu Dawud and At-Tirmidhi, Book 7, Hadith 936

7. Say 'Allahu Akbar' a fourth time
8. Then turn head to the right only and say 'tasleem' (peace be upon you and Allah's mercy)
(السلام عليكم ورحمة الله). This is the end of the funeral prayer.

Note: it's preferred to the raise the hands for each takbeer.

3. Method of burial (دفن الميت)

Method of burial in detail:

1. To have a deeply dug grave and it's preferred to be (لحد). This is a grave with a narrow hole
and then another hole is dug on the side of it so the corpse is tucked while facing the
qibla, similar to an L shape.
2. The knots to the shroud are undone, but the shroud remains wrapped and the face of the
deceased is not uncovered.
3. Then the opening which the corpse is tucked inside is closed off with pieces of brick and
the gaps are sealed off with mud. For the one who's placing the corpse inside the grave,
it's recommended to say:

بِسْمِ اللَّهِ وَعَلَى سُنَّةِ أَوْ مِلَّةِ رَسُولِ اللَّهِ

Bismillaahi wa 'ala sunnat Rasool-Allaahi or 'ala millat Rasool-Allaahi

In the name of Allah and according to the Sunnah of the Way of the Messenger of Allah

At Tirmidhi 1046

4. Then gravel is placed above, about a hand span, to recognize it's a grave. Then water is
sprinkled. The grave is not to be adorned with flowers, candles, or tombstone.
5. It's sunnah to send food to the family of the deceased and not for the family to provide
food and drinks to others.



6. A lady cannot leave adorning herself for more than three days after the passing away of the deceased. But if it is her husband then she must wait four months and ten days. And if she is pregnant then until she delivers.
7. It's sunnah for men to visit the graveyard because it reminds one of the hereafter but it's not permissible for the women to visit the graves because they are weak in heart, can be impatient and it will lead them to do things which can be fitna and are haram such as wailing, striking the face, and the like. The Prophet (ﷺ) cursed the woman who visits the graves.
8. It is permissible to pray upon the dead in the masjid for both men and women.

It's important that we make dua for ourselves now while we're alive and not depend on others to make dua for us. Even if someone makes dua it's not necessarily with heart.

Week 4: Morals and Manners (الأخلاق والآداب)

1. Adornment with morals from the Quran and Sunnah (التحلي بالأخلاق (المشروعة)

Introduction:

- The manners are a fruit which comes automatically as a result of the correct foundation, nurturing with the Quran and worships. Sometimes we have knowledge of the manners but we're not guided to act on it; the reason is the foundation.
- Luqman was a wise man and not a ﷺ. He began first with teaching his son which is the best investment.
- In the upcoming four days we will focus on Surah Luqman.

Homework: Read the first page of Surah Luqman with Tafsir Ibn Katheer and extract the pillars of faith.

- Sunday: Manners
- Monday: Etiquettes – Sleeping and Eating
- Tuesday: Etiquettes – Greetings, Gatherings and Speech
- Wednesday: Beware of shirk and sins
- Thursday: Final exam



Morals and Manners:

- The manners of a person are a measure of his foundation and worship, success of the person, and his happiness. No goodness will come except by good manners and no evil will be repelled except by good manners.
- Good manners are what attracts us to others. When people are good then it makes us want to come back, but if we have a bad experience it makes us not want to return.
- What makes people enter paradise the most? **Hadith:** (عَنْ أَبِي هُرَيْرَةَ، قَالَ سُنِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ) (Abu Hurairah narrated that the Messenger of Allah was asked about that for which people are admitted into Paradise the most, so he said: "Taqwa of Allah, and good character.") - Jami` at-Tirmidhi 2004 – this is a result of passing the foundation of correct faith and worships.
- The ﷺ (pbuh) was sent to perfect the manners. And he's the best example of good manners. **Surah Al Qalam 4:** (وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ) (And Verily, you (O Muhammad ﷺ) are on an exalted (standard of) character.) – he's higher than the good manners itself. He's an example for the people. **Surah Al Ahzaab 21:** (لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن (كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا) (Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day, and remembers Allah much.) – the one worthy to take the ﷺ (pbuh) as an example is anyone hoping for Allah (ﷻ), the Last Day, and remembers Allah (ﷻ) much.
- Manners are not just between us and the people, but more importantly between us and Allah (ﷻ).
- Shirk is the worst and most corrupt manner between us and Allah (ﷻ). Even if someone shows good manners to others but is doing shirk then it's considered bad manners, why? Because it's not a fruit; fruit comes with faith.
- This is similar to those who show good manners to their friends, but bad manners to their parents.

Beneficial Manners (خلق نافع):

- Beneficial manners are when a person shows manners in order to draw closer to Allah (ﷻ) and not for the people. He longs for meeting Allah (ﷻ) and that's why he has good manners. How can someone with bad manners be in the vicinity of Allah (ﷻ)? Subhan Allah. **Surah Al Insan 9:** (إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا) ((Saying): "We feed you seeking



Allah's Countenance only. We wish for no reward, nor thanks from you.) – he has no desire for recompense or to be thanked by the people.

- **The one who initiates to be close to Allah (ﷻ) is the one with good manners.** Joining kith and kin (صلة الرحم) is not to connect when someone connects with you, but to initiate the connection. When someone smiles first and the other smiles back is not the same, both are good but the one who initiates is more mannered. The foremost / sabiqoon are the ones who make the first move.

Among the morals from the Quran and Sunnah:

It's important to know that (الاخلاق) are based on faith. Because there are those who don't believe and portray good manners, but it's not based on faith. The word for morals (الاخلاق) is which comes from (خلق) which is creation.

1. **Truthfulness (الصدق):** truthfulness is one of the conditions of (لا اله الا الله). This distinguishes the believer from the hypocrite because the hypocrite is lying in his faith, worships and manners. The disbeliever is truthful in his disbelief, the disbeliever will say 'I hate you' and mean it, but the hypocrite will say 'I love you', but he's your enemy. The hypocrite contradicts what he says. When a person is with truthful people then he'll be truthful, but if he's with liars then he'll lie like them. **Surah At Tawbah 119:** (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ) عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ) (O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds)). **Hadith:** (وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا وَإِيَّكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ) (وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا **Messenger (ﷺ) as saying: It is obligatory for you to tell the truth, for truth leads to virtue and virtue leads to Paradise, and the man who continues to speak the truth and endeavours to tell the truth is eventually recorded as truthful with Allah, and beware of telling of a lie for telling of a lie leads to obscenity and obscenity leads to Hell-Fire, and the person who keeps telling lies and endeavours to tell a lie is recorded as a liar with Allah.) - Sahih Muslim 2607.** Anyone searching for the truth will be written with Allah (ﷻ) as truthful. He's searching for what Allah (ﷻ) wants. If we want the doors of goodness to open then the key is truthfulness. The best truthfulness is when a person is truthful with Allah (ﷻ). **Part of longer hadith:** (مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صِدْقًا مِنْ قَلْبِهِ إِلَّا حَرَمَهُ اللَّهُ عَلَى النَّارِ) ("There is none who testifies sincerely that none has the right to be worshipped but Allah and



Muhammad is his Apostle, except that Allah, will save him from the Hell-fire.") - Sahih al-Bukhari 128

Truthful with the people: a person should say something good and mean it, and if he doesn't have something good to say then he should remain silent. At the same time, a person shouldn't be 'brutally' truthful that he hurts others; there needs to be a filter. The worst is the hypocrite's tongue whose words are sweet, but inside is poison. **Hadith:** (عَنْ (The (ﷺ) (ﷺ) said, "The signs of a hypocrite are three: Whenever he speaks he tells a lie; whenever he is entrusted he proves dishonest; whenever he promises he breaks his promise.") - Sahih al-Bukhari 2749. If he has all of these signs and does it all the time then it's major hypocrisy. May Allah (ﷻ) protect us. Ameen. **Surah Al Baqarah 204:** (وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا (And of mankind there is he whose speech may please you (O Muhammad (ﷺ), in this worldly life, and he calls Allah to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents.) – he'll speak so nicely and praise you, and he'll say he has a good heart, but Allah (ﷻ) says he's the most contradicting.

2. **Trustworthy (الأمانة): Surah Al Qasas 26:** (إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ) (Verily, the best of men for you to hire is the strong, the trustworthy.). **Surah Al Ahzaab 72:** (إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ (Truly, We did offer Al-Amanah (the trust or moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).). (الأمانة) is anything given to us which we need to guard. Our job is to worship Allah (ﷻ) and carry the deen which we are responsible for and will be questioned. The amanah we have taken is to worship Allah (ﷻ) alone with no partners. There are those who take care of it and guard it and there are those who don't. There are three groups of people regarding the amanah:

Surah Al Ahzaab 73: (لَيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبُ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَكَانَ اللَّهُ (So that Allah will punish the hypocrites, men and women, and the men and women who are Al-Mushrikun (polytheists, idolaters, pagans, disbelievers, in the Oneness of Allah, and His Messenger Muhammad (ﷺ). And Allah will pardon (accept the repentance of) the true believers of the Islamic Monotheism, men and women. And Allah is Ever Off-Forgiving, Most Merciful.)



- **Guard the amanah both inside and outside (حفظ الامانة باطنا وظاهرا):** these are the believers. They guard all that Allah (ﷻ) has commanded them both inside and outside.
- **Claims to guard the amanah outside but not inside (ادعى الامانة ظاهرا غير باطنا):** inside he wants to violate and corrupt, these are the hypocrites.
- **Lost the amanah (أضاع الامانة):** these are the mushrikeen.

Rights of the people: from parents, children, people in general, this means Allah (ﷻ) will ask us.

Our limbs are an amanah: our eyes, ears, tongue and heart. Allah (ﷻ) will ask us.

All that we own is an amanah: from house, property, money, job, anything under our name is an amanah. The ﷺ (pbuh) said before the Day of Judgement the amanah will be lost; there will be no trust. A gathering is an amanah, for example in the study circle there's a lesson going on and something might happen such as someone fainting. To spread the knowledge is fine but to not speak about something that happened such as fainting is betraying the amanah. Or someone who speaks about things which didn't happen in order to cause unease amongst others. Or someone who doesn't bother to wear headsets when listening to the lecture when in front of males above seven. People's secrets and what happens in their homes is an amanah. Our money is an amanah so what about other people's money? **Surah Al Anfal 27: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا) (O you who believe! Betray not Allah and His Messenger, nor betray knowingly your Amanat (things entrusted to you, and all the duties which Allah has ordained for you).)**

3. **Chastity (العفاف):** to abstain from what's unlawful and indecent (تجنب الحرام والفواحش). **Surah An Noor 33: (وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُعْطِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَالَّذِينَ يَبْتِغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۗ وَأُولَٰئِكَ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ ۗ وَلَا تُكْرِهُوا فَتِيَانَكُمْ عَلَىٰ الْبِعَازِ إِنْ أَرَدْتُمْ أَنْ تَحْسِنُوا لَتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا ۗ وَمَنْ يُكْرِهْنَهُنَّ فَإِنَّ فِيهِمْ خَيْرًا ۗ وَأُولَٰئِكَ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ ۗ وَلَا تُكْرِهُوا فَتِيَانَكُمْ عَلَىٰ الْبِعَازِ إِنْ أَرَدْتُمْ أَنْ تَحْسِنُوا لَتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا ۗ وَمَنْ يُكْرِهْنَهُنَّ فَإِنَّ فِيهِمْ خَيْرًا ۗ وَاللَّهُ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ) (And let those who find not the financial means for marriage keep themselves chaste, until Allah enriches them of His Bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allah which He has bestowed upon you. And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if**

anyone compels them (to prostitution), then after such compulsion, Allah is Off-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil act unwillingly). Marriage enriches the person and for those who cannot get married, then one should be chaste by abstaining from what's unlawful and indecent. Then Allah (ﷻ) will enrich him and make him sufficient; he will not lean to the haram. The one who goes to the haram is still hungry and not satisfied. Chastity is not only related to marriage but also money. For example, if someone has money then he should look at his money and not stretch his eyes to what others have. The one who's looking at what others have will never feel rich or sufficient because he's not guarding himself. **Hadith: (وَمَنْ يَسْتَعْفِفْ) (And whoever abstains from asking others for some financial help, Allah will give him and save him from asking others, Allah will make him self-sufficient) - Sahih al-Bukhari 1427.**

4. Modesty (الحياء): modesty is not only related to dress and speech but one's overall faith. Modesty is an indication of one's faith which cannot be imitated. Modesty comes with faith, and when faith increases, modesty increases, and when faith decreases, there's no shame. The one with modesty will turn away from anything indecent. Modesty brings all good and if there's no modesty in a person then he'll have all the bad manners. From all the manners, the ﷺ (pbuh) singled out modesty as being a sign of faith. One can claim to be truthful, but modesty cannot be imitated. **Hadith: (عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْإِيمَانُ بِضْعٌ وَسِتُّونَ شُعْبَةً، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ ") (The ﷺ said, "Faith (Belief) consists of more than sixty branches (i.e. parts). And Haya (This term "Haya" covers a large number of concepts which are to be taken together; amongst them are self respect, modesty, bashfulness, etc.) is a part of faith.") - Sahih al-Bukhari 9.** The best of modesty is to feel shameful to be sinning in front of Allah (ﷻ).

5. Courage (الشجاعة): this is to follow the truth and be courageous to not follow one's desires. When a person has this type of courage, then it will give him honor. Unlike the one who only wants to stay in his comfort zone and not change. An example is of Balqees when she entered the palace, she entered with courage but with cautiousness. Another example is someone only praying the obligations, but knows there are voluntaries, so it needs courage to take that next step. **Hadith: (عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ ") (Allah's Messenger ﷺ said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger.") - Sahih al-Bukhari 6114.** The strong one is not the



one who defeats others with his hand or tongue, but who controls himself and is forbearing. Courage is not about hurting others and defeating them.

6. **Generosity (الكرم):** the opposite of generosity is being stingy and miserly. Generosity is not only giving money to others but giving good manners.
7. **Loyalty (الوفاء):** a person needs to fulfill the contract given to him, whether it's marriage, job, etc. And not someone who's constantly changing.
8. **Refrain from anything which Allah has made unlawful (النزاهة عن كل ما حرم الله):** a person will purify himself from the haram while fearing Allah (ﷻ). For example, he's not sure of placing his money in a certain bank or is uncertain of the lawfulness of a food so he leaves it.
9. **Being a good neighbor (حسن الجوار):** a neighbor is inclusive of anyone who's near to you, whether those at home, a house neighbor, being seated next to someone, etc. All should be dealt with ihsan and should feel secure. Whoever believes in Allah (ﷻ) and the Last Day then he should honor his guest. **Hadith:** " مَا زَالَ جِبْرِيلُ يُوصِينِي (Gabriel impressed upon me (the kind treatment) towards the neighbour (so much) that I thought as if he would soon confer upon him the (right) of inheritance.) - Sahih Muslim 2625
10. **Helping the needy according to one's capacity (مساعدة ذوي الحاجات حسب الطاقة):** As long as a person is helping others then Allah (ﷻ) will take care of him.

وغير ذلك من الأخلاق التي دل عليها الكتاب والسنة (على مشروعيتهما)

2. Islamic manners (التأدب بالآداب الإسلامية)

Morals is something that that is a long-term investment and has no boundaries, unlike manners which are something with boundaries.

Among the Islamic manners:

1. **Greeting of salam (السلام):** salam is a dua, the prayer ends with salam, and with people we begin with salam. After the end of our meeting with Allah (ﷻ), we need to be a peaceful person and peaceful with the people. Salam means there will be no harm or fear coming from me.
2. **Cheerfulness (البشاشة):** to be smiling and have a pleasant demeanor.
3. **Eating and drinking with the right hand (الأكل باليمين والشرب بها)**



4. Saying 'Bism Allah' when starting (التسمية عند الابتداء)
5. Saying 'Alhamdulillah' when finishing (الحمد عند الفراغ)
6. Saying 'Alhamdulillah' after sneezing (الحمد بعد العطاس)
7. Replying to the one who sneezes if he says 'Alhamdulillah' (تشميت العطاس إذا حمد الله)
8. Visiting the sick (عيادة المريض)
9. Following the funeral prayer and burial (for men) (اتباع الجنائز للصلاة والدفن)
10. Adhering to Islamic conduct when entering and leaving mosques, homes and while traveling (الآداب الشرعية عند دخول المسجد أو المنزل والخروج منهما وعند السفر)
11. Dealing kindly with parents, neighbors, the young and elderly (الإحسان مع الوالدين والإحسان إلى (الجيران، والكبار والصغار)
12. Congratulating on the birth of newborn and asking Allah's blessings upon newlyweds (التهنئة بالمولود وتبريك بالزواج)
13. Condolences in difficulties (والتعزية في المصائب)

And other Islamic manners as stated in the Quran and Sunnah (وغير ذلك من الآداب الإسلامية التي مظنتها (كتب الشرعية

A closer look at some manners:

Manners of Sleep and Waking-Up (آداب النوم والاستيقاظ)

1. **Accounting oneself before sleeping (محاسبة النفس قبل النوم):** a person should seek forgiveness from Allah (ﷻ) and if he hurt others or took their rights then he should apologize and return their rights.
2. **Go to bed early (النوم مبكرًا):** preferably after 'isha
3. **Recommended to perform wudhu before sleeping (استحباب الوضوء قبل النوم):** the one who sleeps in a state of wudhu then he will have an angel guarding him until he remains in that state.
4. **Recommended to dust off the bed (استحباب نفض الفراش)**
5. **Disliked to sleep on the stomach (كراهية النوم على البطن):** to sleep on the right side with the hand on the cheek.
6. **Disliked to sleep where there's no ceiling above (كراهية النوم على سطح غير محجر)**
7. **Close the doors and blow out any candles or burning lights before sleeping (إغلاق الأبواب (وإطفاء النار والمصابيح قبل النوم):** the shaitan cannot open any closed doors, and to close windows, cabinets, etc.



8. **Recite Ayat Al Kursi and the last two ayat from Surah Al Baqarah (قراءة آية الكرسي وخاتمة سورة البقرة):** there will be a guard who is an angel for the one who recites Ayat Al Kursi. Imagine if everyone in the house is reciting Ayat Al Kursi, then there will be more guards. Anyone who recites the last two ayat of Surah Al Baqarah then it will be sufficient for him; whether referring to Surah Al Baqarah itself or anything concerning you.
9. **Say the supplications before sleeping (قراءة بعض الأدعية والأذكار)**
10. **Recommended if one wakes up alarmed and scared to say the following supplication (يستحب للنائم إذا فزع من نومه أن يدعو بهذا الدعاء)**

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَخْضُرُونَ

I seek refuge in Allah's perfect words from His anger, the evil of His servants, the evil suggestions of the devils and their presence.

Sunan Abi Dawud 3893, Authenticated by Al Albani as Hasan

11. **To say when waking up from sleep:**

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَمَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

Praise be to Allah Who restored us to life, after having caused us to die and unto Him shall be the Resurrection.

Sahih al-Bukhari 7394

Manners of Eating and Drinking (آداب الطعام والشراب)

1. **To look for lawful food (أن تتحرى الحلال من الطعام):** to ensure that it's purchased with lawful money.
2. **To have the intention for eating and drinking in order to be stronger to worship Allah, thus being rewarded for eating and drinking (أن تنوي بأكلك وشربك التقوي على عبادة الله لتثاب على أكلك وشربك)**
3. **To wash the hands before and after eating (أن تغسل يديك قبل الأكل وبعد الأكل)**
4. **To be pleased what's being offered from food and drink and not find fault in it (أن ترضى)** (بالموجود من الطعام والشراب وألا تعيبه): the Prophet (ﷺ) never dispraised food. If you like it then eat it and if not then don't eat it.
5. **Do not eat while reclining back (الأأ تأكل وأنت متكى):** it's best to eat while seated
6. **To not eat or drink from a gold or silver platter (عدم الأكل أو الشرب في آنية الذهب والفضة):** it's also better to avoid gold and silver plated platters.



7. To say 'Bism Allah' before eating or drinking and end by saying 'alhamdulillah' (« حمد الله »)
(أن تبدأ الطعام والشراب بـ«بسم الله» وتختمه به)
8. To eat with your right hand and what's near to you (أن تأكل بيدك اليمنى وممًا يليك): if something is far from you then you can ask, and if you see someone struggling to get something then help them to reach it.
9. Recommended to eat with three fingers (يُستحب الأكل بثلاثة أصابع)
10. Recommended to eat a morsel of food if it falls on the floor (يُستحب رفع اللقمة عند سقوطها): this shows humility
11. Do not blow into hot food or breathe into the water while drinking (عدم النفخ في الطعام الحار أو)
(التنفس في الماء أثناء الشرب)
12. Be moderate in eating and drinking (الاعتدال في تناول الطعام والشراب)
13. The one providing the food should not look at the face of others while they're eating (الأ)
(ينظر صاحب الطعام إلى وجوه الآكلين أثناء الأكل)
14. Do not start eating or drinking before those who should begin first such as someone elderly
(الأ تبدأ بتناول الطعام أو الشراب وفي المجلس من هو أولى منك بالتقديم لكبر سنً أو زيادة فضل)
15. Do not do things which others would find disturbing such as placing your hand inside the serving pots (الأ تفعل ما يستقذره الناس عادةً كأن تنفض يدك في الإناء)
16. Do not drink directly from the mouth of a jug (ألا تشرب من فم الإناء)
17. Recommended to drink while seated unless there's an excuse (يُستحبُ الشرب جالسًا إلا لُغزْر)

Manners of the Greeting of Salam (آداب السلام)

1. Disliked to start the salam by saying (يكره ابتداء السلام بعليك السلام) (عليك السلام)
2. Recommended to repeat the salam three times if amongst a large gathering (يُستحبُ تكرار)
(السلام ثلاثًا إذا كان الجمع كبيرًا)
3. It is from the Sunnah for the one riding to say salam to the one walking, for the one walking to say salam to the one sitting or standing, for the smaller group to say salam to the larger group, for the younger to say salam to the older (من السنة أن يُسلم الرَّاكِب على الماشي، والماشي على القاعد)
(أو الواقف)، والقليل على الكثير، والصغير على الكبير)
4. To say salam so it can be heard (يُستحب الجهر بالسلام)
5. It's Sunnah to say salam when entering a gathering and when leaving it (يُسَنُّ السلام حين الدخول)
(إلى المجلس وحين الخروج منه)



6. **To say salam when entering the house, even if no one is there (يُستحب السلام عند دخول البيت ولو)** (كان خاليًا)
7. **Disliked to say salam to someone while he's answering the call of nature (يكره السلام على من)** (يقضي حاجته)
8. **Recommended to say salam to children (يُستحب السلام على الصبيان):** at least the children can pick up on the habit of saying salam when they see others saying salam to them.
9. **To not begin with greeting the People of the Book (عدم بدء أهل الكتاب بالسلام):** a person needs to distinguish between others putting down and following Allah's commands. If a person of the books says salam, then one replies (عليك) – upon you.
10. **Recommended to say salam to those you know and don't know (يُستحب السلام على من تعرف ومن)** (لا تعرف)
11. **To respond to the greeting of salam (ردُّ السلام)**
12. **To not say salam with gesture except if a person is in prayer, deaf, or far away (النهي عن)** (السلام بالإشارة إلا لعذر كالمصلي والأخرس والبعيد)
13. **Recommended to shake hands when greeting (يُستحب الرجل أن يصافح أخاه):** when two Muslims shake their hands then their sins drop. Of course there is no shaking of hands with non-mahrams.
14. **Recommended to not withdraw hands from shaking until the other person withdraws his hand (يستحب عدم نزع اليد عند المصافحة حتى يكون الآخر هو البادئ بذلك)**
15. **To not bow or prostrate to someone when greeting them (يحرم الانحناء أو السجود عند التحية)**
16. **To not shake hands with lady whom he's not mahram to (for man) (يحرم مصافحة المرأة الأجنبية):** the man is the one who should not give his hands to the woman, so surely the woman wouldn't give her hands.

Manners of Gatherings (آداب المجالس)

1. **To say salam when entering and leaving a gathering (أن تسلّم على أهل المجلس عند الدخول وعند الخروج):** while the study circle is going on, one should not disturb with the greeting of salam.
2. **To sit where there's next available space (جلس أحدنا حيث ينتهي به المجلس)**
3. **Do not make anyone leave their seat and then take their place, rather make space in the gatherings (ألا تقم أحدًا من مجلسه وتجلس مكانه، ولكن تفسّحوا في المجالس)**
4. **To not sit in the middle where everyone is gathered (ألا تجلس وسط الحلقة)**



5. **To not sit between two people unless getting permission from both (ألا تجلس بين اثنين إلا بإذنهما):** unless they call on him to sit between them.
6. **To not take a person's seat if they leave to do something (ألا تجلس مكان الرجل إذا قام لحاجة):** a person cannot reserve seats either.
7. **Two people should not speak between themselves when in the presence of a third person (ألا يتناجى اثنان دون الثالث)**
8. **To not laugh excessively in gatherings (ألا يكثر الجالسون الضحك)**
9. **To guard what happens in a gathering (أن يحفظ الجالس ما دار في المجلس)**
10. **To not do something tasteless in a gathering, ie: yawning or chewing gum (ألا يقوم الجالس بما):** if yawning then one should suppress it or cover his mouth.
11. **Do not spy or be inquisitive of others (ترك التجسس والتحسس):** do not ask people personal questions.
12. **Recommended to end a gathering with the following supplication (expiation of what happens in a gathering) (يستحب ختم المجلس بكفارة المجلس)**

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ جَلَسَ فِي مَجْلِسٍ فَكَثَرَ فِيهِ لَعْنُهُ فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ ذَلِكَ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ . إِلَّا غُفِرَ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِكَ "

The Messenger of Allah (ﷺ) said: "Whoever sits in a sitting and engages in much empty, meaningless speech and then says before getting from that sitting of his: 'Glory is to You, O Allah, and praise, I bear witness that there is none worthy of worship except You, I seek You forgiveness, and I repent to You', whatever occurred in that sitting would be forgiven for him."

Jami` at-Tirmidhi 3433

Manners of Speech and Talking (آداب الكلام والحديث)

1. **Good and beneficial talk (أن يكون الكلام في خير)**
2. **Words are spoken in an audible voice, not too loud or too low (أن يكون الكلام بصوت مسموع ليس)** بالمرتفع ولا بالمنخفض
3. **Do not talk about what doesn't concern you (ألا تتكلم فيما لا يعينك):** from the excellence of one's Islam is to leave what doesn't concern him. A person should say something that's valuable and weigh his words.
4. **Do not talk about everything you hear (ألا تُحدِّث بكلِّ ما تسمع)**



5. **Leave arguing even if in the right and leave lying even if joking** (البعد عن المراء و الجدال وأن كنت) (محققاً وعن الكذب وإن كنت مازحاً): arguing can never bring good. Someone might say 'but I'm saying the truth'; the truth is said with honor and not with arguing.
6. **Speak calmly, not quickly** (التأني في الكلام وعدم الإسراع فيه)
7. **Stay away from indecent talk** (البعد عن الفاحش من الكلام)
8. **Stay away from excessive talk and babbling too much** (البعد عن التكلف والثرثرة في الكلام)
9. **Stay away from backbiting and gossip** (البعد عن الغيبة والنميمة)
10. **Listen to the speaker and not interrupt him** (الإصغاء إلى المتحدث وعدم مقاطعته)
11. **Do not over take the conversation and give others a chance to speak** (عدم الاستئثار بالحديث)
12. **Stay away from harsh and rigid speech** (البعد عن الخشونة والغلظة)
13. **Do not mock, make fun of, or put down the one speaking** (تجنّب السخرية والاستهزاء والاستهانة) (بالمتحدّث إليهم)

3. Warning from shirk and other types of disobedience (التحذير من الشرك) (وأنواع المعاصي)

A person might have the entire foundation in place, and the 'tree' is blooming with fruits but if a person doesn't know the evil then it can corrupt and destroy the good he has.

How can a person have taqwa if he doesn't know the things which require taqwa, subhan Allah. It's a waste if a person is only thinking about building and growing, but is not taking any precautions.

Warning from shirk and other types of disobedience, among them:

1. **Shirk, associating another partner with Allah (الشرك بالله):** shirk destroys the roots, trunk, branches and fruits. It will demolish everything. May Allah (ﷻ) protect us from shirk. Ameen.
The most common shirk is shirk in uloohiya; to associate in one's actions and devotions. For example a person is doing good deeds, but invokes the Prophet (ﷺ) and says, 'O Mohammed'; this is shirk.
2. **Magic (السحر):** this is all the work of the shaitan and magicians deal with the shaitan. Some magic can kill people, separate between husband and wife, cause one to not conceive, even to hate their house. The penalty for a magician is death (done by the authority).



Most people who go to magic are women because of love or separation. Imagine how many people's lives are affected by magicians, and surely Allah (ﷻ) will not leave them.

3. **To kill a nafs which Allah has forbidden except what is lawful (قتل النفس التي حرم الله إلا بالحق)**: the first matter which will be judged between the people is murder.
4. **Taking the orphan's money (أكل مال اليتيم)**: Surah An Nisa'a 10: **إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْنَوْنَ سَعِيرًا** (Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!)
5. **Dealing with interest (أكل الربا)**: it might seem like a person is getting more money with interest, but there's no blessing in it. Unlike giving sadaqah which will actually bless one's money. Surah Al Baqarah 276: **(يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ)** (Allah will destroy Riba (usury) and will give increase for Sadaqat (deeds of charity, alms, etc.) And Allah likes not the disbelievers, sinners.). The Prophet (ﷺ) cursed the one taking riba, the one witnessing it, the one writing it, basically everyone in the chain. **Hadith: (عَنْ جَابِرٍ، قَالَ لَعَنَ رَسُولُ اللَّهِ ﷺ) (Jabir said that Allah's Messenger (ﷺ) cursed the acceptor of interest and its payer, and one who records it, and the two witnesses, and he said: They are all equal.) - Sahih Muslim 1598**
6. **Turning away from the enemy (التولي يوم الزحف)**: fleeing and turning away from the enemy because this weakens those with him.
7. **Slandering a chaste woman while she does not know (قذف المحصنات الغافلات المؤمنات)**: slandering a chaste woman whether she's married or not married.
8. **Disobedience to the parents (عقوق الوالدين)**
9. **Cutting the relation with relatives (قطيعة الأرحام)**
10. **Giving false witness (شهادة الزور)**: giving false witness is associated with shirk in many ayat in the Quran. Surah Al Hajj 30: **(فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ)** (So shun the abomination (worshipping) of idol, and shun lying speech (false statements) -) For example, someone is asked if he saw a crime which he did, but he says no. A person shouldn't cover.
11. **Swearing falsely (الأيمان الكاذبة)**: for example someone wants people to buy his products so he says, 'by Allah there's nothing like this in the market' or 'by Allah this is the last piece'. Surah Al Baqarah 224: **(وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ)** (And make not Allah's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allah is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an



expiation for the oath and do good).). A person shouldn't use Allah's name to sell his products.

12. Harming neighbors (إيذاء الجار): a lady was worshipping but entered the hellfire because of harming her neighbors with her tongue.

13. Injustice towards the people regarding their blood, wealth and chastity (ظلم الناس في الدماء والأموال والأعراض): the blood, wealth and chastity of others are to be respected and are 'haram', so one cannot hurt another, steal his wealth or slander his chastity.

And others which Allah and His Prophet (ﷺ) have forbidden (وغير ذلك مما نهى الله عنه أو رسوله صلى الله عليه وسلم)

Conclusion:

- One man wrote to 'Ibn Umar (رضي الله عنه) asking him, 'write all the knowledge for me'. What was his answer? He said, 'verily there's much knowledge, but if one should meet Allah light in burdens from the blood of the people, empty in stomach from their money, restraining the tongue from speaking of their honor, and is amongst people'.
- All that we learn, we should evaluate ourselves and ensure that people are peaceful from our harm. It's not about how much we learn but applying and not hurting others.

This is the end of this course. May Allah (ﷻ) accept from all and help us apply what we learned. Ameen.

May Allah (ﷻ) forgive us and grant us firmness. Ameen.