

Summarized

Islamic Fiqh

In Light of the Qur'ān and Sunnah

مُخْتَصَرٌ

الفِقهُ الإِسْلامِيّ

في ضوء القرآن والسنة

By one in need of his Lord's pardon:

Muḥammad bin Ibrāhīm bin 'Abdullāh al-Tuwayjirī

1st Edition

(1437 A.H. – 2016 C.E.)

Part 1

Dār Aṣḍā' al-Mujtama'

Summarized

Islamic Fiqh

===== In Light of the Qur'ān and Sunnah

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ARABIC SYMBOLS

- (ﷻ) Subhānahu wa Ta‘ālā – “The Exalted.”
- (ﷻ) ‘Azza wa Jall – “The Exalted.”
- (ﷻ) Jalla Jalāluhu – “The Exalted.”
- (ﷺ) Şalla-Allāhu ‘Alayhi wa Sallam – “Blessings and peace be upon him.”
- (ﷺ) ‘Alayhis-Salām – “Peace be upon him.”
- (ﷻ) Raḍiya-Allāhu ‘Anhu – “Allah be pleased with him.”
- (ﷺ) Raḍiya-Allāhu ‘Anhā – “Allah be pleased with her.”
- (ﷺ) Raḍiya-Allāhu ‘Anhumā – “Allah be pleased with them both.”
- (ﷻ) Raḍiya-Allāhu ‘Anhum – “Allah be pleased with them.”

LIST OF TRANSLITERATION

Table of the system of transliteration of Arabic words and names.

| | | |
|--------|--------|-------|
| ب = B | ز = Z | ف = f |
| ت = t | س = s | ق = q |
| ث = th | ش = sh | ك = k |
| ج = j | ص = ṣ | ل = l |
| ح = ḥ | ض = ḍ | م = m |
| خ = kh | ط = ṭ | ن = n |
| د = d | ظ = ḏ | ه = h |
| ذ = dh | ع = ‘ | و = w |
| ر = r | غ = gh | ي = y |

Short: a = اَ ; i = اِ ; u = اُ

Long: ā = آ ; ī = يِ ; ū = وِ

Diphthong: ay = اِي ; aw = اَو

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Beneficent, the Most Merciful

Introduction

All praise is due to Allah; we praise Him and seek His aid and forgiveness. We seek refuge in Him from the evil of our own selves and the evil of our actions. Whomsoever Allah guides none can allow him to go astray, and whomsoever Allah allows to go astray none can guide him. I bear witness that there is no deity worthy of worship except Allah, alone and without a partner; and I bear witness that Muḥammad (ﷺ) is His Slave and Messenger.

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴾

“O you who believe! Fear Allah as He should be feared and do not die except as Muslims.”

[Sūrah Āli ‘Imrān (3):102]

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي

تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾

“O mankind! Fear your Lord, Who created you from one soul and created from it its mate, and created from them both many men and women. And fear Allah through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is ever an All-Watcher over you.”

[Sūrah al-Nisā’ (4):1]

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۗ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ

فَازَ فَوْزًا عَظِيمًا ﴾

“O you who believe! Fear Allah and speak words of appropriate justice. He will direct you to do righteous deeds and will forgive you your sins. And whoever obeys Allah and His Messenger has certainly achieved a great achievement.”

[Sūrah al-Aḥzāb (33):70-71]

To proceed: The best of speech is the Book of Allah and the best of guidance is the guidance of Muḥammad (ﷺ). The worst of matters are the newly-invented ones; every newly-invented matter is a *bid’ah* (reprehensible innovation); every *bid’ah* is a misguidance; and every misguidance is in the Hellfire.

My dear Muslim brother:

There is no doubt that *fiqh* (comprehension) of the religion is the best, purest, noblest and greatest of deeds. It is to know Allah by His names, attributes and actions; to know His religion and legislation; to know His prophets and messengers; and to act according to that by faith and belief, statement and action, and conduct and manners.

There is also no doubt that the utmost degree of knowledge is *tawhīd* of the Lord (ﷻ) (monotheism), and that the utmost degree of action is *taqwa* of the Lord (ﷻ) (God-consciousness). This is Allah's desire from His creation and it is all-inclusive of the doors of goodness in His legislation.

Mu'āwiyah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, "When Allah desires good for a person, He gives him [correct] comprehension of the religion."¹

There is also no doubt that whoever believes in Allah the Almighty he follows His Magnificent Book, complies by His supreme command and receives His splendid reward.

There is also no doubt that whoever enters the garden of knowledge in this world Allah will admit him to the garden of adornment in the hereafter, and Allah will become pleased with him and grant him satisfaction just as he granted him satisfaction through his obedience.

Furthermore, whoever perfects what is desirable to His Lord in this world Allah will perfect what is desirable to him in the hereafter; and whoever imprisons himself in the prison of ignorance and *hawā* (whims) Allah will imprison him in the Hellfire on the Day of Resurrection, and will become displeased with him just as He made him displeased through his disobedience.

Since the believer is to his fellow believer like a structure, each part strengthening the other; and due to the spread of *shirk* (polytheism), ignorance, *bid'ahs*, sins and other matters that have become prevalent; and in order to fulfill the duty of *da'wah* (Islamic preaching), as well as that of enjoining the good and forbidding the evil; and in order to remind myself and my fellow brothers, seeking my Lord's pleasure first and foremost; and so that a student may perhaps gain some *fiqh*, an ignorant one may learn, one who has forgotten may remember, a sinner may repent, a misguided one may be guided, and a hardhearted one may be softened; because of this and in being thankful for Allah's blessing upon me, I saw that it was my duty to participate with my brothers in spreading

¹ Agreed upon; narrated by Bukhārī (no. 71) and Muslim (no. 1037).

this religion, shedding light upon its *aḥkām* (rulings) and its *sunan* (traditions), and calling to it with wisdom and beautiful preaching.

Hence, it is by Allah's grace and bounty; and by His accommodation and aide, that He has facilitated for me the compilation and drafting of this book, collecting it and arranging it from multiple books and various sources in *tawḥīd* and *īmān* (faith); *faḍā'il* (virtues); *akhlāq* (manners) and *ādāb* (etiquettes); *adhkār* (remembrances) and *du'ās* (supplications); *aḥkām* and other topics from the chapters of knowledge and guidance.

It is also by Allah's bounty that the book has come adorned and crowned with noble Qur'ānic verses and authentic prophetic *ḥadīths*. In matters of *furū'* (secondary matters of the religion), I have mentioned only one view, hoping from Allah that it is the correct one; and that is in order to facilitate for whoever wishes to benefit – especially the beginner – acquiring what he seeks with ease.

Furthermore, I have summarized it and made its style and presentation easy, so that the scholar and beginner alike may benefit from it in a short amount of time and with a small amount of effort. By Allah's bounty and generosity, He has facilitated what I indented and made apparent what I wished for.

So it is by Allah's bounty alone that the book has come filled with knowledge, light to carry, medium in size, easy to understand and beautiful in text. The worshipper will benefit from it in his worship, the preacher in his preaching, the *muffī* in his *fatwa* (verdict), the teacher in his teaching, the judge in his judgment, the businessman in his transactions, the preacher in his *da'wah* and the Muslim in the rest of his affairs. So praise and thanks be to Allah; He is worthy of praise first and foremost.

I have selected the majority of the principles and matters of *furū'* from both the detailed and summarized books of the scholars of *fiqh*, as well as from other sources; along with the *fatwas* of the senior scholars of the salaf both in the past and the present. Moreover, I relied upon the most correct view of the four Imāms Abū Ḥanīfah, Mālik, al-Shāfi'ī and Aḥmad, may Allah have mercy upon them; as well as from other scholars of Islam if the strength of their evidence becomes apparent.

I have strived hard to make the contents of the book in the chapters of *tawḥīd*, *īmān*, *aḥkām*, etc. based on the *shar'ī* (legal) evidences from the Qur'ān and authentic sunnah, or from one of the two. As for that which no explicit authentic text has been mentioned, I have relied on the views and opinions of the upright *mujtahid* Imāms of the Salaf (pious predecessors) of the Ummah from both the past and the present.

In contemporary issues of worship and transactions, I have chosen the most correct view among the views of the scholars of the Ummah that were made in Fiqh councils,

committees, conferences and seminars, as well as academic research papers and dissertations.

In addition, I have expounded on the *shar'ī* evidences in the chapters of *tawhīd*, *īmān*, knowledge, *faḍā'il*, *akhlāq*, *ādāb*, *adhkār* and *du'ās* due to every Muslim being in need of that. As for all the chapters of the *fiqh* of *aḥkām*, for the most part I sufficed by mentioning the ruling without its evidence and justification; lest the book became too lengthy, its contents diverging and it ending up deviating from the objective for which it was written.

Sometimes I would mention the evidence in matters of *aḥkām* either due to the importance of the issue, or its frequent occurrence, or *targhīb* (to arouse interest of it), or *tarhīb* (to cause apprehension of it).

Whoever wishes to know the *shar'ī* evidences, can search for them in the detailed books of *fiqh* such as al-Mughnī, al-Fatāwa, al-Umm, al-Mabsūṭ, al-Mudawwanah and other books of *fiqh* and *ḥadīth*. Whoever wishes to expound on themes related to the actions of the heart with their evidences from the Qur'ān and Sunnah, can refer to my extensive book *Mawsū'ah Fiqh al-Qulūb* (Encyclopedia of the *Fiqh* of the Heart) which is in four volumes. Whoever wishes to expound on themes related to *tawhīd*, *īmān* and *aḥkām shar'īyah* (legal rulings) with their evidences from the Qur'ān and Sunnah, can refer to my extensive book *Mawsū'ah al-Fiqh al-Islāmī* (Encyclopedia of Islamic *Fiqh*) which is in five volumes. Whoever wishes to expound on the *fiqh* of *tawhīd* of the Lord through His names, attributes and actions, can refer to my book *Kitāb al-Tawhīd* (The Book of *Tawhīd*) which is in one volume.

The material gathered for the book is based on two great sources: the Noble Qur'ān and the authentic Prophetic Sunnah, upon the understanding of the Salaf of the Ummah.

By the help of Allah, I have referenced the Qur'ānic verses by mentioning the name of the chapter and verse number. As for the prophetic *ḥadīths*, I have tried my best to only include in the book a *ḥadīth* that is either *ṣaḥīḥ* (authentic) or *ḥasan* (acceptable), along with mentioning its source from the books of *ḥadīth* and the judgment concerning its authenticity or acceptability, as follows:

1. All the *ḥadīths* contained in the book have been transmitted and verified from their authentic sources.
2. If the *ḥadīth* is found in *al-Ṣaḥīḥayn* (Bukhārī and Muslim) I would mention its number from both of them, and if it is found in only one of them I would mention it along with its number from it. Sometimes I would mention along

with the *ḥadīth* who reported it in the other books of the Sunnah for additional benefit, and I also included its wording.

3. If the *ḥadīth* is found in other than the two *Ṣaḥīḥs*, such as the *Musnad*, the *Four Sunan* and other books of the Sunnah I would mention two sources for it, and sometimes less and other times more; along with mentioning its number from the source.
4. For the referencing of the *ḥadīths*, I resorted to mentioning the *ḥadīth* number from its source, and if there was no numbering system in the source I would mention the volume number and page number.
5. If the *ḥadīth* is found in other than the two *Ṣaḥīḥs*, when referencing I would resort to writing *ṣaḥīḥ* (authentic) or *ḥasan* (acceptable) before each *ḥadīth* for passing judgment concerning its authenticity or acceptability, relying in that upon both the early and later leading scholars of this field.
6. If the *ḥadīth* would reappear elsewhere I would usually repeat its reference with it; and sometimes I would incorporate an authentic *ḥadīth* or part of it to clarify a ruling, or for *targhīb* or *tarhīb* of something.

The book before us is a general introduction to the religion of Islam, comprising of *‘aqīdah* (theology), *aḥkām*, *akhlāq* and *ādāb*. In it I have brought together what is dispersed outside of it and have reconciled its chapters, themes and evidences.

Once its formation became complete I named it “Summarized Islamic Fiqh”; its beginning being *tawḥīd* and *īmān*, its middle *sunan* and *aḥkām* and its ending *da‘wah* and *jihād* in Allah’s cause.

I have arranged it in twelve chapters organized as follows:

Chapter one: The Book of *Tawḥīd* and *īmān*

Chapter two: The *Fiqh* of the Qur’ān and Sunnah concerning *Faḍā’il*, *Akhlāq*, *Ādāb*, *Adhkār* and *Du‘ās*

Chapter three: The Book of Worship

Chapter four: The Book of Transactions

Chapter five: The Book of *Nikāḥ* and its related topics

Chapter six: The Book of Inheritance

Chapter seven: The Book of *Qisās*

Chapter eight: The Book of *Ḥudūd*

Chapter nine: The Book of *Qaḍā’*

Chapter ten: The Book of *Khilāfah* and *Imārah*

Chapter eleven: The Book of *Da‘wah*

Chapter twelve: The Book of *Jihād* in Allah’s Cause

The intent behind this book is to provide knowledge of the Lord who is worshipped, to shed light upon the *ahkām* of the religion, to revive the commandments of Allah throughout the entire world in all aspects of life and to arouse the people's interest in adhering to the Straight Path.

It is by Allah's bounty alone that this extensive vessel of *fiqh* has come with an approach that is easy, a harvest that is close at hand, expressions that are beautiful, meanings that are heavy and words that are concise. Both the one in need and the one not in need are rescued by seeking it, and it assists them in reaching their goal without trouble, boredom or fatigue. It moves the hearts to the most magnificent of that which is sought after, consisting of amazing benefits, enjoyable for the reader and listener, inspiring inactive determinations to reach the gardens of the heavens, touching the believing hearts, healing the ruptured wounds, calming the inflamed aches, repelling every *bid'ah* and ignorance, and suppressing every arrogant one, hypocrite and stubborn one.

I have compiled and written it so that it could be a means to achieve Allah's desire from His creation, a friend for the residing, a reminder for the negligent, a provision for the traveler, a companion for the estranged, a garden for the family, a banquet for the Ummah, and a beacon for humanity.

By Allah's bounty, this harmonious rain has come comprising of: the Qur'ān and Sunnah, textual and logical arguments, *targhīb* and *tarhīb*, and the good and the better; swimming in the orbit of *tawhīd* and the *sharī'ah*, establishing truth and virtue, while destroying shirk, *bid'ahs* and evil.

I ask Allah (ﷻ) to make it a delight for the eyes of the *muwahhīds* (monotheists), a lantern for worshippers, a provision for preachers and teachers, a beacon for the lost and a light for the striding.

My dear Muslim brother, here is this garden for you whose roses have blossomed, fruits have sweetened and shadows have inclined. It is purely as a result of Allah's bounty and mercy upon me. Whatever in it is correct then it is from Allah alone, and I thank Him for that; and whatever in it is incorrect then it is from myself and from Shayṭān, and I seek Allah's forgiveness for that.

I further ask Him (ﷻ) to pardon what may have slipped from the tongue or been placed unintentionally in the wrong place. For with care and deliberation, careful consideration, further research and authorship, coming across an increased amount of issues and chapters, and by expounding and summarizing; rarely is any author and writer free from slipping or unintentionally erring, especially in these times when an author rarely has a

clear mind as a result of many distractions and calamities, an onslaught of disturbances and annoyances, the succession of trials and anxieties, and the onrush of the *dunya* and *fitnahs* (trials).

Moreover, every son of Adam is prone to error, and the best of those who err are those who repent. So I ask The Pardoner and The Most Generous for forgiveness and pleasure.

Furthermore, the pen is like the *mukallaf* (one who is legally competent); he sometimes errs and is sometimes correct, he sometimes commences and sometimes recommences, and there is no safety from the slipping of the fingertips and minds.

So may Allah have mercy upon a Muslim who is thankful of what he has seen in it of correctness and guides me to what he has seen in it of mistakes; a trustworthy adviser and a wise honest one who treats wounds that seldom anyone escapes from; does not break bones nor sow discord between the private and the public; is generous and thankful of every good; and is gracious pointing out every slip made by this poor slave.

Undoubtedly, this great religion is for those who work for it, preach it, defend it and are patient with it.

In conclusion, I ask Allah the Most Generous to benefit me and the Muslims with it; to make it sincerely for His sake; to accept it from me; to forgive and excuse me, my parents, my household, anyone who reads it, hears it, benefits from it, teaches it, assists in its publication, and all the Muslims; He is Sufficient for us and He is the Best Disposer of affairs, what an Excellent Protector and what an Excellent Helper; and may Allah's peace and blessings be upon our Prophet Muḥammad (ﷺ), his family and all his companions, along with those who follow them in goodness until the Day of Judgment.

Written by one who is in need of his Lord's pardon,
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Chapter One:

Tawhīd & Īmān

Consisting of the following:

1. *Tawhīd*
2. The Categories of *Tawhīd*
3. *‘Ibādah*
4. *Shirk*
5. The Categories of *Shirk*
6. *Bid‘ah*
7. *Islām*
8. The Pillars of *Islām*
9. *Īmān*
10. The Branches of *Īmān*
11. The Pillars of *Īmān*
12. *Ihsān*
13. The Book of Knowledge

The Book of *Tawhīd* & *Īmān*

1. *Tawhīd*

- ***Tawhīd*** is: To single out Allah (ﷻ) in what is distinct to Him and obligatory for Him. That is, for the slave to know for certain that Allah is One with no partner in His *rubūbiyyah* (lordship), His *ulūhiyyah* (servitude) and His *asmā' wa ṣifāt* (names and attributes).

It further means that: The slave knows for certain and acknowledges that Allah alone is the Lord and Sovereign of everything; that He alone is the Creator, the Ever-Living and the Sustainer of all that exists who alone maintains the whole universe; that He (ﷻ) alone is worthy of worship with no partner; that everything which is worshipped besides Him is false; and that He (ﷻ) possesses attributes of perfection, free of every imperfection and deficiency, and to Him alone belong the best names and loftiest attributes:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى﴾

“Allah - there is no god [worthy of worship] except Him. To Him belong the best names.”

[Sūrah Ṭāhā (20):8]

- **The *fiqh* of *tawhīd*:**

Allah (ﷻ) is One with no partner; One unparalleled in His essence, His names, His attributes and His actions; to Him alone belong the dominion, creation and command with no partner. He is the Sovereign and everything besides Him belongs to Him; He is the Lord and everything besides Him is His slave; and He is the Creator and everything besides Him is created:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾﴾

“Say, ‘He is Allah, [who is] One; Allah, the Self-Sufficient Master; He neither begets nor is He begotten; nor is there any equivalent to Him.’”

[Sūrah al-Ikhlāṣ (112):1-4]

He (ﷻ) is the Most Strong and everything besides Him is weak; He is the Most Powerful and everything besides Him is powerless; He is the Most Great and everything besides Him is minute; He is the Self-Sufficient and everything besides Him is in need of Him; He is the All-Mighty and everything besides Him is subservient; and He is the Truth and all that is worshipped besides Him is false:

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَطِيلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾

“That is because Allah is the Truth, and that which they call upon besides Him is falsehood, and that Allah is the Most High, the Most Great.”

[Sūrah Luqmān (31):30]

He (ﷻ) is the Most Magnificent of which there is nothing more magnificent than Him; the Most High of which there is nothing higher than Him; the Most Great of which there is nothing greater than Him; and the Most Merciful of which there is nothing more merciful than Him. He (ﷻ) is the Most Strong who has created strength in every strong one; the Most Powerful who has created power in every powerful one; the Most Merciful who has created mercy in every merciful one; the Most Knowledgeable who has taught every creature; and the All-Provider who has created all sustenance and those who receive it:

﴿ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَأَعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٣٠﴾ لَا تَدْرِكُهُ الْبَصَرُ وَهُوَ يُدْرِكُ الْبَصَرَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿٣١﴾﴾

“That is Allah, your Lord; there is no god [worthy of worship] except Him, the Creator of all things, so worship Him. And He is Disposer of all things. No vision can grasp Him, but His Grasp is over all vision; and He is the Most Subtle, the Well-Acquainted.”

[Sūrah al-An‘ām (6):102-103]

He (ﷻ) is the True God who alone is worthy of worship besides everything else due to the perfection of His essence, His majesty, His beauty and His graceful kindness; and to Him alone belong the best names and loftiest attributes:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١٠٠﴾﴾

“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.”

[Sūrah al-Shūrā (42):11]

He is the All-Wise, the All-Knowing who does what He wills and commands what He desires:

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿١٠٢﴾﴾

“Surely, His is the creation and the command; blessed is Allah, Lord of the worlds.”

[Sūrah al-A‘rāf (7):54]

He (ﷻ) is the First before everything else; the Last after everything else; the Most High above everything; the Most Near closer to everything; and the All-Knower of everything, alone with no partner:

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠٣﴾﴾

“He is the First and the Last, the Most High and the Most Near; and He is the All-Knower of every thing.”

[Sūrah al-Ḥadīd (57):3]

He (ﷻ) is the True Sovereign in whose hand is everything, while nothing is in the hand of anything besides Him. So turn to Him alone with no partner:

﴿ قُلِ اللَّهُمَّ مَلِكُ الْمُتَّقِينَ اللَّهُمَّ تُوِّقِ الْمُلُوكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلُوكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾ ﴾

“Say, ‘O Allah! Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will; You honor whom You will and You humiliate whom You will. In Your hand is [all] good. Indeed, You are Able to do all things.’”

[Sūrah Āli ‘Imrān (3):26]

He alone is the Owner of all things, the All-Powerful over all things, the All-Knowledgeable of all things and the Granter of all things. He alone is the All-Encompassing of every encompassing one, the All-Powerful over every powerful one, the Subjugator of every subjugating one, the One and the Owner of everyone:

﴿ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ ﴾

“Blessed is He in Whose Hand is the dominion, and He is Able to do all things.”

[Sūrah al-Mulk (67):1]

2. The Categories of *Tawhīd*

- The *tawhīd* which the messengers called to and which the scriptures revealed is of two types:

The first: *Tawhīd* of *ma'rifah* (knowledge) and *ithbāt* (affirmation), which is also called *tawhīd* of *rubūbiyyah* (lordship) and *asmā' wa ṣifāt* (names and attributes). It is to affirm the reality of the essence of the Lord (ﷻ) and the *tawhīd* of Allah's names, attributes and actions.

It further means that: The slave knows for certain and acknowledges that Allah alone is the Lord, the Creator and the Sovereign who maintains and administers this great universe; the Most Perfect in His essence, names, attributes and actions; the All-Knower of everything, the All-Encompassing of everything and the Most Powerful over everything; attributed with all of the attributes of perfection and free of all defects and deficiencies. To Him alone belong the best names and loftiest attributes, and there is nothing like Him with respect to His essence, names, attributes and actions:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.”

[Sūrah al-Shūrā (42):11]

The second: *Tawhīd* of *qaṣd* (intent) and *ṭalab* (aim), which is also called *tawhīd* of *ulūhiyyah* (servitude) and *'ibādah* (worship). It is to single out Allah (ﷻ) in all the various acts of worship, such as supplication, prayer, fear, hope and so on.

It further means that: The slave knows for certain and acknowledges that Allah alone has divinity over His entire creation, and that He (ﷻ) alone is worthy of worship besides everything else. So it is not permissible for anyone to direct something of the various acts of worship, such as supplication, prayer, asking for help, reliance, fear, hope, slaughtering, vowing and so on, except to Allah besides everything else. Whoever directs something of it to other than Allah, he is a *mushrik* (polytheist) and a disbeliever, as Allah (ﷻ) says:

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

“And whoever invokes besides Allah another god for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed.”

[Sūrah al-Mu'minūn (23):117]

- **The ruling concerning acknowledgment of *tawhīd*:**

1) Every person acknowledges *tawhīd* of *rubūbiyyah* by virtue of their *fiṭrah* (natural disposition) and their observance of the universe. However, acknowledgement of it alone is not sufficient in order to believe in Allah and be saved from punishment, for Iblis acknowledged it as well as the *mushriks*, but it did not benefit them because they did not acknowledge *tawhīd* of *‘ibādah* for Allah alone. So whoever only acknowledges *tawhīd* of *rubūbiyyah* he does not become a *muwaḥḥid* nor a Muslim, nor does his blood and wealth become inviolable until he acknowledges *tawhīd* of *ulūhiyyah*, testifying that there is no god except Allah alone with no partner, acknowledging that Allah alone is worthy of worship besides everything else and adhering to the worship of Allah alone with no partner.

Allah (ﷻ) says:

﴿ وَمَا أُرْسِلُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴾

“And they were not commanded except to worship Allah, and worship none but Him alone, and to establish prayer and to give *zakāh*. And that is the right religion.”

[Sūrah al-Bayyinah (98):5]

2) Most of creation disbelieve in and reject *tawhīd* of *ulūhiyyah* and *‘ibādah*. For this reason, Allah sent messengers to the people and revealed the scriptures to them; to command them to worship Allah alone and abandon the worship of everything besides Him.

Allah (ﷻ) says:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴾

“And We have certainly sent among every nation a messenger [proclaiming], ‘Worship Allah and avoid *ṭāghūt* [false gods].”

[Sūrah al-Nahl (16):36]

3) *Tawhīd* of *rubūbiyyah* and *tawhīd* of *ulūhiyyah* are inseparable. So *tawhīd* of *rubūbiyyah* necessitates *tawhīd* of *ulūhiyyah*. Thus, whoever acknowledges that Allah alone is the Lord, the Creator, the Sovereign and the Provider, it necessitates that he acknowledges that none is worthy of worship except Allah alone; hence, not supplicating except to Allah, not appealing for help except from Him, not relying upon anyone except Him and not directing anything of the various acts of worship except to Allah alone besides everything else.

Furthermore, *tawhīd* of *ulūhiyyah* necessitates *tawhīd* of *rubūbiyyah*. So whoever worships Allah alone and does not associate anything with Him, he must already believe that Allah is his Lord, his Creator and his Sovereign.

Finally, *rubūbiyyah* and *ulūhiyyah* are at times mentioned together thereby having separate meanings. As such, the meaning of *Rabb* (Lord) would be: the Sovereign whom the creation and command belong to; and the meaning of *Ilāh* (God) would be: the One who is truly worshipped and who alone is worthy of worship besides everything else, as Allah (ﷻ) says:

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ ﴾

“Say, ‘I seek refuge in the Lord of mankind; the Sovereign of mankind; the God of mankind.’”

[Sūrah al-Nās (114):1-3]

And at times, one is mentioned apart from the other thereby having the same meaning, such as the statement of Allah (ﷻ):

﴿ قُلْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ كُلَّ شَيْءٍ ﴾

“Say: ‘Shall I seek a lord other than Allah, while He is the Lord of all things?’”

[Sūrah al-An‘ām (6):164]

- **The virtue of *tawhīd*:**

Allah (ﷻ) is the Lord of the worlds. He is the Lord of all of mankind and the deity of all of mankind. He is the deity of the one who worships Him, as well as a Generous Lord who does not withhold his blessing from the one who does not worship Him. So whoever believes in Allah as a deity takes the gift of His *rubūbiyyah* from a variety of bounties, and also takes the gift of His *ulūhiyyah*, which is the religion and Paradise. As for he who does not believe in Him, he takes the gift of His *rubūbiyyah* in this life, but does not take the gift of His *ulūhiyyah* on the Day of Resurrection, which is Paradise. A person only takes his reward from the one who he worked for, and the disbeliever did not work for Allah, so he will have nothing in the hereafter except the Fire.

1 – Allah (ﷻ) says:

﴿ وَيَبْرَأ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنْ هُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنْتُمْ بِمَشَابِهِهَا مُتَسَحِّبُونَ ﴿١٠٠﴾ ﴾

﴿ الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنْتُمْ بِمَشَابِهِهَا مُتَسَحِّبُونَ ﴿١٠٠﴾ ﴾

“And give glad tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a fruit therefrom, they will say, ‘This is what we were provided with before.’ And they will be given things in resemblance. And they will have therein purified spouses, and they will abide therein eternally.”

[Sūrah al-Baqarah (2):25]

2 – And Allah (ﷻ) says:

﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾

“It is those who believe and do not mix their belief with injustice [*shirk*], for them [only] there is security and they are the [rightly] guided.”

[Sūrah al-An`ām (6):82]

3 – And Allah (ﷻ) says:

﴿الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ

وَحَسَنُ مَقَابٍ ﴿٢٨﴾

“Those who believe and whose hearts find rest in the remembrance of Allah; Surely, in the remembrance of Allah do hearts find rest. Those who believe and do righteous deeds - a good state is theirs and a good return.”

[Sūrah al-Ra`d (13):28-29]

4 – And `Ubādah bin al-Ṣāmit (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Whoever testifies that there is no god [worthy of worship] except Allah alone with no partner; that Muḥammad is His Slave and His Messenger; that `Isa is Allah’s Slave and His Messenger, His Word which He bestowed upon Maryam and a Spirit from Him; and that Paradise is true and Hellfire is true; Allah will admit him into Paradise with whatever deeds he may have done [even if those deeds were few].”¹

5 – And Jābir (رضي الله عنه) narrated:

A man came to the Prophet (ﷺ) and said, “O Messenger of Allah! What are the two things quite unavoidable?” He replied: “Whoever dies without associating anything with Allah would enter Paradise, and whoever dies associating something with Allah would enter Hellfire.”²

- **The reality of *tawḥīd* and its essence:**

That a person sees all things as being from Allah (ﷻ), a sight that prevents him from looking around for other reasons and means. Hence, he does not see good and evil, receiving and being deprived, benefit and harm, and administering and planning except from Him alone. Also, that he worships Him (ﷻ) on the basis of this knowledge, a worship in which he singles Him out and does not worship anything else with Him:

﴿ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾

¹ Agreed upon; narrated by Bukhārī (no. 3435) and Muslim (no. 28). The wording is that of Bukhārī’s.

² Narrated by Muslim (no. 93).

“That is Allah, your Lord; there is no god [worthy of worship] except Him, the Creator of all things, so worship Him. And He is Disposer of all things.”

[Sūrah al-An‘ām (6):102]

- **The greatness of the *kalimah* (word) of *tawhīd*:**

‘Abdullāh bin ‘Amr bin al-‘Āṣ (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “When the death of the Prophet of Allah Nūḥ (عليه السلام) approached, he admonished his son saying, ‘I shall give you some advice, commanding you with two things and forbidding you from two things: I command you to say, ‘there is no god [worthy of worship] except Allah,’ for surely if the seven heavens and the seven earths were put on one side of a scale and the words, ‘there is no god [worthy of worship] except Allah,’ were put on the other, the latter would outweigh the former. Furthermore, if the seven heavens and the seven earths were a dark ring, they would be cut by the words ‘there is no god [worthy of worship] except Allah.’ [And I command you with the words], ‘Glory be to Allah and praise be to Him,’ for it is the prayer of all things and all of creation receives its sustenance by it. And I forbid you from shirk and pride.’”¹

- **The completion of *tawhīd*:**

Tawhīd cannot be fully achieved except by worshipping Allah alone with no partner and by avoiding *ṭāghūt* (false gods), as Allah (ﷻ) says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

“And We have certainly sent among every nation a messenger [proclaiming], ‘Worship Allah and avoid *ṭāghūt* [false gods].”

[Sūrah al-Naḥl (16):36]

- **The fruits of the reality of *tawhīd*:**

The greatest fruit of *tawhīd* is Allah’s (ﷻ) pleasure of the slave, His love for him, His mercy for him, His sufficiency for him, His acceptance of his deeds and Him making him happy in this life and the next. The fruit that yields for the slave is the power of reliance upon Allah alone, refraining from complaining to creation, refraining from blaming them, satisfaction with Allah, love of Him, submission to His decision, worshipping Him in the best of manners, adherence to His obedience, thinking well of Him, finding rest in His remembrance, gaining Paradise and salvation from the Fire.

¹ Authentic; narrated by Aḥmad (no. 6583) and Bukhārī in al-Adab al-Mufrad (no. 558). See al-Silsilah al-Ṣaḥīḥah (no. 134).

- The description of *ṭāghūt*:

Ṭāghūt is: Anything that a slave exceeds his bounds with, whether it be one worshipped such as idols, or one followed such as soothsayers and evil scholars, or one obeyed such as rulers and leaders who abandon Allah’s (ﷻ) obedience.

There are many *ṭāghūts*, however, their heads are five:

Iblīs – whom we seek Allah’s refuge from, whoever is worshipped while being pleased with it, whoever calls people to worship him, whoever claims to know something from the unseen and whoever rules by other than what Allah has revealed.

1 – Allah (ﷻ) says:

﴿اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾﴾

“Allah is the ally of those who believe; He brings them out of darkneses into light. But as for those who disbelieve, their allies are *ṭāghūt* (false gods); they bring them out of light into darkneses. Those are the dwellers of the Fire; they will abide therein eternally.”

[Sūrah al-Baqarah (2):257]

2 – And Allah (ﷻ) says:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِم وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾﴾

“Have you not seen those who claim to have believed in that which has been revealed to you, and that which has been revealed before you? They wish to refer legislation to *ṭāghūt* (false gods), while they were commanded to reject them; and Shayṭān wishes to lead them far astray.”

[Sūrah al-Nisā’ (4):60]

3. *‘Ibādah*

- **The meaning of *‘ibādah*:**

‘Ibādah is: The obedience of the worshipper for the one he is worshipping in that which he commands him to either do or refrain from doing, with love, veneration and humility for him.

The One who is worthy of worship is none other than Allah alone with no partner. Moreover, *‘ibādah* refers to two things:

The first: worship, which is: Subservience to Allah (ﷻ) by acting upon His commands and staying away from His prohibitions, out of love and veneration of Him.

The second: means of worship, which is: All inclusive of everything that Allah loves and is pleased with of external and internal sayings and actions, such as *du‘ā*, *dhikr*, prayer, love and so on. So for example, prayer is *‘ibādah*, and performing it is worship of Allah. Hence, we worship Allah alone by being subservient to Him, out of love and veneration of Him; and we do not worship Him except by what He has legislated:

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

“So whoever hopes for the meeting with his Lord - let him do righteous work and not associate anyone in the worship of his Lord.”

[Sūrah al-Kahf (18):110]

- **The wisdom behind the creation of the jinn and mankind:**

Allah did not create the *thaqalayn* – the jinn and mankind – in vain or without purpose. He did not create them to merely eat and drink, play and have fun, laugh and enjoy themselves; rather their Lord created them for a great purpose, and that is for worshipping Allah alone with no partner, refraining from worship of anything besides Him, venerating and exalting Him, obeying His commands and staying away from His prohibitions, and halting at His limitations, as He (ﷻ) says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ

الْمَتِينِ ﴿٥٨﴾﴾

“And I did not create the jinn and mankind except to worship Me. I do not seek any provision from them, nor do I ask them to feed Me. Indeed, Allah is the All-Provider, the Most Strong.”

[Sūrah al-Dhāriyāt (51):56-58]

If they did so, they would be happy in this world and attain Paradise and nearness to their Lord on the Day of Resurrection, as He promised them saying:

﴿ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾ فِي مَقْعَدٍ صِدْقٍ عِندَ مَلِكٍ مُّقْتَدِرٍ ﴿٥٥﴾ ﴾

“Indeed, the righteous will be among gardens and rivers, in a seat of honor near a Sovereign, Perfect in Ability.”

[Sūrah al-Qamar (54):54-55]

- **The wisdom behind ‘*ibādah*’:**

Obedying the commands of Allah and staying away from His prohibitions is built upon *īmān* (faith) in Allah (ﷻ) and perpetual conception in the hearts of the greatness of the Creator and the Sovereign of the dominion; and that is by frequent remembrance and gratitude of Him, and contemplation of His signs and creation. In order to maintain and solidify this conception in the heart, Allah has legislated for His slaves a reiterated reminder and renewed action, which is none other than worship. Furthermore, when *īmān* increases and strengthens the heart becomes illuminated with *īmān*; sayings, actions and *akhlāq* improve and increase; then the Lord becomes pleased; and then one’s affairs become upright by attaining happiness in both lives. On the contrary, when *īmān* is missing or decreases actions worsen, then one’s affairs become corrupt, then the Lord becomes angry, and then the punishment befalls.

1 – Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾ هُوَ الَّذِي يُصَلِّيٰ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾ ﴾

“O you who believe! Remember Allah with much remembrance; and glorify His Praises morning and afternoon. It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darkneses into light. And He is Ever Most Merciful to the believers.”

[Sūrah al-Aḥzāb (33):41-43]

2 – And Allah (ﷻ) says:

﴿ وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَأَتَقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾ ﴾

“O you who believe! Remember Allah with much remembrance; and glorify His Praises morning and afternoon.”

[Sūrah al-A‘rāf (7):96]

- **The pillars of ‘*ibādah*’:**

The worship of Allah (ﷻ) stands on three pillars: The love of Allah, hope in Him and fear of Him.

1) The love of Allah is the most important pillar of worship. The love of Allah originates from the knowledge of Allah, knowledge of His most perfect names and lofty attributes, and knowledge of His blessings and kindness to His creation.

The more the slave's knowledge of His Lord increases, his love for Him increases, his veneration of Him increases, his obedience of Him increases and Allah's love for him increases; for complete love from the Lord is associated with complete obedience from the slave. Hence, the more the slave obeys his Lord, Allah's love for him increases in accordance with his obedience; and the more the slave is disobedient to his Lord, his love for Allah decreases in accordance with his disobedience and his obedience of Him decreases.

Similarly, the more the slave's knowledge of His Lord decreases, his acts of disobedience increase above his acts of obedience. Moreover, if the love of Allah weakens in the slave's heart due to his many sins, he loses the pleasure of worship and Shayṭān empowers over him, resulting in him performing worship while being inattentive and heedless of his Lord, finding pleasure in disobedience and feeling obedience as being heavy.

What strengthens the love of Allah in the slave's heart is: Knowledge of Allah through His names, His attributes and His actions; recognition of Allah's blessings upon him; continuous observation of the marvels of the universe and the verses of the Qur'ān; performing obligatory acts; refraining from forbidden acts; and increasing in performing voluntary acts of worship:

﴿ فَاعْلَمُوا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُوا لِذُنُوبِكُمْ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ﴾

“So know, [O Muḥammad], that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women.”

[Sūrah Muḥammad (47):19]

This is why it is obligatory upon the Muslim to truly know his Lord and to worship Allah in accordance with this knowledge; and to further love everything that Allah loves and is pleased with of acts of obedience, and to hate everything that Allah hates of acts of disobedience.

2) Hope in Allah (ﷻ), which is the desire for Allah's pleasure, His reward, His mercy, His forgiveness and His Paradise. Moreover, hope is divided into three categories:

The First: The hope of the one who obeys Allah for Allah to accept his deeds, and to reward him for them by attaining Paradise and being saved from the Fire.

The Second: The hope of the one who committed sins, then repented therefrom, for Allah to forgive him his sins, to pardon him for them and to transform them into good deeds.

These first two categories are praiseworthy and commanded Islamically.

The Third: The hope of the one who is engrossed in sins, persisting in being careless of performing the obligations and falling into the prohibitions, all the while hoping for Allah's mercy. This is deception, wishful thinking and false unpraiseworthy hope:

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

“So whoever hopes for the meeting with his Lord - let him do righteous work and not associate anyone in the worship of his Lord.”

[Sūrah al-Kahf (18):110]

3) Fear of Allah (ﷻ). Thus, he who is more knowledgeable of Allah is more fearful of Him. Moreover, the praiseworthy fear is what comes between the slave and sinning his Lord, the All-Mighty and the Compeller. Also, fear of Allah (ﷻ) only originates from knowing Allah through His names, attributes and actions; knowing the weakness of the slave; knowing Allah's vow of punishing he who disobeys Him; and knowing the severity of the punishment that Allah has prepared for he who disobeys Him.

Finally, the more the slave's *īmān* in his Lord strengthens, and his belief in Allah's punishment strengthens, and he knows of the severity of Allah's punishment for he who disobeys him; the more his fear of Allah and of His punishment intensifies:

﴿وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يُشْرِكُونَ ۗ وَاللَّهُ عَالِمُ السِّرِّ ۗ﴾

﴿يُؤْمَرُونَ﴾

“And to Allah prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels [as well], and they are not arrogant. They fear their Lord above them, and they do what they are commanded.”

[Sūrah al-Nahl (16):49-50]

So it is incumbent upon the slave to worship Allah out of love for Him, veneration of Him, desire for His reward and fear of His punishment:

﴿أَمِنْ هُوَ قَنِيئٌ ۗ أَنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْأَجْرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ﴾

﴿إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ﴾

“Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, ‘Are those who know equal to those who do not know?’ It is only people of understanding who will remember.”

[Sūrah al-Zumar (39):9]

- **The categories of ‘*ibādah*’:**

Worship is an all-comprehensive name for all that Allah loves and is pleased with of external and internal sayings and actions. Worship according to this general all-encompassing meaning is divided into two categories:

The first category: Outright acts of worship, which are those acts of worship that are impermissible to direct to other than Allah, such as *du‘ā*, *dhikr*, prayer, fasting, fear, hope and other acts of worship that Allah (ﷻ) has legislated.

Outright acts of worship are divided into two categories:

1) Heart-related acts of worship, which are of two types:

The first: The belief of the heart that there is no deity except Allah and that none is worthy of worship except Him alone without any partner, as well as *īmān* in Allah, His angels, His books, His messengers, the Last Day and qadar – the good and bad of it, and the like thereof.

The second: The actions of the heart, among which are the love of Allah (ﷻ) and His veneration, reliance in Him, need of Him, hope for His reward, fear of His punishment, sincerity in actions for Him, patience over executing His commands and staying away from His prohibitions, and patience over His decrees, and the like thereof.

2) Bodily acts of worship, which are of two types:

The first: Statement-related acts of worship, among which are pronouncing the *shahādātayn* [testification of faith], the *dhikr* of Allah, His glorification [by saying *Allāhu Akbar*], His exaltation [by saying *Subhānallah*], His praise [by saying *Alḥamdulillah*], recitation of the Qur’ān, *du‘ā*, *da‘wah*, enjoining the good, forbidding the evil, exerting advice, teaching Islamic knowledge, and the like thereof.

The second: Physical action-related acts of worship, such as prayer, fasting, *ḥajj* and *‘umrah*, *jihād*, seeking knowledge, *zakāt*, charity, slaughtering, vowing, and the like thereof.

The second category: Non-outright acts of worship, which are those statements and actions that are not acts of worship in their original legislation, but transform into acts of worship for Allah with the right intention.

Non-outright acts of worship are divided into three categories:

The first: Doing obligatory and recommended acts, such as kindness to parents, maintenance of family ties, reconciliation between people, spending on one's wife, family and relatives, hospitality of guests, granting loans, giving gifts, and the like thereof. So if a Muslim does any of these desiring thereby the pleasure of Allah (ﷻ), then it becomes an act of worship for which the doer is rewarded.

The second: Refraining from forbidden and disliked acts desiring thereby the pleasure of Allah, such as refraining from backbiting and malicious gossip, and refraining from *riba*, *zina*, stealing, cheating and all other immoralities. So if a Muslim refrains from any of these desiring thereby the pleasure of Allah, seeking the reward, fearing the punishment and in compliance with the command of Allah, then that refrainment is an act of worship for which the doer is rewarded.

The third: Doing permissible acts desiring thereby the pleasure of Allah (ﷻ), such as buying and selling, eating and sleeping, and other permissible acts. So if a Muslim does any of these desiring thereby the pleasure of Allah (ﷻ), then his act becomes an act of worship for which he is rewarded.

1 – Allah (ﷻ) says:

﴿ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴾

“So whoever hopes for the meeting with his Lord - let him do righteous work and not associate anyone in the worship of his Lord.”

[Sūrah al-Kahf (18):110]

2 – And Allah (ﷻ) says:

﴿ لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۗ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴾

“No good is there in much of their private conversation, except for those who enjoin charity, or that which is right, or conciliation between people. And whoever does that seeking the good Pleasure of Allah, We shall give him a great reward.”

[Sūrah al-Nisā' (4):114]

3 – And 'Umar (رضي الله عنه), narrated:

The Messenger of Allah (ﷺ) said, “The reward of deeds depends upon the intention and every person will get the reward according to what he has intended. So whoever emigrated for Allah and His Messenger, then his emigration was for Allah and His Messenger. And

whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for.”¹

- **The path of ‘*ubdiyyah* (servitude):**

The worship of Allah (ﷻ) is built upon two great principles: Complete love for Allah (ﷻ) and complete subservience to Him.

These two principles are further built upon two other great principles: Witnessing Allah’s grace, bounty, kindness and mercy which necessitate love; and examining the shortcoming of the *nafs* (soul) and the action that inherits complete subservience to Allah the All-Mighty, the Compeller.

The nearest door that a slave can come through to His Lord is the door of being in need of His Lord (ﷻ). Hence, he does not see himself except as being broke, and he does not see for himself any state, position or rope to hold on to, nor any means to present with; rather he witnesses his complete need of His Lord (ﷻ) and that if he abandons it he shall lose and perish.

1 – Allah (ﷻ) says:

﴿ وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْرُونَ ﴾

“And whatever you have of blessings, it is from Allah. Then when adversity touches you, to Him you cry for help.”

[Sūrah al-Naḥl (16):53]

2 – And Allah (ﷻ) says:

﴿ يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴾

“O mankind! It is you who stand in need of Allah, while Allah is the Rich [Free of need], Worthy of all praise.”

[Sūrah Fāṭir (35):15]

- **Those who are the most complete in worship:**

Those who are the most complete in worship are the prophets and messengers, blessings and peace be upon them, because they are the most complete in terms of knowledge of Allah, His names and attributes, His actions and treasures, and His promise of reward and threat of punishment; and they are the greatest in love and veneration of Allah. Allah further increased them in virtue by sending them to people. So they ended up with the virtue of messengership and the virtue of special servitude.

¹ Agreed upon; narrated by Bukhārī (no. 2529) and Muslim (no. 1907). The wording is that of Bukhārī’s.

They are followed by the steadfast affirmers of truth whose belief in Allah and His Messenger became complete and who remained steadfast upon His command, then the martyrs who bore witness to the truth and sacrificed themselves for the sake of the truth, and then the righteous whose actions were upright. And the doors of the Most Generous are open to anyone willing:

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ﴾

رَبِيفًا ﴿٤٦﴾

“And whoever obeys Allah and the Messenger, then they will be in the company of those on whom Allah has bestowed bounty from among the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And how excellent these companions are!”

[Sūrah al-Nisā’ (4):69]

- **Allah’s right on His slaves:**

Allah’s right on the inhabitants of the heavens and earth is that they worship Him and not associate anything with Him. Hence, He alone is worthy of worship, such that He is obeyed and not disobeyed, remembered and not forgotten, and shown gratitude and not ingratitude. However, who is it that has not done something contrary to what he was created for, either out of inability, ignorance, negligence or slackness? We seek Allah’s forgiveness and turn to Him in repentance from all misdeeds and sins.

Therefore, if Allah (ﷻ) was to punish the inhabitants of His heavens and the inhabitants of His earth, He would punish them while not being unjust to them because they are under His dominion; and if He was to be merciful to them His mercy would be far better than their deeds. However, He is Generous and has made obligatory upon Himself for His slaves what is not obligatory upon Him.

1 – Mu’adh bin Jabal (رضي الله عنه) narrated:

I was riding behind the Prophet (ﷺ) on a donkey called ‘Ufayr. He said, “O Mu’adh! Do you know what Allah’s right on His slaves and what the slaves’ right on Allah is?” I replied, “Allah and His Messenger know best.” He said, “Allah’s right on His slaves is that they should worship Him and not associate anything with Him, and the slaves’ right on Allah (ﷻ) is that He should not punish anyone who does not associate anything with Him.” I said, “O Messenger of Allah! Shall I not then inform the people of the good news?” He replied, “Do not give them the good news, for then they will rely on it alone.”¹

¹ Agreed upon; narrated by Bukhārī (no. 2856) and Muslim (no. 30). The wording is that of Muslim’s.

2 – And Abu Hurayrah (رضي الله عنه), narrated:

The Prophet (ﷺ) said, “None of you will be saved by his actions.” A man asked, “Not even you, O Messenger of Allah?” He replied, “Not even me, unless Allah covers me with mercy from Him; but you should act with moderation.”¹

- **The completion of ‘*ubudiyyah*’:**

1) The believing slave’s function before His Lord is based on five basic principles, which are: Obeying commandments; staying away from prohibitions; being grateful for blessings; seeking forgiveness of sins; and being patient over acts of obedience, over calamities and over refraining from sins. Whoever fulfills the obligation of these five principles, Allah will make him happy in this world and the hereafter.

2) Allah (ﷻ) puts His slaves to trial in order to test their patience and servitude, not in order to destroy and punish them. So servitude is a duty unto Allah for His slave in prosperity just as it is a duty unto Him in adversity. Similarly, servitude is a duty unto Him in that which a person detests just as it is a duty unto Him in that which he loves. Most people show servitude in that which they love, however it is important to also show servitude in that which is detestful; and they vary in that.

Hence, performing *wuḍū’* (ablution) with cold water in extremely hot weather is servitude, performing *wuḍū’* with cold water in extremely cold weather is servitude, having inter-marital affairs with one’s spouse is servitude, abandoning sins that the *nafs* desires without fear of people is servitude, and having patience over hunger and harm is servitude; however there is a difference between the two servitudes.

So whoever performs the two servitudes for Allah in both a prosperous and adverse state, and a detestful and beloved state, then he is from among Allah’s slaves whom there shall be no fear concerning them, nor shall they grieve; nor will his enemy have any authority over him, for Allah will protect him; however at times Shayṭān may influence him.

For certainly, the slave has been put to trial with heedlessness, *shahwah* (lustful desire) and anger; and it is through these three doors that Shayṭān comes through to the slave. Moreover, Allah has tested every slave by allowing his *nafs*, his *hawā* and his Shayṭān to have authority over him; to see whether he will obey them or obey his Lord, so that the servitude of choice is demonstrated by him:

¹ Agreed upon; narrated by Bukhārī (no. 5673) and Muslim (no. 2816). The wording is that of Muslim’s.

﴿ وَنَبْلُوكُمْ بِالشَّرِّ وَالْحَيْرِ فَتْنَةً ۗ وَالْيَمِينَا تُرْجَعُونَ ﴿٣٥﴾ ﴾

“And We shall test you with evil and with good as trial; and to Us you will be returned.”

[Sūrah al-Anbiyā’ (21):35]

3) Allah (ﷻ) has set commands for the human being, just as the *nafs* has set commands for him as well. Allah wants the human being to complete what He loves of *īmān* and righteous deeds, whereas the *nafs* wants to complete what it loves of wealth and *shahwahs*. Furthermore, Allah has filled this world with what is beloved to Him of various kinds of acts of obedience and good deeds, and has filled the hereafter with what is beloved to the slave of various kinds of bliss in Paradise.

Allah (ﷻ) wants us to work for the hereafter, whereas the *nafs* wants to work for this world. *īmān* is the way to salvation and the light by which truth is discerned from falsehood, and good from evil. This is the object of trial in human beings.

1 – Allah (ﷻ) says:

﴿ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢٩﴾ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۗ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا

وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٣٠﴾ ﴾

“Do the people think that they will be left to say, ‘We believe’ and they will not be tried? But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.”

[Sūrah al-‘Ankabūt (29):2-3]

2 – And Allah (ﷻ) says:

﴿ وَمَا أَتَىٰ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ ۗ إِلَّا مَا رَحِمَ رَبِّي ۗ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٣﴾ ﴾

“[Yūsuf said], ‘And I do not acquit myself. Indeed, the soul is inclined to evil, except those upon which my Lord has mercy. Indeed, my Lord is Oft-Forgiving, Most Merciful.’”

[Sūrah Yūsuf (12):53]

- **The *fiqh* of ‘*ubudiyyah*:**

The ground accepts whatever is planted therein, whether it is sweet or bitter. Likewise, the ground of *fiṭrah* welcomes and accepts whatever is planted therein. So whoever plants the tree of *tawḥīd*, *īmān* and *taqwa* he will reap the sweetness of eternity and the garden of eternity; and whoever plants the tree of disbelief, ignorance and sins he will reap the misery of eternity and the fire of eternity.

The greatest of knowledge is to know your Lord and what is obligatory for Him. Hence, you acknowledge to Him your ignorance of religious knowledge, slackness in performing deeds, shortcoming of the *nafs*, negligence of Allah’s right and injustice in dealing with Him:

﴿ فَاسْتَقِمْ كَمَا أُمِرْتَ وَمِن تَابِ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

“So remain on a right course as you have been commanded, and those who turn in repentance [unto Allah] with you, and do not transgress. Indeed, He is All-Seer of what you do.”

[Sūrah Hūd (11):112]

This is the one who is truly knowledgeable, truly a slave and truly a *faqīh* (jurist). If he performs a good deed he sees it as a bounty from Allah upon him; if He accepts it then it is a second bounty; if He multiplies it in reward then it is a third bounty; and if He rejects it then it is because its kind is not adequate for the Sovereign, the All-Mighty and the Compeller (ﷻ) to be presented with. And if he performs a bad deed he sees it as His Lord forsaking him and ceasing His protection of him. If He punishes him for his sins he sees His justice; if he does not punish him for them he sees His bounty; and if He forgives him for them it is purely due to His kindness and generosity.

Furthermore, everything in the heavens and on earth are all slaves of Allah, the Sovereign, the Truth.

Every human being must acknowledge that he is a slave of Allah by existence and by legislation:

So you are His slave by existence because He is the Creator of you, the Sovereign of you and the Disposer of your affairs. You are His slave; if He wills He gives you and if He wills He withholds from you; if He wills He makes you rich and if He wills He makes you poor; if He wills He guides you and if He wills He allows you to go astray; and if He wills He allows you to live and if He wills He causes you to die. The All-Mighty and Most Merciful does what He wills with you according to what His wisdom and mercy necessitate.

Also, you are His slave by legislation. You must worship Him by what He has legislated; so you act upon the commands, stay away from the prohibitions and believe in Allah in order to be happy in this world and the hereafter.

All of creation is in need of Allah, and their need of Him falls under two categories:

The first: Necessary need, which is the need of all creatures of their Lord in terms of their existence, provision, disposition, survival and whatever else they need.

The second: Voluntary need, which is the fruit of two types of awareness: The slave’s awareness of His Lord and the slave’s awareness of himself. So whoever is aware of his Lord as absolutely Self-Sufficient, he becomes aware of himself as absolutely in need and thereby adheres to the door of servitude until he meets his Lord:

﴿يٰۤاَيُّهَا النَّاسُ اَنْتُمْ اَتُّبِقِرَاءُ اِلٰى اللّٰهِ وَاللّٰهُ هُوَ الْغَنِيُّ الْحَمِيْدُ ﴿١٥﴾﴾

“O mankind! It is you who stand in need of Allah, while Allah is the Rich [Free of need],
Worthy of all praise.”

[Sūrah Fāṭir (35):15]

4. *Shirk*

- ***Shirk*** is: To set up a partner with Allah (ﷻ) in His *rubūbiyyah*, or His *ulūhiyyah* or His *asmā' wa ṣifāt*. So if a person believes that there is a creator or helper with Allah then he is a *mushrik*; whoever believes that someone besides Allah is worthy of worship then he is a *mushrik*; and whoever believes that Allah has an equal in His names and attributes then he is a *mushrik*.

- **The danger of *shirk*:**

1) Committing *shirk* is great injustice because it is a violation of the exclusive right of Allah (ﷻ), which is *tawḥīd*. Hence, *tawḥīd* is the most fair of justices, and *shirk* is the most unfair of injustices and the most abominable of offences; because it is defaming the Lord of the worlds, directing what is exclusively His right to other than Him and equating Him with others. Moreover, due to the great danger of *shirk* whoever meets Allah as a *mushrik* Allah will not forgive him, as Allah (ﷻ) says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا﴾

“Indeed, Allah does not forgive setting up partners with Him, but He forgives what is less than that for whom He wills. And whoever sets up partners with Allah has certainly fabricated a tremendous sin.”

[Sūrah al-Nisā’ (4):48]

2) Committing *shirk* is the greatest of sins, for whoever worships other than Allah has placed worship in other than its rightful place and directed it to other than who is worthy of it; and that is great injustice and a heinous offence, as Allah (ﷻ) says:

﴿إِنَّ أَلْبَسَ لظُلْمًا عَظِيمًا﴾

“Indeed, *shirk* is great injustice.”

[Sūrah Luqmān (31):13]

3) Major *shirk* renders all deeds worthless, necessitates destruction and loss, and is the greatest of major sins:

1 – Allah (ﷻ) says:

﴿وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْطَبُنَّ عَمَلَكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

﴿الْمُشْرِكِينَ﴾

“And it was already revealed to you and to those before you: ‘If you set up partners with Allah, your deeds would surely become worthless, and you would surely be among the losers.’ Rather, worship Allah alone and be among the grateful.”

[Sūrah al-Zumar (39):65-66]

2 – And Abū Bakrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said thrice, “Shall I not inform you of the greatest of major sins?” They said, “Yes, O Messenger of Allah!” He said, “Committing *shirk* and disobedience to parents.” He sat up after he had been reclining and added, “And giving false witness.” He continued to repeat it until we said, “We wish he would be quiet.”¹

- **The abominable characteristics of *shirk*:**

Allah (ﷻ) has mentioned four abominable characteristics of *shirk* in four verses. They are:

1 – Allah (ﷻ) says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾﴾

“Indeed, Allah does not forgive setting up partners with Him, but He forgives what is less than that for whom He wills. And whoever sets up partners with Allah has certainly fabricated a tremendous sin.”

[Sūrah al-Nisā’ (4):48]

2 – And Allah (ﷻ) says:

﴿وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾﴾

“And whoever sets up partners with Allah has certainly gone far astray.”

[Sūrah al-Nisā’ (4):116]

3 – And Allah (ﷻ) says:

﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٢﴾﴾

“Indeed, whoever sets up partners with Allah - Allah has forbidden him Paradise, and his abode is the Fire. And there are no helpers for the wrongdoers.”

[Sūrah al-Mā'idah (5):72]

4 – And Allah (ﷻ) says:

﴿وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَفَهُ الطُّيُورُ أَوْ تَهْوَىٰ بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٣١﴾﴾

“And whoever sets up partners with Allah - it is as though he had fallen from the sky and was snatched by the birds, or the wind had thrown him to a far off place.”

[Sūrah al-Ḥajj (22):31]

- **The punishment of those who commit *shirk*:**

1 – Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٣١﴾﴾

¹ Agreed upon; narrated by Bukhārī (no. 2654) and Muslim (no. 87). The wording is that of Bukhārī’s.

“Indeed, those who disbelieve among the People of the Scripture and the *mushrikun* will be in the Fire of Hell, abiding eternally therein. They are the worst of creatures.”

[Sūrah al-Bayyinah (98):6]

2 – And ‘Abdullāh bin Mas‘ūd (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Whoever dies while calling on something besides Allah, as a rival to Him, will enter the Fire.”¹

- **The foundation of *shirk*:**

The foundation of *shirk* and its basis upon which it is built is: Becoming attached to other than Allah. Whoever becomes attached to other than Allah, He entrusts him to what he becomes attached to, punishes him with it, forsakes him on the part of what he becomes attached to, and he becomes disgraced with no one to praise him and forsaken with no one to help him, as Allah (ﷻ) says:

﴿لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا﴾

“Do not set up with Allah any other god, and thereby become disgraced and forsaken.”

[Sūrah al-Isrā’ (17):22]

- **The *fiqh* of *shirk*:**

Committing *shirk* in Allah’s names and attributes, in His legislation and in His worship are all categories of *shirk*. The first is *shirk* in *rubūbiyyah*, the second is *shirk* in obedience and the third is *shirk* in worship.

Allah (ﷻ) is the Lord, the Most High, the Most Great, the Sovereign and the Creator of every thing alone without any partner. So to Him alone belongs the right of legislation and to Him alone belongs the right of worship.

Furthermore, committing *shirk* in His legislation is like committing *shirk* in His worship; both of which are considered major *shirk* that take one out of the fold of Islam, because worship is an exclusive right belonging to Allah alone without any partner, as Allah (ﷻ) says:

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

“So whoever hopes for the meeting with his Lord - let him do righteous deeds and not associate anyone in the worship of his Lord.”

[Sūrah al-Kahf (18):110]

Similarly, legislation is an exclusive right belonging to Allah alone without any partner, as Allah (ﷻ) says:

¹ Agreed upon; narrated by Bukhārī (no. 4497) and Muslim (no. 92). The wording is that of Bukhārī’s.

﴿ لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴾ ﴿١٨﴾

“He has [knowledge of] the unseen of the heavens and the earth. How clearly He sees and hears [everything]! They have no protector besides Him, and He does not share His legislation with anyone.”

[Sūrah al-Kahf (18):26]

Whoever follows a legislation other than what Allah has revealed is a *mushrik* and disbeliever in Allah, and his Lord is that legislation which Iblīs placed on the tongues of his allies from among the disbelievers, as Allah (ﷻ) says:

﴿ اتَّخَذُوا أَحْبَابَهُمْ وَوَهْبَتُهُمْ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۗ لَآ إِلَهَ إِلَّا هُوَ ۗ

سُبْحٰنَهُ عَمَّا يُشْرِكُونَ ﴿٩﴾

“They have taken their scholars and monks as lords besides Allah, and [also] the Messiah, the son of Maryam; while they were not commanded except to worship one God; there is no god except Him. Exalted is He above whatever they associate with Him.”

[Sūrah al-Tawbah (9):31]

Worship of Shayṭān is to follow his system and his legislation by which he drags the creation to *shirk* and disbelief. Allah has warned us of this enemy with His (ﷻ) saying:

﴿ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ ۚ إِنَّهُ لَكُرْهُمُ الْعَدُوُّ وَمِنْكُمْ لَكُرٌّ لِّلشَّيْطَانِ ۚ وَآدَمُ بَدَأَ الصِّرَاطَ ۚ ثُمَّ نَزَّلْنَا مِن بَيْنِ يَدَيْهِ آيَاتِنَا تَحْفَافًا ﴿٣٦﴾

“Did I not enjoin upon you, O children of Adam, that you not worship Shayṭān - for indeed, he is a clear enemy to you - And that you worship Me alone? This is a straight path.”

[Sūrah Yā-Sīn (36):60-61]

Ideologies and man-made laws contradictory to the legislation of Allah are all rivals that are worshipped besides Allah. Ruling by them, loving for their sake and hating their opponents are all from major *shirk*:

﴿ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذُنْ بِهِ اللَّهُ وَلَوْ لَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ

عَذَابٌ أَلِيمٌ ﴿٢١﴾

“Or have they partners [with Allah] who have ordained for them a religion to which Allah has not consented? But had it not been for the decisive word, it would have been judged between them. And indeed, the wrongdoers will have a painful punishment.”

[Sūrah al-Shūrā (42):21]

The disbelievers who prostrate to idols are disbelievers and wicked evil doers. If they change the legislation of Allah and follow the legislation of Shayṭān, that becomes a new form of disbelief in addition to their first disbelief, as Allah (ﷻ) says:

﴿ إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُخَلُّونَهُ عَامًا وَيُخَرِّمُونَهُ عَامًا لِيُواطِعُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا

حَرَّمَ اللَّهُ زُرِبَ لَهُمْ سُوءُ أَعْمَلِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٧﴾

“Indeed, the postponing [of restriction within sacred months] is an addition to disbelief by which those who disbelieve are led [further] astray, for they make it lawful one year and unlawful another year to correspond to the number made unlawful by Allah, and [thus] make lawful what Allah has made unlawful. The evil of their deeds have been made pleasing to them; and Allah does not guide the people who disbelieve.”

[Sūrah al-Tawbah (9):37]

5. The Categories of *Shirk*

- ***Shirk* is of two kinds: Major *shirk* and minor *shirk*.**

The first: Major *shirk*, which is to set up a partner with Allah in His *rubūbiyyah*, or His *ulūhiyyah* or His *asmā' wa ṣifāt*. This form of *shirk* removes one from the fold of Islam, renders all deeds worthless, causes one's blood and wealth to become violable and causes him to abide eternally in the Fire if he dies without repenting from it.

Moreover, major *shirk* is to direct worship, or part of it, to other than Allah, such as supplicating to other than Allah, slaughtering and vowing to other than Allah from among the inhabitants of the graves, the jinn, devils, etc; and such as supplicating to other than Allah for that which none is capable of fulfilling other than Allah, such as asking for wealth and cure, and requesting various needs and rain fall from other than Allah; and other similar statements the ignorant make at the graves of saints and righteous, or at idols of trees and stones, and the like thereof. Allah (ﷻ) says:

﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٢﴾﴾

“Indeed, he who associates others with Allah in worship - Allah has forbidden him Paradise, and his abode will be the Fire. And there are no helpers for the wrongdoers.”

[Sūrah al-Mā'idah (5):72]

- **From among the various kinds of major *shirk*:**

1) ***Shirk in fear***, which is to fear harm or affliction of what one dislikes from other than Allah, whether it be an idol, a *ṭāghūt*, a dead one, an absent one, from among both jinn and man. This fear is of the greatest ranks of the religion and its loftiest. So whoever directs it to other than Allah has committed major *shirk*. It is also the weapon of Shayṭān which destroys a person:

﴿إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾﴾

“It is only Shayṭān who frightens you of his supporters. So fear them not, but fear Me, if you are indeed believers.”

[Sūrah Āli 'Imrān (3):175]

2) ***Shirk in reliance***: Reliance upon Allah in all affairs and in all states is of the greatest types of worship which must be sincerely for Allah alone. So whoever relies upon other than Allah for that which none is capable of fulfilling other than Allah, such as reliance upon the dead, the absent, and their like, for warding off harms and acquiring benefits and provisions, has committed major *shirk*. Allah (ﷻ) says:

﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٥٩﴾﴾

“And rely upon Allah if you are indeed believers.”

[Sūrah al-Mā'idah (5):23]

3) **Shirk in love:** The love of Allah is love that requires complete humility and complete obedience to Allah. This love must be sincere; it is impermissible to associate anyone with Him in it. So whoever loves something other than Allah (ﷻ) as he loves Allah, he has taken other than Allah as rivals to Him in love and veneration, and this is major *shirk*. Allah (ﷻ) says:

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾

“And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else).”

[Sūrah al-Baqarah (2):165]

4) **Shirk in obedience:** From *shirk* in obedience is obedience of scholars, rulers, leaders and governors in making permissible what Allah has made impermissible or making impermissible what Allah has made permissible. So whoever obeys them in that, he has taken them as partners with Allah in legislation, legalization and illegalization, and this is major *shirk*, as Allah (ﷻ) says:

﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَنَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۗ لَّا إِلَهَ إِلَّا هُوَ ۗ سُبْحٰنَهُ عَمَّا يُشْرِكُونَ ﴿١٦٦﴾﴾

“They have taken their scholars and monks as lords besides Allah, and also the Messiah, the son of Maryam. And they were not commanded except to worship one God; there is no god [worthy of worship] except Him. Exalted is He above whatever they associate with Him.”

[Sūrah al-Tawbah (9):31]

- The categories of *nifāq* (hypocrisy):

Nifāq is divided into two categories:

The first: Major *nifāq*, which is the *nifāq* of belief, by which a person displays Islam outwardly and conceals disbelief inwardly. Its beholder is a disbeliever in the lowest depths of the Fire if he dies without repenting from it. Allah (ﷻ) says:

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا ﴿٦٥﴾﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ ۗ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿٦٦﴾﴾

“Indeed, the hypocrites will be in the lowest depths of the Fire - and you will never find for them a helper - Except for those who repent, do righteous deeds, hold fast to Allah, and are sincere in their religion for Allah, then they will be with the believers. And Allah will grant the believers a great reward.”

[Sūrah al-Nisā' (4):145-146]

The second: Minor *nifāq*, which is the *nifāq* of actions and the like thereof. Its beholder does not leave the fold of Islam, however he is disobedient to Allah and His Messenger, and hence must repent therefrom lest it leads him to major *nifāq*.

‘Abdullāh bin ‘Amr (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Four are the qualities which, when found in a person, make him a sheer hypocrite, and one who possesses one of them, possesses one characteristic of hypocrisy until he abandons it: When he is entrusted with something, he betrays his trust; when he speaks, he lies; when he makes an agreement, he breaks it; and when he argues, he behaves in a very imprudent, insulting manner.”¹

The second: Minor *shirk*, which is what the Legislator has designated as *shirk* while not reaching the level of major *shirk*; it diminishes *tawḥīd* but does not cause one to leave the fold of Islam; it is a means to major *shirk*; the ruling of one who falls in it is the ruling of the sinners from among the *muwaḥḥids*; and his blood and wealth remains inviolable.

Furthermore, major *shirk* renders all deeds worthless, whereas minor *shirk* only renders the deed that is associated with it worthless.

The term of *shirk* has not been mentioned in the Qur’ān except intended as major *shirk*. On the other hand, minor *shirk* has been mentioned in the Sunnah frequently.

1 – Allah (ﷻ) says:

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ ۚ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُفْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ۝ ﴾

“Say, ‘I am only a man like you, to whom has been revealed that your god is one God. So whoever hopes for the meeting with his Lord, let him do righteous work and not associate anyone in the worship of his Lord.’”

[Sūrah al-Kahf (18):110]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Allah the Most High and Exalted said: ‘I am the One who is most free of being in need of a partner. Whoever does anything in which he associates anyone else with Me, I shall abandon him and his *shirk*.’”²

- **The categories of minor *shirk*:**

The first: Minor *shirk* in heart-related acts of worship, examples of which are:

¹ Agreed upon; narrated by Bukhārī (no. 34) and Muslim (no. 58). The wording is that of Bukhārī’s.

² Narrated by Muslim (no. 2985).

1) Subtle *riyā'*. *Riyā'* is when a person shows-off a righteous act and beautifies it in front of people so that they glorify and praise him. It is of many types, such as showing-off with statements so that one is called a scholar or jurist; showing-off with physical actions so that one is called a worshipper, or brave or generous one; and showing-off with appearance and clothing so that one is called an ascetic. This type of *riyā'* is forbidden and renders the deed that accompanies it worthless.

2) A person intending by his action the *dunya* alone, such as one who fights in battle to acquire spoils of war, one who performs *hajj* to acquire money and one who seeks Islamic knowledge for the sake of a degree.

3) Relying on means alone. So whoever believes that the means bring benefit apart from Allah, he has fallen into major *shirk*; and whoever relies on the means while believing that Allah is the One who brings benefit and causes harm, he has fallen into minor *shirk*. What is obligatory upon a person is to execute the means with his body while relying upon Allah with his heart.

Belief in omens, which is to consider evil omens in things that are visible, in things that are heard, in certain places or in certain times, and so on. So whoever is driven by that to do something he intended to refrain from or to refrain from something he intended to do, he has believed in an evil omen and fallen into minor *shirk*. The exception to that is the good omen.

The second: Minor *shirk* in physical actions. Its types are many, examples of which are:

Shirk-based amulets; which are all those amulets that are hung on children, the sick, animals or others, to ward off affliction or to remove it. This is all major *shirk* if one believes that it brings benefit on its own apart from Allah. Whereas if one believes that Allah is the One who brings benefit and cures, but his heart is attached to it in warding off harm, then this is minor *shirk* due to his reliance on the means.

The third: Minor *shirk* in statements, which are of many types, examples of which are:

1) Swearing by other than Allah. So if one intends by it veneration of the one it swore by like one's veneration of Allah or greater, then this is major *shirk*; and if it is less than that, then it is minor *shirk*.

Ibn ‘Umar (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Whoever swears by other than Allah has committed disbelief or *shirk*.”¹

2) Associating between Allah and one of the creation with “and”, such as saying, “What Allah wills and what so-and-so wills,” or, “I have none other than Allah and so-and-so.” This is major *shirk*; and if one believes that Allah is the Creator alone and that the creation merely undertakes the matter, then this is minor *shirk*.

Ḥudhayfah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Do not say: ‘What Allah wills and so-and-so wills,’ but say: ‘What Allah wills, and then so-and-so wills.’”²

3) Seeking rainfall through the stars; that is to ask a star for rainfall or to attribute rainfall to the star. So whoever believes that the star itself sends rainfall without the will of Allah, then this is major *shirk*; and whoever believes that Allah sends rainfall, but makes the star a cause for the rainfall, then this is minor *shirk* because he considered a cause something that is not a cause.

4) Among minor *shirk* is giving names that consist of slavery to other than Allah, such as ‘Abd al-Rasūl, ‘Abd al-Ka‘bah, and the like thereof.

- Minor *shirk* could be considered major *shirk* depending on what is in the heart of its beholder. So a Muslim should be cautious of *shirk* in its entirety: both the major and minor, for *shirk* is great injustice and dispraise of the Lord of the Worlds, as He (ﷻ) says:

﴿وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾﴾

“And mention, when Luqman said to his son when he was advising him, ‘O my son! Do not associate anything with Allah. Indeed, *shirk* is great injustice.”

[Sūrah Luqman (31):13]

- **Actions and statements of *shirk* or of its means:**

There are statements and actions that occur frequently, between major *shirk* and minor *shirk* depending on what is upheld by the heart of its beholder and what originates from

¹ Authentic; narrated by Abū Dāwūd (no. 3251) and Tirmidhī (no. 1535). The wording is that of Tirmidhī’s.

² Authentic; narrated by Aḥmad (no. 2354) and Abū Dāwūd (no. 4980). The wording is that of Abū Dāwūd’s.

it, which negate *tawhīd* or disturb its clarity, and of which the legislation has warned against. They include:

- 1) **Wearing a ring, twine and so on**, with the intent of removing affliction or warding it off. This is *shirk* because it consists of attachment to other than Allah (ﷻ).
- 2) **Hanging amulets on children**, whether they are of beads, bones, or writings, in order to prevent being afflicted by the evil eye. This is *shirk* because it consists of attachment to other than Allah (ﷻ).
- 3) **Belief in omens**, which is to see evil omens in birds, animals, individuals, places, days, colours and so on. This is *shirk* because it is attachment to other than Allah by believing in harm being afflicted by a creature who does not possess for itself the power to benefit or harm. It is from the influence and whispers of Shayṭān, and it negates reliance upon Allah.
- 4) **Seeking blessing from trees, stones, remnants, graves and so on**. Hence, seeking blessing, hoping for it and believing in it from these things is *shirk* because it is attachment to other than Allah in acquiring blessing.

In all of the above, if one believes that it independently has an effect apart from Allah, then it is major *shirk*; and if one believes that it is merely a cause and that it does not independently have an effect, then it is minor *shirk*.

- 5) **Magic**, this is something whose cause is hidden and subtle. It consists of spells, charms, words which are spoken and medications which affect the hearts and bodies, which then cause ailment, death, or separation between man and his wife; and it is satanic work. Furthermore, magic is *shirk* because it consists of attachment to other than Allah of devils, and because it consists of claiming knowledge of the unseen.

Also, among the types of magic are magic shows which are held in some theaters and displayed on television channels. Hence, it is forbidden to perform in them, watch them, spend money on them and profit from them.

Allah (ﷻ) says:

﴿وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ﴾

“Sulayman did not disbelieve, but rather the devils disbelieved, teaching men magic.”

[Sūrah al-Baqarah (2):102]

- 6) **Fortunetelling**, which is to claim knowledge of the unseen, such as informing about what will take place on earth by virtue of the devils. This is *shirk* because it consists of drawing near to other than Allah and claiming to share with Allah knowledge of the unseen.

Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Whoever approaches a fortuneteller or soothsayer and believes what he says, has disbelieved in what was revealed to Muhammad (ﷺ).”¹

7) **Astrology**, which is to deduce earthly events from astronomical conditions, such as belief in good or evil resulting from the rising of such-and-such star, or illnesses and deaths resulting from the emergence of such-and-such star, or the change in market prices resulting from the emergence of such-and-such star; because it consists of claiming knowledge of the unseen and attributing a partner to Allah (ﷻ).

As for deducing religious interests from astronomy, such as figuring out the direction of the *qiblah*, then this is Islamically required. As for deducing earthly events from it for which Allah has placed signs that they are known by, such as the timings of the blowing of winds, the coming of rain, the emergence of hot and cold weather, figuring out directions, seasons and so on; then this is permissible because Allah has made for every thing a sign indicative of it:

﴿وَعَلَّمَنَّا سُبُحَانَ الْقُرْآنِ وَالنَّجْمِ هُمْ يَهْتَدُونَ﴾

“And landmarks, and by the stars they are [also] guided.”

[Sūrah al-Nahl (16):16]

8) **Seeking rainfall through the stars**, which is to attribute rainfall to the rising of a star or its setting, such as saying, “it rained because of such-and-such star,” thereby attributing rainfall to the star and not to Allah. This is *shirk* because rainfall is in the hand of Allah and not in the hand of the star or anyone else.

9) **Attributing blessings to other than Allah**. Every blessing in this world and the hereafter is from Allah. So whoever attributes it to other than Him has committed disbelief and *shirk*, such as one who attributes acquiring wealth or receiving cure to so-and-so; or attributes the blessing of a safe journey when traveling by land, sea and air to the driver, navigator and pilot respectively; or attributes the blessing of acquiring blessings and warding off resentments to the efforts of the government, individuals, a particular figure, or good planning, and so on. So it is obligatory to attribute all blessings to Allah alone and to be thankful to Him for them; and whatever occurs at the hands of some of creation are merely means that may or may not succeed, and may or may not benefit.

﴿وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْرُونَ﴾

¹ Authentic; narrated by Ḥākim (no. 15).

“And whatever of blessings you have, it is from Allah. Then, when harm touches you, unto Him you cry aloud for help.”

[Sūrah al-Nahl (16):53]

- **Image-making is of the greatest causes of *shirk* with Allah:**

Making images of animate beings is forbidden. In fact, it is from among the major sins. Moreover, it has its drastic indecent effect on corrupting religion and morals, both in the past and present.

So in the past, image-making was the reason for the first disbelief that occurred on earth; that being the image-making of some righteous individuals among the people of Nūḥ, namely: Wadd, Suwā', Yaghūth, Ya'ūq and Nasrā, with good intent for the people to see them and be reminded of their worship thereby becoming energized for worship. Then a long time passed until they started worshipping them besides Allah. Hence, the first *shirk*-related crime on *tawḥīd* committed in the world was exclusively as a result of image-making.

As for in the present, image-making has caused the corruption of religion, the loss of morality, the spread of immorality and the elimination of noble manners, by photographing women naked and adorned and displaying them before the natural urges of men to ruin their religion and morality. This adversity has become widespread and prevalent, and it is the greatest crime committed against religion and morality. Furthermore, warding off evil takes precedence over achieving benefits, and what leads to something forbidden is itself forbidden; so how about if it is already forbidden and then leads to something forbidden? And how about when Allah has cursed image-makers? And how about when Allah has warned image-makers of the most severe punishment? And how about when the doer violates the command of Allah and His Messenger?

1 – Allah (ﷻ) says:

﴿ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ﴿١٤﴾ ﴾

“And whoever disobeys Allah and His Messenger and transgresses His limits, He will cast him into the Fire to abide eternally therein, and he will have a humiliating punishment.”

[Sūrah al-Nisā' (4):14]

2 – And Ibn Mas‘ūd (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Indeed, from among the people of the Fire who will be most severely punished on the Day of Resurrection are the image-makers.”¹

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Allah (ﷻ) said, ‘Who is more unjust than one who tries to create something like My creation? Let them create even a smallest ant, or let them create a wheat grain or a barley grain.’”²

¹ Agreed upon; narrated by Bukhārī (no. 5950) and Muslim (no. 2109). The wording is that of Muslim’s.

² Agreed upon; narrated by Bukhārī (no. 7559) and Muslim (no. 2111). The wording is that of Bukhārī’s.

6. *Bid'ah*

- **The ruling of *bid'ah*:**

Bid'ah (reprehensible innovation) is: Every statement, action or abandonment that the slave worships Allah (ﷻ) through, while there is nothing in the religion that proves its legislation.

***Bid'ah* is divided into three categories:**

The first: Belief-related *bid'ahs*, which is any belief that is contrary to what Allah and His Messenger have informed of, such as the *bid'ah* of the *mumaththilah* (those who liken Allah to His creation), the *mu'aṭṭilah* (those who deny Allah's attributes) and the *nufāt al-qadar* (those who deny Allah's pre-ordainment); the *bid'ah* of relying on the intellect apart from revelation; the *bid'ah* of the belief that saints have the authority to conduct the affairs of the universe; and the like thereof.

The second: Action-related *bid'ahs*, which is worship of Allah by other than what He has legislated. That is by innovating an act of worship that has not been legislated, or by increasing or decreasing in a legislated act of worship at a particular time that has not been specified for it, and intercession to Allah through the person of a prophet or righteous slave, and the like thereof. Moreover, among the forms of this *bid'ah* are: building structures on top of graves, making *du'a* there, building mosques on top of them, and innovative festivals and celebrations that are meant as ways of worshipping Allah.

The third: The *bid'ah* of abandonment, which is abandonment of what is permissible, or abandonment of what Allah has requested to do as a way of worshipping Allah, such as abandonment of marriage, or abandonment of eating meat or other lawful good foods.

All of these *bid'ahs* are misguidance, all of them are impermissible, and all of them are rejected and not acceptable.

1 – Allah (ﷻ) says:

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذُنْ بِهِ اللَّهُ وَلَوْ لَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾﴾

“Or have they partners with Allah who have ordained for them a religion to which Allah has not consented? Had it not been for the decisive word [gone forth already], the matter would have been concluded between them. And indeed, the wrongdoers will have a painful punishment.”

[Sūrah al-Shūrā (42):21]

2 – And ‘Ā’ishah (رضي الله عنها) narrated:

The Prophet (ﷺ) said, “He who innovates something in this matter of ours [i.e. Islam] which is not of it, will have it rejected.”¹

¹ Agreed upon; narrated by Bukhārī (no. 2697) and Muslim (no. 1718). The wording is that of Bukhārī’s.

Fiqh of al-Walā' and al-Barā'

Al-walā' is: Loving, aiding, honouring and respecting the believers.

Al-barā' is: Distancing oneself, hating and having enmity for the disbelievers after they have been admonished and warned.

Furthermore, *al-walā'* is one of the indications of love for Allah, His religion, His messengers and His allies. On the other hand, *al-barā'* is one of the indications of dislike for falsehood and its followers. Moreover, *al-walā'* and *al-barā'* are from the greatest prerequisites of the *kalimah* of *tawhīd*, as it encompasses *tawhīd* and *īmān*, obedience and *taqwa*, and *al-walā'* and *al-barā'*.

Security will not be attained in this world and the hereafter except through *īmān* in Allah and *al-barā'* from *shirk* and its followers; and belief in the *kalimah* of *tawhīd* will not be fulfilled on earth except by fulfilling *al-walā'* for those who deserve it and *al-barā'* from those who deserve it.

1 – Allah (ﷻ) says:

﴿ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَالَّذِينَ ءَامَنُوا وَالَّذِينَ يَصِلُونَ إِلَى اللَّهِ وَمَنِ اتَّوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴾

“Your ally is none but Allah and His Messenger and those who believe - those who establish prayer and give *zakāh*, and they bow [in worship]. And whoever is an ally of Allah and His Messenger and those who believe - indeed, the party of Allah - they will be the predominant.”

[Sūrah al-Mā'idah (5):55-56]

2 – And Allah (ﷻ) says:

﴿ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَّءُوا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ ﴾

“There has already been for you an excellent pattern in Ibrāhīm and those with him, when they said to their people, ‘Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone.’”

[Sūrah al-Mumtaḥanah (60):4]

- The fundamental practical means by which *al-Walā'* and *al-Barā'* is achieved:

The *kalimah* of *tawhīd* requires *al-walā'* and *al-barā'* in the following matters:

The first: Loyalty to the believers, showcasing disloyalty to disbelievers, following the legislation of Allah, ruling by His Legislation, believing in Him and disbelieving in *ṭāghūt*.

1 – Allah (ﷻ) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنهٗم ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾﴾

“O you who believe, do not take the Jews and the Christians as allies. They are in fact allies of one another. And whoever is an ally to them among you - then indeed, he is one of them. Indeed, Allah guides not the wrongdoing people.”

[Sūrah al-Mā'idah (5):51]

2 – And Allah (ﷻ) says:

﴿وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴿٤٤﴾﴾

“And whoever does not judge by what Allah has revealed - then it is they who are the disbelievers.”

[Sūrah al-Mā'idah (5):44]

The second: The testimony of *tawhīd* (there is no deity worthy of worship except Allah and Muḥammad is the Messenger of Allah). This applicably brings about *al-walā'* of a Muslim for his brother in faith. This also encompasses casting off all forms of ignorant alliances from nationalism, racism and patriotism. So a Muslim is the brother of his fellow Muslim everywhere and a Muslim country is the home of any Muslim throughout the world.

1 – Allah (ﷻ) says:

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾﴾

“The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give *zakāh* and obey Allah and His Messenger. Those – Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.”

[Sūrah al-Tawbah (9):71]

2 – And Allah (ﷻ) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ ۚ وَمَن يَتَوَلَّهُمْ مِنكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٦٨﴾﴾

“O you who believe, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you - then it is those who are the wrongdoers.”

[Sūrah al-Tawbah (9):23]

The third: Outwardly displaying the rites of the religion, its rulings and its etiquettes. Additionally, a Muslim should feel distinguished and proud of the Book of Allah (ﷻ) and Sunnah of His Messenger (ﷺ). Likewise, one must discard any ideology, speech, or action that violates the teachings of the Qur’ān and Sunnah, as well as unveil modern ignorance and expose its falseness so that people are not deceived by it. Allah (ﷻ) says:

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢٠٠﴾ لَا شَرِيكَ لَهُ ۗ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿٢٠١﴾ ﴾

“Say, ‘Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims.’”

[Sūrah al-An‘ām (6):162-163]

The fourth: Aiding Muslims who are in dire need in any place of the world, as a Muslim is the brother of his fellow Muslim. It is incumbent upon him to stand with him and help him financially, physically and verbally, in any country or situation.

Moreover, from amongst the greatest obligations after *tawhīd* is to help the servants of the Most Merciful whomever they are or wherever they may be. In addition to that, one must have enmity to the guardians of Shayṭān whomever they are and wherever they may be. If the Ummah does not do so, it will make itself subject to *fitnah* and great corruption. Allah (ﷻ) says:

﴿ إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنَ شَيْءٍ حَتَّىٰ يُهَاجَرُوا ۚ وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ ۖ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢١٧﴾ ﴾

“Indeed, those who have believed and emigrated and fought with their wealth and lives in the cause of Allah and those who gave shelter and aided - they are allies of one another. But those who believed and did not emigrate - for you there is no guardianship of them until they emigrate. And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty. And Allah is Seeing of what you do.”

[Sūrah al-Anfāl (8):72]

The fifth: To stir up hope for the believers and give them glad tidings of close victory from Allah for His believing allies and abandonment of His disbelieving enemies:

﴿وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾ الَّذِينَ إِذَا مَكَتَهُمْ فِي الْأَرْضِ أَخَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ وَأَمَرُوا

بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَاللَّهُ عَنِ الْأُمُورِ ﴿٤١﴾﴾

“And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might. [And they are] those who, if We give them authority in the land, establish prayer and give *zakāh* and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters.”

[Sūrah al-Hajj (22):40-41]

The best outcome, without a doubt, will be for the righteous; and victory for Allah’s patient believing allies is coming unquestionably:

﴿لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ﴿٤٢﴾ بِنَصْرِ اللَّهِ يَنْصُرُ مَن يَشَاءُ ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٣﴾ وَعَدَّ اللَّهُ

لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٤﴾﴾

“To Allah belongs the command before and after. And that day the believers will rejoice; in the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful. [It is] the promise of Allah. Allah does not fail in His promise, but most of the people do not know.”

[Sūrah al-Rūm (30):4-6]

- **The ruling of travelling to non-Muslim countries:**

There are three circumstances with respect to travelling to non-Muslim countries:

The first: Obligatory travel for the sake of giving them *da‘wah* to Islam.

The second: Permissible travel for the sake of medical treatment or business, and the like thereof.

The third: Impermissible travel, such as travelling for tourism, fun and amusement, and the like thereof. That is due to what it consists of of being subject to tribulations and danger, mixing with the disbelievers and evil-doers without necessity, and wasting time and money.

As for travelling to non-Muslim countries for the sake of studies, then it is impermissible, except if the studies are not available in Muslim countries and the Muslims are in need of this knowledge, while preserving one’s religion, not being harmed for outwardly displaying one’s religious rites, and remaining there to the extent of one’s need, then returning.

Furthermore, if one is afflicted with such travels he must have three things: Knowledge that empowers him to give *da‘wah*, *taqwa* that enables him to carry out the commands of Allah and refrain from what Allah has prohibited, and an urgent need for such travel.

1 – Allah (ﷻ) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّٰدِقِينَ﴾

“O you who believe, fear Allah and be with those who are true.”

[Sūrah al-Tawbah (9):119]

2 – And Bahz bin Ḥakīm narrated from his father, who narrated from his grandfather (رضي الله عنه):

The Prophet (ﷺ) said, “Allah does not accept any deed from a *mushrik* after he becomes a Muslim, until he departs from the *mushrikūn* and joins the Muslims.”¹

• **The ruling of obtaining the nationality of a non-Muslim country:**

There are three circumstances with respect to a Muslim living in a Muslim country who wants to obtain the nationality of a non-Muslim country:

- 1) That his goal is to acquire some worldly benefits and nothing else. This is impermissible due to what it consists of of danger to himself, his family and his children.
- 2) That his goal is to give *da‘wah*. If he possesses its means of beneficial knowledge and righteous actions, and is strong in his religion, then him remaining there for that reason is highly recommended.
- 3) That he is forced to do that, such as fleeing from oppression and fearing for his religion and his life. In that case, it is permissible for him to obtain the nationality of a non-Muslim country if he is capable of outwardly displaying his religion without fear. Then, when the cause comes to an end he is to return to his country. Moreover, he who obtains the nationality of a non-Muslim country, it is impermissible for him to carry out what is contrary to his religion and for him to wage war against Muslims. If he fights against Muslims, he is a sinner if he ends up killing another Muslim.

¹ Good; narrated by Aḥmad (no. 20037) and Nasā’ī (no. 2568). The wording is that of Nasā’ī’s.

7. *Islām*

- *Islām* is: Submitting oneself to Allah through *tawhīd*, submitting to Him through obedience and freeing oneself from *shirk* and its people.

The religion of *Islām* comprises of three levels: *Islām*, *Īmān* and *Iḥsān*, each of which has its own pillars.

- **Mankind's need for *Islām*:**

There is no happiness for mankind in this world and the hereafter except with *Islām*. Their need for it is greater than their need for food, drink and oxygen. It is the greatest blessing of Allah upon His creation.

Every person is compelled to abide by an order. Thus, he is between two movements: One that brings for him that which benefits him and the other that wards off from him that which harms him. *Islām* is the light that makes clear what will bring him benefit and what will cause him harm, and gives its followers rewards that are multiplied.

- **The Difference between *Islām*, *Īmān* and *Iḥsān*:**

1) When *Islām* and *Īmān* are mentioned alongside one another, then the meaning of *Islām* is the outward actions, which are the five pillars of *Islām*; and the meaning of *Īmān* is the internal actions, which are the six pillars of *Īmān*. When they are separated, then the meaning and ruling of one encompasses the other.

2) The scope of *Iḥsān* in and of itself is more general than that of *Īmān*, and the scope of *Īmān* is more general than that of *Islām*. *Iḥsān* has a more general scope because it encompasses *Īmān*. So the slave does not reach this level except when he achieves *Īmān*. Moreover, *Iḥsān* is more specific in regards to its people because the people of *Iḥsān* are a group from among the people of *Īmān*. Thus, every person of *Iḥsān* is a person of *Īmān* (a believer), but not vice versa.

3) *Īmān* in and of itself has a more general scope than *Islām* because it encompasses *Islām*. So the slave does not reach the level of *Īmān* unless he achieves *Islām*. Moreover, *Īmān* is more specific in regards to its people because the people of *Īmān* are a group from among the people of *Islām*; they are not all of them. Thus, every person of *Īmān* (a Mu'min) is a person of *Islām* (a Muslim), but not vice versa.

- **The difference between *Islām*, *kufr* and *shirk*:**

Whoever submits to Allah alone is considered a Muslim; whoever submits to Allah along with others besides Him is considered a *mushrik*; and whoever does not submit to Allah is considered an arrogant disbeliever.

Kufr is: Denying the existence of the Lord (ﷻ) completely.

Shirk is: Disparaging the Lord of the worlds by making others besides Him a partner with Him.

Kufr is worse than *shirk* because *shirk* entails affirmation of the existence of the Lord along with affirmation of a partner with Him, whereas *kufr* is denial of the existence of the Lord altogether. However, both terms are used to refer to one another. Moreover, when both *kufr* and *shirk* are mentioned together in a verse or ḥadīth they have different meanings, but when mentioned separately one encompasses the meaning of the other. Allah (ﷻ) says:

﴿ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِمْ بِالْكُفْرِ ﴾

“It is not for the *mushrikūn* to maintain the mosques of Allah [while] witnessing against themselves with *kufr* (disbelief).”

[Sūrah al-Tawbah (9):17]

- **The greatest blessing:**

Islām is the greatest blessing that Allah has bestowed upon mankind and the Qur’ān is the greatest book that Allah has given to whom He has chosen from amongst His creation, as He (ﷻ) says:

﴿ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُؤْتِنَ اللَّهُ

ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾

“Then we gave the Book as inheritance to those We have chosen of Our slaves; and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by Allah’s permission. That [inheritance] is indeed a great bounty.”

[Sūrah Fāṭir (35):32]

And so Allah has divided this Ummah that He caused to inherit this Noble Book into three categories: one who wrongs himself, one who is moderate and one who is foremost in good deeds.

Those who “wrong themselves” are: Those who obey their Lord at times and disobey Him at other times, and mix good deeds with bad deeds. Allah started the verse by

mentioning them first so that such people do not despair, to show Allah's tremendous favor upon them and because they will make up most of the dwellers of Paradise.

Those who are "moderate" are: Those who fulfill the obligatory acts and refrain from the unlawful acts.

Those who are "foremost in good deeds" are: Those who fulfill the obligatory acts, refrain from the unlawful acts, and draw near to Allah by doing everything he has been ordered to do of obligatory and supererogatory acts. Allah left mentioning them in the verse till the end so that such people do not fall into self-admiration of their deeds thereby rendering them worthless, and because they will be the most deserving of entering Paradise that is mentioned right after them in the next verse. Moreover, those who wrong themselves will make up most of the dwellers of Paradise, while those who are foremost in good deeds will make up the least of them.

Allah has promised to admit all three categories into Paradise, as He (ﷻ) says:

﴿ جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُمَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾ ﴾

“[For them are] gardens of perpetual residence which they will enter. They will be adorned therein with bracelets of gold and pearls, and their garments therein will be silk.”

[Sūrah Fāṭir (35):33]

8. The Pillars of *Islām*

- **The pillars of *Islām* are five:**

Ibn ‘Umar (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Verily, *Islām* is built on five [pillars]: Testifying the fact that there is no deity deserving of worship except Allah, the establishment of prayer, the payment of *zakāh*, the fasting of Ramaḍān and the pilgrimage to the Sacred House.”¹

- **The meaning of the testimony “There is no deity worthy of worship except Allah”:**

It is for a person to acknowledge with his heart and tongue that there is no deity worthy of worship except Allah (ﷻ), to comply with that, to act upon it and to avoid other than Him of false deities:

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَطْلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾

“That is because Allah is the Truth, and that which they call upon other than Him is falsehood, and because Allah is the Most High, the Most Great.”

[Sūrah al-Ḥajj (22):62]

Furthermore, “There is no deity worthy of worship except Allah” comprises of negation and affirmation. The phrase “There is no deity” is negation of all deities worshipped other than Allah, and the phrase “except Allah” is affirmation of worship for Allah alone. So just like He has no partner in His Dominion, He has no partner in His worship.

Allah (ﷻ) says:

﴿قُلْ أَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَيْتَنَا اللَّهُ كَالَّذِي أَشْتَهَوْتُمُ الْمَشْطِينُ فِي الْأَرْضِ حَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ أَتَيْنَا قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَأَمْرًا لِّنُسَلِّمَ لِرَبِّ الْعَالَمِينَ﴾

“Say, ‘Shall we invoke instead of Allah that which neither benefits us nor harms us and be turned back on our heels after Allah has guided us? [We would then be] like one whom the devils enticed [to wander] upon the earth confused, [while] he has companions inviting him to guidance, [calling], ‘Come to us.’ Say, ‘Indeed, the guidance of Allah is the [only] guidance; and we have been commanded to submit to the Lord of the worlds.’”

[Sūrah al-An‘ām (6):71]

¹ Agreed upon; narrated by Bukhārī (no. 8) and Muslim (no. 16). The wording is that of Muslim’s.

- **The meaning of the testimony “Muḥammad is the Messenger of Allah”:**

It is for a person to acknowledge with his heart and tongue that Muḥammad (ﷺ) is the slave and messenger of Allah sent to all of mankind; and to further act according to that by obeying the Prophet (ﷺ) in what he has commanded, believing in what he has informed us of, avoiding what he prohibited and warned against, and not worshipping Allah except by what he prescribed:

﴿ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۗ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ ﴿٣٢﴾ ﴾

“Say, ‘Obey Allah and the Messenger.’ But if they turn away - then indeed, Allah does not like the disbelievers.”

[Sūrah Āli ‘Imrān (3):32]

9. *Īmān*

- *Īmān* is: To believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in *qadar*, the good and bad of it; and to act in accordance with that.

Thus, *Īmān* comprises of statement and action; the statement of the heart and tongue, and the action of the heart, tongue and limbs. It increases through obedience and decreases through disobedience.

- **The completeness of *Īmān*:**

The *Īmān* of the slave becomes complete by having knowledge of the six pillars of *Īmān*, and by observing the universal signs and Qur'ānic verses. Whenever that knowledge increases *Īmān* in Allah strengthens, the veneration of the slave for His Lord increases, his love of Him increases, acts of obedience become light for him and acts of disobedience become heavy for him.

Moreover, complete love of Allah and His Messenger necessitate the presence of what is beloved to Him, loving those things, acting upon them and spreading them.

Thus, if the Muslim loves and hates for the sake of Allah, which are both actions of the heart; and likewise gives and refrains from giving for the sake of Allah, which are both physical bodily actions; it is proof of the completeness of *Īmān* and completeness of the love of Allah (ﷻ).

1 – Allah (ﷻ) says:

﴿ قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُعْبِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴾

“Say, ‘Observe what is in the heavens and earth.’ But of no avail will signs or warners be to a people who do not believe.”

[Sūrah Yūnus (10):101]

2 – And Allah (ﷻ) says:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾

“Say, [O Muḥammad], ‘If you should love Allah, then follow me, so Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.’”

[Sūrah Āli ‘Imrān (3):31]

3 – And Allah (ﷻ) says:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿١﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيَمُوتُونَ زَكَاتُهُمْ يُدْفِقُونَ ﴿٢﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ﴿٣﴾ هُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾ ﴾

﴿ كَرِيمٌ ﴾

“The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely - The ones who establish prayer and spend from what We have provided them. Those are truly the believers. For them are degrees [of high position] with their Lord and forgiveness and noble provision.”

[Sūrah al-Anfāl (8):2-4]

• The levels of *Īmān*:

Īmān has a taste, sweetness and essence to it.

1) As for the taste of *Īmān*, the Prophet (ﷺ) clarified it when he said:

“He has relished the taste of *Īmān* who is pleased with Allah as his Lord, Islam as his religion and Muḥammad as the messenger [of Allah].”¹

2) As for the sweetness of *Īmān*, the Prophet (ﷺ) clarified it when he said:

“Whoever possesses the following three qualities will find the sweetness of *Īmān*: The one whom Allah and His Messenger are dearer to him than anything else, the one who loves a person solely for Allah’s sake and the one who hates to revert to disbelief as he hates being thrown into the fire.”²

6) As for the essence of *Īmān*, it is achieved by one who has complete conviction, understands the essence of the religion, and carries out religious efforts through worship and *da‘wah*; migration and aiding; *jihād* and spending; truthfulness and patience; and generosity and refrainment.

Furthermore, one does not reach the essence of *Īmān* until he realizes that what has afflicted him would not have missed him and what has missed him would not have afflicted him.

1 – Allah (ﷻ) says:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّت قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿١﴾
الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٢﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ﴿٣﴾ لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ

كَرِيمٌ ﴿٤﴾

“The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely - The ones who establish prayer and spend from what We have provided them. Those

¹ Narrated by Muslim (no. 34).

² Agreed upon; narrated by Bukhārī (no. 16) and Muslim (no. 43). The wording is that of Bukhārī’s.

are truly the believers. For them are degrees [of high position] with their Lord and forgiveness and noble provision.”

[Sūrah al-Anfāl (8):2-4]

2 – And Allah (ﷻ) says:

﴿وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَاوَّاءُ وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ

كَرِيمٌ ﴿٢٤﴾

“But those who have believed and emigrated and fought in the cause of Allah and those who gave shelter and aided - it is they who are the believers, truly. For them is forgiveness and noble provision.”

[Sūrah al-Anfāl (8):74]

3 – And Allah (ﷻ) says:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ

الصَّادِقُونَ ﴿٧٤﴾

“The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful.”

[Sūrah al-Hujurāt (49):15]

- **The highest level of *Īmān*:**

Īmān has an expression, form, taste, sweetness and essence. The highest level of *Īmān* is certainty because it is belief without any hesitation or doubt. This means that the certainty that you have of what is unseen and of the reality that you witness in front of you are both the same. Thus, you worship Allah as if you see Him, and this is the station of *Ihsān*.

So if whatever Allah has informed you about regarding the unseen, with respect to Allah, His names and attributes, His angels, His books, His messengers, the Last Day and *qadar*, is at the level of certainty of what you witness, then this is complete and true conviction.

And it is through patience and certainty that leadership in the religion is attained, as He (ﷻ) says:

﴿وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَتَّبِعُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٣٢﴾

“And We made from among them leaders guiding by Our command when they were patient, and [when] they were certain of Our signs.”

[Sūrah al-Sajdah (32):24]

10. From the Branches of *Īmān*

- The branches of *Īmān* are many. They encompass good statements, physical bodily actions and heart-related actions.

Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “*Īmān* has over seventy branches - or over sixty branches - the uppermost of which is the declaration: ‘There is no deity worthy of worship except Allah,’ and the least of which is the removal of a harmful object from the road; and modesty is a branch of *Īmān*.”¹

- **Love of the Messenger (ﷺ):**

Anas (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “None of you has believed [i.e. attained true *Īmān*] until I am dearer to him than his father, son and all of mankind.”²

- **Love of the Anṣār:**

Anas (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “A sign of *Īmān* is love of the Anṣār, and a sign of hypocrisy is hatred for them.”³

- **Love of the believers:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “You will not enter Paradise until you believe, and you shall not believe [i.e. attain true *Īmān*] until you love one another. May I inform you of something, if you do it, you would love each other? Spread greetings amongst yourselves.”⁴

- **Love of one’s fellow Muslim brother:**

Anas (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “None of you has believed [i.e. attained true *Īmān*] until he loves for his fellow Muslim brother what he loves for himself.”⁵

¹ Agreed upon; narrated by Bukhārī (no. 9) and Muslim (no. 35). The wording is that of Muslim’s.

² Agreed upon; narrated by Bukhārī (no. 15) and Muslim (no. 44). The wording is that of Bukhārī’s.

³ Agreed upon; narrated by Bukhārī (no. 17) and Muslim (no. 74). The wording is that of Bukhārī’s.

⁴ Narrated by Muslim (no. 54).

⁵ Agreed upon; narrated by Bukhārī (no. 13) and Muslim (no. 45). The wording is that of Muslim’s.

- **Honoring one’s neighbor and guest, and remaining silent except to speak good:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Whoever believes in Allah and the Last Day, let him speak good or remain silent; whoever believes in Allah and the Last Day, let him honor his neighbour; and whoever believes in Allah and the Last Day, let him honor his guest.”¹

- **Enjoining the good and forbidding the evil:**

Abū Sa‘īd al-Khudrī (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Whosoever of you sees an evil, let him change it with his hand; if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of *īmān*.”²

- **Sincere advice:**

Tamīm al-Dārī (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The religion is sincere advice.” We said, “To whom?” He said, “To Allah, His Book, His Messenger, and to the leaders of the Muslims and their common folk.”³

¹ Agreed upon; narrated by Bukhārī (no. 6018) and Muslim (no. 47). The wording is that of Muslim’s.

² Narrated by Muslim (no. 49).

³ Narrated by Muslim (no. 55).

11. The Pillars of *Īmān*

- **The Pillars of *Īmān* are six:** They are the ones mentioned in the ḥadīth of Jibrīl (عليه السلام) when he asked the Prophet (ﷺ) about *Īmān*. So he (ﷺ) said:

“[It is] to believe in Allah, His angels, His Books, His messengers, the Last Day, and to believe in the good and bad of *qadar*.”¹

- **The strong connection of *Īmān*:**

The connection of *Īmān* is the greatest kind of connection of all. Due to the strength of its connection it has connected the Creator with the creation, the heavens with the earth, the Ummah with its great Messenger, the descendants of Ādam on earth with each other, the descendants of Ādam with the angels, the descendants of Ādam with the jinn, and finally, this worldly life with the hereafter.

Because of this connection Allah created the heavens, the earth and all that is therein; as well as Paradise and Hellfire. Also, because of it Allah has been the ally of the believers. And finally, because of it Allah sent the messengers, revealed the books and legislated fighting *jihād* for His sake.

1 – Allah (ﷻ) says:

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْتُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٩٧﴾﴾

“The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong, and establish prayer, and give *zakāb*, and obey Allah and His Messenger. They are those whom Allah will have mercy upon. Indeed, Allah is Exalted in Might and Wise.”

[Sūrah al-Tawbah (9):71]

2 – And Allah (ﷻ) says:

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾﴾

“Allah is the ally of those who believe; He brings them out of darkneses into light. But as for those who disbelieve, their allies are *ṭāghūt* (false gods); they bring them out of light into darkneses. Those are the dwellers of the Fire; they will abide therein eternally.”

[Sūrah al-Baqarah (2):257]

Now is the time to explain the six pillars of *Īmān* in detail.

¹ Narrated by Muslim (no. 8).

1. *Īmān* in Allah

- ***Īmān* in Allah consists of four matters:**

The first: *Īmān* in the existence of Allah (ﷻ).

Allah created all of mankind to have *Īmān* in their Creator, as He (ﷻ) says:

﴿ فَأَوِّجَ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَوِيمُ وَلَكِنْ بَاطِلٌ كَثِيرٌ
النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

“So direct your face toward the religion, inclining to truth. [Adhere to] the disposition of Allah upon which He has created all people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.”

[Sūrah al-Rūm (30):30]

- Human intellect has proven that this universe has a Creator, for indeed all of creation, from its beginning and afterwards, must have a Creator that brought it into existence. A part of creation cannot bring itself into existence by itself, nor can it be created by chance. This leads one to realize that there is a Creator, and He is Allah, the Lord of the Worlds, as He (ﷻ) says:

﴿ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿٣٦﴾

“Or were they created by nothing, or were they the creators [of themselves]? Or did they create the heavens and the earth? Rather, they are not certain.”

[Sūrah al-Ṭūr (52):35-36]

- One’s senses also prove the existence of Allah (ﷻ), for we witness the alternating of the day and night, provision for every human and animal, and the management of the affairs of all creation; all of which prove His existence by clear-cut evidences (ﷻ):

﴿ يُغَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ ۗ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿٤٤﴾

“Allah alternates the night and the day. Indeed, in that is a lesson for those who have vision.”

[Sūrah al-Nūr (24):44]

And Allah has supported His messengers and prophets by sending them with signs and miracles that their people either saw or heard.

These are affairs that are beyond human capacity and Allah used them to bestow victory on His messengers and aid them by them. This is clear-cut evidence for the existence of a Sender, who is none other than Allah (ﷻ). For example, Allah made the fire cold and

safe for Ibrāhīm (ﷺ), split the sea for Mūsā (ﷺ), brought the dead back to life for ʿĪsā (ﷺ) and split the moon for Muḥammad (ﷺ). So there is no doubt of His existence:

﴿ قَالَتْ رُسُلُهُمْ أَلِيَّ اللَّهِ شَكٌّ فَأَطِرِ السَّمَوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ ﴾

“Their messengers said, ‘Can there be doubt about Allah, Creator of the heavens and earth? He invites you that He may forgive you of your sins.’”

[Sūrah Ibrāhīm (14):10]

How many has Allah answered from those who call upon Him? How many has He given to those who asked of Him? How many has He relieved from anguish? This, without a doubt, proves His existence, knowledge and ability (ﷻ).

1 – Allah (ﷻ) says:

﴿ إِذْ تَسْتَعِينُونَ رَبِّكُمْ فَأَسْتَجَابَ لَكُمْ أَنِّي مُعِدُّكُمْ بِالْأَلْفِ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ ﴾

“[Remember] when you asked help of your Lord, and He answered you, ‘Indeed, I will reinforce you with a thousand from the angels, following one another.’”

[Sūrah al-Anfāl (8):9]

2 – And Allah (ﷻ) says:

﴿ وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴾ فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرِّهِ وَآتَيْنَاهُ

أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَذِكْرَى لِلْعَابِدِينَ ﴿٢١٣﴾

“And [mention] Ayyūb, when he called on his Lord, ‘Indeed, adversity has touched me, and you are the Most Merciful of the merciful.’ So We responded to him and removed what afflicted him of adversity. And We gave him back his family and the like thereof with them, as mercy from Us and a reminder for the worshippers [of Allah].”

[Sūrah al-Anbiyā’ (21):83-84]

- Legislation also proves the existence of Allah (ﷻ), for the great and just rulings that comprise of what benefits the creation, and which He has revealed to His prophets and messengers in His books; is evidence that these rulings are from a Wise, Omnipotent Lord, that knows what is beneficial for His slaves.

The second: *Īmān* that Allah alone is the Lord, without any partners.

The Lord who deserved to be worshipped is the King within Whose Hand is the sovereignty. All affairs and creation belong to Him. So there is no Creator or Sovereign except Allah, and indeed all affairs belong to Him alone, the creation is His creation, the sovereignty is His sovereignty and the command is His command. He is the All Mighty and the Most Merciful, the Self-Sufficient and the Praiseworthy, the All Knowing and the All Powerful. He showers His mercy upon those who seek His mercy, forgives those who seek His forgiveness, gives when asked, answers when called upon and does whatever He wills. He is the Ever Living and the Sustainer who is never overtaken by

drowsiness or sleep. To Him alone belongs the dominion of the heavens and the earth, to Him belongs everything in the heavens and the earth, to Him belong the treasures of the heavens and the earth, to Him belong the unseen matters of the heavens and the earth and to Him belong the troops of the heavens and the earth.

1 – Allah (ﷻ) says:

﴿إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾﴾

“Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds.”

[Sūrah al-A‘rāf (7):54]

2 – And Allah (ﷻ) says:

﴿لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾﴾

“To Allah belongs the dominion of the heavens and the earth and whatever is within them. And He is over all things competent.”

[Sūrah al-Mā‘idah (5):120]

Thus, we know and have full conviction that Allah (ﷻ) is the Lord who created all the creatures, brought about all forms of creation, fashioned all that exists and created the heavens and the earth:

﴿ذَٰلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ ۗ أَفَلَا تَذَكَّرُونَ ﴿١٠﴾﴾

“That is Allah, your Lord, so worship Him. Then will you not remember?”

[Sūrah Yūnus (10):3]

He (ﷻ) created the sun and the moon, the day and the night, water and plants, man and animal, soil, the mountains, and the seas:

﴿الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ﴿٢٥﴾﴾

“He to whom belongs the dominion of the heavens and the earth, and who has not taken a son and has not had a partner in dominion, and has created each thing and determined it with [precise] determination.”

[Sūrah al-Furqān (25):2]

- Allah has created everything with his Own ability. He does not have any adviser, consultant or assistant. Glory be to Him, the Lord, the One, the Dominant. He rose above the throne by His mercy, holds the heavens and the earth by His ability, flattened the earth by His will, created all things by His will and subdued His slaves by

His strength. He is the Lord of the east and the west. There is no deity worthy of worship except Him, the Ever Living, the Sustainer:

﴿اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٨﴾ لَهُ مَقَالِيدُ السَّمٰوٰتِ وَالْاَرْضِ ۗ وَالَّذِينَ كَفَرُوا بِآيٰتِ اللّٰهِ اُولٰٓئِكَ هُمُ الْخٰسِرُونَ ﴿٦٩﴾﴾

“Allah is the Creator of all things, and He is the Disposer of affairs over all things. To Him belong the keys of the heavens and the earth. And they who disbelieve in the verses of Allah - it is they who are the losers.”

[Sūrah al-Zumar (39):62]

We also know and have full conviction that Allah (ﷻ) is the Lord and is Able to do all things, encompassing all matters, Owner of everything, Knowledgeable of all things and Dominant over everything. Heads are humbled due to His greatness, voices are stilled in fear of Him, the mighty are humbled due to His might. Vision perceives Him not, but He perceives all vision. He is the Subtle One and the Most Aware. He does what He pleases and decrees whatever He wills:

﴿اِنَّمَا اَمْرُهُ اِذَا اَرَادَ شَيْءًا اَنْ يَقُوْلَ لَهٗ كُنْ فَيَكُوْنُ ﴿٨٢﴾﴾

“His command is only when He intends a thing that He says to it, ‘Be,’ and it is.”

[Sūrah Yā Sīn (36):82]

- He knows of all matters in the heavens and upon earth, and knows of the world of the unseen and the witnessed. He is the Most Great, the Most Exalted. He knows the weight of mountains, the measure of the seas, the number of drops from rainfall, the number of leaves on trees, the number of grains of sand, what the darkness conceals, and what the night time covers in darkness and what the daytime shines forth upon:

﴿وَعِنْدَهُ مَفَاتِيْحُ الْغَيْبِ لَا يَعْلَمُهَا اِلَّا هُوَ ۗ وَيَعْلَمُ مَا فِي الْبَحْرِ وَالْبَحْرِ ۗ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ اِلَّا يَعْلَمُهَا وَلَا حَبِّۙ فِي ظُلُمٰتِ الْاَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ اِلَّا فِي كِتٰبٍ مُّبِيْنٍ ﴿٥٩﴾﴾

“And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darkensses of the earth and no moist or dry thing but that it is [written] in a clear record.”

[Sūrah al-An`ām (6):59]

- We further know and have full conviction that every day Allah (ﷻ) is bringing about a matter. Nothing is hidden from Him in the heavens and earth. He controls all affairs, sends the winds, brings forth the rain and gives life to the earth after its lifelessness. He honors whom He wills and He degrades whom He wills. He gives life and causes death. He gives and restrains from giving, and raises the ranks of some and brings down others:

﴿قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۗ بِيَدِكَ الْخَيْرُ ۗ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾ تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ ۗ وَتُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَتُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ ۗ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾﴾

“Say, ‘O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is all good. Indeed, You are over all things competent. You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account.’”

[Sūrah Āli ‘Imrān (3):26-27]

- We also know and have full conviction that the treasures of all things are with Allah alone, and that the treasures within the heavens and the earth all belong to Allah alone. In fact, the treasures of everything in existence belong to Allah: The treasures of water, plants, air, minerals, health, safety, blessings, punishment, mercy, guidance, strength and honor; all of these and others are with Allah and in His Hand alone:

﴿وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ﴿٢١﴾﴾

“And there is not a thing but that with Us are its treasures, and We do not send it down except according to a known measure.”

[Sūrah al-Hijr (15):21]

Thus, if we know that and have full conviction of Allah’s ability, greatness, strength, grandeur, sovereignty, treasures, mercy and Oneness; the hearts would draw nearer to Him, the chests would open to His worship, the limbs would submit to His obedience, and the tongues would be in constant remembrance of Him through reverence, glorification, exaltation and praise. So do not ask of anyone except Him, do not beseech anyone except Him, do not truly rely upon anyone other than Him, do not fear anyone but Him and do not worship anything other than Him:

﴿ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ ۗ خَلَقَ كُلَّ شَيْءٍ فَاعْبُدُوهُ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾﴾

“That is Allah, your Lord; there is no deity except Him, the Creator of all things, so worship Him. And He is Disposer of all things.”

[Sūrah al-An‘ām (6):102]

The third: *Īmān* in His servitude (عِبَادَتِهِ).

We know and have full conviction that Allah alone is the true deity Who has no partners and that He alone is the One who deserves to be worshipped. So He is the Lord of the worlds, and we worship Him with what He has legislated with complete humbleness,

love and reverence for Him. Just as we have humbled to His Lordship in creation and maintenance, we must humble to His servitude in commandment and legislation.

We also know and have full conviction that just as He is One in His Lordship without any partner, He is also One in His servitude without any partner. So we worship Him alone without any partner, and stay away from worship of everything besides Him:

﴿وَاللَّهُكَ إِلَهٌ وَاحِدٌ لَّا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٠٠﴾﴾

“And your god is one God. There is no deity worthy of worship except Him, the Entirely Merciful, the Especially Merciful.”

[Sūrah al-Baqarah (2):163]

So Allah (ﷻ) is the true deity, and the servitude of anything worshipped other than Him is false, as well as their worship:

﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢٢٠﴾﴾

“That is because Allah is the Truth, and that which they call upon other than Him is falsehood, and because Allah is the Most High, the Grand.”

[Sūrah al-Hajj (22):62]

The Fourth: *Īmān* in His Names and Attributes.

This means understanding, memorizing and acknowledging them, using them as a means of worshipping Allah and acting in accordance to them.

Thus, knowledge of Allah’s Attributes pertaining to His grandeur, glory and majesty, fill the hearts of the slaves with reverence and awe for Him. Knowledge of the Attributes pertaining to honor, strength, ability and omnipotence, fill the hearts with humbleness and submissiveness to Him. Knowledge of the Attributes pertaining to mercy, beneficence, kindness and generosity, fill the hearts with love of Allah, as well as desire and craving for Allah’s bounties, kindness and generosity. Knowledge of the Attributes pertaining to knowledge and encompassment necessitate for the slave to be aware of Allah’s constant observance of him in all his movements and situations. Finally, knowledge of all these attributes necessitate for the slave to have reverence, love, desire, delight, reliance and nearness to Him by worship of Him alone without any partner.

- We also affirm for Allah what He has affirmed for Himself or what His Messenger (ﷺ) has affirmed for Him in regards to His most beautiful Names and lofty Attributes. Likewise, we negate from Him what He has negated from Himself or what His Messenger (ﷺ) negated from Him. We also believe in Allah’s Names and Attributes, and that which they indicate of meanings and effects. So, for example, we believe that Allah is the Most Merciful. This means that He is the possessor of mercy. From the

effects of this name is that He has mercy upon whom He wills. And the same can be said with the rest of His Names and Attributes.

We affirm all of that for Him in a manner that is befitting to His Majesty (ﷻ), without changing their meaning, without negating them, without specifying the exact nature of them and without resembling them to the creation, based on what He (ﷻ) says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like unto Him, and He is the Hearing, the Seeing.”

[Sūrah al-Shūrā (42):11]

- We further know and have full conviction that to Allah alone belong the most beautiful Names and lofty Attributes, and we invoke Him with them:

1 – Allah (ﷻ) says:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ﴾

“And to Allah belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing.”

[Sūrah al-A‘rāf (7):180]

2 – And Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Allah has ninety-nine names, i.e. one-hundred minus one; whoever enumerates them will go to Paradise.”¹

- **The fundamental principles of *Īmān* in Allah’s Names and Attributes:**

Īmān in Allah’s Names and Attributes are built upon three fundamental principles:

The first: Exalting the Creator (ﷻ) from any similarity to the creation in His Essence, Names, Attributes and Actions.

The second: Having *Īmān* in what Allah has described for Himself or what His Messenger (ﷺ) described for Him of Names and Attributes.

The third: Cutting off any desire to try to specify the exact nature of Allah’s Names, Attributes and Actions. Just as we do not know the exact nature of His Essence, we also do not know of the exact nature of His Names, Attributes and Actions, as He (ﷻ) says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

¹ Agreed upon; narrated by Bukhārī (no. 7392) and Muslim (no. 2677).

“There is nothing like unto Him, and He is the Hearing, the Seeing.”

[Sūrah al-Shūrā (42):11]

- **The categories of Allah’s most beautiful Names:**

Allah’s most beautiful Names are divided into two categories:

The first: What Allah is named with singlehandedly or coupled with another name, which is with most of the Names, such as al-Samī’ (The All Hearing), al-Baṣīr (The All Seeing), al-Qawiyy (The Strong), etc.

The second: What is not referred to the Lord singlehandedly, but rather coupled with its opposite, because perfection is in coupling the two names together, such as al-Muqaddim (The One Who Brings Forth) and al-Mu’akhhir (The One Who Puts Back), al-Qābiḍ (The Withholder) and al-Bāsiṭ (The Granter of Ample Provision), and the like thereof. So they take the course of one Name, and thus are not mentioned except when coupled together.

- **The categories of the meanings of Allah’s most beautiful Names:**

Allah’s most beautiful Names, from the perspective of their meanings, are six categories:

The first: The Names that indicate Allah’s Essence and His Divinity, such as:

Allah, al-Ilāh (The God), al-Wāḥid (The One), al-Aḥad (The One), al-Ḥaqq (The Truth), al-Ḥayy (The Ever-Living), al-Qayyūm (The Self-Subsisting), al-Awwal (The First), al-Ākhir (The Last), al-Zāhir (The Manifest), al-Bāṭin (The Hidden), and the like thereof of the most beautiful Names.

The second: The Names that indicate dominion and power, such as:

Al-Malik (The Sovereign), al-‘Azīz (The Exalted in Might), al-Jabbār (The Compeller), al-Muhaymin (The Overseer), al-Qaḥḥār (The Dominant), al-Qādir (The Mighty), al-Qawiyy (The Strong), al-Muqaddim (The One Who Brings Forth) and al-Mu’akhhir (The One Who Puts Back), and the like thereof.

The third: The Names that indicate creating, originating and providing, such as:

Al-Khāliq (The Creator), al-Bārī’ (The Maker), al-Muṣawwir (The Fashioner), al-Razzāq, (The Provider), al-Waḥḥāb (The Bestower), al-Karīm (The Most Bounteous), al-Barr (The Source of All Goodness), al-Muqīt (The Sustainer), and the like thereof.

The fourth: The Names that indicate knowledge and encompassment, such as:

Al-Samī' (The All Hearing), al-Baṣīr (The All Seeing), al-'Alīm (The All Knowing), al-Khabīr (The Aware), al-Raqīb (The Watchful), al-Shahīd (The Witness), al-Ḥafīz (The Preserver), al-Muḥīṭ (The All Pervading), and the like thereof.

The fifth: The Names that indicate kindness, mercy and forgiveness, such as:

Al-Rabb (The Lord), al-Raḥmān (The Most Compassionate), al-Raḥīm (The Most Merciful), al-Ra'ūf (The Most Kind), al-Ḥalīm (The Forebearing), al-Ḥamīd (The Praiseworthy), al-Shakūr (The Appreciative), al-Wadūd (The Loving), al-Wafī (The Guardian), al-Naṣīr (The Helper), al-Qarīb (The Near), al-Mujīb (The Responsive), al-'Afuw (The Pardoner), al-Ghafūr (The Forgiver), al-Tawwāb (The Acceptor of Repentance), and the like thereof.

The sixth: The Names that indicate guidance and making manifest, such as:

Al-Hādī (The Guide), al-Mubīn (The Manifest), al-Wakīl (The Trustee), al-Kafil (The Surety), and the like thereof.

So to Allah (ﷻ) belong the most beautiful Names, lofty Attributes, praiseworthy Actions and the highest Description in the heavens and earth.

Finally, all of Allah's most beautiful Names are one in indicating His Essence, but numerous in meanings and attributes:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى﴾

“Allah - there is no deity worthy of worship except Him. To Him belong the best Names.”

[Sūrah Ṭāhā (20):8]

Allah's Most Beautiful Names

Allah (ﷻ)'s Names are indicative of the Attributes of His perfectness. They are derived from His Attributes and, thus, they are Names and they are Attributes, because of which they are beautiful. Furthermore, knowledge of Allah's Names and Attributes is one of the most noble, great, lofty and obligatory forms of knowledge.

From amongst Allah (ﷻ)'s Names are:

Allah: He is the deity and focus of worship who the creation worship, love, revere, humble to and seek His aid during times of need.

Al-Raḥmān, al-Raḥīm (The Most Merciful): His mercy has encompassed all things and has reached all of creation.

Al-Malik (The King): He owns all of creation in the world above and the world below.

Al-Mālik (The Possessor): He has possessed all kingdoms, kings and slaves.

Al-Malik (The Sovereign): He executes all affairs in His dominion. In His Hand is all sovereignty, and He gives and takes from it whom He wills.

Al-Quddūs (The Holy): He is exalted from any form of fault or diminishment. He is only described with the most perfect attributes.

Al-Salām (The Provider of Peace): He is free of any faults, shortcomings and deficiencies. In His Hand is peace and from Him comes peace.

Al-Mu'min (The Bestower of Security): He is the One who has granted security to His creation from wronging from. He created safety and security, and bestows it upon whom He wills.

Al-Muḥaymin (The Overseer): He is witness over what the creation do, the All Capable who nothing is hidden from and nothing is impossible for.

Al-'Azīz (The Exalted in Might): To Him belongs all honor and glory. So He is the Exalted in Might who none can crave for His Excellency, the Most Powerful who none can overcome, and the Most Strong and Severe who all creation has humbly submitted to.

Al-Jabbār (The Compeller): He is high above His creation, subduing them to that which He wills, Possessor of omnipotence and greatness that sets straight His slaves and rectifies their affairs.

Al-Mutakabbir (The Superior): He is the One who has surpassed all attributes of the creation, so there is none like Him, who is far from any form of evil and injustice.

Al-Kabīr (The Great): Everything other than Him is small and all manifestations of grandeur in the heavens and earth belong to Him.

Al-Khāliq (The Creator): He initiated the creation without any previous example, who has created all things alone without any partner. He created all things and creates all things with His ability whenever He wants, and how He wants.

Al-Khallāq (The All Creator): He created and continues to create all things with His ability, whenever He wants and however He wants.

Al-Bāri' (The Maker): He made the creation and brought it all into existence with His ability. He distinguished some over others and made them innocent (free of sin).

Al-Muṣawwir (The Fashioner): He fashioned creation in different forms, of tallness and shortness, big and small, and in different sizes, colours and shapes.

Al-Wahhāb (The Bestower): He is generous in what He constantly bestows of gifts and blessings, and bestows what He wills for whom He wills.

Al-Razzāq (The All Providing): He encompassed all of creation with provision. All of creation consumes from His provision and reside in His dominion.

Al-Rāziq (The Provider): He created all forms or provisions and conveyed it to His creation by His favour and ability.

Al-Ghafūr (The Forgiver), al-Ghaffār (The All Forgiving): He is known for His forgiveness, pardoning and remission, due to His complete mercy with His creation.

Al-Ghāfir (The Forgiving): He conceals the sins of His slaves. His forgiveness is All encompassing, who has opened the doors of His forgiveness for His creation.

Al-Qāhir (The Omnipotent): He is high above and dominant over His slaves. All of creation have humbled themselves to Him, and the mighty have submit to Him.

Al-Qahhār (The Dominant): He has subjugated all of creation to that which He wills. So He is the Omnipotent, and all besides Him are overcome by Him.

Al-Fattāḥ (The Opener): He judges between His slaves with truth and justice. He opens for them the doors of mercy and provision. He aids His believing slaves, and alone has the keys of the unseen.

Al-'Alīm (The All Knowing): Nothing is hidden from Him. He has knowledge of all secrets and concealed things. He has knowledge of what is manifest and what is hidden, what is said and what is done, and what is unseen and what is witnessed. He is the All Knower of the unseen and has knowledge of everything.

Al-Majīd (The Glorious One): He is glorified through His actions, and the creation glorifies Him because of His greatness. So He is praised over His glory, grandeur, excellence, Names and Attributes.

Al-Rabb (The Lord): He is the Owner and the Controller of affairs, the Lord of all lords and the Owner of all of creation. He fosters His creation and upholds their affairs in this world and the hereafter. There is no deity worthy of worship except Him and there is no Lord besides Him.

Al-'Azīm (The Great One): He is the Possessor of grandeur and majesty in His Essence, Names and Attributes, as well as in His dominion and sovereignty.

Al-Wāsi' (The All Embracing): His mercy and knowledge have encompassed everything, and His provision has encompassed all of creation. He is vast in grandeur, dominion and sovereignty, as well as in bounty and kindness.

Al-Karīm (The Generous): To Him belong a tremendous measure, and plentiful and constant good. He is exalted from imperfection and shortcomings.

Al-Akram (The Most Bounteous): He has encompassed all with His blessings, favours and kindness. Giving is more beloved to Him than withholding.

Al-Wadūd (The Loving): The One who loves those who obey Him and turn to Him from among His slaves. He praises them and bestows His kindness upon them and upon others. He shows love to His creation through His blessings.

Al-Muqīt (The Sustainer): He preserves all things and sustains them. He provides sustenance to His creation.

Al-Shakūr (The Rewarder of Gratitude): He multiplies the reward of good deeds, wipes out bad deeds and raises the ranks (of His slaves).

Al-Shākir (The Appreciative): He is appreciative of even the smallest of good deeds, rewarding abundantly for them. He bestows abundant bounties and is appreciative of even the slightest of gratitude.

Al-Laṭīf (The Subtle One): Nothing is hidden from Him. He is the Source of all goodness for His slaves and is gentle with them in ways they do not know. He is Subtle who no vision perceives, but He perceives all vision.

Al-Ḥalīm (The Forebearing): He is not hasty in punishing His slaves on account of their sins. Rather, He grants them respite so that they may repent.

Al-Khabīr (The Aware): Nothing is hidden from Him from the affairs of His creation; not anything moving or remaining still, talking or remaining silent, small or large and manifest or hidden.

Al-Ḥafīz (The Preserver): He preserves what He creates and His knowledge encompasses everything.

Al-Ḥāfiẓ (The Protector): He protects the deeds of His slaves, protects His allies from falling into sins. Nothing of that which He protects is hidden from Him.

Al-Samī' (The All Hearing): He hears all sounds and His hearing encompasses all sounds. He does not become busied with hearing one sound from hearing another in spite of the difference in languages and needs. Private and public matters are the same to Him, as well as that which is near and distant.

Al-Baṣīr (The All Seeing): He sees all things. He is All Knowing of the needs and actions of His slaves, of those who deserve guidance and those who deserve misguidance. Nothing is distant from Him, nothing is hidden from Him and nothing by-passes Him.

Al-'Alī, al-A'lā, al-Muta'al (The Most High): He is the possessor of highness and loftiness. All things are under His subjugation and authority. So He is the Most Magnificent of which nothing is grander, the Most High of which nothing is higher, and the Greatest of which nothing is greater.

Al-Ḥakīm (The Most Wise): He places things in their appropriate places through His wisdom and justice. He is the Most Wise in His creation and command, the Most Wise in His speech and actions, and the Most Wise in His reward and punishment.

Al-Ḥakam, al-Ḥākim (The Ruler): He rules over His dominion, the seen and unseen of it. The ruling is sanctioned for Him. He does not wrong or do injustice to anyone.

Al-Ḥayy (The Ever Living): He does not die. He will remain forever, and death and extinction are not conceivable for Him.

Al-Qayyūm (The Self Subsisting): He is self subsisting, and as such, is not in need of anyone. He sustains other than Him and is in charge of the affairs of all creation. He is the Ever Living, the Self Subsisting that cannot be overcome by weariness or sleep.

Al-Wāḥid, al-Aḥad (The One): He is the One who has combined all forms of perfection in Himself, who none shares with Him in that.

Al-Ḥāsib, al-Ḥasīb (The Reckoner): He is the Sufficient for His slaves, of whom they can never be self-sufficient of. He will hold His slaves to account.

Al-Shahīd (The Witness): He is well-aware of all things and His knowledge encompasses everything. He witnesses for and against what His slaves do.

Al-Qawiyy (The Strong): He has complete strength and none can overcome Him. Nothing that tries to escape can by-pass Him. He is The Strong who has subjugated every strong one.

Al-Matīn (The Firm One): He is supremely powerful and His strength does not cut off. He has absolute strength of which there is no end.

Al-Walī (The Guardian): He is the One who possesses controlling the affairs in His great dominion.

Al-Mawlā (The Supporter): He loves, aids and assists His believing slaves.

Al-Ḥamīd (The Praiseworthy): He is the One who deserves to be praised. He is praiseworthy over His Names and Attributes, as well as His actions and speech. He is praiseworthy over His kindness, legislation and decree, as well as His reward and punishment. He is the Praiseworthy who shows gratitude to His slaves for every atom's weight of good.

Al-Ṣamad (The Eternal): He has reached perfection in His sovereignty, greatness and generosity. He is turned to for fulfilling needs alone without any partner.

Al-Qadīr, al-Qādir, al-Muqtadir (The Mighty): He has complete ability. He is the Mighty whom nothing is impossible for and whom nothing can by-pass. He has the most complete, everlasting and comprehensive abilities. He is the Mighty who has created ability in every capable one.

Al-Wakīl (The Trustee): He carries out the affairs of all the creation in the world above and the world below.

Al-Kafil (The Surety): He preserves everything and watches over every soul. He is in charge of the provisions of all creation and protects their interests. He provides sustenance for all of His creation.

Al-Ghanī (The Self Sufficient): He is self sufficient of the creation, the Self Sufficient whose treasures do not ever decrease even an atom's weight.

Al-Ḥaqq (The Truth): There is no doubt or uncertainty whatsoever in His existence and He is not hidden from His creation.

Al-Mubīn (The Manifest): He is manifest to all insights and has made clear to His creation the paths of salvation in this world and for the hereafter.

Al-Nūr (The Light): He has illuminated the heavens and earth, and has illuminated the hearts of the believers with knowledge of Him and belief in Him.

Dhu al-Jalāl wal-Ikrām (The Owner of Majesty and Honor): He is the One who solely deserves to be feared and praised. He is the possessor of might and glory, as well as the possessor of mercy and perfection.

Al-Barr (The Source of All Goodness): He is merciful with His slaves, sympathetic with them and abundant in His favors upon them.

Al-Tawwāb (The Acceptor of Repentance): He is the One who accepts the repentance of those who repent and forgives the sins of those who return to Him. He created repentance and accepts it from His slaves.

Al-‘Afuw (The Pardoner): His pardon encompasses whatever His slaves may commit of sins, particularly with repentance and seeking His forgiveness.

Al-Ra’ūf (The Most Kind): He is kind, merciful and gentle with His entire creation.

Al-Awwal (The First): Nothing precedes Him.

Al-Ākhir (The Last): Nothing succeeds Him.

Al-Zāhir (The Manifest): Nothing is above Him.

Al-Bāṭin (The Hidden): Nothing is beyond Him.

Al-Wārith (The Inheritor): He is the One Who will remain after His creation ceases to exist, and all things will return to Him. He is the Ever Living Who will never die.

Al-Muḥīṭ (The All Pervading): He encompasses everything there is to be encompassed and His ability encompasses His entire creation. So they are not able to by-pass Him or flee from Him. He has encompassed everything in knowledge and has enumerated everything in number.

Al-Qarīb (The Near): He is near to everything. He is near to those who call upon Him, as well as those who draw close to Him through various forms of obedience and righteousness.

Al-Hādī (The Guide): He is the One who guides His creation to that which brings them benefit. He is the One who guides His creation to all forms of good, making clear to them the path of truth from falsehood.

Al-Badī‘ (The Originator): He has no equivalent and no counterpart. He created all of creation without any previous example.

Al-Fāṭir (The Creator): He created all created things and originated the heavens and the earth which were previously non-existent.

Al-Kāfi (The Sufficient One): He has sufficed His slaves with whatever they need and require.

Al-Ghālib (The Predominant): He is forever dominant over everything and everyone. No one can defer or prevent what He has decreed to occur. There can be no one to defer His decree, nor anyone to criticize His judgment.

Al-Nāṣir, Al-Naṣīr (The Helper): He helps His messengers and their followers against their enemies. In His Hand is victory, alone without any partner.

Al-Mustaʿān (The One Called upon for Help): He does not seek assistance, rather His assistance is sought. His allies and enemies ask of Him, and He gives to both. There is no might or power except with Allah.

Dhu al-Maʿārij (The Owner of Ascension): He is the One whom the angels ascend to, as well as the Spirit. All righteous actions and pure speech rise up to Him.

Dhu al-Ṭawl (The Owner of Abundance): He spreads forth His favors and blessings upon His creation at all times and all places.

Dhu al-Faḍl (The Possessor of Great Bounty): He owns everything and bestows His bounty upon His slaves in various forms of blessings that cannot be counted nor enumerated.

Al-Rafīq (The Most Kind): He loves kindness and its people. He is kind, merciful and gentle with His slaves.

Al-Jamīl (The Most Beautiful): He is beautiful in His Essence, Names, Attributes and Actions. He created beauty in every beautiful thing.

Al-Ṭayyib (The Pure): He is exalted from all forms of deficiencies, shortcomings and faults. He is pure and created pureness found in every pure thing.

Al-Shāfi (The Curer): He cures all forms of epidemics, diseases and disabilities on His Own without any partner. He created the cure in every medicine.

Al-Subbūḥ (The Venerated and Perfect): He is exalted from all forms of shortcomings and deficiencies. The seven heavens, the earth, along with their inhabitants glorify Him. All in existence glorify Him with ample praise due to what He has of beautiful Names and lofty Attributes.

Al-Witr (The One): He is the One and Only, who has no partner, no equivalent and no counterpart. He loves *al-witr* (the odd-numbered) in deeds and acts of obedience.

Al-Dayyān (The Judge): He holds His slaves accountable and rewards them accordingly. He rules between them on the Day of Judgment.

Al-Muqaddim (The One Who Brings Forth), al-Muakhhir (The One Who Brings Back): He brings forth whom He wills and brings back whom He wills. He raises the rank of whom He wills and debases whom He wills. He honors whom He wills and dishonors whom He wills.

Al-Mannān (The Bountiful): He is the One who gives before being asked and is abundantly generous. He bestows His blessings upon His slaves with all forms of kindness, favors, provisions and gifts throughout all eras.

Al-Qābiḍ (The Withholder): He conceals His good and favors from whomever He wills due to His perfect knowledge and wisdom.

Al-Bāsiṭ (The Granter of Ample Provision): He spreads His bounties and amplifies His provision for whomever He wills from among His slaves.

Al-Ḥayyī (The Possessor of Honorable Shyness), al-Sittīr (The Concealer): He loves those from among His slaves who exhibit shyness and veil themselves honorably. He conceals many of the sins and faults of His slaves. He is honorably shy to turn back the one who calls upon Him.

Al-Sayyid (The Lord and Master): He is complete in His favors, grandeur, strength and all of His other Attributes.

The Increase of *Īmān*

• The foundation of the religion is comprised of *Īmān* in Allah (ﷻ), along with complete conviction in regards to His Essence, Names, Attributes, Actions, treasures, promise of reward, warning of punishment and action in accordance with that. All actions and forms of worship are based and accepted upon this tremendous principle. If this *Īmān* is weakened and diminished, this will weaken one's actions and acts of worship. Their situation will become worse, followed by Allah's wrath and then eventual punishment.

Furthermore, *Īmān* in Allah is the greatest of deeds. For one to attain this *Īmān* and an increase in it, four efforts must be made: The effort to attain it, then the effort to preserve it, then the effort to gain benefit from it, and then the effort to spread it. Allah will guide the one who carries out these four efforts to the paths of His pleasure.

1 – Allah (ﷻ) says:

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

“And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.”

[Sūrah al-ʿAnkabūt (29):69]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) was asked, “What is the best of deeds?” He said, “Belief in Allah and His Messenger.” It was asked, “What next?” He replied, “*Jihād* in the cause of Allah.” It was asked, “What next?” He replied, “An accepted pilgrimage.”¹

3 – And Tamīm al-Dārī (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The religion is sincere advice.” We said, “To whom?” He replied, “To Allah, His Book, His Messenger, and to the leaders of the Muslims and their common folk.”²

Moreover, *Īmān* increases with acts of obedience and decreases with acts of disobedience.

1 – Allah (ﷻ) says:

﴿هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لَيَرَدَّادُوا إِيمَانًا مَعَ إِيْمَانِهِمْ ۗ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا

حَكِيمًا﴾

¹ Agreed upon; narrated by Bukhārī (no. 26) and Muslim (no. 83). The wording is that of Bukhārī's.

² Narrated by Muslim (no. 55).

“It is He who sent down tranquillity into the hearts of the believers that they would increase in *īmān* along with their [present] *īmān*. And to Allah belong the soldiers of the heavens and the earth, and ever is Allah Knowing and Wise.”

[Sūrah al-Faṭḥ (48):4]

2 – And Allah (ﷻ) says:

﴿وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هُدًىٰ ۖ إِيْمَانًا ۚ فَأَمَّا الَّذِينَ ءَامَنُوا فزَادَتْهُمْ إِيْمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾﴾

“And whenever a *sūrah* is revealed, there are among the hypocrites those who say, ‘Which of you has this increased *īmān*?’ As for those who believe, it has increased them in *īmān*, while they are rejoicing.”

[Sūrah al-Tawbah (9):124]

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “No one who fornicates is a believer as long as he commits fornication, no one who steals is a believer as long as he commits theft, and no one who drinks wine is a believer as long as he drinks it.”¹

4 – And Anas (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Whoever said, ‘None has the right to be worshipped but Allah,’ and has in his heart good equal to the weight of a barley grain, will be taken out of Hell. Whoever said, ‘None has the right to be worshipped but Allah,’ and has in his heart good equal to the weight of a wheat grain, will be taken out of Hell. And whoever said, ‘None has the right to be worshipped but Allah,’ and has in his heart good equal to the weight of an atom, will be taken out of Hell.” And in another narration: “*īmān*” in the place of “good.”²

For *īmān* to consistently be a part of our lives and constantly increase, four points must be known:

The first: To have knowledge and full conviction that the Creator of everything is Allah, whether it is manifest or hidden, small or big. So the Creator of the heavens and the earth is Allah. The Creator of the Throne is Allah. The Creator of the angels is Allah. The Creator of the stars is Allah. The Creator of the oceans and mountains is Allah. The Creator of humans, animals, plants and inanimate objects is Allah. The Creator of Paradise and Hellfire is Allah:

﴿اللَّهُ خَلِقُ كُلِّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١﴾ لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ

أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢﴾﴾

¹ Agreed upon; narrated by Bukhārī (no. 2475) and Muslim (no. 57). The wording is that of Muslim’s.

² Agreed upon; narrated by Bukhārī (no. 44) and Muslim (no. 193). The wording is that of Bukhārī’s.

“Allah is the Creator of all things, and He is the Disposer of affairs over all things. To Him belong the keys of the heavens and the earth. And those who disbelieve in the verses of Allah - it is they who are the losers.”

[Sūrah al-Zumar (39):62-63]

So, the Throne, heavens, levels of earth, sun, moon, air, water, oceans, mountains, mankind, angels, *jinn*, animals, birds and atoms are all things; and Allah is the Creator of all things, Able to do all things and is All Knowing of all things.

We speak about this, hear about it, think about it, repeat it, and look at the universal signs and Qur’ānic verses with the intent of taking lessons and reflecting so that *īmān* becomes deeply rooted in our hearts. Indeed Allah has commanded us to do just that.

1 – Allah (ﷻ) says:

﴿ قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴾

“Say, ‘Observe what is in the heavens and earth.’ But of no avail will signs or warners be to a people who do not believe.”

[Sūrah Yūnus (10):101]

2 – And Allah (ﷻ) says:

﴿ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴾

“Then do they not reflect upon the Qur’ān, or are there locks upon their hearts?”

[Sūrah Muḥammad (47):24]

The second: To have knowledge and full conviction that Allah created all of creation and their effects.

So He created the eye and its faculty, which is vision. He created the ear and its faculty, which is hearing. He created the tongue and its faculty, which is speech. He created the sun and its property, which is light. He created fire and its property, which is burning. He created trees and their product, which are fruits; and so on.

The third: To have knowledge and full conviction that the One who owns all of creation, carries out their affairs and executes those affairs, is Allah alone without any partner.

So everything in the heavens and the earth of creation, whether large or small, are all slaves in need of Allah. They do not possess the ability of benefit, harm, or help for their own selves. They do not possess life, death, or resurrection; for Allah is their Sovereign and they are in need of Him, whilst He is not in need of them but they are of Him.

He (ﷻ) is the One who runs this universe and carries out the affairs of His creation. So the One who has disposal of the heavens and earth, waters and oceans, fires and winds, souls and plantations, planets and inanimate objects, leaders and ministers, rich and

poor, mighty and weak, etc. is Allah alone without any partner. They are all within His control and submissive to His decree.

Allah (ﷻ) says:

﴿ قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾ تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَتُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾ ﴾

“Say, ‘O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is all good. Indeed, You are Competent over all things. You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account.’”

[Sūrah Āli ‘Imrān (3):26-27]

Thus, Allah (ﷻ) has complete disposal over all His creation with His ability, wisdom and knowledge; how He wills and whenever He wills. So He can create something but deprive it of its faculties with His ability. For example, there may exist an eye that does not see, an ear that does not hear, a tongue that does not speak, an ocean that does not drown and a fire that does not burn. He (ﷻ) has done that because He can do with His creation as He wills. There is not deity worthy of worship except Him, the One, the Almighty; and he is Able to do all things.

- Some hearts are deeply affected by something more than the Creator of that very thing. So they become attached to this thing and are neglectful of its Creator (ﷻ). But what is obligatory is to reach, with this knowledge and observation, from the creation to the Creator Himself; and from the image to the image-Maker who created all things and fashioned them. We worship Him alone without any partner.

Allah (ﷻ) says:

﴿ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ مِنَ الْحَيِّ وَمَنْ يُدْبِرُ الْأُمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾ فَذَلِكُمْ اللَّهُ رَبُّكُمْ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصْرَفُونَ ﴿٣٢﴾ ﴾

“Say, ‘Who provides for you from the heaven and the earth? Or who controls hearing and sight, and who brings the living out of the dead and brings the dead out of the living, and who arranges every matter?’ They will say, ‘Allah,’ so say, ‘Then will you not fear Him?’ For that is Allah, your Lord, the Truth. And what can be beyond truth except error? So how are you averted?’”

[Sūrah Yūnus (10):31-32]

The fourth: To have knowledge and full conviction that the treasures of all things are with Allah alone without any partner, and not with anyone else.

So the treasures of everything in existence are with Allah. The treasures of knowledge, guidance, light, speech, etiquettes, food and drink, seeds and fruits, waters and winds, wealth and oceans, mountains, and so on, are all with Allah. Therefore, everything that we need we seek it from Allah and ask Him for it; and we increase in our devotional acts of worship and obedience. For He (ﷻ) is the One who fulfills needs and answers supplications. He is the best of those who are asked and the best of those who give. There is no one that can prevent Him from giving and no one that can give what He withholds.

Allah (ﷻ) says:

﴿وَأَنْ مِّن شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾﴾

“And there is not a thing but that with Us are its treasures, and We do not send it down except according to a known measure.”

[Sūrah al-Hijr (15):21]

- **The ability of Allah (ﷻ):**

Allah (ﷻ) has absolute power over all things.

7) At times, He may give or provide a means, such as making water a means for growing plants, and sexual intercourse a means for conceiving. We are in a world of means, so we use legislatively approved means abiding by Allah’s commands. We do not fully rely upon anyone or anything except Allah alone without any partner:

﴿يَأْتِيَا الرُّسُلَ كُلُّوَا مِنَ الطَّيِّبَاتِ وَأَعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾﴾

“O messengers, eat from the good foods and work righteousness. Indeed, I know of what you do.”

[Sūrah al-Mu’minūn (23):51]

8) At other times, He may give or provide without any form of means. He says for intending something, “Be,” and it is. An example of that is how He provided Maryam with food without a tree, and a son without the need for a male:

﴿كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَنْمَرِمُ أَيُّ لِكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ

مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾﴾

“Every time Zakariyya entered upon her in the prayer chamber, he found with her provision. He said, ‘O Maryam, from where is this coming to you?’ She said, ‘It is from Allah. Indeed, Allah provides for whom He wills without account.’”

[Sūrah Āli ‘Imrān (3):37]

9) And yet at other times, He (ﷻ) may use His ability by counteracting the means. For example, He made the fire cool and safe for Ibrāhīm (عليه السلام). He saved Mūsā (عليه السلام) while drowning Fir‘awn and his people in the sea; all of which was with one and the same command, one and the same sea, and at one and the same time. He also saved Yūnus (عليه السلام) from the darkness of the whale’s belly and the sea:

﴿ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴾

“His command is only when He intends a thing that He says to it, ‘Be,’ and it is.”

[Sūrah Yā Sīn (36):82]

This is in regards to created things. As for that which is in regards to situations:

1) We have knowledge and full conviction that the Creator of all situations is Allah alone, from affluence to poverty, healthiness to illness, happiness to grief, laughing to crying, honor to humiliation, life to death, safety to fear, cold to heat, guidance to misguidance and joy to distress. All of these conditions, and others, are created by Allah alone without any partner.

2) We also have knowledge and full conviction that the One who controls all of these situations, and has them at His disposal, is Allah alone without any partner. Without His decree and permission, poverty cannot change to affluence, or illness to a state of well-being, or dishonor to honor, or laughter to crying, or life to death, or cold to heat, or misguidance to guidance, and so on and so forth in all types of situations. Thus, all of these situations come, increase, decrease, remain, or end by His decree. So it is incumbent upon us to seek to change our situations from the One who has them at His disposal, by drawing nearer to Him through what He has legislated:

﴿ قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مَن تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ

عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

“Say, ‘O Allah! Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will; You honor whom You will and You humiliate whom You will. In Your hand is all good. Indeed, You are Able to do all things.’”

[Sūrah Āli ‘Imrān (3):26]

3) And we have knowledge and full conviction that the treasures of all of the aforementioned situations, and others, are with Allah alone without any partner. So if He (ﷻ) were to give good health and wealth, or anything else, to all of mankind, that would not diminish from what is in His treasures by even an atom’s weight. This is because whatever is with Allah does not ever diminish no matter how much of it He gives forever. So glory be to Him, the One Free of Need, full of Praise.

1 – Allah (ﷻ) says:

﴿لِلَّهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۗ اِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيْدُ ﴿٢٦﴾﴾

“To Allah belongs whatever is in the heavens and earth. Indeed, Allah is the Free of need, the Praiseworthy.”

[Sūrah Luqmān (31):26]

2 – And Abū Dharr (رضي الله عنه) narrated:

The Prophet (ﷺ) said in what he narrated from Allah (ﷻ), who said, “O My slaves, I have forbidden oppression for Myself, and I have made it forbidden amongst you, so do not oppress one another. O My slaves, all of you are astray except those whom I have guided, so seek guidance from Me and I shall guide you. O My slaves, all of of you are hungry except those whom I have fed, so seek food from Me and I shall feed you. O My slaves, all of you are naked except those whom I have clothed, so seek clothing from Me and I shall clothe you. O My slaves, you commit sins by day and by night, and I forgive all sins, so seek forgiveness from Me and I shall forgive you. O My slaves, you will not attain harming Me so as to harm Me, and you will not attain benefiting Me so as to benefit Me. O My slaves, if the first of you and the last of you, and the humans of you and the *jinn* of you, were all as pious as the most pious heart of any individual amongst you, then this would not increase My Kingdom an iota. O My slaves, if the first of you and the last of you, and the humans of you and the *jinn* of you, were all as wicked as the most wicked heart of any individual amongst you, then this would not decrease My Kingdom an iota. O My slaves, if the first of you and the last of you, and the humans of you and the *jinn* of you, were all to stand together in one place and ask of Me, and I were to give everyone what he requested, then that would not decrease what I Possess, except what is decreased of the ocean when a needle is dipped into it. O My slaves, it is but your deeds that I account for you, and then recompense you for. So he who finds good, let him praise Allah, and he who finds other than that, let him blame no one but himself.”¹

- **The virtues of *Īmān*:**

True success and honor lie in *Īmān* and righteous deeds, and not in wealth, power and status. So he who believes in Allah, obeys His commands and is upon the guidance of the Messenger of Allah (ﷺ); Allah (ﷻ) will be pleased with him, give him from his bounties whether he is rich or poor, support and aid him, enter him into Paradise, and protect him and bestow upon him honor through *Īmān*; whether he has the means of gaining honor such as the likes of Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī (رضي الله عنهم), or not such as the likes of Bilāl, ‘Ammār, Salmān and others (رضي الله عنهم).

¹ Narrated by Muslim (no. 2577).

Allah (ﷻ) says:

﴿ يَقُولُونَ لَئِن رُّجِعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ عَلَيْنَا الْأَعْرَابَ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾ ﴾

“And to Allah belongs all honor, as well as to His Messenger and to the believers, but the hypocrites do not know.”

[Sūrah al-Munāfiqūn (63):8]

As for he who does not believe in Allah, even if he has the means of gaining honor through property and wealth, Allah will dishonor him through such means, the way He did so with Fir'awn, Qārūn, Hāmān and others. And if he were to already have the means of dishonor through poverty and misery, Allah would further dishonor him through such means, as He did with the poor of the *mushrikūn*.

Allah created man for the sake of having *īmān*, doing righteous deeds and worshipping his Lord alone without any partner. He did not create him to simply increase his wealth, materialistic items and vain desires. If he were to preoccupy himself with these things over the worship of his Lord, Allah would cause them to overtake him, and make them a means for his misery and loss in this world and the hereafter.

Allah (ﷻ) says:

﴿ فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٥﴾ ﴾

“So let not their wealth or their children impress you. Allah only intends to punish them through them in worldly life and that their souls should depart [at death] while they are disbelievers.”

[Sūrah al-Tawbah (9):55]

- The grades of *īmān*:

īmān in the hearts is of three grades: Present *īmān*, missing *īmān* and required *īmān*.

īmān is the reason behind Allah creating His creation. *īmān* has pillars and branches. The believer is commanded to work hard to increase his *īmān* just as he works hard to increase his wealth, to add to the present *īmān* the missing *īmān*, thereby reaching the required *īmān*, by which he acquires what has been promised:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالَّذِي نَزَّلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾ ﴾

“O you who believe! Believe in Allah and His Messenger, and the Book which He has sent down to His Messenger, and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers and the Last Day, he has certainly gone far astray.”

[Sūrah al-Nisā' (4):136]

The Means of Attaining Victory and Success

- Allah (ﷻ) has given every person the means of attaining victory and success, whether they are rich or poor. As for the means that do not have victory and success in them, such as wealth and status, He has given them to some people and not others.

Īmān and righteous deeds are the sole cause of attaining victory and success in this worldly life and the hereafter. It is a right that has been made easy for everyone. Furthermore, *Īmān* is located in the heart which everyone has, and actions are done through the limbs which everyone possesses. Thus, whoever has *Īmān* in their heart and their limbs perform righteous deeds, they will be successful in this worldly life and the hereafter; and all those other than them will be of the losers.

Allah (ﷻ) says:

﴿وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ﴿٣﴾﴾

“By time, Indeed, mankind is in loss; Except for those who believe, do righteous deeds, advise each other to truth and advise each other to patience.”

[Sūrah al-‘Aṣr (103):1-3]

1) Victory and success in this worldly life and the hereafter can only be attained through *Īmān* and righteous deeds. The value of a person with Allah is based on what he possesses of *Īmān* and what he performs of righteous deeds, and not on what he possesses of wealth, materialistic things, or position. Furthermore, the value of a person with Allah is based on his attributes and not his self, for Abū Lahab was a man of noble descent and honorable lineage, but he will be endured to the blazing Hellfire because he did not believe in Allah. As for Bilāl, the African (رضي الله عنه), because of his belief that there is no deity worthy of worship except Allah, he almost died because of the punishment he received of having a heavy rock placed upon his stomach. So Allah raised his rank to make the *adhān* on top of the Ka‘bah on the day of the Conquest of Makkah, and He made him the caller of *adhān* for His Messenger (ﷺ) until he died. On top of that, the Prophet (ﷺ) heard Bilāl’s footsteps ahead of him in Paradise.

Some people believed that victory and success was in affluence, like the people of Nūḥ. Others believed that it was in strength, like the people of ‘Ād. Others believed that it was in manufacturing, like the people of Thamūd. Others believed that it was in worshipping idols, like the people of Ibrāhīm. Others believed that it was in business, like the people of Shu‘ayb. Others believed that it was in agriculture, like the people of Saba’. Others believed that it was in sovereignty and statehood, like Namrūd and Fir‘awn. And yet others believed that it was in wealth, like Qārūn.

Allah (ﷻ) sent the prophets and messengers (may Allah’s peace and blessings be upon them) to these people calling them to the worship of Allah alone without any partner, making clear to them that victory and success were not in these things, but rather in *Īmān* and righteous deeds only, along with obedience to Allah and His messenger.

1 – Allah (ﷻ) says:

﴿ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴾

“And whoever obeys Allah and His Messenger and fears Allah and is conscious of Him - it is they who are the victorious.”

[Sūrah al-Nūr (24):52]

2 – And Allah (ﷻ) says:

﴿ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُولَئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ ۗ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾ ﴾

“Who believe in the unseen, establish prayer, and spend out of what We have provided for them. And who believe in what has been revealed to you, [O Muḥammad], and what was revealed before you, and of the Hereafter they are certain. They are the ones upon right guidance from their Lord, and it is they who are the successful.”

[Sūrah al-Baqarah (2):3-5]

2) These people, when they belied the messengers, continued in their disbelief and were misled by what they had; Allah destroyed them and saved His prophets and messengers along with their followers, and bestowed victory upon them over their enemy. In accordance with their conviction of such things (i.e. worldly things), they sinned; and in accordance with their great sins came a painful punishment.

1 – Allah (ﷻ) says:

﴿ فَكُلًّا أَخَذْنَا بِذُنُوبِهِمْ ۗ فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَنْ حَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَنْ أَغْرَقْنَا ۗ وَمَا كَانَ اللَّهُ لِيظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾ ﴾

“So each We seized for his sin; and among them were those upon whom We sent a storm of stones, among them were those who were seized with the blast [from the sky], among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And Allah would not have wronged them, but it was they who were wronging themselves.”

[Sūrah al-‘Ankabūt (29):40]

2 – And Allah (ﷻ) says:

﴿ فَلَمَّا جَاءَ أَمْرُنَا لَاجِبًا صَالِحًا ۖ وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ ۗ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٤١﴾ وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَنِينًا ﴿٤٢﴾ ﴾

“So when Our command came, We saved Şāliḥ and those who believed with him, by mercy from Us, and [saved them] from the disgrace of that day. Indeed, it is your Lord who is the Powerful, the Exalted in Might. And the shriek seized those who had wronged, and they became within their homes [corpses] fallen prone.”

[Sūrah Hūd (11):66-67]

- **The *Fiqh* of *Tazkiyah al-Nafs* (Purification of the Soul)**

Tazkiyah: Purifying one’s internal and external self from every form of filth and dirt.

Tazkiyah has three types of relationships:

The first: Concerning the right of Allah; that is for a person to purify and clean himself from *shirk*, hypocrisy and *riyā’*, such that he worships Allah sincerely in the religion.

The second: Concerning the right of the Messenger (ﷺ); that is for a person to purify and clean himself from innovation, such that he worships Allah based upon what the legislation necessitates.

The third: Concerning the rights of people; that is for a person to purify himself with obedience and noble manners, and to clean himself from disobedience and bad manners such as malice, jealousy, lying, backbiting and transgressing against others, as well as to deal with people with good manners.

Whoever is blessed with these virtues has indeed attained high ranks in *Īmān*, knowledge, action, character and Paradise.

1 – Allah (ﷻ) says:

﴿وَنَفْسٍ وَمَا سَوَّاهَا ﴿١﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٢﴾ قَدْ أَفْلَحَ مَن زَكَّاهَا ﴿٣﴾ وَقَدْ خَابَ مَن دَسَّاهَا ﴿٤﴾﴾

“And by the soul and He who proportioned it, and inspired it [with discernment of] its wickedness and its righteousness. He has succeeded who purifies it, and he has failed who instills it [with corruption].”

[Sūrah al-Shams (91):7-10]

2 – And Allah (ﷻ) says:

﴿قَدْ أَفْلَحَ مَن تَزَكَّى ﴿١﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿٢﴾ بَلْ تُؤَظُّونَ الْآخِرَةَ الدُّنْيَا ﴿٣﴾ وَالْأُولَىٰ خَيْرٌ وَأَبْقَى ﴿٤﴾﴾

“He has certainly succeeded who purifies himself, and mentions the name of his Lord and prays. But you prefer the worldly life, while the hereafter is better and more enduring.”

[Sūrah al-A’lā (87):14-17]

True success is victory over what is sought after and salvation from what is dreaded, in both this world and the hereafter.

The Differentiation among the People of *Īmān*

1) The *Īmān* of creation is of varying levels:

1. The *Īmān* of the angels is constant, it does not increase nor decrease. They do not disobey Allah in what He has commanded, and they do whatever they have been commanded with.
2. The *Īmān* of the prophets (may Allah's peace and blessings be upon them all) increases, but does not decrease. This is due to the complete nature of their knowledge of Allah. However, they are of different levels.
3. The *Īmān* of the rest of the Muslims increases with obedience and decreases with disobedience. They, too, are of different levels in *Īmān*.

The first level of *Īmān* makes a Muslim love Allah and revere Him. It makes him perform his acts of worship solely for Allah (ﷻ), finding pleasure in them and preserving them. In order to have good dealings with those of a similar or higher status, one would need a strong level of *Īmān* that prevents him from being unjust to himself and others. Likewise, in order to have good social relations with those of a lower status, such as a ruler with his subjects or a man with his family, one would need a strong level of *Īmān* that prevents him from being unjust to others.

The more *Īmān* increases, the stronger one's conviction and righteous deeds become, and the slave duly fulfills the right of Allah and the rights of His slaves. So he perfects his manners with the Creator and the creation, and as such is of the highest ranks in this world and the hereafter.

2) Every slave is in constant motion and not in a standstill state. He is either ascending or descending. So he is either moving up or down, forward or backward, right or left. He cannot ever be, naturally nor Islamically, in an absolute standstill state. Thus, man is a tree that produces sweet or bitter fruits as long as he lives.

So every slave is merely degrees being rolled up quickly, on account of his deeds, to either Paradise or Hellfire. So he is either quick or slow, moving forward or backward. There is never anyone standing still on the path; rather people only differ in the direction they take, their speed and their either gaining or losing.

So whoever does not move forward toward Paradise through *Īmān* and righteous deeds, then he is without a doubt moving backward toward Hellfire through disbelief and bad deeds. The entire religion is:

﴿ نَذِيرًا لِلْبَشَرِ ﴿١٠٠﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿١٠١﴾ ﴾

“As a warning to humanity - To whoever wills among you to proceed or stay behind.”

[Sūrah al-Muddaththir (74):36-37]

3) The people of *Īmān* differentiate greatly in *Īmān*. So the *Īmān* of the prophets is not like that of others. Likewise, the *Īmān* of the Companions (رضي الله عنهم) is not like that of others. And the *Īmān* of the righteous believers is not like that of the immoral.

This great differentiation is in accordance with what is in one’s heart of knowledge of Allah, His Names, His Attributes, His Actions, what He has legislated for His slaves, as well as fear of Allah and consciousness of Him. Furthermore, the differentiation of the light of *Lā ilāha illa Allah* (the testimony that “there is no deity worthy of worship except Allah”) in the hearts, can only be enumerated by Allah (ﷻ).

4) The most knowledgeable of Allah amongst His creation are those most loving of Him. The love of Allah for His very Essence, His excellence, His beauty and His reverence is the very crux of servitude. The stronger this love becomes, the more complete obedience becomes, the more present reverence of Him becomes and the more complete solace and joy with Him becomes:

﴿ فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرَ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلِّبِكُمْ وَمَثْوَاكُمْ ﴾

“So know, [O Muḥammad], that there is no deity except Allah, and ask forgiveness for your sin and for the believing men and believing women. And Allah knows of your movement and your resting place.”

[Sūrah Muḥammad (47):19]

The Obligations of the People of *Tawhīd* and *Īmān*

- The Following is obligatory upon the People of *Tawhīd* and *Īmān*:

1) Having *Īmān* in Allah, His angels, His books, His messengers, the Last Day, and the good and bad of *qadar*:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ ءَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ ءَالْكِتَابِ الَّذِي أَنزَلَ مِن قَبْلُ ؕ وَمَن يَكْفُرْ
بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ءَالْيَوْمِ ءَالْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾ ﴾

“O you who believe, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.”

[Sūrah al-Nisā’ (4):136]

2) Sincerity in worship of Allah alone without any partner, and avoiding the worship of anything else:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَٰلِكَ دِينُ الْقَائِمَةِ ﴿٩٨﴾ ﴾

“And they were not commanded except to worship Allah, and worship none but Him alone, and to establish prayer and to give *zakah*. And that is the right religion.”

[Sūrah al-Bayyinah (98):5]

3) Obedience of Allah (ﷻ) and His Messenger (ﷺ), and those in authority in everything other than Allah’s disobedience:

1 – Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ ۚ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ
تُؤْمِنُونَ بِاللَّهِ ءَالْيَوْمِ ءَالْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾ ﴾

“O you who believe, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best way and best in result.”

[Sūrah al-Nisā’ (4):59]

2 – And Ibn ‘Umar (رضي الله عنهما) narrated:

The Prophet (ﷺ) said, “It is obligatory upon a Muslim man to listen to and obey (his leader) in that which he likes and dislikes, except if he is commanded to commit a sin; if he is commanded to commit a sin, then there is no listening and obeying.”¹

¹ Agreed upon; narrated by Bukhārī (no. 7144) and Muslim (no. 1839). The wording is that of Muslim’s.

4) Learning Islamic knowledge and teaching it:

﴿ مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْحِنَ ﴿٣٩﴾ بِمَا كُنْتُمْ تَعْلَمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٤٠﴾ ﴾

“It is not for a human [prophet] that Allah should give him the Scripture and authority and prophethood, and then he would say to the people, ‘Be slaves to me rather than Allah,’ but [instead, he would say], ‘Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.’”

[Sūrah Āli ‘Imrān (3):79]

5) Giving *da‘wah*, and enjoining the good and forbidding the evil:

﴿ وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْعُرْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ ﴾

“And let there arise from you a nation inviting to all that is good, enjoining what is right and forbidding what is wrong, and those will be the successful.”

[Sūrah Āli ‘Imrān (3):104]

6) *Jihād* in Allah’s Cause:

﴿ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِذَا ابْتِغَاءُ فِتْنَةٍ اللَّهُ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾ ﴾

“And fight them until there is no *fitnah* and until the religion, all of it, is for Allah. And if they cease - then indeed, Allah is Watchful of what they do.”

[Sūrah al-Anfāl (8):39]

7) Holding firm to the rope of Allah and not disuniting:

﴿ وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ﴾

“And hold firmly to the rope of Allah all together and do not become disunited.”

[Sūrah Āli ‘Imrān (3):103]

8) Remaining steadfast upon the religion, both inwardly and outwardly:

﴿ فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطَغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾ ﴾

“So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allah], and do not transgress. Indeed, He is Watchful of what you do.”

[Sūrah Hūd (11):112]

9) Exemplifying good manners with the creation:

﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾ ﴾

“Take what is given freely, enjoin what is good, and turn away from the ignorant.”

[Sūrah al-A‘rāf (7):199]

10) Constantly seeking Allah's forgiveness and repenting to Him:

﴿ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ

كَانَ تَوَّابًا ﴿٣﴾ ﴿

“When the victory and conquest of Allah has come, and you see the people entering into the religion of Allah in multitudes, then exalt with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.”

[Sūrah al-Naşr (110):1-3]

The Reward of the People of *Tawhīd* and *Īmān*

Allah has promised the People of *Tawhīd* and *Īmān* in this worldly life noble promises. From amongst them are: success, guidance, victory, honor, vicegerent rule, establishment upon earth, defending them, security, salvation, attaining blessings, preventing the disbelievers from gaining authority over them, His special closeness and His love for them.

As for the hereafter, He has indeed prepared for them everlasting bliss and a large sovereignty; what no eye has ever seen, what no ear has ever heard and what has never crossed the mind of any man:

﴿ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴾

“And no soul knows what has been hidden for them of comfort for eyes, as reward for what they used to do.”

[Sūrah al-Sajdah (32):17]

From amongst the greatest honors for the People of *Tawhīd* and *Īmān* in this worldly life and the hereafter are the following:

The first: A pleasant life in this world and the hereafter. Allah (ﷻ) says:

﴿ مَن عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴾

“Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the hereafter] according to the best of what they used to do.”

[Sūrah al-Nahl (16):97]

The second: Entering Paradise. Allah (ﷻ) says:

﴿ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّٰتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۖ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴾

“Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. Indeed, Allah does what He intends.”

[Sūrah al-Hajj (22):14]

The third: Eternity in the everlasting bliss of Paradise. Allah (ﷻ) says:

﴿ وَيَبْقَىٰ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ هُمْ فِي جَنَّٰتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۖ كُلَّمَا رُزِقُوا مِنْهَا مِن ثَمَرٍ رَّزَقُوا قَالُوا هٰذَا الَّذِي رُزِقْنَا مِن قَبْلُ وَأَنُوتُوا بِهِ مُتَشَابِهًا ۖ وَلَهُمْ فِيهَا أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَالِدُونَ ﴾

“And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, ‘This is what we were provided with before.’ And

it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally.”

[Sūrah al-Baqarah (2):25]

The fourth: The Lord’s pleasure. Allah (ﷻ) says:

﴿وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكَنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ
وَرِضْوَانٍ مِّنَ اللَّهِ أَكْبَرَ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

“Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater. It is that which is the great attainment.”

[Sūrah al-Tawbah (9):72]

The fifth: Seeing the Lord (ﷻ) in Paradise. Allah (ﷻ) says:

﴿وُجُوهُ يَوْمَئِذٍ نَّاصِرَةٌ ۖ إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾

“[Some] faces that Day will be radiant, looking at their Lord.”

[Sūrah al-Qiyāmah (75):22-23]

The sixth: Closeness to the Lord (ﷻ). Allah (ﷻ) says:

﴿إِنَّ الْأَتْقِينَ فِي جَنَّاتٍ وَنَهْرٍ ۖ فِي مَقْعَدِ صِدْقٍ عِندَ مَلِكٍ مُّقْتَدِرٍ﴾

“Indeed, the righteous will be among gardens and rivers, in a seat of honor near a Sovereign, Perfect in Ability.”

[Sūrah al-Qamar (54):54-55]

The seventh: Hearing the Speech of the Lord (ﷻ). Allah (ﷻ) says:

﴿إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكَّهُونَ ۖ هُمْ وَأَزْوَاجُهُمْ فِي ظِلَّلٍ عَلَى الْأَرَآئِكِ مُتَّكِفُونَ ۖ هُمْ فِيهَا فَكِهَةٌ وَهَمَّ مَا
يَدْعُونَ ۖ سَلَّمَ قَوْلًا مِّن رَّبِّ رَحِيمٍ﴾

“Indeed the companions of Paradise, that Day, will be amused in [joyful] occupation. Them and their spouses - in shade, reclining on adorned couches. For them therein is fruit, and for them is whatever they request [or wish]. And ‘Peace,’ a word from a Merciful Lord.”

[Sūrah Yā Sīn (36):55-58]

The Eighth: Salvation from the Hellfire. Allah (ﷻ) says:

﴿وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ۖ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا﴾

“And there is none of you except he will come upon it. This is an inevitability decreed upon your Lord. Then We will save those who feared Allah and leave the wrongdoers within it, on their knees.”

[Sūrah Maryam (19):71-72]

- The promised features in this worldly life are not found in the lives of many Muslims in the present day, which is an indication of the weakness of their *Īmān*. There is no way of attaining or seeing them except by strengthening the present *Īmān* with the required *Īmān*, so that we achieve the promises of Allah that have been mentioned in this world for those who have *Īmān*, by having our *Īmān* and actions to be like that of the prophets and companions in the true essence.

1 – Allah (ﷻ) says:

﴿ فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴾

“So if they believe in the same as you believe in, then they have been rightly guided; but if they turn away, they are only in dissension, and Allah will be sufficient for you against them. And He is the Hearing, the Knowing.”

[Sūrah al-Baqarah (2):137]

2 – And Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ ءَالْكِتَٰبِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ ءَالْكِتَٰبِ الَّذِي أُنزِلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَٰئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ءَالْيَوْمِ ءَالْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴾

“O you who believe, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers and the Last Day has certainly gone far astray.”

[Sūrah al-Nisā’ (4):136]

3 – And Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوٰتِ الشَّيْطٰنِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴾

“O you who believe, enter into Islam completely and perfectly, and do not follow the footsteps of Shayṭān. Indeed, he is to you a clear enemy.”

[Sūrah al-Baqarah (2):208]

2. *Īmān* in the Angels

- ***Īmān* in the angels** is: To have the unequivocal belief that to Allah belong angels that are in existence.

We believe in whomever Allah has named from among them, such as Jibrīl (جبريل). Whoever's name we do not know, we believe in them generally and believe in whatever we know of their characteristics and actions.

As far as rank is concerned: They are noble slaves who worship Allah (الله). They do not have any of the traits of lordship or divinity. They are a part of the world of the unseen and Allah (الله) has created them from light.

‘Ā’ishah (عائشة) narrated:

The Messenger of Allah (ﷺ) said, “The angels were created from light, the *jinn* were created from a smokeless flame of fire and Ādam was created from that which has been described to you (i.e., sounding clay like the clay of pottery).”¹

As far as actions are concerned: They worship Allah, glorify Him and do whatever they are commanded to do:

﴿ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْبِرُونَ ۖ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ۗ ﴾

“And those near Him are not prevented by arrogance from His worship, nor do they tire. They exalt Him night and day, and do not slacken.”

[Sūrah al-Anbiyā’ (21):19-20]

As far as obedience is concerned: Allah (الله) has bestowed upon them complete submission to His command and strength in executing it. They have the innate nature of obedience:

﴿ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۗ ﴾

“They do not disobey Allah in what He commands them, but do what they are commanded.”

[Sūrah al-Tahrīm (66):6]

- **The number of angels:**

The number of angels is a number that cannot be enumerated except by Allah (الله). Amongst them are the bearers of the Throne, the keepers of Paradise, the keepers of Hellfire, the guardians, the recorders and others. Among them, seventy thousand angels

¹ Narrated by Muslim (no. 2996).

pray daily in *al-Bayt al-Ma'mūr* (the Frequented House); when they leave, they never to return to it ever again.

In the story of *al-Mi'rāj* (the Night Ascension), when the Prophet (ﷺ) arrived at the seventh heaven he said:

“Then *al-Bayt al-Ma'mūr* (the Frequented House) was raised up to me. So I asked Jibrīl (about it), to which he replied, ‘It is *al-Bayt al-Ma'mūr*. Seventy thousand angels pray in it daily; when they leave, they never to return to it ever again.’”¹

- **The names and actions of the angels:**

The angels are noble slaves who Allah created to obey and worship Him. Amongst them are those whom only Allah knows of, and amongst them are those whom He taught us about their names and actions.

Allah has made them in charge of different actions. Among them are:

- 1) Jibrīl (جبرئيل): He is in charge of conveying the revelation to the prophets and messengers (may Allah’s peace and blessings be upon them all).
- 2) Mīkā’īl (ميكائيل): He is in charge of rainfall and vegetation.
- 3) Isrāfīl (إسرافيل): He is in charge of blowing into the Horn.

These three are the greatest of all angels, and they are in charge of the means of life. So Jibrīl is in charge of the revelation by which is the life of the hearts, Mīkā’īl is in charge of rainfall by which is the life of the earth after its death, and Isrāfīl is in charge of blowing into the Horn by which is the life of the bodies after their death.

- 4) Mālik, the keeper of Hellfire: He is in charge of Hellfire.
- 5) Ridwān, the keeper of Paradise: He is in charge of Paradise.

Amongst them is the Angel of Death who is in charge of taking away souls at the time of death. Amongst them are the bearers of the Throne, the keepers of Paradise, the keepers of Hellfire, those in charge of the mountains and those in charge of the oceans. Amongst them are the angels in charge of protecting the children of Ādam, preserving and recording the deeds of every individual. Amongst them is an angel appointed to the slave at all times. Amongst them are angels who take shifts in the morning and evening. Amongst them are angels who follow the gatherings of *dhikr*. Amongst them are the angels who are in charge of the fetus while it is in the womb, writing its provision,

¹ Agreed upon; narrated by Bukhārī (no. 3207) and Muslim (no. 162). The wording is that of Bukhārī’s.

deeds, lifespan and whether it will be from amongst the happy or wretched (i.e. in the hereafter); all by the decree of Allah. And amongst them are the angels in charge of questioning the dead in their graves concerning their Lord, their religion and their prophet. Other than these, there are many of whom none can keep count except Allah who has kept count of all things.

• **The occupation of *al-Kirām al-Kātibīn* (the Noble Recorders):**

Allah created the angels known as *al-Kirām al-Kātibīn* (the Noble Recorders) and made them protecting guardians over us. They record speech, actions and intentions. Every individual has two angels; the one on the right records the good deeds and the one on the left records the bad deeds. There are also two additional angels that guard and protect a person, one in front of him and one behind him.

1 – Allah (ﷻ) says:

﴿ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۖ كِرَامًا كَاتِبِينَ ۖ يَعْلَمُونَ مَا تَفْعَلُونَ ۗ ﴾

“And indeed, appointed over you are guardians, *Kirām Kātibīn* (noble and recording). They know whatever you do.”

[Sūrah al-Infīṭār (82):10-12]

2 – And Allah (ﷻ) says:

﴿ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلَهُ مَا تَشْتَهُ وَيَخْتَلُ أَفْئِدَةً لَّيْسَ بِهٖ نَفْسُهُ ۗ وَخَنُّ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ۗ إِذْ يَتَلَقَّى الْمُتَلَقِيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ۗ مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ۗ ﴾

“And We have already created man and know what his soul whispers to him, and We are closer to him than his jugular vein when the two receivers receive, seated on the right and on the left. Man does not utter any word except that with him is an observer prepared [to record].”

[Sūrah Qāf (50):16-18]

3 – And Allah (ﷻ) says:

﴿ سَوَاءٌ مِنْكُمْ مَنْ أَسْرَ الْفُؤُولَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ۗ لَهُمْ مَعْقَبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِمْ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ۗ ﴾

“It is the same to Him concerning you, whether one conceals his speech or publicizes it, and whether one is hidden by night or conspicuous [among others] by day. For each one are successive [angels] before and behind him who protect him by the decree of Allah.”

[Sūrah al-Ra’d (13):10-11]

4 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Allah says, ‘If My slave intends to do a bad deed, then (O Angels) do not write it unless he does it; if he does it, then write it as it is, but if he refrains from doing it for My sake, then write it as a good deed (in his account). (On the other hand)

if he intends to go a good deed, but does not do it, then write a good deed (in his account), and if he does it, then write it for him (in his account) as ten good deeds up to seven-hundred times.”¹

- **The magnificence of the angels as a creation:**

The angels are a tremendous creation. Allah created them from light and they differentiate in their grandeur. So Jibrīl is from the greatest of angels. He has six hundred wings, one of which spans the horizon. With the tip of one of these wings he lifted five of the towns of the people of Lūṭ to the sky, and then turned them over. This is where the Dead Sea is located now. So imagine the strength of one entire wing! Imagine the strength of six hundred of them! Imagine the strength of his legs! Imagine the strength of his entire body! On top of that, imagine the strength of the Lord, the Strong and the Great, who created him!

Isrāfīl is the angel in charge of blowing into the Horn. When he is to blow once, all living things within the heavens and earth will fall unconscious; and when he is to blow into it a second time, they would all rise alive and looking on. This is the strength of his blow! So imagine the strength of his entire body! On top of that, imagine the strength of the Lord, the Great, who created him!

As for one of the angels from the bearers of the Throne, the distance from his earlobe to his shoulder is that of a seven hundred year journey. So imagine the distance from his head to his feet! On top of that, imagine the greatness of the Lord, the Great, who created him!

1 – Allah (ﷻ) says:

﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَىٰ أَجْنِحَةٍ مَّثْنَىٰ وَثُلَاثَ ۖ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾﴾

“All praise is due to Allah, Creator of the heavens and the earth, who made the angels messengers having wings, two or three or four. He increases in creation what He wills. Indeed, Allah is competent over all things.”

[Sūrah Fāṭir (35):1]

2 – And Ibn Mas‘ūd (رضي الله عنه) narrated:

Muḥammad (ﷺ) saw Jibrīl and he had six hundred wings.²

¹ Agreed upon; narrated by Bukhārī (no. 7501) and Muslim (no. 128). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 4857) and Muslim (no. 174). The wording is that of Bukhārī’s.

3 – And Jābir bin ‘Abdullāh (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “I have been permitted to inform about one of Allah’s angels from the bearers of the Throne, that the distance between his earlobe and his shoulder is a journey of seven hundred years.”¹

• **The fruits of *īmān* in the angels:**

1) Knowledge of the greatness of Allah (ﷻ), His ability and strength, as well as His wisdom and mercy. For He created the angels whom none know of their number except Allah, and made from amongst them the bearers of the Throne. The distance from the earlobe to the shoulder of one of them is equivalent to a seven hundred year journey. Then what about the greatness of the Throne? What about the greatness of the One above the Throne? So glory be to the One with whom belongs the dominion:

﴿وَالَهُ الْكِبْرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٧﴾﴾

“And to Him belongs all grandeur within the heavens and the earth, and He is the Exalted in Might, the Wise.”

[Sūrah al-Jāthiyah (45):37]

2) Praising Allah and thanking Him for His care of the children of Ādam as He appointed angels to safeguard them, aid them, record their deeds and supplicate for them.

3) Loving the angels for what they carry out of the worship of Allah (ﷻ), as well as supplicating and seeking forgiveness for the believers, as Allah (ﷻ) says about the bearers of the Throne and those around it:

﴿الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِمْ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٣٨﴾ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٣٩﴾ وَقِهِمُ السَّيِّئَاتِ ۗ وَمَنْ تَقَى السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۗ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٤٠﴾﴾

“Those [angels] who bear the Throne and those around it exalt with praise of their Lord and believe in Him and ask forgiveness for those who believe, [saying], ‘Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire. Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their fathers, their spouses and their offspring. Indeed, it is You who is the Exalted in Might, the Wise. And protect them from the evil consequences [of their deeds].

¹ Authentic; narrated by Abū Dāwūd (no. 4727). See al-Silsilah al-Ṣaḥīḥah (no. 151).

And he whom You protect from evil consequences that Day - You will have given him mercy. And that is the great attainment.’”

[Sūrah Ghāfir (40):7-9]

3. *Īmān* in the Books

- ***Īmān* in the books** is: To have unequivocal belief that Allah (ﷻ) revealed books to His prophets and messengers as a means of guidance for His slaves. They are from His actual Speech and whatever they contain is truth with no doubt in it whatsoever. From amongst them are those that Allah named in the Qur’ān, and there are others that none know of their names or number except Allah (ﷻ).

- **The number of divine books mentioned in the Qur’ān:**

Allah (ﷻ) has explained in the Qur’ān that He revealed the following books:

- 6) “The Ṣuḥuf (Scriptures) of Ibrāhīm (ﷺ)”.
- 7) “The Tawrah (Torah)”, which was the book that Allah revealed to Mūsa (ﷺ).
- 8) “The Zabūr (Psalms)”, which was the book that Allah revealed to Dāwūd (ﷺ).
- 9) “The Injīl (Gospel)”, which was the book that Allah revealed to ‘Īsa (ﷺ).
- 10) “The Qur’ān”, which was the book that Allah revealed to Muḥammad (ﷺ) for all of mankind.

- **The ruling concerning having *Īmān* in and acting according to the aforementioned books:**

We believe that Allah (ﷻ) revealed these books and believe in whatever is authentic of their contents just like the contents of the Qur’ān, as well as whatever contents that have not been changed or distorted from the aforementioned books. Additionally, we act according to the rulings of whatever has not been abrogated from them with satisfaction and submission. And whatever we do not know of the names of the aforementioned books, we believe in them generally:

﴿ ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴾

“The Messenger has believed in what was revealed to him from his Lord, and so have the believers. All of them have believed in Allah, His angels, His books and His messengers, [saying], ‘We make no distinction between any of His messengers.’ And they say, ‘We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the final destination.’”

[Sūrah al-Baqarah (2):285]

Furthermore, the aforementioned books, such as the Tawrah, Injīl, Zabūr, etc. are all abrogated by the Noble Qur’ān, as Allah (ﷻ) says:

﴿ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ

أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۗ ﴾

“And We have revealed to you, [O Muḥammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth.”

[Sūrah al-Mā'idah (5):48]

- The ruling concerning that which *Ahl al-Kitāb* (The People of the Book) currently possess:

What *Ahl al-Kitāb* currently possess, which are called the Tawrah and Injil, cannot fully be authentically attributed to the prophets and messengers of Allah. Distortion and change have occurred in them, such as them attributing a son to Allah, the Christians deifying 'Īsa the son of Maryam (ﷺ), describing the Creator in a manner that does not benefit His Majesty, leveling accusations against the prophets, and so on. So it is obligatory to reject all of that and to not have *Īmān* except in that which the Qur'an and Sunnah attest to.

Finally, if *Ahl al-Kitāb* narrate something to us, then we should not believe them nor deny them. We should say, “We believe in Allah, His books and His messengers.” If what they say is true, then we do not deny them. But if what they say is false, then we do not believe them.

- The ruling concerning Judaism and Christianity:

The true religion that all prophets came with is Islam. It is the truth and everything besides it is falsehood:

﴿ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۗ وَمَنْ يَكْفُرْ

بِعَايَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعٌ الْحِسَابُ ۗ ﴾

“Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in taking account.”

[Sūrah Āli 'Imrān (3):19]

So Judaism and Christianity are not considered divine religions, and it is not permissible to say that Judaism is the religion of Mūsa (ﷺ) and Christianity the religion of 'Īsa (ﷺ). Rather, Judaism came into being after the Tawrah by several centuries, and similarly Christianity. Not only that, but Judaism and Christianity are also innovated

religions full of distortion, changes, innovations and disbelief that conflicts with Allah’s Majesty, His Names and His Attributes. As for His true religion, it is one, and that is Islam:

﴿ وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴾

“And whoever desires other than Islam as religion - never will it be accepted from him, and in the Hereafter he will be among the losers.”

[Sūrah Āli ‘Imrān (3):85]

So the Islam that we must believe in is that which the prophets brought from their Lord only, and everything besides that is falsehood and rejected:

﴿ وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴾

“They say, ‘Be Jews or Christians, then you will be guided.’ Say, ‘Rather, [we follow] the religion of Ibrāhīm, inclining toward truth, and he was not of the *mushrikūn*.’”

[Sūrah al-Baqarah (2):135]

Furthermore, the Jews and Christians are disbelievers and *mushrikūn*, and have earned Allah’s Wrath and gone astray. So it is obligatory upon them and others to believe in the Islam that all the prophets brought from their Lord, and to act according to that:

﴿ فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنَ بِهِ فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴾

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ ﴿

“So if they believe in the same as you believe in, then they have been rightly guided; but if they turn away, they are only in dissension, and Allah will be sufficient for you against them. And He is the Hearing, the Knowing. [And say], ‘Ours is the religion of Allah. And who is better than Allah in ordaining religion? And we are worshippers of Him.’”

[Sūrah al-Baqarah (2):137-138]

Indeed, Allah negated attribution of Judaism or Christianity from Ibrāhīm (ﷺ) just as He negated attribution of *shirk* from him, thus proving that they are two religions of disbelief that the disbelievers invented after him. So it is not befitting for the Father of the Prophets to be attributed to them:

﴿ مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴾

“Ibrāhīm was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the *mushrikūn*.”

[Sūrah Āli ‘Imrān (3):67]

- The ruling concerning having *Īmān* in and acting according to the Noble Qur’ān: The Noble Qur’ān that Allah (ﷻ) revealed to the Seal of the Prophets and the best of them Muḥammad (ﷺ), is the last divine book. It is the greatest, most complete and most

just of them. Allah revealed it as a clarification of all things, and as a guidance and mercy for all of the worlds. Thus, it is the best of the books and it was revealed by the greatest of angels, Jibrīl (عليه السلام), to the greatest of creation, Muḥammad (ﷺ), to the greatest Ummah produced for mankind, in the best and most eloquent language, the clear Arabic language.

Moreover, the Noble Qur’ān is a book of *Tawḥīd* and *Īmān*, a book of *da‘wah*, a book of guidance to the truth, a book of knowledge and rulings, and a book of reward and recompense. Most people read it to attain reward while being neglectful of its most tremendous objectives. Thus, the Noble Qur’ān is a means of worship through recitation of it, a means of worship through reflecting over it and a means of worship through acting by it.

So it is obligatory upon every individual to have *Īmān* in it, to act according to its rulings and to abide by its etiquettes. Additionally, Allah will not accept any action based upon other than it after it has been revealed. Allah has taken responsibility for its preservation, and has thus kept it free from distortion and change, additions and subtractions.

1 – Allah (ﷻ) says:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُدٍ حَافِظُونَ ﴾

“Indeed, it is We who sent down the Qur’ān, and indeed, We will be its Guardian.”

[Sūrah al-Hijr (15):9]

2 – And Allah (ﷻ) says:

﴿ وَإِنَّمَا كَتَبَ اللَّهُ رَبِّ الْعَالَمِينَ ﴿١٩٥﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٦﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٧﴾ بِلسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٨﴾ ﴾

“And indeed, the Qur’ān is the revelation of the Lord of the worlds. The Trustworthy Spirit has brought it down upon your heart, [O Muḥammad] - that you may be of the warners - in a clear Arabic language.”

[Sūrah al-Shu‘arā’ (26):192-195]

- **What the verses of the Qur’ān indicate:**

The verses of the Qur’ān contain clarification of all things, and are classified as either information or requests:

Information is of two types:

- 4) Information about the Creator, His names, His Attributes, His Actions and His Statements, and He is basically Allah (ﷻ).
- 5) Information about the creation, such as the heavens and earth, the Throne and Footstool, mankind and animals, inanimate objects and plants, Paradise and Hellfire.

Also information about the prophets and messengers along with their followers and enemies, and the recompense for every group, and the like thereof of the Qur'ān's information.

Requests are of two types:

- 1) A command to worship Allah alone, obedience to Allah and His Messenger, or acting upon whatever Allah has commanded, such as prayer, fasting, etc.
- 2) A prohibition against *shirk* with Allah, warning against that which Allah has forbidden such as usury, immorality, and other than that of which Allah has forbidden.

The greatest of information is knowledge of Allah (ﷻ), the greatest of commands is knowledge of the testimony “There is no deity deserving of worship besides Allah”, the greatest of prohibitions is the prohibition against disbelief and *shirk*, and the greatest of *du'ās* is “Guide us to the straight path”.

So all praise and gratitude is to Allah, and to Him belong all blessings and bounties, as He sent to us the best of messengers, revealed to us the best of books and made us the best Ummah produced for mankind.

Allah (ﷻ) says:

﴿اللَّهُ نَزَّلَ أَحْسَنَ الْكِتَابِ كِتَابًا مُتَشَابِهًا مَثَابًا تَقَشَعُ مِنْهُ الْجُلُودُ وَالَّذِينَ يُخَشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۚ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ ۗ وَمَن يُضَلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ۖ﴾

“Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver there from of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah. That is the guidance of Allah by which He guides whom He wills. And one whom Allah leaves astray - for him there is no guide.”

[Sūrah al-Zumar (39):23]

4. *Īmān* in the Messengers

- ***Īmān* in the messengers** is: To have unequivocal belief that Allah (ﷻ) sent to every nation a messenger, calling them to worship Allah alone and avoid what is worshipped besides Him; to believe that they have all been sent as messengers and are truthful, and that they conveyed fully what Allah sent them with. Amongst them are those who Allah has taught us their names and amongst them are those who Allah has concealed in His knowledge.

- **The ruling concerning having *Īmān* in the prophets and messengers:**

It is obligatory to have *Īmān* in all the prophets and messengers; whoever disbelieves in even one of them, he has disbelieved in all of them. It is also obligatory to affirm everything that has been authentically narrated of information regarding them, and to follow them in the truthfulness of their *Īmān*, completeness of their *tawhīd* and the exemplary nature of their manners. We are also obliged to follow the *Shari‘ah* of the one who was sent to us, who is their seal and best among them, and who was sent to all of mankind and the entire world; Muḥammad (ﷺ).

1 – Allah (ﷻ) says:

﴿ ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ؕ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ؕ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾ ﴾

“The Messenger has believed in what was revealed to him from his Lord, and so have the believers. All of them have believed in Allah, His angels, His books and His messengers, [saying], ‘We make no distinction between any of His messengers.’ And they say, ‘We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the final destination.’”

[Sūrah al-Baqarah (2):285]

2 – And Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرُسُلِهِ ؕ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رُسُلِهِ ؕ وَاللَّيْلِ الَّذِي نَزَّلَ مِنْ قَبْلُ ؕ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ؕ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾ ﴾

“O you who believe, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers and the Last Day has certainly gone far astray.”

[Sūrah al-Nisā’ (4):136]

3 – And Allah (ﷻ) says:

﴿ قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا

أُوتِيَ الْكُتُبَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾

“Say, ‘We have believed in Allah, and what has been revealed to us and what has been revealed to Ibrāhīm, Ismā‘il, Ishāq, Ya‘qūb and the Descendants, and what was given to Mūsa and ‘Īsa, and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him.’”

[Sūrah al-Baqarah (2):136]

- **The nurturing of the prophets and their followers:**

Allah (ﷻ) nurtured the prophets and their followers to firstly strive hard to attain *Īmān* through acts of worship, purification of the soul, thinking, reflecting, having patience and sacrificing everything for the sake of religion, and exerting one’s utmost efforts and leaving off what was necessary to raise the Word of Allah for *Īmān* to be complete in their lives. Furthermore, full certainty would enter their hearts knowing that Allah is the Creator of everything, that everything is in His Hand and that He alone is the One who deserves to be worshipped. Then they would strive hard to preserve this *Īmān* in righteous environments, such as mosques built upon *Īmān* and righteous deeds, and circles of remembrance and knowledge.

They would then strive hard to fulfill religious needs and their own needs in attaining the benefits of *Īmān*. So they would sense Allah with them wherever they were, helping them, providing for them and supporting them, like they attained His help in Badr, the Conquest of Makkah, Ḥunayn, etc; they would solely rely on Him (ﷻ) and no one else. They would then strive hard to spread this *Īmān* amongst their people and to whomever they were sent to, so that they worship Allah alone without any partner. They would also teach them His rulings and recite to them the verses of their Lord, so that they achieve happiness in this life and the hereafter.

Allah (ﷻ) says:

﴿ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَیٰ

ضَلَّلِينَ مُبِينٍ ﴿٥٢﴾ وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٥٣﴾ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ

الْعَظِيمِ ﴿٥٤﴾

“It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses, purifying them and teaching them the Book and wisdom - although they were before in clear error - And to others of them who have not yet joined them. And He is the Exalted in Might, the Wise. That is the bounty of Allah, which He gives to whom He wills, and Allah is the possessor of great bounty.”

[Sūrah al-Jumu‘ah (62):2-4]

- **A messenger** is: He who Allah revealed a specific legislation to and commanded him to convey it to those who did not know of it, or those who knew of it but opposed it.

- **A prophet** is: He who Allah revealed a previous legislation to, to inform those around him who are members of that legislation and renew its teachings.

Thus, every messenger is a prophet, but not vice-versa. Furthermore, if the terms messenger and prophet are mentioned together, each has its own meaning; but if they are mentioned separately, one term comprises the meaning of the other.

- **The sending of prophets and messengers:**

There has never been a nation that Allah (ﷻ) has not sent a messenger to with a separate legislation for his people, or a prophet who He revealed a legislation of those before him to, in order to renew it after them.

1 – Allah (ﷻ) says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطُّغُوتَ ۗ فَمِنْهُمْ مَن هَدَى اللَّهُ وَمِنْهُمْ مَن حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۚ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ ﴿٣٦﴾﴾

“And We certainly sent to every nation a messenger, [saying], ‘Worship Allah and avoid *tāghūt*.’ Among them were those whom Allah guided, and among them were those upon whom error was [deservedly] decreed. So proceed through the earth and observe how the end of the deniers was.”

[Sūrah al-Nahl (16):36]

2 – And Allah (ﷻ) says:

﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ مِّمَّا حَكَّمُوا بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيِّينَ وَالْأَحْبَابِ ۚ بِمَا أَشْتَحَقُّوا مِن كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ۗ﴾

“Indeed, We sent down the Tawrah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto.”

[Sūrah al-Mā'idah (5):44]

- **The number of prophets and messengers:**

There are many prophets and messengers (may Allah’s peace and blessings be upon them all).

4) Amongst them are those whose names Allah clearly mentioned in the Qur’ān, and told us of their stories. They are twenty-five:

1 – Ādam (ﷺ):

﴿وَلَقَدْ عَاهَدْنَا إِلَىٰ آدَمَ مِن قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا﴾

“And We had already taken a promise from Ādam before, but he forgot; and We did not find in him determination.”

[Sūrah Ṭā Hā (20):115]

2 – 19 Allah (ﷻ) says, mentioning some of His prophets and messengers (may Allah’s peace and blessings be upon them all):

﴿وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ كُنْهَاءُ ۚ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٢٠﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۚ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۚ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٢١﴾ وَذَكَرْنَا يُحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۚ كُلًّا مِّنَ الصَّالِحِينَ ﴿٢٢﴾ وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَىٰ الْعَالَمِينَ ﴿٢٣﴾ وَمِن آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ ۚ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٤﴾ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهٖ مَن يَشَاءُ ۚ مِن عِبَادِهِ ۚ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٢٥﴾ أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحِكْمَ وَالنَّبِيَّةَ ۚ﴾

“And that was Our [conclusive] argument which We gave Ibrāhīm against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing. And We gave to Ibrāhīm, Ishāq and Ya‘qūb - all of them We guided. And Nūḥ, We guided before; and among his descendants, Dāwūd, Sulaymān, Ayyūb, Yūsuf, Mūsa and Hārūn. Thus do We reward the doers of good. And Zakariyyah, Yaḥya, ‘Īsa and Ilyās - and all were of the righteous. And Ismā‘il, al-Yasa‘, Yūnus and Lūṭ - and all of them We preferred over the worlds. And some among their fathers, their descendants and their brothers - and We chose them and We guided them to a straight path. That is the guidance of Allah by which He guides whomever He wills of His slaves. But if they had associated others with Allah, then worthless for them would be whatever they were doing. Those are the ones to whom We gave the Scripture, authority and prophethood.”

[Sūrah al-An‘ām (6):83-89]

20 – Idrīs (ﷺ):

﴿وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيْسَ ۚ إِنَّهُ كَانَ صِدْقًا نَّبِيًّا﴾

“And mention in the Book, Idrīs. Indeed, he was a man of truth and a prophet.”

[Sūrah Maryam (19):56]

21 – Hūd (ﷺ):

﴿كَذَّبَتْ عَادُ الْمُرْسَلِينَ ﴿٢٦﴾ إِذْ قَالَ لَهُم أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿٢٧﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿٢٨﴾﴾

“Ād denied the messengers, When their brother Hūd said to them, ‘Will you not fear Allah? Indeed, I am to you a trustworthy messenger.’”

[Sūrah al-Shu‘arā’ (26):123-125]

22 – Ṣāliḥ (ﷺ):

﴿كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿٢٩﴾ إِذْ قَالَ لَهُم أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ﴿٣٠﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿٣١﴾﴾

“Thamūd denied the messengers, When their brother Ṣāliḥ said to them, ‘Will you not fear Allah? Indeed, I am to you a trustworthy messenger.’”

[Sūrah al-Shu‘arā’ (26):141-143]

23 – Shu‘ayb (ﷺ):

﴿ كَذَّبَ أَصْحَابُ الْغَيْبِ الْمُرْسَلِينَ ﴿١٧٦﴾ إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٧﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾ ﴾

“The companions of the thicket denied the messengers, When their brother Shu‘ayb said to them, ‘Will you not fear Allah? Indeed, I am to you a trustworthy messenger.’”

[Sūrah al-Shu‘arā’ (26):176-178]

24 – Dhul-Kifl (ﷺ):

﴿ وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الْأَخْيَارِ ﴿٤١﴾ ﴾

“And remember Ismā‘il, al-Yasa‘ and Dhul-Kifl, and all are among the outstanding.”

[Sūrah Ṣād (38):48]

25 – Muḥammad (ﷺ):

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾ ﴾

“Muḥammad is not the father of any one of your men, but he is the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing.”

[Sūrah al-Aḥzāb (33):40]

5) Amongst the prophets and messengers (may Allah’s peace and blessings be upon them all) are those whom we do not know their names, nor did Allah tell us of their stories. So we believe in them in the general sense.

1 – Allah (ﷻ) says:

﴿ وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَمِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ ۗ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ ﴾

﴿ بِإِذْنِ اللَّهِ ۗ ﴾

“And We have already sent messengers before you. Among them are those [whose stories] We have related to you, and among them are those [whose stories] We have not related to you. And it was not for any messenger to bring a sign [or verse] except by the permission of Allah.”

[Sūrah Ghāfir (40):78]

2 – And Abū Umāmah (رضي الله عنه) narrated:

Abū Dharr (رضي الله عنه) said, “I said, ‘O Messenger of Allah, how many prophets are there?’ He said, ‘One-hundred and twenty-four thousand; the messengers from amongst them are three-hundred and fifteen – a plentiful amount.’”¹

¹ Authentic; narrated by Aḥmad (no. 22644) and al-Ṭabarānī in al-Mu‘jam al-Kabīr (8/217).

- **Ulul-‘Azm (those of strong will) amongst the messengers:**

Ulul-‘Azm (those of strong will) amongst the messengers are five. They are: Nūḥ, Ibrāhīm, Mūsa, ‘Īsa and Muḥammad (may Allah’s peace and blessings be upon them all). Allah has mentioned them in His statement:

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِمْ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقْبِلُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۗ﴾

“He has ordained for you of religion what He enjoined upon Nūḥ and that which We have revealed to you, [O Muḥammad], and what We enjoined upon Ibrāhīm, Mūsa and ‘Īsa - to establish the religion and not be divided therein.”

[Sūrah al-Shūrā (42):13]

- **The first messenger:**

The religion of the prophets and messengers is one, and that is Islam. Their legislations on the other hand were different. The first of them would give the glad tidings of the last of them, and believed in him; while the last of them attested to the first of them, and also believed in him.

Nūḥ (ﷺ) was the first messenger that Allah sent to the inhabitants of earth after *shirk* had occurred ten centuries after Ādam (ﷺ). Allah sent him to a disbelieving people to call them to Allah, command them to worship Him alone and prohibit them from *shirk*.

1 – Allah (ﷻ) says:

﴿وَإِذْ أَخَذَ اللَّهُ مِنَ النَّبِيِّينَ لَمَّا آتَيْنَهُمْ مِمَّا آتَيْنَهُمْ مِمَّنْ كَتَبَتْ وَحْيًا ثُمَّ جَاءَكُمْ رَسُولٌ مِّمَّنْ مَصَدَّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَتَنْصُرُنَّهُ ۗ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۗ قَالُوا أَقْرَرْنَا ۗ قَالَ فَاشْهَدُوا ۗ وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ۗ﴾

“And [recall, O People of the Scripture], when Allah took the covenant of the prophets, [saying], ‘Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you must believe in him and support him.’ Allah said, ‘Have you acknowledged and taken upon that My commitment?’ They said, ‘We have acknowledged it.’ He said, ‘Then bear witness, and I am with you among the witnesses.’”

[Sūrah Āli ‘Imrān (3):81]

2 – And Allah (ﷻ) says:

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۗ﴾

“Indeed, We have revealed to you, [O Muḥammad], as We revealed to Nūḥ and the prophets after him.”

[Sūrah al-Nisā’ (4):163]

3 – And Abū Hurayrah (رضي الله عنه) narrated in the ḥadīth concerning the intercession, which mentions:

“Adam will say, ‘Go to Nūḥ.’ They will then go to Nūḥ and say, ‘O Nūḥ, you are the first of the messengers upon earth.’”¹

- **The last messenger:**

The last messenger was Muḥammad (ﷺ). So there is no messenger or prophet after him until the Day of Resurrection:

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ﴾

“Muḥammad is not the father of any one of your men, but he is the Messenger of Allah and last of the prophets.”

[Sūrah al-Aḥzāb (33):40]

- **To whom did Allah send prophets and messengers?**

1) Allah sent the prophets and messengers (may Allah’s peace and blessings be upon them all) specifically to their people, as He (ﷻ) says:

﴿ وَلِكُلِّ قَوْمٍ هَادٍ ﴾

“...and for every people is a guide.”

[Sūrah al-Ra’d (13):7]

2) Allah sent Muḥammad (ﷺ) to all of mankind. He is the seal of the prophets and messengers and the best among them. He is also the leader of the children of Ādam and the bearer of the flag of praise on the Day of Resurrection. Allah sent him as a mercy to the worlds.

1 – Allah (ﷻ) says:

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا كَفَافَةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾

“And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know.”

[Sūrah Saba’ (34):28]

2 – And Allah (ﷻ) says:

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾

“And We have not sent you, [O Muḥammad], except as a mercy to the worlds.”

[Sūrah al-Anbiyā’ (21):107]

¹ Agreed upon; narrated by Bukhārī (no. 3340) and Muslim (no. 194). The wording is that of Bukhārī’s.

- The wisdom behind the sending of prophets and messengers:

1) Calling people to worship Allah alone and prohibiting them from worshipping other than Him. Allah (ﷻ) says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۗ﴾

“And We certainly sent to every nation a messenger, [saying], ‘Worship Allah and avoid Ṭāghūt.’”

[Sūrah al-Naḥl (16):36]

2) Clarifying the path that leads to Allah. Allah (ﷻ) says:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَافِي ۙ﴾

﴿صَلَّلِيْ مُبِيْنٍ ۝﴾

“It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses, purifying them and teaching them the Book and wisdom - although they were before in clear error.”

[Sūrah al-Jumu‘ah (62):2]

3) Clarifying the state the people will be in after they reach Allah on the Day of Resurrection. Allah (ﷻ) says:

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِيْنٌ ۝ فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيْمٌ ۝ وَالَّذِينَ ءَاذَنُوا ۙ﴾

﴿سَعَوْا فِي ءَايَاتِنَا مُعٰجِزِيْنَ ۙ اُولٰٓئِكَ اَصْحٰبُ الْجٰحِمِ ۝﴾

“Say, ‘O people, I am only a clear warner to you.’ And those who have believed and done righteous deeds - for them is forgiveness and noble provision. But the ones who strove against Our verses, seeking to cause failure - they are the companions of Hellfire.”

[Sūrah al-Ḥajj (22):49-51]

4) Establishing an argument against mankind. Allah (ﷻ) says:

﴿رُسُلًا مُّبَشِّرِيْنَ وَمُنذِرِيْنَ لِقَالِ الْبٰشَرِ عَلَىٰ اَللّٰهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۗ﴾

“[We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers [have come].”

[Sūrah al-Nisā’ (4):165]

5) As a mercy to mankind. Allah (ﷻ) says:

﴿وَمَا اَرْسَلْنَاكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ ۝﴾

“And We have not sent you, [O Muḥammad], except as a mercy to the worlds.”

[Sūrah al-Anbiyā’ (21):107]

- **The attributes of the prophets and messengers**

1) All the prophets and messengers were men from amongst humankind. Allah (ﷻ) selected them and specifically chose them from amongst the rest of His slaves. He favored them with prophethood and messengership, and He supported them with His signs. He honored and appointed them with the mission, and He commanded them to convey the message to people to worship Allah alone and to abandon the worship of everything else. He promised them Paradise for it, and they fulfilled their promise and conveyed the message. May Allah’s peace and blessings be upon them all.

1 – Allah (ﷻ) says:

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ فَسَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾ ﴾

“And We sent not before you except men to whom We revealed [Our message]. So ask the people of the message if you do not know.”

[Sūrah al-Nahl (16):43]

2 – And Allah (ﷻ) says:

﴿ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾ ﴾

“Indeed, Allah chose Ādam, Nūḥ, the family of Ibrāhīm and the family of ‘Imrān over the worlds.”

[Sūrah ‘Alī ‘Imrān (3):33]

3 – And Allah (ﷻ) says:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ بَدَعُوا اللَّهَ وَأَجْتَبَوْا الطَّغُوتَ ﴿٣٦﴾ ﴾

“And We certainly sent to every nation a messenger, [saying], ‘Worship Allah and avoid Ṭāghūt.’”

[Sūrah al-Nahl (16):36]

2) Allah commanded all of the prophets and messengers to call to Allah and His worship alone without any partner. He legislated for each nation that which was appropriate to their conditions, as He (ﷻ) says:

﴿ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ ﴿٥١﴾ ﴾

﴿ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٢﴾ ﴾

“To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to all that is good. To Allah is your return all together, and He will then inform you concerning that over which you used to differ.”

[Sūrah al-Mā’idah (5):48]

3) When Allah specifically chose the prophets and messengers, He honored them with servitude of Him and attributed them with servitude of Him in their highest of stations, as He says about Muḥammad (ﷺ) concerning the station of revelation:

﴿ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾ ﴾

“Blessed is He who sent down the Criterion upon His Slave that he may be a warner to the worlds.”

[Sūrah al-Furqān (25):1]

And He says about ʿĪsa son of Maryam (ﷺ):

﴿ إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ ﴿٥١﴾ ﴾

“[Jesus] was not but a slave upon whom We bestowed favor, and We made him an example for the Children of Israel.”

[Sūrah al-Zukhruf (43):59]

4) All the prophets and messengers (may Allah’s peace and blessings be upon them) were created human beings. They would drink, eat, forget, sleep, and be afflicted with illness and death. They were like anyone else in that they did not possess any form of lordship or divinity. They did not possess the power to bring about benefit or cause harm for anyone except for what Allah willed. They did not own any of Allah’s vast treasures, nor did they have knowledge of the unseen except that which Allah unveiled to them. Allah sent them to His creation as givers of glad tidings and warners. Allah says to His Prophet Muḥammad (ﷺ):

﴿ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْرَهْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ

أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾ ﴾

“Say, ‘I hold not for myself the power of benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am not but a warner and a bringer of good tidings to a people who believe.’”

[Sūrah al-Aʿrāf (7):188]

- **The unique characteristics of the prophets and messengers:**

The prophets and messengers had the purest of hearts, most intelligent of minds, most truthful of *Īmān*, most beautiful of manners, were most complete in religion, strongest in servitude of Allah, most complete in physical stature and most handsome in appearance.

Allah specified them with unique characteristics that distinguished them from others. They are:

The first: Allah specifically chose them for revelation and messengership.

1 – Allah (ﷻ) says:

﴿اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ﴾

“Allah chooses from among the angels messengers, as well as from mankind.”

[Sūrah al-Hajj (22):75]

2 – And Allah (ﷻ) says:

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ أَعَدُّ﴾

“Say, ‘I am only a man like you, to whom has been revealed that your god is one God.’”

[Sūrah al-Kahf (18):110]

The second: They are infallible in what they convey to mankind of beliefs and rulings. If they were to err, Allah (ﷻ) would bring them back to the truth and what is correct. Allah (ﷻ) says:

﴿وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾ عَلَّمَهُ شَدِيدٌ الْقُوَىٰ ﴿٥﴾﴾

“By the star when it descends, Your companion [Muhammad] has not strayed, nor has he erred, Nor does he speak from his own inclination. It is not but a revelation revealed, Taught to him by one intense in strength.”

[Sūrah al-Najm (53):1-5]

The third: They are not inherited from after their deaths.

‘Ā’ishah (رضي الله عنها) narrated:

The Messenger of Allah (ﷺ) said, “Our property should not be inherited, and whatever we leave behind is to be spent in charity.”¹

The fourth: Their eyes sleep, but their hearts do not.

Anas (رضي الله عنه) narrated in the story of the *Isrā’* (night journey):

The eyes of the Prophet (ﷺ) were closed when he was asleep, but his heart was not asleep (not unconscious). Such is the characteristic of all the prophets: their eyes sleep, but their hearts do not.²

The fifth: At the time of their death, they are given the option of selecting either this world or the hereafter.

¹ Agreed upon; narrated by Bukhārī (no. 6730) and Muslim (no. 1757). The wording is that of Bukhārī’s.

² Narrated by Bukhārī (no. 3570).

‘Ā’ishah (رضي الله عنها) narrated:

The Messenger of Allah (ﷺ) said, “No prophet gets sick [i.e. before death] except that he is given the choice to select either this world or the hereafter.”¹

The sixth: They are buried wherever they die.

Abū Bakr (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “A prophet is not buried except where he dies.”²

The seventh: They are alive in their graves, praying.

1 – Anas (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “I happened to pass by Mūsa on the occasion of the *Isrā’* (night journey) near the red dune, and found him praying in his grave.”³

2 – And Anas (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The prophets are alive in their graves, praying.”⁴

The eighth: Their wives cannot be married after their deaths. Allah (ﷻ) says:

﴿وَمَا كَانَ لَكُمْ أَنْ تُؤَدُّوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُمْ مِنْ بَعْدِهِمْ أَبَدًا ۚ إِنَّ ذَٰلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٥٣﴾﴾

“And it is not [conceivable or lawful] for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be an enormity in the sight of Allah.”

[Sūrah al-Aḥzāb (33):53]

- **Superiority amongst the prophets and messengers:**

The prophets are all equivalent in regards to prophethood, which is one quality in which there is no superiority. Rather, the superiority between the prophets and messengers occurs according to their conditions, unique characteristics, miracles and other subtleties. That is why some were messengers, some were only prophets, some were from *Ulul-‘Azm* (those of strong will), some Allah took as an intimate friend, some Allah spoke to, some He raised the degree, and other such virtues.

The noblest of them in all these descriptions was the leader of the children of Ādam, Muḥammad (ﷺ).

¹ Agreed upon; narrated by Bukhārī (no. 4586) and Muslim (no. 2444). The wording is that of Bukhārī’s.

² Authentic; narrated by Aḥmad (no. 27).

³ Narrated by Muslim (no. 2375).

⁴ Good; narrated by Abū Ya’lā (no. 3425). See al-Silsilah al-Ṣaḥīḥah (no. 621).

1 – Allah (ﷻ) says:

﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۖ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْكِتَابَ
وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ ﴾

“Those messengers - some of them We caused to exceed others. Among them were those to whom Allah spoke, and He raised some of them in degree. And We gave ʿĪsā, the son of Maryam, clear proofs, and We supported him with the Pure Spirit.”

[Sūrah al-Baqarah (2):253]

2 – And Allah (ﷻ) says:

﴿ وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ ۗ وَآتَيْنَا دَاوُدَ زَبُورًا ۗ ﴾

“And your Lord is most knowing of whoever is in the heavens and the earth. And We have made some of the prophets exceed others [in various ways], and to Dāwūd We gave the Zabūr [Psalms].”

[Sūrah al-Isrā’ (17):55]

3 – And Allah (ﷻ) says:

﴿ وَأَخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ۗ ﴾

“And Allah took Ibrāhīm as an intimate friend.”

[Sūrah al-Nisā’ (4):125]

4 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “I have been given superiority over the other prophets in six respects: I have been given words which are concise but comprehensive in meaning, I have been helped by terror (in the hearts of enemies), spoils have been made lawful to me, the earth has been made for me clean and a place of worship, I have been sent to all mankind, and the line of prophets ends with me.”¹

5 – And Abū Saʿīd (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Do not give any prophet superiority over another, for on the Day of Resurrection all the people will fall unconscious and I will be the first to emerge from the earth, and will see Mūsa standing and holding one of the legs of the Throne. I will not know whether Mūsa had fallen unconscious or the first unconsciousness was sufficient for him.”²

- **Fruits of having *Īmān* in the prophets and messengers:**

Gaining awareness of the mercy of Allah (ﷻ) with His slaves and His care for them, as He sent to them messengers guiding them to the worship of their Lord and how to

¹ Narrated by Muslim (no. 523).

² Agreed upon; narrated by Bukhārī (no. 2412) and Muslim (no. 2374). The wording is that of Bukhārī’s.

worship Him, and making clear to His slaves what is in store for them of reward or punishment.

Also, praising Allah and being grateful to Him for this tremendous blessing.

Also, loving the messengers and praising them without exaggeration, because they were Allah's messengers who carried out His worship, conveyed His message, sincerely advised His slaves and were a mercy for His creation.

Also, following them in that which Allah sent them with of *tawhīd*, truthful *īmān*, good manners, perfect etiquettes, as well as constant remembrance, gratitude and obedience of Allah (ﷻ).

The Best of Prophets and Messengers Muḥammad the Messenger of Allah (ﷺ)

- **His lineage and upbringing:**

He is Muḥammad bin ‘Abdullāh bin ‘Abdul-Muṭṭalib bin Hāshim bin ‘Abd Manāf bin Quṣayy bin Kilāb bin Murrah bin Ka‘b bin Lu‘ay bin Ghālīb bin Fihir bin Mālīk bin al-Naḍr bin Kinānah bin Khuzaymah bin Mudrikah bin Ilyās bin Muḍar bin Nizār bin Ma‘d bin ‘Adnān.

His noble lineage has been preserved until Ādam (ﷺ), and his mother was Āminah bint Wahb.

He (ﷺ) was born in Makkah in the Year of the Elephant, equivalent to the year 570 CE. His father ‘Abdullāh died while his mother was still pregnant with him. When he was born, his grandfather ‘Abdul-Muṭṭalib took care of him, and his mother passed away when he was six years old. When his grandfather died, his uncle Abū Ṭālib took care of him.

He (ﷺ) lived a life full of great manners, beautiful conduct and pleasant characteristics, so much so that his people gave him the nickname of “The Trustworthy.”

At the age of forty, Muḥammad (ﷺ) attained prophethood when the Truth [i.e. the revelation] came to him in the cave of Ḥirā’ whilst he was worshipping, and he [the angel] informed him that he was the Messenger of Allah. He (ﷺ) then began calling his people to *Īmān* in Allah and His Messenger, and calling them to worship Allah alone and to stay away from worshipping other than Him. As a result, he received various types of harm at the hands of his people, but he remained patient until Allah manifested His religion. He then migrated to Madīnah where legislative rulings were prescribed, Islam attained honor and the religion was completed.

He (ﷺ) then died on a Monday in the month of Rabī‘ al-Awwal in the year 11 AH, and his age was sixty-three. He joined the Highest Companions [in Paradise] after he conveyed the clear message, strove hard in Allah’s Cause as he ought to have strove, guided his Ummah to every good and warned them from every evil. So may Allah’s peace and blessings be upon him.

- **His unique characteristics:**

From amongst the unique characteristics of the Prophet (ﷺ) is that he is the seal of the prophets, leader of the messengers and leader of the pious. The message he was sent with was general for the *thaqalayn* (the jinn and mankind), and Allah sent him as a

mercy to the worlds. He was taken on the night journey (*Isrāʾ*) to Bayt al-Maqdis (Jerusalem) and from there ascended to the heavens (*Miʿrāj*). Allah called upon him [in the Qurʾān] by his ascription to prophethood and messengership, and he was given concise speech that entailed vast meanings. Finally, Allah bestowed upon him five unique characteristics that were not given to the other prophets.

Jābir bin ʿAbdullāh (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “I have been given five things which were not given to anyone else before me: Allah made me victorious by awe (by His frightening my enemies) for a distance of one month’s journey; the earth has been made for me (and for my followers) a place for praying and a thing to perform dry ablution, therefore anyone of my followers can pray wherever the time of a prayer is due; the booty has been made lawful for me, yet it was not lawful for anyone else before me; I have been given the right of intercession (on the Day of Resurrection); and every prophet used to be sent to his nation only, but I have been sent to all mankind.”¹

He (ﷺ) was also given unique characteristics that his Ummah was not, among which were: permission to continuously fast without break; marrying without giving a dowry; marrying more than four wives at one time; his wives being unlawful to marry after his death; not being allowed to take charity; being able to hear and see what others could not, like seeing Jibrīl (جبرئيل) in his true image that Allah created him upon; and finally, he is not inherited from.

- **The commencement of the revelation to the Prophet (ﷺ):**

ʿĀʾishah (رضي الله عنها), Mother of the Believers, narrated:

The commencement of the revelation to the Messenger of Allah (ﷺ) was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Ḥirāʾ where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadījah to take his food likewise again, till suddenly the Truth (revelation) descended upon him while he was in the cave of Ḥirāʾ. The angel came to him and asked him to read. The Prophet (ﷺ) replied, “I do not know how to read.”

The Prophet (ﷺ) added, “The angel caught me (forcefully) and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read, and I replied, ‘I do not know how to read.’ Thereupon he caught me again and pressed me a second time till I could not bear it anymore. He then released me and again asked me to read but again I

¹ Agreed upon; narrated by Bukhārī (no. 335) and Muslim (no. 521). The wording is that of Bukhārī’s.

replied, 'I do not know how to read.' Thereupon he caught me for the third time and pressed me, and then released me and said:

﴿أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝﴾

“Read in the name of your Lord, who has created, Created man from a clot. Read, and your Lord is the Most Generous.”

[Sūrah al-‘Alaq (96):1-3]’

Then the Messenger of Allah (ﷺ) returned with the revelation and with his heart beating severely. Then he went to Khadijah bint Khuwaylid and said, “Cover me! Cover me!” They covered him till his fear was over and after that he told her everything that had happened, and said, “I fear that something may happen to me.” Khadijah replied, “Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones.”

Khadijah then accompanied him to her cousin Waraqah bin Nawfal bin Asad bin ‘Abdul-‘Uzza, who during the pre-Islamic Period became a Christian and used to write the Scripture with Hebrew letters. He would write from the Injil in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadijah said to Waraqah, “Listen to the story of your nephew, O my cousin!”

Waraqah asked, “O my nephew! What have you seen?” The Messenger of Allah (ﷺ) described whatever he had seen. Waraqah said, “This is the same one who keeps the secrets (i.e. angel Jibril) whom Allah had sent to Mūsa. I wish I were young and could live up to the time when your people would turn you out.” The Messenger of Allah (ﷺ) asked, “Will they drive me out?” Waraqah replied in the affirmative, and said, “Anyone who ever came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly.” But after a few days Waraqah died and the revelation was also paused for a while.¹

- **His wives:**

The Mothers of the Believers were the wives of the Messenger (ﷺ) in this world and the hereafter. They were all Muslims, good, pure, clean, God-conscious and innocent of every evil that would defame their dignities. They were:

Khadijah bint Khuwaylid, ‘Ā’ishah bint Abū Bakr, Sawdah bint Zam‘ah, Ḥafṣah bint ‘Umar, Zaynab bint Khuzaymah, Umm Salamah, Zaynab bint Jaḥsh, Juwayriyah bint al-Ḥārith, Umm Ḥabībah bint Abū Sufyān, Ṣafīyah bint Ḥuyay and Maymūnah bint al-Ḥārith. May Allah be pleased with all of them.

¹ Agreed upon; narrated by Bukhārī (no. 3) and Muslim (no. 160). The wording is that of Bukhārī’s.

Those who passed away before him were Khadījah and Zaynab bint Khuzaymah. The remaining nine passed away after him.

The best of his wives were Khadījah and ‘Ā’ishah (may Allah be pleased with all of them).

- **The children of the Messenger (ﷺ):**

1) The Messenger (ﷺ) had three sons: al-Qāsim and ‘Abdullāh, who were both from Khadījah, and Ibrāhīm, who was from his concubine Māriyah the Coptic. They all died in their early childhood.

2) As for daughters, he had four: Zaynab, Ruqayyah, Umm Khulthūm and Fāṭimah, who were all from Khadījah. They all got married and passed away before him except for Fāṭimah, as she passed away after him. They were all Muslims, good and pure. May Allah be pleased with all of them.

- **The Companions of the Messenger (ﷺ):**

The Companions of the Prophet (ﷺ) were the best of generations. They have a great excellence over the entire Ummah. Allah chose them to be companions of His Prophet. So they believed in Allah and His Messenger, undertook the duty of aiding Allah and His Messenger, migrated for the sake of the religion, gave shelter and aided one another for the sake of the religion, and fought *jihād* in the cause of Allah with their wealth and lives, until Allah became pleased with them and they became pleased with Him.

The best of them were the Muhājirūn (the Emigrants), and then the Anṣār (the Helpers).

‘Abdullāh bin Mas‘ūd (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The people of my generation are the best, then those who follow them, and then those who follow the latter. After that there will come some people whose witness will go ahead of their oaths, and their oaths will go ahead of their witness.”¹

- **Love for his Companions:**

From among the signs of *īmān* is: To have love for all of the Companions with one’s heart, praising them with one’s tongue, asking Allah to be pleased with them, seeking Allah’s forgiveness for them, holding back from saying anything regarding disputes amongst them, and not cursing them. That is because of what they possess of virtues,

¹ Agreed upon; narrated by Bukhārī (no. 2652) and Muslim (no. 2533). The wording is that of Bukhārī’s.

merits, goodness, excellence, having aided Allah and His Messenger through obedience and fighting *jihād* in the cause of Allah, having carried out the mission of *da‘wah*, having migrated and aided, and having spent their wealth and lives for the sake of Allah seeking His pleasure. So may Allah be pleased with them all.

1 – Allah (ﷻ) says:

﴿وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

“And the first forerunners [in the faith] among the Muhājirūn, the Anṣār and those who followed them with good conduct – Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.”

[Sūrah al-Tawbah (9):100]

2 – And Allah (ﷻ) says:

﴿وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَاوُوا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾

“But those who have believed, emigrated and fought *jihād* in the cause of Allah, and those who gave shelter and aided – it is they who are truly the believers. For them is forgiveness and noble provision.”

[Sūrah al-Anfāl (8):74]

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Do not revile my Companions! Do not revile my Companions! For if one amongst you were to spend as much gold as mount Uḥud, it would not amount to as much as one *mudd* (a measure of about half a cup) of one of them or even half of it.”¹

¹ Agreed upon; narrated by Bukhārī (no. 3673) and Muslim (no. 2540). The wording is that of Muslim’s.

5. *Īmān* in the Last Day

- **The Last Day** is: The Day of Judgment in which Allah will resurrect all of creation to be held to account and recompense.

It was named as such because there is no day after it. The inhabitants of Paradise will reside in it forever, and likewise the inhabitants of Hellfire will reside in it forever.

- **The most well-known names of the Last Day:**

The Day of Judgment, The Day of Resurrection, The Day of Sorting Out, The Day of Emergence, The Day of Recompense, The Day of Eternity, The Day of Reckoning, The Day of Warning, The Day of Gathering, The Day of Loss and Gain, The Day of Regrets, The Deafening Noise, The Great Catastrophe, The Overwhelming, The Inevitable, The Reality, The Calamity and others that Allah has mentioned in the Qur'ān.

Its many names indicate the grandeur of the named and its severe horror.

- ***Īmān* in the Last Day:**

It is the unequivocal belief of everything that Allah and His Messenger have informed us of regarding what will happen on that tremendous day of: resurrection, gathering, accountability, the bridge, the scales, Paradise, Hell, etc.

What happens before death is also included, as well as the signs of the Last Hour. In addition to that is what happens after death of the trial of the grave to the punishment and blessings of the grave.

- **The greatness of the Last Day:**

Īmān in Allah and the Last Day is one of the greatest pillars of *Īmān*. The steadfastness, success and happiness of an individual primarily revolve around these two pillars, in addition to the rest of the pillars of *Īmān*.

Due to the importance of these two pillars, Allah coupled them in many Qur'ānic verses:

1 – Allah (ﷻ) says:

﴿ذَٰلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

“That is instructed to whoever should believe in Allah and the Last Day.”

[Sūrah al-Ṭalāq (65):2]

2 – And Allah (ﷻ) says:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ﴾

“Allah - there is no deity except Him. He will surely assemble you for [account on] the Day of Resurrection, about which there is no doubt.”

[Sūrah al-Nisā’ (4):87]

3 – And Allah (ﷻ) says:

﴿ فَإِن تَنزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ﴾

“And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best way and best in result.”

[Sūrah al-Nisā’ (4):59]

- **The trial of the grave:**

1 – Anas (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “When a human being is laid in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask him, ‘What did you use to say about this man, Muḥammad (ﷺ)?’ He will say, ‘I testify that he is Allah’s slave and His Messenger.’ Then it will be said to him, ‘Look at your place in the Hellfire. Allah has given you a place in Paradise instead of it.’”

The Prophet (ﷺ) added, ‘The dead person will see both his places. But a disbeliever or a hypocrite will say to the angels, ‘I do not know, but I used to say what the people used to say!’ It will be said to him, ‘Neither did you know nor did you take the guidance (by reciting the Qur’ān).’ Then he will be hit with an iron hammer between his two ears, and he will cry a cry that will be heard by whatever approaches him except human beings and jinn.”¹

2 – And Barā’ bin ‘Āzib (رضي الله عنه) narrated:

We went out with the Messenger of Allah (ﷺ) to a funeral procession, and during it, the Prophet (ﷺ) said (about the dead), “Two angels will come to him, make him sit up and ask him, ‘Who is your Lord?’ He will reply, ‘My Lord is Allah.’ They will ask him, ‘What is your religion?’ He will reply, ‘My religion is Islam.’ They will ask him, ‘What is your opinion about the man who was sent on a mission among you?’ He will reply, ‘He is the Messenger of Allah (ﷺ).’”²

- **The types of the punishment of the grave:**

The punishment of the grave is two types:

The first: A permanent punishment that will not cease until the Day of Judgment. This is the punishment reserved for the disbelievers and hypocrites.

¹ Agreed upon; narrated by Bukhārī (no. 1338) and Muslim (no. 2870). The wording is that of Bukhārī’s.

² Authentic; narrated by Aḥmad (no. 18733) and Abū Dāwūd (no. 4753). The wording is that of Abū Dāwūd’s.

1 – Allah (ﷻ) says:

﴿فَوَقَّهٖ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا ۗ وَحَاقَ بِقَالِ فِرْعَوْنَ سُوءُ الْعَذَابِ ۗ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۗ وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ۗ﴾

“So Allah protected him from the evils they plotted, and the people of Fir’awn were enveloped by the worst of punishment - The Fire, they are exposed to it morning and evening. And the Day the Hour appears [it will be said], ‘Make the people of Fir’awn enter the severest punishment.’”

[Sūrah Ghāfir (40):45-46]

2 – And Ibn ‘Umar (رضي الله عنهما) narrated:

The Prophet (ﷺ) said, “When any one of you dies, he is shown his seat (in the hereafter) morning and evening; if he is amongst the inmates of Paradise (he is shown the seat) from amongst the inmates of Paradise, and if he is one from amongst the inmates of Hell (he is shown the seat) from amongst the inmates of Hell, and it would be said to him, ‘That is your seat until Allah raises you on the Day of Resurrection.’”¹

The second: An extended punishment that will eventually cease. This is the punishment reserved for those who sinned from amongst the people of *tawhīd*. They will be punished in accordance to their sins, and then that punishment will lighten, or cease because of the mercy of Allah; or because of expiations for sins through ongoing charity, or knowledge he left behind that benefitted people, or a righteous child who prayed for him, etc.

1 – Ibn ‘Umar (رضي الله عنهما) narrated:

The Prophet (ﷺ) said, “When any one of you dies, he is shown his seat (in the hereafter) morning and evening; if he is amongst the inmates of Paradise (he is shown the seat) from amongst the inmates of Paradise, and if he is one from amongst the inmates of Hell (he is shown the seat) from amongst the inmates of Hell, and it would be said to him, ‘That is your seat until Allah raises you on the Day of Resurrection.’”²

2 – And Ibn ‘Abbās (رضي الله عنهما) narrated:

The Prophet (ﷺ), while passing through one of the graveyards of Madīnah or Makkah, heard the voices of two people who were being tortured in their graves. The Prophet (ﷺ) said, “These two people are being tortured not for a major sin (to avoid).” The Prophet (ﷺ) then added, “Yes! (They are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine, while the other used to go about with calumnies (to

¹ Agreed upon; narrated by Bukhārī (no. 1379) and Muslim (no. 2866). The wording is that of Muslim’s.

² Agreed upon; narrated by Bukhārī (no. 1379) and Muslim (no. 2866). The wording is that of Muslim’s.

make enmity between friends).” The Prophet (ﷺ) then asked for a green leaf of a date-palm tree, broke it into two pieces and put one on each grave. On being asked why he had done so, he replied, “I hope that their torture might be lessened, till these get dried.”¹

- **The blessings of the grave:**

The blessings of the grave are reserved for the true believers.

1 – Allah (ﷻ) says:

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

تُوعَدُونَ ﴿٣٠﴾

“Indeed, those who have said, ‘Our Lord is Allah’ and then remained on a right course - the angels will descend upon them, [saying], ‘Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.’”

[Sūrah Fuṣṣilat (41):30]

2 – And Barā’ bin ‘Āzib (رضي الله عنه) narrated:

The Prophet (ﷺ) said about the believer when he answers the two angels in the grave, “...Then a crier will call from Heaven, ‘My slave has spoken the truth, so spread a bed for him from Paradise, clothe him from Paradise and open a door for him into Paradise. So some of its air and perfume will come to him, and a space will be made for him as far as the eye can see.’”²

- The believer will be saved from the terrors, trial and punishment of the grave through such means as martyrdom for the sake of Allah, guarding the Muslim borders, dying from stomach cancer, etc.

- **The location of the soul after death until the Day of Judgment:**

The location of the souls in the interval between death and resurrection greatly differ:

Amongst them are souls in the ‘*illiyyūn*’ (lofty heights) amongst a lofty assembly. These are the souls of the prophet and messengers, may Allah’s peace and blessings be upon them all. They are also differentiated in their levels.

Amongst them are souls in the form of birds hanging from the trees of Paradise. These are the souls of the believers. Amongst them are also souls in the form of green birds flying freely throughout Paradise. These are the souls of the martyrs.

¹ Agreed upon; narrated by Bukhārī (no. 216) and Muslim (no. 292). The wording is that of Bukhārī’s.

² Authentic; narrated by Aḥmad (no. 18733) and Abū Dāwūd (no. 4753). The wording is that of Abū Aḥmad’s.

Amongst them are souls constricted to the grave, such as the one exploited in taking war booty, those constricted to the door of Paradise because of a debt upon him and those constricted to the earth because of their lowly souls.

Amongst them are those souls in the furnace of the fornicators, and those swimming in a pool of blood being feed rocks. They are the souls of consumers of interest.

Zayd bin Thābit (رضي الله عنه) narrated:

As the Prophet (ﷺ) was going along with us towards the dwellings of Banī al-Najjār, riding upon his pony, it digressed and he was about to fall. He found four, five or six graves there. He said, “Who amongst you knows about those lying in the graves?” A person said, “I do.” Thereupon he (the Prophet) said, “In what state did they die?” He said, “They died as mushrikūn.” He said, “These people are passing through the ordeal in the graves. If it were not the reason that you would stop burying (your dead) in the graves because of listening to the torment in the grave which I am listening to, I would have certainly made you hear that.” Then turning his face towards us, he said, “Seek refuge with Allah from the torment of Hell.” They said, “We seek refuge with Allah from the torment of Hell.” He said, “Seek refuge with Allah from the torment of the grave.” They said, “We seek refuge with Allah from the torment of the grave.” He said, “Seek refuge with Allah from turmoil, its visible and invisible aspects.” They said, “We seek refuge with Allah from turmoil, its visible and invisible aspects.” He said, “Seek refuge with Allah from the turmoil of the Dajjāl.” They said, “We seek refuge with Allah from the turmoil of the Dajjāl.”¹

¹ Narrated by Muslim (no. 2867).

The Signs of the Hour

- **Knowledge of the Hour:**

Knowledge pertaining to the time of the Last Hour is only known by Allah. He (ﷻ) says:

﴿يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ ۗ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ ۗ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ۝﴾

“People ask you concerning the Hour. Say, ‘Knowledge of it is only with Allah. And what may make you perceive? Perhaps the Hour is near.’”

[Sūrah al-Aḥzāb (33):63]

- **The Signs of the Hour:**

The Prophet (ﷺ) told us that there are signs that indicate the closeness of the Hour. They are divided into major and minor signs.

1. The Minor Signs of the Hour

- **The minor signs of the Hour are three categories:**

The first: Signs that have occurred and finished. From among them:

The mission of the Prophet (ﷺ), his death, the splitting of the moon as a miracle of his, the conquest of Jerusalem and the fire that emerged from Ḥijāz (the Western part of the Arabian Peninsula).

1 – Allah (ﷻ) says:

﴿أَفْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ۝﴾

“The Hour has come near, and the moon has split [in two].”

[Sūrah al-Qamar (54):1]

2 – And ‘Awf bin Mālik (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Count six signs that indicate the approach of the Hour: My death, the conquest of Jerusalem, a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep, the increase of wealth to such an extent that even if one is given one hundred dīnārs, he will not be satisfied; then an affliction which no Arab house will escape, and then a truce between you and Banī Aṣfar (i.e. the Byzantines) who will betray you and attack you under eighty flags; under each flag will be twelve thousand soldiers.”¹

¹ Narrated by Bukhārī (no. 3176).

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The Hour will not be established till a fire will come out of the land of Hījāz, and it will throw light on the necks of the camels at Buṣra.”¹

The second: Signs that have come and are still ongoing. From among them:

Tribulations surfacing; appearance of those claiming prophethood; the spread of security; Islamic knowledge being taken away; the appearance of ignorance; many helpers of injustice; the appearance of musical instruments and the claim of its permissibility; the appearance of adultery; many drinkers of alcohol and the claim of its permissibility; naked, barefoot shepherds competing in constructing tall buildings; competition in adorning mosques; lots of killing; time passing by quickly; the placement of undeserving people in leadership roles; rise of wicked doers; purposeful placement of false reports; lots of talk and little action; marketplaces coming close to one another; the appearance of *shirk* in this nation; a lot of miserliness; a lot of lying; a lot of wealth; the spread of business; many earthquakes; the betrayal of an honest man and the trusting of a betrayer; the spread of wicked acts; cutting of family relations; being a bad neighbor; leadership of the foolish; the selling of judgments and rulings; greeting only those whom one knows; seeking knowledge from people who are insignificant; the spread of books other than the Qur’ān; the appearance of women who are clothed but appear naked; a lot of false testimony; a lot of sudden deaths; not caring if the source of wealth is permissible; Arabia becoming meadows and rivers once again; speaking of wild animals; the end of a whip and shoelace will speak; a man’s thigh will give news of his family; the siege of Iraq and its prevention from food and money; the siege of Shām and its prevention from food and money; a great battle between the Muslims and Romans and the Romans will betray the Muslims.

Ibn ‘Umar (رضي الله عنهما) narrated:

The Messenger of Allah (ﷺ), while turning his face towards the east, said, “The turmoil will appear from this side; verily, the turmoil will appear from this side; verily, the turmoil will appear from this side – the side where the horns of Shayṭān appear from.”²

The third: Signs that have still yet to come, but they will, without a doubt, happen just as the Prophet (ﷺ) told us. From among them:

The Euphrates will uncover a mountain of gold; the conquest of Constantinople without war; fighting the Turks; fighting the Jews and aiding the Muslims against them; the

¹ Agreed upon; narrated by Bukhārī (no. 7118) and Muslim (no. 2903)

² Agreed upon; narrated by Bukhārī (no. 7093) and Muslim (no. 2905). The wording is that of Muslim’s.

appearance of a man from Qaḥṭān who will be obeyed by the people; a decrease in the number of men; an increase in women so much so that for every fifty women there will be one caretaker; Maḍīnah will be cleansed from its evil people and then it will be ruined; the destruction of the Ka'bah at the hands of a man from Abyssinia and it will not be rebuilt after that; and this will be at the end of time. And Allah knows best.

- Everything that we mentioned from the aforementioned signs is confirmed in authentic ḥadīths.

2. Majors Signs of the Hour

- There are ten major signs of the Hour:

Ḥudhayfah bin Asīd al-Ghifārī (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) came to us all of a sudden as we were (busy in a discussion). He said, “What are you discussing about?” They said, “We are discussing about the Last Hour.” Thereupon he said, “It will not come until you see ten signs before,” and he made a mention of, “The smoke; Dajjāl; the beast; the rising of the sun from the west; the descent of ‘Īsa son of Maryam (عليه السلام); the Gog and Magog; landslides in three places, one in the east, one in the west and one in Arabia, at the end of which fire would burn forth from Yemen, and would drive people to the place of their assembly.”¹

1) The emergence of Dajjāl:

Dajjāl is a man from the children of Ādam. He will appear at the end of time and claim lordship. He will emerge from the East in Khurasān, and he will then travel throughout the world entering every city except for Jerusalem, Ṭūr, Makkah and Maḍīnah, because angels will be guarding them. He will come to the outskirts of Maḍīnah and cause three earthquakes which will cause the disbelievers and hypocrites to leave it.

- The time Dajjāl will emerge:

‘Abdullāh bin ‘Umar (رضي الله عنهما) narrated:

When we were sitting with the Messenger of Allah (ﷺ), he talked about periods of trial (fitnahs), mentioning many of them. When he mentioned the one when people should stay in their houses, some asked him, “O Messenger of Allah, what is the trial (fitnah) of staying at home?” He replied, “It will be flight and plunder. Then there will come a test which is pleasant. Its murkiness is due to the fact that it is produced by a man from the people of my house, who will assert that he belongs to me, whereas he does not, for my friends are only

¹ Narrated by Muslim (no. 2901).

the God-fearing. Then the people will unite under a man who will be like a hip-bone on a rib. Then there will be the little black trial which will leave none of this community without giving him a slap, and when people say that it is finished, it will be extended. During it a man will be a believer in the morning and a disbeliever in the evening, so that the people will be in two camps: the camp of belief which will contain no hypocrisy, and the camp of hypocrisy which will contain no belief. When that happens, expect the Dajjāl that day or the next.”¹

- **The trial of Dajjāl:**

The emergence of Dajjāl will be a tremendous tribulation because Allah created him to possess many miracles that will dazzle peoples’ minds. It has been confirmed that he will have a paradise and hell. His hell is paradise and his paradise is hell. He will have a mountain of bread and rivers of water. He will command the skies to rain and it will. He will command the earth to vegetate and it will do so. He will be able to cut across the world at the speed of wind. He will remain upon earth for a period of forty days. One day will be the length of a year, another will be the length of a month, another will be like a week, and the rest of the days will be regular days. Then ‘Īsa, the son of Maryam, will kill him at the gate of Ludd in Jerusalem.

- **The characteristics of Dajjāl:**

The Messenger of Allah (ﷺ) warned us from following Dajjāl and from believing him. He made clear for us his characteristics so that we can avoid him. He will have the word *Kāfir* (disbeliever) written on his forehead which every Muslim will be able to read.

‘Ubādah bin al-Ṣamit (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The Dajjāl is short, hen-toed, woolly-haired, one-eyed, an eye-sightless, and neither protruding nor deep-seated. If you are confused about him, know that your Lord is not one-eyed.”²

- **The place where Dajjāl will emerge from:**

Al-Nawwās bin Sam‘ān (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) mentioned about Dajjāl, and among what he said was, “He would appear on the way between Syria and Iraq, and would spread mischief right and left.”³

¹ Authentic; narrated by Aḥmad (no. 6168) and Abū Dāwūd (no. 4242). The wording is that of Abū Dāwūd’s.

² Authentic; narrated by Aḥmad (no. 23,144) and Abū Dāwūd (no. 4320). The wording is that of Aḥmad’s.

³ Narrated by Muslim (no. 2937).

- **The places where Dajjāl will not enter:**

1 – Anas (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “There will be no land which will not be trampled by Dajjāl, except for Makkah and Madīnah.”¹

2 – And an individual from among the Companions of the Prophet (ﷺ) narrated:

The Prophet (ﷺ) mentioned about Dajjāl, and among what he said was, “He will not be able to come close to four mosques: the Grand Mosque (in Makkah), the Prophet’s Mosque, the Ṭūr Mosque and al-Aqṣā Mosque.”²

- **The followers of Dajjāl:**

The majority of Dajjāl’s followers will be Jews, non-Arabs and a mixture of many people – the majority of them Arabs and women.

Anas bin Mālik (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Dajjāl will be followed by seventy thousand Jews of Aṣbahān, and will be dressed in robes of green colored satin.”³

- **Protection from the tribulation of Dajjāl:**

Protection from him comes through *īmān* in Allah (ﷻ), seeking refuge in Allah from him – especially in prayer, fleeing from him, and reciting the first portion of Sūrah al-Kahf.

Abū al-Dardā’ (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Whoever commits to memory the first ten verses of Sūrah al-Kahf, will be protected from (the trial of) Dajjāl.”⁴

2) **The descent of ‘Īsa, son of Maryam (عليه السلام):**

After the emergence of Dajjāl and his corruption upon earth, Allah (ﷻ) will send ‘Īsa (عليه السلام), the son of Maryam, and he will descend upon the white minaret in the eastern part of Damascus. He will have his hands placed upon the shoulders of the two angels’ wings and he will then kill Dajjāl. He will rule thereafter with Islamic jurisdiction and will break the Cross, kill the swine, and abolish taxation upon the People of the Book.

¹ Agreed upon; narrated by Bukhārī (no. 1881) and Muslim (no. 2943).

² Authentic; narrated by Aḥmad (no. 24085). See al-Silsilah al-Ṣaḥīḥah (no. 2943).

³ Narrated by Muslim (no. 2944).

⁴ Narrated by Muslim (no. 809) and (no. 2937)

Wealth will be spread and miserliness will disappear. In a seven year stretch there will be no animosity between two individuals. He will then die and the Muslims will pray upon him.

Then Allah will send a pleasant, cool breeze from the direction of Shām that will take the life of anyone whose heart has even an atom’s weight of good or *Īmān* in it. Thereafter, only the wicked will remain who will be as careless as birds, as cruel as wild beasts and will fornicate like donkeys, and Shayṭān will order them to worship idols. The Hour will be established upon them.

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “By Him in Whose Hands my soul is, surely (‘Īsa) the son of Maryam will soon descend amongst you and will judge mankind justly (as a just ruler); he will break the Cross, kill the pigs and there will be no *jizyah* (i.e. taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it.”

Abū Hurayrah added, “If you wish, you can recite:

﴿ وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۗ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ۝ ﴾

“And there is none from the People of the Scripture but that he will surely believe in ‘Īsa before his death. And on the Day of Resurrection he will be against them a witness.”

[Sūrah al-Nisā’ 4:159]”¹

3) The emergence of Gog and Magog:

Gog and Magog are two great nations from the children of Ādam. They are strong men whom none have the power to battle. Their emergence is from the major signs of the Hour. They will cause corruption upon earth and then ‘Īsa (عليه السلام), the son of Maryam, and his companions will supplicate against them and they will die.

1 – Allah (ﷻ) says:

﴿ حَتَّىٰ إِذَا فُيِئِتْ بِأَجُوجَ وَمَأْجُوجَ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ ۝ وَأَقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ ۝ ﴾

﴿ أَبْصَرُ الَّذِينَ كَفَرُوا بِوَيْلِنَا قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هُنَا بَلْ كُنَّا ظَالِمِينَ ۝ ﴾

“Until when [the dam of] Gog and Magog has been opened and they, from every elevation, descend; And [when] the true promise has approached, then suddenly the eyes of those who disbelieved will be staring [in horror, while they say], ‘O woe to us; we had been unmindful of this; rather, we were wrongdoers.’”

[Sūrah al-Anbiyā’ (21):96-97]

¹ Agreed upon; narrated by Bukhārī (no. 3448) and Muslim (no. 155). The wording is that of Bukhārī’s.

2 – And Nawwās bin Sam‘ān (رضي الله عنه) narrated:

When the Messenger of Allah (ﷺ) mentioned Dajjāl and ‘Īsa killing him at the gateway of Ludd he said, “Allah would reveal to ‘Īsa these words, ‘I have brought forth from amongst My servants such people against whom none would be able to fight; you take these people safely to Ṭūr.’ Then Allah would send Gog and Magog and they would swarm down from every slope. The first of them would pass the lake of Tibering and drink out of it. When the last of them would pass, he would say, ‘There was once water there.’ ‘Īsa and his companions would then be besieged here such that the head of the ox would be dearer to them than one hundred dīnārs, and the Prophet of Allah ‘Īsa and his companions would supplicate Allah, who would send to them insects (which would attack their necks) and in the morning they would perish like one single person. The Prophet of Allah ‘Īsa and his companions would then come down to the ground.”¹

- After ‘Īsa (عليه السلام) descends with his companions to the ground, they will supplicate to Allah and Allah in turn will send birds carrying Gog and Magog and tossing them wherever He wills.

Then Allah will send a rainfall which would wash the earth. Then blessings will descend and greenery and fruits will emerge, and they will be blessed along with the animals upon earth.

4) 5) 6) The three landslides:

From the major signs of the Hour will be the occurrence of three landslides. One will be in the West, one in the East and one in the Arabian Peninsula. This has not occurred yet.

7) The appearance of the Smoke:

The appearance of the Smoke at the end of time is from the major signs of the Hour.

1 – Allah (ﷻ) says:

﴿فَأَرْتَفِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُّبِينٍ ﴿١٠﴾ يَغْشَى النَّاسَ ۗ هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾﴾

“Then watch for the Day when the sky will bring a visible smoke; covering the people. This is a painful torment.”

[Sūrah al-Dukhān (44):10-11]

¹ Narrated by Muslim (no. 2937).

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Hasten to do good deeds before six things happen: the rising of the sun from the West, the smoke, the Dajjāl, the beast and (the death) of one of you or the general turmoil.”¹

8) The sun rising from the West:

The sun rising from the West is one of the major signs of the Hour. It will be the first sign permitted in changing the state of the upper cosmos. From the evidences of its occurrence:

1 – Allah (ﷻ) says:

﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ

نَفْسًا إِيمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ أَنْتُمْ أَنْتُمْ لِنَا مُنْتَظِرُونَ ﴿١٥٨﴾

“Do they [then] wait for anything except that the angels should come to them, or your Lord should come, or that there come some of the signs of your Lord? The Day that some of the signs of your Lord will come no soul will benefit from its faith as long as it had not believed before, or had earned through its faith some good. Say, ‘Wait. Indeed, we [also] are waiting.’”

[Sūrah al-An‘ām (6):158]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The Hour shall not come till the sun rises from the place of its setting. And on the day when it rises from the place of its setting even if all the people together affirmed their faith, it would not be of any avail to one who did not believe previously and derived no good out of his belief.”²

3 – And ‘Abdullāh bin ‘Amr bin al-‘Āṣ (رضي الله عنه) narrated:

I heard the Messenger of Allah (ﷺ) saying, “The first of the signs would be the appearance of the sun from the West, the appearance of the beast before the people in the forenoon; whichever of the two happens first, the second one would follow immediately after that.”³

9) The emergence of the Beast:

The Beast will emerge at the end of time, and it is one of the very close signs of the Hour. It will brand people, and the disbeliever’s nose will be straddled, while the believer’s face will be brightened. From the evidences of its emergence:

¹ Narrated by Muslim (no. 2947).

² Agreed upon; narrated by Bukhārī (no. 4635) and Muslim (no. 157). The wording is that of Muslim’s.

³ Narrated by Muslim (no. 2941).

1 – Allah (ﷻ) says:

﴿وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ﴾

“And when the word befalls them, We will bring forth for them a creature from the earth speaking to them, [saying] that the people were, of Our verses, not certain [in faith].”

[Sūrah al-Naml (27):82]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “When three things appear, faith will not benefit one who has not previously believed or has derived no good from his faith: the rising of the sun from its place of setting, the Dajjāl and the beast of the earth.”¹

10) The fire which will drive the people to their place of gathering:

The last of the major signs of the Hour, and the first to initiate it, will be a fire that will emerge from Yemen from the depths of ‘Adan. It will come from Yemen and spread throughout the world, driving people to their gathering point in Shām.

• How the fire will gather people:

Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The people will be gathered in three ways: (those who) will wish or have a hope (for Paradise) and will have a fear (of punishment); (those who) will be riding two, three, or ten on a camel; the rest of the people will be urged to gather by the Fire which will accompany them at the time of their afternoon nap and stay with them where they will spend the night, and will be with them in the morning wherever they may be then, and will be with them in the afternoon wherever they may be then.”²

• The first of the signs of the Hour:

Anas (رضي الله عنه) narrated:

When ‘Abdullāh bin Salām accepted Islam he asked the Prophet (ﷺ) about some issues. From among them, “What is the first sign of the Hour?” The Prophet (ﷺ) said, “As for the first sign of the Hour, it will be a fire that will collect the people from the East to the West.”³

¹ Narrated by Muslim (no. 158).

² Agreed upon; narrated by Bukhārī (no. 6522) and Muslim (no. 2861). The wording is that of Bukhārī’s.

³ Narrated by Bukhārī (no. 3329).

- **The quick succession of the signs is an indication of the nearness of the Hour:**

When the minor signs of the Hour occur, and then the major signs of the Hour start occurring, these signs will successively follow one after the other, just as the Prophet (ﷺ) said:

“The Signs (of the Hour) are like beads fastened together by a thread; once the thread is cut, they fall one after another.”¹

¹ Authentic; narrated by Ḥākim (no. 8639). See al-Silsilah al-Ṣaḥīḥah (no. 1762).

The Blowing of the Horn

- The *Ṣūr* is like a trumpet or horn. Allah (ﷻ) will command Isrāfīl (عليه السلام) to blow in the horn once, and that will be the “blow of unconsciousness”. Everyone in the heavens and on earth will fall unconscious except whom Allah wills. Allah will then order for a second blow, and this is the “blow of resurrection.” All of creation will then be standing and be looking on.

- The conditions of creation when the horn is blown:

1 – Allah (ﷻ) says:

﴿وَنُفِخَ فِي الصُّورِ فَصَبَقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٨﴾﴾

“And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on.”

[Sūrah al-Zumar (39):68]

2 – And Allah (ﷻ) says:

﴿وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾ قَالُوا يَا بُولُوكَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ

الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾﴾

“And the Horn will be blown; and at once from the graves to their Lord they will hasten. They will say, ‘O woe to us! Who has raised us up from our sleeping place?’ [The reply will be], ‘This is what the Most Merciful had promised, and the messengers told the truth.’”

[Sūrah Yā Sīn (36):51-52]

3 – And Allah (ﷻ) says:

﴿يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿٧٨﴾ وَتُفْتَحُ السَّمَاوَاتُ فَكَانَتْ أَبْوَابًا ﴿٧٩﴾﴾

“The Day the Horn is blown and you will come forth in multitudes. And the heaven is opened and will become gateways.”

[Sūrah al-Naba’ (78):18-19]

- The time between the two blows:

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Between the two blows of the Horn there would be an interval of forty.”

They said, “Abū Hurayrah, do you mean forty days?” He said, “I cannot say anything.” They said, “Do you mean forty months?” He said, “I cannot say anything.” They said, “Do you mean forty years?” He said, “I cannot say anything.”¹

- **When will the Hour be established?**

1 – Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The greatest day that the sun rose over is Friday. Ādam was created on it; on it he was entered into Paradise; on it he was removed from Paradise; and the Hour will not be established except on a Friday.”²

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The gaze of the one (the angel) who will blow the Horn has been fixed since he was entrusted with it, looking towards the Throne, ready (to blow it), in case he will be commanded to do so before he blinks, as if his eyes are two shining stars.”³

¹ Agreed upon; narrated by Bukhārī (no. 4935) and Muslim (no. 2955). The wording is that of Muslim’s.

² Narrated by Muslim (no. 854).

³ Authentic; narrated by Ḥākim (no. 8676). See al-Silsilah al-Ṣaḥīḥah (no. 1078).

The Resurrection and the Gathering

- **The stages that the slave will go through:**

There are three stages that a slave goes through after he leaves his mother's womb: This worldly life, the *barzakh* (interval between death and resurrection) and eternal life in Paradise or Hell. Allah designated for each abode rulings that are unique to it. He composed man of a body and soul, and has subjected the rulings associated with this world to them. The same goes for the rulings of the *barzakh* and the Day of Judgment.

- **The resurrection** is: when the dead are given life again when the Horn is blown a second time.

All people will stand for their Lord naked, barefoot and uncircumcised. Every slave will be resurrected upon what they died upon.

1 – Allah (ﷻ) says:

﴿ وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾ قَالُوا يَا بُولُوكَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٥٣﴾ قَالِیَوْمَ لَا نُظَلِّمُ نَفْسٌ شَيْئًا وَلَا نُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾ ﴾

“And the Horn will be blown; and at once from the graves to their Lord they will hasten. They will say, ‘O woe to us! Who has raised us up from our sleeping place?’ [The reply will be], ‘This is what the Most Merciful had promised, and the messengers told the truth.’ It will not be but one blast, and at once they are all brought present before Us. So today no soul will be wronged at all, and you will not be recompensed except for what you used to do.”

[Sūrah Yā Sīn (36):51-54]

2 – And Allah (ﷻ) says:

﴿ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَعْمُورُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿١٦﴾ ﴾

“Then indeed, after that you are to die. Then indeed you, on the Day of Resurrection, will be resurrected.”

[Sūrah al-Mu'minūn (23):15-16]

- **A description of the resurrection:**

Allah will send down a rain from the sky and then mankind will grow just as seeds do.

1 – Allah (ﷻ) says:

﴿ وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُقِنْتَهُ لِبَنِّ مَيْتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ۗ كَذَٰلِكَ نُخْرِجُ الْمَوْتُونَ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾ ۝﴾

“And it is He who sends the winds as good tidings before His mercy until, when they have carried heavy rainclouds, We drive them to a dead land and We send down rain therein and bring forth thereby [some] of all the fruits. Thus will We bring forth the dead; perhaps you may be reminded.”

[Sūrah al-A‘rāf (7):57]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Between the two blows of the Horn there would be an interval of forty.”

They said, “Abū Hurayrah, do you mean forty days?” He said, “I cannot say anything.” They said, “Do you mean forty months?” He said, “I cannot say anything.” They said, “Do you mean forty years?” He said, “I cannot say anything.”

“Then Allah would cause the water to descend from the sky and they (people) will sprout like vegetable. The only thing in a man which would not decay would be one bone (coccyx) from which the whole frame would be reconstituted on the Day of Resurrection.”¹

- **The first one to separate from the grave:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “I will be the leader of the children of Ādam on the Day of Judgment. I will be the first to separate from the grave, the first intercessor and the first whose intercession will be accepted (by Allah).”²

- **Who will be gathered on the Day of Judgment?**

1 – Allah (ﷻ) says:

﴿ قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٥٩﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٦٠﴾ ۝﴾

“Say, [O Muḥammad], ‘Indeed, the former and the later peoples are to be gathered together for the appointment of a Known Day.’”

[Sūrah al-Wāqī‘ah (56):49-50]

¹ Agreed upon; narrated by Bukhārī (no. 4935) and Muslim (no. 2955). The wording is that of Muslim’s.

² Narrated by Muslim (no. 2278).

2 – And Allah (ﷻ) says:

﴿إِن كُلُّ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ اِلَّا اَتٰى الرَّحْمٰنِ عَبْدًا ﴿٩٣﴾ لَقَدْ اَحْصٰنٰهُمْ وَعَدٰهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ اٰتِيهِ يَوْمَ
الْقِيٰمَةِ فَرْدًا ﴿٩٥﴾﴾

“There is no one in the heavens and earth but that he comes to the Most Merciful as a slave. He has enumerated them and counted them a full counting. And all of them are coming to Him on the Day of Resurrection alone.”

[Sūrah Maryam (19):93-95]

3 – And Allah (ﷻ) says:

﴿وَيَوْمَ نُسِيْرُ الْجِبَالَ وَتَرٰى الْاَرْضَ بَارِزَةً وَحَشَرْنٰهُمْ فَلَمْ تُغَادِرْ مِنْهُمْ اَحَدًا ﴿٤٧﴾ وَعَرِضُوْا عَلٰى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُوْنَا كَمَا
خَلَقْنٰكُمْ اَوَّلَ مَرَّةٍ ۗ بَلْ زَعَمْتُمْ اَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ﴿٤٨﴾ وَوَضَعَ الْكِتٰبَ فَتَرٰى الْمُجْرِمِيْنَ مُشْفِقِيْنَ مِمَّا فِيْهِ وَيَقُوْلُوْنَ يَا وَيْلَتَنَا
مَا لِهٰذَا الْكِتٰبِ لَا يُغَادِرُ صَغِيْرَةً وَّلَا كَبِيْرَةً اِلَّا اَحْصٰنَهَا ۗ وَوَجَدُوْا مَا عَمِلُوْا حٰضِرًا ۗ وَلَا يَنْظُرُوْنَ اِلَّا اَحَدًا ﴿٤٩﴾﴾

“And [warn of] the Day when We will remove the mountains and you will see the earth prominent, and We will gather them and not leave behind from them anyone. And they will be presented before your Lord in rows, [and He will say], ‘You have certainly come to Us just as We created you the first time. But you claimed that We would never make for you an appointment.’ And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, ‘Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?’ And they will find what they did present [before them]. And your Lord does injustice to no one.”

[Sūrah al-Kahf (18):47-49]

• A description of the land where people will gather:

1 – Allah (ﷻ) says:

﴿يَوْمَ تُبَدَّلُ الْاَرْضُ غَيْرَ الْاَرْضِ وَالسَّمٰوٰتُ ۗ وَرَزُوْا لِلّٰهِ الْوٰجِدَ الْفَهٰرِ ﴿٤٨﴾﴾

“[It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and all creatures will come out before Allah, the One, the Prevailing.”

[Sūrah Ibrāhīm (14):48]

2 – And Sahl bin Sa‘d (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The people will be assembled on the Day of Resurrection on a white plain with a reddish tinge like the loaf of white bread with no landmarks set up for anyone.”¹

¹ Agreed upon; narrated by Bukhārī (no. 6521) and Muslim (no. 2790). The wording is that of Muslim’s.

- **A description of how creation will gather on the Day of Judgment:**

There are two states of the gathering:

The first: A gathering from the graves to the place of judgment. This is when people will be naked, barefoot and uncircumcised.

‘Ā’ishah (رضي الله عنها) narrated:

The Messenger of Allah (ﷺ) said, “The people would be assembled on the Day of Resurrection barefooted, naked and uncircumcised.” I said, “Messenger of Allah, would the male and the female together on that Day not be looking at one another?” Upon this the Messenger of Allah (ﷺ) said, “O ‘Ā’ishah, the matter would be too serious for them to look to one another.”¹

The second: When the believers and disbelievers are gathered from the place of judgment to go to Paradise or Hell. It will be as follows:

1) The believers will be gathered as a noble delegation to go to their Lord and Paradise.

1 – Allah (ﷻ) says:

﴿يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا﴾

“On the Day We will gather the righteous to the Most Merciful as a delegation.”

[Sūrah Maryam (19):85]

2 – And Allah (ﷻ) says:

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

﴿خَالِدِينَ﴾

“But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, ‘Peace be upon you; you have become pure; so enter it to abide eternally therein,’ [they will enter].”

[Sūrah al-Zumar (39):73]

2) The disbelievers will be gathered upon their faces – deaf, dumb and blind – blue-eyed, thirsty and linked to one another. They will all be constrained in shackles, from the first of them until the last of them, and then driven into the Fire altogether.

¹ Agreed upon; narrated by Bukhārī (no. 6527) and Muslim (no. 2859). The wording is that of Muslim’s.

1 – Allah (ﷻ) says:

﴿ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِيَآ وَنُكَمَا وَصُمًا ۖ مَا وَلَّهُمْ جِهَةٌ ۖ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٩٧﴾ ذَلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا ﴿٩٨﴾ ۝﴾

“We will gather them on the Day of Resurrection [fallen] on their faces – blind, dumb and deaf. Their refuge is Hell; every time it subsides We increase them in blazing fire. That is their recompense because they disbelieved in Our verses...”

[Sūrah al-Isrā’ (17):97-98]

2 – And Allah (ﷻ) says:

﴿ وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وَرِدًا ﴿٨٦﴾ ۝﴾

“And We will drive the criminals to Hell in thirst.”

[Sūrah Maryam (19):86]

3 – And Allah (ﷻ) says:

﴿ يَوْمَ يُنْفَخُ فِي الصُّورِ ۖ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾ ۝﴾

“The Day the Horn will be blown. And We will gather the criminals, that Day, blue-eyed.”

[Sūrah Ṭā Hā (20):102]

4 – And Allah (ﷻ) says:

﴿ وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَىٰ النَّارِ فَهُمْ يُوزَعُونَ ﴿٤١﴾ ۝﴾

“And [mention, O Muḥammad], the Day when the enemies of Allah will be gathered to the Fire while they are [driven] assembled in rows.”

[Sūrah Fuṣṣilat (41):19]

5 – And Allah (ﷻ) says:

﴿ أَحْشَرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٣٧﴾ مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَىٰ صِرَاطِ الْجَحِيمِ ﴿٣٨﴾ ۝﴾

“[The angels will be ordered], ‘Gather those who committed wrong, their kinds, and what they used to worship other than Allah, and guide them to the path of Hellfire...’”

[Sūrah al-Ṣāffāt (37):22-23]

6 – And Allah (ﷻ) says:

﴿ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ ۖ وَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٤٨﴾ وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَّبِينَ فِي الْأَصْفَادِ ﴿٤٩﴾ سَرَابِيلُهُمْ مِنْ قَطْرَانٍ تَعْشَىٰ ۖ وَجُوهُهُمْ آتْنَا ۖ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۖ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥١﴾ ۝﴾

“[It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and all creatures will come out before Allah, the One, the Prevailing. And you will see the criminals that Day bound together in shackles; Their garments of liquid pitch and their faces covered by the Fire.”

[Sūrah Ibrāhīm (14):48-51]

7 – And Anas (رضي الله عنه) narrated:

A man said, “O Messenger of Allah! How will the disbeliever be gathered upon his face on the Day of Judgment?” He said, “Is He Who is Able to make them walk on their feet not able to make them (crawl) upon their faces on the Day of Resurrection?”¹

3) Allah will also gather on the Day of Judgment animals, beasts and birds. Retribution will occur between them, as even a one-horned sheep will avenge itself from the two-horned sheep. Then after Allah finishes from that, He will say to them, “Become dirt.”

Allah (ﷻ) says:

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أُمَّتَالِكُمْ ۗ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ نُنَزِّلُ إِلَى رَبِّهِمْ مَخَشَرُونَ ﴿٣٨﴾ ۝ ﴾

“And there is no creature on [or within] the earth, or no bird that flies with its wings, except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord they will be gathered.”

[Sūrah al-An‘ām (6):38]

• Meeting Allah in the hereafter:

Every person will meet his Lord on the Day of Judgment with what he did of good and bad, whether believer or disbeliever, or obedient or sinful.

1 – Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ۝ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۝ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ۝ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۗ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ۝ ﴾

“O you who believe, remember Allah with much remembrance. And exalt Him morning and afternoon. It is He who confers blessing upon you, and His angels [ask Him to do so], that He may bring you out from darkneses into the light. And ever is He, to the believers, Merciful. Their greeting the Day they meet Him will be, ‘Peace.’ And He has prepared for them a noble reward.”

[Sūrah al-Aḥzāb (33):41-44]

2 – And Allah (ﷻ) says:

﴿ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلْقَوْنَ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ۝ ﴾

“And fear Allah and know that you will meet Him. And give good tidings to the believers.”

[Sūrah al-Baqarah (2):223]

¹ Agreed upon; narrated by Bukhārī (no. 4760) and Muslim (no. 2806). The wording is that of Muslim’s.

3 – And Allah (ﷻ) says:

﴿يَتَأْتِيهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ﴿٦﴾ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴿٧﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾ وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مُسْتُرًّا ﴿٩﴾ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾ فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١١﴾ وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾﴾

“O mankind, indeed you are laboring toward your Lord with great exertion and will meet it. Then as for he who is given his record in his right hand, He will be judged with an easy account and return to his people in happiness. But as for he who is given his record behind his back, He will cry out for destruction and enter to burn in a Blaze.”

[Sūrah al-Inshiqāq (84):6-12]

4 – And ‘Ubādah bin al-Ṣāmit (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Whosoever loves to meet Allah, Allah loves to meet him; and whosoever dislikes meeting Allah, Allah dislikes meeting him.”¹

¹ Agreed upon; narrated by Bukhārī (no. 6507) and Muslim (no. 2683). The wording is that of Bukhārī’s.

The Horrors of the Day of Resurrection

- **The severity of the horrors of the Day of Resurrection:**

The Day of Judgment is a grand affair whose terror is intense. On that Day, every slave will feel scared and afraid. The eyes of the wrongdoers will stare in horror. Allah (ﷻ) will make its time for the believers like the time between the Dhuhr and ‘Asr prayers. However, for the disbeliever it will be like fifty-thousand years. These are some of the portraits of the terrifying aspects of that Day:

1 – Allah (ﷻ) says:

﴿ فَإِذَا نُفِخَ فِي الصُّورِ نَفْحَةٌ وَاحِدَةٌ ﴿١٣﴾ وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿١٤﴾ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾ ﴾
 ﴿ وَأَنْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾ ﴾

“Then when the Horn is blown with one blast, and the earth and the mountains are lifted and leveled with one blow - then on that Day, the Resurrection will occur, and the heaven will split open, for that Day it is infirm.”

[Sūrah al-Hāqqah (69):13-16]

2 – And Allah (ﷻ) says:

﴿ إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾ وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿٢﴾ وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾ وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾ وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾ ﴾
 ﴿ وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾ ﴾

“When the sun is wrapped up [in darkness], when the stars fall dispersing, when the mountains are removed, when full-term she-camels are neglected, when the wild beasts are gathered and when the seas are filled with flame.”

[Sūrah al-Takwīr (81):1-6]

3 – And Allah (ﷻ) says:

﴿ إِذَا السَّمَاءُ أَنْفَطَرَتْ ﴿١﴾ وَإِذَا الْكُوكُوبُ أُنْفُتِرَتْ ﴿٢﴾ وَإِذَا الْبِحَارُ فُجِّرَتْ ﴿٣﴾ وَإِذَا السُّمُورُ بُعْثِرَتْ ﴿٤﴾ ﴾

“When the sky breaks apart, when the stars fall scattering, when the seas are erupted and when the [contents of] graves are scattered.”

[Sūrah al-Infiṭār (82):1-4]

4 – And Allah (ﷻ) says:

﴿ إِذَا السَّمَاءُ أَنْشَقَّتْ ﴿١﴾ وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾ وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾ ﴾
 ﴿ يَتَأَيَّهَا الْإِنْسَنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ﴿٦﴾ ﴾

“When the sky has split open, and has responded to its Lord and was obligated [to do so]; when the earth has been extended, has cast out that within it and relinquished it, and has responded to its Lord and was obligated [to do so] - O mankind, indeed you are laboring toward your Lord with great exertion and will meet it.”

[Sūrah al-Inshiqāq (84):1-6]

5 – And Allah (ﷻ) says:

﴿ إِذَا وَقَعَتِ الْوَاقِعَةُ ۖ لَيْسَ لَوَاقِعِهَا كَاذِبَةٌ ۖ خَافِضَةٌ رَافِعَةٌ ۖ إِذَا رُجَّتِ الْأَرْضُ رَجًا ۖ وَبُسَّتِ الْجِبَالُ بَسًا ۖ فَكَانَتْ
هَبَاءً مُبْبَأً ۖ وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ۖ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ۖ وَأَصْحَابُ الشِّمَالِ الْكَاذِبُونَ ۖ
وَالسَّبِقُونَ الْأَسْبِقُونَ ۖ أُولَٰئِكَ الْمَقَرُّونَ ۖ ﴾

“When the Occurrence occurs, there is, at its occurrence, no denial. It will bring down [some] and raise up [others]. When the earth is shaken with convulsion and the mountains are broken down, crumbling and become dust dispersing. And you become of three kinds: Then the companions of the right - what are the companions of the right? And the companions of the left - what are the companions of the left? And those foremost [in righteousness in this life] will be foremost [in Paradise] - These are the ones brought near [to Allah].”

[Sūrah al-Wāqī‘ah (56):1-11]

6 – And Ibn ‘Umar (رضي الله عنهما) narrated:

The Messenger of Allah (ﷺ) said, “Whoever wants to see the Day of Judgment as if it is in front of his very own eyes, then let him recite: ‘When the sun is wrapped up [in darkness]’ [i.e. Sūrah al-Takwīr], ‘When the sky breaks apart’ [i.e. Sūrah al-Infīṭār] and ‘When the sky has split open’ [i.e. Sūrah al-Inshiqāq].”¹

• The earth and heavens will be replaced on the Day of Judgment:

1 – Allah (ﷻ) says:

﴿ يَوْمَ تَبْدُلُ الْأَرْضَ غَيْرَ الْأَرْضِ وَالسَّمَوَاتِ ۖ وَرَرُّوْا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ۖ وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِي الْأَصْفَادِ ۖ
سَرَابِلُهُمْ مِّنْ فَطْرَانَ وَتَغْشَىٰ وُجُوهُهُمُ النَّارُ ۖ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۖ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۖ ﴾

“[It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and all creatures will come out before Allah, the One, the Prevailing. And you will see the criminals that Day bound together in shackles, their garments of liquid pitch and their faces covered by the Fire. So that Allah will recompense every soul for what it earned. Indeed, Allah is swift in account.”

[Sūrah Ibrāhīm (14):48-51]

2 – And Allah (ﷻ) says:

﴿ يَوْمَ تَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِ لِلْكَتُوبِ ۖ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ۖ وَعَدَا عَلَيْنَا ۖ إِنَّا كُنَّا فَاعِلِينَ ۖ ﴾

¹ Authentic; narrated by Aḥmad (no. 4806) and Tirmidhī (no. 3333). The wording is that of Tirmidhī’s.

“The Day when We will fold the heaven like the folding of a written sheet for the records. As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it.”

[Sūrah al-Anbiyā’ (21):104]

- **Where will mankind be when the earth and heavens will be replaced on the Day of Judgment?**

Thawbān (رضي الله عنه), the slave of the Messenger of Allah (ﷺ), narrated:

While I was standing beside the Messenger of Allah (ﷺ), one of the rabbis of the Jews came and asked, “Where will mankind be when the earth changes to another earth, and likewise the heavens?” The Messenger of Allah (ﷺ) said, “They would be in darkness beside the Bridge.” In another narration, “Upon the *Ṣirāṭ*.”¹

- **The extreme heat in the place of judgment and its horrors:**

All of creation will gather after their resurrection in one area on the Day of Judgment. That will be where their judgment occurs. They will be naked, barefoot and uncircumcised. The sun will draw very close that day and people will be sweating profusely based upon their deeds.

1 – Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Allah will hold the whole earth and roll all the heavens up in His Right Hand, and then He will say, ‘I am the King; where are the kings of the earth?’”²

2 – And Miqdād (رضي الله عنه) narrated:

I heard the Messenger of Allah (ﷺ) say, “On the Day of Resurrection, the sun will come so close to people that there would be left only a distance of one mile. The people then will be submerged in perspiration according to their deeds; some up to their ankles, some up to their knees, some up to the waist and some will have the bridle of perspiration (reaching their mouth and nose).” While saying this, the Messenger of Allah (ﷺ) pointed to his mouth with his hand.”³

- **Who Allah will provide shade for in the place of standing:**

1 – Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Seven are those whom Allah will give protection with His Shade on the Day when there will be no shade except His Shade. They are: a just ruler; a youth who grew up with the worship of Allah; a person whose heart is attached to the mosque; two

¹ Narrated by Muslim (no. 315) and (no. 2791) from ‘Ā’ishah (رضي الله عنها).

² Agreed upon; narrated by Bukhārī (no. 7382) and Muslim (no. 2787).

³ Narrated by Muslim (no. 2864).

persons who love and meet each other, and depart from each other for the sake of Allah; a man whom a beautiful and high ranking woman seduces (for illicit relation), but he (rejects this offer by saying), ‘I fear Allah’; a person who gives a charity and conceals it (to such an extent) that the left hand does not know what the right has given; and a person who remembers Allah in solitude and his eyes well up.”¹

2 – And ‘Uqbah bin ‘Āmir (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Every individual will be in the shade of his charity until the people are sorted out.”²

• **The arrival of Allah to judge the creation:**

Allah (ﷻ) will come on the Day of Judgment to judge between His creation. The earth will illuminate from His light, and the creation will be afraid from His reverence and grandeur (ﷻ).

1 – Allah (ﷻ) says:

﴿ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٨٩﴾ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٩٠﴾ وَجِئَءَ يَوْمَئِذٍ بِجَهَنَّمَ ﴿٩١﴾ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى ﴿٩٢﴾ ﴾

“No! When the earth has been leveled - pounded and crushed - And your Lord has come and the angels, rank upon rank; And brought [within view], that Day, is Hell - that Day, man will remember, but what good to him will be the remembrance?”

[Sūrah al-Fajr (89):21-23]

2 – And Allah (ﷻ) says:

﴿ فَإِذَا نُفِخَ فِي الصُّورِ نَفْحَةً وَاحِدَةً ﴿٦٩﴾ وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿٧٠﴾ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿٧١﴾ وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿٧٢﴾ وَالْمَلَكُ عَلَى أَرْجَائِهَا ﴿٧٣﴾ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَةٌ ﴿٧٤﴾ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ﴿٧٥﴾ ﴾

“Then when the Horn is blown with one blast and the earth and the mountains are lifted and leveled with one blow - then on that Day, the Resurrection will occur, and the heaven will split open, for that Day it is infirm. And the angels are at its edges. And there will bear the Throne of your Lord above them, that Day, eight of them. That Day, you will be exhibited [for judgement]; not hidden among you is anything concealed.”

[Sūrah al-Ḥāqqah (69):13-18]

¹ Agreed upon; narrated by Bukhārī (no. 660) and Muslim (no. 1031). The wording is that of Bukhārī’s.

² Authentic; narrated by Aḥmad (no. 17333) and Ibn Khuzaymah (no. 2431). The wording is that of Aḥmad’s.

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Don’t give me superiority over Mūsa, for the people will fall unconscious on the Day of Resurrection and I will be the first to gain consciousness, and behold! Mūsa will be there holding the side of Allah’s Throne. I will not know whether Mūsa has been among those people who have become unconscious and then has regained consciousness before me, or has been among those exempted by Allah from falling unconscious.”¹

¹ Agreed upon; narrated by Bukhārī (no. 2411) and Muslim (no. 2373). The wording is that of Bukhārī’s.

The Judgment

- When the people are gathered together before their Lord on the Day of Judgment and they have reached the peak of distress, and with the difficulty of the situation at hand, they will desire for their Lord to judge and sort them.

If their standing is extended, their worries will become greater, and they will go to the prophets to intercede for them before their Lord to begin judging them.

1 – Allah (ﷻ) says:

﴿ هَذَا يَوْمٌ لَا يَنْطِقُونَ ﴿٣٥﴾ وَلَا يُؤَدُّنَ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾ وَيَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٧﴾ هَذَا يَوْمُ الْفَصْلِ ۗ حَمَعْنَاكُمْ وَالْأُولَىٰ ۗ ﴿٣٨﴾ فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا ﴿٣٩﴾ ﴾

“This is a Day they will not speak, nor will it be permitted for them to make an excuse. Woe, that Day, to the deniers. This is the Day of Judgment; We will have assembled you and the former peoples. So if you have a plan, then plan against Me.”

[Sūrah al-Mursalāt (77):35-39]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “I shall be the leader of mankind on the Day of Resurrection. Do you know why? Allah would gather in one plain the earlier and the later (of the human race) on the Day of Resurrection. Then the voice of the proclaimer would be heard by all of them and the eyesight would penetrate through all of them, and the sun would come near. People would then experience a degree of anguish, anxiety and agony which they shall not be able to bear and not be able to stand. Some people would say to the others, ‘Don’t you see in which trouble you are? Don’t you see what (misfortune) has overtaken you? Why don’t you find one who should intercede for you with your Lord?’ Some would say to the others, ‘Go to Ādam.’ And they would go to Ādam and say, ‘O Ādam, you are the father of mankind. Allah created you with His own Hand, breathed in you of His Spirit and ordered the angels to prostrate before you. Intercede for us with your Lord. Don’t you see in what (trouble) we are? Don’t you see what (misfortune) has overtaken us?’

Ādam would say, ‘Indeed, my Lord is angry, to an extent to which He has never been angry before nor would He be angry afterward. Indeed, He forbade me (to go near) that tree and I disobeyed Him. I am concerned with my own self. Go to someone else.’ They will go to Nūḥ, then Ibrāhīm, then Mūsa and then ‘Īsa. They will all excuse themselves and will all say, ‘Indeed, my Lord is angry, to an extent to which He has never been angry before nor would He be angry afterward... I am concerned with my own self. I am concerned with my own self.’

‘Īsa would say, ‘Go to someone else. Go to Muḥammad (ﷺ).’ They would come to me and say, ‘O Muḥammad, you are the Messenger of Allah and the last of the prophets. Allah has pardoned you of all your previous and later sins. Intercede for us with your Lord; don’t you see in which (trouble) we are? Don’t you see what (misfortune) has overtaken us?’ I shall

then set off and come below the Throne and fall down prostrate before my Lord; then Allah would reveal to me and inspire me with some of His praises and glorifications which He had not revealed to anyone before me. He would then say, ‘Muḥammad, raise your head; ask and it would be granted; intercede and intercession would be accepted.’ I would then raise my head and say, ‘O my Lord, my nation, my nation.’

It would be said, ‘O Muḥammad, bring in by the right gate of Paradise those of your people who would have no account to render.’ They would share with the people some other door besides this door.” The Prophet (ﷺ) then said, “By Him in Whose Hand is the life of Muḥammad, indeed the distance between two gates of Paradise is as great as the distance between Makkah and Hajar, or Makkah and Buṣra.”¹

- Then Allah will judge mankind. People will be given their books, their deeds will be weighed and they will all be held accountable. The one who takes his book with his right hand will go to Paradise, and the one who take it with his left hand will go to Hell.

1 – Allah (ﷻ) says:

﴿وَتَرَى الْمَلَائِكَةَ حَافِيَةً مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَأَقْبَضَ بَيْنَهُمُ الْيَمِينَ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

“And you will see the angels surrounding the Throne, exalting [Allah] with praise of their Lord. And it will be judged between them in truth, and it will be said, ‘All praise to Allah, Lord of the worlds.’”

[Sūrah al-Zumar (39):75]

2 – And Abū Saʿīd al-Khudrī (رضي الله عنه) narrated:

We said, “O Allah’s Messenger (ﷺ)! Shall we see our Lord on the Day of Resurrection?” He said, “Do you have any difficulty in seeing the sun and the moon when the sky is clear?” We said, “No.” He said, “So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky).” The Prophet (ﷺ) then said, “Somebody will then announce, ‘Let every nation follow what they used to worship.’ So the companions of the cross will go with their cross, and the idolaters (will go) with their idols, and the companions of every god (false deities) will go with their god, till there remain those who used to worship Allah, both the obedient ones and the mischievous ones, and some of the People of the Book. Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, ‘What did you use to worship?’ They will reply, ‘We used to worship ‘Uzayr, the son of Allah.’ It will be said to them, ‘You are liars, for Allah has neither a wife nor a son. What do you want now?’ They will reply, ‘We want You to provide us with water.’ Then it will be said to them ‘Drink,’ and they will fall down in Hell (instead).

¹ Agreed upon; narrated by Bukhārī (no. 4713) and Muslim (no. 194). The wording is that of Muslim’s.

Then it will be said to the Christians, ‘What did you use to worship?’ They will reply, ‘We used to worship Messiah, the son of Allah.’ It will be said, ‘You are liars, for Allah has neither a wife nor a son. What do you want now?’ They will say, ‘We want You to provide us with water.’ It will be said to them, ‘Drink,’ and they will fall down in Hell (instead).

When there remain only those who used to worship Allah alone, both the obedient ones and the mischievous ones, it will be said to them, ‘What keeps you here when all the people have gone?’ They will say, ‘We parted with them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming, ‘Let every nation follow what they used to worship,’ and now we are waiting for our Lord.’ Then the Almighty will come to them in a form other than the one which they saw the first time, and He will say, ‘I am your Lord,’ and they will say, ‘You are not our Lord.’ And none will speak to Him then except for the prophets, and then it will be said to them, ‘Do you know any sign by which you can recognize Him?’ They will say, ‘The Shin,’ and so Allah will then uncover His Shin whereupon every believer will prostrate before Him, and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but their backs will be rigid like one piece of a wood (and they will not be able to prostrate). Then the bridge will be laid across Hell.” We, the companions of the Prophet (ﷺ) said, “O Messenger of Allah (ﷺ)! What is the bridge?”

He said, “It is a slippery bridge on which there are clamps and (hooks like) a thorny seed that is wide at one side and narrow at the other, and has thorns with bent ends. Such a thorny seed is found in Najd and is called Sa’dān. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches and some will fall down into Hellfire. The last person will cross by being dragged (over the bridge).” The Prophet (ﷺ) said, “You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe.

They will say, ‘O Allah! (Save) our brothers, for they used to pray with us, fast with us and also do good deeds with us.’ Allah will say, ‘Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one (gold) dīnār.’ Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hellfire up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allah will say to them, ‘Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one half dīnār.’ They will take out whomever they will recognize and return, and then Allah will say, ‘Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of an atom (or a smallest ant),’ and so they will take out all those whom they will recognize.”

Abū Sa’īd said, “If you do not believe me then read the verse:

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضْعِفْهَا﴾

“Surely, Allah wrongs not even of the weight of an atom (or a smallest ant), but if there is any good (done) He doubles it.”

[Sūrah al-Nisā’ (4):40]”

The Prophet (ﷺ) added, “Then the prophets, angels and believers will intercede, and (last of all) the Almighty will say, ‘Now remains My intercession.’ He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the River of Life. They will grow on its banks as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, ‘These are the people emancipated by the Most Merciful. He has admitted them into Paradise without them having done any good deeds and without sending forth any good (for themselves).’ Then it will be said to them, ‘For you is what you have seen and its equivalent as well.’”¹

¹ Agreed upon; narrated by Bukhārī (no. 7439) and Muslim (no. 183). The wording is that of Bukhārī’s.

The Reckoning and the Scale

The Reckoning: This is when Allah will make His slaves stand in front of Him and make them aware of they used to do. He will then recompense them according to those deeds. A good deed will be increased from ten to seven-hundred times in reward, and even greater! A bad deed will be considered as one.

- **How the book of deeds will be taken:**

Every individual will be given a book that is composed of their good and bad deeds. Amongst them are those who will take their book with their right hand, and others with their left hand. Some will be given their books from behind; they are the most wretched.

1 – Allah (ﷻ) says:

﴿يَتَأْتِيهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلْجِئِهِ ﴿١٠﴾ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴿١١﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿١٢﴾

﴿وَيُنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿١٣﴾ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٤﴾ فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١٥﴾ وَيَصْلَىٰ سَعِيرًا ﴿١٦﴾﴾

“O mankind, indeed you are laboring toward your Lord with great exertion and will meet it. Then, as for he who is given his record in his right hand, he will be judged with an easy account and return to his people in happiness. But as for he who is given his record behind his back, he will cry out for destruction and [enter to] burn in a Blaze.”

[Sūrah al-Inshiqāq (84):6-12]

2 – And Allah (ﷻ) says:

﴿وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَلْبِئْتِي لَمَّا أُوتِيَ كِتَابِي ﴿٢٥﴾ وَلَمْ أَدْرِ مَا حِسَابِي ﴿٢٦﴾ يَلْبِئْتِي كَانَتْ الْفَاضِيَةَ ﴿٢٧﴾﴾

“But as for he who is given his record in his left hand, he will say, ‘Oh, I wish I had not been given my record and had not known what is my account. I wish my death had been the decisive one.’”

[Sūrah al-Hāqqah (69):25-27]

- **What a slave will be asked about on the Day of Judgment:**

1 – Allah (ﷻ) says:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿١٧﴾﴾

“And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those, [one] will be questioned.”

[Sūrah al-Isrā’ (17):36]

2 – And Allah (ﷻ) says:

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٠﴾﴾

“And [warn of] the Day He will call them and say, ‘Where are My partners which you used to claim?’”

[Sūrah al-Qaṣaṣ (28):62]

3 – And Allah (ﷻ) says:

﴿ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴾

“And [mention] the Day He will call them and say, ‘What did you answer the messengers?’”

[Sūrah al-Qaṣaṣ (28):65]

4 – And Allah (ﷻ) says:

﴿ فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾ ﴾

“So by your Lord, We will surely question them all about what they used to do.”

[Sūrah al-Ḥijr (15):92-93]

5 – And Allah (ﷻ) says:

﴿ وَأَوْفُوا بِالْعَهْدِ ۗ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴾

“And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.”

[Sūrah al-Isrā’ (17):34]

6 – And Allah (ﷻ) says:

﴿ ثُمَّ لَنَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴾

“Then you will surely be asked that Day about pleasure.”

[Sūrah al-Takāthur (102):8]

7 – And Allah (ﷻ) says:

﴿ فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ﴿٦﴾ فَلَنَقُصِّنَّ عَنْهُمْ بِعِلْمٍ ۗ وَمَا كُنَّا غَائِبِينَ ﴾

“Then We will surely question those to whom [a message] was sent, and We will surely question the messengers. Then We will surely relate [their deeds] to them with knowledge, and We were not at all absent.”

[Sūrah al-A’rāf (7):6-7]

8 – And Abū Barzah al-Aslamī (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The two feet of the slave will not cease (from standing before Allah) on the Day of Judgment until he is asked about four things: about his life and how he spent it; his knowledge and what he did with it; his wealth, where he earned it and how he spent it; and his body and in which way he utilized it.”¹

• How the reckoning will be:

There are two types of people who will be reckoned:

¹ Authentic; narrated by Tirmidhī (no. 2417) and Dārimī (no. 543). The wording is that of Tirmidhī’s.

The first: The believer will be brought to account in an easy manner and it will be a presentation of deeds. He will become aware of Allah’s blessings upon him through pardon and forgiveness.

1 – ‘Ā’ishah (رضي الله عنها) narrated:

The Messenger of Allah (ﷺ) said, “None will be called to account on the Day of Resurrection, but will be ruined.” I said, “O Messenger of Allah! Hasn’t Allah said:

﴿ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴿٧٦﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٧٧﴾ ﴾

“Then, as for he who is given his record in his right hand, he will be judged with an easy account.”

[Sūrah al-Inshiqāq (84):7-8]”

The Messenger of Allah (ﷺ) said, “That (verse) means only the presentation of the accounts, but anybody whose account (record) is questioned on the Day of Resurrection, will surely be punished.”¹

2 – And Ibn ‘Umar (رضي الله عنهما) narrated:

The Messenger of Allah (ﷺ) said, “A believer will be brought to his Lord (ﷻ) on the Day of Resurrection and He would place upon him His veil (of Light) and make him confess his faults, and say, ‘Do you recognize (your faults)?’ He would say, ‘My Lord, I do recognize (them).’ He (the Lord) would say, ‘I concealed them for you in the world, and today I forgive them.’ He would then be given the Book containing (the account of his) good deeds. So far as the disbelievers and hypocrites are concerned, there would be a general announcement about them before all of creation, telling them that these people lied about Allah.”²

The second: The disbeliever will be brought to account in a difficult manner. He will be asked about everything, major and minor. If he is to tell the truth, he will be taken account to what he acknowledged. If he were to attempt to lie or conceal something, then a seal will be placed on his mouth. His limbs will then speak on his behalf, as Allah (ﷻ) says:

﴿ أَلْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾ ﴾

“That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.”

[Sūrah Yā Sīn (36):65]

¹ Agreed upon; narrated by Bukhārī (no. 6537) and Muslim (no. 2876). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 2441) and Muslim (no. 2768). The wording is that of Muslim’s.

- **The ones taken to account from among the various nations:**

4) The reckoning on the Day of Judgment will generally be for all of mankind, except the seventy-thousand people that the Prophet (ﷺ) excused from it from among his nation. They will enter Paradise without any reckoning or punishment.

5) The disbelievers will be brought to account and their deeds will be presented before them on the Day of Judgment as an insult to them. However, they will differentiate in their punishment. The one who sinned much will have a greater punishment than the one who sinned less than him. As for the one who had good deeds from amongst them, that would provide sustenance for him in this world of well-being, wealth and affluence. But on the Day of Judgment they will enter the Hellfire.

6) The first to be brought to account from among all the nations is the nation of Muḥammad (ﷺ). The first thing that a Muslim will be held accountable for is prayer; if it is good then the rest of his deeds will be rectified; if it is corrupt, then the rest of his deeds will be corrupt. The first issue that will be settled between people will be unlawful bloodshed.

Anas (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Allah does not wrong a believer a good deed, because he is given blessings for it in this world and will be rewarded for it in the hereafter. But the disbeliever is given in the world the reward for good deeds that he has performed for the sake of Allah, but when he comes to the hereafter, there is no good deed for which he can be rewarded.”¹

- **The setting of the scales:**

Scales will be set up on the Day of Judgment to hold all of creation to account. Every individual will come one by one for their reckoning, and their Lord will hold them to account and ask them about their deeds.

1 – Allah (ﷻ) says:

﴿ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبِّ مِنْ حَرْدَلٍ آتَيْنَا بِهَا وَكَهَىٰ بِنَا
حَسْبِيبٍ ﴿٢٧﴾ ﴾

¹ Narrated by Muslim (no. 2808).

“And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is even the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant.”

[Sūrah al-Anbiyā’ (21):47]

2 – And Allah (ﷻ) says:

﴿وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ ۖ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ ۖ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٩﴾﴾

“And the weighing [of deeds] that Day will be the truth. So those whose scales are heavy - it is they who will be the successful. And those whose scales are light - they are the ones who will lose themselves for what injustice they were doing toward Our verses.”

[Sūrah al-A‘rāf (7):8-9]

3 – And Allah (ﷻ) says:

﴿فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٧﴾ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾ فَأُمُّهُ هَاوِيَةٌ ﴿٩﴾ وَمَا أَدْرَاكَ مَا هِيَ ﴿١٠﴾ نَارٌ حَامِيَةٌ ﴿١١﴾﴾

“Then as for one whose scales are heavy [with good deeds], he will be in a pleasant life. But as for one whose scales are light, his refuge will be an abyss. And what can make you know what that is? It is a Fire, intensely hot.”

[Sūrah al-Qāri‘ah (101):6-11]

- **How deeds will be weighed:**

On the Day of Judgment, the deeds that a slave did – whether good or bad – will be weighed on a scale. Whoever’s good deeds outweigh his bad deeds, he will certainly succeed. But if his bad deeds outweigh his good deeds, then he will be ruined. A person, his deeds and his scroll of deeds will all be weighed. This will exhibit Allah’s true justice for all of His slaves. The heaviest thing that can be placed on a slave’s scale on the Day of Judgment is good manners.

1 – Allah (ﷻ) says:

﴿وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ ۖ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ ۖ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٩﴾﴾

“And the weighing [of deeds] that Day will be the truth. So those whose scales are heavy - it is they who will be the successful. And those whose scales are light - they are the ones who will lose themselves for what injustice they were doing toward Our verses.”

[Sūrah al-A‘rāf (7):8-9]

2 – And Abū Hurayrah (رضي الله عنه) said:

The Messenger of Allah (ﷺ) said, “On the Day of Resurrection, a huge fat man will come who will not weigh the weight of the wing of a mosquito in Allah’s Sight.” The Prophet (ﷺ) then added:

﴿ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا ﴾

“We shall not give them any weight on the Day of Resurrection.”

[Sūrah al-Kahf (18):105]¹

• **The ruling on the deeds of the disbeliever in the hereafter:**

The deeds and acts of obedience of the disbelievers and hypocrites will not be accepted because they were missing a condition for them to be accepted: *Īmān*. Their deeds will be like ashes in a severe wind. They will be called upon in front of all of creation and it will be said, “These people lied against Allah.”

1 – Allah (ﷻ) says:

﴿ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أُولَئِكَ يُعْرَضُونَ عَلَى رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴾

“And who is more unjust than he who invents a lie about Allah? Those will be presented before their Lord, and the witnesses will say, ‘These are the ones who lied against their Lord.’ Unquestionably, the curse of Allah is upon the wrongdoers.”

[Sūrah Hūd (11):18]

2 – And Allah (ﷻ) says:

﴿ مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ۚ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴾

“The example of those who disbelieve in their Lord is that their deeds are like ashes which the wind blows forcefully on a stormy day; they are unable to keep from what they earned a single thing. That is what is extreme error.”

[Sūrah Ibrāhīm (14):18]

3 – And Allah (ﷻ) says:

﴿ يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حَجْرًا مَّحْجُورًا ۗ وَقَدِمْنَا إِلَىٰ مَا عَمَلُوا مِنَّ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ﴾

¹ Agreed upon; narrated by Bukhārī (no. 4729) and Muslim (no. 2785). The wording is that of Bukhārī’s.

“The day they see the angels - no good tidings will there be that day for the criminals, and [the angels] will say, ‘Prevented and inaccessible.’ And We will regard what they have done of deeds and make them as dust dispersed.”

[Sūrah al-Furqān (25):22-23]

- **Seeing our deeds:**

The deeds of a slave will be displayed before him on the Day of Judgment. Every person will see their deeds directly, whether they were major or minor, good or bad, just as Allah (ﷻ) says:

﴿يَوْمَ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ ۗ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۗ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۗ﴾

“That Day, the people will depart separated [into categories] to be shown [the result of] their deeds. So whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it.”

[Sūrah al-Zalzalah (99):6-8]

- **The ruling on young children on the Day of Judgment:**

The young children of the believers will enter Paradise, just as their elders, upon the image of their father Ādam (ﷺ). The same will apply for the young children of the mushrikūn. Also, they will marry just as their elders. This is a blessing and mercy from Allah.

Whoever dies and did not marry, they will get married in the hereafter, as there are no unmarried people in Paradise. Allah (ﷻ) says:

﴿إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكَّهُونَ ۗ هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّينَ عَلَى الْأَرَآئِكِ مُتَكُونُونَ ۗ﴾

“Indeed the companions of Paradise, that Day, will be amused in joyful occupation - They and their spouses - in shade, reclining on adorned couches.”

[Sūrah Yā Sīn (36):55-56]

The Intercession

- **Intercession (*Shafā'ah*):** The seeking of aid and good for someone else.
- **The categories of intercession:**

Intercession on the Day of Judgment will be of two types:

The first: The special intercession of the Prophet (ﷺ). It is of various types:

- 1) His great intercession for the people standing for judgment so that they may get judged and he may intercede on their behalf. Allah will then judge them. This is the *Maqām Maḥmūd* (praiseworthy station) for him (ﷺ).
- 2) His intercession for a special group of people from his *Ummah*. They will enter Paradise without being held accountable. Their number is seventy-thousand. Allah will say to him, “Enter into Paradise from your *Ummah* who does not have any reckoning upon him from the right gate,” as mentioned earlier.
- 3) His intercession for people whose good and bad deeds are equal. He will intercede on their behalf to enter Paradise.
- 4) His intercession to raise the ranks of those who enter Paradise to exceed what their deeds designated for them.
- 5) His intercession for his uncle Abū Ṭālib to lighten his punishment.
- 6) His intercession for permission for all believers to enter Paradise.

The second: The general intercession for the Prophet (ﷺ), other prophets, the angels and the believers. This is the intercession for those who deserve the Hellfire from among the Muslims to not enter it. It is also for those who have already entered to leave it.

1 – Allah (ﷻ) says:

﴿وَكَمْ مِنْ مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى﴾

“And how many angels there are in the heavens whose intercession will not avail at all except [only] after Allah has permitted it to whom He wills and approves.”

[Sūrah al-Najm (53):26]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “There is for every prophet a prayer which is granted, but every prophet showed haste in his prayer. I have, however, reserved my prayer for the intercession of my *Ummah* on the Day of Resurrection, and it would be granted, if Allah so

willed, in case of everyone amongst my *Ummah*, provided he dies without associating anything with Allah.”¹

3 – And Abū al-Dardā’ (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The intercession of a martyr will be accepted for seventy members of his family.”²

There are two conditions required for this intercession:

1) The permission of Allah for the intercession, as Allah (ﷻ) says:

﴿ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ﴾

“Who is it that can intercede with Him except by His permission?”

[Sūrah al-Baqarah (2):255]

2) Allah being pleased with the interceder and the one being interceded for, as Allah (ﷻ) says:

﴿ وَكَرَّمْنَا فِي السَّمَاءِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى ﴾

“And how many angels there are in the heavens whose intercession will not avail at all except [only] after Allah has permitted it to whom He wills and approves.”

[Sūrah al-Najm (53):26]

• There is no intercession for the disbeliever. He will be in the Hellfire for eternity and will never enter Paradise. Even if one were to intercede for them, their intercession will not benefit them. Allah said about the wrongdoers:

﴿ فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ﴾

“So there will not benefit them the intercession of any intercessors.”

[Sūrah al-Muddaththir (3):48]

• **Seeking the intercession of the Prophet (ﷺ):**

Whoever desires for the intercession of the Prophet (ﷺ), he must seek it from Allah (ﷻ), by saying something such as, “O Allah, bless me with the intercession of Your Prophet (ﷺ).” He then accompanies that with righteous deeds that require sincere worship for the sake of Allah alone. Additionally, one can increase in his salutations upon the Prophet (ﷺ) and supplicate for Allah to bless him with a lofty station.

¹ Agreed upon; narrated by Bukhārī (no. 6304) and Muslim (no. 199). The wording is that of Muslim’s.

² Authentic; narrated by Abū Dāwūd (no. 2522).

Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The most fortunate person who will have my intercession on the Day of Resurrection will be the one who said, ‘None has the right to be worshipped but Allah,’ sincerely from the bottom of his heart.”¹

¹ Narrated by Bukhārī (no. 99).

The Pond

- A description of the pond (*Hawḍ*) of the Prophet (ﷺ):

1 – Allah (ﷻ) says:

﴿ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿۱﴾ فَصَلِّ لِرَبِّكَ وَأَنْخَرْ ﴿۲﴾ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿۳﴾ ﴾

“Indeed, We have granted you, [O Muḥammad], al-Kawthar. So pray to your Lord and sacrifice [to Him alone]. Indeed, your enemy is the one cut off.”

[Sūrah al-Kawthar (108):1-3]

2 – And ‘Abdullāh bin ‘Amr bin al-‘Āṣ (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “My pond is (so large that it takes) a month’s journey to cross it. Its water is whiter than milk, its smell is nicer than musk and its drinking cups are (as numerous) as the (number of) stars of the sky; whoever drinks from it, will never be thirsty after that.”¹

In another wording, “And the distance between its (two corners) is that between ‘Ammān and Aylah (a town in Shām), and its water is whiter than milk and sweeter than honey.”²

3 – And Anas bin Mālik (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The width of my pond is equal to the distance between Aylah (in Shām) and Ṣan‘ā’ (in Yemen), and it has as many (numerous) jugs as the number of stars of the sky.”³

- Those who will be turned away from the pond:

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “On the Day of Resurrection, a group of companions will come to me, but will be driven away from the pond, and I will say, ‘O Lord (these are) my companions!’ It will be said, ‘You have no knowledge as to what they innovated after you left; they turned apostate as renegades (reverted from Islam).’”⁴

¹ Agreed upon; narrated by Bukhārī (no. 6579) and Muslim (no. 2292). The wording is that of Bukhārī’s.

² Narrated by Muslim (no. 2300), from Abū Dharr (رضي الله عنه).

³ Agreed upon; narrated by Bukhārī (no. 6580) and Muslim (no. 2303). The wording is that of Bukhārī’s.

⁴ Narrated by Bukhārī (no. 6585).

The Bridge

- **The bridge (*Ṣirāṭ*)** is: A bridge that is outstretched over Hell. The Muslims will cross over it to go to Paradise.
- **Who will pass over the bridge:**

The Muslims will be those who pass over the bridge. As for the disbelievers and mushrikūn, each party from amongst them will follow whatever they used to worship in this world of idols, devils and other false gods, to the Hellfire along with what they worshipped. They will not pass over the bridge.

Those remaining will be from among those who worshipped Allah alone, whether they were being truthful or hypocritical. The bridge will be laid out for them. Then, the hypocrites will be distinguished from amongst the believers by their inability to prostrate. Also, there will be a light that illuminates for the believers only. The hypocrites will retreat to the Hellfire, and the believers will cross the bridge and enter Paradise.

﴿يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَانُكُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾ يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتِسِمَ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿٥٨﴾ يُنَادُوهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّبْتُمْ الْأَمَانِي حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَعَرَّكُم بِاللَّهِ الْغُرُورُ ﴿٥٩﴾ فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَانُكُمْ النَّارُ هِيَ مَوْلَانُكُمْ وَبِئْسَ الْمَصِيرُ ﴿٦٠﴾﴾

“On the Day you see the believing men and believing women, their light proceeding before them and on their right, [it will be said], ‘Your good tidings today are of gardens beneath which rivers flow, wherein you will abide eternally.’ That is what is the great attainment. On the [same] Day, the hypocrite men and women will say to those who believed, ‘Wait for us that we may acquire some of your light.’ It will be said, ‘Go back behind you and seek light.’ And a wall will be placed between them with a door, its interior containing mercy, but on the outside of it is torment. The hypocrites will call to the believers, ‘Were we not with you?’ They will say, ‘Yes, but you afflicted yourselves and awaited [misfortune for us] and doubted, and wishful thinking deluded you until there came the command of Allah, and the Deceiver deceived you concerning Allah. So today, no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is most worthy of you, and wretched is the destination.”

[Sūrah al-Ḥadīd (57):12-15]

The crossing of the bridge will be after the reckoning and weighing of deeds is finished.

Then the people will be forced to cross the bridge, as Allah (ﷻ) says:

﴿وَأَنْ يَنْكُرَ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ﴿٧١﴾ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثًّا ﴿٧٢﴾﴾

“And there is none of you except he will come to it. This is upon your Lord an inevitability decreed. Then We will save those who feared Allah and leave the wrongdoers within it, on their knees.”

[Sūrah Maryam (19):71-72]

- **A description of the bridge and passing over it:**

Abū Saʿīd al-Khudrī (رضي الله عنه) narrated:

We, the companions of the Prophet (ﷺ) said, “O Messenger of Allah (ﷺ)! What is the bridge?” He said, “It is a slippery (bridge) on which there are clamps and (hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called Saʿdān. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So some will be safe without any harm, some will be safe after receiving some scratches and some will fall down into Hellfire.”¹

- **The first to cross the bridge:**

The first one to cross the bridge will be Muḥammad (ﷺ) and his *Ummah*. Only the believers will be able to cross it. They will be provided a light based on their *Īmān* and good deeds. They will cross the bridge in accordance with that.

Trust and ties of kinship will be sent forth and will stand on the sides of the bridge, left and right. The supplication of the messengers on that Day will be, “O Allah, grant safety, grant safety!”

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “A bridge would be set over the Hellfire, and me and my *Ummah* would be the first to pass over it. None but the messengers would speak on that day, and the prayer of the messengers on that day would be, ‘O Allah! Grant safety, grant safety.’”²

- **What will there be for the believers after they cross the bridge?**

Abū Saʿīd al-Khudrī (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The believers, after being saved from the Hellfire, will be stopped at a bridge between Paradise and Hell and mutual retaliation will be established among them regarding wrongs they had committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise;

¹ Agreed upon; narrated by Bukhārī (no. 7439) and Muslim (no. 183). The wording is that of Muslim’s.

² Agreed upon; narrated by Bukhārī (no. 806) and Muslim (no. 182). The wording is that of Muslim’s.

and by Him in Whose Hand Muḥammad's soul is, everyone of them will know his dwelling in Paradise better than he knew his dwelling in this world.”¹

¹ Narrated by Bukhārī (no. 6535).

The Eternal Abode

- **The life stages of a human:**

Man experiences state after state, and goes from place to place. Allah first created him from an extract of clay. He was then placed as a sperm-drop in a firm lodging. Then he was made into a clinging clot which then became a lump of flesh. Bones were made from the lump, and the bones were covered with flesh. He was then developed into another creation. He then emerged into this world, and then, after death, he will move on to the grave. After that Allah will give him life once again and lead him to the gathering place. After that, he will go the eternal abode of either Paradise or Hellfire.

1 – Allah (ﷻ) says:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ﴿١٦﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ﴿١٧﴾ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ﴿١٨﴾ ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ﴿١٩﴾ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿٢٠﴾ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَعِيدُونَ ﴿٢١﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿٢٢﴾﴾

“And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made from the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators. Then indeed, after that you are to die. Then indeed you, on the Day of Resurrection, will be resurrected.”

[Sūrah al-Mu'minūn (23)12-16]

2 – And Allah (ﷻ) says:

﴿لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ﴿١٩﴾﴾

“[That] you will surely experience state after state.”

[Sūrah al-Inshiqāq (84):19]

- **The eternal abode:**

This world is a place of action, and the hereafter is a place of recompense. However, deeds and questioning will not cut off until after one enters the eternal abode of either Paradise or Hellfire. As for the *barzakh* and the plains of the Day of Judgment, there will still be the questioning of the two angels at ever person’s grave, the call for creation to prostrate to Allah on the Day of Judgment, the test for the ones who were insane and for those who died between the prophethood of ‘Īsā (ﷺ) and Muḥammad (ﷺ).

After that, Allah will judge between His slaves in accordance with their *Īmān* and deeds. Then a group will be guided to Paradise, and another to Hellfire.

1 – Allah (ﷻ) says:

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجُمُعِ لَا رَبَّ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي

السَّعِيرِ ﴿٧﴾

“And thus We have revealed to you an Arabic Qur’ān that you may warn the Mother of Cities [Makkah] and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze.”

[Sūrah al-Shūrā (42):7]

2 – And Allah (ﷻ) says:

﴿الْمَلِكُ يَوْمَئِذٍ يَكْفُؤُكُمْ بَيْنَهُمْ فَأُلْذِفُونَ الْأَمْثَالَ لِمَنْ كَفَرُوا وَكَذَّبُوا

بِعَايِنَتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٥٦﴾

“All sovereignty that Day is for Allah; He will judge between them. So those who believed and did righteous deeds, they will be in the Gardens of Pleasure. And those who disbelieved and denied Our signs - for them there will be a humiliating punishment.”

[Sūrah al-Hajj (22):56-57]

3 – And Allah (ﷻ) says:

﴿وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفِرُونَ ﴿١٤﴾ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾ وَأَمَّا

الَّذِينَ كَفَرُوا وَكَذَّبُوا بِعَايِنَتِنَا وَلِقَايِ الْأٰخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿١٦﴾

“And the Day the Hour appears - that Day they will become separated. And as for those who had believed and done righteous deeds, they will be in a garden [of Paradise], delighted. But as for those who disbelieved and denied Our verses and the meeting of the hereafter, those will be brought into the punishment [to remain].”

[Sūrah al-Rūm (30):14-16]

Description of Paradise

- **Paradise** is: The home of eternal peace that Allah has prepared for the believing men and women in the hereafter.

The discussion from here on about Paradise, Allah willing, will be from the Book of the One who created Paradise, created its blessings and created its people; He is Allah (ﷻ). It will also be from the statements of the one who has entered it and placed his feet therein; he is Muḥammad (ﷺ).

The following evidences will make the topic clearer in light of the Qur’ān and authentic Sunnah.

- **The most well-known names of Paradise:**

Paradise is in and of itself one in nature, but it has many attributes, and its most popular names are:

1 – *Jannah* (Garden). Allah (ﷻ) says:

﴿ تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴾

“These are the limits set by Allah, and whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment.”

[Sūrah al-Nisā’ (4):13]

2 – *Jannāt al-Firdaws* (Gardens of Paradise). Allah (ﷻ) says:

﴿ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴾

“Indeed, those who have believed and done righteous deeds - they will have the Gardens of Paradise as a lodging.”

[Sūrah al-Kahf (18):107]

3 – *Jannāt ‘Adan* (Gardens of Perpetual Residence). Allah (ﷻ) says:

﴿ هَذَا ذِكْرٌ وَإِن لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ﴿٤٩﴾ جَنَّاتٍ عَدْنٍ مُمْتَحِنَةً ﴿٥٠﴾ لَهُمْ فِيهَا أَبْوَابٌ ﴿٥١﴾ ﴾

“This is a reminder. And indeed, for the righteous is a good place of return, gardens of perpetual residence, whose doors will be opened to them.”

[Sūrah Ṣād (38):49-50]

4 – *Jannāt al-Khuld* (Gardens of Eternity). Allah (ﷻ) says:

﴿ فَإِنَّ أَذَلِكَ خَيْرٌ أَمْرًا جَنَّةً الْخَالِدِ أَلْبَىٰ وَعِدَ الْمُتَّقُونَ ﴿٤٠﴾ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا ﴿٤١﴾ ﴾

“Say, ‘Is that better or the Garden of Eternity which is promised to the righteous? It will be for them a reward and destination.’”

[Sūrah al-Furqān (25):15]

5 – *Jannāt al-Na‘īm* (Gardens of Pleasure). Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ ﴿٥١﴾﴾

“Indeed, those who believe and do righteous deeds - for them are the Gardens of Pleasure.”

[Sūrah Luqmān (31):8]

6 – *Jannāt al-Ma‘wā* (Gardens of Refuge). Allah (ﷻ) says:

﴿أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ۗ لَا يَسْتَوُونَ ﴿٥٢﴾ أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا

كَانُوا يَعْمَلُونَ ﴿٥٣﴾﴾

“Then is one who was a believer like one who was defiantly disobedient? They are not equal. As for those who believed and did righteous deeds, for them will be the Gardens of Refuge as accommodation for what they used to do.”

[Sūrah al-Sajdah (32):18-19]

7 – *Dār al-Salām* (Home of Peace). Allah (ﷻ) says:

﴿هُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ ۗ وَهُوَ وَلِيُّهُم بِمَا كَانُوا يَعْمَلُونَ ﴿٥٤﴾﴾

“For them will be the Home of Peace with their Lord. And He will be their protecting friend because of what they used to do.”

[Sūrah al-An‘ām (6):127]

• The location of Paradise:

1 – Allah (ﷻ) says:

﴿وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٥٥﴾﴾

“And in the heaven is your provision and whatever you are promised.”

[Sūrah al-Dhāriyāt (51):22]

2 – And Allah (ﷻ) says:

﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿٥٦﴾ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿٥٧﴾ عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ﴿٥٨﴾﴾

“And he (Muḥammad) certainly saw him (Jibrīl) in another descent at the Lote Tree of the Utmost Boundary - near it is the Garden of Refuge.”

[Sūrah al-Najm (53):13-15]

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Whoever believes in Allah and His Messenger, offers prayers perfectly, and fasts Ramaḍān, then it is incumbent upon Allah to admit him into Paradise, whether he emigrates for Allah’s cause or stays in the land where he was born.” They said, “O Messenger of Allah! Should we not inform the people of that?” He said, “There are one-

hundred degrees in Paradise which Allah has prepared for those who carry on fighting in His Cause. The distance between every two degrees is like the distance between the heaven and the earth. So if you ask Allah for anything, ask Him for Firdaws, for it is the last part of Paradise and the highest part of Paradise, and at its top there is the Throne of the Most Merciful, and from it gush forth the rivers of Paradise.”¹

4 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “When a believer passes away, the angels of mercy come to him and take his soul in a white silken cloth to the gate of heaven. They then say, ‘We have not found a more beautiful aroma than the one emanating from this (soul)...’”²

- **The names of the gates of Paradise:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Whoever gives away a pair of anything in the way of Allah will be called from the Gates of Paradise, ‘O slave of Allah! This gate is better for you.’ Whoever is constant in prayer will be called from the Gate of Prayer. Whoever is eager in fighting in the cause of Allah will be called from the Gate of *Jihād*. Whoever is regular in observing fasting will be called from *Rayyān* Gate. And whoever is generous in charity will be called from the Gate of Charity.”

Abū Bakr (رضي الله عنه) said, “O Messenger of Allah! May my mother and father be sacrificed for you! Those who are called from these gates will stand in need of nothing. Will anybody be called from all of those gates?” He replied, “Yes, and I hope that you will be one of them.”³

- **The vastness of Paradise:**

1 – Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) was one day brought some meat... and he said (at the end of the narration), “By Him in Whose Hand is the life of Muḥammad, indeed the distance between two gates of Paradise is as great as the distance between Makkah and Hajar, or Makkah and Buṣra.”⁴

2 – And ‘Utbah bin Ghazwān (رضي الله عنه) narrated:

¹ Narrated by Bukhārī (no. 7423).

² Authentic; narrated by Ḥākim (no. 1304) and Ibn Ḥibbān (no. 3013).

³ Agreed upon; narrated by Bukhārī (no. 1897) and Muslim (no. 1027). The wording is that of Bukhārī’s.

⁴ Agreed upon; narrated by Bukhārī (no. 4712) and Muslim (no. 194). The wording is that of Muslim’s.

We have been informed (i.e. by the Prophet) that the distance between two shutters of the gate of Paradise is a forty years (distance). And a day would come when it would be fully packed.”¹

- **The number of gates of Paradise:**

1 – Allah (ﷻ) says:

﴿ هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ﴿٤٩﴾ جَنَّاتٍ عَدْنٍ مُمْتَحَاتٍ هُمْ فِيهَا أَبَدُونَ ﴿٥٠﴾ ﴾

“This is a reminder. And indeed, for the righteous is a good place of return, gardens of perpetual residence, whose doors will be opened to them.”

[Sūrah Ṣād (38):49-50]

2 – And Allah (ﷻ) says:

﴿ وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٧٣﴾ ﴾

“But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, ‘Peace be upon you; you have become pure; so enter it to abide eternally therein,’ [they will enter].”

[Sūrah al-Zumar (39):73]

3 – And Sahl bin Sa’d (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Paradise has eight gates, one of which is called *Rayyān* through which none will enter but those who observe fasting.”²

- **The times that the gates of Paradise are opened in this world:**

1 – Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The gates of Paradise are opened on Mondays and Thursdays, and then every slave is granted forgiveness if he does not associate anything with Allah in worship. But the person in whose heart there is rancor against his (Muslim) brother, they will not be pardoned, and with regard to them it will be said thrice, ‘Hold both of them until they have reconciled with each other.’”³

¹ Narrated by Muslim (no. 2967).

² Agreed upon; narrated by Bukhārī (no. 3257) and Muslim (no. 1152). The wording is that of Bukhārī’s.

³ Narrated by Muslim (no. 2565).

2 – And Abū Hurayrah (رضي الله عنه) also narrated:

The Messenger of Allah (ﷺ) said, “When the month of Ramaḍān starts, the gates of the Paradise are opened, the gates of Hellfire are closed and the devils are chained.”¹

3 – And ‘Umar bin al-Khaṭṭāb (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Whoever of you performs *wuḍū’* carefully and then affirms, ‘I testify that there so no true god except Allah alone without any partner, and that Muḥammad is His slave and Messenger,’ the eight gates of Paradise are opened for him. He may enter through whichever of these gates he desires.”²

- **The first person to enter Paradise:**

Anas (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “I will come to the gate of Paradise on the Day of Resurrection and would seek its opening, and its keeper would say, ‘Who are you?’ I would say, ‘Muḥammad.’ He would then say, ‘It is for you that I have been ordered, and not to open it for anyone before you.’”³

- **The first nation to enter Paradise:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “We are the last (nation), but we would be the first on the Day of Resurrection, and we would be the first to enter Paradise.”⁴

- **A description of the first group to enter Paradise:**

1 – Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The first group of people who will enter Paradise will be glittering like the full moon, and those who will follow them will glitter like the most brilliant star in the sky. They will not urinate, relieve nature, spit, or have any nasal secretions. Their combs will be of gold and their sweat will smell like musk. The aloes wood will be used in their scencers. Their wives will be maidens of Paradise. All of them will look alike and will resemble their father Ādam (in form); sixty cubits tall.”⁵

¹ Agreed upon; narrated by Bukhārī (no. 3277) and Muslim (no. 1079). The wording is that of Bukhārī’s.

² Narrated by Muslim (no. 234).

³ Narrated by Muslim (no. 197).

⁴ Agreed upon; narrated by Bukhārī (no. 876) and Muslim (no. 855). The wording is that of Muslim’s.

⁵ Agreed upon; narrated by Bukhārī (no. 3327) and Muslim (no. 2834). The wording is that of Bukhārī’s.

2 – And Sahl bin Sa‘d (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Seventy-thousand or seven-hundred thousand [doubt from the narrator] of my followers will enter Paradise holding each other till the first and the last of them enter Paradise at the same time, and their faces will have a glitter like that of the moon at night when it is full.”¹

3 – And ‘Abdullāh bin ‘Umar (رضي الله عنهما) narrated:

The Messenger of Allah (ﷺ) said, “The poor and destitute amongst the *Muhājirūn* would precede the rich ones by forty years in getting into Paradise on the Day of Resurrection.”²

- **The age of the inhabitants of Paradise:**

Mu‘ādh bin Jabal (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The people of Paradise shall enter Paradise without body hair, with *kuhl* on their eyes, thirty years of age or thirty-three years.”³

- **Descriptions of the faces of the inhabitants of Paradise:**

1 – Allah (ﷻ) says:

﴿ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٨٣﴾ عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٨٤﴾ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٨٥﴾ ﴾

“Indeed, the righteous will be in pleasure on adorned couches, observing. You will recognize in their faces the radiance of pleasure.”

[Sūrah al-Muṭaffifin (83):22-24]

2 – And Allah (ﷻ) says:

﴿ وَجُوهٌ يَوْمَئِذٍ نَّاطِرَةٌ ﴿٧٥﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٧٦﴾ ﴾

“[Some] faces, that Day, will be radiant, looking at their Lord.”

[Sūrah al-Qiyāmah (75):22-23]

3 – And Allah (ﷻ) says:

﴿ وَجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ﴿٨٨﴾ لِّسَعْيِهَا رَاضِيَةٌ ﴿٨٩﴾ فِي جَنَّاتٍ عَالِيَةٍ ﴿٩٠﴾ ﴾

“[Other] faces, that Day, will show pleasure. With their effort [they are] satisfied in an elevated garden.”

[Sūrah al-Ghāshiyah (88):8-10]

4 – And Allah (ﷻ) says:

¹ Agreed upon; narrated by Bukhārī (no. 6543) and Muslim (no. 219). The wording is that of Muslim’s.

² Narrated by Muslim (no. 2979).

³ Good; narrated by Aḥmad (no. 7920) and Tirmidhī (no. 2545). The wording is that of Tirmidhī’s.

﴿ وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾ ﴾

“[Some] faces, that Day, will be bright - laughing, rejoicing at good news.”

[Sūrah ‘Abasa (80):38-39]

5 – And Allah (ﷻ) says:

﴿ وَأَمَّا الَّذِينَ أَتَيْتُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿٧٧﴾ ﴾

“But as for those whose faces will turn white, they will be within the mercy of Allah. They will abide therein eternally.”

[Sūrah ‘Alī ‘Imrān (3):107]

6 – And Allah (ﷻ) says:

﴿ فَوَقَّعَهُمُ اللَّهُ شُرَكَّاءَ ذَلِكَ الْيَوْمِ وَلَقَّعَهُمْ نَضْرَةً وَسُرُورًا ﴿١١﴾ ﴾

“So Allah will protect them from the evil of that Day and give them radiance and happiness.”

[Sūrah al-Insān (76):11]

7 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The first batch of people who will enter Paradise will be (glittering) like the full moon, and the batch next to them will be (glittering) like the most brilliant star in the sky. Their hearts will be as if the heart of a single man, for they will have neither enmity nor jealousy amongst themselves.”¹

- A description of the welcoming of the inhabitants of Paradise:

1 – Allah (ﷻ) says:

﴿ وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ۗ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ ۗ فَادْخُلُوهَا خَالِدِينَ ﴿٧٣﴾ ﴾

﴿ فَادْخُلُوهَا خَالِدِينَ ﴿٧٣﴾ ﴾

“But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, ‘Peace be upon you; you have become pure; so enter it to abide eternally therein,’ [they will enter].”

[Sūrah al-Zumar (39):73]

2 – And Allah (ﷻ) says:

﴿ جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ۗ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٧٤﴾ سَلَامٌ ۗ عَلَيْكُمْ بِمَا صَبَرْتُمْ ۗ فَنِعْمَ عُقْبَى الدَّارِ ﴿٧٥﴾ ﴾

﴿ عَلَيْكُمْ بِمَا صَبَرْتُمْ ۗ فَنِعْمَ عُقْبَى الدَّارِ ﴿٧٥﴾ ﴾

“Gardens of perpetual residence; they will enter them with whoever were righteous among their fathers, their spouses and their descendants. And the angels will enter upon them from

¹ Agreed upon; narrated by Bukhārī (no. 3254) and Muslim (no. 2834). The wording is that of Bukhārī’s.

every gate, [saying], ‘Peace be upon you for what you patiently endured. And excellent is the final home.’”

[Sūrah al-Ra’d (13):23-24]

- **Those who will enter Paradise without reckoning or punishment:**

1 – Ibn ‘Abbās (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The people were displayed in front of me, and I saw one prophet passing by with a large group of his followers, another prophet passing by with only a small group of people, another prophet passing by with only ten (persons), another prophet passing by with only five (persons) and another prophet passed by alone.

And then I looked and saw a large multitude of people, so I asked Jibrīl, ‘Are these people my followers?’ He said, ‘No, but look towards the horizon.’ I looked and saw a very large multitude of people. Jibrīl said, ‘Those are your followers, and those are seventy thousand (persons) in front of them who will neither have any reckoning of their accounts nor will receive any punishment.’ I asked, ‘Why?’ He said, ‘For they used not to treat themselves with branding (cauterization) nor with *ruqyā* (treatment by the recitation of verses of the Qur’ān), not to see evil omen in things, and they used to put their trust only in their Lord.’”¹

2 – And Abū Umāmah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “My Lord promised me that seventy thousand of my *Ummah* shall be admitted into Paradise without a reckoning against them, nor any punishment. With every thousand are seventy thousand and three measures from the measures of my Lord.”²

- **Descriptions of the earth in Paradise and its structure:**

1 – Anas (رضي الله عنه) narrated:

When the Prophet (ﷺ) was taken for the ascension into the heavens, he said, “Then Jibrīl took me till we reached *Sidrah al-Muntahā* (the lote tree of utmost boundary) which was shrouded in colors indescribable. Then I was admitted into Paradise where I found small tents made of pearls and its earth was musk.”³

2 – And Abū Hurayrah (رضي الله عنه) narrated:

We said to the Messenger of Allah (ﷺ), “Paradise, what is it made of?” He said, “Bricks of silver and bricks of gold. Its mortar is musk of a strong fragrance, and its pebbles are pearls

¹ Agreed upon; narrated by Bukhārī (no. 6541) and Muslim (no. 220). The wording is that of Bukhārī’s.

² Authentic; narrated by Tirmidhī (no. 2437) and Ibn Mājah (no. 4286). The wording is that of Ibn Mājah’s.

³ Agreed upon; narrated by Bukhārī (no. 3342) and Muslim (no. 163). The wording is that of Bukhārī’s.

and rubies, and its earth is saffron. Whoever enters it shall live and shall not suffer, shall feel joy and shall not die, nor shall their clothes wear out, nor shall their youth come to an end.”¹

3 – And Abū Saʿīd al-Khudrī (رضي الله عنه) narrated:

Ibn Ṣayyād asked the Prophet (ﷺ) about the earth of Paradise. He said, “It is like white shining pure musk.”²

- **Descriptions of the pavilions of the inhabitants of Paradise:**

1 – Allah (ﷻ) says:

﴿حُورٌ مَّقْصُورَاتٌ فِي الْبَيْتَاتِ﴾

“Fair ones reserved in pavilions...”

[Sūrah al-Raḥmān (55):72]

2 – And ‘Abdullāh bin Qays (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “In Paradise there would be for a believer a pavilion of a single hollowed pearl, the length of which would be sixty miles. It would be meant for a believer, and the believers would go around it and none would be able to see the other.”³

- **The marketplace of Paradise:**

Anas bin Mālik (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “In Paradise there is a market to which they would come every Friday. The north wind will blow and would scatter fragrance on their faces and on their clothes, and would add to their beauty and loveliness, and then they would go back to their family after having an added luster to their beauty and loveliness, and their family would say to them, ‘By Allah, you have been increased in beauty and loveliness after leaving us,’ and they would say, ‘By Allah, you have also increased in beauty and loveliness after us.’”⁴

- **The palaces of Paradise:**

Allah (ﷻ) created palaces for the inhabitants of Paradise that every soul would yearn for and every person’s eye would be delighted to see.

Allah (ﷻ) says:

¹ Authentic; narrated by Tirmidhī (no. 2526) and Dārimī (no. 2717). The wording is that of Tirmidhī’s.

² Narrated by Muslim (no. 2928).

³ Agreed upon; narrated by Bukhārī (no. 4879) and Muslim (no. 2838). The wording is that of Muslim’s.

⁴ Narrated by Muslim (no. 2833).

﴿ وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاجِدَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ۚ

﴿ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ۚ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾ ﴾

“Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater. It is that which is the great attainment.”

[Sūrah al-Tawbah (9):72]

• **The differentiation of the inhabitants of Paradise in their palaces:**

1 – Allah (ﷻ) says:

﴿ وَإِذَا رَأَيْتَ نَوْمَ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾ ﴾

“And when you look there [in Paradise], you will see pleasure and great dominion.”

[Sūrah al-Insān (76):20]

2 – And Abū Saʿīd al-Khudrī (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The dwellers of Paradise will look at those in the upper abodes above them as you look at a shining star which remains in the eastern or western horizon; such will be the difference in superiority which some of them have over others.”

The Messenger of Allah (ﷺ) was asked, “Will those be the dwellings of the prophets which no one else will be able to reach?” He replied, “Yes, but by Him in Whose Hand my soul is, men who believed in Allah and acknowledged the truthfulness of the messengers will reach them.”¹

• **A description of the chambers of the inhabitants of Paradise:**

1 – Allah (ﷻ) says:

﴿ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ نِعَمَ أَجْرٍ الْعَمَلِينَ ﴿٥٨﴾ ﴾

“And those who have believed and done righteous deeds - We will surely assign to them of Paradise [elevated] chambers beneath which rivers flow, wherein they abide eternally. Excellent is the reward of the [righteous] workers.”

[Sūrah al-ʿAnkabūt (29):58]

2 – And Allah (ﷻ) says:

﴿ لَٰكِنَ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّنْ فَوْقِهَا غُرَفٌ مَّيْبُتَةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۗ وَعَدَ اللَّهُ ۗ لَا يَخْلِفُ اللَّهُ ٱلْعَهْدَ ﴿٢٠﴾ ﴾

“But those who have feared their Lord - for them are chambers, above them chambers built high, beneath which rivers flow. [This is] the promise of Allah. Allah does not fail in His promise.”

[Sūrah al-Zumar (39):20]

¹ Agreed upon; narrated by Bukhārī (no. 3256) and Muslim (no. 2831). The wording is that of Muslim's.

3 – And ‘Alī (ؑ) narrated:

The Messenger of Allah (ﷺ) said, “Indeed in Paradise there are chambers, whose outside can be seen from their inside, and their inside can be seen from their outside.” A Bedouin stood and said, “Who are they for, O Messenger of Allah?” He said, “For those who speak well, feed others, fast regularly and perform the prayer during the night while the people sleep.”¹

• **A description of the beds of the inhabitants of Paradise:**

1 – Allah (ﷻ) says:

﴿مُتَكِّينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ﴾

“[They are] reclining on beds whose linings are of silk brocade, and the fruit of the two gardens is hanging low.”

[Sūrah al-Raḥmān (55):54]

2 – And Allah (ﷻ) says:

﴿وَفُرُشٍ مَرْفُوعَةٍ﴾

“And upon beds raised high.”

[Sūrah al-Wāqī‘ah (56):34]

• **A description of its cushions and carpets:**

1 – Allah (ﷻ) says:

﴿وَتَمَارِقٍ مَضْفُوفَةٍ وَزَوَالٍ مَبْنُوتَةٍ﴾

“And cushions lined up and carpets spread around.”

[Sūrah al-Ghāshiyah (88):15-16]

2 – And Allah (ﷻ) says:

﴿مُتَكِّينَ عَلَى زَفْرَفٍ خُضِرٍ وَعَبَقَرِيٍّ حِسَانٍ﴾

“Reclining on green cushions and beautiful fine carpets.”

[Sūrah al-Raḥmān (55):76]

• **The couches of Paradise:**

1 – Allah (ﷻ) says:

﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ عَلَى الْأَرَآئِكِ يَنْظُرُونَ﴾

“Indeed, the righteous will be in pleasure on adorned couches, observing.”

[Sūrah al-Muḥaffifin (83):22-23]

¹ Good; narrated by Aḥmad (no. 1338) and Tirmidhī (no. 1984).

2 – And Allah (ﷻ) says:

﴿مُتَكِينٍ فِيهَا عَلَى الْأَرَآئِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ۗ﴾

“[They will be] reclining therein on adorned couches. They will not see therein any [burning] sun or [freezing] cold.”

[Sūrah al-Insān (76):13]

3 – And Allah (ﷻ) says:

﴿إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَبِكُهُمْ ۗ هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرَآئِكِ مُتَكُونُونَ ۗ﴾

“Indeed the companions of Paradise, that Day, will be amused in [joyful] occupation - They and their spouses - in shade, reclining on adorned couches.”

[Sūrah Yā Sīn (36):55-56]

• **A description of the thrones of the inhabitants of Paradise:**

1 – Allah (ﷻ) says:

﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ۗ﴾

“And We will remove whatever is in their breasts of resentment, [so they will be] brothers, on thrones facing each other.”

[Sūrah al-Hijr (15):47]

2 – And Allah (ﷻ) says:

﴿مُتَكِينٍ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ ۗ وَزَوَّجْنَاهُم بِحُورٍ عِينٍ ۗ﴾

“They will be reclining on thrones lined up, and We will marry them to fair women with large, [beautiful] eyes.”

[Sūrah al-Ṭūr (52):20]

3 – And Allah (ﷻ) says:

﴿عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ۗ مُّتَكِبِينَ عَلَيْهَا مُتَقَابِلِينَ ۗ﴾

“On thrones woven [with ornament], reclining on them, facing each other.”

[Sūrah al-Wāqī‘ah (56):15-16]

4 – And Allah (ﷻ) says:

﴿فِيهَا سُرُرٌ مَّرْفُوعَةٌ ۗ﴾

“Within it are thrones raised high.”

[Sūrah al-Ghāshiyah (88):13]

• **Descriptions of the drinking vessels of the inhabitants of Paradise:**

1 – Allah (ﷻ) says:

﴿يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ۗ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّنْ مَّعِينٍ ۗ﴾

“There will circulate among them young boys made eternal, with vessels, pitchers and a cup [of wine] from a flowing spring.”

[Sūrah al-Wāqi‘ah (56):17-18]

2 – And Allah (ﷻ) says:

﴿ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ^ط وَفِيهَا مَا تَشْتَهُوهُ الْأَنْفُسُ وَتَلْدُوهُ الْأَعْيُنُ^ط وَأَنْتُمْ فِيهَا حَالِدُونَ ﴿٦٨﴾

“Circulated among them will be plates and vessels of gold. And therein is whatever the souls desire and what delights the eyes, and you will abide therein eternally.”

[Sūrah al-Zukhruf (43):71]

3 – And Allah (ﷻ) says:

﴿ وَيُطَافُ عَلَيْهِمْ بِبِئَرٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿٦٩﴾ قَوَارِيرًا مِّنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿٧٠﴾ وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَتْ

مِرَاجِحًا زَبْحِيًّا ﴿٧١﴾

“And there will be circulated among them vessels of silver and cups having been created clear [as glass], clear glasses made from silver of which they have determined the measure. And they will be given to drink a cup [of wine] whose mixture is of ginger.”

[Sūrah al-Insān (76):15-17]

4 – And ‘Abdullāh bin Qays (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Two gardens, the utensils and the contents of which are of silver, and two other gardens, the utensils and contents of which are of gold. And nothing will prevent the people who will be in the Garden of Eden from seeing their Lord except the curtain of Majesty over His Face.”¹

• Descriptions of the jewelry and clothing of the inhabitants of Paradise:

1 – Allah (ﷻ) says:

﴿ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُخَلَدُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ

وَلؤلؤًا^ط ولباسُهُمْ فِيهَا حَرِيرٌ ﴿٢٢٠﴾

“Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and pearl, and their garments therein will be silk.”

[Sūrah al-Hajj (22):23]

2 – And Allah (ﷻ) says:

﴿ يُخَلَدُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّنْ سُندُسٍ وَإِسْتَبْرَقٍ مُّتَجَنِّبِينَ فِيهَا عَلَى الْأَرْبَابِ^ع نِعَمَ الْأَكْوَابِ

وَحَسَنَتٍ مُّرْتَفَقًا ﴿٢٢١﴾

¹ Agreed upon; narrated by Bukhārī (no. 7444) and Muslim (no. 180).

“They will be adorned therein with bracelets of gold and will wear green garments of fine silk and brocade, reclining therein on adorned couches. Excellent is the reward, and good is the resting place.”

[Sūrah al-Kahf (18):31]

3 – And Allah (ﷻ) says:

﴿ عَلَيْهِمْ ثِيَابٌ سُدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ ۖ وَخُلُوعًا أَسَاوِرٌ مِنْ فِضَّةٍ وَسَقَنَهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٣١﴾ إِنَّ هَذَا كَانَ لَكُنْزًا جَزَاءً ۖ وَكَانَ سَعْيُكُمْ مَشْكُورًا ﴿٣٢﴾ ﴾

“Upon the inhabitants will be green garments of fine silk and brocade. And they will be adorned with bracelets of silver, and their Lord will give them a purifying drink. [And it will be said], ‘Indeed, this is for you a reward, and your effort has been appreciated.’”

[Sūrah al-Insān (76):21-22]

- **The first person to be clothed in Paradise:**

Ibn ‘Abbās (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The first of creation to be dressed on the Day of Resurrection will be Ibrāhīm, the Beloved Friend (of Allah).”¹

- **Descriptions of the servants of the inhabitants of Paradise:**

1 – Allah (ﷻ) says:

﴿ يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ ﴿٥٦﴾ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ مَعِينٍ ﴿٥٧﴾ ﴾

“There will circulate among them young boys made eternal, with vessels, pitchers and a cup [of wine] from a flowing spring.”

[Sūrah al-Wāqī‘ah (56):17-18]

2 – And Allah (ﷻ) says:

﴿ وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنثورًا ﴿١٩﴾ ﴾

“There will circulate among them young boys made eternal. When you see them, you would think them [as beautiful as] scattered pearls.”

[Sūrah al-Insān (76):19]

3 – And Allah (ﷻ) says:

﴿ وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ ﴿٢٤﴾ ﴾

“There will circulate among them [servant] boys [especially] for them, as if they were pearls well-protected.”

[Sūrah al-Ṭūr (52):24]

¹ Narrated by Bukhārī (no. 6526).

- **The first food that the inhabitants of Paradise will eat:**

1 – Anas bin Mālīk (رضي الله عنه) narrated:

‘Abdullāh bin Salām (رضي الله عنه) asked the Prophet (ﷺ), “What is the first food that the people of Paradise will eat?” He replied, “The extra lobe of fish liver.”¹

2 – And Thawbān (رضي الله عنه) narrated:

I was standing next to the Messenger of Allah (ﷺ) when a Jewish rabbi came and asked, “Who amongst people would be the first to cross (this bridge)?” He said, “They would be the poor amongst the refugees.” The Jew said, “What would constitute their breakfast when they would enter Paradise?” He replied, “A caul of the fish-liver.” He (the Jew) said, “What would be their food after this?” He said, “A bullock which was fed in the different quarters of Paradise would be slaughtered for them.” He (the Jew) said, “What would be their drink?” He said, “They would be given drink from the fountain which is called *Salsabīl*.”²

- **Descriptions of the food of the inhabitants of Paradise:**

1 – Allah (ﷻ) says:

﴿ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُخْبَرُونَ ﴿٧٠﴾ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ ۗ وَفِيهَا مَا تَشْتَهُهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ ۗ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾﴾

“Enter Paradise, you and your kinds, delighted. Circulated among them will be plates and vessels of gold. And therein is whatever the souls desire and what delights the eyes, and you will abide therein eternally.”

[Sūrah al-Zukhruf (43):70-71]

2 – And Allah (ﷻ) says:

﴿مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ ۗ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ ۗ أُكُلُهَا دَائِمٌ وَظِلُّهَا ۗ تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ ۗ﴾

“The example of Paradise, which the righteous have been promised, is that beneath it rivers flow. Its fruit is lasting, and its shade. That is the consequence for the righteous, and the consequence for the disbelievers is the Fire.”

[Sūrah al-Ra‘d (13):35]

3 – And Allah (ﷻ) says:

﴿وَمِنْ كَثِيرٍ مِمَّا يَخْتَارُونَ ﴿٢٠﴾ وَحَمِيرِ طَيْرٍ مِمَّا يَشْتَهُونَ ﴿٢١﴾﴾

“And fruit of what they select and the meat of fowl, from whatever they desire.”

[Sūrah al-Wāqī‘ah (56):20-21]

¹ Narrated by Bukhārī (no. 3329).

² Narrated by Muslim (no. 315).

4 – And Allah (ﷻ) says:

﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ﴾

“[They will be told], ‘Eat and drink in satisfaction for what you put forth in the days past.’”

[Sūrah al-Ḥāqqah (69):24]

5 – And Abū Saʿīd al-Khudrī (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Earth will be a bread on the Day of Resurrection, and the Almighty will turn it with His Hand like anyone of you turns a bread with his hands while (preparing the bread) for a journey, and that bread will be the entertainment for the people of Paradise.” A man from the Jews came (to the Prophet) and said, “Shall I tell you of the additional food they will have with the bread?” He added, “That will be *Balām* and *Nūn*.” The people asked, “What is that?” He said, “It is an ox and a fish, and seventy thousand people will eat of the caudate lobe (i.e. extra lobe) of their livers.”¹

6 – And Jābir (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The inhabitants of Paradise would eat and drink but would neither spit, nor pass water, nor void excrement, nor suffer catarrh.” It was said, “Then what would happen with food?” Thereupon he said, “They would belch and sweat (and it would be over with their food), and their sweat would be that of musk, and they would glorify and praise Allah as easily as you breathe.”²

7 – And ‘Utbah bin ‘Abd al-Sulamī (رضي الله عنه) narrated:

I was sitting with the Prophet (ﷺ) when a bedouin came and said, “O Messenger of Allah, I heard that you mentioned a tree in Paradise that has more thorns of any tree I know about in this world.” The Messenger of Allah (ﷺ) said, “Allah will make the place of every thorn fruits that will have seventy shades of color and taste that will not resemble one another.”³

- **Descriptions of the drink of the inhabitants of Paradise:**

1 – Allah (ﷻ) says:

﴿إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ نَأْسٍ كَانَتْ مِرْجَاهَا كَأُفُورًا﴾

“Indeed, the righteous will drink from a cup [of wine] whose mixture is of *Kāfir*.”

[Sūrah al-Insān (76):5]

¹ Agreed upon; narrated by Bukhārī (no. 6520) and Muslim (no. 2792). The wording is that of Bukhārī’s.

² Narrated by Muslim (no. 2).

³ Authentic; narrated by Ṭabarānī (7/130) and it is in Musnad al-Shāmiyyīn (1/282). See al-Silsilah al-Ṣaḥīḥah (no. 2734).

2 – And Allah (ﷻ) says:

﴿وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَجْجِيلًا ﴿١٧﴾﴾

“And they will be given to drink a cup [of wine] whose mixture is of ginger.”

[Sūrah al-Insān (76):17]

3 – And Allah (ﷻ) says:

﴿يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٥﴾ خَتَمُهُ مِسْكٌ ﴿٢٦﴾ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٧﴾ وَمِزَاجُهُ مِنَ تَسْنِيمٍ ﴿٢٨﴾ عَيْنًا

﴿يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٩﴾﴾

“They will be given to drink [pure] wine which was sealed. The last of it is musk. So for this let the competitors compete. And its mixture is of *Tasnīm*.”

[Sūrah al-Muṭaffifīn (83):25-28]

4 – And Ibn ‘Umar (رضي الله عنهما) narrated:

The Messenger of Allah (ﷺ) said, “*Al-Kawthar* is a river in Paradise. Its banks are made of gold, and it flows upon rubies and pearls. Its soil is more fragrant than musk, and its water is sweeter than honey, whiter than snow.”¹

- **Descriptions of the trees of Paradise and their fruits:**

1 – Allah (ﷻ) says:

﴿وَدَائِبَةٌ عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ قُلُوبُهَا تَذْلِيلًا ﴿١٤﴾﴾

“And near above them are its shades, and its [fruit] to be picked will be lowered in compliance.”

[Sūrah al-Insān (76):14]

2 – And Allah (ﷻ) says:

﴿إِنَّ الْمُتَّقِينَ فِي ظِلِّهِ وَعُيُونٍ ﴿٤١﴾ وَفَوَاكِهٍ مِمَّا يَشْتَهُونَ ﴿٤٢﴾﴾

“Indeed, the righteous will be among shades and springs and fruits from whatever they desire.”

[Sūrah al-Mursalāt (77):41-42]

3 – And Allah (ﷻ) says:

﴿مُتَّكِئِينَ فِيهَا يَدْعُونَ فِيهَا بِفَنَكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾﴾

“Reclining within them, they will call therein for abundant fruit and drink.”

[Sūrah Ṣād (38):51]

¹ Authentic; narrated by Tirmidhī (no. 3361) and Ibn Mājah (no. 4334). The wording is that of Tirmidhī’s.

4 – And Allah (ﷻ) says:

﴿وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ﴾

“...in which they will have from all [kinds of] fruits...”

[Sūrah Muḥammad (47):15]

5 – And Allah (ﷻ) says:

﴿إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾﴾

“Indeed, for the righteous is attainment - gardens and grapevines.”

[Sūrah al-Naba’ (78):31-32]

6 – And Allah (ﷻ) says:

﴿فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٥﴾﴾

“In both of them are of every fruit, two kinds.”

﴿فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٥٦﴾﴾

“In both of them are fruit and palm trees and pomegranates.”

[Sūrah al-Raḥmān (55):52,68]

7 – And Allah (ﷻ) says:

﴿يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ﴿٥٥﴾﴾

“They will call therein for every [kind of] fruit - safe and secure.”

[Sūrah al-Dukhān (44):55]

8 – And Allah (ﷻ) says:

﴿وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٥٦﴾ فِي سِدْرٍ مَخْضُودٍ ﴿٥٧﴾ وَطَلْحٍ مَّنضُودٍ ﴿٥٨﴾ وَظِلٍّ مَّمْدُودٍ ﴿٥٩﴾ وَمَاءٍ مَّسْكُوبٍ ﴿٦٠﴾﴾

﴿وَفَاكِهَةٍ كَثِيرَةٍ ﴿٦١﴾ لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٦٢﴾﴾

“The companions of the right - what are the companions of the right? [They will be] among lote trees with thorns removed and [banana] trees layered [with fruit], and shade extended and water poured out and fruit, abundant [and varied], neither limited [to season] nor forbidden.”

[Sūrah al-Wāqī‘ah (56):27-33]

9 – And Allah (ﷻ) says:

﴿فِي جَنَّةٍ عَالِيَةٍ ﴿٦٣﴾ قُطُوفُهَا دَابِيَّةٌ ﴿٦٤﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٦٥﴾﴾

“...In an elevated garden, its [fruit] to be picked hanging near. [They will be told], ‘Eat and drink in satisfaction for what you put forth in the days past.’”

[Sūrah al-Ḥāqqah (69):22-24]

10 – And Mālik bin Ṣa‘ṣa‘ah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Then I was made to ascend to *Sidrah al-Muntahā* (i.e. the Lote Tree of the utmost boundary). Behold! Its fruits were like the jars of Ḥajr (i.e. a place near

Madīnah), and its leaves were as big as the ears of elephants. Jibrīl said, ‘This is *Sidrah al-Muntahā*.’ Behold! There ran four rivers, two were hidden and two were visible. I asked, ‘What are these two kinds of rivers, O Jibrīl?’ He replied, ‘As for the hidden rivers, they are two rivers in Paradise, and the visible rivers are the Nile and the Euphrates.’”¹

11 – And Abū Sa’īd (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “There is a tree in Paradise that is so huge that if a rider of a swift horse has to cover its distance from one end to another in one hundred years, he will not be able to do so.”²

12 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “There is not a tree in Paradise except that its trunk is of gold.”³

- **Descriptions of the rivers of Paradise:**

1 – Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ هُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾﴾

“Indeed, those who have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great attainment.”

[Sūrah al-Burūj (85):11]

2 – Allah (ﷻ) says:

﴿مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ ءَاسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ ﴿٤٧﴾﴾

“Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord...”

[Sūrah Muḥammad (47):15]

3 – And Allah (ﷻ) says:

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾ فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُقْتَدِرٍ ﴿٥٥﴾﴾

“Indeed, the righteous will be among gardens and rivers, in a seat of honor near a Sovereign, Perfect in Ability.”

[Sūrah al-Qamar (54):54-55]

¹ Agreed upon; narrated by Bukhārī (no. 3207) and Muslim (no. 162). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 6553) and Muslim (no. 2828). The wording is that of Bukhārī’s.

³ Authentic; narrated by Tirmidhī (no. 2525).

4 – And Anas bin Mālik (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “While I was walking in Paradise (on the night of the ascension into the heavens), I saw a river, on the two banks of which there were tents made of hollow pearls. I asked, ‘What is this, O Jibrīl?’ He said, ‘That is the *Kawthar* which Your Lord has given to you.’ Its scent or its mud was sharp smelling musk.”¹

5 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Sayhān (Oxus), Jayhān (Jaxartes), al-Furāt (Euphrates) and al-Nīl (Nile) are all from the rivers of Paradise.”²

• **A description of the springs of Paradise:**

1 – Allah (ﷻ) says:

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٥﴾﴾

“Indeed, the righteous will be within gardens and springs.”

[Sūrah al-Hijr (15):45]

2 – And Allah (ﷻ) says:

﴿إِنَّ الْأَبْرَارَ يَشْرَبُونَ ﴿٥٦﴾ مِنْ كَأْسٍ كَانَتْ مِرْزَاجُهَا كَافُورًا ﴿٥٧﴾ عَيْنًا يُشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٥٨﴾﴾

“Indeed, the righteous will drink from a cup [of wine] whose mixture is of *Kāfirūn*, A spring of which the [righteous] slaves of Allah will drink; they will make it gush forth in force [and abundance].”

[Sūrah al-Insān (76):5-6]

3 – And Allah (ﷻ) says:

﴿وَمِرْزَاجُهُ مِنْ تَسْنِيمٍ ﴿٧٧﴾ عَيْنًا يُشْرَبُ بِهَا الْمُفْرُوتُونَ ﴿٧٨﴾﴾

“And its mixture is of *Tasnīm*, a spring from which those near [to Allah] drink.”

[Sūrah al-Muṭaffifīn (83):27-28]

4 – And Allah (ﷻ) says:

﴿فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٥﴾﴾

“In both of them are two springs, flowing.”

﴿فِيهِمَا عَيْنَانِ نَضَّاحَتَانِ ﴿٥٦﴾﴾

“In both of them are two springs, spouting.”

[Sūrah al-Raḥmān (55):50, 66]

¹ Narrated by Bukhārī (no. 6581).

² Narrated by Muslim (no. 2839).

5 – And Allah (ﷻ) says:

﴿وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَجْجِيلًا ﴿٧٦﴾ عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ﴿٧٧﴾﴾

“And they will be given to drink a cup [of wine] whose mixture is of ginger, [from] a fountain within Paradise named *Salsabil*.”

[Sūrah al-Insān (76):17-18]

• Descriptions of the women of Paradise:

1 – Allah (ﷻ) says:

﴿لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللَّهِ وَاللَّهُ بَصِيرٌ ﴿٣١﴾﴾

﴿بِالْعِبَادِ ﴿٣٢﴾﴾

“For those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah. And Allah is Seeing of His slaves.”

[Sūrah Āli ‘Imrān (3):15]

2 – And Allah (ﷻ) says:

﴿وَفُرُشٌ مَرْفُوعَةٌ ﴿٥٦﴾ إِنَّا أَنشَأْنَهُنَّ إِنِشَاءً ﴿٥٧﴾ جَعَلْنَهُنَّ أَبْكَارًا ﴿٥٨﴾ عُرُوبًا أُمَّرَاتًا ﴿٥٩﴾ لِأَصْحَابِ الْعَمِيمِ ﴿٦٠﴾ ثَلَاثَةٌ مِنْ

الْأُولَىٰ ﴿٦١﴾ وَثَلَاثَةٌ مِنَ الْآخِرِينَ ﴿٦٢﴾﴾

“And upon beds raised high. Indeed, we have produced the women of Paradise in a [new] creation and made them virgins, devoted [to their husbands] and of equal age, for the companions of the right who are a company of the former peoples and a company of the later peoples.”

[Sūrah al-Wāqī‘ah (56):34-40]

3 – And Allah (ﷻ) says:

﴿وَعِنْدَهُمْ قَنْصَرَةٌ مِنَ الْعُورِ عِزٌّ ﴿٤٨﴾ كَأَنَّ بَيْضَ مَكْنُونٍ ﴿٤٩﴾﴾

“And with them will be women limiting their glances, with large, [beautiful] eyes, As if they were [delicate] eggs, well-protected.”

[Sūrah al-Ṣāffāt (37):48-49]

4 – And Allah (ﷻ) says:

﴿وَحُورٌ عِينٌ ﴿٢٢﴾ كَأَمْثَلِ اللَّوْلِيِّ الْمَكْنُونِ ﴿٢٣﴾ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾﴾

“And [for them are] fair women with large, [beautiful] eyes, the likenesses of pearls well-protected, as reward for what they used to do.”

[Sūrah al-Wāqī‘ah (56):22-24]

5 – And Allah (ﷻ) says:

﴿فِيهِنَّ قَنْصَرٌ مِنَ الْعُورِ لَمْ يَطْمِئِنَّهُنَّ مِنْ قَبْلَهُمْ وَلَا جَاءَ ﴿٢٥﴾ فَبَأَيِّ آءِ الْآءِ رَبِّكُمْ تَكْذِبَانِ ﴿٢٦﴾ كَأَنَّ الْبَابُوثَ وَالْمَرْجَانَ ﴿٢٧﴾﴾

“In them are women limiting their glances, untouched before them by man or jinni - so which of the favors of your Lord would you deny? - As if they were rubies and coral.”

[Sūrah al-Raḥmān (55):56-58]

6 – And Allah (ﷻ) says:

﴿فِيْنِ حَٰجِرٰتٍ حٰسَنٰتٍ ﴿٥٦﴾ فَبٰیءِ ءَا لَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥٧﴾ حُوْرٌ مَّقْصُوْرٰتٌ فِی الْاَحْبَامِ ﴿٥٨﴾﴾

“In them are good and beautiful women - so which of the favors of your Lord would you deny? - Fair ones reserved in pavilions.”

[Sūrah al-Raḥmān (55):70-72]

7 – And Anas bin Mālik (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “A single endeavor (of fighting) in Allah’s Cause in the afternoon or in the forenoon is better than all the world and whatever is in it. A place in Paradise as small as the bow or lash of one of you is better than all the world and whatever is in it. And if a maiden from Paradise appeared to the people of the earth, she would fill the space between the heaven and earth with light and pleasant scent, and her head cover is better than the world and whatever is in it.”¹

8 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The (members) of the first group to get into Paradise would have their faces as bright as full moon during the night. The group after this would have their faces as bright as the shining stars in the sky. And every person would have two wives, the marrow of their shanks would glimmer beneath the flesh, and there would be none without a wife in Paradise.”²

- **The smells and fragrances of Paradise:**

This will differ regarding individuals, their different ranks and their different levels.

1 – Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The first group of people who will enter Paradise will be glittering like the full moon. Those who follow them will glitter like the most brilliant star in the sky. They will not urinate, relieve nature, spit, or have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The aloes wood will be used in their scencers. Their wives will be maidens of Paradise. All of them will look alike and will resemble their father Ādam (in form), sixty cubits tall.”³

¹ Agreed upon; narrated by Bukhārī (no. 2796) and Muslim (no. 1880). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 3246) and Muslim (no. 2834). The wording is that of Muslim’s.

³ Agreed upon; narrated by Bukhārī (no. 3327) and Muslim (no. 2834). The wording is that of Bukhārī’s.

2 – And ‘Abdullāh bin ‘Amr bin al-‘Aṣ (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Whoever killed a person who is granted the pledge of protection by the Muslims shall not smell the fragrance of Paradise, though its fragrance can be smelt at a distance of forty years (of traveling).”¹

And in another narration, “And its fragrance can be smelled from a distance of seventy years (of traveling).”²

- **The singing of the wives of the inhabitants of Paradise:**

Ibn ‘Umar (رضي الله عنهما) narrated:

The Prophet (ﷺ) said, “Indeed the wives of the inhabitants of Paradise will sing to them with the most beautiful of voices that none has ever heard before. From among that which they will say, ‘Where are the best of maidens and the best spouses of noble men?’ They will look at their spouses in a comforting manner. From among that which they will sing, ‘We are from those who live forever and will never die; we are peaceful so none are afraid of us; we reside here and will never go away.’”³

- **The intimacy of the inhabitants of Paradise:**

1 – Allah (ﷻ) says:

﴿ إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكَاهُونَ ﴿٥٥﴾ هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكُونَ ﴿٥٦﴾ ﴾

“Indeed the companions of Paradise, that Day, will be amused in [joyful] occupation - They and their spouses - in shade, reclining on adorned couches.”

[Sūrah Yā Sīn (36):55-56]

2 – And Zayd bin Arqam (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Indeed, a man from the inhabitants of Paradise will be given the strength of a hundred men in eating, drinking and fulfilling his (sexual) desires.” A Jewish man said, “The one who eats and drinks will have a need (to relieve himself).” He replied, “The need of any of them is like a drop of sweat on their skin, as his stomach has gone away.”⁴

¹ Narrated by al-Bukhārī (no. 3166).

² Authentic; narrated by Tirmidhī (no. 1403) and Ibn Mājah, from Abū Hurayrah (رضي الله عنه).

³ Authentic; narrated by Ṭabarānī (no. 4917). See Ṣaḥīḥ al-Jāmi‘ (no. 1561).

⁴ Authentic; narrated by Ṭabarānī (5/178) and Dārimī (no. 2721). The wording is that of Ṭabarānī’s. See Ṣaḥīḥ al-Jāmi‘ (no. 1627).

- **The everlasting blessings of the inhabitants of Paradise:**

When the inhabitants of Paradise first enter it, they will be greeted by the angels who will give them the glad tidings of eternal bliss and life – a glad tidings that they never witnessed before.

1 – Allah (ﷻ) says:

﴿مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ ۚ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ أُكْلُهَا دَائِمٌ وَظِلُّهَا ۚ تِلْكَ عُقْبَى الَّذِينَ الَّذِينَ اتَّقَوْا وَعُقْبَى
الْكَافِرِينَ النَّارُ ﴿١٣﴾﴾

“The example of Paradise, which the righteous have been promised, is that beneath it rivers flow. Its fruit is lasting, and its shade. That is the consequence for the righteous, and the consequence for the disbelievers is the Fire.”

[Sūrah al-Ra’d (13):35]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “There would be an announcer (in Paradise) who would make this announcement, ‘Indeed, there is in store for you (everlasting) health, that you should never fall ill, that you live (forever) and do not die at all, that you would remain young and never grow old, and that you would always live in affluent circumstances and never become destitute.’”

(The narrator) said, “That is referring to the words of Allah (ﷻ):

﴿وَنُودُوا أَنْ تِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾﴾

“And it would be announced to them: This is Paradise, which you have been made to inherit for what you used to do.”

[Sūrah al-A’rāf (7):43]”¹

3 – And Jābir (رضي الله عنه) narrated:

It was said to the Messenger of Allah (ﷺ), “Do the people of Paradise sleep?” He said, “No. Sleep is the brother of death.”²

- **The levels of Paradise:**

1 – Allah (ﷻ) says:

﴿أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۚ وَلَآ خِزْيَآءٌ لَكُمُ فِيهَا ۚ وَلَآ خِزْيَآءٌ لَكُمُ فِيهَا ۚ وَلَآ خِزْيَآءٌ لَكُمُ فِيهَا ۚ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾﴾

“Look how We have favored [in provision] some of them over others. But the hereafter is greater in degrees [of difference] and greater in distinction.”

[Sūrah al-Isrā’ (17):21]

¹ Narrated by Muslim (no. 2837).

² Authentic; narrated by Bazzār (no. 3517). See al-Silsilah al-Ṣaḥīḥah (no. 1087).

2 – And Allah (ﷻ) says:

﴿وَمَنْ يَأْتِهِمْ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ ﴿٦٥﴾ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ﴿٦٦﴾ وَذَٰلِكَ جَزَاءُ مَنْ تَزَكَّى ﴿٦٧﴾﴾

“But whoever comes to Him as a believer having done righteous deeds - for those will be the highest degrees [in position]: Gardens of perpetual residence beneath which rivers flow, wherein they abide eternally. And that is the reward of one who purifies himself.”

[Sūrah Ṭā Hā (20):75-76]

3 – And Allah (ﷻ) says:

﴿وَالسَّابِقُونَ السَّابِقُونَ ﴿٥٦﴾ أُولَٰئِكَ الْمُقَرَّبُونَ ﴿٥٧﴾ فِي جَنَّةِ النَّعِيمِ ﴿٥٨﴾ ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ﴿٥٩﴾ وَقَلِيلٌ مِنَ الْآخِرِينَ ﴿٦٠﴾﴾

“And the forerunners, the forerunners - those are the ones brought near [to Allah] in the Gardens of Pleasure, a [large] company of the former peoples and a few of the later peoples.”

[Sūrah al-Wāqī‘ah (56):10-14]

4 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Whoever believes in Allah and His Messenger, offers prayers perfectly and fasts Ramaḍān, then it is incumbent upon Allah to admit him into Paradise, whether he emigrates for Allah’s cause or stays in the land where he was born.” They (the companions of the Prophet) said, “O Messenger of Allah! Should we not inform the people of that?”

He said, “There are one-hundred degrees in Paradise which Allah has prepared for those who carry on fighting in His Cause. The distance between every two degrees is like the distance between the heaven and the earth. So if you ask Allah for anything, ask Him for the Firdaws, for it is the last part of Paradise and the highest part of Paradise, and above it is the Throne of the Most Merciful, and from it gush forth the rivers of Paradise.”¹

• **The promotion of a believer’s child to his rank even if the child didn’t perform the same deeds:**

Allah (ﷻ) says:

﴿وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ ﴿٥١﴾ كُلُّ أُمَّرٍ بِمَا كَسَبَ رَهِينٌ ﴿٥٢﴾﴾

“And those who believed and whose descendants followed them in faith - We will join with them their descendants, and We will not deprive them of anything of their deeds. Every person, for what he earned, is retained.”

[Sūrah al-Ṭūr (52):21]

¹ Narrated by Bukhārī (no. 2790).

- **A description of the shade of Paradise:**

1 – Allah (ﷻ) says:

﴿ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا هُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَدُخِلَتْهُمْ ظِلًّا ظَلِيلًا ﴾

“But those who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they abide forever. For them therein are purified spouses, and We will admit them to deepening shade.”

[Sūrah al-Nisā’ (4):57]

2 – Allah (ﷻ) says:

﴿ وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٥٦﴾ فِي سِدْرٍ مَخْضُودٍ ﴿٥٧﴾ وَطَلْحٍ مَّنْضُودٍ ﴿٥٨﴾ وَظِلٍّ مَّمْدُودٍ ﴿٥٩﴾

“The companions of the right - what are the companions of the right? [They will be] among lote trees with thorns removed and [banana] trees layered [with fruit] and shade extended.”

[Sūrah al-Wāqī‘ah (56):27-30]

3 – And Allah (ﷻ) says:

﴿ مُتَكِّينَ فِيهَا عَلَى الْأَرَائِكِ ۗ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ۗ وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذَلَّلَتْ فَئُوقَهَا تَذْلِيلًا ﴿٧٦﴾

“[They will be] reclining therein on adorned couches. They will not see therein any [burning] sun or [freezing] cold. And near above them are its shades, and its [fruit] to be picked will be lowered in compliance.”

[Sūrah al-Insān (76):13-14]

4 – And Allah (ﷻ) says:

﴿ مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ ۗ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ ۗ أُكُلُهَا دَائِمٌ وَظِلُّهَا ۗ تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿١٣﴾

“The example of Paradise, which the righteous have been promised, is that beneath it rivers flow. Its fruit is lasting, and its shade. That is the consequence for the righteous, and the consequence for the disbelievers is the Fire.”

[Sūrah al-Ra‘d (13):35]

- **The loftiness and vastness of Paradise:**

1 – Allah (ﷻ) says:

﴿ وَجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ﴿٨٨﴾ لَسَعِيَهَا رَاضِيَةٌ ﴿٨٩﴾ فِي جَنَّاتٍ عَالِيَةٍ ﴿٩٠﴾ لَا تَسْمَعُ فِيهَا لَيْفَةً ﴿٩١﴾

“[Other] faces, that Day, will show pleasure. With their effort they are satisfied in an elevated garden, wherein they will hear no unsuitable speech.”

[Sūrah al-Ghāshiyah (88):8-11]

2 – And Allah (ﷻ) says:

﴿ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴾

“And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous.”

[Sūrah Āli ‘Imrān (3):133]

3 – And Allah (ﷻ) says:

﴿ سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ؕ ذَلِكَ فَضْلُ

اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ؕ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴾

“Race toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers. That is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty.”

[Sūrah al-Ḥadīd (57):21]

- **The highest position in Paradise:**

‘Abdullāh bin ‘Amr bin al-‘Āṣ (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “When you hear the caller to prayer, repeat what he says, then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allah; then beg from Allah *al-Wasīlah* for me, which is a rank in Paradise fitting for only one of Allah’s slaves, and I hope that I may be that one. If anyone who asks that I be given *al-Wasīlah*, he will be assured of my intercession.”¹

- **The most lofty inhabitants of Paradise and the lowest of them in rank:**

Mughīrah bin Shu‘bah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Mūsa asked his Lord, ‘Who amongst the inhabitants of Paradise will be the lowest in rank?’ He said, ‘It will be a person who will be admitted into Paradise last of all when all the dwellers of Paradise have entered Paradise. It will be said to him, ‘Enter Paradise.’ But he will say, ‘My Lord! How should I enter while the people have settled in their apartments and taken their shares?’

It will be said to him, ‘Will you be satisfied and pleased if you have a kingdom like that of a monarch of the world?’ He will say, ‘I will be content, my Lord.’ Allah will say, ‘For you is that, and like that, and like that, and like that, and like that.’ He will say at the fifth time, ‘I am well-pleased, my Lord.’ Allah will say, ‘It is for you and ten times more like it. You will have whatever your soul desires and whatever your eyes could delight in.’ He will say, ‘I am well-pleased, my Lord.’

¹ Narrated by Muslim (no. 384).

Mūsa said, ‘Who will be of the highest rank in Paradise?’ Allah said, ‘They are those whom I chose and I established their honor with My Own Hand. I attest with My Seal that they will be blessed with such bounties as no eye has seen, no ear has heard and no human mind has perceived.’”¹

And in another narration, “And indeed you have the likes of the world and ten times like it.”²

• **The greatest blessing for the inhabitants of Paradise:**

1 – Allah (ﷻ) says:

﴿وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ
وَرِضْوَانٍ مِنْ رَبِّ اللَّهِ أَكْبَرَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

“Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater. It is that which is the great attainment.”

[Sūrah al-Tawbah (9):72]

2 – And Allah (ﷻ) says:

﴿وَجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾﴾

“[Some] faces, that Day, will be radiant, looking at their Lord.”

[Sūrah al-Qiyāmah (75):22-23]

3 – And Abū Hurayrah (رضي الله عنه) narrated:

Some people said, “O Messenger of Allah! Shall we see our Lord on the Day of Resurrection?” He said, “Do you crowd and squeeze each other when looking at the sun when it is not hidden by clouds?” They replied, “No, Messenger of Allah.” He said, “So you will see Him (your Lord) on the Day of Resurrection similarly.”³

4 – And Şuhayb (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “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, ‘Have you not brightened our faces? Have you not made us enter Paradise and saved us from Fire?’” He (the narrator) said, “He (Allah) would lift the veil, and of the things given to them, nothing would be dearer to them than the sight of their Lord (ﷻ).”⁴

¹ Narrated by Muslim (no. 189).

² Agreed upon; narrated by Bukhārī (no. 6571) and Muslim (no. 186), from Ibn Mas‘ūd (رضي الله عنه).

³ Agreed upon; narrated by Bukhārī (no. 806) and Muslim (no. 182). The wording is that of Muslim’s.

⁴ Narrated by Muslim (no. 181).

• Descriptions of the blessings of Paradise:

1 – Allah (ﷻ) says:

﴿ الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾ اَدْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُخْبَرُونَ ﴿٧٠﴾ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ ﴿٧١﴾ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ ﴿٧٢﴾ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧٣﴾ وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٤﴾ لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ﴿٧٥﴾ ﴾

“[You] who believed in Our verses and were Muslims; Enter Paradise, you and your kinds, delighted. Circulated among them will be plates and vessels of gold. And therein is whatever the souls desire and what delights the eyes, and you will abide therein eternally. And that is Paradise which you are made to inherit for what you used to do. For you therein is much fruit from which you will eat.”

[Sūrah al-Zukhruf (43):69-73]

2 – And Allah (ﷻ) says:

﴿ إِنَّ الْأَبْرَارَ فِي مَقَامٍ ءَامِنٍ ﴿٥١﴾ فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٢﴾ يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُّتَقَابِلِينَ ﴿٥٣﴾ كَذَلِكَ وَرَزَقْنَاهُمْ حُمُورٍ عِينٍ ﴿٥٤﴾ يَدْخُلُونَ فِيهَا بِكُلِّ فَاكِهَةٍ ءَامِينِينَ ﴿٥٥﴾ لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ ﴿٥٦﴾ وَوَقَّعْنَا لَهُمُ الْعَذَابَ الْجَحِيمَ ﴿٥٧﴾ ﴾

“Indeed, the righteous will be in a secure place; within gardens and springs, wearing [garments of] fine silk and brocade, facing each other. And We will marry them to fair women with large, [beautiful] eyes. They will call therein for every [kind of] fruit - safe and secure. They will not taste death therein except the first death, and He will have protected them from the punishment of Hellfire.”

[Sūrah al-Dukhān (44):51-56]

3 – And Allah (ﷻ) says:

﴿ وَجَزَاءُ لَهُمْ بِمَا صَبَرُوا جَنَّةٌ وَحَرِيرٌ ﴿٦١﴾ مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ ﴿٦٢﴾ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿٦٣﴾ وَدَائِبَةٌ عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذَلِيلًا ﴿٦٤﴾ وَيُطَافُ عَلَيْهِمْ بِبَاقِيٍّ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿٦٥﴾ قَوَارِيرًا مِّنْ فِضَّةٍ قَدْرُوهَا تَقْدِيرًا ﴿٦٦﴾ وَيَشْفَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ﴿٦٧﴾ عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا ﴿٦٨﴾ * وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ﴿٦٩﴾ وَإِذَا رَأَيْتَ نَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٧٠﴾ عَلَيْهِمْ ثِيَابٌ سُدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ ﴿٧١﴾ وَخُلُوعًا أَسَاوِرَ مِّنْ فِضَّةٍ وَسَقَنَهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٧٢﴾ إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيَكُمْ مَشْكُورًا ﴿٧٣﴾ ﴾

“And will reward them for what they patiently endured with a garden [in Paradise] and silk [garments]. They will be reclining therein on adorned couches. They will not see therein any [burning] sun or [freezing] cold. And near above them are its shades, and its [fruit] to be picked will be lowered in compliance. And there will be circulated among them vessels of silver and cups having been created clear [as glass], clear glasses made from silver of which they have determined the measure. And they will be given to drink a cup [of wine] whose mixture is of ginger from a fountain within Paradise named *Salsabil*. There will circulate among them young boys made eternal. When you see them, you would think them [as

﴿ وَتُودُوا أَنْ تُلَكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴾

“No person knows what is kept hidden for them of joy as a reward for what they used to do.”
[Sūrah al-Sajdah (32):17]¹

- A mention of the remembrance and speech of the inhabitants of Paradise:

1 – Allah (ﷻ) says:

﴿ وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّى إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴾

“But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, ‘Peace be upon you; you have become pure; so enter it to abide eternally therein,’ [they will enter]. And they will say, ‘Praise be to Allah who has fulfilled for us His promise and made us inherit the earth, so we may settle in Paradise wherever we will. And excellent is the reward of [righteous] workers.’”

[Sūrah al-Zumar (39):73-74]

2 – And Allah (ﷻ) says:

﴿ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴾ دَعْوُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ ۗ وَآخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

“Indeed, those who have believed and done righteous deeds - their Lord will guide them because of their faith. Beneath them rivers will flow in the Gardens of Pleasure; Their call therein will be, ‘Exalted are You, O Allah,’ and their greeting therein will be, ‘Peace.’ And the last of their call will be, ‘Praise be to Allah, Lord of the worlds!’”

[Sūrah Yūnus (10):9-10]

3 – And Allah (ﷻ) says:

﴿ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا إِلَّا قِيلًا سَلَامًا سَلَامًا ﴾

“They will not hear therein ill speech or commission of sin - Only a saying: ‘Peace, peace.’”

[Sūrah al-Wāqī‘ah (56):25-26]

4 – And Jābir (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The inhabitants of Paradise will eat and drink therein, but they will not have to pass excrement, to blow their noses, or to urinate. Their food will be digested producing belch which will give out a smell like that of musk. They will be inspired

¹ Agreed upon; narrated by Bukhārī (no. 3244) and Muslim (no. 2824). The wording is that of Muslim’s.

to declare the freedom of Allah from imperfection and proclaim His Greatness as easily as you breathe.”¹

- **The Lord’s Peace upon the inhabitants of Paradise:**

1 – Allah (ﷻ) says:

﴿هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٣٣﴾ نَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ
سَلَامٌ ۚ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٣٤﴾﴾

“It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darkneses into the light. And ever is He, to the believers, Merciful. Their greeting the Day they meet Him will be, ‘Peace.’ And He has prepared for them a noble reward.”

[Sūrah al-Aḥzāb (33):42-44]

2 – And Allah (ﷻ) says:

﴿هُمْ فِيهَا فَاكِهَةٌ وَهُمْ مَا يَدْعُونَ ﴿٣٥﴾ سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ ﴿٣٦﴾﴾

“For them therein is fruit, and for them is whatever they request [or wish], [And] ‘Peace,’ a word from a Merciful Lord.”

[Sūrah Yā Sīn (36):57-58]

- **The greatest blessing from the Lord for the inhabitants of Paradise:**

Abū Sa’īd al-Khudrī (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Allah will say to the people of Paradise, ‘O people of Paradise!’ They will say, ‘Here we are at Your service, our Lord, and obedient to Your orders!’ Allah will say, ‘Are you pleased?’

They will say, ‘Why should we not be pleased since You have given us what You have not given to anyone of Your creation?’ Allah will say, ‘I will give you something better than that.’ They will reply, ‘Our Lord! And what is better than that?’ Allah will say, ‘I will bestow My pleasure and contentment upon you so that I will never be angry with you after this forever.’”²

- **The amount of the *Ummah* of Muḥammad (ﷺ) in Paradise:**

Allah has honored this *Ummah* by making it half of the population of the inhabitants of Paradise. He then blessed it even further by making it two-thirds of the population.

¹ Narrated by Muslim (no. 2835).

² Agreed upon; narrated by Bukhārī (no. 6549) and Muslim (no. 2829). The wording is that of Muslim’s.

1 – ‘Abdullāh bin Mas‘ūd (رضي الله عنه) narrated:

While we were in the company of the Prophet (ﷺ) in a tent, he said, “Would it please you to be one-fourth of the people of Paradise?” We said, “Yes.” He said, “Would It please you to be one-third of the people of Paradise?” We said, “Yes.” He said, “Would it please you to be half of the people of Paradise?” We said, “Yes.” Thereupon he said, “I hope that you will be one half of the people of Paradise, for none will enter Paradise but a Muslim soul, and you people, in comparison to the people who associate others in worship with Allah, are like a white hair on the skin of a black ox, or a black hair on the skin of a red ox.”¹

2 – And Buraydah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The people of Paradise are a hundred and twenty rows, eighty of them are from this nation, and forty are from the rest of the nations.”²

- **The attributes of the inhabitants of Paradise:**

1 – Allah (ﷻ) says:

﴿وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ اُولَٰئِكَ اَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٠٢﴾﴾

“But those who believe and do righteous deeds - they are the companions of Paradise; they will abide therein eternally.”

[Sūrah al-Baqarah (2):82]

2 – And ‘Iyāḍ bin Ḥimār (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The people of Paradise will be of three kinds: A just successful ruler, a man who shows mercy to his relatives, and a pious believer who has a large family and refrains from begging.”³

3 – And Ḥārithah bin Wahb (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Should I not inform you about the inhabitants of Paradise?” They said, “Of course.” Thereupon He (ﷺ) said, “Every humble person who is considered to be humble. If he were to adjure in the name of Allah, He would fulfill it.”⁴

¹ Agreed upon; narrated by Bukhārī (no. 6528) and Muslim (no. 221). The wording is that of Bukhārī’s.

² Authentic; narrated by Tirmidhī (no. 2546) and Ibn Mājah (no. 4289). The wording is that of Tirmidhī’s.

³ Narrated by Muslim (no. 2865).

⁴ Agreed upon; narrated by Bukhārī (no. 4918) and Muslim (no. 2853). The wording is that of Muslim’s.

- **The purified chests of the inhabitants of Paradise:**

1 – Allah (ﷻ) says:

﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍ يُجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَسُولُ رَبِّنَا بِالْحَقِّ وَتُودُوا أَنْ تَبْلُغُوا الْجَنَّةَ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾﴾

“And We will have removed whatever is within their chests of resentment, while flowing beneath them are rivers. And they will say, ‘Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us. Certainly the messengers of our Lord had come with the truth.’ And they will be called, ‘This is Paradise, which you have been made to inherit for what you used to do.’”

[Sūrah al-A‘rāf (7):43]

2 – And Abu Sa‘īd al-Khudrī (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The believers, after being saved from the Hellfire, will be stopped at a bridge between Paradise and Hellfire and mutual retaliation will be established among them regarding wrongs they had committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand Muhammad’s soul is, everyone of them will know his dwelling in Paradise better than he knew his dwelling in this world.”¹

- **The majority of the inhabitants of Paradise:**

‘Imrān bin Ḥuṣayn (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hellfire and saw that the majority of its inhabitants were women.”²

- **The last person to enter Paradise:**

‘Abdullāh bin Mas‘ūd (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The person who will be the last one to enter Paradise and the last to come out of Hellfire will be a man who will come out crawling, and his Lord will say to him, ‘Enter Paradise.’ He will reply, ‘O Lord, Paradise is full.’ Allah will give him the same order thrice, and each time the man will give Him the same reply, i.e. ‘Paradise is full.’ Thereupon Allah will say (to him), ‘Ten times of the world is for you.’”³

¹ Narrated by Bukhārī (no. 6535).

² Agreed upon; narrated by Bukhārī (no. 3241) and Muslim (no. 2737). The wording is that of Bukhārī’s.

³ Agreed upon; narrated by Bukhārī (no. 7511) and Muslim (no. 186). The wording is that of Bukhārī’s.

O Allah, be pleased with us, our parents and all the Muslims; and admit us through Your mercy into the eternal gardens of bliss, O Most Generous of the generous, Lord of the worlds.

Description of Hellfire

- **Hellfire** is: The abode of punishment that Allah has prepared for the disbelievers, hypocrites and sinners in the hereafter.

Attaining the reward of Paradise and salvation from Hellfire is only through *īmān*, righteous deeds, and avoiding *shirk* and sins. We ask Allah for the reward of Paradise and salvation from Hellfire.

Our discussion here, Allah willing, will be about Hellfire in light of the teachings of the Noble Qur’ān and authentic narrations of the Sunnah.

- **The most well-known names of Hellfire:**

Hellfire is one in and of itself, but it has many attributes. From amongst its names:

1 – *Al-Nār* (The Fire). Allah (ﷻ) says:

﴿ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ﴾

“And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.”

[Sūrah al-Nisā’ (4):14]

2 – *Jahannam* (Hellfire). Allah (ﷻ) says:

﴿ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴾

“Indeed, Allah will gather the hypocrites and disbelievers in Hellfire all together.”

[Sūrah al-Nisā’ (4):140]

3 – *Al-Jahīm* (Hellfire). Allah (ﷻ) says:

﴿ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴾

“But those who disbelieve and deny Our signs - those are the companions of Hellfire.”

[Sūrah al-Mā’idah (5):10]

4 – *Al-Sa’īr* (The Blaze). Allah (ﷻ) says:

﴿ إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴾

“Indeed, Allah has cursed the disbelievers and prepared for them a Blaze.”

[Sūrah al-Aḥzāb (33):64]

5 – *Saqar* (The Scorching Fire). Allah (ﷻ) says:

﴿ يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُقُوا مِنِّي سَقَرًا ﴾

“The Day they are dragged into the Fire on their faces [it will be said], ‘Taste the touch of *Saqar* (The Scorching Fire).”

[Sūrah al-Qamar (54):48]

6 – *Al-Ḥuṭamah* (The Crusher). Allah (ﷻ) says:

﴿ كَلَّا لَيُبَدَّنَنَّ فِي الْحُطَمَةِ ﴿١﴾ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿٢﴾ نَارُ اللَّهِ الْمَوْقَدَةُ ﴿٣﴾ ﴾

“No! He will surely be thrown into the *Ḥuṭamah* (The Crusher). And what can make you know what the Crusher is? It is the fire of Allah, [eternally] fueled,”

[Sūrah al-Humazah (104):4-6]

7 – *Lazā* (The Flame). Allah (ﷻ) says:

﴿ كَلَّا إِنَّهَا لَنَطْفِئُ ﴿١﴾ نَزَاعَةً لِّلنَّوَى ﴿٢﴾ تَدْعُوا مَنَ أَدْبَرَ وَتَوَلَّى ﴿٣﴾ ﴾

“No! Indeed, it is the Flame [of Hellfire], A remover of exteriors. It invites he who turned his back [on truth] and went away [from obedience].”

[Sūrah al-Ma‘ārij (70):15-17]

8 – *Dār al-Bawār* (The Home of Ruin). Allah (ﷻ) says:

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿١﴾ جَهَنَّمَ يَصْلَوْنَهَا وَيَنسَوْنَ الْفَرَاثِ ﴿٢﴾ ﴾

“Have you not considered those who exchanged the favor of Allah for disbelief and settled their people in the Home of Ruin? It is Hellfire, which they will [enter to] burn, and wretched is the settlement.”

[Sūrah Ibrāhīm (14):28-29]

- **The location of Hellfire:**

1 – Allah (ﷻ) says:

﴿ كَلَّا إِنَّ كِتَابَ الْفَجَارِ لَفِي سِجِّينَ ﴿١﴾ ﴾

“No! Indeed, the record of the wicked is in *sijjīn*.”

[Sūrah al-Muṭaffifin (83):7]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “...as for the disbeliever, when their soul is taken and it goes to the gate of earth, the gatekeeper will say, ‘We’ve never smelled such more foul than this (soul).’ It will then go to the lowest depths of earth.”¹

- **The permanent residence for the inhabitants of Hellfire:**

The disbelievers, mushrikūn and hypocrites will live forever in Hellfire. As for the sinners from amongst the people of *tawhīd*, they are under the will of Allah (ﷻ); He will

¹ Authentic; narrated by Ḥākim (no. 1304) and Ibn Ḥibbān (no. 3013).

either forgive them if He wishes or punish them if He wishes. If they are to be punished, it will be in accordance to their sins and then He will remove them from it.

1 – Allah (ﷻ) says:

﴿وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَةُ اللَّهِ وَلَهُمْ عَذَابٌ مُقِيمٌ ﴿٦٨﴾﴾

“Allah has promised the hypocrite men and hypocrite women and the disbelievers the fire of Hell, wherein they will abide eternally. It is sufficient for them. And Allah has cursed them, and for them is an enduring punishment.”

[Sūrah al-Tawbah (9):68]

2 – And Allah (ﷻ) says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾﴾

“Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.”

[Sūrah al-Nisā’ (4):48]

- Descriptions of the faces of the inhabitants of Hellfire:

1 – Allah (ﷻ) says:

﴿وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَىٰ اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾﴾

“And on the Day of Resurrection you will see those who lied about Allah [with] their faces blackened. Is there not in Hellfire a residence for the arrogant?”

[Sūrah al-Zumar (39):60]

2 – And Allah (ﷻ) says:

﴿وُجُوهُهُم يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ تَرْهَقُهَا قَتَرَةٌ ۗ أُولَٰئِكَ هُمُ الْكٰفِرَةُ الْفٰجِرَةُ ﴿٤٢﴾﴾

“And faces, that Day, will have upon them dust. Blackness will cover them. Those are the disbelievers, the wicked ones.”

[Sūrah ‘Abasa (80):40-42]

3 – And Allah (ﷻ) says:

﴿وُجُوهُهُم يَوْمَئِذٍ بِآبِرَةٍ ۗ تَنْظُرُونَ أَن يُفْعَلَ بِهَا فَاقَةٌ ﴿٢٥﴾﴾

“And [some] faces, that Day, will be contorted, expecting that there will be done to them something backbreaking.”

[Sūrah al-Qiyāmah (75):24-25]

4 – And Allah (ﷻ) says:

﴿وُجُوهُهُم يَوْمَئِذٍ خٰشِعَةٌ ۗ عٰمِلَةٌ نٰصِبَةٌ ۗ تَصَلُّوْنَ نٰرًا حٰمِيَةً ﴿٤﴾﴾

“Faces, that Day, will be humbled, working [hard] and exhausted. They will [enter to] burn in an intensely hot Fire.”

[Sūrah al-Ghāshiyah (88):2-4]

5 – And Allah (ﷻ) says:

﴿ تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ﴾

“The Fire will sear their faces, and they therein will have taut smiles.”

[Sūrah al-Mu'minūn (23):104]

- The number of gates of Hellfire:

Allah (ﷻ) says:

﴿ وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَكْمَلِينَ ﴿٤٣﴾ هَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ بِتَمِّمْ جُزْءٌ مَّقْسُومٌ ﴾

“And indeed, Hellfire is the promised place for them all. It has seven gates; for every gate is of them a portion designated.”

[Sūrah al-Hijr (15):43-44]

- The gates of Hellfire will be closed on its inhabitants:

Allah (ﷻ) says:

﴿ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿١٠٤﴾ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿١٠٥﴾ نَارُ اللَّهِ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ﴿١٠٦﴾ إِيَّهَا عَلَيْهِمْ مُّؤَصَّدَةٌ ﴿١٠٧﴾ فِي عَمَدٍ مُمَدَّدَةٍ ﴿١٠٨﴾ ﴾

“No! He will surely be thrown into the Crusher. No! He will surely be thrown into the Crusher. It is the Fire of Allah, [eternally] fueled, which mounts directed at the hearts. Indeed, Hellfire will be closed down upon them in extended columns.”

[Sūrah al-Humazah (104):4-9]

- Hellfire will be brought to the standing grounds on the Day of Judgment:

1 – Allah (ﷻ) says:

﴿ وَبُرُزَّتِ السَّجَّادُ لِلْعَاوِينَ ﴾

“And Hellfire will be brought forth for the deviators.”

[Sūrah al-Shu'arā' (26):91]

2 – And Allah (ﷻ) says:

﴿ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٨٩﴾ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٩٠﴾ وَجِئْنَا بِبُيُوتِهِمْ كَالْحَرَابِ ﴿٩١﴾ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى ﴿٩٢﴾ ﴾

“No! When the earth has been leveled - pounded and crushed - and your Lord has come and the angels, rank upon rank, and brought [within view], that Day, is Hellfire - that Day, man will remember, but what good to him will be the remembrance?”

[Sūrah al-Fajr (89):21-23]

3 – And ‘Abdullāh bin Mas‘ūd (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Hellfire will be brought on that Day (the Day of Resurrection) with seventy bridles; and with every bridle will be seventy thousand angels, pulling it.”¹

- **The arrival to Hellfire:**

1 – Allah (ﷻ) says:

﴿وَأَنْ مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧٦﴾ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثْيًا ﴿٧٧﴾﴾

“And there is none of you except he will come to it. This is upon your Lord inevitability decreed. Then, We will save those who feared Allah and leave the wrongdoers within it, on their knees.”

[Sūrah Maryam (19):71-72]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “A bridge would be set over the Hellfire, and me and my *Ummah* would be the first to pass over it...”²

- **The depth of Hellfire:**

1 – Abū Hurayrah (رضي الله عنه) narrated:

We were in the company of the Messenger of Allah (ﷺ) when suddenly we heard a terrible sound. The Prophet (ﷺ) said, “Do you know what that is?” We said, “Allah and His Messenger know best.” He said, “That is a stone which was thrown seventy years before in Hellfire, and it has been constantly slipping down and now it has reached its base.”³

2 – And Samurah bin Jundub (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Among the people of Hellfire are those who will be immersed in fire to their ankles, some to their knees, some to their waists and some to their throats.”⁴

- **Descriptions of the bodies of the inhabitants of Hellfire:**

1 – Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The molar tooth of a disbeliever will be like Uḥud, and the thickness of his skin a three night’s journey.”⁵

¹ Narrated by Muslim (no. 2842).

² Agreed upon; narrated by Bukhārī (no. 806) and Muslim (no. 182). The wording is that of Muslim’s.

³ Narrated by Muslim (no. 2844).

⁴ Narrated by Muslim (no. 2845).

⁵ Narrated by Muslim (no. 2851).

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The distance of the two shoulders of the disbeliever in Hellfire will be a three-day journey for a swift rider.”¹

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The molar tooth of the disbeliever on the Day of Judgment will be like Uḥud; the thickness of his skin seventy arms-length; his upper arm like Bayḍā’; his thigh like Wirqān; and his place in the Fire would be like the distance between me (Maḍīnah) and al-Rabadhah.”²

• **The intense heat of Hellfire :**

1 – Allah (ﷻ) says:

﴿وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِيَآ وَنُكَمَا وَصُمَّآ مَاؤُهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٩٧﴾ ذَٰلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرُفْنًا أَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾﴾

“We will gather them on the Day of Resurrection [fallen] on their faces - blind, dumb and deaf. Their refuge is Hell; every time it subsides We increase them in blazing fire. That is their recompense because they disbelieved in Our verses and said, ‘When we are bones and crumbled particles, will we truly be resurrected in a new creation?’”

[Sūrah al-Isrā’ (17):97-98]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The fire which the progeny of Ādam burn is only one-seventieth part of the Fire of Hell.” His Companions said, “By Allah, even ordinary fire would have been enough (to burn people).” Thereupon he said, “It is sixty-nine parts in excess of (the heat of) fire in this world; each of them being equivalent to their heat.”³

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The Hellfire complained to its Lord saying, ‘O my Lord! My different parts eat up each other.’ So He allowed it to take two breaths; one in the winter and the other in summer, and this is the reason for the severe heat and the bitter cold you find (in weather).”⁴

¹ Agreed upon; narrated by Bukhārī (no. 6551) and Muslim (no. 52). The wording is that of Muslim’s.

² Authentic; narrated by Aḥmad (no. 8327) and Ḥākim (no. 8759). The wording is that of Ḥākim’s. See al-Silsilah al-Ṣaḥīḥah (no. 1105).

³ Agreed upon; narrated by Bukhārī (no. 3265) and Muslim (no. 2843). The wording is that of Muslim’s.

⁴ Agreed upon; narrated by Bukhārī (no. 3260) and Muslim (no. 617). The wording is that of Bukhārī’s.

- **The fuel of Hellfire :**

1 – Allah (ﷻ) says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا قُورًا أَنفُسُهُمْ وَأَهْلِيهِمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾﴾

“O you who believe, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.”

[Sūrah al-Taḥrīm (66):6]

2 – And Allah (ﷻ) says:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَرَدُونَ ﴿٩٨﴾﴾

“Indeed, you [disbelievers] and what you worship other than Allah are the firewood of Hellfire. You will be coming to enter it.”

[Sūrah al-Anbiyā’ (21):98]

- **The lowest levels of Hellfire:**

Hellfire is comprised of many lower levels, some lower than others. The hypocrites will be in lowest of these levels because of the severity of their disbelief and proficiency in harming the believers.

Allah (ﷻ) says:

﴿إِنَّ الْكٰفِرِينَ فِي الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾﴾

“Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper.”

[Sūrah al-Nisā’ (4):145]

- **A description of the shade of Hellfire:**

1 – Allah (ﷻ) says:

﴿وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ﴿٤٤﴾ فِي سَمُومٍ وَحَمِيمٍ ﴿٤٥﴾ وَظِلٍّ مِّن تَحْتُمُومٍ ﴿٤٦﴾ لَا بَارِدٌ وَلَا كَرِيمٌ ﴿٤٧﴾﴾

“And the companions of the left - what are the companions of the left? [They will be] in scorching fire and scalding water and a shade of black smoke, neither cool nor beneficial.”

[Sūrah al-Wāqī’ah (56):41-44]

2 – And Allah (ﷻ) says:

﴿هُم مِّن فَوْقِهِمْ ظُلَلٌ مِّن النَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ﴿١٦﴾ ذَلِكَ يُخَوِّتُ اللَّهُ بِهِ عِبَادَهُ ۗ يَعْبَادُونَ ﴿١٧﴾﴾

“They will have canopies of fire above them, and below them canopies. By that Allah threatens His slaves. O My slaves, then fear Me.”

[Sūrah al-Zumar (39):16]

3 – And Allah (ﷻ) says:

﴿وَبَلِّغْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٧٧﴾ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٧٨﴾﴾

“Proceed to a shadow [of smoke] having three columns [but having] no cool shade and availing not against the flame.”

[Sūrah al-Mursalāt (77):30-31]

• **The gatekeepers of Hellfire:**

1 – Allah (ﷻ) says:

﴿وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿٤٩﴾ قَالُوا أَوْلَمْ نَأْتِكُمْ رُسُلًا

بِالْبَيِّنَاتِ ﴿٥٠﴾ قَالُوا بَلَىٰ قَالُوا فَادْعُوا وَمَا دُعَاتُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٥١﴾﴾

“And those in the Fire will say to the keepers of Hellfire, ‘Supplicate your Lord to lighten for us a day from the punishment.’ They will say, ‘Did there not come to you your messengers with clear proofs?’ They will say, ‘Yes.’ They will reply, ‘Then supplicate [yourselves], but the supplication of the disbelievers is not except in error.’”

[Sūrah Ghāfir (40):49-50]

2 – And Allah (ﷻ) says:

﴿سَأَصْلِيهِ سَقَرٌ ﴿٢٦﴾ وَمَا أَذْرَكَ مَا سَقَرٌ ﴿٢٧﴾ لَا تَبْقَىٰ وَلَا تَذَرُ ﴿٢٨﴾ لَوْحَةً لِّلْبَنَفَرِ ﴿٢٩﴾ عَلَيَّهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾ وَمَا جَعَلْنَا

أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً ﴿٣١﴾ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا ﴿٣٢﴾﴾

“I will drive him into *Saqar* (The Scorching Fire). And what can make you know what *Saqar* is? It lets nothing remain and leaves nothing [unburned], blackening the skins. Over it are nineteen angels. And We have not made the keepers of the Fire except angels. And We have not made their number except as a trial for those who disbelieve...”

[Sūrah al-Muddaththir (74):26-31]

3 – Mālik is the main gatekeeper of Hellfire, as Allah (ﷻ) says:

﴿وَنَادُوا يَا مَلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مِّنْكَوْنُونَ ﴿٧٧﴾ لَقَدْ جِئْتُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَرِهُونَ ﴿٧٨﴾﴾

“And they will call, ‘O Mālik, let your Lord put an end to us!’ He will say, ‘Indeed, you will remain.’ We had certainly brought you the truth, but most of you, to the truth, were averse.”

[Sūrah al-Zukhruf (43):77-78]

• **The inhabitants of Hellfire:**

Abū Saʿīd al-Khudrī (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Allah will say, ‘O Ādam!’ Ādam will reply, “I respond to Your calls, I am obedient to Your orders and all the good is in Your Hands!” Then Allah will say, “Bring out the people of the Fire.” Ādam will say, “What (how many) are the people of the Fire?” Allah will say, “Out of every thousand (take out) nine hundred and ninety-nine.” At that time, children will become hoary-headed, every pregnant female will drop her load

(have an abortion) and you will see the people as if they were drunk, yet not drunk; But Allah’s punishment will be very severe.” The Companions said, “O Messenger of Allah! Who amongst us will be that man (the lucky one out of one-thousand who will be saved from the Fire)?” He said, “Have the good news that one-thousand will be from Gog and Magog, and the one (to be saved will be) from you.”¹

• **How the inhabitants of Hellfire will enter it:**

1 – Allah (ﷻ) says:

﴿وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءَهَا فَصَحَّتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا ۗ قَالُوا بَلَىٰ ۗ وَلَٰكِن حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَىٰ الْكَافِرِينَ ﴿٣٩﴾ قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَىٰ لِلْمُتَكَبِّرِينَ ﴿٤٠﴾﴾

“And those who disbelieved will be driven to Hellfire in groups until, when they reach it, its gates are opened and its keepers will say, ‘Did there not come to you messengers 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 punishment has come into effect upon the disbelievers. [To them] it will be said, ‘Enter the gates of Hellfire to abide eternally therein, and wretched is the residence of the arrogant.’”

[Sūrah al-Zumar (39):71-72]

2 – And Allah (ﷻ) says:

﴿يُعَرَّفُ الْمَجْرُمُونَ بِسِمَتِهِمْ فَيُؤْخَذُ بِالنَّوَصِي وَالْأَقْدَامِ ﴿٥٥﴾﴾

“The criminals will be known by their marks, and they will be seized by the forelocks and the feet.”

[Sūrah al-Rahmān (55):41]

3 – And Allah (ﷻ) says:

﴿وَأَعْتَدْنَا لِمَن كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿٥٦﴾ إِذَا رَأَتْهُمْ مِّن مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَرَهِيرًا ﴿٥٧﴾ وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُّقْرَّبِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿٥٨﴾ لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿٥٩﴾﴾

“And We have prepared for those who deny the Hour a Blaze. When the Hellfire sees them from a distant place, they will hear its fury and roaring. And when they are thrown into a narrow place therein bound in chains, they will cry out thereupon for destruction. [They will be told], ‘Do not cry this Day for one destruction, but cry for much destruction.’”

[Sūrah al-Furqān (25):11-14]

4 – And Allah (ﷻ) says:

﴿كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٦٠﴾ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿٦١﴾ نَارُ اللَّهِ الْمَوْقَدَةُ ﴿٦٢﴾﴾

¹ Agreed upon; narrated by Bukhārī (no. 3347) and Muslim (no. 222). The wording is that of Bukhārī’s.

“No! He will surely be thrown into the Crusher. And what can make you know what is the Crusher? It is the fire of Allah, [eternally] fueled,”

[Sūrah al-Humazah (104):4-6]

5 – And Allah (ﷻ) says:

﴿يَوْمَ يُدْعَوْنَ إِلَى نَارٍ جَهَنَّمَ دَعَا ۖ هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ۖ أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ۗ
أَصَلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُحْزَنُونَ مَا كُنْتُمْ تَعْمَلُونَ ۗ﴾

“The Day they are thrust toward the fire of Hellfire with a [violent] thrust, [its angels will say], ‘This is the Fire which you used to deny. Then is this magic, or do you not see? Enter to burn therein; then be patient or impatient - it is all the same for you. You are only being recompensed for what you used to do.’”

[Sūrah al-Ṭūr (52):13-16]

6 – And Allah (ﷻ) says:

﴿وَتَرَى الْمَجْرِمِينَ يَوْمَئِذٍ مُّقْرَّبِينَ فِي الْأَصْفَادِ ۗ سَرَابِئِهِمْ مِنَ قَطْرَانٍ وَتَعْنَىٰ وُجُوهِهُمُ النَّارُ ۗ﴾

“And you will see the criminals that Day bound together in shackles, their garments of liquid pitch and their faces covered by the Fire.”

[Sūrah Ibrāhīm (14):49-50]

7 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Some of the Fire (in the shape of a neck) will come out of the Fire on the Day of Judgment. It will have two eyes which can see, two ears which can hear and a tongue which can speak. It will say, ‘I have been left in charge of three: every obstinate oppressor, everyone who called upon a deity besides Allah and the image makers.’”¹

- **The first to be burned by the Fire:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The first to be judged on the Day of Resurrection will be a man who had died as a martyr. He will be brought forward. Allah will remind him of the favors He had bestowed upon him and the man will acknowledge them. Then He will ask him, ‘What did you do to express gratitude for it?’ The man will reply, ‘I fought for Your Cause till I was martyred.’ Allah will say, ‘You have lied. You fought so that people might call you courageous; and they have done so.’ A command will then be issued about him, and he will be dragged on his face and thrown into Hellfire.

Next, a man who had acquired and imparted knowledge, and recited the Qur’ān will be brought forward. Allah will remind him of the favors He had bestowed upon him and the man will acknowledge them. Then He will ask him, ‘What did you do to express gratitude

¹ Authentic; narrated by Aḥmad (no. 8411) and Tirmidhī (no. 2574). The wording is that of Tirmidhī’s.

for it?’ The man will reply, ‘I acquired knowledge and taught it, and recited the Qur’ān for Your Sake.’ Allah will say to him, ‘You have lied. You acquired knowledge so that people might call you a learned man, and you recited the Qur’ān so that they might call you a reciter, and they have done so.’ A command will then be issued about him, and he will be dragged on his face and thrown into Hellfire.

Next, a man whom Allah had made affluent and to whom Allah had given plenty of wealth, will be brought forward. Allah will remind him of the favors He had bestowed upon him and the man will acknowledge them. He will ask him, ‘What did you do to express gratitude for it?’ The man will reply, ‘I did not neglect any of the ways You liked wealth to be spent liberally for Your Sake.’ Allah will say to him, ‘You have lied. You did it so that people might call you generous, and they have done so.’ A command will then be issued about him, and he will be dragged on his face and thrown into Hellfire.”¹

- **Descriptions of the inhabitants of Hellfire:**

1 – Allah (ﷻ) says:

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾﴾

“And those who disbelieve and deny Our signs - those will be companions of the Fire; they will abide therein eternally.”

[Sūrah al-Baqarah (2):39]

2 – And Allah (ﷻ) says:

﴿وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَةُ اللَّهِ وَلَهُمْ عَذَابٌ مُّهِمٌ ﴿٦٨﴾﴾

“Allah has promised the hypocrite men and women, and the disbelievers the fire of Hellfire, wherein they will abide eternally. It is sufficient for them. And Allah has cursed them, and for them is an enduring punishment.”

[Sūrah al-Tawbah (9):68]

3 – And ‘Iyād (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The inhabitants of Hellfire are five: the weak who lack power to (avoid evil); the (carefree) who pursue (everything irrespective of the fact that it is good or evil), and who do not have any care for their family or for their wealth; the dishonest whose greed cannot be concealed even in the case of minor things; the one who betrays you morning and evening in regard to your family and your property.” He also made a mention of the miser, the liar, and those who are in the habit of abusing people and using obscene and foul language.”²

¹ Narrated by Muslim (no. 1905).

² Narrated by Muslim (no. 2865).

- **The majority of the inhabitants of Hellfire:**

Ibn ‘Abbās (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “I was shown the Hellfire and that the majority of its dwellers were women who were ungrateful.” It was asked, “Do they disbelieve in Allah?” He replied, “They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, ‘I have never received any good from you.’”¹

- **The ones most severely punished from the inhabitants of Hellfire:**

1 – Allah (ﷻ) says:

﴿الْقِيَا فِي جَهَنَّمَ كُلِّ كَفَّارٍ عَنِيدٍ ﴿٥٤﴾ مَنَعَ لِنَفْسِهِ مَعْتَدٍ ﴿٥٥﴾ مَرِيءٍ ﴿٥٦﴾ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ ﴿٥٧﴾ الشَّدِيدِ ﴿٥٨﴾﴾

“[Allah will say], ‘Throw into Hellfire every obstinate disbeliever, Preventer of good, aggressor, and doubter, who made [as equal] with Allah another deity; then throw him into the severe punishment.’”

[Sūrah Qāf (50):24-26]

2 – And Allah (ﷻ) says:

﴿وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ ﴿٤٥﴾ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ﴿٤٦﴾ وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٧﴾﴾

“And the people of Fir‘awn were enveloped by the worst of punishment - The Fire, they are exposed to it morning and evening. And the Day the Hour appears [it will be said], ‘Make the people of Fir‘awn enter the severest punishment.’”

[Sūrah Ghāfir (40):45-46]

3 – And Allah (ﷻ) says:

﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿١٠٧﴾﴾

“Those who disbelieved and averted [others] from the way of Allah - We will increase them in punishment over their punishment for what corruption they were causing.”

[Sūrah al-Nahl (16):88]

4 – And Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا ﴿١٠٦﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ ﴿١٠٧﴾ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٠٨﴾﴾

¹ Agreed upon; narrated by Bukhārī (no. 29) and Muslim (no. 907). The wording is that of Bukhārī’s.

“Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper - Except for those who repent, correct themselves, hold fast to Allah and are sincere in their religion for Allah; for those will be with the believers. And Allah is going to give the believers a great reward.”

[Sūrah al-Nisā’ (4):145-146]

5 – And Allah (ﷻ) says:

﴿فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنَنْخَضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًا ۖ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِيبًا ۖ ثُمَّ لَتَعْلَمُنَّ أَيُّهُمْ أَشَدُّ بِأَلْزِمِينَ هُمْ أُولَىٰ بِمَا صَلَبُوا ۖ﴾

“So by your Lord, We will surely gather them and the devils; then We will bring them to be present around Hellfire upon their knees. Then, We will surely extract from every sect those of them who were worst against the Most Merciful in insolence. Then, surely it is We who are most knowing of those most worthy of burning therein.”

[Sūrah Maryam (19):68-70]

6 – And ‘Abdullāh bin Mas‘ūd (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Indeed, the most severely punished on the Day of Judgment will be the image makers.”¹

7 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Some of the Fire (in the shape of a neck) will come out of the Fire on the Day of Judgment. It will have two eyes which can see, two ears which can hear and a tongue which can speak. It will say, ‘I have been left in charge of three: every obstinate oppressor, everyone who called upon a deity besides Allah and the image makers.’”²

8 – And ‘Abdullāh bin Mas‘ūd (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The most severely punished of people on the Day of Resurrection will be a man who was killed by a prophet or who killed a prophet, or a leader of misguidance, or an image maker.”³

- **The ones least punished from the inhabitants of Hellfire:**

1 – Nu‘mān bin Bashīr (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The person who will have the least punishment from amongst the people of the Hellfire on the Day of Resurrection, will be a man under whose arch of the feet a smoldering ember will be placed so that his brain will boil because of it.”¹

¹ Agreed upon; narrated by Bukhārī (no. 5950) and Muslim (no. 2109). The wording is that of Muslim’s.

² Authentic; narrated by Aḥmad (no. 8411) and Tirmidhī (no. 2574). The wording is that of Tirmidhī’s.

³ Good; narrated by Aḥmad (no. 3868).

2 – Abū Sa‘īd al-Khudrī (رضي الله عنه) narrated:

A mention was made of his uncle Abū Tālib before the Messenger of Allah (ﷺ). He said, “My intercession may benefit him on the Day of Resurrection and he may be placed in the shallow part of the Fire which would reach his ankles and his brain would be boiling.”²

• **The reprimand of the inhabitants of Hellfire:**

1 – Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

“Indeed, those who disbelieve - if they should have all that is in the earth and the like of it with it by which to ransom themselves from the punishment of the Day of Resurrection, it will not be accepted from them, and for them is a painful punishment.”

[Sūrah al-Mā'idah (5):36]

2 – And Anas bin Mālik (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Allah will say to that person of the Hellfire who will receive the least punishment, ‘If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?’ He will say, ‘Yes.’ Then Allah will say, ‘While you were in the backbone of Ādam, I asked you much less than this (i.e. not to worship others besides Me), but you insisted on worshipping others besides me.’”³

3 – And Anas bin Mālik (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Among the inmates of Hellfire, a person who had led the most luxurious life in this world will be brought up on the Day of Resurrection and dipped in the Fire and will be asked, ‘O son of Ādam! Did you ever experience any comfort? Did you happen to get any luxury?’ He will reply, ‘By Allah, no, my Lord.’ And then one of the people of Paradise who had experienced extreme misery in the life of this world will be dipped in Paradise. Then he will be asked, ‘O son of Ādam! Did you ever experience any misery? Did you ever encounter difficulty?’ He will say, ‘By Allah, no my Lord, I neither experienced misery nor passed through hardship.’”⁴

¹ Agreed upon; narrated by Bukhārī (no. 6562) and Muslim (no. 213). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 6564) and Muslim (no. 210). The wording is that of Bukhārī’s.

³ Agreed upon; narrated by Bukhārī (no. 6557) and Muslim (no. 2805). The wording is that of Bukhārī’s.

⁴ Narrated by Muslim (no. 2807).

- The chains and shackles of the inhabitants of Hellfire:

1 – Allah (ﷻ) says:

﴿ إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا ﴾

“Indeed, We have prepared for the disbelievers chains and shackles and a blaze.”

[Sūrah al-Insān (76):4]

2 – And Allah (ﷻ) says:

﴿ الَّذِينَ كَذَبُوا بِالْكِتَابِ وَمِمَّا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ﴾ إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ يُسْحَبُونَ

﴿ فِي الْحَمِيمِ نُفِرُ فِي النَّارِ يُسْجَرُونَ ﴾

“Those who deny the Book and that with which We sent Our messengers - they are going to know, when the shackles are around their necks and the chains; they will be dragged in boiling water; then in the Fire they will be filled [with flame].”

[Sūrah Ghāfir (40):70-72]

3 – And Allah (ﷻ) says:

﴿ إِنَّ لَدَيْنَا أَنْكَالًا وَحِمِيمًا ﴾ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴾

“Indeed, with Us [for them] are shackles, burning fire, food that chokes and a painful punishment.”

[Sūrah al-Muzzammil (73):12-13]

4 – And Allah (ﷻ) says:

﴿ خُذُوهُ فَغُلُّوهُ ﴾ ﴿ ثُمَّ الْجَحِيمَ صَلُّوهُ ﴾ ﴿ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴾ ﴿ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ

﴿ وَلَا تَحْضُ عَلَىٰ طَعَامِ الْمَسْكِينِ ﴾

“[Allah will say], ‘Seize him and shackle him. Then into Hellfire drive him. Then into a chain whose length is seventy cubits insert him.’ Indeed, he did not used to believe in Allah, the Most Great, nor did he encourage the feeding of the poor.”

[Sūrah al-Ḥāqqah (69):30-34]

- Descriptions of the food of the inhabitants of Hellfire:

1 – Allah (ﷻ) says:

﴿ إِنَّ شَجَرَةَ الزُّقُومِ ﴾ ﴿ طَعَامُ الْأُنْيَمِ ﴾ ﴿ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴾ ﴿ كَغَلِيِّ الْحَمِيمِ ﴾

“Indeed, the tree of *zaqqūm* is food for the sinful. Like murky oil, it boils within bellies like the boiling of scalding water.”

[Sūrah al-Dukhān (44):43-46]

2 – And Allah (ﷻ) says:

﴿أَذَلِكْ حَقْرٌ نُّزُلًا أَمْ شَجَرَةُ الرَّقُومِ ﴿٦٦﴾ إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿٦٧﴾ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٨﴾ طَلْعُهَا كَأَنَّهُ زُرُّوسٌ الشَّيْطَانِ ﴿٦٩﴾ فَلَيْسَ لَكُمْ مِنْهَا فَمَا لَوْ وَنِهَا أَلْبَطُونَ ﴿٧٠﴾ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٧١﴾ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٧٢﴾﴾

“Is Paradise a better accommodation or the tree of *zaqqūm*? Indeed, We have made it a torment for the wrongdoers. Indeed, it is a tree issuing from the bottom of the Hellfire, its emerging fruit as if it was heads of the devils. And indeed, they will eat from it and fill with it their bellies. Then indeed, they will have after it a mixture of scalding water. Then indeed, their return will be to the Hellfire.”

[Sūrah al-Ṣāffāt (37):62-68]

3 – And Allah (ﷻ) says:

﴿لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ ﴿٦٦﴾ لَا يُسْمِنُ وَلَا يُغْنِي مِنَ جُوعٍ ﴿٦٧﴾﴾

“For them there will be no food except from a poisonous, thorny plant which neither nourishes nor avails against hunger.”

[Sūrah al-Ghāshiyah (88):6-7]

4 – And Allah (ﷻ) says:

﴿إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٦٦﴾ وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿٦٧﴾ فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ ﴿٦٨﴾ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ﴿٦٩﴾ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٧٠﴾﴾

“Indeed, he did not used to believe in Allah, the Most Great, nor did he encourage the feeding of the poor. So there is not for him here this Day any devoted friend nor any food except from the discharge of wounds; none will eat it except the sinners.”

[Sūrah al-Hāqqah (69):33-37]

• Descriptions of the drink of the inhabitants of Hellfire:

1 – Allah (ﷻ) says:

﴿وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيبٍ ﴿١٥﴾ مِّنْ وَرَائِهِم جَهَنَّمُ وَيُسْقَىٰ مِنْ مَّاءٍ صَدِيدٍ ﴿١٦﴾ يَتَجَرَّعُهُ وَلَا يَكَادُ يُسَبِّغُهُ ﴿١٧﴾ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَمْتَدٍّ وَرَائِهِمَ عَدَابٌ كَلِيطٌ ﴿١٨﴾﴾

“And they requested victory from Allah, and disappointed, [therefore], was every obstinate tyrant. Before him is Hellfire, and he will be given a drink of purulent water. He will gulp it but will hardly [be able to] swallow it. And death will come to him from everywhere, but he is not to die. And before him is a massive punishment.”

[Sūrah Ibrāhīm (14):15-17]

2 – And Allah (ﷻ) says:

﴿وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٥﴾﴾

“...and are given to drink scalding water that will sever their intestines.”

[Sūrah Muḥammad (47):15]

3 – And Allah (ﷻ) says:

﴿ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهَا مِنْ مُرَادِقِهَا وَإِنْ يَسْتَعِينُوا يَغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ
 وَسَاءَتْ مَرْتَفَعًا ﴾

“Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds their faces. Wretched is the drink, and evil is the resting place.”

[Sūrah al-Kahf (18):29]

4 – And Allah (ﷻ) says:

﴿ هَذَا الَّذِي كَانُوا يَدْعُونَ وَنَارٌ لَطِيفَةٌ لَظْمًا وَمَاءٌ كَالْمُهْلِ يَشْوِي الْوُجُوهَ وَنَارٌ لَطِيفَةٌ لَظْمًا وَمَاءٌ كَالْمُهْلِ يَشْوِي الْوُجُوهَ وَنَارٌ لَطِيفَةٌ لَظْمًا
 وَنَارٌ لَطِيفَةٌ لَظْمًا ﴾

“This is so. But indeed, for the transgressors is an evil place of return - Hellfire, which they will [enter to] burn, and wretched is the resting place. This - so let them taste it - is scalding water and [foul] purulence. And other [punishments] of its type in various kinds.”

[Sūrah Şād (38):55-58]

• A description of the clothing of the inhabitants of Hellfire:

1 – Allah (ﷻ) says:

﴿ فَأَلْبَسْنَا لَهُمْ كَفًّوًا مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴾

“But those who disbelieved will have cut out for them garments of fire. Poured upon their heads will be scalding water.”

[Sūrah al-Ḥajj (22):19]

2 – And Allah (ﷻ) says:

﴿ وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّبِينَ فِي الْأَصْفَادِ سُرَابِلُهُمْ مِنْ قَطْرَانٍ وَتَغْشَىٰ وُجُوهُهُمُ النَّارُ ﴾

“And you will see the criminals that Day bound together in shackles, their garments of liquid pitch and their faces covered by the Fire.”

[Sūrah Ibrāhīm (14):49-50]

• A description of the beds of the inhabitants of Hellfire:

Allah (ﷻ) says:

﴿ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ هُمْ مِنْ جَهَنَّمَ وَمِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴾

“Indeed, those who deny Our verses and are arrogant toward them - the gates of Heaven will not be opened for them, nor will they enter Paradise until a camel enters into the eye of a needle. And thus do We recompense the criminals. They will have from Hellfire a bed and over them coverings [of fire]. And thus do We recompense the wrongdoers.”

[Sūrah al-A‘rāf (7):40-41]

- **The remorse of the inhabitants of Hellfire:**

1 – Allah (ﷻ) says:

﴿قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَسْحَرَتْنَا عَلَىٰ مَا قَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ
عَلَىٰ ظُهُورِهِمْ ۖ أَلَا سَاءَ مَا يَزِرُونَ ﴿٦١﴾﴾

“Those will have lost who deny the meeting with Allah, until when the Hour [of resurrection] comes upon them unexpectedly, they will say, ‘Oh, [how great is] our regret over what we neglected concerning it,’ while they bear their burdens on their backs. Unquestionably, evil is that which they bear.”

[Sūrah al-An‘ām (6):61]

2 – And Allah (ﷻ) says:

﴿كَذَٰلِكَ يُرِيهِمُ اللَّهُ أَعْمَلَهُمْ حَسْرَتًا عَلَيْهِمْ ۖ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾﴾

“Thus will Allah show them their deeds as regrets upon them. And they are never to emerge from the Fire.”

[Sūrah al-Baqarah (2):167]

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “None will enter Paradise but will be shown the place he would have occupied in the Fire if he had rejected faith, so that he may be more thankful; and none will enter the Fire but will be shown the place he would have occupied in Paradise if he had faith, so that may be a cause of sorrow for him.”¹

4 – And Anas (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Allah will say to that person of the Fire who will receive the least punishment, ‘If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?’ He will say, ‘Yes.’ Then Allah will say, ‘While you were in the backbone of Ādam, I asked you much less than this (i.e. not to worship others besides Me), but you insisted on worshipping others besides me.’”²

- **The inhabitants of Hellfire cursing one another:**

1 – Allah (ﷻ) says:

﴿قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنَّ وَالْإِنْسِ فِي النَّارِ ۗ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّىٰ إِذَا
أَدَارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَبْتُمْ وَأُكْرِمْتُمْ رَبَّنَا هَٰؤُلَاءِ أَصْلُكُمْ فَمَآ يَكْفُرُونَ ۗ لَكُلِّ ضِعْفٌ وَلٰكِن لَّا
تَعْلَمُونَ ﴿٦٢﴾﴾ وَقَالَتْ أُؤَلِّمْتُمْ لُكْرًا عَلَيْنَا مِنْ فَضْلٍ فذوقوا العذاب بما كُنتُمْ تَكْسِبُونَ ﴿٦٣﴾﴾

¹ Narrated by Bukhārī (no. 6569).

² Agreed upon; narrated by Bukhārī (no. 3334) and Muslim (no. 2805). The wording is that of Bukhārī’s.

“[Allah] will say, ‘Enter among nations which had passed on before you of jinn and mankind into the Fire.’ Every time a nation enters, it will curse its sister until, when they have all overtaken one another therein, the last of them will say about the first of them ‘Our Lord, these had misled us, so give them a double punishment of the Fire.’ He will say, ‘For each is double, but you do not know.’ And the first of them will say to the last of them, ‘Then you had not any favor over us, so taste the punishment for what you used to earn.’”

[Sūrah al-A‘rāf (7):38-39]

2 – And Allah (ﷻ) says:

﴿ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَنُكُمْ النَّارُ وَمَا لَكُمْ مِنْ ناصِرِينَ ﴿٢٥﴾﴾

“Then on the Day of Resurrection you will deny one another and curse one another; and your refuge will be the Fire, and you will not have any helpers.”

[Sūrah al-‘Ankabūt (29):25]

3 – And Allah (ﷻ) says:

﴿بَلْ كَذَّبُوا بِالسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١٤﴾ إِذَا رَأَتْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيظًا وَزَفِيرًا ﴿١٥﴾ وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّبِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٦﴾ لَا تَدْعُوا آيَوْمَ ثُبُورًا وَاحِدًا وَاذْعُوا ثُبُورًا كَثِيرًا ﴿١٧﴾﴾

“But they have denied the Hour, and We have prepared for those who deny the Hour a Blaze. When the Hellfire sees them from a distant place, they will hear its fury and roaring. And when they are thrown into a narrow place therein bound in chains, they will cry out thereupon for destruction. [They will be told], ‘Do not cry this Day for one destruction but cry for much destruction.’”

[Sūrah al-Furqān (25):11-14]

• Portraits of the types of people to be punished in Hellfire:

1) The disbelievers and hypocrites:

Allah (ﷻ) says:

﴿وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَةُ اللَّهِ وَلَهُمْ عَذَابٌ مُقِيمٌ ﴿٦٨﴾﴾

“Allah has promised the hypocrite men and women and the disbelievers the fire of Hell, wherein they will abide eternally. It is sufficient for them. And Allah has cursed them, and for them is an enduring punishment.”

[Sūrah al-Tawbah (9):68]

2) The one who kills a believer intentionally:

1 – Allah (ﷻ) says:

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿١٧﴾﴾

“But whoever kills a believer intentionally - his recompense is Hellfire, wherein he will abide eternally; and Allah has become angry with him, has cursed him and has prepared for him a great punishment.”

2 – And ‘Abdullāh bin ‘Amr bin al-‘Āṣ (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Whoever kills a person who is granted the pledge of protection by the Muslims shall not smell the fragrance of Paradise, though its fragrance can be smelt at a distance of forty years (of traveling).”¹

3) The adulterers and the adulteresses:

Samurah bin Jundub (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) very often used to ask his Companions, “Did anyone of you see a dream?” So dreams would be narrated to him by those whom Allah wished to tell. One morning, the Prophet (ﷺ) said, “Last night two persons came to me (in a dream), woke me up and said to me, ‘Proceed!’ ... So we proceeded and came across something like a *tannūr* (a kind of baking oven, a pit usually clay-lined for baking bread). In that oven, there was much noise and voices.” The Prophet (ﷺ) added, “We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath; and when it reached them, they cried loudly. I asked them, ‘Who are these?’ ... They said, ‘And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses.’”²

4) The consumers of *ribā* (usury):

In the same narration of Samura bin Jundub (رضي الله عنه), he narrated:

The Prophet (ﷺ) said, “...And so we proceeded and came across a river of blood. And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. While the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. He returned, and every time the performance was repeated. I asked my two companions, ‘Who are these (two) persons?’ ... He said, ‘And the man whom you saw swimming in the river and given a stone to swallow, is the consumer of usury.’”³

5) Image Makers:

1 – Ibn ‘Abbās (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Every imager maker will go to Hellfire, and for every portrait he has made, there will be appointed one who will chastise him in the Hellfire.”⁴

¹ Narrated by Bukhārī (no. 3166).

² Narrated by Bukhārī (no. 7047).

³ Narrated by Bukhārī (no. 1386).

⁴ Narrated by Muslim (no. 2110).

2 – And ‘Ā’ishah (رضي الله عنها) narrated:

The Messenger of Allah (ﷺ) visited me after returning from a journey, and I had a shelf with a thin cloth curtain hanging over it and on which there were portraits. When he saw it, the color of his face changed (out of anger) and he said, “O ‘Ā’ishah! The most grievous torment from Allah on the Day of Resurrection will be for those who imitate (Allah) in the act of His creation.” ‘Ā’ishah said, “We tore it into pieces and made a cushion or two cushions out of that.”¹

3 – And Ibn ‘Abbās (رضي الله عنهما) narrated:

The Messenger of Allah (ﷺ) said, “Whoever makes an image will be commanded on the Day of Resurrection to breathe a soul into it, but he will not be able to do so.”²

6) The one who consumes an orphan’s wealth unlawfully:

Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا﴾

“Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze.”

[Sūrah al-Nisā’ (4):10]

7) Liars, backbiters and talebearers:

1 – Allah (ﷻ) says:

﴿وَأَمَّا إِنْ كَانَ مِنَ الْمُكْذِبِينَ الضَّالِّينَ ﴿٥٦﴾ فَتَرَىٰ مِنْ حَمِيمٍ ﴿٥٧﴾ وَتَصْلِيَةٌ عَمِيمٍ ﴿٥٨﴾﴾

“But if he was of the deniers who were astray, then for him is accommodation of scalding water and burning in Hellfire.”

[Sūrah al-Wāqi‘ah (56):92-94]

2 – And Mu‘ādh bin Jabal (رضي الله عنه) narrated:

I accompanied the Prophet (ﷺ) on a journey ... I said, “O Prophet of Allah! Will we be taken to account for what we say?” He said, “May your mother grieve over your loss, O Mu‘ādh!

¹ Agreed upon; narrated by Bukhārī (no. 5954) and Muslim (no. 2107). The wording is that of Muslim’s.

² Agreed upon; narrated by Bukhārī (no. 7042) and Muslim (no. 2110). The wording is that of Muslim’s.

Are the people tossed into the Fire upon their faces, or upon their noses, except because of what their tongues have wrought?”¹

8) Those who conceal what Allah has revealed:

Allah (ﷻ) says:

﴿ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيُقَدِّمُونَهُ بِمِثْلِ قَلِيلٍ أَوْ لَيْسَ بِأَكْثَرٍ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴾

“Indeed, those who conceal what Allah has sent down of the Book and exchange it for a small price - they consume not into their bellies except the Fire. And Allah will not speak to them on the Day of Resurrection, nor will He purify them. And they will have a painful punishment.”

[Sūrah al-Baqarah (2):174]

• The dialogue between the inhabitants of Hellfire:

1) The dispute between the worshipper and what he worshipped:

﴿ فَكَيْفَ كُتِبَ فِيهَا هُمْ وَالْغَاوُونَ ﴿٢٦﴾ وَجُنُودَ إِبْلِيسَ أَجْمَعُونَ ﴿٢٧﴾ قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٢٨﴾ تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٢٩﴾ إِذْ نُسَوِّدُكُمْ بَرِيَّةَ الْعَالَمِينَ ﴿٣٠﴾ وَمَا أَضَلَّتْنَا إِلَّا الْأَجْرِمُونَ ﴿٣١﴾ ﴾

“So they will be overturned into Hellfire, they and the deviators and the soldiers of Iblis, all together. They will say while they dispute therein, ‘By Allah, we were indeed in manifest error when we equated you with the Lord of the worlds. And no one misguided us except the criminals...’”

[Sūrah al-Shu‘arā’ (26):94-99]

2) The dispute between the weak and the arrogant:

﴿ وَإِذْ يَتَحَاوَرُونَ فِي النَّارِ فَيَقُولُ الضُّعُفَةُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا نَصِيبًا مِمَّا نَارِ ﴿٤٧﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ﴿٤٨﴾ ﴾

“And mention when they will argue within the Fire, and the weak will say to those who had been arrogant, ‘Indeed, we were only your followers, so will you relieve us of a share of the Fire?’ Those who had been arrogant will say, ‘Indeed, all of us are in it. Indeed, Allah has judged between the slaves.’”

[Sūrah Ghāfir (40):47-48]

3) The dispute between followers and their misguiding leaders:

¹ Authentic; narrated by Tirmidhī (no. 2616) and Ibn Mājah (no. 3973). The wording is that of Tirmidhī’s.

﴿وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ﴿٣٧﴾ قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٣٨﴾ قَالُوا بَلْ لَمَّ تَكُونُوا مُؤْمِنِينَ ﴿٣٩﴾ وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ ۖ بَلْ كُنْتُمْ قَوْمًا طَٰغِينَ ﴿٤٠﴾ فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا ۖ إِنَّا لَذَٰبِقُونَ ﴿٤١﴾ فَأَعْوَبْتَكُمْ ۖ إِنَّا كُنَّا غَٰوِينَ ﴿٤٢﴾ فَلَيْسَ يَوْمِئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٤٣﴾ إِنَّا كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٤٤﴾ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٤٥﴾﴾

“And they will approach one another blaming each other. They will say, ‘Indeed, you used to come at us from the right.’ The oppressors will say, ‘Rather, you yourselves were not believers, and we had over you no authority, but you were a transgressing people. So the word of our Lord has come into effect upon us; indeed, we will taste [punishment]. And we led you to deviation; indeed, we were deviators.’ So indeed they, that Day, will be sharing in the punishment. Indeed, that is how We deal with the criminals. Indeed they, when it was said to them, ‘There is no deity worthy of worship but Allah,’ were arrogant.”

[Sūrah al-Şāffāt (37):27-35]

4) The dispute between the disbeliever and his devil companion:

﴿قَالَ رَبِّنَاهُ رَبَّنَا مَا أَطَعْتَهُدْ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ ﴿٥٠﴾ قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ﴿٥١﴾ مَا يُبَدِّلُ الْقَوْلَ لَدَيَّ وَمَا أَنَا بِظَلَمٍ لِّلْعَبِيدِ ﴿٥٢﴾﴾

“His [devil] companion will say, ‘Our Lord, I did not make him transgress, but he himself was in extreme error.’ [Allah] will say, ‘Do not dispute before Me, while I had already presented to you the warning. The word will not be changed with Me, and never will I be unjust to the slaves.’”

[Sūrah Qāf (50):27-29]

5) The situation will be even worse when a human’s own body disputes with him:

﴿وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿٤٦﴾ حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٤٧﴾ وَقَالُوا لِمَ يُجْلَدُونَهُمْ لِمَ شَهِدْتُمْ عَلَيْنَا ۗ قَالُوا أَنطَقَنَا اللَّهُ الَّذِي أَنطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٤٨﴾﴾

“And mention, [O Muhammad], the Day when the enemies of Allah will be gathered to the Fire while they are [driven] assembled in rows, until, when they reach it, their hearing and their eyes and their skins will testify against them of what they used to do. And they will say to their skins, ‘Why have you testified against us?’ They will say, ‘We were made to speak by Allah, who has made everything speak; and He created you the first time, and to Him you are returned...’”

[Sūrah Fuşşilat (41):19-21]

- The request of the inhabitants of Hellfire from their Lord to see who led them astray and to increase their punishment:

1 – Allah (ﷻ) says:

﴿وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرْنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ ﴿٥٤﴾﴾

“And those who disbelieved will [then] say, ‘Our Lord, show us those who misled us of the jinn and men [so] we may put them under our feet that they will be among the lowest.’”

[Sūrah Fuṣṣilat (41):29]

2 – And Allah (ﷻ) says:

﴿يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ﴿٢٩﴾ وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبْرَاءَنَا فَأَصَلُّوْنَا السَّبِيلَا ﴿٣٠﴾ رَبَّنَا ءَاتِنَا مِن مَّرَاتِنَا الْعَذَابِ وَالْعَنَتُمْ لَعْنَا كَبِيرَا ﴿٣١﴾﴾

“The Day their faces will be turned about in the Fire, they will say, ‘How we wish we had obeyed Allah and obeyed the Messenger.’ And they will say, ‘Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the right way. Our Lord, give them double the punishment and curse them with a great curse.’”

[Sūrah al-Aḥzāb (33):66-68]

- **Iblīs’ sermon to the inhabitants of Hellfire:**

Allah (ﷻ) says:

﴿وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ ۗ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ۗ فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ ۗ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنتُمْ بِمُصْرِخِي ۗ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ ۗ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٥﴾﴾

“And Shayṭān will say when the matter has been concluded, ‘Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment.’”

[Sūrah Ibrāhīm (14):22]

- **Hellfire’s request for more inhabitants:**

1 – Allah (ﷻ) says:

﴿يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ ﴿٣٦﴾﴾

“On the Day We will say to Hellfire, ‘Have you been filled?’ and it will say, ‘Are there some more?’”

[Sūrah Qāf (50):30]

2 – And Anas bin Mālik (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “[The sinners] would be thrown therein [Hellfire], and it would continue to say, ‘Is there anything more?’ until the Lord of Glory would keep His Foot upon it, and some of its part would draw close to the other and it would say, ‘Enough, enough, by Your Honour and Your Dignity,’ and there would be enough space in Paradise until Allah

would create a new creation and would make them accommodate that spare place in Paradise.”¹

- **Portraits of the types of punishment for the inhabitants of Hellfire:**

1 – Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّبُهُمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾﴾

“Indeed, those who disbelieve in Our verses - We will drive them into a Fire. Every time their skins are roasted through We will replace them with other skins so they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise.”

[Sūrah al-Nisā’ (4):56]

2 – And Allah (ﷻ) says:

﴿إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿٧٤﴾ لَا يُفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٧٥﴾ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٧٦﴾﴾

“Indeed, the criminals will be in the punishment of Hellfire, abiding eternally. It will not be allowed to subside for them, and they, therein, are in despair. And We did not wrong them, but it was they who were the wrongdoers.”

[Sūrah al-Zukhruf (43):74-76]

3 – And Allah (ﷻ) says:

﴿إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾ خَالِدِينَ فِيهَا أَبَدًا ﴿٦٥﴾ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٦٦﴾ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ﴿٦٧﴾﴾

“Indeed, Allah has cursed the disbelievers and prepared for them a Blaze. Abiding therein forever, they will not find a protector or a helper. The Day their faces will be turned about in the Fire, they will say, ‘How we wish we had obeyed Allah and obeyed the Messenger.’”

[Sūrah al-Aḥzāb (33):64-66]

4 – And Allah (ﷻ) says:

﴿وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ ﴿٦٩﴾﴾

“And for those who disbelieve will be the fire of Hellfire. [Death] is not decreed for them so they may die, nor will its torment be lightened for them. Thus do we recompense every ungrateful one.”

¹ Agreed upon; narrated by Bukhārī (no. 4848) and Muslim (no. 2848). The wording is that of Muslim’s.

[Sūrah Fāṭir (35):36]

5 – And Allah (ﷻ) says:

﴿ فَأَمَّا الَّذِينَ شَقُوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿٣٦﴾ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿٣٧﴾ ﴾

“As for those who were [destined to be] wretched, they will be in the Fire. For them therein is [violent] exhaling and inhaling. They will be abiding therein as long as the heavens and the earth endure, except what your Lord should will. Indeed, your Lord is an effector of what He intends.”

[Sūrah Hūd (11):106-107]

6 – And Allah (ﷻ) says:

﴿ فَوَيْلٌ لَّكَ لِنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًا ﴿١٧﴾ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًا ﴿١٨﴾ ثُمَّ لَنَخْتُلِفَنَّ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًا ﴿١٩﴾ ﴾

“So by your Lord, We will surely gather them and the devils; then We will bring them to be present around Hellfire upon their knees. Then, We will surely extract from every sect those of them who were worst against the Most Merciful in insolence. Then, surely it is We who are most knowing of those most worthy of burning therein.”

[Sūrah Maryam (19):68-70]

7 – And Allah (ﷻ) says:

﴿ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٦٩﴾ لِلطَّغْيِينِ مَقَابًا ﴿٧٠﴾ لِيُثْبِتَنَّ فِيهَا أَحْقَابًا ﴿٧١﴾ لَا يَدْخُلُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٧٢﴾ إِلَّا حَمِيمًا ﴿٧٣﴾ وَغَسَاقًا ﴿٧٤﴾ جَزَاءً وَفَاءً ﴿٧٥﴾ ﴾

“Indeed, Hellfire has been lying in wait for the transgressors, a place of return, in which they will remain for ages [unending]. They will not taste therein any coolness or drink, except scalding water and [foul] purulence - an appropriate recompense.”

[Sūrah al-Naba’ (78):21-26]

8 – And Allah (ﷻ) says:

﴿ وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۖ وَيَسَّ السَّمِيرُ ﴿٧٦﴾ إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفورُ ﴿٧٧﴾ تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ ۖ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلْتَهُمْ خَزَنَتُنَا آلمَ بَأْتِنَحْرُ نَذِيرٍ ﴿٧٨﴾ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ ۖ إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٧٩﴾ ﴾

“And for those who disbelieved in their Lord is the punishment of Hellfire, and wretched is the destination. When they are thrown into it, they hear from it a [dreadful] inhaling while it boils up. It almost bursts with rage. Every time a company is thrown into it, its keepers ask them, ‘Did there not come to you a warner?’ They will say, ‘Yes, a warner had come to us, but we denied and said, ‘Allah has not sent down anything. You are not but in great error.’”

[Sūrah al-Mulk (67):6-9]

9 – And Allah (ﷻ) says:

﴿ إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿٦﴾ يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُقُوا مِن سَقَرٍ ﴿٧﴾ ﴾

“Indeed, the criminals are in error and madness. The Day they are dragged into the Fire on their faces [it will be said], ‘Taste the touch of *Saqar* (The Scorching Fire).’”

[Sūrah al-Qamar (54):47-48]

10 – And Allah (ﷻ) says:

﴿ كَلَّا لَيَلْبَسُنَّ فِي الْحَطَمَةِ ﴿٩﴾ وَمَا أَدْرَاكَ مَا الْحَطَمَةُ ﴿١٠﴾ نَارُ اللَّهِ الْمُوقَدَةُ ﴿١١﴾ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ﴿١٢﴾ إِيَّاهُمْ عَلَيْهِمْ

مُؤَصَّدَةٌ ﴿١٣﴾ فِي عَمَدٍ مُّمَدَّدَةٍ ﴿١٤﴾ ﴾

“No! He will surely be thrown into the Crusher. No! He will surely be thrown into the Crusher. It is the fire of Allah, [eternally] fueled, which mounts directed at the hearts. Indeed, Hellfire will be closed down upon them in extended columns.”

[Sūrah al-Humazah (104):4-9]

11 – And Usāmah bin Zayd (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “A man will be brought on the Day of Resurrection and thrown in the Hellfire, so that his intestines will come out, and he will go around like a donkey goes around a millstone. The people of Hellfire will gather around him and say, ‘O so-and-so! What is wrong with you? Didn’t you use to command us to do good deeds and forbid us to do bad deeds?’ He will reply, ‘Yes, I used to order you to do good deeds, but I did not do them myself, and I used to forbid you to do bad deeds, yet I used to do them myself.’”¹

• The crying and shouting of the inhabitants of Hellfire:

1 – Allah (ﷻ) says:

﴿ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا

يَكْسِبُونَ ﴿٨٢﴾ ﴾

“And they said, ‘Do not go forth in the heat.’ Say, ‘The fire of Hell is more intensive in heat’ - if they would but understand. So let them laugh a little and then weep much as recompense for what they used to earn.”

[Sūrah al-Tawbah (9):81-82]

2 – And Allah (ﷻ) says:

¹ Agreed upon; narrated by Bukhārī (no. 3267) and Muslim (no. 2989). The wording is that of Bukhārī’s.

﴿وَهُمْ يَصْطَرِّخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۖ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرُ

وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ﴿٣٧﴾

“And they will cry out therein, ‘Our Lord, remove us; we will do righteousness - other than what we were doing!’ But did We not grant you life enough for whoever would remember therein to remember, and the warner had come to you? So taste [the punishment], for there is not for the wrongdoers any helper.”

[Sūrah Fāṭir (35):37]

3 – And Allah (ﷻ) says:

﴿لَهُمْ فِيهَا زُرُورٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٠﴾﴾

“For them therein is heavy sighing, and they therein will not hear.”

[Sūrah al-Anbiyā’ (21):100]

4 – And Allah (ﷻ) says:

﴿وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُّقْرَّبِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٣﴾ لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿١٤﴾﴾

“And when they are thrown into a narrow place therein bound in chains, they will cry out thereupon for destruction. [They will be told], ‘Do not cry this Day for one destruction, but cry for much destruction.’”

[Sūrah al-Furqān (25):13-14]

5 – And Allah (ﷻ) says:

﴿وَيَوْمَ يَعْصُفُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلِّتَنِي أَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾﴾

“And the Day the wrongdoer will bite on his hands [in regret], he will say, ‘Oh, I wish I had taken with the Messenger a way.’”

[Sūrah al-Furqān (25):27]

6 – And Allah (ﷻ) says:

﴿كَذَٰلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ ۗ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾﴾

“Thus will Allah show them their deeds as regrets upon them. And they are never to emerge from the Fire.”

[Sūrah al-Baqarah (2):167]

• The inhabitants of Hellfire seeking help for anyone to save them:

1 – Allah (ﷻ) says:

﴿وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أفيضوا علينا من الماء أو مما رزقكم الله قالوا إن الله حرمهما على

الكافرين ﴿١٠٠﴾﴾

“And the companions of the Fire will call to the companions of Paradise, ‘Pour upon us some water or from whatever Allah has provided you.’ They will say, ‘Indeed, Allah has forbidden them both to the disbelievers.’”

[Sūrah al-A‘rāf (7):50]

2 – And Allah (ﷻ) says:

﴿ وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ۗ قَالُوا أَوْلَمْ تَأْتِكُمْ رُسُلُكُم بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَادْعُوا ۗ وَمَا دُعَاؤُا الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ۗ ﴾

“And those in the Fire will say to the keepers of Hellfire, ‘Supplicate to your Lord to lighten for us a day from the punishment.’ They will say, ‘Did there not come to you your messengers with clear proofs?’ They will say, ‘Yes.’ They will reply, ‘Then supplicate yourselves, but the supplication of the disbelievers is not except in error.’”

[Sūrah Ghāfir (40):49-50]

3 – And Allah (ﷻ) says:

﴿ وَنَادَا بِمَلِكٍ لِّيَقْضِ عَلَيْنَا رَبُّكَ ۗ قَالَ إِنَّكُمْ مِّنْكَذِبِينَ ۗ لَقَدْ جِئْتُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَرِهُونَ ۗ ﴾

“And they will call, ‘O Mālik, let your Lord put an end to us!’ He will say, ‘Indeed, you will remain.’ We had certainly brought you the truth, but most of you, to the truth, were averse.”

[Sūrah al-Zukhruf (43):77-78]

4 – And Allah (ﷻ) says:

﴿ قَالُوا رَبَّنَا عَلَيْنَا سِقُونَا وَكُنَّا قَوْمًا ضَالِّينَ ۗ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِن عُدْنَا فَإِنَّا ظَالِمُونَ ۗ قَالَ أَسْأَلُوكُمْ فِيهَا وَلَا تَكَلِّمُون ۗ ﴾

“They will say, ‘Our Lord, our wretchedness overcame us, and we were a people astray. Our Lord, remove us from it, and if we were to return [to evil], we would indeed be wrongdoers.’ He will say, ‘Remain despised therein and do not speak to Me...’”

[Sūrah al-Mu‘minūn (23):106-108]

5 – And Allah (ﷻ) says:

﴿ فَأَمَّا الَّذِينَ شَقُوا فِي النَّارِ هُمْ فِيهَا زَفِيرٌ وَشِهيقٌ ۗ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۗ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ۗ ﴾

“As for those who were [destined to be] wretched, they will be in the Fire. For them therein is [violent] exhaling and inhaling. They will be abiding therein as long as the heavens and the earth endure, except what your Lord should will. Indeed, your Lord is an effector of what He intends.”

[Sūrah Hūd (11):106-107]

• The inhabitants of Paradise inheriting the homes of the inhabitants of Hellfire:

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “There is no one among you who does not have two abodes: an abode in Paradise and an abode in Hellfire. If he dies and enters Hellfire, the people of Paradise inherit his abode. This is what Allah says:

﴿أُولَئِكَ هُمُ الْوَارِثُونَ ۖ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ﴾

“These are indeed the inheritors who will inherit Firdaws. They will abide therein eternally.”
[Sūrah al-Mu’minūn (23):10-11]”¹

- **The emergence of the sinners from among the people of *tawhīd* from Hellfire:**

1 – Anas bin Mālik (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Whoever said, ‘None has the right to be worshipped but Allah,’ and has in his heart good equal to the weight of a barley grain, will be taken out of Hellfire. And whoever said, ‘None has the right to be worshipped but Allah,’ and has in his heart good equal to the weight of a wheat grain, will be taken out of Hellfire. And whoever said, ‘None has the right to be worshipped but Allah,’ and has in his heart good equal to the weight of an atom, will be taken out of Hellfire.”²

2 – And Jābir (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Some of the people of *tawhīd* will be punished in the Fire until they are coals. Then the Mercy (of Allah) will reach them. They will be taken out and tossed at the doors of Paradise.” He said, “The people of Paradise will pour water over them, and they will sprout as the debris carried by the flood sprouts, then they will enter Paradise.”³

- **The greatest punishment for the inhabitants of Hellfire:**

The greatest punishment of the inhabitants of Hellfire will be their inability to see their Lord (ﷻ).

Allah (ﷻ) says:

﴿كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ۖ ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ﴾

“No! Indeed, from their Lord, that Day, they will be partitioned. Then indeed, they will [enter and] burn in Hellfire.”

[Sūrah al-Muṭaffifīn (83):15-16]

- **The eternal life of the inhabitants of Paradise and Hellfire:**

¹ Authentic; narrated by Ibn Mājah (no. 4341).

² Agreed upon; narrated by Bukhārī (no. 44) and Muslim (no. 193). The wording is that of Muslim’s.

³ Authentic; narrated by Aḥmad (no. 15,268) and Tirmidhī (no. 2597). The wording is that of Tirmidhī’s.

1 – Allah (ﷻ) says:

﴿يَوْمَ يَأْتُ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۗ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٠٥﴾ فَأَمَّا الَّذِينَ شَقُوا فِي النَّارِ هُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾ خَلِيلِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۗ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾ ۖ وَأَمَّا الَّذِينَ سَعَدُوا فِي الْجَنَّةِ خَلِيلِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۗ عَطَاءٌ غَيْرٌ مَّحْذُوزٍ ﴿١٠٨﴾﴾

“The Day it comes, no soul will speak except by His permission. And among them will be the wretched and the prosperous. As for those who were [destined to be] wretched, they will be in the Fire. For them therein is [violent] exhaling and inhaling. They will be abiding therein as long as the heavens and the earth endure, except what your Lord should will. Indeed, your Lord is an effecter of what He intends.”

[Sūrah Hūd (11):105-108]

2 – And Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا مِّثْلَ مَعْدِنِ لَيَفْتَدُوا بِهٖ مِنْ عَذَابِ الْيَوْمِ ۗ أَلَيْسَ مَا تُكْفِلُ مِنْهُمْ ۗ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾ يُرِيدُونَ أَنْ يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِمُخْرَجِينَ ﴿٣٧﴾ ۖ وَلَهُمْ عَذَابٌ مُّهِمٌ ﴿٣٨﴾﴾

“Indeed, those who disbelieve - if they should have all that is in the earth and the like of it with it by which to ransom themselves from the punishment of the Day of Resurrection, it will not be accepted from them, and for them is a painful punishment. They will wish to get out of the Fire, but never are they to emerge therefrom, and for them is an enduring punishment.”

[Sūrah al-Mā'idah (5):36-37]

3 – And Ibn ‘Umar (رضي الله عنهما) narrated:

The Messenger of Allah (ﷺ) said, “When the people of Paradise have entered Paradise and the people of the Fire have entered the Fire, death will be brought and will be placed between the Fire and Paradise, and then it will be slaughtered, and a call will be made, ‘O people of Paradise, no more death! O people of the Fire, no more death!’ So the people of Paradise will have happiness added to their previous happiness, and the people of the Fire will have sorrow added to their previous sorrow.”¹

- **The majority of the inhabitants of Paradise and Hellfire:**

There will be more men in Paradise than women, and more women in Hellfire than men. The maidens of Paradise will be larger in number than the men.

1 – ‘Imrān (رضي الله عنه) narrated:

¹ Agreed upon; narrated by Bukhārī (no. 6548) and Muslim (no. 2850). The wording is that of Bukhārī’s.

The Prophet (ﷺ) said, “I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hellfire and saw that the majority of its inhabitants were women.”¹

2 – And Ibn ‘Abbās (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “I was shown Hellfire and that the majority of its dwellers were women who were ungrateful.” It was asked, “Do they disbelieve in Allah?” He replied, “They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, ‘I have never received any good from you.’”²

3 – And ‘Imrān bin Ḥuṣayn (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Amongst the inhabitants of Paradise, the women would form a minority.”³

4 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The members of the first group to get into Paradise would have their faces as bright as full moon during the night. The next to this group would have their faces as bright as the shining stars in the sky, and every person would have two wives; the marrow of their shanks would glimmer beneath the flesh, and there would be none without a wife in Paradise.”⁴

- **The partition of Paradise and Hellfire:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The Hellfire is surrounded with all kinds of desires and passions, while Jannah is surrounded with adversities.”⁵

- **The closeness of Paradise and Hellfire:**

‘Abdullāh bin Mas‘ūd (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Paradise is nearer to anyone of you than your shoelace, and so is the Hellfire.”¹

¹ Agreed upon; narrated by Bukhārī (no. 3241) and Muslim (no. 2737). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 29) and Muslim (no. 907). The wording is that of Bukhārī’s.

³ Narrated by Muslim (no. 2738).

⁴ Agreed upon; narrated by Bukhārī (no. 3246) and Muslim (no. 2834). The wording is that of Muslim’s.

⁵ Agreed upon; narrated by Bukhārī (no. 6487) and Muslim (no. 2823). The wording is that of Bukhārī’s.

- **The dispute between Paradise and Hellfire and Allah’s judgment between them:**

Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Hellfire and Paradise fell into dispute, and Hellfire said, ‘I have been distinguished by the proud and the haughty.’ And Paradise said, ‘What is the matter with me that the meek and the humble amongst people, and the downtrodden and the simple enter me?’ Thereupon Allah said to Paradise, ‘You are (the means) of My Mercy whereby I show mercy to those of My slaves whom I wish.’ And He said to Hellfire, ‘You are (the means) of punishment whereby I punish those of My slaves whom I wish. Both of you will be full.’”²

- **Avoiding Hellfire and seeking Paradise:**

1 – Allah (ﷻ) says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً ۖ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾﴾

“O you who believe, do not consume usury, doubled and multiplied; but fear Allah that you may be successful. And fear the Fire, which has been prepared for the disbelievers. And obey Allah and the Messenger that you may obtain mercy.”

[Sūrah Āli ‘Imrān (3):130-132]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “All of my nation will enter into Paradise, except he who refused.” They said, “O Messenger of Allah! And who would refuse?” He replied, “He who obeys me will enter Paradise, and who disobeys me has refused [to enter]!”³

3 – And ‘Adī bin Ḥātim (رضي الله عنه) narrated:

The Prophet (ﷺ) made a mention of the Fire. He turned his face aside and sought refuge in Allah from it, and then said, “Protect yourselves against the Fire even if it is with half a date, and he who does not find it, [he should do so] with pleasant words.”⁴

- **The vastness of Allah’s mercy:**

1 – Allah (ﷻ) says:

¹ Narrated by Bukhārī (no. 6488).

² Agreed upon; narrated by Bukhārī (no. 4850) and Muslim (no. 2846). The wording is that of Muslim’s.

³ Agreed upon; narrated by Bukhārī (no. 7280) and Muslim (no. 1835). The wording is that of Bukhārī’s.

⁴ Agreed upon; narrated by Bukhārī (no. 6563) and Muslim (no. 1016). The wording is that of Bukhārī’s.

﴿ الَّذِينَ سَمَّوْنَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧٠﴾ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٧١﴾ ﴾

“Those [angels] who carry the Throne and those around it exalt with praise of their Lord, and believe in Him, and ask forgiveness for those who believe, [saying], ‘Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way, and protect them from the punishment of Hellfire. Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their fathers, their spouses and their offspring. Indeed, it is You who is the Exalted in Might, the Wise.’”

[Sūrah Ghāfir (40):7-8]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “If a believer were to know what Allah had in store of punishment [in Hellfire], none would aspire for His Paradise; and if a disbeliever were to know what Allah had in store of mercy, none would despair of His Paradise.”¹

O Allah, we ask You for Paradise and everything that brings us closer to it of speech and action, and we seek refuge in You from Hellfire and everything that brings us closer to it of speech and action.

¹ Narrated by Muslim (no. 2755).

6. *Īmān* in *Qadar*

- ***Qadar* (predestination)** is: Allah’s knowledge of everything in its appointed measure and written in the Preserved Tablet (*al-Lawḥ al-Maḥfūz*).

Furthermore, *qadar* is Allah’s secret in creation, and no close angel nor sent messenger has access to it.

- ***Īmān* in *qadar*.**

It is the unequivocal belief that everything that occurs of good or bad is from Allah’s predestination and divine decree. This is as He (ﷻ) says:

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾ وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾ ﴾

“Indeed, all things We created with *qadar* (predestination). And Our command is but one, like a glance of the eye.”

[Sūrah al-Qamar (54):49-50]

- **The pillars of *qadar*.**

Īmān in *qadar* comprises of four matters:

- 1) *Īmān* that Allah (ﷻ) is the All-Knowing of all things, whether they are general or specific.

This entails His actions, such as creation, organization, giving life, causing death; or the actions of His creation, such as their speech, actions, and situations; and the states of animals, plants, or inanimate objects. He has encompassed all things in knowledge as He (ﷻ) says:

﴿ اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ

بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾ ﴾

“It is Allah who has created seven heavens and of the earth, the like of them. His command descends among them so you may know that Allah is competent over all things and that Allah has encompassed all things in knowledge.”

[Sūrah al-Ṭalāq (65):12]

- 2) *Īmān* that Allah (ﷻ) has written all things that will come to pass in the Preserved Tablet pertaining to creation, the worlds, conditions, provision and lifespans.

He has written its quantity, nature, time and place. Nothing will change or be replaced, nor increase or decrease except by His decree.

1 – Allah (ﷻ) says:

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾﴾

“Do you not know that Allah knows what is in the heaven and earth? Indeed, that is in a Record. Indeed that is easy for Allah.”

[Sūrah al-Hajj (22):70]

2 – And ‘Abdullāh bin ‘Amr bin al-‘Āṣ (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Allah wrote the decrees of His creation fifty thousand years before He created the heavens and the earth,” and He said, “His Throne is above the water.”¹

3) *Īmān* that whatever takes place is from the will of Allah. Whatever Allah wills shall happen, and whatever He does not will shall never be. This pertains to His actions, such as creation and organization, life and death, etc. or the actions of creation, such as intentions, speech, actions and conditions.

1 – Allah (ﷻ) says:

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٢٨﴾﴾

“And your Lord creates what He wills and chooses; not for them was the choice. Exalted is Allah and high above what they associate with Him.”

[Sūrah al-Qaṣaṣ (28):68]

2 – And Allah (ﷻ) says:

﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ ۗ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾﴾

“Allah keeps firm those who believe, with the firm word, in the worldly life and in the hereafter. And Allah sends astray the wrongdoers. And Allah does what He wills.”

[Sūrah Ibrāhīm (14):27]

3 – And Allah (ﷻ) says:

﴿وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُم بِاللُّغَةِ وَحَدَرْنَا عَنْهُمْ كُلَّ مَثْوٍ قَبْلَ مَا كَانُوا يُوْمِنُونَ إِلَّا أَن يَشَاءَ اللَّهُ وَلِيَكِّنَ أَكْثَرَهُمْ بَٰجِبِلُونَ ﴿٢٦﴾ وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطَانِ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا ۗ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۗ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿٢٥﴾﴾

¹ Narrated by Muslim (no. 2653).

“And even if We had sent down to them the angels [with the message] and the dead spoke to them [of it], and We gathered together every [created] thing in front of them, they would not believe unless Allah should will. But most of them are ignorant [of that]. And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent.”

[Sūrah al-An‘ām (6):111-112]

4 – And Allah (ﷻ) says:

﴿إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٧﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٢٨﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾﴾

“It is not except a reminder to the worlds for whoever wills among you to take a right course. And you do not will except that Allah wills - Lord of the worlds.”

[Sūrah al-Takwīr (81):27-29]

4) *Īmān* that Allah (ﷻ) is the Creator of everything.

He created all that exists in their very nature, attributes and movements. There is no creator or lord other than Him.

1 – Allah (ﷻ) says:

﴿اللَّهُ خَلِقُ كُلِّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٢﴾﴾

“Allah is the Creator of all things, and He is, over all things, Disposer of affairs.”

[Sūrah al-Zumar (39):62]

2 – And Allah (ﷻ) says:

﴿ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٥٠﴾﴾

“That is Allah, your Lord; there is no deity except Him, the Creator of all things, so worship Him. And He is Disposer of all things.”

[Sūrah al-An‘ām (54):49-50]

3 – And Allah (ﷻ) says:

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٥١﴾ وَمَا أَمْرُنَا إِلَّا وَجِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٢﴾﴾

“Indeed, all things We created with *qadar* (predestination). And Our command is but one, like a glance of the eye.”

[Sūrah al-Qamar (54):49-50]

4 – And Allah (ﷻ) says:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾﴾

“While Allah created you and that which you do”

[Sūrah al-Şāffāt (37):96]

- **The secret of *qadar*.**

Whatever Allah (ﷻ) does, wills and decrees for His creation has much benefit and wisdom in it. So whatever Allah (ﷻ) wills of good and excellence is an indicator of His generosity and mercy. Whatever He wills of vengeance or retribution is an indicator of His anger or wrath. Whatever He wills of His gentleness and nobleness is an indicator of His love and forbearance. Whatever He wills of debasement and humiliation is an indicator of His hatred and loathing. Whatever He wills of diminishing from some of His creation is an indicator of His perfection and ability, and also indicates the occurrence of a return to Him.

So all of Allah’s actions are accompanied with absolute ability, and absolute ability is accompanied with absolute wisdom, and absolute wisdom is accompanied with absolute good:

﴿قُلِ اللَّهُمَّ مَلِكُ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ

﴿إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾﴾

“Say, ‘O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is all good. Indeed, You are over all things capable.’”

[Sūrah Āli ‘Imrān (3):26]

- **The *fiqh* of *qadar*.**

The divine decree of Allah falls under two categories:

The first: That which Allah carries out in this universe of creation, provision, life, death, disposition, organization and other facets of universal affairs.

These tremendous decrees are carried out by Allah before us everyday for us to realize the perfect ability of Allah, His Names and Attributes, the greatness of His dominion and authority, and the encompassment of all things by His knowledge.

Allah (ﷻ) says:

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ

﴿بِكُلِّ شَيْءٍ عِلْمًا ﴿٦٥﴾﴾

“It is Allah who has created seven heavens and of the earth, the like of them. His command descends among them so you may know that Allah is competent over all things and that Allah has encompassed all things in knowledge.”

[Sūrah al-Ṭalāq (65):12]

The second: What Allah carries out for man of good and bad, and this is on account of his deeds:

Thus, one who has *Īmān* and does righteous deeds, Allah will make him happy in this worldly life. He will increase this happiness at the time of death, even more so in the grave, and then he will reach the epitome of happiness in Paradise. Allah (ﷻ) says:

﴿مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾﴾

“Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the hereafter] according to the best of what they used to do.”

[Sūrah al-Nahl (16):97]

On the other hand, the one who disbelieves in Allah and is disobedient to Him will be in a state of misery throughout his life, and at the time of death will be increased in punishment in the grave, and will undergo the utmost form of punishment in the Hellfire:

﴿لَهُمْ عَذَابٌ فِي الْحَيٰوةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُم مِّنَ اللَّهِ مِن وَّاقٍ ﴿٣٤﴾﴾

“For them will be punishment in the life of this world, and the punishment of the hereafter is more severe. And they will not have any protector against Allah.”

[Sūrah al-Ra’d (13):34]

Allah carries out His decree upon a person based upon what the individual does of good or bad, obedience or disobedience. The majority of people do not know the secret of these decrees. As a result of this, tribulations come one after another for most people who then turn to others for a solution but to no avail—rather, the trials increase—and loss of hope and despair become manifest:

﴿مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿٤٣﴾﴾

“Whoever does a wrong will be recompensed for it, and he will not find besides Allah a protector or a helper.”

[Sūrah al-Nisā’ (4):123]

In reality, the solution is in their hands, as Allah does not change the condition of a people until they change that which is in themselves. If they were to replace disbelief with *īmān*, disobedience with obedience and transgression to excellence, Allah would rectify their conditions immediately. The opposite holds true, as a change from good to bad would result in their punishment on account of their sins. This is as Allah (ﷻ) says:

﴿ذٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَتَعْمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٠﴾﴾

“That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves. And indeed, Allah is Hearing and Knowing.”

[Sūrah al-Anfāl (8):53]

In regards to tribulations, at times they are a consequence of disobedience, as Allah (ﷻ) says:

﴿ أَحْسِبُ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢٩﴾ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۗ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا
وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٣٠﴾ ﴾

“Do the people think that they will be left to say, ‘We believe’ and they will not be tried? But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.”

[Sūrah al-‘Ankabūt (29):2-3]

At other times, it is for expiation of sins and the raising of a person’s rank.

1 – Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “A believer is never stricken with a discomfort, illness, anxiety, grief, mental worry, or even the pricking of a thorn, but Allah will expiate his sins on account of his patience.”¹

2 – And ‘Ā’ishah (رضي الله عنها) narrated:

The Messenger of Allah (ﷺ) said, “If a Muslim runs a thorn or [gets into trouble] more severe than this, there is assured for him [a higher] rank and his sins are obliterated.”²

- **The types of *qadar*.**

Whatever Allah has predestined or divinely willed falls under two categories:

The first: What Allah has predestined or divinely decreed of actions and conditions outside of a human’s will.

Examples of this would be, on a personal level, a person’s height, beauty, life and death. Examples of external factors that occur without a person’s choice are trials, illnesses, deficiencies in wealth, life, and provision, and others which can at times be a consequence of a person’s disobedience, at other times a test for him, and at other times a means to increase his rank or expiate his sins.

¹ Agreed upon; narrated by Bukhārī (no. 5641) and Muslim (no. 2573). The wording is that of Bukhārī’s.

² Narrated by Muslim (no. 2572).

These things that an individual is confined to or happen to him without his will are things that he will not be asked about, nor held responsible. What is incumbent upon him, though, is to have *īmān* that all of that is Allah’s divine decree and to be patient and submissive to it. There is nothing that happens in this universe except that the All-Knowing, the All-Aware has wise judgment, wisdom, mercy and excellence in it.

1 – Allah (ﷻ) says:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾ لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾ ﴾

“No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy - in order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful.”

[Sūrah al-Ḥadīd (57):22-23]

2 – And Allah (ﷻ) says:

﴿ قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا ۗ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾ ﴾

“Say, ‘Never will we be struck except by what Allah has decreed for us; He is our protector.’ And upon Allah let the believers rely.”

[Sūrah al-Tawbah (9):51]

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Allah (ﷻ) said, ‘The son of Ādam hurts Me by abusing Time, for I am [the Creator of] Time; in My Hands are all things and I cause the revolution of night and day.’”¹

4 – And Ibn ‘Abbās (رضي الله عنهما) narrated:

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 what Allah had written for you. And if they were to gather to do something to harm you, you would never be harmed except what Allah had written for you. The pens have been lifted and the pages have dried up.”²

The second: That which Allah has predestined and decreed for a person of actions that he is able to do from the gifts bestowed upon him from Allah. These include intellect,

¹ Agreed upon; narrated by Bukhārī (no. 4826) and Muslim (no. 2246).

² Authentic; narrated by Aḥmad (no. 2669) and Tirmidhī (no. 2516). The wording is that of Tirmidhī’s.

ability and choice which entails *īmān* and *kufir*, obedience and disobedience, and excellence and wronging.

These, and other similar gifts, will make a person accountable, and in accordance to his actions will be his reward or punishment. This is because Allah sent messengers, revealed books and made the truth clear from falsehood. He has encouraged *īmān* and acts of obedience for His slaves, just as He has warned us of *kufir* and disobedience. He has provisioned man with an intellect and gave him the ability to choose. He can select whichever path he wants to tread. Whichever of the two paths he chooses will still be under the will and desire of Allah, as nothing happens in the dominion of Allah without His knowledge, will and desire.

1 – Allah (ﷻ) says:

﴿ وَقُلِ الْحَقُّ مِن رَّبِّكَ ۗ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيُكْفُرْ ۗ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهَا ۗ لَهَا سُرَادِقُهَا وَإِن يَسْتَعِينُوا يُعَاثُوا بِهَا ۗ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۗ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾ ﴾

“And say, ‘The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve.’ Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds their faces. Wretched is the drink, and evil is the resting place.”

[Sūrah al-Kahf (18):29]

2 – And Allah (ﷻ) says:

﴿ مَن عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَن أَسَاءَ فَعَلَيْهَا ۖ وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَمِيدِ ﴿٤٦﴾ ﴾

“Whoever does righteousness - it is for his own soul; and whoever does evil [does so] against it. And your Lord is never unjust to His slaves.”

[Sūrah Fuṣṣilat (41):46]

3 – And Allah (ﷻ) says:

﴿ أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا ۗ لَّا يَسْتَوُونَ ﴿٣٢﴾ أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾ وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوِنُهُمُ النَّارُ ۗ كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ ۗ أَلَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٣٤﴾ ﴾

“Then is one who was a believer like one who was defiantly disobedient? They are not equal. As for those who believed and did righteous deeds, for them will be the Gardens of Refuge as accommodation for what they used to do. But as for those who defiantly disobeyed, their refuge is the Fire. Every time they wish to emerge from it, they will be returned to it while it is said to them, ‘Taste the punishment of the Fire which you used to deny.’”

[Sūrah al-Sajdah (32):18-20]

4 – And Allah (ﷻ) says:

﴿إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٧﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٢٨﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾﴾

“It is not except a reminder to the worlds for whoever wills among you to take a right course. And you do not will except that Allah wills - Lord of the worlds.”

[Sūrah al-Takwīr (81):27-29]

• **When is it permissible to find an excuse through *qadar*?**

4) It is permissible to find an excuse through *qadar* with regards to tribulations, like the ones mentioned in the first category. Thus, if a person were to become sick or suffer a loss, or be afflicted with trials outside of his control, then he would be able to find an excuse in the *qadar* of Allah. He would then say, “This is what Allah has willed, and He did what He willed.” After that, he should be patient and be as content as he possibly can to attain reward. Allah (ﷻ) says:

﴿وَلَيَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِيرِ الصَّابِرِينَ ﴿١٥٧﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ

مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٨﴾ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٩﴾﴾

“And We will surely test you with something of fear, hunger and a loss of wealth, lives and fruits, but give good tidings to the patient, who, when disaster strikes them, say, ‘Indeed we belong to Allah, and indeed to Him we will return.’ Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the rightly guided.”

[Sūrah al-Baqarah (2):155-157]

5) It is not permissible for a person to find an excuse through *qadar* with regards to disobedience. So one cannot leave off obligations or perform prohibited actions, because Allah commanded us to perform acts of obedience and avoid acts of disobedience. He ordered us to be active and not to rely solely upon *qadar*.

If *qadar* were to be an argument for anyone, Allah would not have punished those who denied the messengers, such as the people of Nūḥ, ‘Ād, Thamūd and others. Furthermore, He would not have commanded the administration of legislated punishments for those who transgress.

Whoever sees *qadar* as an argument for those who indulge in disobedience is, in reality, lifting from them any form of disparagement or need of punishment. He would not be able to dispraise anyone at all, nor punish them if they transgressed upon him. He would not be able to distinguish between those who do good or bad to him. This is indeed falsehood that is built upon falsehood. It is considered intellectual foolishness, and when Allah desires good for a person, He gives him correct comprehension of the religion.

﴿ سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنتُمْ إِلَّا خُرُوسٌ ﴿١٤٨﴾ ﴾

“Those who associated with Allah will say, ‘If Allah had willed, we would not have associated anything and neither would our fathers, nor would we have prohibited anything.’ Likewise did those before deny until they tasted Our punishment. Say, ‘Do you have any knowledge that you can produce for us? You follow nothing but assumption, and you are not but falsifying.’”

[Sūrah al-An‘ām (6):148]

- **The ruling on executing the means:**

The entire religion is comprised of wisdoms and rulings, justice and excellence, divine decree and predestination, and knowledge and action. Whatever Allah decrees for a slave of good or bad is linked with its means. Good has means which are *īmān* and acts of obedience, and bad has means as well which are *kufīr* and acts of disobedience.

Every individual acts upon the will that Allah decreed for him and the choice that Allah bestowed upon him. A slave cannot reach what Allah has written for him or against him of happiness or misery except through such means that he must use through his choice that Allah bestowed upon him. Thus, entering Paradise has its specific means that must be taken, just as Hell has its means that must be avoided.

1 – Allah (ﷻ) says:

﴿ إِنْ هَدَيْتُمْ تَذَكِّرُوهُ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٢٩﴾ وَمَا قَسَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾ ﴾

“Indeed, this is a reminder, so he who wills may take to his Lord a way. And you do not will except that Allah wills. Indeed, Allah is ever Knowing and Wise. He admits whom He wills into His mercy; but the wrongdoers - He has prepared for them a painful punishment.”

[Sūrah al-Insān (76):29-31]

2 – And Allah (ﷻ) says:

﴿ تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ﴿١٤﴾ ﴾

“These are the limits set by Allah, and whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment. And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.”

[Sūrah al-Nisā’ (4):13-14]

3 – And ‘Alī (ؓ) narrated:

The Messenger of Allah (ﷺ) said, “There is not one amongst you who has not been allotted his abode in Paradise or Hell.” They said, “O Messenger of Allah, then why should we perform good deeds and why not depend upon our destiny?” Thereupon he said, “No, do perform good deeds, for everyone is facilitated in that for which he has been created.” Then he recited:

﴿ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٩٠﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿٩١﴾ فَسَنِيبُهُ رُءُوسٌ لِّئِسْرَىٰ ﴿٩٢﴾ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ﴿٩٣﴾ وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩٤﴾ فَسَنِيبُهُ رُءُوسٌ لِّلْعُسْرَىٰ ﴿٩٥﴾ ﴾

“As for he who gives and fears Allah and believes in the best [reward], We will ease him toward ease. But as for he who withholds and considers himself free of need and denies the best [reward], We will ease him toward difficulty.”

[Sūrah al-Layl (92):5-10]¹

- **The ruling on repelling *qadar*.**

It is legislated to repel *qadar* with *qadar* in the following situations:

- 1) Repelling the *qadar* of whose means are already interwoven so that when other means are introduced, they face one another. An example of this would be repelling an enemy by fighting him, or repelling heat with cold, and so on.
- 2) Repelling the *qadar* that happened and stays put with another *qadar* that could remove it. An example of this would be repelling the decree of illness with the decree of treatment, or repelling the decree of sins with the decree of repentance, or repelling a wrongdoing with excellence, and so on.

Allah (ﷻ) says:

﴿ وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٤١﴾ وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِنَهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٤٢﴾ ﴾

“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity will become as though he was a devoted friend. But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].”

[Sūrah Fuṣṣilat (41):34-35]

¹ Agreed upon; narrated by Bukhārī (no. 4945) and Muslim (no. 2647). The wording is that of Muslim’s.

- **The will of Allah is general for all things:**

A slave doing a good or bad deed does not negate it from being attributed to Allah as an origination and creation of His.

Allah is the Creator of all things, and from amongst those things are the human being and his actions. However, Allah's will is not necessarily an indication of His pleasure. For example, disbelief, disobedience and vileness are created things through the will of Allah, but Allah does not love them nor is pleased with them. He does not command us to do such things, but rather despises and prohibits such actions.

The classification of something being despised or disliked does not remove it from being part of Allah's will that comprises all matters. Indeed, there is an intended wisdom behind everything that Allah created, based on His control, dominion and creation.

Allah (ﷻ) says:

﴿إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٧﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٢٨﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾﴾

“It is not except a reminder to the worlds for whoever wills among you to take a right course. And you do not will except that Allah wills - Lord of the worlds.”

[Sūrah al-Takwīr (81):27-29]

- **The ruling on being pleased with *qadar*:**

Being pleased with *qadar* is divided into three categories:

- 1) Being pleased with acts of obedience, which is obligatory.
- 2) Being pleased with tribulations, which is a recommended act.
- 3) Disbelief, lewdness and disobedience, which are not commanded to be pleased with. Rather, we are commanded to despise and hate them.

These are things that Allah does not love or is pleased with. Even though He created them, He does not love them, so He contributes it to those who love it, as He created devils. We love and are pleased with what Allah has created, but as for an unpraiseworthy action and its doer, we do not love nor are pleased with either.

Something that can be loved from one perspective and despised from another, such as an unpleasant illness, is disliked but can result in being beloved.

In the path to Allah, we must be pleased with Him and do what He loves and is pleased with. We do not have to be pleased with everything that happens, nor are we commanded to be pleased with everything that He decrees. However, we are commanded to be pleased with what Allah and His Messenger have ordered us to be

pleased with. We must also dislike what Allah and His Messenger have commanded us to dislike.

Allah (ﷻ) says:

﴿وَأَعْلَمُوا أَن فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُمْ وَلَئِن آتَىٰكُمْ إِلَهُكُمْ إِلَهًا مِّن دُونِ اللَّهِ فَذَلِيلًا ﴿٥١﴾﴾

﴿إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْإِيعَابَ أُولَٰئِكَ هُمُ الرَّشِيدُونَ ﴿٥٢﴾ فَضَلَّآ مِّنَ اللَّهِ وَرِعْمَةً ﴿٥٣﴾ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٤﴾﴾

“And know that among you is the Messenger of Allah. If he were to obey you in much of the matter, you would be in difficulty, but Allah has endeared to you *īmān* and has made it pleasing in your hearts, and has made hateful to you disbelief, defiance and disobedience. Those are the rightly guided. It is as bounty from Allah and favor. And Allah is Knowing and Wise.”

[Sūrah al-Hujurāt (49):7-8]

- **Allah’s divine decree for good and bad has two angles:**

The first: Its connection with the Lord and being attributed to Him. From this angle, the slave is pleased with it. The divine decree of Allah is just and good, wise and merciful.

The second: Its connection with the slave and being attributed to him. From this angle, there are some things that are to be pleased with, such as *īmān* and acts of obedience, and from another angle there are some things that are not to be pleased with, such as *kufir* and acts of disobedience. In light of this, Allah, too, would not love these things, or be pleased with them, or command to do such acts.

1 – Allah (ﷻ) says:

﴿وَرَبُّكَ خَلَقَ مَا يَشَاءُ وَيَخْتَارُ ۚ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٢٨﴾﴾

“And your Lord creates what He wills and chooses; not for them was the choice. Exalted is Allah and high above what they associate with Him.”

[Sūrah al-Qaṣaṣ (28):68]

2 – And Allah (ﷻ) says:

﴿إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ۗ وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٩﴾﴾

“If you disbelieve - indeed, Allah is Free from need of you. And He does not approve for His slaves disbelief. And if you are grateful, He approves it for you; and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about what you used to do. Indeed, He is Knowing of that within the breasts.”

[Sūrah al-Zumar (39):7]

3 – And Allah (ﷻ) says:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٤٠﴾﴾

“While Allah created you and that which you do.”

[Sūrah al-Ṣāffāt (37):96]

• **The actions of the slave are created:**

Allah (ﷻ) created the slave and created his actions. He knew, willed and wrote these actions before them happening.

If a slave was to do a good or bad act, this would uncover for us what Allah already knew, and what He had already created and written. Allah’s knowledge of a slave’s action is full and comprehensive. Allah’s knowledge has fully encompassed all things. Not an atom’s weight of matter is unknown to Him in the heavens and earth.

Allah willed for disobedience to take place, but disobedience is something that the sinner chose to do, as Allah does not love disobedience, nor commands for it to be done. Rather, He hates and despises it.

1 – Allah (ﷻ) says:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

“While Allah created you and that which you do.”

[Sūrah al-Ṣāffāt (37):96]

2 – And Allah (ﷻ) says:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۗ يَعِظُكُمْ لَعَلَّكُمْ

تَذَكَّرُونَ﴾

“Indeed, Allah orders justice, good conduct and giving to relatives, and forbids immorality, bad conduct and oppression. He admonishes you that perhaps you will be reminded.”

[Sūrah al-Naḥl (16):90]

3 – And Allah (ﷻ) says:

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۗ وَمَا يَعْزُبُ

عَنْ رَبِّكَ مِنْ مِّثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

“And, [O Muḥammad], you are not [engaged] in any matter or recite any of the Qur’ān, and you [people] do not do any deed, except that We are witness over you when you are involved in it. And not absent from your Lord is any part of an atom’s weight within the earth or within the heaven, or anything smaller than that or greater, but that it is in a clear register.”

[Sūrah Yūnus (10):61]

4 – And ‘Abdullāh bin Mas‘ūd (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ), the truthful and the receiver of the truth, informed us, saying, “The creation of you (humans) is gathered in the form of semen in the womb of your mother

for forty days. Then it becomes a clinging thing in similar [period]. Then it becomes a lump of flesh like that. Then Allah sends an angel who breathes life into it and is commanded to record four things about it: its provision, term of life [in this world], conduct and whether it will be happy or miserable.

By the One besides Whom there is no true god! Verily, one of you would perform the actions of the dwellers of Paradise until there is only one cubit between him and it, when what is foreordained would come to pass and he would perform the actions of the inmates of Hell until he enters it.

And one of you would perform the actions of the inhabitants of Hell, until there is only one cubit between him and Hell. Then he would perform the acts of the dwellers of Paradise until he would enter it.”¹

- **Justice and good conduct:**

The actions of Allah (ﷻ) revolve between justice and good conduct. It is not possible at all for Him to be unjust with anyone. Good conduct is more beloved to Him than justice, and pardoning is more beloved to Him than retribution. So either He (ﷻ) will deal with a slave with justice or He will deal with him in good conduct.

For the one who sins, Allah will deal with him with justice, as He (ﷻ) says:

﴿وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا﴾

“And the retribution for an evil act is an evil one like it.”

[Sūrah al-Shūrā (42):40]

As for the one who performs good deeds, He will deal with him through blessings and His excellence, as He (ﷻ) says:

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مِثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا بِمِثْلِهَا وَهُمْ لَا يُظْلَمُونَ﴾

“Whoever comes [on the Day of Judgement] with a good deed will have ten times the like thereof [to his credit], and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged.”

[Sūrah al-An‘ām (6):160]

- **The *fiqh* of Allah’s commands:**

The commands of Allah are divided into two categories: universal commands and legislative commands.

The universal commands are divided into three subcategories:

¹ Agreed upon; narrated by Bukhārī (no.3208) and Muslim (no. 2643). The wording is that of Muslim’s.

The first: The command for origination and creation. It is directive from Allah for all matters to be created.

The second: The command for endurance. It is a directive from Allah for all created matters to remain in existence.

1 – Allah (ﷻ) says:

﴿ إِنَّ اللَّهَ يُمَسِّكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ ۗ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ۝ ﴾

“Indeed, Allah holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him. Indeed, He is Forbearing and Forgiving.”

[Sūrah Fāṭir (35):41]

2 – And Allah (ﷻ) says:

﴿ وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ۗ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ۝ ﴾

“And of His signs is that the heaven and earth remain by His command. Then when He calls you with a single call from the earth, immediately you will come forth.”

[Sūrah al-Rūm (30):25]

The third: The command for control and organization, benefit and harm, movement and stillness, life and death, etc. This is a directive from Allah to all creation in the heavens and on earth.

1 – Allah (ﷻ) says:

﴿ قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعْزِزُ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۗ بِيَدِكَ الْخَيْرُ ۗ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ ۗ وَتُخْرِجُ الْحَيَّ مِنَ الْمَمَاتِ ۗ وَتُخْرِجُ الْمَمَاتِ مِنَ الْحَيِّ ۗ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ۝ ﴾

“Say, ‘O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is all good. Indeed, You are over all things capable. You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account.’”

[Sūrah Āli ‘Imrān (3):26-27]

2 – And Allah (ﷻ) says:

﴿ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۗ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَا سْتَكْبَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ ۗ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ ۝ ﴾

“Say, ‘I hold not for myself [the power of] benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have

touched me. I am not except a warner and a bringer of good tidings to a people who believe.”

[Sūrah al-A‘rāf (7):188]

3 – And Allah (ﷻ) says:

﴿هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ﴾

“He it is who gives life and causes death; and when He decrees a matter, He but says to it, ‘Be,’ and it is.”

[Sūrah Ghāfir (40):68]

As for the legislative commands, they are divided into five subcategories:

These are the commands of *tawhīd* and *īmān*, acts of worship, transactions, social relations, and etiquettes.

These are all a directive from Allah exclusively to mankind and *jinn*. They comprise the true religion that Allah sent His messengers with, revealed His books and are from amongst His greatest blessings upon His creation.

Based on the measure of a person’s certainty and conviction in Allah’s names, attributes, actions, and universal and legislative commands, a slave will have a yearning and desire to carry out Allah’s legislative commands with love, veneration and humility for Allah (ﷻ).

The happiest and greatest of people are those who have knowledge of their Lord. They are the prophets and those who have treaded upon their path. By carrying out Allah’s legislative commands, we acquire security and guidance, and Allah will open for us the blessings of the heavens and earth in this life, and will admit us into Paradise in the hereafter:

1 – Allah (ﷻ) says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

“This day I have perfected for you your religion, completed My favor upon you and have approved for you Islam as the religion.”

[Sūrah al-Mā‘idah (5):3]

2 – And Allah (ﷻ) says:

﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾

“It is those who believe and do not mix their belief with injustice - they will have security, and they are rightly guided.”

[Sūrah al-An‘ām (6):82]

3 – And Allah (ﷻ) says:

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾﴾

“And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they used to earn.”

[Sūrah al-A‘rāf (7):96]

4 – And Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿٧٧﴾ خَالِدِينَ فِيهَا لَا يَبْتَغُونَ عَنْهَا حِوَلًا ﴿٧٨﴾﴾

“Indeed, those who have believed and done righteous deeds - they will have the Gardens of Paradise as a lodging, wherein they abide eternally. They will not desire from it any transfer.”

[Sūrah al-Kahf (18):107-108]

- **The categories of Allah’s commands:**

The Commands of Allah (ﷻ) are divided into two categories:

The first: His legislative commands that could come from his slave. A slave could also oppose them if Allah permits. From amongst them:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ﴿٢٣﴾﴾

“And your Lord has decreed that you not worship except Him, and to parents, good treatment.”

[Sūrah al-Isrā’ (17):23]

The second: Universal commands that must take place. It is not possible for a person to oppose them. They are of two types:

1) A divine, direct universal command that must take place. Thus, everything that Allah desires to happen will happen:

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾﴾

“His command is only when He intends a thing that He says to it, ‘Be,’ and it is.”

[Sūrah Yā Sīn (36):82]

2) Divine universal commands. These are universal norms that are comprised of means and results that are intertwined by the permission of Allah. Every universal means has a result. From amongst these universal norms:

1 – Allah (ﷻ) says:

﴿ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ۗ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤﴾﴾

“That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves. And indeed, Allah is Hearing and Knowing.”

[Sūrah al-Anfāl (8):53]

2 – And Allah (ﷻ) says:

﴿ وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْنَا الْقَوْلُ فَمَدْمَرْنَاهَا تَدْمِيرًا ﴿٥٣﴾ ﴾

“And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with complete destruction.”

[Sūrah al-Isrā’ (17):16]

3 – And Allah (ﷻ) says:

﴿ وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾ ﴾

“And Allah presents an example: a city which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allah. So Allah made it taste the extreme of hunger and fear for what they had been doing.”

[Sūrah al-Naḥl (16):112]

These universal norms can be exploited by Iblīs and his followers in an attempt to be a cause in ruining some people. Due to this, Allah legislated for us the seeking of His forgiveness, repentance and supplication to save ourselves from such ruin.

Supplication is turning to Allah, the Creator of all universal norms, such as water, fire, etc., as He is the One you can negate its properties or results at any time and in any way He wills. An example of this is when He negated the fire’s ability to burn Ibrāhīm (عليه السلام):

﴿ قَالُوا حَرِّقُوهُ وَانصُرُوا ءَالِهَتَكُمْ إِنْ كُنْتُمْ فاعِلِينَ ﴿٦٨﴾ قُلْنَا يَبْنَؤُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾ وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾ ﴾

“They said, ‘Burn him and support your gods - if you are to act.’ Allah said, ‘O fire, be coolness and safety upon Ibrāhīm.’ And they intended for him harm, but We made them the greatest losers.”

[Sūrah al-Anbiyā’ (21):68-70]

- **The *fiqh* of good and bad deeds:**

Good deeds are of two categories:

The first: A good deed whose cause is *Imān* and righteousness. This is an act of obedience towards Allah (ﷻ) and His Messenger (ﷺ).

The second: A good deed whose cause is a divine blessing upon man from what Allah has given him of wealth, health, honor, etc.

Bad deeds are also of two categories:

The first: A bad deed whose cause is *shirk* and disobedience. This is what an individual produces of *shirk* and sin.

The second: A bad deed whose cause is a tribulation, or divine retribution, such as diseases, loss of wealth, fear, hunger, defeat, etc.

A good deed with the meaning of obedience is not attributed to anyone except Allah, as He is the One who legislated it for the slave, taught it to him, ordered him to do it, helped him to accomplish it and rewarded him for it.

A bad deed with the meaning of disobedience to Allah and His Messenger, if a slave chooses by his own will and desire to do it, and by giving preference to disobedience over obedience, is attributed only to the slave, its doer. This is not attributed to Allah because Allah did not legislate it or command him to do it. Rather, He made it prohibited upon him and warned him of a punishment, just as Allah (ﷻ) says:

﴿ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا ﴾

“What comes to you of good is from Allah, but what comes to you of evil is from yourself. And We have sent you, [O Muḥammad], to the people as a messenger, and sufficient is Allah as Witness.”

[Sūrah al-Nisā’ (4):79]

As for a good deed with the meaning of a divine blessing, such as wealth, children, victory and honor, and a bad deed with the meaning of resentment and tribulation, such as loss of wealth, life, provision and defeat, then his good and bad deed is from Allah. Allah (ﷻ) is the one who tests His slaves through tribulations, retribution and prestige. This is to develop His slaves, just as Allah (ﷻ) says:

﴿ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ ﴾

﴿ فَمَا لِهَتُولَاءِ الْأَقْوَامِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴾

“But if good comes to them, they say, ‘This is from Allah,’ and if evil befalls them, they say, ‘This is from you.’ Say, ‘All things are from Allah.’ So what is [the matter] with those people that they can hardly understand any statement?”

[Sūrah al-Nisā’ (4):78]

- **The means of repelling the punishment for bad deeds:**

If a believer was to commit a bad deed, then its punishment can be averted by the following:

He can repent to Allah so that Allah may forgive him; seek Allah’s forgiveness so that Allah may forgive him; do good deeds that would wipe the bad deeds away; his brothers

in faith can supplicate for him and seek Allah’s forgiveness for him; or have the intention for him to be rewarded through their good actions what can benefit him; or be afflicted with tribulations that would serve as an expiation for his sins; or be afflicted with tribulation in the *barzakh* which will also expiate for his sins; or to be afflicted on the Day of Judgment which would also expiate for his sins; or for Prophet Muḥammad (ﷺ) to intercede on his behalf; or through the mercy of the Most Merciful. And indeed Allah is the Most Forgiving, the Most Merciful.

Allah (ﷻ) says:

﴿ وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ۝۲۰ ﴾

“But indeed, I am the Perpetual Forgiver of whoever repents, believes, does righteousness and then continues in guidance.”

[Sūrah Ṭā Hā (20):82]

- **The wisdom behind the creation of acts of obedience and disobedience:**

Allah (ﷻ) has created both acts of obedience and disobedience. As for the acts of obedience, Allah loves them, and as for the acts of disobedience, Allah dislikes them. Allah has commanded the creation to carry out the acts of obedience, prohibited them from the acts of disobedience, and commanded them to repent from sins and acts of disobedience.

Furthermore, Allah has created man with free will; he obeys His Lord at times and disobeys Him at others.

Perhaps acts of obedience would cause self-admiration and favor-seeking in some people. So as a result, Allah created acts of disobedience, that after performed, would perhaps cause humility and breaking down before the Lord. So praise be to the One who is All-Wise concerning His creation, command and legislation.

Allah (ﷻ) says:

﴿ إِنَّا خَلَقْنَا الْإِنسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ۝۱ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ۝۲ إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا ۝۳ إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ نَأْسٍ كَانَتْ مِنْ أَرْجَائِهَا كَأْفُورًا ۝۴ ﴾

“Indeed, We created man from a sperm-drop mixture in order to try him; and We made him to hear and see. Indeed, We showed him the way, be he grateful or be he ungrateful. Indeed, We have prepared for the disbelievers chains, shackles and a blaze. Indeed, the righteous will drink from a cup [of wine] whose mixture is of *Kāfir*.”

[Sūrah al-Insān (76):2-5]

- **The *fiqh* of acts of obedience and disobedience:**

Allah’s objective from His creation is acknowledgment of His Oneness, *Īmān* in Him, His obedience and His servitude through what He legislated. Obedience brings forth benefit and yields beautiful manners. As for disobedience, it brings both harm and yields poor manners.

The sun, moon, plants, animals, land and sea obey their Lord. As a result, tremendous benefit emerge from each of these creations that only Allah (ﷻ) can enumerate.

The prophets, callers to Islam and scholars obey Allah, and as a result tremendous good comes from them that only Allah (ﷻ) can enumerate. As for the disobedience of the Lord and arrogance in not obeying Him that manifested from Iblīs and his followers from mankind and *jinn*, this has only brought forth evil and corruption upon earth that only Allah (ﷻ) can enumerate.

Just like this, if an individual was to obey his Lord, Allah would bring forth good and benefit for him and through him for others that only Allah (ﷻ) could enumerate. On the other hand, if he was to disobey his Lord, evil and harm would emerge from him and through him upon others that only Allah (ﷻ) could enumerate.

1 – Allah (ﷻ) says:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿١﴾ الَّذِينَ يُعِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٢﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا هُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٣﴾ ﴾

“The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely - The ones who establish prayer, and from what We have provided them, they spend. Those are truly the believers. For them are degrees [of high position] with their Lord, and forgiveness and noble provision.”

[Sūrah al-Anfāl (8):2-4]

2 – And Allah (ﷻ) says:

﴿ تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ﴿١٤﴾ ﴾

“These are the limits set by Allah, and whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment. And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.”

[Sūrah al-Nisā’ (4):13-14]

- **The effects of acts of obedience and disobedience:**

Allah (ﷻ) has made for acts of obedience and good deeds beloved, pure and enjoyable effects. The delight contained within them far surpasses any delight found in disobedience. Thus, every act of obedience is followed by serenity, guidance, security and success.

Allah (ﷻ) has also made for acts of disobedience and bad deeds distasteful effects that inherit regret and remorse, constraint and worry, depression and loss. This regret and sorrow grow based on each deed by many times more:

﴿فَإِذَا يَا أَيُّهَا الَّذِينَ آمَنُوا أَتَىٰ الْبَشَرَ مِنَّا عَذَابٌ فِطْرِيٍّ فَصَبِرُوا ۚ إِنَّ عَذَابَ الْبَشَرِ مُتَسَاوٍ ۚ﴾
 ﴿وَمَنْ أَغْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا
 وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ ۚ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَقَدْ كُنتُ بَصِيرًا ۚ﴾ قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيهَا ۖ وَكَذَلِكَ
 الْيَوْمَ تُنْسَىٰ ۗ﴾

“Then if there comes to you guidance from Me - then whoever follows My guidance will neither go astray [in this world] nor suffer [in the hereafter]. And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind. He will say, ‘My Lord, why have you raised me blind while I was once seeing?’ [Allah] will say, ‘Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten.’”

[Sūrah Ṭā Hā (20):123-126]

A slave does not ever reach a disliked state except because of a sin, and what Allah pardons him for is far greater. Sins harm the heart just as poison harms the body:

﴿وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ۖ﴾

“And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much.”

[Sūrah al-Shūrā (42):30]

Allah created every individual upon a beautiful and good *fiṭrah* (innate disposition). If it was to mix with sins and disobedience, its beauty and goodness would be removed. If a slave was to repent to Allah and return to Him, the *fiṭrah* would once again beautify and become good. It would reach a state of perfection in Paradise and would join the company of the prophets and messengers.

Allah (ﷻ) says:

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ۗ﴾
 ﴿ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا ۗ﴾

“And whoever obeys Allah and the Messenger - they will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the

righteous. And excellent are those as companions. That is the bounty from Allah, and sufficient is Allah as Knower.”

[Sūrah al-Nisā’ (4):69-70]

The actions of Allah (ﷻ) are all of utmost wisdom and mercy, as well as justice and kindness. He guides whomever He wills out of His favor and mercy, and leads astray whomever He wills out of His justice and wisdom. He is the All-Wise and the All-Knowing, and He is Most Knowing of where He places His message and guidance, and His torment and punishment:

﴿ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٩﴾ ﴾

“Do you not know that to Allah belongs the dominion of the heavens and the earth? He punishes whom He wills and forgives whom He wills, and Allah is over all things competent.”

[Sūrah al-Mā'idah (5):40]

- **The *fiqh* of acts of guidance and misguidance:**

To Allah belongs the creation and command. He does as He wills and rules as He wants. He guides whom He wills and leads astray whom He wills. The dominion and creation belong to Him, and He will never be asked about what He does, but rather the creation will be asked.

From among Allah’s mercy is that He created the people upon *tawhīd*, loving good and disliking evil. Then He honored them by sending to them the messengers, revealing the books, clarifying the paths and providing remedy for diseases. He enabled the means of guidance and obedience through hearing, seeing and intellect:

﴿ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ

﴿ مُّبِينٍ ﴿٦٢﴾ ﴾

“It is He who has sent among the unlettered a Messenger from themselves, reciting to them His verses, purifying them and teaching them the Book and wisdom - although they were before in clear error.”

[Sūrah al-Jumu‘ah (62):2]

After all this... whoever gives preference to guidance, has a desire for it, seeks it, takes by its means and struggles in achieving it, Allah will guide him to it, help him achieve it and help him in completing it. This is all from the mercy, excellence and favors of Allah upon His slaves.

Allah (ﷻ) says:

﴿ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٤﴾ ﴾

“And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.”

[Sūrah al-‘Ankabūt (29):69]

Contrary to that, whoever gives preference to misguidance, desires it and takes by its means, Allah will direct him to what he wishes for, and he will not find from Allah any means to avoid it. This is from the justice of Allah.

Allah (ﷻ) says:

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِمْ جَهَنَّمَ وَسَاءَتْ

مَصِيرًا ﴿١١٥﴾

“And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.”

[Sūrah al-Nisā’ (4):115]

- The fruits of *Īmān* in *qadar*:

Īmān in divine decree and predestination is from the sources of peace, tranquility and happiness for every Muslim.

A believer knows that everything is decreed from Allah. Thus, he will not be amazed at his own self after an achievement, nor be anxious at the loss of a loved one or experiencing a disliked condition. He knows that all of this is from the divine decree of Allah and it cannot be avoided.

1 – Allah (ﷻ) says:

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٥٧﴾ لِكَيْلَا

تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٥٨﴾﴾

“No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy - in order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful.”

[Sūrah al-Ḥadīd (57):22-23]

2 – And Ṣuhayb (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “How wonderful is the case of a believer; there is good for him in everything, and this applies only to a believer. If prosperity attends him, he expresses

gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him.”¹

3 – And Sa’d bin Abī Waqqāṣ (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “I am amazed at the believer. If good befalls him he praises Allah and express gratitude, and if bad befalls him he praises Allah and shows patience. A believer will be rewarded for every affair, even for a morsel of food that he lifts to the mouth of his spouse [to feed her].”²

- We have now, by the grace of Allah, completed discussing the six pillars of *Īmān*. They are: *Īmān* in Allah, *Īmān* in His angels, *Īmān* in His books, *Īmān* in His messengers, *Īmān* in the Last Day, and *Īmān* in the good and bad of *qadar*. Every pillar brings forth boundless, fruitful benefits for a believer.

- **The fruits of the pillars of *Īmān*:**

- 1) ***Īmān* in Allah (ﷻ):** This yields to the *tawhīd* of Allah and attuning ourselves to always turn to Him and no one else. It also increases our love for Him, our reverence for Him and our gratefulness to Him. Furthermore, it increases our servitude and obedience to Him and our fear of Him. Lastly, it increases our act of carrying out His commands and avoiding His prohibitions.

- 2) ***Īmān* in the angels:** This yields the fruits of loving them, feeling shy from them and taking heed of their obedience to Allah.

- 3) **4) *Īmān* in the books and messengers:** This yields unshakeable *īmān* in Allah and love for Him. Additionally, it leads to gratitude of Him, as well as knowledge of His legislations, and what He loves and despises. We also attain knowledge of the conditions of the hereafter, love for the messengers of Allah, obedience of them and following them in their intentions, statements, actions and manners.

- 5) ***Īmān* in the Last Day:** This yields knowledge of Allah’s ability, grandeur, sovereignty and authority. It brings forth a yearning to perform acts of obedience and good deeds, and to avoid acts of disobedience and evil sins. It also causes proper preparation for the Day of Resurrection.

- 6) ***Īmān* in *qadar*:** This yields tranquility, solace and pleasure with whatever Allah, the Exalted in Might, the Most Merciful decrees.

¹ Narrated by Muslim (no. 2999).

² Good; narrated by Aḥmad (no. 1492) and ‘Abdul-Razzāq (no. 20310). The wording is that of Aḥmad’s.

If these six pillars of *īmān* are affirmed in the life of a Muslim, Allah will bless him with a beautiful life in this world, and he will become worthy of entering Paradise and being saved from the Hellfire. This cannot be accomplished except by obeying Allah and His Messenger in everything.

1 – Allah (ﷻ) says:

﴿مَنْ عَمِلْ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾﴾

“Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the hereafter] according to the best of what they used to do.”

[Sūrah al-Nahl (16):97]

2 – And Allah (ﷻ) says:

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾﴾

“...and whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment.”

[Sūrah al-Nisā’ (4):13]

11. *Ihsān*

- *Ihsān* is: to worship Allah as if you see Him, and though you cannot see him, He sees you.

Ihsān is the most complete form of servitude due to the completeness of *īmān*, *taqwa*, certainty, truthfulness, sweetness of drawing close to Allah, presence of the heart, beautified speech and action, good manners, and complete love, reverence, awe and humility towards Allah (ﷻ) found within it.

1 – Allah (ﷻ) says:

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾

“Indeed, Allah is with those of *taqwa* and those of *ihsān*.”

[Sūrah al-Naḥl (16):128]

2 – And Allah (ﷻ) says:

﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ﴾ الَّذِي يَرَىٰكَ حِينَ تَقُومُ ﴿۱۷۱﴾ وَتَقَلِّبُكَ فِي السَّجْدِ ﴿۱۷۲﴾ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿۱۷۳﴾

“And rely upon the Exalted in Might, the Merciful, Who sees you when you arise and your movement among those who prostrate. Indeed, He is the Hearing, the Knowing.”

[Sūrah al-Shu‘arā’ (26):217-220]

3 – And Allah (ﷻ) says:

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ﴿۶۱﴾ وَمَا يَعْزُبُ

عَنْ رَبِّكَ مِنْ يَشْفَعَالِ ذَرَّةٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿۶۲﴾﴾

“And, [O Muḥammad], you are not [engaged] in any matter or recite any of the Qur’ān, and you [people] do not do any deed, except that We are witness over you when you are involved in it. And not absent from your Lord is any part of an atom’s weight within the earth or within the heaven, or anything smaller than that or greater, but that it is in a clear register.”

[Sūrah Yūnus (10):61]

4 – And Allah (ﷻ) says:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّت قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿۱۰۱﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿۱۰۲﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ﴿۱۰۳﴾ لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ

كَرِيمٌ ﴿۱۰۴﴾﴾

“The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely - the ones who establish prayer, and from what We have provided them, they spend. Those are the believers, truly. For them are degrees [of high position] with their Lord and forgiveness and noble provision.”

[Sūrah al-Anfāl (8):2-4]

- **Ranks in the religion of Islam:**

The religion of Islam is comprised of three ranks, some vaster than others: *Islām*, *Īmān* and *Ihsān*. Each rank has its specific pillars.

‘Umar bin al-Khaṭṭāb (رضي الله عنه) narrated:

While we were one day sitting with the Messenger of Allah (ﷺ), there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by the Prophet (ﷺ) so that he rested his knees upon his knees and placed his two hands upon his thighs, and said, “O Muḥammad! Inform me about Islam.”

The Messenger of Allah (ﷺ) said, “Islam is that you should testify that there is no deity worthy of worship except Allah and that Muḥammad is His Messenger, that you should perform prayer, pay *zakāh*, fast during Ramaḍān and perform Ḥajj to the House (the Ka‘bah in Makkah), if you can find a way to it.” The man said, “You have spoken truly.” We were astonished at his questioning him and telling him that he was right, but he went on to say, “Inform me about *Īmān*.”

He (ﷺ) answered, “It is that you believe in Allah, His angels, His books, His messengers, the Last Day, and both the good and the bad of *qadar*.” He said, “You have spoken truly.” Then he said, “Inform me about *Ihsān*.”

He (ﷺ) answered, “It is that you should serve Allah as though you could see Him, for though you cannot see Him, yet He sees you.” He said, “Inform me about the Hour.”

He (ﷺ) said, “The one questioned knows no more than the questioner.” So he said, “Well, inform me about the signs thereof [i.e. of its coming].”

He (ﷺ) said, “They are that the slave-girl will give birth to her master, and that you will see the barefooted, naked, destitute, herdsmen of sheep [competing with each other] in raising lofty buildings.” Thereupon the man went off. I waited a while, and then he (ﷺ) said, “O ‘Umar, do you know who that questioner was?” I replied, “Allah and His Messenger know better.” He said, “That was Jibrīl. He came to teach you your religion.”¹

¹ Narrated by Muslim (no. 8).

- **The *fiqh* of *Ihsān*:**

The wisdom behind Allah creating the heavens and the earth, creating all of creation, including life and death is: a test to see who has the best of deeds. This concept is built upon perfection of *tawhīd* and *īmān* in Allah.

The path to excelling in good deeds is through knowledge of the Creator of the heavens and earth by way of His names, attributes, actions and the sense of His constant observance for every action. It is also by having knowledge that Allah is aware of all things, that He is a Witness to everything and that He is Able to do all things. And it is also through following the Messenger (ﷺ) in what he brought from his Lord (ﷻ).

This is one of the greatest exhortations found in the Qur’ān that calls every Muslim to perform good deeds for their Lord. Thus, he performs these actions with love and reverence of Him as if he sees Him, and though he cannot, he knows that Allah is watching him.

So let the slave do his best in performing good deeds for Allah, the All-Hearing and the All-Seeing – Who hears him when he speaks and sees him when he acts – so that he can achieve His pleasure, attain the best of rewards and be saved from His punishment. Whoever does a good deed, it is for his own soul, and whoever does evil, does so against it.

1 – Allah (ﷻ) says:

﴿ وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ﴾

“And it is He who created the heavens and the earth in six days - and His Throne had been upon water - that He might test you as to which of you is best in deed.”

[Sūrah Hūd (11):7]

2 – And Allah (ﷻ) says:

﴿ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِيَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴾

“Indeed, We have made that which is on the earth adornment for it that We may test them as to which of them is best in deed.”

[Sūrah al-Kahf (18):7]

3 – And Allah (ﷻ) says:

﴿ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ﴾

“He who created death and life to test you as to which of you is best in deed - and He is the Exalted in Might, the Forgiving.”

[Sūrah al-Mulk (67):2]

- **The levels of *Ihsān*:**

Ihsān has two levels:

The first: That a Muslim worships his Lord as if he sees Him out of yearning and seeking, and out of love and desire. Thus, he seeks the One he loves, who is none other than Allah (ﷻ). Allah is his main objective, so he worships Him as if he sees Him. This is the higher of the two levels.

The second: If you cannot worship Allah as if you see Him and seek Him, then worship Him knowing that He sees you. This would engage one in fearing Him and fleeing from His punishment, humbly submitting oneself to Him.

Allah (ﷻ) says:

﴿ إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حُزُوا وَسُجِدُوا ﴿١٥﴾ وَسُبِّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٦﴾ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٧﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٨﴾ ﴾

“Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt with praise of their Lord, and they are not arrogant. They arise from their beds, they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend. And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.”

[Sūrah al-Sajdah (32):15-17]

- **The completeness of servitude:**

Worship of Allah is established upon two principles:

To have the utmost love for Allah, and to have the utmost reverence and submission to Him.

This is achieved by knowing Allah through His names, attributes, actions, provisions, blessings, religion, legislation, and reward and punishment.

Love for Allah (ﷻ) yields a yearning for Him, while revering Him and submitting oneself to Him yields fear. This is the foundation of *Ihsān* in the servitude of Allah (ﷻ). Indeed Allah loves the doers of good. So be the slave of al-Muḥsin (The Supreme Doer of Good) and the slave of al-Raḥmān (The Most Merciful).

1 – Allah (ﷻ) says:

﴿ وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ﴿١٠٥﴾ ﴾

“And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Ibrāhīm, inclining toward truth?”

[Sūrah al-Nisā’ (4):125]

2 – And Allah (ﷻ) says:

﴿ وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عِاقِبَةُ الْأُمُورِ ﴿٣١﴾ ﴾

“And whoever submits his face to Allah while he is a doer of good - then he has grasped the most trustworthy handhold. And to Allah will be the outcome of all matters.”

[Sūrah Luqmān (31):22]

3 – And Allah (ﷻ) says:

﴿ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾ ﴾

“Yes [on the contrary], whoever submits his face in Islam to Allah while being a doer of good, will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.”

[Sūrah al-Baqarah (2):112]

- **The companions of a profitable transaction:**

In the Qur’ān, there are two types of transactions:

They are the transaction of the believers and the transaction of the hypocrites.

1) The transaction of the believers is profitable, and it is the religion that affirms happiness in this world and the hereafter. Allah says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَذُكَّرُ عَلَىٰ حَرَجٍ تَنِجِكُمْ مِنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾ تُوْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ؕ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١١﴾ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ؕ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ۖ وَبَشِيرٌ لِّلْمُؤْمِنِينَ ﴿١٣﴾ ﴾

“O you who believe, shall I guide you to a transaction that will save you from a painful punishment? [It is that] you believe in Allah and His Messenger, and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know. He will forgive for you your sins, and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment. And [you will obtain] another [favor] that you love - victory from Allah and an imminent conquest; and give good tidings to the believers.”

[Sūrah al-Şaff (61):10-13]

2) The transaction of the hypocrites is unprofitable, and it is the disbelief that causes misery in this world and the hereafter. Allah says:

﴿ وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيْطَانِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٠﴾ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدَّهُمْ فِي طُعْنِهِمْ يَعْمَهُونَ ﴿١١﴾ أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهَدَىٰ فَمَا رَجَعَتِ تَجَارِعُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٢﴾ ﴾

“And when they meet those who believe, they say, ‘We believe;’ but when they are alone with their evil ones, they say, ‘Indeed, we are with you; we were only mockers.’ But Allah mocks them and prolongs them in their transgression, while they wander blindly. Those are the ones who have purchased error [in exchange] for guidance, so their transaction has brought no profit, nor were they guided.”

[Sūrah al-Baqarah (2):14-16]

12. The Book of Knowledge

- **Knowledge** is: Absolute comprehension of something as it is, by entering the various forms of knowledge from external sources into one's heart.
- **Action** is: Bringing out the knowledge from within in the form of a statement, such as speech; or an action, such as *wuḍū'* and prayer; or an etiquette, such as modesty.

Knowledge of Allah, His names, attributes, actions, religion and legislation is the greatest form of knowledge. It is the best adornment that a slave can beautify himself with in this life and the hereafter. It is knowledge that is obligatory upon every Muslim to learn, and it is our topic at hand.

- **The virtues of knowledge:**

1 – Allah (ﷻ) says:

﴿يَتَأْتِيَ الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَهُمْ تَنَفَّسُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ لَهُمْ قُودُوا فَانضُّوْا يَنفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝﴾

“O you who believe, when you are told, ‘Space yourselves’ in assemblies, then make space; Allah will make space for you. And when you are told, ‘Arise,’ then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.”

[Sūrah al-Mujādilah (58):11]

2 – And ‘Uthmān (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The best of you is the one who learns the Qur’ān and teaches it.”¹

- **The virtues of seeking knowledge, and evidence that it comes before actions and speech:**

1 – Allah (ﷻ) says:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ۝﴾

“So know, [O Muḥammad], that there is no deity except Allah, and ask forgiveness for your sin and for the believing men and believing women. And Allah knows of your movement and your resting place.”

[Sūrah Muḥammad (47):19]

2 – And Allah (ﷻ) says:

﴿وَقُلْ رَبِّ زِدْنِي عِلْمًا ۝﴾

¹ Narrated by Bukhārī (no. 5027).

“...and say, ‘My Lord, increase me in knowledge.’”

[Sūrah Ṭā Hā (20):114]

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “He who removes from a believer one of his difficulties of this world, Allah will remove one of his troubles on the Day of Resurrection; he who finds relief for a hard-pressed person, Allah will make things easy for him on the Day of Resurrection; he who covers up [the faults and sins] of a Muslim, Allah will cover up [his faults and sins] in this world and in the hereafter. Allah supports His slave as long as the slave is supportive of his brother; and he who treads a path in search of knowledge, Allah makes the path to Paradise easy for him...”¹

• **The virtue of the one who invites to the path of guidance:**

1 – Allah (ﷻ) says:

﴿وَمَنْ أَحْسَنُ قَوْلًا مِمَّن دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ﴾

“And who is better in speech than one who invites to Allah, does righteousness and says, ‘Indeed, I am of the Muslims’?”

[Sūrah Fuṣṣilat (41):33]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him [in righteousness], without their reward being diminished in any respect; and if anyone invites others to follow error, the sin will be equivalent to that of the people who follow him [in sinfulness], without their sins being diminished in any respect.”²

• **The obligation of conveying knowledge:**

1 – Allah (ﷻ) says:

﴿هَذَا بَلِغٌ لِلنَّاسِ لِيُنذَرُوا بِهِ وَيَعْلَمُوا أَنَّمَا هُوَ إِلَهُ وَاحِدٌ وَيَذَكَّرُوا أُولَئِكَ أَكُتِبَ عَلَيْهِ﴾

“This [Qur’ān] is notification for the people that they may be warned thereby and that they may know that He is but one God and that those of understanding will be reminded.”

[Sūrah Ibrāhīm (14):52]

2 – And Abū Bakrah (رضي الله عنه) narrated from the Farewell Pilgrimage:

The Prophet (ﷺ) said, “It is upon those who are present to inform those who are absent, as those who are absent might comprehend [what I have said] better than those who are present.”³

¹ Narrated by Muslim (no. 2699).

² Narrated by Muslim (no. 2674).

³ Agreed upon; narrated by Bukhārī (no. 68) and Muslim (no. 1679). The wording is that of Bukhārī’s.

3 – And ‘Abdullāh bin ‘Amr bin al-‘Āṣ (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Convey from me even if it is one verse of the Qur’ān; relate traditions from the Children of Israel, and there is no restriction on that; but he who deliberately forges a lie against me, let him have his abode in the Hellfire.”¹

- **The punishment for the one who conceals knowledge:**

1 – Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْكِتَابِ وَاهْتَدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ
اللَّعِينُونَ ﴿١٥٩﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾﴾

“Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - they are cursed by Allah and cursed by those who curse; except for those who repent, correct themselves and make evident [what they concealed]. Those - I will accept their repentance, and I am the Accepting of repentance, the Merciful.”

[Sūrah al-Baqarah (2):159-160]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “He who is asked about knowledge [of religion] and conceals it, will be bridled with a bridle of fire on the Day of Resurrection.”²

- **The punishment for the one who seeks knowledge for other than Allah’s Sake:**

1 – Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The first to be judged on the Day of Resurrection will be a man who had died as a martyr. He will be brought forward. Allah will remind him of the favors He had bestowed upon him and the man will acknowledge them. Then He will ask him, ‘What did you do to express gratitude for it?’ The man will reply, ‘I fought for Your Cause till I was martyred.’ Allah will say, ‘You have lied. You fought so that people might call you courageous; and they have done so.’ A command will then be issued about him and he will be dragged on his face and thrown into Hell.

Next, a man who had acquired and imparted knowledge and recited the Qur’ān will be brought forward. Allah will remind him of the favors He had bestowed upon him and the man will acknowledge them. Then He will ask him, ‘What did you do to express gratitude for it?’ The man will reply, ‘I acquired knowledge and taught it, and recited the Qur’ān for Your Sake.’ Allah will say to him, ‘You have lied. You acquired knowledge so that people might call you a learned man, and you recited the Qur’ān so that they might call you a

¹ Narrated by Bukhārī (no. 3461).

² Authentic according to some, good according to others; narrated by Abū Dāwūd (no. 3658) and Tirmidhī (no. 2649). The wording is that of Abū Dāwūd’s.

reciter, and they have done so.’ A command will then be issued about him and he will be dragged on his face and thrown into Hell.

Next, a man whom Allah had made affluent and to whom Allah had given plenty of wealth will be brought forward. Allah will remind him of the favors He had bestowed upon him and the man will acknowledge them. He will ask him, ‘What did you do to express gratitude for it?’ The man will reply, ‘I did not neglect any of the ways You liked wealth to be spent liberally for Your Sake.’ Allah will say to him, ‘You have lied. You did it so that people might call you generous, and they have done so.’ A command will then be issued about him and he will be dragged on his face and thrown into Hell.”¹

- **The punishment of lying against Allah and His Messenger:**

1 – Allah (ﷻ) says:

﴿فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾﴾

“Then who is more unjust than one who invents a lie about Allah to mislead the people by something other than knowledge? Indeed, Allah does not guide the wrongdoing people.”

[Sūrah al-An‘ām (6):144]

2 – And Allah (ﷻ) says:

﴿وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَلٌ ۗ وَهَذَا حَرَامٌ لِيَتَفَتَرُوا عَلَى اللَّهِ الْكَذِبَ ۗ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ

الْكَذِبَ لَا يَفْلِحُونَ ﴿١١٦﴾ مَتَّعَ قَلِيلٌ وَهُمْ عَادَابُ أَلِيمٌ ﴿١١٧﴾﴾

“And do not say about what your tongues assert of untruth, ‘This is lawful and this is unlawful,’ to invent falsehood about Allah. Indeed, those who invent falsehood about Allah will not succeed. It is but a brief enjoyment, and they will have a painful punishment.”

[Sūrah al-Naḥl (16):116-117]

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Whoever tells a lie against me intentionally, then let him surely occupy his seat in Hellfire.”²

- **The virtue of one who learns and then teaches:**

1 – Allah (ﷻ) says:

﴿مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْحَانَ

بِمَا كُنْتُمْ تَعْلَمُونَ الْكِتَابَ وَمَا كُنْتُمْ تَدْرُسُونَ ﴿٣٠﴾﴾

“It is not for a human [prophet] that Allah should give him the Scripture, authority and prophethood, and then he would say to the people, ‘Be slaves to me rather than Allah,’ but

¹ Narrated by Muslim (no. 1905).

² Agreed upon; narrated by Bukhārī (no. 110) and Muslim (no. 3). The wording is that of Muslim’s.

[instead, he would say], ‘Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.’”

[Sūrah Āli ‘Imrān (3):79]

2 – And Abū Mūsā (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The similitude of guidance and knowledge with which Allah has sent me, is like a rain which has fallen on some ground. A fertile part of earth has absorbed water and brought forth much grass and herbs. Another part, which is solid, held the water and Allah benefits men thereby, who drank, gave others to drink and used it for irrigation. But some of it has fallen on a portion of sandy land which neither retains the water nor produces herbage.

Such is the likeness of the man who understands the religion of Allah and who gets benefit of what Allah has sent me with; he learns and teaches others. It is also the likeness of the man who neither raises his head on that account [meaning he does not benefit from what the Prophet (ﷺ) was sent with], nor accepts Allah’s Guidance with which I was sent with.”¹

3 – And ‘Abdullāh bin Mas‘ūd (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Envy is permitted only in two cases: a man whom Allah gives wealth which he disposes of rightfully, and a man to whom Allah gives knowledge which he applies and teaches.”²

- **The disappearance of knowledge and how it will be taken away:**

1 – Anas (رضي الله عنه) narrated:

Shall I narrate to you a *ḥadīth* which I heard from the Messenger of Allah (ﷺ) which no one would narrate to you after me who would have personally heard it from him [as I have the good fortune to do so]? “It is from the signs of the Last Hour that knowledge would be taken away, ignorance would prevail on [earth], adultery would become common, wine would be drunk, the number of men would fall short and the women would survive, [and thus such a disparity would arise in the number of men and women] that there would be one man to look after fifty women.”³

2 – And ‘Abdullāh bin ‘Amr bin al-‘Āṣ (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Allah does not take away knowledge by taking it away from [the hearts of] the people, but takes it away by the death of the religious scholars, till when none of them remains, people will take as their leaders ignorant people who when

¹ Agreed upon; narrated by Bukhārī (no. 79) and Muslim (no. 2282). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 73) and Muslim (no. 816). The wording is that of Bukhārī’s.

³ Agreed upon; narrated by Bukhārī (no. 81) and Muslim (no. 2681). The wording is that of Muslim’s.

consulted will give their verdict without knowledge. So they will go astray and will lead the people astray.”¹

- **The virtue of comprehending the religion:**

1 – Allah (ﷻ) says:

﴿أَمَّنْ هُوَ قَنِيتٌ ءَأَنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْمَلُونَ وَالَّذِينَ لَا يَعْمَلُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٣٩﴾﴾

“Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, ‘Are those who know equal to those who do not know?’ Only they will remember who are people of understanding.”

[Sūrah al-Zumar (39):9]

2 – And Mu‘āwiyah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “When Allah desires good for a person, He gives him [correct] comprehension of the religion; and Allah is the Giver and I am al-Qāsim (the Distributor), and this Ummah will remain victorious over their opponents till Allah’s command comes and they will still be victorious.”²

3 – And ‘Uthmān (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The best of you is the one who learns the Qur’ān and teaches it.”³

- **The virtue of gatherings of Allah’s remembrance:**

In this world, there are two gardens from the gardens of Paradise: one is constant which is located in the Prophet (ﷺ)’s Mosque, and the other is constantly changing in regards to time, place and individuals.

1 – Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “That which exists between my house and my pulpit is a garden from the gardens of Paradise, and my pulpit is upon my *hawḍ* (pond).”⁴

¹ Agreed upon; narrated by Bukhārī (no. 100) and Muslim (no. 2673). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 3116) and Muslim (no. 1037). The wording is that of Bukhārī’s.

³ Narrated by Bukhārī (no. 5027).

⁴ Agreed upon; narrated by Bukhārī (no. 1196) and Muslim (no. 1391).

2 – And Abū Hurayrah (رضي الله عنه) and Abū Saʿīd al-Khudrī (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “When a group of people assemble for the remembrance of Allah, the angels surround them, mercy envelops them, tranquillity descends upon them and Allah makes a mention of them before those who are near Him.”¹

3 – And Anas bin Mālīk (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “When you pass by the gardens of Paradise, eat of its fruits.” They said, “And what are the gardens of Paradise?” He said, “The circles of remembrance [of Allah].”²

¹ Narrated by Muslim (no. 2700).

² Good; narrated by Aḥmad (no. 12551) and Tirmidhī (no. 3510).

The *Ādāb* of Seeking Knowledge

- Seeking knowledge and teaching it is one of the greatest acts of worship, and acts of worship have two conditions in order for them to be accepted, which are:

Sincerely performing acts for Allah (ﷻ), and following the way of the Messenger of Allah (ﷺ):

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

“So whoever hopes for the meeting with his Lord - let him do righteous work and not associate anyone in the worship of his Lord.”

[Sūrah al-Kahf (18):110]

- **The categories of knowledge:**

Knowledge is of three categories:

- 1) Knowledge of Allah, His names, His attributes and His actions.
- 2) Knowledge of the commandments of Allah.
- 3) Knowledge of the Days of Allah in which He granted victory to His messengers and allies, and deserted His enemies.

All of the above has been clarified by Allah in His Glorious Book. Moreover, when the slave acquires this knowledge, he worships His Lord upon insight, with complete love, veneration and humility for Allah. The slave acquires this knowledge by observing the universal signs and looking into the Qur’ānic verses.

1 – Allah (ﷻ) says:

﴿قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ﴾

“Say, ‘Observe what is in the heavens and earth.’ But of no avail will be signs or warners to a people who do not believe.”

[Sūrah Yūnus (10):101]

2 – And Allah (ﷻ) says:

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلىٰ قُلُوبِ أَقْفَالِهَا﴾

“Then do they not reflect upon the Qur’ān, or are there locks upon their hearts?”

[Sūrah Muḥammad (47):24]

- **The ruling of seeking knowledge:**

Religious scholars are the inheritors of the prophets. Furthermore, knowledge has various categories: the most lofty and noble of them is what the prophets and

messengers came with – may Allah’s peace and blessings be upon them all – which encompassed knowledge of Allah, His names, attributes, actions, religion and legislation.

Seeking this form of knowledge is an obligation upon every male and female Muslim so that they know who their Lord is, worship Him with insight and teach others the same.

1 – Allah (ﷻ) says:

﴿ فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفَرَ لِذُنُوبِهِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ﴾

“So know, [O Muḥammad], that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women. And Allah knows of your movement and your resting place.”

[Sūrah Muḥammad (47):19]

2 – And Allah (ﷻ) says:

﴿ مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْحَانَ مِمَّا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَمِمَّا كُنْتُمْ تَدْرُسُونَ ﴾

“It is not for a human [prophet] that Allah should give him the Scripture, authority and prophethood, and then he would say to the people, ‘Be slaves to me rather than Allah,’ but [instead, he would say], ‘Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.’”

[Sūrah Āli ‘Imrān (3):79]

3 – And Allah (ﷻ) says:

﴿ هَذَا بَلَدٌ لِّلنَّاسِ وَيُنذَرُونَ بِهِ وَيَعْلَمُونَ أَنَّمَا هُوَ إِلَهُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ ﴾

“This [Qur’ān] is notification for the people that they may be warned thereby, that they may know that He is but one God and that those of understanding will be reminded.”

[Sūrah Ibrāhīm (14):52]

- **Dedicating time to knowledge and teaching:**

‘Umar bin al-Khaṭṭāb (رضي الله عنه) narrated:

While we were one day sitting with the Messenger of Allah (ﷺ), there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by the Prophet (ﷺ) so that he rested his knees upon his knees and placed his two hands upon his thighs, and said, “O Muḥammad! Inform me about Islam.”

The Messenger of Allah (ﷺ) said, “Islam is that you should testify that there is no deity worthy of worship except Allah and that Muḥammad is His Messenger, that you should perform prayer, pay *zakāh*, fast during Ramaḍān and perform Ḥajj to the House (the Ka‘bah in Makkah), if you can find a way to it.” The man said, “You have spoken truly.” We were

astonished at his questioning him and telling him that he was right, but he went on to say, “Inform me about *Īmān*.”

He (ﷺ) answered, “It is that you believe in Allah, His angels, His books, His messengers, the Last Day, and both the good and the bad of *qadar*.” He said, “You have spoken truly.” Then he said, “Inform me about *Iḥsān*.”

He (ﷺ) answered, “It is that you should serve Allah as though you could see Him, for though you cannot see Him, yet He sees you.” He said, “Inform me about the Hour.”

He (ﷺ) said, “The one questioned knows no more than the questioner.” So he said, “Well, inform me about the signs thereof [i.e. of its coming].” He (ﷺ) said, “They are that the slave-girl will give birth to her master, and that you will see the barefooted, naked, destitute, herdsmen of sheep [competing with each other] in raising lofty buildings.” Thereupon the man went off. I waited a while, and then he (ﷺ) said, “O ‘Umar, do you know who that questioner was?” I replied, “Allah and His Messenger know better.” He said, “That was Jibrīl. He came to teach you your religion.”¹

- **Knowledge has its *ādāb* (etiquettes):**

There are *ādāb* that pertain to a teacher, and there are *ādāb* that a student must abide by as well. The following refers to some of these important *ādāb*.

¹ Narrated by Muslim (no. 8).

1 – The *Ādāb* of the Teacher

- **Sincerity in actions and speech:**

Allah (ﷻ) says:

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَحْدَهُ ۖ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ ۚ أَحَدًا ۝﴾

“Say, ‘I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone.’”

[Sūrah al-Kahf (18):110]

- **Humbleness and exhibiting mercy:**

Allah (ﷻ) says:

﴿وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ۝﴾

“And lower your wing to those who follow you of the believers.”

[Sūrah al-Shu‘arā’ (26):215]

- **Adorning oneself with good manners:**

1 – Allah (ﷻ) says to His Prophet (ﷺ):

﴿وَإِنَّكَ لَعَلَّ خُلُقٍ عَظِيمٍ ۝﴾

“And indeed, you are of a great moral character.”

[Sūrah al-Qalam (68):4]

2 – And Allah (ﷻ) says to His Prophet (ﷺ):

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ۝ وَإِنَّمَا يَرْغَبُكَ مِنَ الشَّيْطَانِ نَزَعٌ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ سَمِيعٌ عَلِيمٌ ۝﴾

“Show forgiveness, enjoin what is good and turn away from the foolish. And if an evil suggestion comes to you from Shayṭān, then seek refuge in Allah. Indeed, He is Hearing and Knowing.”

[Sūrah al-A‘rāf (7):199-200]

- **To consider people’s needs when teaching them so that they do not become weary and turn away:**

‘Abdullāh bin Mas‘ūd (رضي الله عنه) narrated:

The Prophet (ﷺ) used to take care of us in preaching by selecting a suitable time, so that we might not get bored. [He abstained from pestering us with sermons and knowledge all the time].”¹

- **To make sure one’s voice is audible, and to repeat often so that people understand:**

1 – ‘Abdullāh bin ‘Amr (رضي الله عنه) narrated:

Once the Prophet (ﷺ) remained behind us in a journey. He joined us while we were performing *wuḍū’* for the prayer which was over-due. We were just passing wet hands over our feet [and not washing them properly], so the Prophet (ﷺ) addressed us in a loud voice and said twice or thrice, “Save your heels from the Hellfire.”²

2 – And Anas (رضي الله عنه) narrated:

Whenever the Prophet (ﷺ) said something, he would repeat his words thrice so that the meanings would be understood fully; and whenever he came upon a group of people, he would greet them, and he would repeat the salutation thrice.”³

- **To show some anger while teaching or giving an admonition if one sees or hears what is disliked:**

Abū Mas‘ūd al-Anṣārī (رضي الله عنه) narrated:

Once a man said, “O Messenger of Allah, I may not attend the [compulsory congregational] prayer because so-and-so prolongs the prayer when he leads us for it.” The narrator added, “I never saw the Prophet (ﷺ) more furious in giving advice than he was on that day.” The Prophet (ﷺ) said, “O people! Some of you make others dislike good deeds. So whoever leads the people in prayer should shorten it, because among them there are the sick, the weak and the needy [having some jobs to do].”⁴

¹ Agreed upon; narrated by Bukhārī (no. 68) and Muslim (no. 2821). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 60) and Muslim (no. 241). The wording is that of Bukhārī’s.

³ Narrated by Bukhārī (no. 95).

⁴ Agreed upon; narrated by Bukhārī (no. 90) and Muslim (no. 466). The wording is that of Bukhārī’s.

- **To sometimes answer a questioner with more than what he asks for:**

Ibn ‘Umar (رضي الله عنه) narrated:

A person asked the Messenger of Allah (ﷺ) what a *muḥrim* (one in a state of *iḥrām*) should put on as dress. Thereupon the Messenger of Allah (ﷺ) said, “Do not put on a shirt, or a turban, or trousers, or a cap, or leather socks, except one who does not find shoes; he may put on the leather socks, but he should trim them below the ankles. And do not wear clothes to which saffron or *wars* (two types of perfumes) is applied.”¹

- **To ask the students questions to test their acquired knowledge:**

Ibn ‘Umar (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Amongst the trees there is a tree whose leaves do not fall and is similar to a Muslim. Tell me the name of that tree.” Everybody started thinking about the trees of the desert areas, and I thought of the date-palm tree. The others then asked, “Please inform us what that tree is, O Messenger of Allah.” He replied, “It is the date-palm tree.”²

- **To not mention unclear matters to the general public, and to single out specific people with knowledge instead of others as they may not understand properly:**

1 – Anas bin Mālīk (رضي الله عنه) narrated:

The Prophet of Allah (ﷺ) addressed Mu‘ādh bin Jabal as he was riding behind him, to which he replied, “At your service and pleasure, Messenger of Allah.” He again called out, “O Mu‘ādh,” to which he again replied, “At your service and pleasure.” He addressed him again, “O Mu‘ādh,” to which he replied, “At your service and pleasure, Messenger of Allah.” Upon this, he said, “If anyone testifies [sincerely from his heart] that there is no god worthy of worship but Allah, and that Muḥammad is His slave and His messenger, Allah forbids him from Hell.” Mu‘ādh said, “O Messenger of Allah, should I not then inform people of it, so that they may have glad tidings?” He replied, “Then they would trust in it alone.” Mu‘ādh only told about it at the time of his death, to avoid sinning.”³

2 – And Abū Hurayrah (رضي الله عنه) narrated:

I have memorized two kinds of knowledge from the Messenger of Allah (ﷺ). I have propagated one of them to you and if I propagated the second, then my pharynx (throat) would be cut [i.e. I would be killed].”⁴

¹ Agreed upon; narrated by Bukhārī (no. 1542) and Muslim (no. 1177). The wording is that of Muslim’s.

² Agreed upon; narrated by Bukhārī (no. 61) and Muslim (no. 2811). The wording is that of Bukhārī’s.

³ Agreed upon; narrated by Bukhārī (no. 128) and Muslim (no. 32). The wording is that of Muslim’s.

⁴ Narrated by Bukhārī (no. 120).

- **To abandon changing something atrocious if it is feared that something more severe will occur as a result of it:**

‘Ā’ishah (رضي الله عنها) narrated:

The Prophet (ﷺ) said to her, ‘O ‘Ā’ishah! Were your nation not close to the Pre-Islamic Period of Ignorance, I would have had the Ka‘bah demolished, included in it the portion which had been left, made it at level with the ground and made two doors for it, one towards the east and the other towards the west; and then by doing this it would have been built on the foundations laid by Ibrāhīm.’¹

- **To specify different times for teaching men and women:**

Abū Sa‘īd al-Khudrī (رضي الله عنه) narrated:

Some women requested the Prophet (ﷺ) to fix a day for them, as the men were taking all his time. On that, he promised them one day for religious lessons and commandments. Once, during such a lesson, the Prophet (ﷺ) said, “A woman whose three children die will be shielded by them from the Hellfire.” Upon hearing that, a woman asked, “If only two die?” He replied, “Even two [will shield her from the Hellfire].”²

- **To give admonition to the people and teach them in every situation:**

1 – Umm Salamah (رضي الله عنها) narrated:

One night, the Prophet (ﷺ) got up and said, “Glory be to Allah! How many afflictions Allah has revealed tonight and how many treasures have been sent down (disclosed). Go and wake the sleeping women of these dwellings up [for prayers]. Perhaps a well dressed person in this world may be naked in the hereafter.”³

2 – And Ibn ‘Umar (رضي الله عنهما) narrated:

Once, towards the end of his life, the Messenger of Allah (ﷺ) concluded the ‘Ishā’ Prayer and said, “After one hundred years from tonight, none of the people on the surface of the earth right now will be alive.”⁴

¹ Agreed upon; narrated by Bukhārī (no. 1586) and Muslim (no. 1333). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 101) and Muslim (no. 2633). The wording is that of Bukhārī’s.

³ Narrated by Bukhārī (no. 115).

⁴ Agreed upon; narrated by Bukhārī (no. 116) and Muslim (no. 2537). The wording is that of Bukhārī’s.

3 – And Mu‘ādh bin Jabal (رضي الله عنه) narrated:

I was riding behind the Messenger of Allah (ﷺ) on a donkey known as ‘Ufayr. The Messenger of Allah (ﷺ) said, “O Mu‘ādh, do you know what right Allah has over His slaves and what right His slaves have over Him?” I replied, “Allah and His Messenger know best.” Upon this, he remarked, “The right of Allah over His slaves is that they should worship Allah and should not associate anything with Him, and the right His slaves have over Allah (ﷻ) is that He does not punish him who associates nothing with Him.” I said to the Messenger of Allah (ﷺ), “Should I then give the tidings to the people?” He said, “Do not tell them this good news, for they would trust in it alone.”¹

• **What one should say, of supplications and remembrances of Allah, at the end of a gathering:**

1 – Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Whoever sits in a gathering and indulges in useless talk, and before getting up supplicates, “O Allah, You are free from every imperfection; praise be to You. I testify that there is no true god except You; I ask Your Pardon and turn to You in repentance,” he will be forgiven for (the sins he may have intentionally or unintentionally committed) in that assembly.”²

2 – And Ibn ‘Umar (رضي الله عنهما) narrated:

Rarely would the Messenger of Allah (ﷺ) stand from a sitting until he supplicated with these words for his Companions, “O Allah, apportion for us fear of You that shall come between us and disobedience of You; of obedience to You which shall cause us to obtain Your Paradise; of certainty which shall make the afflictions of the world easy for us; enjoyment of our hearing, our seeing and our strength, as long as You keep us alive; and make it the inheritor of us. And let our vengeance be upon those who have wronged us; aid us against those who show enmity towards us; do not make our affliction in our religion; do not make this world our greatest concern, nor the limit of our knowledge; and do not give power over us to those who will not have mercy on us.”³

¹ Agreed upon; narrated by Bukhārī (no. 2856) and Muslim (no. 30). The wording is that of Muslim’s.

² Authentic; narrated by Aḥmad (no. 10,420) and Tirmidhī (no. 3433). The wording is that of Tirmidhī’s.

³ Good; narrated by Tirmidhī (no. 3502). See Ṣaḥīḥ al-Jāmi‘ (no. 1268).

2 – The *Ādāb* of the Student of Knowledge

- **Sincerity in seeking knowledge:**

Allah (ﷻ) says;

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

“And they were not commanded except to worship Allah, and worship none but Him alone, and to establish prayer and to give *zakāh*. And that is the right religion.”

[Sūrah al-Bayyinah (98):5]

- **Sitting in a good manner when seeking knowledge:**

1 – ‘Umar bin al-Khaṭṭāb (رضي الله عنه) narrated:

While we were one day sitting with the Messenger of Allah (ﷺ), there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by the Prophet (ﷺ) so that he rested his knees upon his knees and placed his two hands upon his thighs...¹

2 – And Anas bin Mālīk (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) came out one day [before the people], and ‘Abdullāh bin Ḥudhāfah stood up and asked, “Who is my father?” The Prophet (ﷺ) replied, “Your father is Ḥudhāfah.” The Prophet (ﷺ) told them repeatedly to ask him anything they liked. ‘Umar knelt down before the Prophet (ﷺ) and said thrice, “We accept Allah as our Lord, Islam as our religion and Muḥammad (ﷺ) as our Prophet.” After that the Prophet (ﷺ) became silent.²

- **Giving importance to attending gatherings of knowledge in the mosque, and where to sit if one enters and the people have already gathered:**

Abū Wāqid al-Laythī (رضي الله عنه) narrated:

While the Messenger of Allah (ﷺ) was sitting in the mosque with some people, three men came. Two of them came in front of the Messenger of Allah (ﷺ) and the third one went away. The two persons kept on standing before the Messenger of Allah (ﷺ) for a while until then one of them found a place in the circle and sat there, while the other sat behind the gathering and the third one went away. When the Messenger of Allah (ﷺ) finished his preaching, he said, “Shall I tell you about these three people? One of them betook himself to Allah, so Allah took him into His grace and mercy and accommodated him; the second felt shy from Allah, so Allah sheltered Him in His mercy [and did not punish him]; while the

¹ Agreed upon; narrated by Bukhārī (no. 50) and Muslim (no. 8). The wording is that of Muslim’s.

² Narrated by Bukhārī (no. 93).

third turned his face from Allah and went away, so Allah turned His face from him likewise.”¹

- **To sit in a circular fashion for the gatherings of knowledge and remembrance of Allah:**

Anas bin Mālik (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “When you pass by the gardens of Paradise, eat of its fruits.” They said, “And what are the gardens of Paradise?” He said, “The circles of remembrance [of Allah].”²

- **To respect the scholars and elders:**

1 – Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالِكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴾

“O you who believe, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not.”

[Sūrah al-Hujurat (49):2]

2 – Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ أَنْشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾

“O you who believe, when you are told, ‘Space yourselves’ in assemblies, then make space; Allah will make space for you. And when you are told, ‘Arise,’ then arise; Allah will raise those who believe among you and those given knowledge, by degrees. And Allah is Acquainted with what you do.”

[Sūrah al-Mujadilah (58):11]

3 – And Anas bin Mālik (رضي الله عنه) narrated:

An elderly man came to talk to the Prophet (ﷺ), and the people were hesitant to make room for him. So the Prophet (ﷺ) said, “He is not one of us who does not have mercy on our young and does not respect our elders.”³

¹ Agreed upon; narrated by Bukhārī (no. 66) and Muslim (no. 2176). The wording is that of Bukhārī’s.

² Good; narrated by Aḥmad (no. 12,551) and Tirmidhī (no. 3510).

³ Authentic; narrated by Tirmidhī (no. 1919) and Bukhārī in *al-Adab al-Mufrad* (no. 363). The wording is that of Tirmidhī’s.

- **To listen attentively to the scholars:**

Jarīr (رضي الله عنه) narrated:

The Prophet (ﷺ) said to me during the Farewell Pilgrimage, “Let the people keep quiet and listen.” Then he said [addressing the people], “Do not revert to disbelief after me by striking the necks of one another [killing each other].”¹

- **If one hears something that he does not understand, let him review it with a scholar until he understands completely:**

Ibn Abī Mulaykah narrated:

Whenever ‘Ā’ishah heard anything which she did not understand, she used to ask again till she understood it completely. ‘Ā’ishah said, ‘The Messenger of Allah (ﷺ) said, ‘None will be called to account on the Day of Resurrection, but will be ruined.’ I said, ‘O Messenger of Allah! Hasn’t Allah said:

﴿ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِمِثْقَلِ ذَرَّةٍ مِّنْ حَسَنَةٍ فَسَوْفَ يُحَاسِبُ حِسَابًا يَّسِيرًا ﴾

“Then, as for he who is given his record in his right hand, he will be judged with an easy account.”

[Sūrah al-Inshiqāq (84):7-8]”

The Messenger of Allah said (ﷺ), ‘That (verse) means only the presentation of the accounts, but anybody whose account (record) is questioned on the Day of Resurrection, will surely be punished.’”²

- **To review memorized material daily, of the Qur’ān and other disciplines:**

Abū Mūsā (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Keep on reciting the Qur’ān, for, by Him in Whose Hand my life is, the Qur’ān runs away (is forgotten) faster than camels that are released from their tied ropes.”³

- **To have an attentive and focused heart, and to listen carefully:**

Allah (ﷻ) says:

﴿ إِنَّ فِي ذَٰلِكَ لَذِكْرًا لِّمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴾

¹ Agreed upon; narrated by Bukhārī (no. 121) and Muslim (no. 65). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 103) and Muslim (no. 2876). The wording is that of Bukhārī’s.

³ Agreed upon; narrated by Bukhārī (no. 5033) and Muslim (no. 791). The wording is that of Bukhārī’s.

“Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind].”

[Sūrah Qāf (50):37]

- **Traveling to seek knowledge, bearing the hardship in doing so, increasing in it and being humble at all times:**

Ibn ‘Abbās (رضي الله عنه) narrated:

I heard the Messenger of Allah (ﷺ) say, “While Mūsa was sitting in the company of some Israelites, a man came and asked, ‘Do you know anyone who is more learned than you?’ Mūsa replied, ‘No.’ So Allah sent Divine Inspiration to Mūsa, ‘Yes, Our slave, Khaḍir [is more learned than you].’ Mūsa asked how to meet him [i.e. Khaḍir]. So the fish was made as a sign for him, and he was told that when the fish was lost, he should return and there he would meet him. So Mūsa went on looking for the sign of the fish in the sea. The servant of Mūsa said to him, ‘Do you know that when we were sitting by the side of the rock, I forgot the fish? It was only Shayṭān who made me forget to tell you about it.’ Mūsa said, ‘That was what we were seeking after,’ and both of them returned, following their footmarks and found Khaḍir; and what happened to them afterwards is mentioned in Allah’s Book [i.e. in Sūrah al-Kahf].”¹

- **Being keen in attaining knowledge:**

1 – Allah (ﷻ) says:

﴿ قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُسُلًا ﴾

“Mūsa said to him [Khaḍir], ‘May I follow you on [the condition] that you teach me from what you have been taught of sound judgement?’”

[Sūrah al-Kahf (18):66]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

I said, “O Messenger of Allah, who will be the most fortunate person who will gain your intercession on the Day of Resurrection?” The Messenger of Allah (ﷺ) said, “O Abū Hurayrah! I have thought that none would ask me about it before you, as I know your keenness for the [learning of] *ḥadīth*. The most fortunate person who will have my intercession on the Day of Resurrection will be the one who says sincerely from the bottom of his heart, ‘None has the right to be worshipped but Allah.’”²

¹ Agreed upon; narrated by Bukhārī (no. 74) and Muslim (no. 2380). The wording is that of Bukhārī’s.

² Narrated by Bukhārī (no. 99).

- **Writing down the learned knowledge:**

1 – Abū Juḥayfah said:

I asked ‘Alī, “Do you have the knowledge of any Divine Inspiration besides what is in Allah’s Book?” ‘Alī replied, “No, by Him Who splits the grain of corn and creates the soul. I don’t think we have such knowledge, but we have the ability of understanding, which Allah may endow a person with so that he may understand the Qur’ān, and we have what is written in this paper as well.” I asked, “What is written on this paper?” He replied, “[The regulations of] blood-money, the freeing of captives and the judgment that no Muslim should be killed for killing a disbeliever.”¹

2 – And Abū Hurayrah (رضي الله عنه) narrated:

There is none among the companions of the Prophet (ﷺ) who has narrated more *ḥadīth* than me, except ‘Abdullāh bin ‘Amr who used to write them while I did not.”²

- **If one is shy to ask a question, then he should order another to ask on his behalf:**

‘Alī (رضي الله عنه) narrated:

I was one whose prostatic fluid flowed readily, and I was ashamed to ask the Prophet (ﷺ) about it because of my relation to his daughter. I, therefore, asked Miqdād bin al-Aswad, and he inquired from him (the Prophet). The Prophet (ﷺ) said, “He should wash his male organ and perform ablution.”³

- **To take advantage of a scholar’s presence by asking him questions:**

Ibn ‘Abbās (رضي الله عنهما) narrated:

A woman lifted up her young child and said, “O Messenger of Allah, would this child be credited with having performed Ḥajj?” Thereupon he said, “Yes, and there would be a reward for you as well.”⁴

- **Drawing close to the Imām when he gives an admonition:**

Samurah bin Jundub (رضي الله عنه) narrated:

The Prophet of Allah (ﷺ) said, “Attend the [Friday] sermon and sit near the Imām, for a man keeps himself away until he will be left behind at the time of entering Paradise, even though he may enter it.”¹

¹ Narrated by Bukhārī (no. 111).

² Narrated by Bukhārī (no. 113).

³ Agreed upon; narrated by Bukhārī (no. 269) and Muslim (no. 303). The wording is that of Muslim’s.

⁴ Narrated by Muslim (no. 1336).

- Adhering to the *ādāb* of a legislated gathering, such as:

1 – Allah (ﷻ) says:

﴿يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِى الْمَجْلِسِ فَاَفْسَحُوْا يَفْسَحْ اَللّٰهُ لَكُمْ ۗ وَاِذَا قِيْلَ اَدْبُرُوْا فَاَدْبُرُوْا ۗ فَاَنْشُرُوْا يَرْفَعْ اَللّٰهُ الَّذِيْنَ ءَامَنُوْا مِنْكُمْ وَالَّذِيْنَ اُوْتُوْا الْعِلْمَ دَرَجٰتٍ ۗ وَاَللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿۱۱﴾﴾

“O you who believe, when you are told, ‘Space yourselves’ in assemblies, then make space; Allah will make space for you. And when you are told, ‘Arise,’ then arise; Allah will raise those who believe among you and those given knowledge, by degrees. And Allah is Acquainted with what you do.”

[Sūrah al-Mujādilah (58):11]

2 – And Ibn ‘Umar (رضي الله عنهما) narrated:

The Prophet (ﷺ) said, “A man should not ask another man to get up from his place in order to take his seat. But you should make room for each other and spread out.”²

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “If someone leaves his seat [for one reason or another] and returns to it, he is more entitled to it [than anyone else].”³

4 – And Jābir bin Samurah (رضي الله عنه) narrated:

When we came to the Prophet (ﷺ), each one would sit down where there was room.⁴

- Consulting with scholars about religious and worldly affairs:

1 – ‘Abdullāh bin ‘Amr (رضي الله عنه) narrated:

A man came to the Prophet (ﷺ) asking his permission to take part in Jihād. The Prophet (ﷺ) asked him, “Are your parents alive?” He replied in the affirmative. The Prophet (ﷺ) said to him, “Then exert yourself in their service.”⁵

2 – And Ibn ‘Umar (رضي الله عنهما) narrated:

‘Umar acquired some land in Khaybar. So he went to the Prophet (ﷺ) to consult him about it saying, “I got some land in Khaybar better than which I have never had, what do you suggest that I do with it?” The Prophet (ﷺ) said, “If you like, you can give the land as endowment

¹ Good; narrated by Abū Dāwūd (no. 1108).

² Agreed upon; narrated by Bukhārī (no. 6270) and Muslim (no. 2177). The wording is that of Muslim’s.

³ Narrated by Muslim (no. 2179).

⁴ Authentic; narrated by Abū Dāwūd (no. 4825) and Tirmidhī (no. 2725).

⁵ Agreed upon; narrated by Bukhārī (no. 3004) and Muslim (no. 2549). The wording is that of Bukhārī’s.

and give its fruits in charity.” So ‘Umar gave it in charity as an endowment, on the condition that it would not be sold, nor given to anybody as a present, nor be inherited; but its yield would be given in charity to the poor people, to the kith and kin, for freeing slaves, for Allah’s Sake, to the travelers and guests; and that there would be no harm if the guardian of the endowment ate from it according to his need with good intention, and fed others without storing it for the future.”¹

¹ Agreed upon; narrated by Bukhārī (no. 2772) and Muslim (no. 1632). The wording is that of Bukhārī’s.

Chapter Two:

The Fiqh of the Qur'ān & Sunnah

Consisting of the following:

1. The Book of Virtues
2. The Book of *Akhlāq* (Manners)
3. The Book of *Ādāb* (Ettiquettes)
4. The Book of *Adhkār* (Remembrance)
5. The Book of *Du'ās* (Supplication)

1. The Book of Virtues

Consisting of the following:

1. The Virtues of *Tawhīd*
2. The Virtues of *Īmān*
3. The Virtues of '*Ībādah*:
 - 1) The Virtues of *Wuḍū'*
 - 2) The Virtues of the *Adhān*
 - 3) The Virtues of Prayer
 - 4) The Virtues of *Zakāh*
 - 5) The Virtues of Fasting
 - 6) The Virtues of *Hajj* and '*Umrah*
 - 7) The Virtues of *Jihād*
 - 8) The Virtues of *Dhikr*
 - 9) The Virtues of *Du'ā*
4. The Virtues of Dealings
5. The Virtues of Relations
6. The Virtues of *Akhlāq*
7. The Virtues of the Noble Qur'ān
8. The Virtues of the Prophet (ﷺ)
9. The Virtues of the Companions of the Prophet (رضي الله عنهم)

The Book of Virtues

- The *fiqh* of virtues:

I have mentioned in this book some of the Noble Verses and Authentic Ḥadīths which have been reported regarding the virtues of good deeds which bring one closer to Allah. Along with *Īmān*, they become a reason to desire good deeds, excellence in them, eagerness in implmentation, increasing one’s application of good acts, competing in righteousness, the feeling of enjoyment whilst doing good actions and hastening towards it.

So mentioning each deed along with stating its virtues generates in the soul a desire and eagerness do virtuos acts. It also revitalizes the soul and body, evicts incompetence and laziness, at the same time driving the limbs towards obedience while obeying Allah in other other areas acts of worship.

1 – Allah (ﷻ) says:

﴿ وَيُنْفِثُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ هُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾ ﴾

“And give glad tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a fruit therefrom, they will say, ‘This is what we were provided with before.’ And they will be given things in resemblance. And they will have therein purified spouses, and they will abide therein eternally.”

[Sūrah al-Baqarah (2):25]

2 – And Allah (ﷻ) says:

﴿ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾ ﴾

“Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the hereafter] according to the best of what they used to do.”

[Sūrah al-Nahl (16):97]

- The virtue of sincerity and good intentions:

1 – Allah (ﷻ) says:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلٰوةَ وَيُؤْتُوا الزَّكٰوةَ وَذٰلِكَ دِينُ الْقِيٰمَةِ ﴿٥﴾ ﴾

“And they were not commanded except to worship Allah, being sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.”

[Sūrah al-Bayyinah (98):5]

2 – And Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾

﴿نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾ ثَلَاثًا مِّنْ غُفُورٍ رَّحِيمٍ ﴿٣٢﴾﴾

“Indeed, those who have said, ‘Our Lord is Allah’ and then remained on a right course - the angels will descend upon them, [saying], ‘Do not fear and do not grieve but receive good tidings of Paradise, which you were promised. We [angels] were your allies in worldly life and are so in the hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request [or wish], as accommodation from a [Lord who is] Forgiving and Merciful.”

[Sūrah Fuṣṣilat (41):30-32]

3 – Allah (ﷻ) says:

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَحْدَهُ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾﴾

﴿رَبِّهِ أَحَدًا ﴿١١٠﴾﴾

“Say, ‘I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone.”

[Sūrah al-Kahf (18):110]

4 – And ‘Umar bin al-Khaṭṭāb (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Indeed the reward of deeds are dependant upon intention, and every individual will be rewarded according to that which he intended. So whoever emigrated for Allah and his messenger then his migration was for Allah and his messenger, and whosoever emigrated for worldly benefit or a woman to marry, his emigration was for that which he emigrated for.”¹

5 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Verily Allah does not look at your figures, nor at your wealth, however he looks at your hearts and deeds.”²

- **The virtue of he who intends to perform a good deed:**

Ibn ‘Abbās (رضي الله عنهما) narrated:

The Messenger of Allah (ﷺ) said from what he related from his Lord, “Indeed Allah (ﷻ) has written down the good deeds and the evil deeds, and then explained it [by saying],

¹ Agreed upon; narrated by Bukhārī (no. 6689) and Muslim (no. 1907). The wording is that of Bukhārī’s.

² Narrated by Muslim (no. 2564).

‘Whosoever intended to perform a good deed, but did not do it, then Allah writes it down with Himself as a complete good deed. And if he intended to perform it and then did perform it, then Allah writes it down with Himself as from ten good deeds up to seven hundred times, up to many times multiplied. And if he intended to perform an evil deed, but did not do it, then Allah writes it down with Himself as a complete good deed. And if he intended it [i.e. the evil deed] and then performed it, then Allah writes it down as one evil deed.’”¹

¹ Agreed upon; narrated by Bukhārī (no. 6491) and Muslim (no. 131). The wording is that of Muslim’s.

1. The Virtues of *Tawhīd*

1 – Allah (ﷻ) says:

﴿وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٠٩﴾ فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرِّهِ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَذِكْرَى لِلْعَابِدِينَ ﴿١١٠﴾﴾

“And mention Ayyūb, when he called to his Lord, ‘Indeed, adversity has touched me, and you are the Most Merciful of the merciful.’ So We responded to him and removed what afflicted him of adversity. And We gave him back his family and the like thereof with them as mercy from Us and a reminder for the worshippers [of Allah].”

[Sūrah al-Anbiyā’ (21):83-84]

2 – And Allah (ﷻ) says:

﴿وَذَا النُّونِ إِذْ ذَهَبَ مُغْتَضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٦٧﴾﴾

“And mention Dhū al-Nūn (Yūnus), when he went off in anger and thought that We would not decree anything upon him. And he called out within the darknesses, ‘There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.’”

[Sūrah al-Anbiyā’ (21):87]

3 – Allah (ﷻ) says:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّت قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿١٠١﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيَمُونُ بِالْمَعْرُوفِ وَيُؤْتُونَ الزَّكَاةَ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿١٠٢﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا هُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿١٠٣﴾﴾

“The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely - The ones who establish prayer, and from what We have provided them, they spend. Those are the believers, truly. For them are degrees [of high position] with their Lord and forgiveness and noble provision.”

[Sūrah al-Anfāl (8):2-4]

4 – And Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿١٠٤﴾ نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُنَّ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿١٠٥﴾ نِزْلًا مِنْ غَفُورٍ رَحِيمٍ ﴿١٠٦﴾﴾

“Indeed, those who have said, ‘Our Lord is Allah,’ and then remained on a right course - the angels will descend upon them, [saying], ‘Do not fear and do not grieve but receive good tidings of Paradise, which you were promised. We were your allies in the worldly life and in the hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request, as accommodation from a [Lord who is] Forgiving and Merciful.’”

[Sūrah Fuṣṣilat (41):30-32]

5 – And ‘Ubādah bin Ṣamit (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “He who bears witness that there is no true god except Allah alone having no partner with Him; that Muhammad is His slave and His Messenger; that ‘Īsa is His slave and Messenger, and His Word which He communicated to Maryam and His spirit which He sent to her; and that Paradise and Hell are true; Allah will make him enter Paradise accepting whatever deeds he accomplished.”¹

6 – And Abū Hurayrah (رضي الله عنه) narrated:

I said, “O Messenger of Allah, who will be the luckiest person who will gain your intercession on the Day of Resurrection?” Allah’s Messenger (ﷺ) said, “O Abū Hurayrah, I thought that none would ask me about it before you, as I know your longing for the [learning of] ḥadīths. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart, ‘None has the right to be worshipped but Allah.’”²

¹ Agreed upon; narrated by Bukhārī (no. 3435) and Muslim (no. 28). The wording is that of Bukhārī’s.

² Narrated by Bukhārī (no. 6570).

2. The Virtues of *Īmān*

1 – Allah (ﷻ) says:

﴿ سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ؕ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٥٧﴾ ﴾

“Race toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers. That is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty.”

[Sūrah al-Ḥadīd (57):21]

2 – And Allah (ﷻ) says:

﴿ وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكَنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ وَّرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ۗ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٩﴾ ﴾

“Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater. It is that which is the great attainment.”

[Sūrah al-Tawbah (9):72]

3 – Allah (ﷻ) says:

﴿ الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿١٨﴾ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحَسُنَ مَا أَجْرُهُمْ ﴿١٩﴾ ﴾

“Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured. Those who have believed and done righteous deeds - a good state is theirs and a good return.”

[Sūrah al-Ra’d (13):28-29]

4 – And Allah (ﷻ) says:

﴿ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾ خَالِدِينَ فِيهَا لَا يَبْتَغُونَ عَنْهَا حِوَالًا ﴿١٠٨﴾ ﴾

“Indeed, those who have believed and done righteous deeds - they will have the Gardens of Paradise as a lodging, wherein they abide eternally. They will not desire from it any transfer.”

[Sūrah al-Kahf (18):107-108]

5 – And Allah (ﷻ) says:

﴿ مَن عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾ ﴾

“Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.”

[Sūrah al-Naḥl (16):97]

6 – And Allah (ﷻ) says:

﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٢﴾﴾

“Those who believe and do not mix their belief with injustice - they will have security, and they are [rightly] guided.”

[Sūrah al-An‘ām (6):82]

7 – And Allah (ﷻ) says:

﴿إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حُزُوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٣٦﴾ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٧﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٣٨﴾﴾

“Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant. They arise from their beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend. And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.”

[Sūrah al-Sajdah (32):15-17]

8 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) was asked, “Which is the best deed?” He said, “To believe in Allah and His Messenger.” He was then asked, “Which is the next [in goodness]?” He said, “To participate in *Jihād* in Allah’s Cause.” He was then asked, “Which is the next?” He said, “To perform *Hajj Mabrūr*.”¹

9 – And ‘Uthmān (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “He who died knowing (fully well) that there is no god worthy of worship except Allah has entered Paradise.”²

¹ Agreed upon; narrated by Bukhārī (no. 26) and Muslim (no. 83). The wording is that of Bukhārī’s.

² Narrated by Muslim (no. 26).

3. The Virtues of *Ibādah*

1) The Virtues of *Wuḍū'*

- **The virtue of *wuḍū'*:**

1 – Allah (ﷻ) says:

﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾

“Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.”

[Sūrah al-Baqarah (2):222]

2 – And Allah (ﷻ) says:

﴿مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

“Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.”

[Sūrah al-Mā'idah (5):6]

3 – And 'Uthmān bin 'Affān (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “He who performs the *wuḍū'* perfectly (i.e. according to the Sunnah), his sins will leave his body, to the extent that which lay underneath his nails will be forgiven.”¹

- **The virtue of beginning with the right hand in *wuḍū'* and other matters:**

'Ā'ishah (رضي الله عنها) narrated:

The Messenger of Allah (ﷺ) loved to begin with the right while putting on his shoes, combing his hair, in his purification and in all his affairs.²

- **The virtue of praying after performing *wuḍū'*:**

'Uqbah bin 'Āmir (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “There is not a Muslim who performs his *wuḍū'* and perfects it, then prays two rak'ahs, setting about them with his heart as well as his face, except that Allah has made Paradise obligatory for him.”³

¹ Narrated by Muslim (no. 245).

² Agreed upon; narrated by Bukhārī (no. 168) and Muslim (no. 268). The wording is that of Bukhārī's.

³ Narrated by Muslim (no. 234).

- **The virtue of remembering Allah after performing *wuḍūʿ*:**

Umar (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “If anyone amongst you completes his *wuḍūʿ* and then says, ‘I testify that there is no God worthy of worship except Allah and that Muhammad is his slave and messenger,’ except that the eight doors of Paradise will be open for him and he will enter through any door that he wishes.”¹

¹ Narrated by Muslim (no. 234).

2) The Virtues of *Adhān*

- **The virtue of *adhān*:**

1 – ‘Abdullāh bin ‘Abdul-Rahmān narrated:

Abū Sa‘īd al-Khudrī (رضي الله عنه) said to me, “I see that you like living among your sheep in wilderness. So whenever you are with your sheep or in wilderness and you want to call the *adhān*, you should raise your voice because whoever hears the *adhān*, whether a human or jinn or any other creature, will testify for you on the Day of Resurrection.” Abū Sa‘īd added, “I heard this from the Messenger of Allah (ﷺ).”¹

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “If people came to know the blessing of calling *adhān* and the standing in the first row, they could do nothing but would draw lots to secure these privileges.”²

3 – And Mu‘āwiyah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The Mu’adhhdhins (callers to prayer) will have the longest necks on the Day of Resurrection.”³

- **The virtue of responding to the caller of *adhān*:**

1 – ‘Abdullāh bin ‘Amr bin al-‘Āṣ (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “When you hear the *adhān*, repeat what the Mu’adhhdhin says. Then ask Allah to exalt my mention because everyone who does so will receive in return ten rewards from Allah. Then beseech Allah to grant me *al-Wasīlah*, which is a high rank in Paradise, fitting for only one of Allah’s slaves; and I hope that I will be that man. If any one asks *al-Wasīlah* for me, it becomes incumbent upon me to intercede for him.”⁴

2 – And Sa‘d bin Abī Waqqāṣ (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “He who says after the *adhān*:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا

‘I testify that there is no one worthy of worship but Allah, He is Alone and has no partner, and Muḥammad (ﷺ) is His slave and Messenger. I am content with Allah as my Lord, with Muḥammad as my Messenger and with Islam as my religion,’ his sins will be forgiven.”⁵

¹ Narrated by Bukhārī (no. 609).

² Agreed upon; narrated by Bukhārī (no. 615) and Muslim (no. 437). The wording is that of Bukhārī’s.

³ Narrated by Muslim (no. 387).

⁴ Narrated by Muslim (no. 384).

⁵ Narrated by Muslim (no. 386).

3 – And Jābir bin ‘Abdullāh (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Whoever after listening to the *adhān* says:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ أَنْتَ مُحَمَّدًا الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَإِنْعَنْهُ الْمَقَامَ الْمُحْمُودَ الَّذِي وَعَدْتَهُ

‘O Allah! Lord of this perfect call and of the regular prayer which is going to be established, give Muḥammad the right of intercession and illustriousness, and resurrect him to the best and the highest place in Paradise that You promised him,’ then my intercession for him will be allowed on the Day of Resurrection.”¹

¹ Narrated by Bukhārī (no. 614).

3) The Virtues of Prayer

- **The virtue of walking to the Prayer and the Congregational Prayer in the masjid:**

1 – Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The prayer offered in congregation is twenty five times more superior (in reward) to the prayer offered alone in one’s house or in a business center, because if one performs *wuḍū’* and does it perfectly, and then proceeds to the masjid with the sole intention of praying, then for each step which he takes towards the masjid, Allah upgrades him a degree in reward and crosses out (forgives) one sin till he enters the masjid. When he enters the masjid, he is considered in prayer as long as he is waiting for the prayer and the angels keep on asking for Allah’s forgiveness for him and they keep on saying, ‘O Allah! Be Merciful to him, O Allah! Forgive him,’ as long as he keeps on sitting at his praying place and does not pass wind, or anything else happens that changes the circumstances of his stay.”¹

2 – And ‘Abdullāh bin ‘Umar (رضي الله عنهما) narrated:

The Messenger of Allah (ﷺ) said, “The prayer in congregation is twenty seven times superior to the prayer offered by a person alone.”²

- **The virtue of going to the masjid in the morning or evening, back and forth:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “He who goes to the masjid in the morning or in the evening, Allah prepares for him a place in Paradise whenever he goes to the masjid in the morning or in the evening.”³

- **The virtue of coming to the masjid with dignity and tranquillity:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “When the words of *iqāmah* are pronounced, do not come to [the prayer] running, but go with tranquillity, and pray what you are in time for and complete [what you have missed], for when one of you is preparing for prayer he is in fact engaged in prayer.”⁴

¹ Agreed upon; narrated by Bukhārī (no. 477) and Muslim (no. 649). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 645) and Muslim (no. 650). The wording is that of Bukhārī’s.

³ Agreed upon; narrated by Bukhārī (no. 662) and Muslim (no. 669). The wording is that of Bukhārī’s.

⁴ Agreed upon; narrated by Bukhārī (no. 781) and Muslim (no. 410).

- **The virtue of saying “Āmīn”:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “When anyone amongst you utters ‘Āmīn’ and the angels in the heaven also utter ‘Āmīn’ and [the Āmīn] of the one coincides with that of the other, all his previous sins are pardoned.”¹

- **The virtue of praying on time:**

‘Abdullāh bin Mas‘ūd (رضي الله عنه) narrated:

I asked the Prophet (ﷺ), “Which of the deeds is loved most by Allah?” The Messenger of Allah (ﷺ) said, “Prayer at its proper time.” I asked, “What next?” He replied, “Kindness to parents.” I asked, “What next?” He replied, “*Jihād* in Allah’s Cause.” ‘Abdullāh added, “The Prophet (ﷺ) narrated to me these three things, and if I had asked more, he would have told me more.”²

- **The virtue of the Fajr and ‘Aṣr Prayers:**

1 – Abū Mūsa al-Ash‘arī (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Whoever prays the two cool prayers (‘Aṣr and Fajr) will go to Paradise.”³

2 – Abū Baṣra (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) led us in the ‘Aṣr prayer at [the place known as] Mukhammas, and then said, “This prayer was presented to those gone before you, but they lost it. He who guards it has two rewards in store for him.”⁴

- **The virtue of the ‘Ishā’ and Morning (Fajr) Prayers:**

‘Uthmān (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “One who performs ‘Ishā’ Prayer in congregation, is as if he has performed prayer for half of the night. And one who performs the Fajr Prayer in congregation, is as if he has performed prayer the whole night.”⁵

- **The virtue of waiting for the next prayer after a prayer is over:**

¹ Agreed upon; narrated by Bukhārī (no. 636) and Muslim (no. 602).

² Agreed upon; narrated by Bukhārī (no. 527) and Muslim (no. 85). The wording is that of Bukhārī’s.

³ Agreed upon; narrated by Bukhārī (no. 574) and Muslim (no. 635). The wording is that of Bukhārī’s.

⁴ Narrated by Muslim (no. 830).

⁵ Narrated by Muslim (no. 656).

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Shall I not tell you something by which Allah erases the sins and elevates the ranks [in Paradise]?” The Companions said, “Yes, O Messenger of Allah.” He said, “Performing the *wuḍū’* properly in spite of difficult circumstances, walking with more paces to the masjid and waiting eagerly for the next prayer after a prayer is over; indeed, that is *al-Ribā’*.”¹

- **The virtue of sitting in the *muṣallā* (place of prayer) after the Morning (Fajr) Prayer:**

Simāk bin Ḥarb narrated:

I said to Jābir bin Samurah, “Did you sit in the company of the Messenger of Allah (ﷺ)?” He said, “Yes, very often. He (ﷺ) used to sit in his *muṣallā* (place of prayer) where he would pray the Morning or Dawn Prayer till the sun rose or when it had risen. Then when the sun had risen he would get up.”²

- **The virtue of Friday:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The best day on which the sun has risen is Friday; on it Ādam was created; on it he was made to enter Paradise; on it he was expelled from it; and the Last Hour will take place on no day other than Friday.”³

- **The virtue of those who bathe, listen to the Friday Sermon and perform the Friday Prayer:**

Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “He who took a bath, then came for the Friday Prayer, then prayed what was fixed for him, then kept silent till the Imām finished the sermon, and then prayed along with him; his sins between that time and the next Friday would be forgiven, and even of three days more.”⁴

¹ Narrated by Muslim (no. 251).

² Narrated by Muslim (no. 670).

³ Narrated by Muslim (no. 854).

⁴ Narrated by Muslim (no. 857).

- **The virtue of the special hour on the Friday which is after ‘Aṣr Prayer:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “There is a time on Friday at which no Muslim servant would pray and ask Allah for a thing [that is good] but He would give it to him.” Qutaibah pointed with the help of his hand that it [the time] is short.¹

- **The virtue of Qiyām al-Layl (Night Prayer):**

1 –Allah (ﷻ) says:

﴿ إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حُزُوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٣٦﴾ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٧﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٣٨﴾ ﴾

“Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant. They arise from their beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend. And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.”

[Sūrah al-Sajdah (32):15-17]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The best month for observing fasting after Ramaḍān is Muḥarram, and the best prayer after the prescribed prayers is prayer at night.”²

- **The virtue of performing the Witr Prayer in the end of the night:**

Jābir (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “He who apprehends that he may not get up in the later part of the night, should observe the Witr Prayer in the first part of it; and he who is certain to get up in the last part of it, should observe Witr at the end of the night, because prayer at the end of the night is attended [by the angels], and that is better.”³

¹ Agreed upon; narrated by Bukhārī (no. 935) and Muslim (no. 852). The wording is that of Muslim’s.

² Narrated by Muslim (no. 1163).

³ Narrated by Muslim (no. 755).

- **The virtue of Qiyām al-Layl (Night Prayer) and supplication in the end of the night:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Our Lord, the Blessed and Superior, comes every night down to the nearest Heaven to us when the last third of the night remains, saying: ‘Is there anyone to supplicating to Me, so that I may respond to his supplication? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?’”¹

- **The virtue of supplication in the night:**

Jābir (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Every night there is a special time during which whatever a Muslim asks Allah of any good relating to this life or the hereafter, it will be granted to him; and this moment comes every night.”²

- **The virtue of performing the *Sunan Rātibah* (Voluntary Prayers before and after the Mandatory Prayers):**

1 – Umm Ḥabībah (رضي الله عنها) narrated:

The Messenger of Allah (ﷺ) said, “If any Muslim slave [of Allah] prays for the sake of Allah twelve *rak’ahs* [of the *Sunan*] every day, over and above the obligatory ones, Allah will build for him a house in Paradise, or a house will be built for him in Paradise.” Umm Ḥabībah said, “And I have not abandoned to observe them thereafter.”³

2 – And ‘Ā’ishah (رضي الله عنها) narrated:

The Messenger of Allah (ﷺ) said, “The two *rak’ahs* of Fajr (the *Sunan*) are better than this world and what it contains.”⁴

- **The virtue of the Duḥa (Forenoon) Prayer, and the best time for it:**

1 – Abū Dharr (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “When you get up in the morning, charity is due from every one of your joints. There is charity in every ascription of glory to Allah; there is charity in every declaration of His Greatness; there is charity in every utterance of praise of

¹ Agreed upon; narrated by Bukhārī (no. 1145) and Muslim (no. 758). The wording is that of Bukhārī’s.

² Narrated by Muslim (no. 757).

³ Narrated by Muslim (no. 728).

⁴ Narrated by Muslim (no. 725).

Him; there is charity in every declaration that He is the only true God [worthy of worship]; there is charity in enjoining good; there is charity in forbidding evil. Two *rak'ahs* of Ḍuḥa (Forenoon Prayer) is equal to all this [in reward].”¹

2 – And Zayd bin Arqam (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The prayer of the penitent is to be observed when the young ones of camels feel the heat of the sun (i.e. when it becomes very hot).”²

- **The virtue of frequent prostration:**

1 – Rabī‘ah bin Ka‘b al-Aslamī (رضي الله عنه) narrated:

I was with the Messenger of Allah (ﷺ) one night, and I brought him water and what he required. He said to me, “Ask [anything you like].” I said, “I ask your company in Paradise.” He said, “Or anything else besides it?” I said, “That is all [what I require].” He said, “Then help me to achieve this for you by devoting yourself often to prostration.”³

2 – And Thawbān (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Make frequent prostrations before Allah, for you will not make one prostration without raising you a degree and removing a sin from you because of it.”⁴

- **The virtue of performing Voluntary Prayers in one’s home:**

Zayd bin Thābit (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “...So you must observe [voluntary] prayer in your houses, for the prayer observed by a man in the house is better except for the obligatory prayer.”⁵

- **The virtue of performing the Obligatory and Voluntary Prayers:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Allah said, ‘I will declare war against him who shows hostility to a pious worshipper of Mine. The most beloved things with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing *Nawāʾil* (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, his sense of sight with which he sees, his hand with which he grips, and his leg with which he walks; and if he asks

¹ Narrated by Muslim (no. 720).

² Narrated by Muslim (no. 748).

³ Narrated by Muslim (no. 489).

⁴ Narrated by Muslim (no. 488).

⁵ Agreed upon; narrated by Bukhārī (no. 731) and Muslim (no. 781). The wording is that of Muslim’s.

Me, I will give him, and if he asks My protection, I will protect him (i.e. give him My Refuge); and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.”¹

- **The virtue of the Adhkār after the Salām at the end of the Obligatory Prayer:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “If anyone extols Allah after every prayer thirty-three times, praises Allah thirty-three times, and declares His Greatness thirty-three times, ninety-nine times in all, and says to complete a hundred: ‘There is no god but Allah, having no partner with Him; to Him belongs sovereignty and to Him is praise due, and He is Potent over everything,’ his sins will be forgiven even if they are as abundant as the foam of the sea.”²

- **The virtue of praying in a funeral and following its procession:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “[A believer] who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allah’s reward, remaining with it till the funeral prayer is offered and the burial ceremonies are over, will return with a reward of two *Qīrāʾs*. Each *Qīrāʾ* is like the size of the Mount Uḥud. He who offers the funeral prayer only and returns before the burial, will return with the reward of only one *Qīrāʾ*.”³

- **The virtue of the one having plenty of Muslims to pray at his funeral:**

1 – ‘Ā’ishah (رضي الله عنها) narrated:

The Prophet (ﷺ) said, “If a company of Muslims numbering one hundred pray over a dead person, all of them interceding for him, their intercession for him will be accepted.”⁴

2 – And Ibn ‘Abbās (رضي الله عنهما) narrated:

The Messenger of Allah (ﷺ) said, “If any Muslim dies and forty men who associate nothing with Allah stand over his prayer [offer prayer over him], Allah will accept them as intercessors for him.”⁵

¹ Narrated by Bukhārī (no. 6502).

² Narrated by Bukhārī (no. 597).

³ Agreed upon; narrated by Bukhārī (no. 47) and Muslim (no. 945). The wording is that of Bukhārī’s.

⁴ Narrated by Muslim (no. 947).

⁵ Narrated by Muslim (no. 948).

- **The virtue of the one who loses a loved one and he remains patient for the sake of Allah:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Allah, the Exalted, says, ‘I have no reward other than Paradise for a believing slave of Mine who remains patient for My sake when I take away his beloved one from among the inhabitants of the world.’”¹

- **The virtue of offering prayer in the Masjids of Makkah and Madīnah:**

1 – Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “One prayer in my Masjid is better than one thousand prayers in any other masjid except al-Masjid al-Ḥarām.”²

2 – And Jābir (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “One prayer in my Masjid is better than one thousand prayers elsewhere, except al-Masjid al-Ḥarām; and one prayer in al-Masjid al-Ḥarām is better than one hundred thousand prayers elsewhere.”³

- **The virtue of offering prayer in Bayt al-Maqdis (Jerusalem):**

Abū Dharr (رضي الله عنه) narrated:

We argued while we were in the company of the Messenger of Allah (ﷺ): which is greater in reward, the Masjid of the Messenger of Allah (ﷺ) or the Masjid of Bayt al-Maqdis? So the Messenger of Allah (ﷺ) said, “One single prayer in my Masjid is greater in reward than performing this prayer four times in the Masjid of Bayt al-Maqdis, what a wonderful *muṣalla* (place of prayer).”⁴

- **The virtue of offering prayer in Masjid Qubā’:**

Sahl bin Ḥunayf (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Whoever purifies himself in his house, then comes to Masjid Qubā’ and offers one prayer therein, will have a reward like that for ‘*Umrah*.’”⁵

¹ Narrated by Bukhārī (no. 6424).

² Agreed upon; narrated by Bukhārī (no. 1190) and Muslim (no. 1394). The wording is that of Bukhārī’s.

³ Authentic; narrated by Aḥmad (no. 14750) and Ibn Mājah (no. 1406). The wording is that of Ibn Mājah’s.

⁴ Authentic; narrated by Ḥākim (no. 8553). See al-Silsilah al-Ṣaḥīḥah (no. 2902).

⁵ Authentic; narrated by Nasā’ī (no. 699) and Ibn Mājah (no. 1412). The wording is that of Ibn Mājah’s.

4) The Virtues of Zakāh

- The virtue of giving the Zakāh:

1 – Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

“Indeed, those who believe, do righteous deeds, establish prayer and give zakāh; will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.”

[Sūrah al-Baqarah (2):277]

2 – And Allah (ﷻ) says:

﴿وَمَا ءَاتَيْتُمْ مِّن رِّبَا لِّيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوا عِنْدَ اللَّهِ وَمَا ءَاتَيْتُمْ مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ﴾

“And whatever you give for *ribā* (interest) to increase within the wealth of people will not increase with Allah. But what you give in zakāh, desiring the countenance of Allah - those are the multipliers.”

[Sūrah al-Rūm (30):39]

3 – And Allah (ﷻ) says:

﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُم بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

“Those who spend their wealth [in Allah’s way] by night and by day, secretly and publicly - they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.”

[Sūrah al-Baqarah (2):27]

4 – And Allah (ﷻ) says:

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

“Take from their wealth a charity by which you purify them and cause them increase, and invoke [Allah’s blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.”

[Sūrah al-Tawbah (9):103]

5 – And Abū Hurayrah (رضي الله عنه) narrated:

A bedouin came to the Prophet (ﷺ) and said, “Tell me of such a deed as will make me enter Paradise, if I do it.” The Prophet (ﷺ) said, “Worship Allah and worship none along with Him, offer the [five] prescribed compulsory prayers perfectly, pay the compulsory Zakāh and fast the month of Ramaḍān.” The bedouin said, “By Him, in Whose hands my life is, I will

not do more than this.” When he (the bedouin) left, the Prophet (ﷺ) said, “Whoever likes to see a man of Paradise, then he may look at this man.”¹

- **The virtue of charity which comes from good and honest earning:**

1 – Allah (ﷻ) says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفِقُوا مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنهُ تُنْفِقُونَ وَلَسْتُمْ بِغَاحِذِيهِ إِلَّا أَن تُغْمِضُوا فِيهِ ؕ وَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَمِيدٌ ﴿٢٦٧﴾ الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ ؕ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ؕ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾﴾

“O you who believe, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy. Shayṭān threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing.”

[Sūrah al-Baqarah (2):267-268]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “If one gives in charity what equals one date-fruit from the honestly earned money – and Allah accepts only the honestly earned money – Allah takes it in His right [hand] and then enlarges its reward for that person [who has given it], as anyone of you brings up his baby horse, so much so that it becomes as big as a mountain.”²

¹ Agreed upon; narrated by Bukhārī (no. 1397) and Muslim (no. 14). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 1410) and Muslim (no. 1014). The wording is that of Bukhārī’s.

5) The Virtues of Fasting

- **The virtue of the month of Ramaḍān:**

1 – Allah (ﷻ) says:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَىٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴾

“The month of Ramaḍān [is that] in which was revealed the Qur’ān, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that to which He has guided you; and perhaps you will be grateful.”

[Sūrah al-Baqarah (2):185]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “When the month of Ramaḍān starts, the gates of Heaven are opened, the gates of Hell are closed and the devils are chained.” In a different narration: “The gates of Paradise are opened.”¹

- **The virtue of fasting:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Allah said, ‘Every act of the son of Adam is for him, except fasting which is [exclusively] for Me, and I will reward him for it.’ Fasting is a shield. When anyone of you is observing fast, he should neither indulge in obscene language nor should he raise his voice; and if anyone reviles him or tries to quarrel with him, he should say, ‘I am fasting.’ By Him in Whose hand the soul of Muḥammad is, the breath of one observing fast is sweeter to Allah than the fragrance of musk. The one who fasts, experiences two joys: he feels pleasure when he breaks the fast and he is joyful by virtue of his fast when he meets his Lord.”²

¹ Agreed upon; narrated by Bukhārī (no. 1898 & 1899) and Muslim (no. 1079). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 1904) and Muslim (no. 1151). The wording is that of Bukhārī’s.

- **The virtue of the People of Fasting:**

Sahl bin Sa‘d (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Paradise has eight gates, one of which is called Rayyān through which none will enter but those who observe fasting.”¹

- **The virtue of those who observe fasting during the month of Ramaḍān with *Īmān* while seeking its reward from Allah:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “He who observes fasting during the month of Ramaḍān with *Īmān* while seeking its reward from Allah, will have his past sins forgiven.”²

- **The virtue of those who observe (Night) Prayer during the month of Ramaḍān with *Īmān* while seeking its reward from Allah:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “He who observes (Night) Prayer during the month of Ramaḍān with *Īmān* while seeking its reward from Allah, will have his past sins forgiven.”³

- **The virtue of those who observe prayer on Laylah al-Qadr (Night of Decree) with *Īmān* while seeking its reward from Allah:**

Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “He who observes prayer on Laylah al-Qadr (Night of Decree) with *Īmān* while seeking its reward from Allah, will have his past sins forgiven.”⁴

- **The virtue of those who fast the month of Ramaḍān and then follow it with fasting six days of the month of Shawwāl:**

Abū Ayyūb al-Anṣārī (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Whoever fasts during the month of Ramaḍān and then follows it with [fasting] six days of the month of Shawwāl will be [rewarded] as if he had fasted the entire year.”⁵

¹ Agreed upon; narrated by Bukhārī (no. 3257) and Muslim (no. 1152). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 38) and Muslim (no. 760). The wording is that of Bukhārī’s.

³ Agreed upon; narrated by Bukhārī (no. 37) and Muslim (no. 759). The wording is that of Bukhārī’s.

⁴ Agreed upon; narrated by Bukhārī (no. 1901) and Muslim (no. 760). The wording is that of Bukhārī’s.

⁵ Narrated by Muslim (no. 1164).

- **The virtue of fasting three days every month:**

‘Abdullāh bin ‘Amr (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) was informed that I had said, “By Allah, I will fast all the days and pray all the nights as long as I live.” So I said, “Yes, I had said it.” He said, “You cannot do that. So fast [sometimes] and do not fast [other times]; pray and sleep; and Fast three days every month, for the reward of a good deed is multiplied by ten times, and so the fasting of three days a month equals the fasting of the entire life.”¹

¹ Agreed upon; narrated by Bukhārī (no. 1976) and Muslim (no. 1159). The wording is that of Bukhārī’s.

6) The Virtues of *Hajj* and ‘*Umrah*

- **The virtue of the first ten days of the month of Dhul-Ḥijjah:**

Ibn ‘Abbās (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “No good deeds done on any other days are superior to those done on these [first ten days of Dhul-Ḥijjah].” Some companions of the Prophet (ﷺ) said, “Not even *Jihād*?” He replied, “Not even *Jihād*, except that of a man who does it by putting himself and his property in danger [for Allah’s sake] and does not return with any of those things.”¹

- **The virtue of a *Hajj Mabrūr* (that done according to the Sunnah and accepted by Allah):**

1 – Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Whoever performs *Hajj* and does not have sexual relations [with his wife], nor commits sin, nor disputes unjustly [during *Hajj*], then he returns from *Hajj* as pure and free from sins as on the day wherein his mother gave birth to him.”²

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet was (ﷺ) asked, “Which is the best deed?” He said, “To believe in Allah and His Messenger.” He was then asked, “Which is the next [in goodness]?” He said, “To participate in *Jihād* in Allah’s Cause.” He was then asked, “Which is the next?” He said, “To perform *Hajj Mabrūr*.”³

- **The best type of *Jihād* for women:**

‘Ā’ishah (رضي الله عنها) narrated:

I said, “O Messenger of Allah! We consider *Jihād* as the best deed.” The Messenger of Allah (ﷺ) said, “The best *Jihād* for you women is a *Hajj Mabrūr*.”⁴

¹ Narrated by Bukhārī (no. 969).

² Agreed upon; narrated by Bukhārī (no. 1521) and Muslim (no. 1350). The wording is that of Bukhārī’s.

³ Agreed upon; narrated by Bukhārī (no. 1519) and Muslim (no. 83). The wording is that of Bukhārī’s.

⁴ Narrated by Bukhārī (no. 1520).

- **The virtue of ‘*Umrah*’:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The performance of ‘*Umrah*’ is an expiation for all the sins committed [between this ‘*Umrah*’ and the previous one], and the reward for *Hajj Mabrūr* is nothing but Paradise.”¹

¹ Agreed upon; narrated by Bukhārī (no. 1773) and Muslim (no. 134). The wording is that of Bukhārī’s.

7) The Virtues of *Jihād* in Allah’s Path

- The virtue of *Jihād* in Allah’s Path:

Allah (ﷻ) says:

﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدَا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبِيرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

“Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in Allah’s Path, so they kill and are killed. It is a true promise [binding] upon Him in the Tawrah and the Injil and the Qur’an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.”

[Sūrah al-Tawbah (9):111]

- The virtue of going out in the morning or the evening in Allah’s Path:

1 – Anas (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Setting out in the early morning or in the evening in order to fight in Allah’s Path is better than the world and what it contains.”¹

2 – And Abū Ayyūb (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “A journey undertaken in the morning or evening [for *Jihād*] in Allah’s Path is better than [anything] on which the sun rises or sets.”²

- The virtue of the one who leaves for Allah’s Path and then dies or gets killed:

1 – Allah (ﷻ) says:

﴿وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

“And whoever leaves his home as migrating to Allah and His Messenger and then death overtakes him - his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful.”

[Sūrah al-Nisā’ (4):100]

¹ Agreed upon; narrated by Bukhārī (no. 2792) and Muslim (no. 1880). The wording is that of Bukhārī’s.

² Narrated by Muslim (no. 1883).

2 – And Allah (ﷻ) says:

﴿وَلَوْ كُنْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿١٥٧﴾ وَلَوْ كُنْتُمْ إِلاَّ اللَّهُ تَحْتَمِرُونَ ﴿١٥٨﴾﴾

“And if you are killed in Allah’s Path or die - then forgiveness from Allah and mercy are better than whatever they accumulate [in this world]. And whether you die or are killed, unto Allah you will be gathered.”

[Sūrah Āl ‘Imrān (3):157-158]

3 – And Allah (ﷻ) says:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾ * يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلِهِ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾﴾

“And never think of those who have been killed in Allah’s Path as dead. Rather, they are alive with their Lord, receiving provision, rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them - that there will be no fear concerning them, nor will they grieve. They receive good tidings of favor from Allah and bounty and [of the fact] that Allah does not allow the reward of believers to be lost.”

[Sūrah Āl ‘Imrān (3):169-171]

4 – And Allah (ﷻ) says:

﴿فَلْيَقْتُلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقْتَلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾﴾

“So let those fight in Allah’s Path who sell the life of this world for the hereafter. And he who fights in Allah’s Path and is killed or achieves victory - We will bestow upon him a great reward.”

[Sūrah al-Nisā’ (4):74]

5 – And Abū Qatādah (رضي الله عنه) narrated:

A man came to the Messenger of Allah (ﷺ) and said, “O Messenger of Allah! Inform me if I am killed in Allah’s Path, will my sins be blotted out?” The Messenger of Allah (ﷺ) said, “Yes, in case you are killed in Allah’s Path and you remain patient, hopeful of reward and always fight without turning your back upon enemy, everything, except debt, will be forgiven. Jibrīl has told me this.”¹

¹ Narrated by Muslim (no. 1885).

- **The virtue of the one who intended *Jihād* in Allah’s Path but was unable to due to a sickness or pardon:**

Anas (رضي الله عنه) narrated:

While the Prophet (ﷺ) was in a battle, he said, “Some people have remained behind us in Madīnah and we never crossed a mountain path or a valley, but they were with us [i.e. sharing the reward with us], as they have been held back by a [legal] excuse.”¹

- **The virtue of equipping a mujāhid (fighter) in Allah’s Path:**

Zayd bin Khālid (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “He who equips a mujāhid (fighter) for Allah’s Path is as if he has taken part in the fighting himself; and he who looks after the dependants of a mujāhid in his absence, is as if he has taken part in the fighting himself.”²

- **The virtue of sacrificing one’s life and wealth in Allah’s Path:**

1 – Allah (ﷻ) says:

﴿ مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا حَمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْغُونَ مَوْطِقًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّ نَبَلًا إِلَّا كُتِبَ لَهُمْ بِهِمْ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾ وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿٩١﴾ ﴾

“It was not [proper] for the people of Madīnah and those surrounding them or the bedouins that they remain behind after [the departure of] the Messenger of Allah or that they prefer themselves over his self. That is because they are not afflicted by thirst, fatigue or hunger in Allah’s Path, nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction, but that is registered for them as a righteous deed. Indeed, Allah does not allow to be lost the reward of the doers of good, nor do they spend an expenditure, small or large, or cross a valley but that it is registered for them that Allah may reward them for the best of what they were doing.”

[Sūrah al-Tawbah (9):120-121]

2 – And Abū ‘Abs (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Anyone whose feet are covered with dust in Allah’s Path, shall be saved by Allah from the Hellfire.”³

¹ Narrated by Bukhārī (no. 2839).

² Agreed upon; narrated by Bukhārī (no. 2843) and Muslim (no. 1895). The wording is that of Bukhārī’s.

³ Narrated by Bukhārī (no. 907).

- **The virtue of spending in Allah’s Path:**

1 – Allah (ﷻ) says:

﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أُنْبِتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

“The example of those who spend their wealth in Allah’s Path is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.”

[Sūrah al-Baqarah (2):261]

2 – And Abū Mas‘ūd al-Anṣārī (رضي الله عنه) narrated:

A man brought a muzzled she-camel and said, “It is [offered] in Allah’s Path.” The Messenger of Allah (ﷺ) said, “For this you will have seven hundred she-camels on the Day of Judgment, all of which will be muzzled.”¹

¹ Narrated by Muslim (no. 1892).

8) The Virtues of *Dhikr*

- The virtue of *Dhikr*:

1 – Allah (ﷻ) says:

﴿ الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴾ [١٣] الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ
وَحُسْنُ مَقَابَرٍ ﴿٢٨﴾

“Those who believe and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured. Those who believe and do righteous deeds - a good state is theirs and a good return.”

[Sūrah al-Ra‘d (13):28-29]

2 – And Allah (ﷻ) says:

﴿ فَادْكُرُونِيْٓ أَدْكُمْ لِىْ وَلَا تَكْفُرُوْا ﴾ [٢]

“So remember Me; I will remember you. And be grateful to Me and do not deny Me.”

[Sūrah al-Baqarah (2):152]

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Allah says, ‘I am just as My slave thinks I am [i.e. I am able to do for him what he thinks I can do for him], and I am with him if He remembers Me. If he remembers Me within himself, I too, remember him within Myself; and if he remembers Me in a group of people, I remember him in a group that is better than they; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.’”¹

4 – And Abū Mūsa al-Ash‘arī (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The similitude of one who remembers his Lord and one who does not remember Him, is like that of the living and the dead.”²

- The virtue of remembering Allah all the time and remembering the events of the hereafter:

1 – Allah (ﷻ) says:

﴿ يَتْلُوهُ الَّذِينَ ءَامَنُوا وَأَدْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴾ [١٣] وَسَبِّحُوْهُ بُكْرَةً وَأَصِيْلًا ﴿٢٨﴾ هُوَ الَّذِى يُصَلِّىٰ عَلَيْكُمْ وَمَلَائِكَةٌ لِّيُخْرِجَكُم مِّنَ الظُّلُمٰتِ إِلَى النُّوْرِ ۚ وَكَانَ بِالْمُؤْمِنِيْنَ رَحِيْمًا ﴿٢٩﴾ نَحْيَتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلٰمٌ ۗ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيْمًا ﴿٣٠﴾

¹ Agreed upon; narrated by Bukhārī (no. 7405) and Muslim (no. 2675). The wording is that of Bukhārī’s.

² Narrated by Bukhārī (no. 6407).

“O you who believe, remember Allah with much remembrance, and exalt Him morning and afternoon. It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darkneses into the light. And ever is He, to the believers, Merciful. Their greeting the Day they meet Him will be, ‘Peace.’ And He has prepared for them a noble reward.”

[Sūrah al-Aḥzāb (33):41-44]

2 – And Ḥanzalah al-Uṣaydī (رضي الله عنه) narrated:

...So me and Abu Bakr went to the Messenger of Allah (ﷺ) and said to him, “Allah’s Messenger, Ḥanzalah has turned to be a hypocrite.” Thereupon the Messenger of Allah (ﷺ) said, “What has happened to you?” I said, “Allah’s Messenger, when we are in your company, we are reminded of Hellfire and Paradise as if we are seeing them with our own eyes, but whenever we go away from you and attend to our wives, children and business, much of these things go out of our minds.” Thereupon the Messenger of Allah (ﷺ) said, “By Him in Whose hand is my life, if your state of mind remains the same as it is in my presence and you are always busy in remembrance [of Allah], the angels will shake hands with you in your beds and in your paths, but Ḥanzalah, time should be devoted [to the worldly affairs] and time [should be devoted to prayer and meditation].” He [the Prophet (ﷺ)] said this thrice.¹

¹ Narrated by Muslim (no. 2750).

9) The Virtues of *Du‘ā*

• The virtue of *Du‘ā*

1 – Allah (ﷻ) says:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾﴾

“And when My slaves ask you concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be rightly guided.”

[Sūrah al-Baqarah (2):186]

2 – And Allah (ﷻ) says:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَن عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٤٠﴾﴾

“And your Lord says, ‘Call upon Me; I will respond to you.’ Indeed, those who disdain My worship will enter Hell [rendered] contemptible.”

[Sūrah Ghāfir (40):60]

3 – And Allah (ﷻ) says:

﴿إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حُزُوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٣٢﴾ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٣﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا

يَعْمَلُونَ ﴿٣٤﴾﴾

“Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant. They arise from their beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend. And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.”

[Sūrah al-Sajdah (32):15-17]

4 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Allah says, ‘I am just as My slave thinks I am [i.e. I am able to do for him what he thinks I can do for him], and I am with him if He calls upon Me.’”¹

¹ Agreed upon; narrated by Bukhārī (no. 7405) and Muslim (no. 2675). The wording is that of Muslim’s.

- The virtue of asking Allah forgiveness of sins, steadfastness and victory over enemies:

1 – Allah (ﷻ) says:

﴿ وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴾

﴿ فَكَاتَبَهُمُ اللَّهُ نُوَابَ الدُّنْيَا وَحُسْنَ نُوَابِ الْآخِرَةِ ۗ وَاللَّهُ يُحِبُّ الْحَسَنِينَ ﴾

“And their words were not but that they said, ‘Our Lord, forgive us our sins and the excess [committed] in our affairs, and plant firmly our feet and give us victory over the disbelieving people.’ So Allah gave them the reward of this world and the good reward of the hereafter. And Allah loves the doers of good.”

[Sūrah Āl ‘Imrān (3):147-148]

2 – And Ṭāriq bin Ashyam (رضي الله عنه) narrated:

A man came to the Prophet (ﷺ) and said, “O Messenger of Allah, how should I beg my Lord?” He said, “Say, ‘O Allah, grant me pardon, have mercy upon me, protect me and provide me sustenance.’” Then he collected his fingers together except his thumb and said, “It is in these words [that there is supplication] which sums up for you [the good] of this world and that of the hereafter.”¹

¹ Narrated by Muslim (no. 2697).

4. The Virtues of Dealings

- The virtue of giving *da'wah*:

1 – Allah (ﷻ) says:

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ۝ وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ

أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ۝ وَمَا يُلْقِنَهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِنَهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ۝﴾

“And who is better in speech than one who invites to Allah and does righteousness and says, ‘Indeed, I am of the Muslims.’ And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].”

[Sūrah Fuṣṣilat (41):33-35]

2 – And Sahl bin Sa’d (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said to ‘Alī bin Abī Ṭālib (رضي الله عنه) on the Day of Khaybar, “Proceed and do not hurry. When you enter their territory, call them to embrace Islam and inform them of Allah’s rights which they should observe; for by Allah, even if a single man is led on the right path [of Islam] by Allah through you, then that will be better for you than owning the nice red camels.”¹

- The virtue of enjoining the good and forbidding the evil:

1 – Allah (ﷻ) says:

﴿وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۝﴾

“And let there [arise] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.”

[Sūrah Āl ‘Imrān (3):104]

2 – And Allah (ﷻ) says:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ

خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ۝﴾

“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.”

[Sūrah Āl ‘Imrān (3):110]

¹ Agreed upon; narrated by Bukhārī (no. 2942) and Muslim (no. 2406). The wording is that of Muslim’s.

3 – And Abū Saʿīd al-Khudrī (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of Īmān.”¹

- **The virtue of giving advice:**

Tamīm al-Dārī (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The religion is *naṣīḥah* (advice or sincerity).” We said, “To whom?” He said, “To Allah, His Book, His Messenger, and to the leaders of the Muslims and their common folk.”²

- **The virtue of advising each other to righteousness:**

1 – Allah (ﷻ) says:

﴿وَالْعَصْرَ ۚ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ ۚ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۚ﴾

“By time; indeed, mankind is in loss, except for those who believe, do righteous deeds and advise each other to truth and advise each other to patience.”

[Sūrah al-‘Aṣr (103):1-3]

2 – And Allah (ﷻ) says:

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ

الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۗ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝﴾

“The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong, establish prayer, give zakāh, and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.”

[Sūrah al-Tawbah (9):71]

3 – And Abū Saʿīd al-Khudrī (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of Īmān.”³

¹ Narrated by Muslim (no. 49).

² Narrated by Muslim (no. 55).

³ Narrated by Muslim (no. 49).

- **The virtue of the one who introduces a good practice in Islam:**

Jarīr bin ‘Abdullāh (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Whoever introduces a good practice in Islam, there is for him its reward and the reward of those who act upon it after him, without anything being diminished from their rewards. And whoever introduces an evil practice in Islam will shoulder its sin and the sins of all those who will act upon it, without diminishing in any way their burden.”¹

- **The virtue of reconciliation between people:**

1 – Allah (ﷻ) says:

﴿لَا خَيْرَ فِي كَثِيرٍ مِّنْ نُّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۗ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ۝﴾

“No good is there in much of their private conversation, except for those who enjoin charity or that which is right or reconciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.”

[Sūrah al-Nisā’ (4):114]

2 – And Allah (ﷻ) says:

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ۝﴾

“The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.”

[Sūrah al-Ḥujurāt (49):10]

3 – And Abū al-Dardā’ (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Shall I not inform you of something more excellent in degree than fasting, prayer and giving charity?” The people replied, “Yes!” He said, “It is reconciling between people. As for causing mischief between them, then that is the destructive.”²

- **The virtue of cooperating in righteousness and piety:**

1 – Allah (ﷻ) says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝﴾

¹ Narrated by Muslim (no. 1017).

² Authentic; narrated by Abū Dāwūd (no. 4919) and Tirmidhī (no. 2509). The wording is that of Abū Dāwūd’s.

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Mā'idah (5):2]

2 – And Allah (ﷻ) says:

﴿وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَاَنْصَرُوا وَاُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا هُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٠٠﴾﴾

“But those who believe, emigrate and fight in Allah’s Path, and those who give shelter and aide - it is they who are truly the believers. For them is forgiveness and noble provision.”

[Sūrah al-Anfāl (8):74]

3 – And Abū Mūsa (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other.” While saying that, he (ﷺ) clasped his hands by interlacing his fingers.¹

- **The virtue of the believers consoling with one another:**

1 – Allah (ﷻ) says:

﴿مُحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ الشُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَجٍ أَخْرَجَ شَطْبَهُ فَكَانَ زُرَّهُ فَأَسْتَغْلَطَ فَاسْتَوَى عَلَى سُوقِهِمْ يُعْجَبُ الزُّرَّاعَ لَيَغِيظُنَّ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٠١﴾﴾

“Muḥammad is the Messenger of Allah; and those with him are severe against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and His pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Tawrah. And their description in the Injil is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.”

[Sūrah al-Faḥ (48):29]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “If anyone relieves a believer from one of the hardships of this worldly life, Allah will relieve him of one of the hardships of the Day of Resurrection. If anyone makes it easy for the one who is indebted to him [while finding it difficult to repay], Allah will make it easy for him in this worldly life and in the hereafter. And if anyone

¹ Agreed upon; narrated by Bukhārī (no. 481) and Muslim (no. 2585). The wording is that of Bukhārī’s.

conceals the faults of a Muslim, Allah will conceal his faults in this world and in the hereafter. Allah helps His slave as long as he helps his brother.”¹

- **The virtue of visiting the sick:**

Thawbān (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “He who visits the sick shall remain in the *Khurfah* of Paradise.” It was said, “O Allah’s Messenger, and what is this *Khurfah* of Paradise?” He said, “It is a place of Paradise abounding in fruits.”²

- **The virtue of giving charity:**

1 – Allah (ﷻ) says:

﴿إِنَّ الْمُصْذِقِينَ وَالْمُصْذِقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يَضْعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ﴾

“Indeed, the men who give charity, the women who give charity and [those who] have loaned Allah a goodly loan - it will be multiplied for them, and they will have a noble reward.”

[Sūrah al-Ḥadīd (57):18]

2 – And Allah (ﷻ) says:

﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُم بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

“Those who spend their wealth [in Allah’s way] by night and by day, secretly and publicly - they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.”

[Sūrah al-Baqarah (2):274]

- **The virtue of leniency in buying, selling and demanding back money:**

Jābir bin ‘Abdullāh (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “May Allah’s mercy be on him who is lenient in his buying and selling, and in demanding back his money.”³

¹ Narrated by Muslim (no. 2699).

² Narrated by Muslim (no. 2568).

³ Narrated by Muslim (no. 2076).

- The virtue of Jihād, emigrating and aiding in Allah’s Path:

1 – Allah (ﷻ) says:

﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾
 دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٩٦﴾﴾

“Not equal are those believers remaining [at home] - other than the disabled - and the mujahidūn [who strive and fight] in Allah’s Path with their wealth and their lives. Allah has preferred the mujahidūn through their wealth and their lives over those who remain [behind], by degrees. And to both Allah has promised the best [reward]. But Allah has preferred the mujahidūn over those who remain [behind] with a great reward.”

[Sūrah al-Nisā’ (4):95]

2 – And Allah (ﷻ) says:

﴿وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَوْا وَنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا هُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾﴾

“But those who believe, emigrate and fight in Allah’s Path, and those who give shelter and aid - it is they who are truly the believers. For them is forgiveness and noble provision.”

[Sūrah al-Anfāl (8):74]

3 – And Allah (ﷻ) says:

﴿وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمَ دَرَجَةً عِنْدَ اللَّهِ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّاتٍ هُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾ خَالِدِينَ فِيهَا أَبَدًا ۗ إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٢﴾﴾

“The ones who believe, emigrate and strive in Allah’s Path with their wealth and their lives are greater in rank in the sight of Allah. And it is those who are the attainers [of success]. Their Lord gives them good tidings of mercy from Him, approval and of gardens for them wherein is enduring pleasure. [They will be] abiding therein forever. Indeed, Allah has with Him a great reward.”

[Sūrah al-Tawbah (9):20-22]

4 – And Allah (ﷻ) says:

﴿وَالسَّابِقُونَ السَّابِقُونَ أُولَٰئِكَ مِنِ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾﴾

“And the first forerunners [in the faith] among the Muhājirīn and the Anṣār and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.”

[Sūrah al-Tawbah (9):100]

- **The virtue of visiting for the sake of Allah:**

1 – Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “A man set out to visit a brother [in Faith] in another town and Allah sent an angel on his way. When the man met the angel, the latter asked him, ‘Where do you intend to go?’ He said, ‘I intend to visit my brother in this town.’ The angel said, ‘Have you done any favour to him?’ He said, ‘No, I have no desire except to visit him because I love him for the sake of Allah (ﷻ).’ Thereupon the angel said, ‘I am a messenger to you from Allah [to inform you] that Allah loves you as you love him [for His sake].’”¹

2 – And Mu‘adh bin Jabal (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Allah (ﷻ) said, ‘My love is binding for those who love each other for Me, for those who sit with each other for Me, for those who visit each other for Me and for those who give to each other generously for Me.’”²

¹ Narrated by Muslim (no. 2567).

² Authentic; narrated by Mālik (no. 1779) and Aḥmad (no. 22380). The wording is that of Mālik’s.

5. The Virtues of Relations

- **The virtue of maintaining ties of kinship:**

1 – Allah (ﷻ) says:

﴿ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝ ﴾

“But those of [blood] relationship are more entitled [to inheritance] in the decree of Allah . Indeed, Allah is Knowing of all things.”

[Sūrah al-Anfāl (8):75]

2 – And Anas bin Mālik (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “He who desires ample provisions and for his life to be prolonged, should maintain good ties with his blood relations.”¹

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The word *rahim* (womb) derives its name from Al-Rahmān (The Most Merciful), and Allah said, ‘I will keep good relation with the one who will keep good relation with you (*rahim*, i.e. blood relations), and will sever the relation with he who will sever the relation with you (*rahim*, i.e. blood relations).”²

4 – And ‘Abdullāh bin ‘Amr (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The person who perfectly maintains the ties of kinship is not the one who does it because he gets recompensed by his relatives [for being kind and good to them], but the one who truly maintains the bonds of kinship is the one who persists in doing so even though the latter has severed the ties of kinship with him.”³

- **The virtue of being dutiful to parents:**

1 – Allah (ﷻ) says:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبْتَغَِنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۝ وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ۝ وَبَشِّرِ ۝ ﴾

﴿ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلأَوَّابِينَ غَفُورًا ۝ ﴾

“And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age while with you, say not to them [so much as], ‘uff,’ and do not repel them, but speak to them a noble word. And lower to them

¹ Agreed upon; narrated by Bukhārī (no. 5986) and Muslim (no. 2557). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 5988) and Muslim (no. 2554). The wording is that of Bukhārī’s.

³ Narrated by Bukhārī (no. 5991).

the wing of humility out of mercy and say, ‘My Lord, have mercy upon them as they brought me up [when I was] small.’ Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] - then indeed He is ever Forgiving to the often returning [to Him].”

[Sūrah al-Isrā’ (17):23-25]

2 – And Ibn Mas‘ūd (رضي الله عنه) narrated:

I asked the Messenger of Allah (ﷺ), “Which act is the best?” He said, “Prayer at its fixed time.” I asked, “What next?” He said, “Being dutiful to parents.” I asked, “What next?” He said, “Jihād in Allah’s Path.”¹

- **The virtue of good companionship with one’s parents:**

Abū Hurayrah (رضي الله عنه) narrated:

A man came to the Messenger of Allah (ﷺ) and said, “O Allah’s Messenger! Who is more entitled to be treated with the best companionship by me?” He said, “Your mother.” The man said, “Who is next?” He said, “Your mother.” The man further said, “Who is next?” He said, “Your mother.” The man asked for the fourth time, “Who is next?” He said, “Your father.”²

- **The virtue of maintaining good relations with the friends of one’s parents:**

Ibn ‘Umar (رضي الله عنهما) narrated:

The Messenger of Allah (ﷺ) said, “The finest act of goodness is the kind treatment of a person to the loved ones of his father after his death.”³

- **The virtue of maintaining good relations with one’s children and raising them right:**

1 – ‘Ā’ishah (رضي الله عنها) narrated:

A lady along with her two daughters came to me asking me [for some alms], but she found nothing with me except one date which I gave to her and she divided it between her two daughters, and then she got up and went away. Then the Prophet (ﷺ) came in and I informed him about this story. He said, “Whoever is in charge of [put to test by] these daughters and treats them generously, then they will act as a shield for him from the Hellfire.”⁴

¹ Agreed upon; narrated by Bukhārī (no. 527) and Muslim (no. 85). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 5987) and Muslim (no. 2548). The wording is that of Bukhārī’s.

³ Narrated by Muslim (no. 2552).

⁴ Agreed upon; narrated by Bukhārī (no. 5995) and Muslim (no. 2629). The wording is that of Bukhārī’s.

2 – And Usāmah bin Zayd (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) used to put me on [one of] his thighs and put Ḥasan bin ‘Alī on his other thigh, and then embrace us saying, “O Allah! Be merciful to them, as I am merciful to them.”¹

- **The virtue of the one who looks after an orphan:**

Sahl (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Me and the person who looks after an orphan and provides for him, will be in Paradise like this,” putting his index and middle fingers together.²

- **The virtue of the one who looks after a widow and a poor person:**

Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The one who looks after a widow or a poor person is like a mujāhid who fights for Allah’s Cause, or like him who performs prayers all night and fasts all day.”³

- **The virtue of upbringing daughters:**

Anas bin Mālik (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “He who brought up two girls properly till they grew up, he and I would come together [very closely] on the Day of Resurrection,” and he interlaced his fingers [to explain the point of nearness between him and that person].⁴

- **The virtue of doing good to others:**

1 – Allah (ﷻ) says:

﴿ وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى الْهَلَكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴾

“And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good.”

[Sūrah al-Baqarah (2):195]

¹ Narrated by Bukhārī (no. 6003).

² Agreed upon; narrated by Bukhārī (no. 5304) and Muslim (no. 2983). The wording is that of Bukhārī’s.

³ Agreed upon; narrated by Bukhārī (no. 5353) and Muslim (no. 2982). The wording is that of Bukhārī’s.

⁴ Narrated by Muslim (no. 2631).

2 – And Allah (ﷻ) says:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ
وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا﴾

“Worship Allah and associate nothing with Him, and do good to parents, relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.”

[Sūrah al-Nisā’ (4):36]

• **The virtue of maintaining good relations with one’s neighbor:**

1 – ‘Ā’ishah (رضي الله عنها) narrated:

The Messenger of Allah (ﷺ) said, “Jibrīl kept advising me to treat neighbours with kindness until I thought he would assign a share of inheritance to him.”¹

2 – And Abū Shurayḥ (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!” It was said, “Who is that, O Messenger of Allah?” He said, “That person whose neighbor does not feel safe from his evil.”²

3 – And Anas bin Mālik (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “None amongst you truly believes till he loves for his brother,” or he said, “for his neighbour, that which he loves for himself.”³

• **The virtue of being merciful to the general people:**

1 – Allah (ﷻ) says:

﴿فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ ۚ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

“So by mercy from Allah, you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them, ask forgiveness for them and consult them in the matter. And when you have made a decision, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].”

[Sūrah Āl ‘Imrān (3):159]

¹ Agreed upon; narrated by Bukhārī (no. 6014) and Muslim (no. 2624). The wording is that of Bukhārī’s.

² Narrated by Bukhārī (no. 6016).

³ Agreed upon; narrated by Bukhārī (no. 13) and Muslim (no. 45). The wording is that of Muslim’s.

2 – And Jarīr bin ‘Abdullāh (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Allah will not be merciful to those who are not merciful to people.”¹

- **The virtue of doing good to one’s non-Muslim relatives as long as there is not harm from them towards the Muslims:**

1 – Allah (ﷻ) says:

﴿لَا يَنْهَىكَ اللَّهُ عَنِ الَّذِينَ لَمْ يُعْتَدُوا بِكَ فِي الدِّينِ وَلَمْ يُخْرِجُوا مِنْ دِينِكَ أَنْ تَرْوَهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

“Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.”

[Sūrah al-Mumtaḥanah (60):8]

2 – And Asmā’ bint Abī Bakr (رضي الله عنها) narrated:

My mother came to me while she was still a mushrik, so I asked the Messenger of Allah (ﷺ), “My mother, who is ill-disposed to Islam, has come to visit me. Shall I maintain relations with her?” He replied, “Yes, maintain relations with your mother.”²

- **The virtue of being merciful, kind and loving with the believers:**

Nu‘mān bin Bashīr (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “You see the believers in regards to their being merciful, showing love and being kind among themselves, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it.”³

- **The virtue of maintaining good relations with wives, children and servants:**

1 – Allah (ﷻ) says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنِّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوٌّ لَكُمْ فَاحْذَرُوهُمْ وَإِن تَعَفَوْا وَتَصَفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾
﴿إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ﴾
﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْفَالِحُونَ﴾

¹ Agreed upon; narrated by Bukhārī (no. 7376) and Muslim (no. 2319). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 2620) and Muslim (no. 1003). The wording is that of Bukhārī’s.

³ Agreed upon; narrated by Bukhārī (no. 6011) and Muslim (no. 2586). The wording is that of Bukhārī’s.

“O you who believe, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful. Your wealth and your children are but a trial, and Allah has with Him a great reward. So fear Allah as much as you are able, listen, obey and spend [in the way of Allah]; it is better for your selves. And whoever is protected from the stinginess of his soul - it is they who will be the successful.”

[Sūrah al-Taghābun (64):14-16]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Take my advice with regard to women: Act kindly towards women, for they were created from a rib, and the most crooked part of a rib is its uppermost. If you attempt to straighten it, you will break it, and if you leave it alone it will remain crooked; so act kindly toward women.”¹

3 – And Anas (رضي الله عنه) narrated:

I served the Prophet (ﷺ) for ten years; never once did he say to me, “Uff (a minor harsh word denoting impatience),” and never blamed me by saying, “Why did you do so or why didn’t you do so?”²

• **The virtue of good leadership and good relations:**

1 – Ibn ‘Umar (رضي الله عنهما) narrated:

The Messenger of Allah (ﷺ) said, “All of you are guardians and are responsible for your wards. The ruler is a guardian and responsible for his subjects; the man is a guardian and responsible for his family; the woman is a guardian and is responsible for her husband’s house and his offspring; a slave is a guardian of his master’s property and is responsible [for that].”³

2 – And Ma‘qil bin Yasār (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Any governor in charge of Muslim subjects who dies while acting dishonestly towards them will be excluded by Allah from Paradise.”⁴

¹ Agreed upon; narrated by Bukhārī (no. 3331) and Muslim (no. 1468). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 6038) and Muslim (no. 2309). The wording is that of Bukhārī’s.

³ Agreed upon; narrated by Bukhārī (no. 893) and Muslim (no. 1829). The wording is that of Bukhārī’s.

⁴ Agreed upon; narrated by Bukhārī (no. 7150) and Muslim (no. 142). The wording is that of Muslim’s.

- The virtue of maintaining good relations with a Muslim, fulfilling his needs, relieving his troubles and covering his faults:

1 – Allah (ﷻ) says:

﴿ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾ الَّذِينَ يُنفِقُونَ فِي السَّرَّاءِ وَالصَّرَّاءِ
وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾ ﴾

“And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous; who spend [in Allah’s Path] during ease and hardship, who restrain anger and who pardon the people - and Allah loves the doers of good.”

[Sūrah Āl ‘Imrān (3):133-134]

2 – And ‘Abdullāh bin ‘Umar (رضي الله عنهما) narrated:

The Messenger of Allah (ﷺ) said, “A Muslim is a brother of another Muslim. So he should not oppress him, nor should he hand him over to [his enemies]. Whoever fulfills the needs of his brother, Allah will fulfill his needs; whoever removes the troubles of his brother, Allah will remove one of his troubles on the Day of Resurrection; and whoever covers up the fault of a Muslim, Allah will cover up his fault on the Day of Resurrection.”¹

3 – And Abū Sa‘īd al-Khudrī (رضي الله عنه) narrated:

Once we were on a journey with the Prophet (ﷺ) when a rider came and began looking right and left. So the Messenger of Allah (ﷺ) said, “Whoever has an extra mount should offer it to him who is without it, and whoever has surplus food should give it to him who has nothing.” He continued mentioning other properties until we thought that none of us had any right to surplus of his own property.²

¹ Agreed upon; narrated by Bukhārī (no. 2442) and Muslim (no. 2580). The wording is that of Muslim’s.

² Narrated by Muslim (no. 1728).

6. The Virtues of *Akhlāq*

- The virtue of good manners:

1 – Allah (ﷻ) says:

﴿ وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٤١﴾ وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِيهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٤٢﴾ ﴾

“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].”

[Sūrah Fuṣṣilat (41):34-35]

2 – And Allah (ﷻ) says in praise of His Messenger (ﷺ):

﴿ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٦٨﴾ ﴾

“And indeed, you are of a great moral character.”

[Sūrah al-Qalam (68):34-35]

3 – And ‘Abdullāh bin ‘Amr (رضي الله عنه) narrated:

The Prophet (ﷺ) did not indulge in loose talk nor did he like to listen to it. He used to say, “The best of you is the best among you in conduct.”¹

- The virtue of knowledge:

1 – Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا فَإِنَّ اللَّهَ يَرْفَعُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٥٨﴾ ﴾

“O you who believe, when you are told, ‘Space yourselves’ in assemblies, then make space; Allah will make space for you. And when you are told, ‘Arise,’ then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.”

[Sūrah al-Mujādilah (58):11]

2 – And Allah (ﷻ) says:

﴿ مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحِكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٥٩﴾ ﴾

¹ Agreed upon; narrated by Bukhārī (no. 3559) and Muslim (no. 2321). The wording is that of Bukhārī’s.

“It is not for a human [prophet] that Allah should give him the Scripture, authority and prophethood, and then he would say to the people, ‘Be slaves to me rather than Allah,’ but [instead, he would say], ‘Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.’”

[Sūrah Āl ‘Imrān (3):79]

3 – And Mu‘āwiyah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “If Allah wants to do good to a person, He makes him comprehend the religion. I am just a distributor, but the grant is from Allah. [And remember] that this Ummah will keep on following Allah’s teachings strictly and they will not be harmed by anyone going on a different path till Allah’s order (Day of Judgment) is established.”¹

• The virtue of patience:

1 – Allah (ﷻ) says:

﴿ قُلْ يٰعِبَادِ اللّٰهِ اٰمَنُوْا رَبِّكُمْ لِّلَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ وَّاَرْضُ اللّٰهِ وَاسِعَةٌ اِنَّمَا يُؤْتِي الضّٰعِفِيْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴾

“Say, ‘O My slaves who believe, fear your Lord. For those who do good in this world is good, and the earth of Allah is spacious. Indeed, the patient will be given their reward without account.’”

[Sūrah al-Zumar (39):10]

2 – And Allah (ﷻ) says:

﴿ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْاَمْوَالِ وَالْاَنْفُسِ وَالتَّمَرَاتِ وَنَبِّئِ الصّٰبِرِيْنَ ۗ اِنَّ الَّذِيْنَ اِذَا اَصَابَتْهُمُ مُصِيْبَةٌ قَالُوْا اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رٰجِعُوْنَ ۗ اُولٰٓئِكَ عَلَيْنَا صَلٰوٰتٌ مِّنْ رَبِّهِمْ وَرَحْمَةٌ وَّاُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ﴾

“And We will surely test you with something of fear, hunger, and a loss of wealth, lives and fruits, but give good tidings to the patient, who when disaster strikes them, say, ‘Indeed we belong to Allah, and indeed to Him we will return.’ Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the rightly guided.”

[Sūrah al-Baqarah (2):155-157]

3 – And Abū Sa‘īd al-Khudrī (رضي الله عنه) narrated:

Some Anṣār people asked for something from the Messenger of Allah (ﷺ) and he gave them. They again asked him for something and he again gave them. They again asked him for something and he again gave them. Then they asked him and he gave them again till all that was with him finished. Then he said, “If I had anything, I would not keep it away from you. But whoever abstains from asking others, Allah will make him contented; and whoever tries to make himself self-sufficient, Allah will make him self-sufficient; and whoever remains

¹ Agreed upon; narrated by Bukhārī (no. 71) and Muslim (no. 1037). The wording is that of Bukhārī’s.

patient, Allah will make him patient. Nobody can be given a blessing better and greater than patience.”¹

4 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The strong man is not one who is good at wrestling, but the strong man is one who controls himself in a fit of rage.”²

5 – And Anas bin Mālik (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Allah said, ‘If I deprive my slave of his two beloved things (i.e. his eyes) and he remains patient, I will let him enter Paradise in compensation for them.’”³

6 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Trials will not cease afflicting the believing man and the believing woman in their self, children and wealth, until they meet Allah without having any sin.”⁴

• **The virtue of truthfulness:**

1 – Allah (ﷻ) says:

﴿ قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴾

“Allah said, ‘This is the Day when the truthful will benefit from their truthfulness.’ For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah being pleased with them, and they with Him. That is the great attainment.”

[Sūrah al-Mā'idah (5):119]

2 – And Ibn Mas'ūd (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “It is obligatory for you to tell the truth, for truth leads to virtue and virtue leads to Paradise. The man who continues to speak the truth and endeavours to tell the truth is eventually recorded as truthful with Allah. Beware of telling of a lie, for telling of a lie leads to obscenity and obscenity leads to Hellfire. The person who keeps telling lies and endeavours to tell a lie is recorded as a liar with Allah.”⁵

¹ Agreed upon; narrated by Bukhārī (no. 1469) and Muslim (no. 1053). The wording is that of Bukhārī's.

² Agreed upon; narrated by Bukhārī (no. 6114) and Muslim (no. 2609). The wording is that of Bukhārī's.

³ Narrated by Bukhārī (no. 5653).

⁴ Good; narrated by Tirmidhi (no. 2399). See al-Silsilah al-Ṣaḥīḥah (no. 2280).

⁵ Agreed upon; narrated by Bukhārī (no. 6094) and Muslim (no. 2607). The wording is that of Muslim's.

- The virtue of seeking forgiveness from Allah and repentance:

1 – Allah (ﷻ) says:

﴿ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾ وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيَجْعَلْ لَكُمْ جَنَّاتٍ ﴿١٢﴾ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٣﴾ ﴾

“And I said, ‘Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver. He will send [rain from] the sky upon you in [continuing] showers, and give you increase in wealth and children and provide for you gardens and provide for you rivers.’”

[Sūrah Nūḥ (71):10-12]

2 – And Allah (ﷻ) says:

﴿ وَيَقُومِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مَجْرِمِينَ ﴿٥٢﴾ ﴾

“And O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength. And do not turn away being criminals.”

[Sūrah Hūd (11):52]

3 – And Anas (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Allah is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in the desert.”¹

- The virtue of *taqwa* (fear of Allah):

1 – Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾ ﴾

“O you who believe, if you have *taqwa* of Allah, He will grant you a criterion and will remove from you your misdeeds and forgive you. And Allah is the possessor of great bounty.”

[Sūrah al-Anfāl (8):29]

2 – And Allah (ﷻ) says:

﴿ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾ ﴾

“O mankind, indeed We have created you from male and female, and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the one with the most *taqwa* among you. Indeed, Allah is Knowing and Acquainted.”

[Sūrah al-Ḥujurāt (49):13]

¹ Agreed upon; narrated by Bukhārī (no. 6309) and Muslim (no. 2747). The wording is that of Bukhārī’s.

3 – And Allah (ﷻ) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ ؕ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٨﴾﴾

“O you who believe, have *taqwa* of Allah and believe in His Messenger; He will [then] give you a double portion of His mercy and make for you a light by which you will walk and forgive you; and Allah is Forgiving and Merciful.”

[Sūrah al-Ḥadīd (57):28]

• The virtue of having certainty in Allah and reliance upon Him:

1 – Allah (ﷻ) says:

﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَد جَمَعُوا لَكُمْ فَاتَّقُوا اللَّهَ فَمَا خَشَوْهُمْ فزَادَهُمُ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾﴾ فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾﴾

“Those to whom hypocrites said, ‘Indeed, the people have gathered against you, so fear them.’ But it [merely] increased them in faith, and they said, ‘Sufficient for us is Allah, and He is the best Disposer of affairs.’ So they returned with favor from Allah and bounty, no harm having touched them. And they pursued the pleasure of Allah, and Allah is the possessor of great bounty.”

[Sūrah Āl ‘Imrān (3):173-174]

2 – And Allah (ﷻ) says:

﴿وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا ﴿٦٥﴾ وَيَرْزُقْهُ مِن حَيْثُ لَا يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴿٦٦﴾ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٦٧﴾﴾

“And whoever fears Allah - He will make for him a way out, and will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent.”

[Sūrah al-Ṭalāq (65):2-3]

3 – And Shaddād bin Aws (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The most superior way of asking for forgiveness from Allah is:

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوؤُ
لَكَ بِذُنُوبِي وَأَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

O Allah, You are my Lord, there is no god but You. You have created me, I am Your slave and I am keeping my promise and covenant to You as much as I can. I seek refuge with You from the evil of what I do. I acknowledge Your blessing and I acknowledge my sin, so forgive me, for there is none who can forgive sin except You.” The Prophet (ﷺ) added, “If somebody recites it during the day with firm faith in it, and dies on the same day before the

evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise.”¹

- **The virtue of striving for Allah:**

1 – Allah (ﷻ) says:

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

“And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.”

[Sūrah al-‘Ankabūt (29):69]

2 – And Allah (ﷻ) says:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ﴾

“The believers are only the ones who believe in Allah and His Messenger and then doubt not but strive with their properties and their lives in Allah’s Path. It is those who are the truthful.”

[Sūrah al-Ḥujurāt (49):15]

3 – And Ziyād narrated:

I heard Mughīrah (رضي الله عنه) say, “The Prophet (ﷺ) used to stand [in prayer] or pray till both his feet or legs swelled. He was asked why [he offered such an unbearable prayer] and he said, ‘Should I not be a thankful slave?’”²

- **The virtue of being fearful of Allah:**

1 – Allah (ﷻ) says:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾
 ﴿يُفِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ﴾
 ﴿أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا هُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾

“The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely - The ones who establish prayer, and spend from what We have provided them. Those are truly the believers. For them are degrees [of high position] with their Lord, forgiveness and noble provision.”

[Sūrah al-Anfāl (8):2-4]

¹ Narrated by Bukhārī (no. 6306).

² Agreed upon; narrated by Bukhārī (no. 1130) and Muslim (no. 2819). The wording is that of Bukhārī’s.

2 – And Allah (ﷻ) says:

﴿إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خاشِعِينَ﴾

“Indeed, they used to hasten to good deeds and supplicate to Us in hope and fear, and they were humbly submissive to Us.”

[Sūrah al-Anbiyā’ (21):90]

3 – And Allah (ﷻ) says:

﴿إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حُزُوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٣١﴾ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٢﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾﴾

“Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt with praise of their Lord, and they are not arrogant. They arise from their beds; they supplicate to their Lord in fear and aspiration, and they spend from what We have provided them. And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.”

[Sūrah al-Sajdah (32):15-17]

4 – And Allah (ﷻ) says:

﴿وَلِمَن خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ﴾

“But for he who has feared the position of his Lord are two gardens.”

[Sūrah al-Raḥmān (55):46]

• The virtue of having hope in Allah:

1 – Allah (ﷻ) says:

﴿قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

“Say, ‘O My slaves who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.’”

[Sūrah al-Zumar (39):53]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “By the One in Whose Hand my soul is, were you not to commit sins, Allah would replace you with a people who would commit sins and then seek forgiveness from Allah; and Allah would forgive them.”¹

¹ Narrated by Muslim (no. 2749).

- **The virtue of mercy:**

1 – Allah (ﷻ) says:

﴿فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾﴾

“So by mercy from Allah, you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them, ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].”

[Sūrah Al ‘Imrān (3):159]

2 – And Allah (ﷻ) says:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَزَعٍ أُخْرِجَ شَطَعُهُ فَأَزْرَهُ فَأَسْتَقْلَطَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾﴾

“Muhammad is the Messenger of Allah; and those with him are severe against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and His pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Tawrah. And their description in the Injil is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them, forgiveness and a great reward.”

[Sūrah al-Fath (48):29]

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “He who does not show mercy to others will not be shown mercy.”¹

- **The virtue of the vastness of Allah’s mercy:**

1 – Allah (ﷻ) says:

﴿وَأَكْتَسِبْنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا مُدْنًا إِلَيْكَ قَالَ عَدَلِينَ أُصِيبُ بِهِمْ مِنْ أَسْأَاءِ مَا رَزَقْتَنِي وَسِعَتْ كُلُّ شَيْءٍ فَسَأَكْتَسِبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِقَابِلِينَ يُؤْمِنُونَ ﴿٢٠٠﴾﴾

“And decree for us in this world [that which is] good and also in the hereafter; indeed, we have turned back to You.’ [Allah] said, ‘My punishment - I afflict with it whom I will, but

¹ Agreed upon; narrated by Bukhārī (no. 5997) and Muslim (no. 2318). The wording is that of Bukhārī’s.

My mercy encompasses all things. So I will decree it [especially] for those who fear Me and give zakāh, and those who believe in Our verses.”

[Sūrah al-A‘rāf (7):156]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “When Allah completed the creation, He wrote in His Book which is with Him on His throne, ‘My mercy overpowers My anger.’”¹

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “There are one hundred [parts of] mercy for Allah; He has sent down out of these one part of mercy upon the jinn, human beings and the insects. It is because of this [one part] that they love one another, show kindness to one another and even the beast treats its young one with affection. And Allah has reserved ninety-nine parts of mercy with which He will treat His slaves on the Day of Resurrection.”²

• **The virtue of pardoning, overlooking and forbearing:**

1 – Allah (ﷻ) says:

﴿ وَلَا يَأْتِلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾

“And let not those of virtue and wealth among you swear not to give [aid] to their relatives, the needy and the emigrants for Allah’s Path; and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.”

[Sūrah al-Nūr (24):22]

2 – And Allah (ﷻ) says:

﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴾

“Take what is given freely, enjoin what is good and turn away from the ignorant.”

[Sūrah al-A‘rāf (7):199]

3 – And Allah (ﷻ) says:

﴿ وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَأْتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ﴾

“And We have not created the heavens, the earth and what is between them except in truth. And indeed, the Hour is coming; so forgive with gracious forgiveness.”

[Sūrah al-Hijr (15):85]

¹ Agreed upon; narrated by Bukhārī (no. 3194) and Muslim (no. 2751). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 6000) and Muslim (no. 2752). The wording is that of Muslim’s.

4 – And Allah (ﷻ) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ ؕ وَإِنْ تَعَفَوْا وَتَصَفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾﴾

“O you who believe, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon, overlook and forgive - then indeed, Allah is Forgiving and Merciful.”

[Sūrah al-Taghābun (64):14]

• **The virtue of kindness:**

1 – ‘Ā’ishah (رضي الله عنها) narrated:

The Messenger of Allah (ﷺ) said, “O ‘Ā’ishah, verily Allah is Kind and He loves kindness; He confers upon kindness that which He does not confer upon severity, and does not confer upon anything else besides it.”¹

2 – And ‘Ā’ishah (رضي الله عنها) narrated:

The Prophet (ﷺ) said, “Whenever forbearance is added to something, it adorns it; and whenever it is withdrawn from something, it leaves it defective.”²

• **The virtue of modesty:**

1 – Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “*Īmān* consists of more than sixty branches; and modesty is a part of *Īmān*.”³

2 – And Abū Mas‘ūd (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “One of the sayings of the prophets which the people still have is, ‘If you do not feel ashamed, then do whatever you like.’”⁴

• **The virtue of silence and conserving the use of the tongue except in good talk:**

1 – Allah (ﷻ) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿١﴾ يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ؕ وَاللَّهُ وَرَسُولُهُ فَكَدَّ فَازَ فَوْزًا عَظِيمًا ﴿٢﴾﴾

¹ Agreed upon; narrated by Bukhārī (no. 6927) and Muslim (no. 2593). The wording is that of Muslim’s.

² Narrated by Muslim (no. 2594).

³ Agreed upon; narrated by Bukhārī (no. 9) and Muslim (no. 35). The wording is that of Bukhārī’s.

⁴ Narrated by Bukhārī (no. 3484).

“O you who believe, fear Allah and speak words of appropriate justice. He will then amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.”

[Sūrah al-Aḥzāb (33):70-71]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “He who believes in Allah and the Last Day, let him speak good or remain silent.”¹

3 – And Abū Mūsa (رضي الله عنه) narrated:

[The companions] asked, “O Messenger of Allah, which [act] of Islam is more virtuous?” He said, “One in which the Muslims are safe, protected from the tongue and hand [of other Muslims].”²

- **The virtue of remaining steadfast upon the commandments of Allah:**

1 – Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٣٠﴾
﴿فَخُنُّوا أَوْلِيَاءُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾ تِلْكَ مِنْ غُفُورٍ رَحِيمٍ ﴿٣٢﴾﴾

“Indeed, those who say, ‘Our Lord is Allah,’ and then remain upon a straight course - the angels will descend upon them, [saying], ‘Do not fear and do not grieve, but receive good tidings of Paradise, which you were promised. We were your allies in the worldly life and in the hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request, as accommodation from a [Lord who is] Forgiving and Merciful.”

[Sūrah Fuṣṣilat (41):30-32]

2 – And Sufyān bin ‘Abdullāh al-Thaqafī (رضي الله عنه) narrated:

I said, “O Messenger of Allah, tell me a statement in Islam which I can ask of no one but you.” He said, “Say, ‘I believe in Allah,’ and then remain steadfast.”³

- **The virtue of *wara*‘ (abandoning the lawful for fear of falling into the unlawful):**

Nu‘mān bin Bashīr (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “What is lawful is evident and what is unlawful is evident, and in between them are things doubtful which many people do not know. So he who guards against doubtful things keeps his religion and honour blameless, and he who indulges in doubtful things indulges, in fact, in unlawful things; just as a shepherd who pastures his

¹ Agreed upon; narrated by Bukhārī (no. 6475) and Muslim (no. 47). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 11) and Muslim (no. 42). The wording is that of Bukhārī’s.

³ Narrated by Muslim (no. 38).

animals round a preserve will soon pasture them in it. Beware, for every king has a preserve, and the things Allah has declared unlawful are His preserves. Beware, for in the body there is a piece of flesh; if it is sound, the whole body is sound and if it is corrupt the whole body is corrupt; verily it is the heart.”¹

- **The virtue of *ihsān* (doing good):**

1 – Allah (ﷻ) says:

﴿إِنَّ الْمُتَّقِينَ فِي ظِلِّلٍ وَعُيُونٍ ﴿٧٧﴾ وَفَوَاكِهٍ وَمَا يَشْتَهُونَ ﴿٧٨﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٧٩﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾﴾

“Indeed, the righteous will be among shades and springs, and fruits from whatever they desire, [being told], ‘Eat and drink in satisfaction for what you used to do.’ Indeed, We thus reward the doers of good.”

[Sūrah al-Mursālāt (77):41-44]

2 – And Allah (ﷻ) says:

﴿بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾﴾

“Yes, whoever submits his face in Islam to Allah, while being a doer of good, will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.”

[Sūrah al-Baqarah (2):112]

3 – And Allah (ﷻ) says:

﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى الْهَلَاكِهٖ وَأَحْسِنُوا ۗ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾﴾

“And spend in Allah’s Path and do not throw [yourselves] with your own hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good.”

[Sūrah al-Baqarah (2):195]

- **The virtue of loving others for the sake of Allah:**

1 – Anas (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Whoever possesses the [following] three qualities will find the sweetness of *Imān*: the one to whom Allah and His Messenger become dearer than anything else; the one who loves a person and he loves him only for Allah’s sake; and the one who hates to revert to disbelief as he hates to be thrown into the Fire.”²

¹ Agreed upon; narrated by Bukhārī (no. 52) and Muslim (no. 1599). The wording is that of Muslim’s.

² Agreed upon; narrated by Bukhārī (no. 16) and Muslim (no. 43). The wording is that of Bukhārī’s.

2 – And Anas (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “None of you becomes a true believer until he loves for his brother what he loves for himself.”¹

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Allah will say on the Day of Resurrection, ‘Where are those who have mutual love for My Glory’s sake? Today I shall shelter them in My shade when there is no other shade but My shade.’”²

• **The virtue of crying out of the fear of Allah:**

1 – Allah (ﷻ) says:

﴿وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٥٤﴾ فَأَنْبِئْهُمْ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٥٥﴾﴾

“And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, ‘Our Lord, we have believed, so register us among the witnesses. And why should we not believe in Allah and what has come to us of the truth? And we aspire that our Lord will admit us [to Paradise] with the righteous people.’ So Allah rewarded them for what they said with gardens [in Paradise] beneath which rivers flow, wherein they abide eternally. And that is the reward of doers of good.”

[Sūrah al-Mā'idah (5):83-85]

2 – And Anas bin Mālīk (رضي الله عنه) narrated:

Something was conveyed to the Messenger of Allah (ﷺ) about his companions. So he addressed them and said, “Paradise and Hell were presented to me and I have never seen good and evil as I did today. If you were to know what I know you would have laughed less and wept more.” He (the narrator) said, “There was nothing more burdensome for the companions of Allah’s Messenger (ﷺ) than this. They covered their heads and the sound of weeping was heard from them.”³

¹ Agreed upon; narrated by Bukhārī (no. 13) and Muslim (no. 45). The wording is that of Bukhārī’s.

² Narrated by Muslim (no. 2566).

³ Agreed upon; narrated by Bukhārī (no. 4621) and Muslim (no. 2359). The wording is that of Muslim’s.

3 – And Ibn ‘Abbās (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “There are two eyes that shall not be touched by the Fire: an eye that wept out of the fear of Allah and an eye that spent the night standing on guard in Allah’s Path.”¹

• **The virtue of good talk and a cheerful face:**

1 – Allah (ﷻ) says:

﴿فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾﴾

“So by mercy from Allah, you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them, ask forgiveness for them and consult them in the matter. And when you have made a decision, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].”

[Sūrah Āl ‘Imrān (3):159]

2 – And Allah (ﷻ) says:

﴿الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَنُظْمِ وَالْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾﴾

“Who spend [in Allah’s Path] during ease and hardship, who restrain anger and who pardon the people - and Allah loves the doers of good.”

[Sūrah Āl ‘Imrān (3):134]

3 – And Abū Dharr (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said to me, “Do not disdain a good deed [no matter how small it may seem], even if it is to meet your [Muslim] brother with a cheerful face.”²

• **The virtue of *zuhd* (asceticism):**

1 – Allah (ﷻ) says:

﴿وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ ﴿٦٤﴾﴾

“And this worldly life is nothing but diversion and amusement. And indeed, the home of the hereafter - that is the [eternal] life, if only they knew.”

[Sūrah al-‘Ankabūt (29):64]

¹ Authentic; narrated by Tirmidhī (no. 1639).

² Narrated by Muslim (no. 2626).

2 – And Allah (ﷻ) says:

﴿ وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُمْ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ۝ ﴾

“And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance, who follows his desire and whose affair is ever in neglect.”

[Sūrah al-Kahf (18):28]

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “O Allah, make the provision of the family of Muḥammad sufficient for them.”¹

4 – And ‘Ā’ishah (رضي الله عنها) narrated:

Since their arrival in Madīnah, never had the family of Muḥammad (ﷺ) eaten to the fill with the bread of wheat for three successive nights until his death.”²

- **The virtue of giving charity for good causes:**

1 – Allah (ﷻ) says:

﴿ مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبًّا ۗ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ ۗ وَاللَّهُ وَسِعَ عَلَيْهِمْ ۝ ﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذَىٰ ۗ هُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝ ﴾

“The example of those who spend their wealth in Allah’s Path is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing. Those who spend their wealth in Allah’s Path, and then do not follow up what they have spent with reminders of it, or [other] injury, will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.”

[Sūrah al-Baqarah (2):261-262]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “There is never a day wherein slaves [of Allah] get up at morning, but are not visited by two angels. One of them says, ‘O Allah, give him more who

¹ Agreed upon; narrated by Bukhārī (no. 6460) and Muslim (no. 1055). The wording is that of Muslim’s.

² Agreed upon; narrated by Bukhārī (no. 5416) and Muslim (no. 2970). The wording is that of Bukhārī’s.

spends [for the sake of Allah],’ and the other says, ‘O Allah, bring destruction to him who withholds [from spending for the sake of Allah].’¹

- **The virtue of performing many righteous deeds:**

1 – Allah (ﷻ) says:

﴿ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَحْلِفِينَ فِيهِ فَالَّذِينَ ءَامَنُوا مِنْكُمْ وَأَنْفَقُوا هُمْ أَجْرٌ كَبِيرٌ﴾

“Believe in Allah and His Messenger and spend out of that in which He has made you successors. For those who have believed among you and spent, there will be a great reward.”

[Sūrah al-Ḥadīd (57):7]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Who amongst you is fasting today?” Abū Bakr said, “I am.” He said, “Who amongst you followed a funeral procession today?” Abū Bakr said, “I did.” He said, “Who amongst you served food to the needy today?” Abū Bakr said, “I did.” He said, “Who amongst you visited the sick today?” Abū Bakr said, “I did.” Thereupon Allah’s Messenger (ﷺ) said, “Anyone in whom [these good deeds] are combined will certainly enter Paradise.”²

3 – And ‘Uthmān bin ‘Affān (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Whoever builds a masjid for [the sake of] Allah, then Allah will build a similar house for him in Paradise.”³

- **The virtue of humbleness:**

1 – Allah (ﷻ) says:

﴿تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا ۗ وَالْعَاقِبَةُ لِلْمُتَّقِينَ﴾

“That home of the hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous.”

[Sūrah al-Qaṣaṣ (28):83]

2 – And Allah (ﷻ) says:

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾

“And the slaves of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace.”

[Sūrah al-Furqān (25):63]

¹ Agreed upon; narrated by Bukhārī (no. 1442) and Muslim (no. 1010). The wording is that of Bukhārī’s.

² Narrated by Muslim (no. 1028).

³ Agreed upon; narrated by Bukhārī (no. 450) and Muslim (no. 533). The wording is that of Muslim’s.

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Wealth is not diminished by giving [in charity]. Allah increases the honour of one who forgives; and one who displays humbleness towards another seeking the pleasure of Allah, Allah exalts him in ranks.”¹

• **The virtue of justice and good conduct:**

1 – Allah (ﷻ) says:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾﴾

“Indeed, Allah orders justice, good conduct and giving to relatives, and forbids immorality, bad conduct and oppression. He admonishes you that perhaps you will be reminded.”

[Sūrah al-Nahl (16):90]

2 – And Allah (ﷻ) says:

﴿بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾﴾

“Yes, whoever submits his face in Islam to Allah, while being a doer of good, will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.”

[Sūrah al-Baqarah (2):112]

3 – And Allah (ﷻ) says:

﴿وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾﴾

“And lower your wing to those who follow you from among the believers.”

[Sūrah al-Shu‘arā’ (26):215]

3 – And ‘Abdullāh bin ‘Amr bin al-‘Āṣ (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Behold! The dispensers of justice will be seated with Allah on pulpits of light, on the right side of the Most Merciful (ﷻ), and both of His hands are right hands. [The dispensers of justice are] those who do justice in their rulings, in matters relating to their families and in all that they undertake to do.”²

¹ Narrated by Muslim (no. 2588).

² Narrated by Muslim (no. 1827).

7. The Virtues of the Noble Qur'an

- The virtue of the Noble Qur'an:

1 – Allah (ﷻ) says:

﴿اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَابًا تَقَشِعُ رُوعَهُ مِنَ الْجُلُودِ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِمَنْ يَشَاءُ وَمَنْ يُضَلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ﴾

“Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins of those who fear their Lord shiver therefrom; then their skins and their hearts relax at the remembrance of Allah. That is the guidance of Allah by which He guides whom He wills. And one whom Allah leaves astray - for him there is no guide.”

[Sūrah al-Zumar (39):23]

2 – And Allah (ﷻ) says:

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّيْ هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿١٠﴾ وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١١﴾﴾

“Indeed, this Qur'an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds, that they will have a great reward. And that those who do not believe in the hereafter - We have prepared for them a painful punishment.”

[Sūrah al-Isrā' (17):9-10]

3 – And Allah (ﷻ) says:

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ بَيِّنَاتٍ لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴿٨٩﴾﴾

“And We have sent down to you the Book as clarification for all things, and as guidance, mercy and good tidings for the Muslims.”

[Sūrah al-Naḥl (16):89]

4 – And Allah (ﷻ) says:

﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَأَتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾﴾

“And this is a Book We have revealed [which is] blessed, so follow it and fear Allah that you may receive mercy.”

[Sūrah al-An'ām (6):155]

- The virtue of the one who recites the Qur'an and acts upon it:

1 – Allah (ﷻ) says:

﴿وَالَّذِينَ يُؤْتُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الصَّالِحِينَ ﴿١٧٠﴾﴾

“But those who hold fast to the Book and establish prayer - indeed, We will not allow the reward of the reformers to be lost.”

[Sūrah al-A'raf (7):170]

2 – And Abū Mūsa (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The example of a believer who recites the Qur’ān and acts upon it, is like a citron which tastes nice and smells nice. And the example of a believer who does not recite the Qur’ān but acts upon it, is like a date which tastes good but has no smell. And the example of a hypocrite who recites the Qur’ān is like a sweet basil which smells good but tastes bitter. And the example of a hypocrite who does not recite the Qur’ān is like a colocynth (a bitter fruit) which tastes bitter and has a bad smell.”¹

- **The virtue of learning the Qur’ān and teaching it:**

1 – Allah (ﷻ) says:

﴿ مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّكُمْ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴾

“It is not for a human [prophet] that Allah should give him the Scripture, authority and prophethood, and then he would say to the people, ‘Be slaves to me rather than Allah,’ but [instead, he would say], ‘Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.’”

[Sūrah ‘Al ‘Imrān (3):79]

2 – And ‘Uthmān (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The best among you are those who learn the Qur’ān and teach it.”²

- **The virtue of the one who is proficient in reciting the Qur’ān:**

‘Ā’ishah (رضي الله عنها) narrated:

The Messenger of Allah (ﷺ) said, “The one who is proficient in the recitation of the Qur’ān will be with the honourable and obedient scribes (angels), and he who recites the Qur’ān and finds it difficult to recite, doing his best to recite it in the best way possible, will have a double reward.”³

- **The virtue of assembling to recite the Qur’ān:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Any group of people that assemble in one of the Houses of Allah to study the Qur’ān, tranquillity will descend upon them, mercy will engulf them, angels will surround them and Allah will make mention of them to those (the angels) in His

¹ Agreed upon; narrated by Bukhārī (no. 5059) and Muslim (no. 797). The wording is that of Bukhārī’s.

² Narrated by Bukhārī (no. 5027).

³ Agreed upon; narrated by Bukhārī (no. 4937) and Muslim (no. 798). The wording is that of Muslim’s.

proximity. And he who lags behind in doing good deeds, his noble lineage will not make him go ahead.”¹

- **The obligation of maintaining memorization of the Qur’ān:**

Abū Mūsā (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Maintain [memorization of] the Qur’ān, for by Him in Whose Hand my life is, Qur’ān runs away [is forgotten] faster than camels that are released from their tied ropes.”²

- **The virtue of listening to the recitation of the Qur’ān:**

1 – Allah (ﷻ) says:

﴿ وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادِ ﴿٦٧﴾ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ وَأُولَٰئِكَ هُمُ أَكْثَرُ ﴿٦٨﴾ ﴾

“But those who have avoided Ṭāghūt, lest they worship it, and turned back to Allah - for them are good tidings. So give good tidings to My slaves - Who listen to speech and follow the best of it. Those are the ones Allah has guided, and those are people of understanding.”

[Sūrah al-Zumar (39):17-18]

2 – And ‘Abdullāh bin Mas‘ūd (رضي الله عنه) narrated:

The Prophet (ﷺ) said to me, “Recite [the Qur’ān] to me.” I said, “O Allah’s Messenger, shall I recite it to you while it has been revealed to you?” He said, “Yes.” So I recited Sūrah al-Nisā’, until I reached this verse:

﴿ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا ﴿٤١﴾ ﴾

“How [will it be] then when We bring from each nation a witness, and We bring you [O Muḥammad] as a witness against these people.”

[Sūrah al-Nisā’ (4):41]

He said, “You have read enough.” I looked at him, and behold! His eyes were overflowing with tears.³

¹ Narrated by Muslim (no. 2699).

² Agreed upon; narrated by Bukhārī (no. 5033) and Muslim (no. 791). The wording is that of Bukhārī’s.

³ Agreed upon; narrated by Bukhārī (no. 5050) and Muslim (no. 800). The wording is that of Bukhārī’s.

- **The virtue of the one who recites the Qur’ān in prayer (day or night) and acts upon it:**

Ibn ‘Umar (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Envy is not justified except in the case of two persons only: one who, having been given [knowledge of] the Qur’ān by Allah, recites it during the night and during the day [and acts upon it], and one who, having been given wealth by Allah, gives it in charity during the night and the day.”¹

- **The virtue of beautifying the voice while reciting the Qur’ān:**

Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Allah does not listen [so attentively] to anything as He listens to the recitation of the Qur’ān by a prophet who recites well with a melodious and audible voice.”²

- **The virtue of Sūrah al-Fātiḥah:**

Abū Sa‘īd bin al-Mu‘alla (رضي الله عنه) narrated:

I said, “O Messenger of Allah, you said, ‘Shall I not teach you the greatest sūrah in the Qur’ān before you leave the masjid?’” So he said, “It is, ‘All praise is due to Allah, Lord of the worlds’ [i.e. Sūrah al-Fātiḥah], which is *al-Sab‘ al-Mathānī* (the seven oft-repeated verses) and the Great Qur’ān which has been given to me.”³

- **The virtue of Sūrah al-Ikhlāṣ:**

Abū Sa‘īd (رضي الله عنه) narrated:

A man heard another man reciting, “Say, ‘He is Allah, [who is] One’ [i.e. Sūrah al-Ikhlāṣ]” repeatedly. The next morning he came to the Messenger of Allah (ﷺ) and informed him about it as if he thought that it was not enough to recite. So the Messenger of Allah (ﷺ) said, “By Him in Whose Hand my life is, this sūrah is equal to one-third of the Qur’ān!”⁴

- **The virtue of the “Sūrahs of Refuge” (al-Falaq and al-Nās):**

‘Uqbah bin ‘Āmir (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Do you not know that last night certain verses were revealed the like of which there is no precedence? They are: ‘Say, ‘I seek refuge in the Lord

¹ Agreed upon; narrated by Bukhārī (no. 5025) and Muslim (no. 815). The wording is that of Muslim’s.

² Agreed upon; narrated by Bukhārī (no. 5024) and Muslim (no. 792). The wording is that of Muslim’s.

³ Narrated by Bukhārī (no. 5006).

⁴ Narrated by Bukhārī (no. 5013).

of daybreak' [i.e. Sūrah al-Falaq,] and, 'Say, 'I seek refuge in the Lord of mankind' [i.e. Sūrah al-Nās]."¹

- **The virtue of Sūrah al-Baqarah:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, "Do not turn your houses into graveyards; Shayṭān runs away from the house in which Sūrah al-Baqarah is recited."²

- **The virtue of making the Qur'ān as one's will:**

Ṭalḥah narrated:

I asked 'Abdullāh bin Abī 'Awfa, "Did the Prophet (ﷺ) make a will [to appoint his successor or bequeath wealth]?" He replied, "No." I said, "How is it prescribed then for the people to make wills, and they are ordered to do so, while he did not make any will?" He said, "He made a will wherein he recommended Allah's Book."³

- **The virtue of reciting the Qur'ān:**

1 – Allah (ﷻ) says:

﴿ إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ۚ لِيُؤْتِيَهُمُ
أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِنَا إِنَّهُ غَفُورٌ شَكُورٌ ﴾

"Indeed, those who recite the Book of Allah, establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a profit that will never perish - that He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative."

[Sūrah al-Fāṭir (35):29-30]

2 – And Abū Umāmah al-Bāhiḥī (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, "Recite the Qur'ān, for on the Day of Resurrection it will come as an intercessor for those who recite it. Recite the 'Two Bright Ones,' al-Baqarah and Al 'Imrān, for on the Day of Resurrection they will come as two clouds, or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Sūrah al-Baqarah, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it."⁴

¹ Narrated by Muslim (no. 814).

² Narrated by Muslim (no. 780).

³ Agreed upon; narrated by Bukhārī (no. 5022) and Muslim (no. 1634). The wording is that of Bukhārī's.

⁴ Narrated by Muslim (no. 804).

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Would any one of you like, when he returns to his family, to find there three large, fat, pregnant she-camels?” We said, “Yes.” So he said, “Three verses that one of you recites in his prayer are better for him than three large, fat, pregnant she-camels.”¹

4 – And ‘Abdullāh bin ‘Amr (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “It shall be said [to the one who memorized the Qur’ān], ‘Recite, and rise up; recite [melodiously] as you would recite in the world; for indeed your rank shall be at the last verse you recite.’”²

¹ Narrated by Muslim (no. 802).

² Good/Authentic; narrated by Abū Dāwūd (no. 1464) and Tirmidhī (no. 2914). The wording is that of Abū Dāwūd’s.

8. The Virtues of the Prophet (ﷺ)

- **The virtue of the lineage of the Prophet (ﷺ):**

Wāthilah bin al-Asqa' (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Indeed Allah has chosen Ismā‘il from the children of Ibrāhīm, and He chose Banū Kinānah from the children of Ismā‘il, and He chose Quraysh from Banū Kinānah, and He chose Banū Hāshim from Quraysh, and He chose me from Banū Hāshim.”¹

- **The names of the Prophet (ﷺ):**

Jubayr bin Muṭ‘im (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “I have many names: I am Muḥammad; I am Aḥmad; I am al-Māhī (the obliterator) through whom Allah obliterates disbelief; I am al-Ḥashir (the gatherer) at whose feet people will be gathered; and I am al-‘Āqib (the end) after whom there would be no one [i.e. no prophets or messengers].”

In another wording, “...and the Prophet of Repentance; and the Prophet of Mercy.”²

- **The superiority of the Prophet (ﷺ) over the other prophets:**

1 – Allah (ﷻ) says:

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝ ﴾

“Muḥammad is not the father of any one of your men, but he is the Messenger of Allah and last of the prophets. And Allah is ever Knowing of all things.”

[Sūrah al-Aḥzāb (33):40]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “I have been given superiority over the other prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been made victorious by fear [cast into the hearts of my enemies]; war spoils have been made lawful to me; the earth has been made for me clean and a place of worship; I have been sent to all of mankind; and the line of prophets has been sealed with me.”³

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The similitude of mine and that of the prophets before me is that of a person who built a house quite imposing and beautiful, except for one brick in

¹ Narrated by Muslim (no. 2276).

² Agreed upon; narrated by Bukhārī (no. 4896) and Muslim (no. 2354, 2355). The wording is that of Muslim’s.

³ Narrated by Muslim (no. 523).

one of its corners. People would go round it, appreciating the building, but saying, ‘Why has the brick not been fixed here?’” He said, “I am that brick and I am the last of the prophets.”¹

- **The superiority of the Prophet (ﷺ) over all other people:**

1 – Allah (ﷻ) says:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢٠٠﴾ وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٠١﴾ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٠٢﴾﴾

“It is He who has sent among the unlettered a messenger from themselves, reciting to them His verses, purifying them and teaching them the Book and wisdom - although they were before in clear error - and to others of them who have not yet joined them. And He is the Exalted in Might, the Wise. That is the bounty of Allah, which He gives to whom He wills, and Allah is the possessor of great bounty.”

[Sūrah al-Jumu‘ah (62):2-4]

2 – And Allah (ﷻ) says:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ ﴿١٢٨﴾﴾

“There has certainly come to you a messenger from among yourselves; it grieves him that you should suffer, he has concern for you, and to the believers is kind and merciful.”

[Sūrah al-Tawbah (9):128]

3 – And Allah (ﷻ) says:

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٢٨﴾﴾

“It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religions. And sufficient is Allah as Witness.”

[Sūrah al-Fath (48):28]

- **The superiority of the Prophet (ﷺ) over the entire creation:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “I will be the leader of the descendants of Ādam on the Day of Resurrection, I will be the first to emerge from my grave, and I will be the first intercessor and the first whose intercession will be accepted [by Allah].”²

¹ Agreed upon; narrated by Bukhārī (no. 3535) and Muslim (no. 2286). The wording is that of Muslim’s.

² Narrated by Muslim (no. 2278).

- **The Isrā' (night journey) and Mi'raj (ascension) of the Prophet (ﷺ):**

1 – Allah (ﷻ) says:

﴿سُبْحٰنَ الَّذِىۤ اَسْرٰى بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِىۤ بَرَكْنَا حَوْلَهٗ لِنُرِيْهُم مِّنۡ اٰيٰتِنَاۙ
 اِنَّهٗ هُوَ السَّمِیْعُ الْبَصِیْرُ ﴿۱﴾﴾

“Exalted is He who took His slave (Muḥammad) by night from al-Masjid al-Ḥarām to al-Masjid al-Aqṣa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.”

[Sūrah al-Isrā' (17):1]

2 – And Anas bin Mālik (رضي الله عنه) narrated:

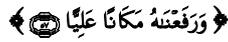
The Messenger of Allah (ﷺ) said, “I was brought the ‘Burāq’ which is an animal white and long; larger than a donkey but smaller than a mule, who would place his hoof a distance equal to the range of vision. I mounted it and came to Bayt al-Maqdis [in Jerusalem], then tethered it to the ring used by the prophets when they once tethered.

Then I entered the masjid and prayed two rak‘ahs therein, and then came out and Jibrīl (عليه السلام) brought me a vessel of wine and a vessel of milk. I chose the milk, and Jibrīl (ﷺ) said, ‘You have chosen the natural thing.’ Then we ascended to heaven. Jibrīl asked for the gate to be opened, and he was asked who he was. He replied, ‘Jibrīl.’ He was again asked, ‘Who is with you?’ He replied, ‘Muḥammad.’ It was said, ‘Has he been sent for?’ He replied, ‘He has indeed been sent for.’ So the gate was opened for us, and lo and behold, there was Ādam. He welcomed me and prayed for my good.

Then we ascended to the second heaven. Jibrīl (عليه السلام) asked for the gate to be opened, and he was asked who he was. He replied, ‘Jibrīl.’ He was again asked, ‘Who is with you?’ He replied, ‘Muḥammad.’ It was said, ‘Has he been sent for?’ He replied, ‘He has indeed been sent for.’ So the gate was opened for us, and lo and behold, there was ‘Īsa bin Maryam and Yaḥya bin Zakariyya (peace be upon both of them), cousins from the maternal side. They welcomed me and prayed for my good.

Then I ascended to the third heaven. Jibrīl asked for the gate to be opened, and he was asked who he was. He replied, ‘Jibrīl.’ He was again asked, ‘Who is with you?’ He replied, ‘Muḥammad (ﷺ).’ It was said, ‘Has he been sent for?’ He replied, ‘He has indeed been sent for.’ So the gate was opened for us, and lo and behold, there was Yūsuf (ﷺ) who had been given half of [the world’s] beauty. He welcomed me and prayed for my good.

Then we ascended to the fourth heaven. Jibrīl (عليه السلام) asked for the gate to be opened, and he was asked who it was. He replied, ‘Jibrīl.’ He was again asked, ‘Who is with you?’ He replied, ‘Muḥammad.’ It was said, ‘Has he been sent for?’ He replied, ‘He has indeed been sent for.’ So the gate was opened for us, and lo and behold, there was Idrīs. He welcomed me and prayed for my good. [About him] Allah (ﷻ) has said:



“And We raised him to a high station.”

[Sūrah Maryam (19):57]

Then we ascended to the fifth heaven. Jibrīl asked for the gate to be opened, and he was asked who it was. He replied, ‘Jibrīl.’ He was again asked, ‘Who is with you?’ He replied, ‘Muḥammad.’ It was said, ‘Has he been sent for?’ He replied, ‘He has indeed been sent for.’ So the gate was opened for us, and lo and behold, there was Hārūn (ﷺ). He welcomed me and prayed for my good.

Then we ascended to the sixth heaven. Jibrīl (ﷺ) asked for the gate to be opened, and he was asked who it was. He replied, ‘Jibrīl.’ He was again asked, ‘Who is with you?’ He replied, ‘Muḥammad.’ It was said, ‘Has he been sent for?’ He replied, ‘He has indeed been sent for.’ So the gate was opened for us, and lo and behold, there was Mūsa (ﷺ). He welcomed me and prayed for my good.

Then I ascended to the seventh heaven. Jibrīl asked for the gate to be opened, and he was asked who it was. He replied, ‘Jibrīl.’ He was again asked, ‘Who is with you?’ He replied, ‘Muḥammad (ﷺ).’ It was said, ‘Has he been sent for?’ He replied, ‘He has indeed been sent for.’ So the gate was opened for us, and lo and behold, there was Ibrāhīm (ﷺ) reclining against the Bayt al-Ma‘mūr, which seventy-thousand angels enter it every day, never to come back to visit it again.

Then I was taken to Sidrah al-Muntaha, whose leaves were like elephant ears and its fruit like big earthenware vessels; when it was covered by the command of Allah, it underwent such a change that none amongst the creation has the power to praise its beauty. Then Allah revealed to me a revelation and He made obligatory for me fifty prayers every day and night.

Then I went down to Mūsa (ﷺ) and he said, ‘What has your Lord enjoined upon your Ummah?’ I said, ‘Fifty prayers.’ He said, ‘Return to your Lord and beg for reduction, for your Ummah shall not be able to bear this burden, as I have put to test the Children of Isrā’īl and tried them [and found them too weak to bear such a heavy burden].’

So I went back to my Lord and said, ‘My Lord, make things lighter for my Ummah.’ So He reduced five prayers for me. I went down to Mūsa and said, ‘He reduced five prayers for me.’ He (Mūsa) said, ‘Verily your Ummah shall not be able to bear this burden, so return to your Lord and beg for reduction.’

I then kept going back and forth between my Lord (ﷻ) and Mūsa (ﷺ), till He (Allah) said, ‘O Muḥammad, there are five prayers every day and night, each being credited as ten, so that makes fifty prayers. He who intends to do a good deed and does not do it will have a good deed recorded for him; and if he does it, it will be recorded for him as ten. Whereas he who intends to do an evil deed and does not do it, it will not be recorded for him; and if he does it, only one evil deed will be recorded.’

I then came down, and when I came to Mūsa (ﷺ) and informed him, he said, ‘Return to your Lord and beg for reduction.’” Upon this, the Messenger of Allah (ﷺ) remarked, “I returned to my Lord until I felt ashamed before Him.”¹

- **The virtue of sending *ṣalāh* (blessings) and *salām* (peace) upon the Prophet (ﷺ):**

1 – Allah (ﷻ) says:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

“Indeed, Allah confers blessings upon the Prophet, and His angels [ask Him to do so]. O you who believe, ask [Allah to confer] blessings upon him and ask [Allah to grant him] peace.”

[Sūrah al-Aḥzāb (33):56]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Whoever sends *ṣalāh* (blessings) upon me once, Allah will send *ṣalāh* upon him tenfold.”²

3 – And ‘Abdullāh bin Mas‘ūd (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Allah has angels who travel around on earth conveying to me the *salām* (peace) [sent to me by] my Ummah.”³

- **The most complete method of sending *ṣalāh* (blessings) upon the Prophet (ﷺ):**

Abū Hurayrah (رضي الله عنه) narrated:

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

“O Allah, send *ṣalāh* upon Muḥammad and upon the family of Muḥammad, as You sent *ṣalāh* upon Ibrāhīm and the family of Ibrāhīm; You are indeed Worthy of praise, Full of glory. O Allah, send blessings upon Muḥammad and upon the family of Muḥammad, as You sent blessings upon Ibrāhīm and the family of Ibrāhīm; You are indeed Worthy of praise, Full of glory.”⁴

¹ Agreed upon; narrated by Bukhārī (no. 7517) and Muslim (no. 162). The wording is that of Muslim’s.

² Narrated by Muslim (no. 408).

³ Authentic; narrated by Aḥmad (no. 3666) and Nasā’ī (no. 1282).

⁴ Agreed upon; narrated by Bukhārī (no. 3370) and Muslim (no. 406). The wording is that of Bukhārī’s.

9. The Virtues of the Companions of the Prophet (ﷺ)

- **The virtue of the companions:**

1 – Allah (ﷻ) says:

﴿وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَدَّمُونَ وَالْأَنْصَارُ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾﴾

“And the first forerunners [in *Imān*] among the Muhājirūn and the Anṣār and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.”

[Sūrah al-Tawbah (9):100]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Do not revile my companions, do not revile my companions. By Him in Whose Hand is my life, if one amongst you would have spent as much gold as Uḥud, it would not amount to as much as one on behalf of one of them or half of it.”¹

- **The virtue of Āl al-Bayt (the Prophet’s household):**

1 – ‘Ā’ishah (رضي الله عنها) narrated:

The Prophet (ﷺ) went out one morning wearing a striped cloak of the black camel’s hair, and there came Ḥasan bin ‘Alī. He wrapped him under it. Then came Ḥusayn and he wrapped him under it with him (Ḥasan). Then came Fāṭimah and he took her under it. Then came ‘Alī and he also took him under it, and then said:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾﴾

“Allah intends only to remove from you the impurity [of sin], O members of the [Prophet’s] household, and to purify you with a thorough purification.”

[Sūrah al-Aḥzāb (33):33]²

2 – And ‘Abdul-Raḥmān bin Abī Layla narrated:

Ka’b bin ‘Ujrah met me and said, “Shall I give you a present? Once the Prophet (ﷺ) came to us and we said, ‘O Messenger of Allah! We know how to greet you; but how to send *ṣalāh* upon you?’ He said, ‘Say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

¹ Agreed upon; narrated by Bukhārī (no. 3673) and Muslim (no. 2540). The wording is that of Muslim’s.

² Narrated by Muslim (no. 2424).

“O Allah, send *ṣalāh* upon Muḥammad and upon the family of Muḥammad, as You sent *ṣalāh* upon Ibrāhīm and the family of Ibrāhīm; You are indeed Worthy of praise, Full of glory. O Allah, send blessings upon Muḥammad and upon the family of Muḥammad, as You sent blessings upon Ibrāhīm and the family of Ibrāhīm; You are indeed Worthy of praise, Full of glory.”¹

3 – And Sa’d bin Abī Waqqāṣ (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) left behind ‘Afi as his successor in one of his campaigns [which was the Tabūk campaign]. ‘Afi said to him, “O Messenger of Allah, you leave me behind along with women and children.” So the Messenger of Allah (ﷺ) said to him, “Aren’t you satisfied with being unto me what Hārūn was unto Mūsa, but with this exception that there is no prophethood after me?” And I also heard him say on the Day of Khaybar, “I would certainly give this flag to a person who loves Allah and his Messenger, and Allah and his Messenger love him too.” He (the narrator) said, “We had been anxiously waiting for it, when he said, “Call ‘Afi.” He was called and his eyes were inflamed. He applied saliva to his eyes and handed over the flag to him, and Allah gave him victory. And when the following verse was revealed:

﴿فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ﴾

“Then say, ‘Come, let us call our sons and your sons...’”

[Sūrah Āl Imrān (3):61]

the Messenger of Allah (ﷺ) called ‘Afi, Fāṭimah, Ḥasan and Ḥusayn, and said, ‘O Allah, these are my family.’²

4 – And ‘Ā’ishah (رضي الله عنها) narrated:

Once Fāṭimah came walking and her gait resembled the gait of the Prophet (ﷺ). The Prophet (ﷺ) said, “Welcome, my daughter!” Then he made her sit on his right or on his left side, and then he told her a secret and she started weeping. I asked her, “Why are you weeping?” He again told her a secret and she started laughing. I said, “I never saw happiness so near to sadness as I saw today.” I asked her what he had told her. She said, “I would never disclose the secret of the Messenger of Allah (ﷺ).” When the Prophet (ﷺ) died, I asked her about it. She replied, “He said, ‘Every year Jibrīl used to revise the Qur’ān with me only once, but this year he has done so twice. I think this portends my death, and you will be the first of my family to follow me.’ So I started weeping. Then he said, ‘Don’t you like to be the most noble of all the ladies of Paradise or the most noble of all the believing women?’ So I laughed for that.”³

¹ Agreed upon; narrated by Bukhārī (no. 6357) and Muslim (no. 406). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 3706) and Muslim (no. 2404). The wording is that of Muslim’s.

³ Agreed upon; narrated by Bukhārī (no. 3623) and Muslim (no. 2450).

- **The virtue of the Rightly Guided Khulafā’:**

1 – Abū Musa (رضي الله عنه) narrated:

The Prophet (ﷺ) entered a garden and ordered me to guard its gate. A man came and asked permission to enter. He (the Prophet) said, “Admit him and give him the glad tidings of entering Paradise.” Lo and behold, it was Abū Bakr. Another man came and asked the permission to enter. He said, “Admit him and give him the glad tidings of entering Paradise.” Lo and behold, it was ‘Umar. Then another man came asking permission to enter. He kept silent for a short while, and then said, “Admit him and give him the glad tidings of entering Paradise with a calamity which will befall him.” Lo and behold, it was ‘Uthmān bin ‘Affān.”¹

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) was upon the mountain of Ḥirā’ along with Abū Bakr, ‘Umar, ‘Uthmān, ‘Afi, Ṭalḥah and Zubayr. The mountain started to shake, so the Messenger of Allah (ﷺ) said [to it], “Be calm, there is none upon you but a prophet, a testifier of truth and a martyr.”²

- **The virtue of the Muhājirūn (Emigrants) and the Anṣār (Helpers):**

1 – Allah (ﷻ) says:

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾﴾

“For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and His approval, and supporting Allah and His Messenger, [there is also a share]. Those are the truthful. And [also for] those who were settled in Madīnah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give them preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.”

[Sūrah al-Ḥashr (59):8-9]

2 – And Allah (ﷻ) says:

﴿وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا هُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿١٠﴾﴾

¹ Agreed upon; narrated by Bukhārī (no. 3695) and Muslim (no. 2403). The wording is that of Bukhārī’s.

² Narrated by Muslim (no. 2417).

“But those who have believed, emigrated and fought in Allah’s Path, and those who gave shelter and aided - it is they who are truly the believers. For them is forgiveness and noble provision.”

[Sūrah al-Anfāl (8):74]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “If it wasn’t for the *hijrah* (emigration), I would have been one of the Anṣār; and if the people took their way in a valley [or mountain pass], I would take the valley [or mountain pass] of the Anṣār.”¹

¹ Agreed upon; narrated by Bukhārī (no. 7244) and Muslim (no. 1059). The wording is that of Bukhārī’s.

2. The Book of *Akhlāq*

The *Akhlāq* of the Prophet (ﷺ)
And his Noble Features

Consisting of the following:

1. The Virtue of Good *Akhlāq*
2. The *Akhlāq* of the Prophet (ﷺ):
 - 1) His Generosity
 - 2) His Modesty
 - 3) His Humility
 - 4) His Bravery
 - 5) His Kindness
 - 6) His Pardoning
 - 7) His Mercy
 - 8) His Laughter
 - 9) His Weeping
 - 10) His Anger
 - 11) His Sympathy
 - 12) His Asceticism
 - 13) His Justice
 - 14) His Forbearance
 - 15) His Patience
 - 16) His Advice
3. His Noble Features

The Book of *Akhlaq*

The *Akhlaq* of the Prophet (ﷺ) And his Noble Features

- I have presented in this chapter the most important good manners which the Prophet (ﷺ) was described by and invited the Muslims to, and was characterized with, and the noble features which He was beautified by. So this could be a model for every Muslim to beautify and embellish himself with, and to gain and worship Allah by it, and deal with people with the best of it.

1 – Allah (ﷻ) says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۖ﴾

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

[Sūrah Al-Ahzab (33):21]

2 – And Allah (ﷻ) says:

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ۗ وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ۗ﴾

“Take what is given freely, enjoin what is good, and turn away from the ignorant. And if an evil suggestion comes to you from Shaytan, then seek refuge in Allah. Indeed, He is Hearing and Knowing.”

[Sūrah Al-Arāf (7):199-200]

- **The best of ornaments:**

The most complete believer is the one who has the best character amongst them. The believer gains with good manners the degree of the fasting one and the one who is up at night praying and reciting Qur’an. The best amongst the people are the ones with the best manners. So it is best said that gaining or earning honorable manners is more valuable than gaining and earning gold and silver, and therefore the best ornament a Muslim can beautify himself with.

Abu Hurayrah (رضي الله عنه) narrated:

I heard Messenger of Allah (ﷺ) saying, “People are like gold and silver; those who were best in Jahiliyyah (Pre-Islamic Period of Ignorance) are best in Islam, if they have religious understanding; and the souls are like recruited soldiers, they get mixed up with those similar with them in qualities and oppose and drift away from those who do not share their qualities.”¹

¹ Agreed upon; narrated by Bukhari 3493, 3336, and Muslim 2638 and the wording is his.

• The virtue of good *akhlāq*.

1 – Allah (ﷻ) says:

﴿ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٩٠﴾ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَبِيرِ وَالصَّغِيرِ وَالْعَالِينَ وَالْمَحْسِينِ ﴿١٩١﴾ وَالَّذِينَ إِذَا فَعَلُوا فَجْشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٩٢﴾ أُولَٰئِكَ جَزَاءُهم مَّغْفِرَةٌ مِّن رَّبِّهم وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿١٩٣﴾ ﴾

“And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous; Who spend [in Allah’s Path] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good; And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah? - and [who] do not persist in what they have done while they know. Those - their reward is forgiveness from their Lord and gardens beneath which rivers flow [in Paradise], wherein they will abide eternally; and excellent is the reward of the [righteous] workers.”

[Sūrah Āl Imrān (3):133-16]

2 – And Allah (ﷻ) says:

﴿ وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿١٩٤﴾ وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿١٩٥﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿١٩٦﴾ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿١٩٧﴾ وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿١٩٨﴾ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ﴿١٩٩﴾ وَمَن يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٢٠٠﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخَلَّدْ فِيهِ مُهْتَابًا ﴿٢٠١﴾ إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٢٠٢﴾ ﴾

“And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace, And those who spend [part of] the night to their Lord prostrating and standing [in prayer]; And those who say, "Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering; Indeed, it is evil as a settlement and residence." And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate; And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty. Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated - Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful.”

[Sūrah al-Furqan (25):63-70]

3 – And Abdullah bin Amr (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The best of you is the best among you in conduct.”¹

4 – And Abu al-Darda’ (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “There is nothing heavier than good character put in the scale of a believer on the Day of Resurrection.”²

5 – And Amr ibn Shu’ayb reported from his grandfather:

The Prophet (ﷺ) said, “Shall I tell you about who among you I love the most and the one who will be seated closest to me on the Day of Resurrection?” The people were silent, so he repeated that two or three times. Then the people said, “Yes, Messenger of Allah.” He said, “The one among you with the best character.”³

- **The people with the best of manners:**

The best, easiest, and simplest way towards beautifying one’s self with good manners is by emulating the Prophet (ﷺ), whose manners were described as the Qur’an. He also was the best of creation and the best in manners. He would give who holds back from him, and pardons who transgressed against him. He would maintain good ties with those who sever ties with Him, and used be good to those who did Him wrong. Indeed those are the fundamentals of good manners.

So it is incumbent upon us to follow the Prophet’s way in all aspects, except the ones which were meant especially for him alone at his time, because that was exclusively for him and no one else can share it with him, such as the Prophethood, the Revelation, having more than four wives, making it unlawful for anyone to marry his wives after him, making it unlawful for him to take from charity or to eat from it, not having inheritance... and whatever else is known in his Sunnah (ﷺ).

¹ Agreed upon; narrated by Bukhari 3559 and the wording is his, and Muslim 2321.

² Authentic; narrated by Abu Dawud 4799 and this is his wording, Al-Tirmidhi 2002.

³ Authentic; narrated by Ahmad 6735, Bukhari in Al-Adab Al-Mufrad 275.

The *Akhlaq* of the Prophet (ﷺ)

- **The excellence of the Prophet's manners:**

1 – Allah (ﷻ) says:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

“And indeed, you are of a great moral character.”

[Sūrah Al-Qalam (68):04]

2 – And Abdullah bin Amr (رضي الله عنه) narrated:

The Prophet (ﷺ) was never immoderate in his talk and he never reviled others. He used to say, “The best amongst you are those who are best in morals.”¹

3 – And Anas (رضي الله عنه) narrated:

I served the Prophet for ten years, and he never said to me, ‘Uff’ (a minor harsh word denoting impatience) and never blamed me by saying, “Why did you do so or why didn’t you do so?”²

- **His generosity:**

1 – Jabir (رضي الله عنه) narrated:

Never was the Prophet (ﷺ) asked for a thing to be given for which his answer was “no.”³

2 – And Ibn Abbas (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) was the most generous of the men; and he was the most generous during the month of Ramadan when Jibril visited him every night and recited the Qur’an to him. During this period, the generosity of Messenger of Allah (ﷺ) was faster than the rain bearing wind.⁴

3 – And Anas (رضي الله عنه) narrated:

It never happened that Allah’s Messenger (ﷺ) was asked anything for the sake of Islam and he did not give that. There came to him a person and he gave him a large flock (of sheep and goats) and he went back to his people and said, “My people, embrace Islam, for Muhammad gives so much charity as if he has no fear of poverty.”⁵

¹ Agreed upon; narrated by Bukhari 3559 and the wording is his, Muslim 2321.

² Agreed upon; narrated by Bukhari 6038 and the wording is his, Muslim 2309.

³ Agreed upon; narrated by Bukhari 6034 and the wording is his, Muslim 2311.

⁴ Agreed upon; narrated by Bukhari 6 and the wording is his, Muslim 2308.

⁵ Narrated by Muslim 2312.

- **His shyness:**

Abu Said al-Khudri (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) was even shier than a virgin behind her veil. When he saw something which he disliked, we could perceive it on his face.¹

- **His modesty:**

1 – ‘Umar (رضي الله عنه) narrated:

I heard the Prophet (ﷺ) saying, “Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a His Slave (The Slave of Allah The Most High). So, call me the Slave of Allah, and His (Allah’s) Messenger.”²

2 – And Anas (رضي الله عنه) narrated:

A woman had a partial derangement in her mind, so she said, “Allah’s Messenger! I want something from you.” So he said, “Mother of so and so, see on which side of the road you would like (to stand and talk) so that I may do the needful for you.” He stood aside with her on the roadside until she got what she needed.³

3 – And Abu Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “I shall accept the invitation if I were invited to a meal of a sheep's arm or even a trotter, and I shall accept the gift if it were an arm or a trotter of a sheep.”⁴

- **His bravery:**

1 – Anas bin Malik (رضي الله عنه) narrated:

Allah’s Messenger (ﷺ) was the best among people (in character) and the most generous amongst them and he was the bravest of men. One night the people of Medina felt disturbed and set forth in the direction of a sound when Allah’s Messenger (ﷺ) met them on his way back as he had gone towards that sound ahead of them. He was on the horse of Abu Talha which had no saddle over it, and a sword was slung round his neck, and he was saying:

There was nothing to be afraid of, and he also said: We found it (this horse) like a torrent of water (indicating its swift-footedness), whereas the horse had been slow before that time.⁵

2 – And Ali (رضي الله عنه) narrated:

On the day of Badr we were taking refuge in the prophet peace be upon him on the battle field while he was the closest of us to the enemy, on that day He was the stronget amongst us all.¹

¹ Agreed upon; narrated by Bukhari 6102 and the wording is his, Muslim 2320.

² Narrated by Bukhari 3445.

³ Narrated by Muslim 2326.

⁴ Narrated by Bukhari 2568.

⁵ Agreed upon; narrated by Bukhari 2908, Muslim 2307 and the wording is his.

- **His kindness:**

1 – Abu Hurayrah (رضي الله عنه) narrated:

A bedouin urinated in the mosque, and the people rushed to beat him. Allah's Messenger ordered them to leave him and pour a bucket or a tumbler (full) of water over the place where he has passed urine. The Prophet then said, "You have been sent to make things easy (for the people) and you have not been sent to make things difficult for them."²

2 – And Anas bin Malik (رضي الله عنه) narrated:

The Prophet (ﷺ) said, "Make things easy and do not make them difficult, cheer the people up by conveying glad tidings to them and do not repulse (them)."³

3 – And A'ishah (رضي الله عنها) narrated:

Allah's Messenger (ﷺ) said, "A'ishah, verily Allah is kind and He loves kindness and confers upon kindness which he does not confer upon severity and does not confer upon anything else besides it (kindness)."⁴

- **His pardoning:**

1 – Allah (ﷻ) says:

﴿فِيمَا نَقَضُوا مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهَا وَتَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَرَأُوهُ إِلَّا فِي سَخَابٍ ۗ فَأَعْفُ عَنَّهُمْ وَأَصْفَحْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾﴾

“So for their breaking of the covenant We cursed them and made their hearts hard. They distort words from their [proper] usages and have forgotten a portion of that of which they were reminded. And you will still observe deceit among them, except a few of them. But pardon them and overlook [their misdeeds]. Indeed, Allah loves the doers of good.”

[Sūrah Al-Ma'idah (5):13]

2 – And A'ishah (رضي الله عنها) narrated:

Whenever Allah's Messenger was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so, but if it was sinful to do so, he would not approach it. Allah's Messenger never took revenge (over anybody) for his own sake, but (he did) only when Allah's Legal Bindings were violated, in which case he would take revenge for Allah's Sake.⁵

¹ Authentic; narrated by Ahmad 654.

² Agreed upon; narrated by Bukhari 6128 and the wording is his, Muslim 284.

³ Agreed upon; narrated by Bukhari 6125 and Muslim 1734.

⁴ Agreed upon; narrated by Bukhari 6927, Muslim 2593 and the wording is his.

⁵ Agreed upon; narrated by Bukhari 3560 and the wording is his, Muslim 2327.

- **His mercy:**

1 – Allah (ﷻ) says:

﴿فِيمَا رَحِمَهُ مِنَ اللَّهِ لِنْتَ لَهُمْ ط وَلَا كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَا تَنْفَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنَّهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ط فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾﴾

“So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].”

[Sūrah Ali Imran (3):159]

2 – And Abu Qatadah (رضي الله عنه) narrated:

The Prophet came out towards us, while carrying Umamah, the daughter of Abi Al-As (his granddaughter) over his shoulder. He prayed, and when he wanted to bow, he put her down, and when he stood up, he lifted her up.¹

3 – And Abu Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) kissed his grandson Al-Hasan bin 'Ali (May Allah be pleased with them) in the presence of Al-Aqra' bin Habis. Thereupon he remarked, “I have ten children and I have never kissed any one of them.” Messenger of Allah (ﷺ) looked at him and said, “He who does not show mercy to others will not be shown mercy.”²

4 – And Abu Hurayrah (رضي الله عنه) narrated:

Allah’s Messenger said, “If anyone of you leads the people in the prayer, he should shorten it for amongst them are the weak, the sick and the old; and if anyone among you prays alone then he may prolong (the prayer) as much as he wishes.”³

5 – And Al-Ma’rur bin Suwayd (رضي الله عنه) narrated:

We went to Abu Dharr (Ghifari) in Rabadha and he had a mantle over him, and his slave had one like it. We said: “Abu Dharr, had you joined them together, it would have been a complete garment.” Thereupon he said: “There was an altercation between me and one of my brothers. His mother was a non-Arab. I reproached him for his mother. He complained against me to Allah's Messenger (ﷺ). As I met Allah's Messenger (ﷺ), he said: ‘Abu Dharr, you are a person who still has (in him the remnants) of the days (of Ignorance).’ Thereupon I said: ‘Allah's Messenger, he who abuses (other) persons, they abuse (in return) his father and mother.’ He (the Prophet) said: ‘Abu Dharr, you are a person who still has (the remnants) of Ignorance in him. They (your servants and slaves) are your brothers. Allah has put them in your care, so feed them with what you eat, clothe them with what you wear, and do not

¹ Agreed upon; narrated by Bukhari 5996 and the wording is his, Muslim 543.

² Agreed upon; narrated by Bukhari 5997 and the wording is his, Muslim 2318.

³ Agreed upon; narrated by Bukhari 703 and the wording is his, Muslim 467.

burden them beyond their capacities; but if you burden them (with an unbearable burden), then help them (by sharing their extra burden).”¹

6 – And Anas (رضي الله عنه) narrated:

A young Jewish boy used to serve the Prophet and he became sick. So the Prophet (ﷺ) went to visit him. He sat near his head and asked him to embrace Islam. The boy looked at his father, who was sitting there; the latter told him to obey Abul-Qasim and the boy embraced Islam. The Prophet (ﷺ) came out saying, “Praises be to Allah Who saved the boy from the Hell-fire.”²

• **His laughter:**

1 – A’ishah (رضي الله عنها) narrated:

I have never seen the Messenger of Allah (ﷺ) laughing so heartily that his uvula could be seen. He used to smile only.³

2 – And Jarir (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) never screened me since the day I accepted Islam, nor did he look at me except that he smiled.⁴

• **His weeping:**

1 – Abdullah bin Mas’ud (رضي الله عنه) narrated:

The Prophet (ﷺ) said to me, “Recite [the Qur’ān] to me.” I said, “O Allah’s Messenger, shall I recite it to you while it has been revealed to you?” He said, “Yes.” So I recited Sūrah al-Nisā’, until I reached this verse:

﴿ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴾

“How [will it be] then when We bring from each nation a witness, and We bring you [O Muḥammad] as a witness against these people.”

[Sūrah al-Nisā’ (4):41]

He said, “You have read enough.” I looked at him, and behold! His eyes were overflowing with tears.⁵

2 – And Abdullah ibn ash-Shikhkhir (رضي الله عنه) narrated:

I saw the Messenger of Allah (ﷺ) praying and a sound came from his chest like the rumbling of a mill owing to weeping.

¹ Agreed upon; narrated by Bukhari 30, Muslim 1661 and the wording is his.

² Narrated by Bukhari 1356.

³ Agreed upon; narrated by Bukhari 6092 and the wording is his, Muslim 899.

⁴ Agreed upon; narrated by Bukhari 6089 and the wording is his, Muslim 2475.

⁵ Agreed upon; narrated by Bukhari 5050 and the wording is his, Muslim 800.

In a Narration of Nasa'i: "A sound like that of a boiling pot."¹

- **His anger for Allah:**

1 – A'ishah (رضي الله عنها) narrated:

The Prophet (ﷺ) entered upon me while there was a curtain having pictures (of animals) in the house. His face got red with anger, and then he got hold of the curtain and tore it into pieces. The Prophet said, "Such people as paint these pictures will receive the severest punishment on the Day of Resurrection."²

2 – And Abu Mas'ud (رضي الله عنه) narrated:

A man came to Allah's Messenger and said, "O Allah's Messenger! By Allah, I fail to attend the morning congregational prayer because so-and-so (i.e., Muadh bin Jabal) prolongs the prayer when he leads us for it." I had never seen the Prophet more furious in giving advice than he was on that day. He then said, "O people! Some of you make others dislike (good deeds, i.e. prayers etc). So whoever among you leads the people in prayer, he should shorten it because among them there are the old, the weak and the busy (needy having some jobs to do)."³

- **His sympathy upon his Ummah:**

1 – Allah (ﷻ) says:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾

"There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful."

[Sūrah al-Tawbah (9):128]

2 – And Jabir bin Abdullah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, "My example and your example is that of a person who lit the fire and insects and moths began to fall in it and he would be making efforts to take them out, and I am trying to hold you back from fire, but you are slipping from my hand."⁴

- **His lightness of spirit with people:**

Anas bin Malik (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) used to associate with us and joke. I had a younger brother whom he would talk to and say, "Aba Umayr, what happened to the Nughayr (a kind of bird)?"⁵

¹ Authentic; narrated by Abu Dawud 904 and this is his wording, Al-Nasa'i 1214.

² Agreed upon; narrated by Bukhari 6109 and the wording is his, Muslim 2107.

³ Agreed upon; narrated by Bukhari 6110 and the wording is his, Muslim 466.

⁴ Narrated by Muslim (no. 2285).

⁵ Agreed upon; narrated by Bukhari 6129 and the wording is his, Muslim 2150.

- **His asceticism:**

1 – Abu Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “O Allah! Give food to the family of Muhammad.”¹

2 – And A’ishah (رضي الله عنها) narrated:

Never had the family of Muhammad (ﷺ) eaten to the fill since their arrival in Medina with the bread of wheat for three successive nights until his (the Prophet’s) death.²

3 – And A’ishah used to say to Urwah:

Son of my sister, by Allah, I used to see the new moon, then the new moon, then the new moon, three moons in two months, and fire was not kindled in the house of Allah’s Messenger (ﷺ). I (Urwah) said: Auntie, then what were your means of sustenance? She said: Dates and water. But it (so happened) that Allah’s Messenger (ﷺ) had some Ansar as his neighbours and they had animals which they used to send to Allah’s Messenger (ﷺ) some milk of their (animals) and he served that to us.³

4 – And Amir bin al-Harith narrated:

Allah’s Messenger (ﷺ) did not leave a Dinar or a Dirham or a male or a female slave. He left only his white mule on which he used to ride, and his weapons, and a piece of land which he gave in charity for the needy travelers.⁴

- **His justice:**

A’ishah (رضي الله عنها) narrated:

The people of Quraish worried about the lady from Bani Makhzum who had committed theft. –in this narration- When Usama spoke about that to Allah’s Messenger Allah’s Messenger said, (to him), “Do you try to intercede for somebody in a case connected with Allah’s Prescribed Punishments?” Then he got up and delivered a sermon saying, “What destroyed the nations preceding you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict Allah’s Legal punishment on him. By Allah, if Fatima, the daughter of Muhammad stole, I would cut off her hand.”⁵

¹ Agreed upon; narrated by Bukhari 6460 and the wording is his, Muslim 1055.

² Agreed upon; narrated by Bukhari 5416, Muslim 2970 and the wording is his.

³ Agreed upon; narrated by Bukhari 2567, Muslim 2972 and the wording is his.

⁴ Narrated by Bukhari 4461.

⁵ Agreed upon; narrated by Bukhari 3475 and the wording is his, Muslim 1688.

- **His forbearance:**

A'ishah (رضي الله عنها) said:

O Messenger of Allah, has there come upon you a day more terrible than the day of Uhud?" He said, "I have experienced from your people, and the hardest treatment I met from them was what I received from them on the day of 'Aqaba. I betook myself to Ibn Abd Yalil bin Abd Kulal with the purpose of inviting him to Islam, but he did not respond to me as I desired. So I departed with signs of (deep) distress on my face. I did not recover until I reached Qarn al-Tha'alib. Where I raised my head, lo! Near me was a cloud which had cast its shadow on me. I looked and lo! There was in it the angel Jibril who called out to me and said: 'Allah the Honoured and Glorious, has heard what your people have said to you, and how they have reacted to your call. And He has sent to you the angel in charge of the mountains so that you may order him what you wish (him to do) with, regard to them.' The angel in charge of the mountains (then) called out to me, greeted me and said: 'Muhammad, Allah has listened to what your people have said to you. I am the angel in charge of the mountains and your Lord has sent me to you so that you may order me what you wish. If you wish that I should bring together the two mountains that stand opposite to each other at the extremities of Makkah to crush them in between, (I would do that).'" But the Messenger of Allah (ﷺ) said to him, "I rather hope that Allah will produce from their descendants such persons as will worship Allah, the One, and will not ascribe partners to Him."¹

- **His patience:**

1 – Allah (ﷻ) says:

﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُمْ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا

وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٨﴾﴾

“And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect.”

[Sūrah al-Kahf (18):28]

2 – And Abdullah bin Mas'ud (رضي الله عنه) narrated:

I visited Allah's Messenger (ﷺ) as he was running a high temperature. I touched his body with my hand and said to him: "Allah's Messenger, you are running a high temperature," whereupon Allah's Messenger (ﷺ) said: "Yes, it is so. I comparatively have a severe fever that can barely be handled by two men amongst you." I said: "Is it because there is a double reward in store for you?" Thereupon Allah's Messenger (ﷺ) said: "Yes, it is so."²

¹ Agreed upon; narrated by Bukhari 3231, Muslim 1795 and the wording is his.

² Agreed upon; narrated by Bukhari 5667, Muslim 2571 and the wording is his.

3 – And Khabbab bin al-Arat (رضي الله عنه) narrated:

We complained to Allah's Messenger (about our state) while he was leaning against his sheet cloak in the shade of the Kaaba. We said, "Will you ask Allah to help us? Will you invoke Allah for us?" He said, "Among those who were before you a (believer) used to be seized and, a pit used to be dug for him and then he used to be placed in it. Then a saw used to be brought and put on his head which would be split into two halves. His flesh might be combed with iron combs and removed from his bones, yet, all that did not cause him to revert from his religion. By Allah! This religion (Islam) will be completed (and triumph) till a rider (traveler) goes from Sana' (the capital of Yemen) to Hadramout fearing nobody except Allah and the wolf lest it should trouble his sheep, but you are impatient."¹

- **His advising:**

He (رضي الله عنه) used to say: "If you only knew what I know you would have laughed a little and wepted a lot."²

He (رضي الله عنه) used to also say: "It is not lawful for a Muslim to desert (stop talking to) his brother beyond three nights, the one turning one way and the other turning to the other way when they meet, the better of the two is one who is the first to greet the other."³

He (رضي الله عنه) used to also say: "Beware of suspicion. Suspicion is the most untrue speech. Do not spy and do not eavesdrop. Do not compete with each other and do not envy each other and do not hate each other and do not shun each other. Be slaves of Allah, brothers."⁴

He (رضي الله عنه) used to also say: "Those who frequently resort to cursing (people) would neither be accepted as witnesses nor as intercessors on the Day of Resurrection."⁵

He (رضي الله عنه) used to also say: "The worst amongst persons one who has double face. He comes with one face to them and with the other face to the others."⁶

He (رضي الله عنه) used to also say: "A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allah will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allah will screen him on the Day of Resurrection."⁷

He (رضي الله عنه) used to also say: "Beware of injustice, for oppression will be darkness on the Day of Resurrection; and beware of stinginess because it doomed those who were before you. It incited them to shed blood and treat the unlawful as lawful."⁸

He (رضي الله عنه) used to also say: "When you see those who shower (undue) praise (upon others), throw dust upon their faces."⁹

¹ Narrated by Bukhari 6943.

² Agreed upon; narrated by Bukhari 4621 and the wording is his, Muslim 2359.

³ Agreed upon; narrated by Bukhari 6237, and Muslim 6560 and the wording is his.

⁴ Agreed upon; narrated by Bukhari 6066 and the wording is his, and Muslim 2563.

⁵ Narrated by Muslim 2598.

⁶ Agreed upon; narrated by Bukhari 6058, Muslim 2526 and the wording is his.

⁷ Agreed upon; narrated by Bukhari 2442 and the wording is his, Muslim 2580.

⁸ Narrated by Muslim 2578.

⁹ Narrated by Muslim 3002.

He (ﷺ) used to also say: "Don't hold yourself to be pious. It is Allah alone who knows the people of piety among you."¹

He (ﷺ) used to also say: "None of you should make a request for death because of the trouble in which he is involved, but if there is no other help to it, then say: O Allah, keep me alive as long as there is goodness in life for me and bring death to me when there is goodness in death for me."

He (ﷺ) used to also say: "He who is able to benefit his Muslim Brother then he should go ahead and not hesitate to do so."²

He (ﷺ) used to also say: "Whoever believes in Allah and the Last Day, should talk what is good or keep quiet, and whoever believes in Allah and in the last day should not harm his neighbor, and Whoever believes in Allah and the Last Day should serve his guest generously."³

¹ Narrated by Muslim 2142.

² Narrated by Muslim 2199.

³ Agreed upon; narrated by Bukhari 6475 and the wording is his, Muslim 47.

The Noble Features of the Prophet (ﷺ)

- "Allah's Messenger was the handsomest of all the people, and had the best appearance. He was neither very tall nor short." ¹
- And: "The bedding on which Allah's Messenger (ﷺ) slept was made of leather stuffed with palm fibre." ²
- And: "When Allah's Messenger (ﷺ) fell ill, he blew over his body by reciting Mu'awwidhatan (Sūrah al-nas and al-falaq) and rubbed it with his hand." ³
- And: "The Messenger of Allah (ﷺ) was even shyer than a virgin behind her veil. When he saw something which he disliked, we could perceive it on his face." ⁴
- And: "Whenever Allah's Messenger was happy, his face used to glitter, his face was a piece of the moon." ⁵
- And: "The Messenger of Allah (ﷺ) contacted and embraced his wives over the waist-wrapper when they were menstruating." ⁶
- And: "Allah's Messenger (ﷺ) loved to begin with the right while putting on his shoes, dismounting, purification and in all his affairs." ⁷
- And: "The Messenger of Allah (ﷺ) used to kiss and embrace while he was fasting, and he was the one of you who had most control over his desire." ⁸
- And: "The Messenger of Allah (ﷺ) would not come (back) to his family by night. He used to come in the morning or in the evening (before dark)." ⁹
- And: "The Messenger of Allah (ﷺ) used to like honey and sweets, and whenever he finished the Asr prayer, he used to visit his wives and stay with one of them." ¹⁰
- And: "The Prophet (ﷺ) used to arrive from a journey in the daytime, during the forenoon. So when he arrived from a journey he went first to the Masjid where he prayed two rak'ahs after which he sat in it." ¹¹

¹ Agreed upon; narrated by Bukhari 3549 and the wording is his, Muslim 2337.

² Agreed upon; narrated by Bukhari 6456, Muslim 2082 and the wording is his.

³ Agreed upon; narrated by Bukhari 4439, Muslim 2192 and the wording is his.

⁴ Agreed upon; narrated by Bukhari 6102, Muslim 2320 and the wording is his.

⁵ Agreed upon; narrated by Bukhari 3556, Muslim 2769 and the wording is his.

⁶ Agreed upon; narrated by Bukhari 303, Muslim 294 and the wording is his.

⁷ Agreed upon; narrated by Bukhari 168 and the wording is his, Muslim 268.

⁸ Agreed upon; narrated by Bukhari 1927 and the wording is his, Muslim 1106.

⁹ Agreed upon; narrated by Bukhari 1800 and the wording is his, Muslim 1928.

¹⁰ Agreed upon; narrated by Bukhari 5268 and the wording is his, Muslim 1474.

¹¹ Agreed upon; narrated by Bukhari 3088, Muslim 716 and the wording is his.

- And: "The Prophet (ﷺ) was of moderate height having broad shoulders (long) hair reaching his ear-lobes."¹
- And: "The hair of Allah's Messenger was neither much straight, nor much curly, and it used to hang down till between his shoulders and his earlobes."²
- And: "The Prophet (ﷺ) Used to sleep in the beginning of the Night and stays awake the end of it."³
- And: "The Prophet (ﷺ) used to love to pray wherever he was when it was time for prayer."⁴
- And: "The Prophet (ﷺ) whenever he would feel ill He would Blow with the recitation of the Muawidhata (Al-nas and Al-falaq)."⁵
- And: "When The Prophet (ﷺ) talked he would repeat thrice so it is understood, and if He came onto a group of people and he greeted them with the Salam he would do that thrice as well."⁶
- And: "When it was extremely cold The Prophet (ﷺ) would pray as early as it is permitted, and when it was extremely hot he would pray at the cooler times."⁷
- Kab bin Malik said: "Scarcely did Allah's Messenger (ﷺ) set out for a journey on a day other than Thursday."⁸
- And: "The Prophet (ﷺ) used to pray (optional, non-obligatory prayer) while riding on his mount (Rahila) wherever it turned, and whenever he wanted to pray the compulsory prayer he dismounted and prayed facing the Qibla."⁹
- And: "The Prophet (ﷺ) was Merciful and kind."¹⁰
- And: "The Prophet (ﷺ) used to perform ablution for every salah."¹¹
- And: "Whenever the Messenger of Allah (ﷺ) delivered a Khutbah, his eyes would become red, his tone loud and he showed anger as if he were warning us against an army. He (ﷺ) would say, 'The enemy is about to attack you in the morning and the enemy is advancing against you in the evening.'¹²

¹ Agreed upon; narrated by Bukhari 3551 and the wording is his, Muslim 2337.

² Agreed upon; narrated by Bukhari 5905 and the wording is his, Muslim 2338.

³ Agreed upon; narrated by Bukhari 1146, Muslim 739 and the wording is his.

⁴ Agreed upon; narrated by Bukhari 428 and the wording is his, Muslim 524.

⁵ Agreed upon; narrated by Bukhari 4439, Muslim 2192 and the wording is his.

⁶ Narrated by Bukhari 95.

⁷ Narrated by Bukhari 906.

⁸ Narrated by Bukhari 2949.

⁹ Narrated by Bukhari 400.

¹⁰ Narrated by Bukhari 631.

¹¹ Narrated by Bukhari 214.

¹² Narrated by Muslim 867.

- And: "The Messenger of Allah (ﷺ) used to start with the Miswak as soon as he enters his home."¹
- And: "The Messenger of Allah (ﷺ) used to look up to the sky a lot."²
- And: "The Messenger of Allah (ﷺ) used to recite unhurried. And when He recited the Verses which referred to the Glory of Allah, He glorified Allah, and when He recited the Verses that mention supplication, He supplicated, and when He recited the Verses that mention seeking Refuge He sought Refuge."³
- And: "The Messenger of Allah (ﷺ) used to recite the Muawidhata (Al-nas and Al-falaq) and blow upon the family member who would feel ill."⁴
- And: "The Messenger of Allah (ﷺ) used to remember Allah the Most High at all times."⁵
- And: "The Messenger of Allah (ﷺ) used to be an easy going man."⁶
- And: "The Messenger of Allah (ﷺ) used to make His prayer brief but perfectly complete."⁷
- And: "The Messenger of Allah (ﷺ) used to not get up from the place of prayer in which he prayed the Fajr prayer until sunrise. So when the sun would rise, he would get up."⁸
- And: "The Messenger of Allah (ﷺ) was merciful and tenderhearted."⁹
- And: "The Messenger of Allah (ﷺ) used to lag behind while travelling and urge the weak to walk quickly. He used to take up someone behind him and make supplication for him."¹⁰
- And: "When the Messenger of Allah (ﷺ) used to use the Kuhl (antimony), he would do so in an odd number of times, and whenever he had to use stones (for cleaning the private parts) He would do so in an odd number of times (or an odd number of stones)."¹¹
- And: "The Messenger of Allah (ﷺ) used to love the good scent."¹²
- And: "When the Messenger of Allah (ﷺ) would supplicate for anyone he would start the supplication with himself."¹³

¹ Narrated by Muslim 253.

² Narrated by Muslim 2531.

³ Narrated by Muslim 772.

⁴ Narrated by Muslim 2192.

⁵ Narrated by Muslim 373.

⁶ Narrated by Muslim 1213.

⁷ Narrated by Muslim 469.

⁸ Narrated by Muslim 670.

⁹ Narrated by Muslim 1641.

¹⁰ Authentic; narrated by Abu Dawud 2639.

¹¹ Authentic; narrated by Ahmad 17562.

¹² Authentic; narrated by Ahmad 26364, Abu Dawud 4074.

¹³ Authentic; narrated by Ahmad 21126 and this is his wording, Abu Dawud 3984.

- And: "The most loved garment to the Messenger of Allah (ﷺ) was the Qamis (long shirt)." ¹
- And: "When the Messenger of Allah (ﷺ) wanted to relieve himself he moved far away." ²
- And: "The Prophet (ﷺ) used to wear Sibtiyyah sandals and dye his beard yellow with wars and saffron." ³
- And: "The Messenger of Allah (ﷺ) had a silver ring he used to wear it in his right hand." ⁴
- And: "The Messenger of Allah (ﷺ) did not perform ablution after taking a shower/bath." ⁵
- And: "The Messenger of Allah (ﷺ) used to perform ablution with a Mudd (of water) and bath with a Sa'." ⁶
- And: "The Messenger of Allah (ﷺ) went to bed hungry for several successive nights, nor did his family have a thing for supper for many consecutive nights; and their bread was mostly of barley." ⁷
- And: "When the Prophet (ﷺ) would sneeze, he would cover his face with his hand or with his garment, and muffle the sound with it." ⁸
- And: "The Messenger of Allah (ﷺ) used to recite a great deal of remembrance, engage little in idle talk, make the prayer long and keep the khutbah short, and he would not refrain from walking with a widow or a poor person in tending to their needs." ⁹
- And: "If the The Messenger of Allah (ﷺ) ever had fear of something or anxiety he would say 'He is Allah, my Lord, I do not associate anything as partner with Him.'" ¹⁰
- And: "The Messenger of Allah (ﷺ) never was asked anything except that He would give it or stay silent." ¹¹
- And: "When the Messenger of Allah (ﷺ) used to walk, he walked firmly and would not show any laziness on him." ¹²
- And: "The Messenger of Allah (ﷺ) used to tailor his own garment, and fix his own foot wear and does what men do in their homes." ¹³

¹ Authentic; narrated by Abu Dawud 4025, Al-Tirmidhi 1762.

² Authentic; narrated by Ahmad 15746, Al-Nasa'i 16.

³ Authentic; narrated by Abu Dawud 4210, Al-Nasa'i 5244.

⁴ Authentic; narrated by Al-Nasa'i 5197.

⁵ Authentic; narrated by Al-Tirmidhi 107, Al-Nasa'i 430 and this is his wording.

⁶ Authentic; narrated by Abu Dawud 92, Al-Nasa'i 347 and this is his wording.

⁷ Authentic; narrated by Ahmad 2303 and this is his wording, Al-Tirmidhi 2360.

⁸ Authentic; narrated by Abu Dawud 5029, Al-Tirmidhi 2745 and this is his wording.

⁹ Authentic; narrated by Al-Nasa'i 1414.

¹⁰ Authentic; narrated by Al-Nasa'i in "The Actions of the Day and the Night" 657.

¹¹ Authentic; narrated by Hakim 2591.

¹² Authentic; narrated by Ahmad 3033, Bazaar - Kashf al-Astar - 2391.

¹³ Authentic; narrated by Ahmad 24903, and Bukhari in Al-Adab Al-Mufrad 549.

- And: "The Messenger of Allah (ﷺ) used to be merciful, and no one would come to him except for that he would promise them good and would fulfill their needs if he had it."¹
- And: "The talk of the Messenger of Allah (ﷺ) used to be clear and well explained and anyone who hears him would understand him."²
- And: "The Messenger of Allah (ﷺ) used to not go to bed unless the Miswak was right beside him, and so when he woke up he would start with the Miswak."³

¹ Good; narrated by Bukhari in Al-Adab Al-Mufrad 281.

² Good; narrated by Abu Dawud 4839.

³ Good; narrated by Ahmad 5979.

4. The Book of *Ādāb*

Consisting of the following:

1. The *Ādāb* of Greeting
2. The *Ādāb* of Eating & Drinking
3. The *Ādāb* of the Pathways & Marketplaces
4. The *Ādāb* of Traveling
5. The *Ādāb* of Sleeping & Waking Up
6. The *Ādāb* of Dreams
7. The *Ādāb* of Seeking Permission
8. The *Ādāb* of Sneezing
9. The *Ādāb* of Visiting the Sick
10. The *Ādāb* of Clothing

The Book of *Ādāb*

- *Ādāb*: using all that is praised of speech, actions and honorable character.
- The Islamic *Ādāb*:

Allah has bestowed upon us the bounty of Islam, and Islam is a complete religion; it has organized a way of life for all people, regardless of their circumstances:

So it commands him to worship his Lord in the best manner, to be in the best mode of behaviour with all creation and to treat others with the best treatment. It also invites him to justice, good conduct and honorable character.

Allah also beautified him with what is apparent and what is concealed thereof, and guarded his tongue and his limbs, and controlled his hearing and his sight, and flooded him with His goodness and bounties, and commanded him with what is beneficial for him in this Dunya and the Hereafter, and prohibited him from what may harm him in this Dunya and the Hereafter.

Allah the Most High has ordained for him certain *Ādāb* (disciplines) with his self, *Ādāb* with others, *Ādāb* at the time of eating and drinking, at the time of his sleeping and waking up from sleep, in his residency as well as his traveling, while he's in the best of the health and at the time of his sickness, coupled with all of his other conditions.

1. Allah (ﷻ) said:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ

﴿فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

“This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful.”

[Sūrah Al-Mā'idah 5:3]

2. And Allah (ﷻ) said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالتَّعَدُّونَ ۗ وَأَتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah Al-Mā'idah 5:2]

3. Allah (ﷻ) also said:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَاليَوْمَ الآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

[Sūrah Al-Aḥzāb 33:21]

4. And Allah (ﷻ) said:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧٩﴾ ﴾

“And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah Al-Ĥashr 59:7]

5. And Allah (ﷻ) said:

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ

تَذَكَّرُونَ ﴿٩٠﴾ ﴾

“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”

[Sūrah An-Naĥl (16:90)]

The following are some of those *Ādāb* that has been reported in the Qur’an and the Authentic Sunnah:

1. The *Ādāb* of Greeting

• The virtue of greeting:

1. Narrated 'Abdullah bin 'Amr (رضي الله عنه):

A person asked Allah's Messenger (ﷺ), "What (sort of) deeds in or (what qualities of) Islam are virtuous?" He replied, "To feed (the poor) and greet those whom you know and those whom you don't know."¹

2. Abu Hurairah (رضي الله عنه) reported:

The Messenger of Allah (ﷺ) said, "By Him in Whose Hand my soul is! You will not enter Jannah until you believe, and you shall not believe until you love one another. May I inform you of something, if you do, you will love each other. Promote greeting amongst you (by saying As-salamu 'alaikum to one another)."²

3. 'Abdullah bin Salam (رضي الله عنه) reported:

The Messenger of Allah (ﷺ) said: "O people, exchange greetings of peace (i.e., say: As-Salamu 'Alaikum to one another), feed people, and be in prayer when others are asleep, you will enter Jannah in peace."³

• Attribute of Al-Salam:

1. Allah (ﷻ) said:

﴿وَإِذَا حُيِّمْتُمْ بِنِجْمَةٍ فَهَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا﴾

“And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah is ever, over all things, an Accountant.”

[Sūrah An-Nisā' 4:86]

2. Narrated 'Imran bin Husain (رضي الله عنه):

A man came to the Prophet (ﷺ) and said: 'As-Salamu 'Alaykum (Peace be upon you).'" [He said:] "So the Prophet (ﷺ) said: 'Ten.' Then another came and he said: 'As-Salamu 'Alaykum Wa Rahmatullah (Peace be upon you, and the mercy of Allah).' So the Prophet (ﷺ) said: 'Twenty.' Then another came and said: 'As-Salamu 'Alaykum Wa Rahmatullahi Wa Barakatuh (Peace be upon you, and the mercy of Allah, and His Blessings).' So the Prophet (ﷺ) said: 'Thirty.'"⁴

• The virtue of being the first to greet with Al-salam:

1. Abu Ayyub Al-Ansari (رضي الله عنه) said:

The Messenger of Allah (ﷺ) said, "It is not lawful for a Muslim to desert (stop talking to) his brother beyond three nights, the one turning one way and the other turning to the other way when they meet, the better of the two is the one who is the first to greet the other."⁵

¹ Agreed upon; narrated by Bukhari 12 and the wording is his, and Muslim 39.

² Narrated by Muslim 54.

³ Authentic; narrated by Al-Tirmidhi 2485 and this is his wording, Ibn-Majah 1334.

⁴ Authentic; narrated by Abu Dawud 5195, Al-Tirmidhi 2689.

⁵ Agreed upon; narrated by Bukhari 6077, and Muslim 2560 and the wording is his.

2. Abu Umamah (رضي الله عنه) reported:

The Messenger of Allah (ﷺ) said, "The person nearest to Allah is the one who is the first to offer greeting (Al-Salam)." ¹

• **Precedence in Al-Salam:**

1. Narrated Abu Hurairah (رضي الله عنه):

The Prophet (ﷺ) said, "The young should greet the old, the passerby should greet the sitting one, and the small group of persons should greet the larger group of persons." ²

2. Abu Hurairah (رضي الله عنه) reported:

The Messenger of Allah (ﷺ) said, 'A rider should greet a pedestrian; a pedestrian should greet one who is sitting; and a small group should greet a larger group (of people).' ³

• **Greeting the children and the women while being safe of Fitnah (temptation):**

1. Anas ibn Malik (رضي الله عنه) walked by some children and greeted them. He said:

The Prophet (ﷺ) used to do that. ⁴

2. Asma' bint Zayd (رضي الله عنها) said:

The Prophet (ﷺ) passed by us, a group of women, and greeted us with Al-Salam. ⁵

• **Women greeting men while being safe of Fitnah (temptation):**

Narrated Umm Hani (رضي الله عنها):

I went to the Messenger of Allah (ﷺ) during the Year of the Conquest, and I found him performing Ghusl, while Fatimah was screening him with a garment. She said: "So I gave Salam and he said: 'Who is this?' I said: 'I am Umm Hani.' He said: 'Welcome Umm Hani.'" ⁶

• **Al-Salam (greeting) when entering the house:**

1. Allah (ﷻ) said:

﴿ فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبْرَكَةً طَيِّبَةً كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٥١﴾ ﴾

"But when you enter houses, give greetings of peace upon each other - a greeting from Allah, blessed and good. Thus does Allah make clear to you the verses [of ordinance] that you may understand."

[Sūrah An-Nūr 24:61]

¹ Authentic; narrated by Abu Dawud 5197 and this is his wording, Al-Tirmidhi 2694.

² Agreed upon; narrated by Bukhari 6321, Muslim 2160.

³ Agreed upon; narrated by Bukhari 6232, Muslim 2160.

⁴ Agreed upon; narrated by Bukhari 6247 and the wording is his, Muslim 2168.

⁵ Authentic; narrated by Abu Dawud 5204, Ibn Majah 3701.

⁶ Agreed upon; narrated by Bukhari 6158 and the wording is his, Muslim 336.

2. And Allah (ﷻ) said:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾ فَإِن لَّمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِن قِيلَ لَكُمْ آرْجِعُوا فَآرْجِعُوا ۗ هُوَ أَزْكَىٰ لَكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾﴾

“O you who believe, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded. And if you do not find anyone therein, do not enter them until permission has been given you. And if it is said to you, "Go back," then go back; it is purer for you. And Allah is Knowing of what you do.”

[Sūrah An-Nūr 24:27-28]

- **Avoiding to greet (with Salam) the people of Dhimmah (Non-Muslims):**

1. Abu Hurairah (رضي الله عنه) reported:

The Messenger of Allah (ﷺ) said, "Do not greet the Jews and the Christians before they greet you; and when you meet any one of them on the road, force him to go to the narrowest part of it."¹

2. Narrated Anas bin Malik (رضي الله عنه):

The Prophet (ﷺ) said, "If the people of the Scripture greet you, then you should say (in reply), 'Wa'alaikum (And on you).'"²

- **Whosoever passes by a mixed gathering, some Muslims and some Non-Muslims, then he should give Salam with intending the Salam for the Muslims only:**

Narrated Usama bin Zaid (رضي الله عنه):

The Prophet went to visit Sāḍ bin 'Ubada...and as part of this narration- ... till he passed by a mixed gathering in which there were Muslims, Polytheists who worshiped idols, and jews... So the Prophet (ﷺ) greeted them with Salam and then stopped and dismounted and He invited them to Allah and He recited upon them the Qur'an.³

- **Offering Salam when entering and when exiting:**

Abu Hurairah (رضي الله عنه) reported:

The Messenger of Allah (ﷺ) said, "When one of you arrives in a gathering, he should offer Salam to those who are already there, and he should also do so when he intends to depart. The first act of greeting is not more meritorious than the last."⁴

¹ Narrated by Muslim 2167.

² Agreed upon; narrated by Bukhari 6258 and the wording is his, Muslim 2163.

³ Agreed upon; narrated by Bukhari 5663, Muslim 1798 and the wording is his.

⁴ Good; narrated by Abu Dawud 5208, and At-Tirmidhi 2706.

- **Handshake upon giving Salam:**

1. Al-Bara' (رضي الله عنه) reported:

The Messenger of Allah (ﷺ) said, "There are no two Muslims who meet and shake hands except that their sins will be forgiven (by Allah) before they depart."¹

2. Anas (رضي الله عنه) reported:

A man asked: "O Messenger of Allah! When a man meets a brother or a friend, should he bow to him?" He said, "No." The man asked whether he should embrace and kiss him? The Messenger of Allah (ﷺ) replied, "No." He asked whether he should hold his hand and shake it? The Messenger of Allah (ﷺ) replied, "Yes."²

- **When is it appropriate for the handshake and/or embracing?**

Reported Anas (رضي الله عنه):

The companions of the Prophet (ﷺ) if they met one another they would shake hands, and if they have just arrived from traveling they would hug one another.³

- **The description of returning the Salam to the one who is not present:**

Narrated 'Aishah (رضي الله عنها):

That the Messenger of Allah (ﷺ) said: "O 'Aishah! Here is Jibril giving Salam to you." She said: "And upon him be peace and the mercy of Allah, and His blessings. You see that which I do not."⁴

- **What has been reported in standing up in one's honor when entering the gathering:**

1. Narrated Abu Sa'eed (رضي الله عنه):

That the people of Quraidhah accepted the judgment of Sa'd ibn Muath, so the Prophet (ﷺ) requested from him to come, so then the Prophet (ﷺ) said: "Stand up to your Master (i.e Sa'd ibn Muath) – or he (the Prophet (ﷺ)) said- The Best Amongst you."⁵

2. Narrated Aisha (رضي الله عنها):

I never saw anyone more like the Messenger of Allah (ﷺ) in respect of gravity, calm deportment, pleasant than Fatimah, may Allah honour her face. When she came to visit him (ﷺ), he got up to (welcome) her, took her by the hand, kissed her and made her sit where He was sitting; and when He went to visit her, she got up to (welcome) him, took him by the hand, kissed him, and made him sit where she was sitting.⁶

¹ Good; narrated by Abu Dawud 5212, and Al-Tirmidhi 2727.

² Good; narrated by Al-Tirmidhi 2728 and it is his wording, Ibn Majah 3702.

³ Good; narrated by Al-Tabarani in Al-Awsat 97, and see the Authentic Silsilah 2647.

⁴ Agreed upon; narrated by Bukhari 3217 and the wording is his, Muslim 2447.

⁵ Agreed upon; narrated by Bukhari 6262 and the wording is his, Muslim 1768.

⁶ Authentic; narrated by Abu Dawud 5217 and the wording is his, Al-Tirmidhi 3872.

- **The punishment of the one who desires that people stand up for him when he arrives:**

Mu'awiyah (رضي الله عنه) said:

I heard the Messenger of Allah (ﷺ) saying: 'Whoever wishes that he be received by men standing then, let him take his seat in the Fire.'¹

- **Offering Al-Salam thrice if the Salam wasn't heard appropriately:**

Anas (رضي الله عنه) reported that:

When the Prophet (ﷺ) spoke, he would repeat thrice so it is understood, and if he came onto a group of people and he greeted them with the Salam he would do that thrice as well."²

- **Avoiding the offering of Al-Salam or returning it while relieving one's self (while in the bathroom):**

1. Ibn Umar (رضي الله عنهما) and his father reported that:

A man passed by the Prophet (ﷺ) while the Prophet (ﷺ) was urinating, but the Prophet (ﷺ) did not return the Salam.³

2. Narrated Muhajir ibn Qunfudh (رضي الله عنه):

Muhajir came to the Prophet (ﷺ) while he was urinating. He saluted him. The Prophet (ﷺ) did not return the salutation to him until he performed ablution. He then apologized to him, saying: I disliked remembering Allah except in the state of purification.⁴

- **Befriending the person arriving and making him feel at home, and asking the stranger about himself so he's known and given the proper place:**

Narrated Abu Jamrah:

I was an interpreter between the people and Ibn Abbas. Once Ibn Abbas said that a delegation of the tribe of Abdul Qais came to the Prophet (ﷺ) who asked them, "Who are the people (i.e. you)? (Or) who are the delegates?" They replied, "We are from the tribe of Rabja." Then the Prophet said to them, "Welcome, O people (or said, "O delegation (of Abdul Qais).") Neither will you have disgrace nor will you regret."⁵

¹ Authentic; narrated by Abu Dawud 5229 and the wording is his, Al-Tirmidhi 2755 and the wording is his.

² Narrated by Bukhari 95.

³ Narrated by Muslim 370.

⁴ Authentic; narrated by Abu Dawud 17 and this is his wording, Al-Nasa'i 38.

⁵ Agreed upon; narrated by Bukhari 87 and the wording is his, Muslim 17.

- **The dislike of starting with (Wa Alaikum Assalam):**

Abu Juraiy Al-Hujaimi (رضي الله عنه) reported:

I saw Messenger of Allah (ﷺ) and said: "Alaikas-Salamu ya Rasulallah! (Upon you be peace, O Messenger of Allah)!" He said, "Do not say: 'Alaikas-Salamu (Upon you be peace).' This is the Salam to the dead."¹

- **What is said of greetings after giving the Salam and/or returning it:**

Narrated Umm Hani (رضي الله عنها):

I visited Allah's Messenger of Allah (ﷺ) in the year of the Conquest of Mecca and found Him taking a bath, and His daughter, Fatima was screening Him. When I greeted Him, He said, "Who is it?" I replied, "I am Um Hani, the daughter of Abu Talib." He said, "Welcome, O Um Hani!" When the Messenger of Allah (ﷺ) had finished his bath, He stood up and offered eight rak'at of prayer while he was wrapped in a single garment. When He had finished his prayer, I said, "O Allah's Messenger! My maternal brother assumes (or claims) that he will murder some man whom I have given shelter, i.e., so-and-so bin Hubaira." Allah's Messenger said, "O Um Hani! We shelter him whom you have sheltered." Um Hani added, "That happened in the forenoon."²

¹ Authentic; narrated by Abu Dawud 5209 and this is his wording, Al-Tirmidhi 2722.

² Agreed upon; narrated by Bukhari 5209 and the wording is his, Muslim 336.

2. The *Ādāb* of Eating & Drinking

- Eating from the good and Halal food:

1. Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴾

“O you who believe, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.”

[Sūrah Al-Baqarah 2:172]

2. And Allah (ﷻ) said:

﴿ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُخْلِئُ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ ﴾

“Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil.”

[Sūrah Al-A‘rāf 7:157]

- It is from the Sunnah that the older and the praiseworthy begin eating before the people:

Hudhaifah (رضي الله عنه) said:

When we used to join the Prophet (ﷺ) to a meal, we would never start eating until He started.¹

- Saying "Bismillah" before beginning to eat and eating from what is in front of you:

1. 'Umar bin Abu Salamah (رضي الله عنه) reported:

I was a boy under the care of Messenger of Allah (ﷺ), and as my hand used to wander around in the dish, he (ﷺ) said to me once, "Mention Allah's Name (i.e., say Bismillah), eat with your right hand, and eat from what is in front of you."²

2. Ibn Mas'ud (رضي الله عنه) said:

The Messenger of Allah (ﷺ) said, "Whoever amongst you forgets to remember Allah the Most High (i.e., by saying Bismillah) at the beginning of his meal, then when he remembers he should say: "Bismillah fee awwalihi wa akhirihi (I begin with the Name of Allah at the beginning and at the end). For he is undertaking a new meal, and prevents evil/devil from what he was getting from him (i.e the shaytan from eating with him)."³

¹ Narrated by Muslim 2017.

² Agreed upon; narrated by Bukhari 5376 and the wording is his, and Muslim 2022.

³ Authentic; narrated by Ibn Habban 5213, Ibn Al-Sunni 461, and see the Authentic Silsilah 198.

- **Using the right hand to eat and drink:**

Reported Ibn Umar (رضي الله عنه) that:

The Messenger of Allah (صلى الله عليه وسلم) Him said, "If one of you wants to eat then he shall eat with his right hand, and if he wants to drink then he shall drink with his right hand, for the the shaytan eats and drinks with his left hand."¹

- **Breathing outside the cup when drinking:**

Anas (رضي الله عنه) reported that:

Allah's Messenger (صلى الله عليه وسلم) breathed three times (outside the vessel) in the course of a drink and said: It is more thirst- quenching, healthier and more wholesome.²

- **For the one who finished drinking, it is from the Sunnah to give to the person on the right:**

Anas (رضي الله عنه) reported:

Milk mixed with water was brought to the Messenger of Allah (صلى الله عليه وسلم). On his right side was sitting a Bedouin and on his left was sitting Abu Bakr (may Allah be pleased with him). He (صلى الله عليه وسلم) drank from it and handed the rest to the Bedouin saying, "One who is on the right has preference, then again the one who is on the right."³

- **It is from the Sunnah to drink while sitting:**

Reported Abu Sa'eed Al-Khudri (رضي الله عنه) that:

The Prophet (صلى الله عليه وسلم) disapproved the drinking while standing.⁴

- **The permissibility of drinking while standing:**

Al-Nazzal Said:

Ali (رضي الله عنه) came to the door Al-Rabha and drank while standing and then said: "There are people of whom some hate to drink standing, indeed I have seen the Prophet (صلى الله عليه وسلم) do as you have just seen me do (i.e. drinking while he (صلى الله عليه وسلم) was standing)."⁵

- **Prohibition of eating and drinking out of gold and silver vessels:**

Hudhaifah (رضي الله عنه) reported:

The Prophet (صلى الله عليه وسلم) prohibited us from wearing silk or Dibaj and from drinking out of gold and silver vessels and said, "These are meant for them (non- Muslims) in this world and for you in the Hereafter."⁶

¹ Narrated by Muslim 2020.

² Agreed upon; narrated by Bukhari 5631, Muslim 2028 and the wording is his.

³ Agreed upon; narrated by Bukhari 2352, Muslim 2029 and the wording is his.

⁴ Narrated by Muslim 2025.

⁵ Narrated by Bukhari 5615.

⁶ Agreed upon; narrated by Bukhari 5426 and the wording is his, Muslim 2067.

- **How to eat food:**

1. Ka'b Ibn Malik (رضي الله عنه) reported that:

The Messenger of Allah (صلى الله عليه وسلم) used to eat (food) with three fingers and he licked his hand before wiping it (with towel).¹

2. Anas (رضي الله عنه) reported:

When the Messenger of Allah (صلى الله عليه وسلم) finished eating his food, he would lick his three fingers (i.e., the forefinger, the middle finger and the thumb). He (صلى الله عليه وسلم) said, "If anyone of you drops a morsel, he should remove anything harmful from it and then eat it. He should not leave it for Shaytan." He commanded us to clean out the dish saying, "You do not know in what portion of your food the blessing lies."²

3. Narrated Ibn Umar (رضي الله عنهما):

The Prophet (صلى الله عليه وسلم) decreed that one should not eat two dates together at a time unless he gets the permission from his companions (sharing the meal with him).³

4. It was narrated from Abu Hurairah (رضي الله عنه) that:

The Prophet (صلى الله عليه وسلم) said: "Let one of you eat with his right hand and drink with his right hand, and take with his right hand and give with his right hand, for Shaytan eats with his left hand, drinks with his left hand, gives with his left hand and takes with his left hand."⁴

- **The quantity of how much one should eat:**

1. Allah (ﷻ) said:

﴿يَبْنَئِيْءَ آدَمَ خُدُوْا زِيْتَتِكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا ۗ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِيْنَ ﴿٣٢﴾﴾

"O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess."

[Sūrah Al-A'raf 7:32]

2. 'Aisha (رضي الله عنها) reported:

The family of Muhammad (صلى الله عليه وسلم) never ate to the fill the bread of barley for two successive days until he died.⁵

- **The prohibition of criticizing food:**

Narrated Abu Huraira (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) never criticized any food (presented to him), but he would eat it if he liked it; otherwise, he would leave it (without expressing his dislike).⁶

¹ Narrated by Muslim 2032.

² Narrated by Muslim 2034.

³ Agreed upon; narrated by Bukhari 2455, Muslim 2045 and the wording is his.

⁴ Authentic; narrated by Ibn Majah 3266, and see the Authentic Silsilah 1236.

⁵ Agreed upon; narrated by Bukhari 5416, Muslim 2970 and the wording is his.

⁶ Agreed upon; narrated by Bukhari 5409 and the wording is his, Muslim 2064.

- **The Prohibition of eating excessively:**

Ibn 'Umar (رضي الله عنهما) reported:

Allah's Messenger (صلى الله عليه وسلم) said, "A non-Muslim eats in seven intestines, whereas a Muslim eats in one intestine."¹

- **The permissibility of getting full occasionally:**

Narrated Abu Hurairah (رضي الله عنه):

Once while I was in a state of fatigue (because of severe hunger), I met 'Umar bin Al-Khattab, so I asked him to recite a verse from Allah's Book to me. He entered his house and interpreted it to me. (Then I went out and) after walking for a short distance, I fell on my face because of fatigue and severe hunger. Suddenly I saw Allah's Messenger (صلى الله عليه وسلم) standing by my head. He said, "O Abu Huraira!" I replied, "Labbaik, O Allah's Messenger, and Sa'daik!" Then He held me by the hand, and made me get up. Then He came to know what I was suffering from. He took me to His house, and ordered a big bowl of milk for me. I drank thereof and He said, "Drink more, O Abu Hurr!" So I drank again, whereupon he again said, "Drink more." So I drank more till my belly became full and looked like a bowl.²

- **The virtue of feeding and bringing comfort through it:**

1. Jabir bin 'Abdullah (رضي الله عنه) reported:

Messenger of Allah (صلى الله عليه وسلم) said, "The food of one person suffices for two, the food of two persons suffices for four persons, and the food of four persons suffices for eight persons."³

2. 'Abdullah bin 'Amr bin Al-'as (رضي الله عنه) reported:

A man asked Messenger of Allah (صلى الله عليه وسلم), "Which act in Islam is the best?" He (صلى الله عليه وسلم) replied, "To feed (the poor and the needy) and to greet those whom you know and those you do not know."⁴

3. Abu Ayyub Ansari (رضي الله عنه) reported that:

When food was brought to Allah's Messenger (صلى الله عليه وسلم) he ate out of that, and sent the remaining part to me.⁵

- **Praising the food by the one who eats it:**

Jabir bin 'Abdullah (رضي الله عنه) reported that:

Allah's Prophet (صلى الله عليه وسلم) asked his family for condiment. They (the members of his household) said: We have nothing with us but vinegar. He asked for it, he began to eat it, and then said: Vinegar is a good condiment, vinegar is a good condiment.⁶

¹ Agreed upon; narrated by Bukhari 5393, Muslim 2060 and the wording is his.

² Narrated by Bukhari 5375.

³ Narrated by Muslim 2059.

⁴ Agreed upon; narrated by Bukhari 6236 and the wording is his, and Muslim 39.

⁵ Narrated by Muslim 2053.

⁶ Narrated by Muslim 2052.

- **The prohibition of blowing in the drink:**

Abu Sa'id al-Khudri (رضي الله عنه) said:

The Messenger of Allah (صلى الله عليه وسلم) forbade drinking from the broken place (of a cup) and blowing into a drink.¹

- **The server of the people is the last among them to drink:**

Abu Qatadah (رضي الله عنه) reported:

The Messenger of Allah (صلى الله عليه وسلم) addressed us ...-in the end of the narration- ...and said: "Behave well; the water (is enough) to satiate all of you." Then they (the Companions) began to receive (their share of) water with calmness (without showing any anxiety) and the Messenger of Allah (صلى الله عليه وسلم) began to fill (the cup), and I began to serve them till no one was left except me and the Messenger of Allah (صلى الله عليه وسلم). He then filled (the cup) with water and said to me: "Drink it." I said: "Messenger of Allah, I would not drink till you drink." Upon this he said: "The server of the people is the last among them to drink."²

- **The proper visitation times of a guest (when to come and when to leave):**

Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُدْزَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظِيرِ بْنِ إِنَّهُ وَلَيْكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَقْسِمِينَ لِحَدِيثٍ ﴾

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُدْزَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظِيرِ بْنِ إِنَّهُ وَلَيْكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَقْسِمِينَ لِحَدِيثٍ ﴾

"O you who believe, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation."

[Sūrah Al-Aḥzāb 33:53]

- **Honoring the guest and serving him personally:**

1. Allah (ﷻ) said:

﴿ هَلْ أَتَاكَ حَدِيثٌ ضَيفِ إِبْرَاهِيمَ الْمُكْرَمِ ﴿١٦٠﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ ﴿١٦١﴾ قَرَأَ إِلَى أَهْلِيهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿١٦٢﴾ فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿١٦٣﴾ ﴾

﴿ هَلْ أَتَاكَ حَدِيثٌ ضَيفِ إِبْرَاهِيمَ الْمُكْرَمِ ﴿١٦٠﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ ﴿١٦١﴾ قَرَأَ إِلَى أَهْلِيهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿١٦٢﴾ فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿١٦٣﴾ ﴾

"Has there reached you the story of the honored guests of Abraham? - When they entered upon him and said, "[We greet you with] peace." He answered, "[And upon you] peace, [you are] a people unknown. Then he went to his family and came with a fat [roasted] calf And placed it near them; he said, "Will you not eat?""

[Sūrah Adh-Dhāriyāt 51: 24-27]

2. Narrated Abu Shuraih Al-Kabi (رضي الله عنه):

Allah's Messenger (صلى الله عليه وسلم) said, "Whoever believes in Allah and the Last Day, should serve his guest generously. The guest's reward is: To provide him with a superior type of food for a night and a day and a guest is to be entertained with food for three days, and whatever is offered beyond that, is

¹ Authentic; narrated by Abu Dawud 3722 and this is his wording, Al-Tirmidhi 1887.

² Narrated by Muslim 681.

- **The manner of sitting to eat:**

1. It was narrated from Abu Juhaifah (رضي الله عنه) that:

The Messenger of Allah (صلى الله عليه وسلم) said: "I do not eat while reclining."¹

2. Anas (رضي الله عنه) reported:

I saw Messenger of Allah (صلى الله عليه وسلم) eating some dates while sitting on his buttocks, with his legs raised.²

3. 'Abdullah bin Busr (رضي الله عنه) said:

A gift of a sheep was given to the Prophet (صلى الله عليه وسلم), and the Messenger of Allah (صلى الله عليه وسلم) sat on his knees to eat. A Bedouin said: 'What is this sitting?' He said: 'Allah has made me a humble and generous slave (of Allah) and has not made me arrogant and stubborn.'³

- **How a busy person eats:**

Anas (رضي الله عنه) reported that:

There were brought to Allah's Messenger (صلى الله عليه وسلم) dates. He distributed them in the state that he had been sitting upright (in an easy posture) and he had also been eating them a (bit) quickly.⁴

- **Covering the water utensil :**

Narrated Jabir (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) said, "When night falls, then keep your children close to you, for the devil spread out then. An hour later you can let them free; and close the gates of your house (at night), and mention Allah's Name thereupon, and turn your night lamp off and mention Allah's Name thereupon, and cover your utensils, and mention Allah's Name thereupon, and ferment your cooking pot and mention Allah's Name thereupon, (and if you don't have something to fully cover it) you may put something across it (e.g. a piece of wood etc.)"⁵

- **Eating with the servant:**

Narrated Abu Hurairah (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) said, "When your servant brings your food to you, if you do not ask him to join you, then at least ask him to take one or two handfuls, a bite or two bites, for he has suffered from its heat (while cooking it) and has taken pains to cook it nicely."⁶

¹ Narrated by Bukhari 5398.

² Narrated by Muslim 2044.

³ Authentic; narrated by Abu Dawud 3773, Ibn Majah 3263 and this is his wording.

⁴ Narrated by Muslim 2044.

⁵ Agreed upon; narrated by Bukhari 3280 and the wording is his, Muslim 2012.

⁶ Agreed upon; narrated by Bukhari 5460 and the wording is his, Muslim 1663.

- **Proceeding with the meal over Salah if they come at the same time**

Narrated Anas bin Malik (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) said, If supper is served and the Iqama for (Isha) prayer is proclaimed, start with you supper first."¹

- **How to eat from the dish:**

Narrated Abdullah ibn Abbas (رضي الله عنهما):

The Prophet (صلى الله عليه وسلم) said: When one of you eats, he must not eat from the top of the dish, but should eat from the bottom; for the blessing descends from the top of it."²

- **What shall one do if he drank milk:**

Ibn Abbas (رضي الله عنهما) reported:

The Messenger (صلى الله عليه وسلم) took milk and then called for water and rinsed (his mouth) and said: It contains greasiness."³

- **Praising Allah for the food and what proceeds:**

Anas (رضي الله عنه) said:

The Messenger of Allah (صلى الله عليه وسلم) said: "In deed Allah the Most High is pleased with the servant who eats the meal and praises Him upon is, and drinks the drink and Praises Him upon it."⁴

- **What to say when done with the Meal:**

1. Abu Umamah (رضي الله عنه) reported:

Whenever the Prophet (صلى الله عليه وسلم) finished a meal, he would say: "Al-hamdu lillahi hamdan kathiran taiyyiban mubarakan fihi, ghaira makfiyyin wa la muwaddain, wa la mustaghnan anhu, Rabbuna. (All praise is due to Allah, praise which is abundant, pure, and full of blessings, which is indispensable and to which one cannot be indifferent)."⁵

2. Narrated Abu Umama (رضي الله عنه):

Whenever the Prophet (صلى الله عليه وسلم) finished his meals (or when his dining sheet was taken away), he used to say, "Alhamdulillah Alathee Kafana Wa-Arwana Ghayra Makfee'in Wala Makfoor. (Praise be to Allah Who has satisfied our needs and quenched our thirst. Your favor cannot be compensated or denied)."⁶

3. Narrated AbuAyyub al-Ansari (رضي الله عنه):

When the Messenger of Allah (صلى الله عليه وسلم) ate or drank, he said: "Praise be to Allah Who has given food and drink and made it easy to swallow, and provided an exit for it."¹

¹ Agreed upon; narrated by Bukhari 5463 and the wording is his, Muslim 557.

² Authentic; narrated by Abu Dawud 3772 and this is his wording, Al-Tirmidhi 1805.

³ Agreed upon; narrated by Bukhari 211, Muslim 358 and the wording is his.

⁴ Narrated by Muslim 2734.

⁵ Narrated by Bukhari 5458.

⁶ Narrated by Bukhari 5459.

4. "Allahuma At'amta Wa'asqayta Wa'Aghnayta Wa'Aqnayta Wahadayta Wa'Ahyayata, Fa'Laka Alhamd 'Ala Ma 'Atayt. (O Allah You Have Fed and Quenched and Enriched and Sufficed and Guided and have given life, so all Praise is due to You upon what You have given)."²

- **The Supplication of the guest for the people who provided the meal:**

1. "Allahuma Barik Lahum Fee Ma Razaqtahum Wa Ighfir Lahum Wa Irhamhum. (O Allah, bless them in what you provided them, Forgive them and have mercy on them)."³

2. Anas (رضي الله عنه) reported:

The Prophet (صلى الله عليه وسلم) came to visit Sa'd bin 'Ubadah (رضي الله عنه) who presented bread and olive oil to him. The Prophet (صلى الله عليه وسلم) ate it and said, "The observers of fast have broken their fast with you (meaning: may Allah reward you for providing a fasting people with food to break their fast); the pious people have eat your food and the angels invoked blessings on you."⁴

- **The supplication for the one who quenched one's thirst or wanted water:**

"Allahuma At'Im Man At'amani Wa Isqy Man Saqani. (O Allah, feed him who fed me and give drink to him who provided me drink)."⁵

¹ Authentic; narrated by Abu Dawud 3851.

² Authentic; narrated by Ahmad 16712, see the Authentic Silsilah 71.

³ Narrated by Muslim 2042.

⁴ Authentic; narrated by Abu Dawud 3854 and this is his wording, Ibn Majah 1747.

⁵ Narrated by Muslim 2055.

3. The *Ādāb* of the Pathways & Marketplaces

- **The rights of the pathway:**

1. Abu Sa'id Khudri (رضي الله عنه) reported:

Allah's Messenger (صلى الله عليه وسلم) said, "Avoid sitting on the paths." They (his Companions) said: "Allah's Messenger. There is no other help to it (but to sit here as we) hold our meetings and discuss matters there." Thereupon Allah's Messenger (صلى الله عليه وسلم) said: "If you have to sit at all, then fulfill the rights, of the path." They said: "What are their rights?" Thereupon he said: "Lowering your gaze, refraining from doing harm to others, exchanging mutual greetings (saying as-Salamu 'Alaikum to one another) and commanding the good and forbidding the evil."¹

2. And in a different wording:

"Avoid these meetings on the paths. We said: We were sitting here without (any intention of doing harm to the passers-by); we are sitting to discuss matters and to hold conversation amongst ourselves. Thereupon he said: If there is no help (for you but to sit on these paths), then give the paths their rights and these are lowering of the gaze, exchanging of greetings and good conversation."²

3. And in a different wording:

"And Help the oppressed (sorrowful) and guide those who have lost their way."³

- **Removing the harmful objects off of the pathway:**

Abu Hurairah (رضي الله عنه) reported:

Allah's Messenger (صلى الله عليه وسلم) said that he saw a person enjoying himself in Paradise because of the tree that he cut from the path which was a source of inconvenience to the people.⁴

- **The prohibition of relieving one's self in the pathways (i.e. urinating):**

Abu Hurairah (رضي الله عنه) reported:

The Messenger of Allah (صلى الله عليه وسلم) said: "Be on your guard against two things which provoke cursing." They (the companions present there) said: "Messenger of Allah, what are those things which provoke cursing?" He said: "Answering the call of nature in a public path or shade which is used by people."⁵

- **The Prohibition of spitting towards the Qiblah in the pathway or otherwise:**

Narrated Huthayfah ibn al-Yaman (رضي الله عنه):

The Messenger of Allah (صلى الله عليه وسلم) said: He who spits in the direction of the qiblah will come on the Day of Resurrection in the state that his saliva will be between his eyes.⁶

¹ Agreed upon; narrated by Bukhari 6229 and the wording is his, Muslim 2121.

² Narrated by Muslim 2161, Reported by Abu Talha (may Allah be pleased with him).

³ Authentic; narrated by Abu Dawud 4817, Reported by Omar (may Allah be pleased with him).

⁴ Agreed upon; narrated by Bukhari 652, and Muslim in the Book of Birr 129, and the wording is his.

⁵ Narrated by Muslim 269.

⁶ Authentic; narrated by Ibn Khuzayma 1314, Abu Dawud 3824.

- **What to say when mounting a means of transportation:**

Allah (ﷻ) said:

﴿سُبْحٰنَ الَّذِي سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِيْنَ ﴿۱۳﴾ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُوْنَ ﴿۱۴﴾﴾

"Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it. And indeed we, to our Lord, will [surely] return."

[Sūrah Az-Zukhruf 43:13-14]

- **Consideration of the welfare of animals while traveling and avoiding the pathways when stopping to rest:**

It has been narrated on the authority of Abu Hurairah (رضي الله عنه) that:

The Messenger of Allah (ﷺ) said: When you journey through a fertile land, you should (go slow and) give the camels a chance to graze in the land. When you travel in an arid (land) where there is scarcity of vegetation, you should quicken their pace (lest your camels grow feeble and emaciated for lack of fodder). When you halt for the night, avoid (pitching your tent on) the road, for it is the abode of noxious little animals at night.¹

- **Avoiding the walk of the arrogant (show-off):**

1. Allah (ﷻ) said:

﴿وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿۱۸﴾ وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ ۚ

﴿إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿۱۹﴾﴾

"And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful. And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys."

[Sūrah Luqmān 31:18-19]

2. Abu Hurairah (رضي الله عنه) reported that:

Allah's Messenger (ﷺ) said that there was a person who used to walk with pride because of his thick hair and fine mantles. He was made to sink in the earth and he would go on sinking in the earth until the Last Hour would come.²

- **Being lean and kind when buying and selling:**

Jabir (رضي الله عنه) reported:

The Messenger of Allah (ﷺ) said, "May Allah show mercy to a man who adopts a kind attitude when he sells, buys and demands for the repayment of loans."³

¹ Narrated by Muslim 1926.

² Agreed upon; narrated by Bukhari 5789, Muslim 2088 and the wording is his.

³ Narrated by Bukhari 2076.

- **Paying the loan when it is due:**

Abu Hurairah (رضي الله عنه) said:

The Messenger of Allah (صلى الله عليه وسلم) said, "It is an act of oppression on the part of a person to procrastinate in fulfilling his obligation; if the repayment of a debt due to any of you is undertaken by a rich person, you should agree to the substitution."¹

- **Being patient with the debtors and forgiving them:**

Narrated Abu Hurairah (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) said, "There was a merchant who used to lend the people, and whenever his debtor was in straitened circumstances, he would say to his employees, 'Forgive him so that Allah may forgive us.' So, Allah forgave him."²

- **The prohibition of selling and purchasing on the times of Salah:**

Allah (تعالى) said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَكَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾ فَإِذَا فُضِّيتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾ ﴾

“O you who believe, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew. And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.”

[Sūrah Al-Jumu'ah 62:9-10]

- **Justice in all conditions:**

Allah (تعالى) said:

﴿ وَيَلُومُ الْمُظْلِمِينَ ﴿٦﴾ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٥﴾ وَإِذَا كَالُوهُمْ أَوْ وُزِنُواهُمْ يُخْسِرُونَ ﴿٤﴾ أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٣﴾ لِيَوْمٍ عَظِيمٍ ﴿٢﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿١﴾ ﴾

“Woe to those who give less [than due], Who, when they take a measure from people, take in full. But if they give by measure or by weight to them, they cause loss. Do they not think that they will be resurrected, For a tremendous Day - The Day when mankind will stand before the Lord of the worlds?”

[Sūrah Al-Mutaffifin 83:1-6]

- **Avoiding plenty of swearing:**

Abu Hurairah (رضي الله عنه) said:

I heard the Messenger of Allah (صلى الله عليه وسلم) saying, "Swearing produces a ready sale for a commodity, but blots out the blessing."³

¹ Agreed upon; narrated by Bukhari 2287 and the wording is his, and Muslim 1564.

² Agreed upon; narrated by Bukhari 2078 and the wording is his, and Muslim 1562.

³ Agreed upon; narrated by Bukhari 2087 and Muslim 1606 and the wording is his.

- **Avoiding the selling, transactions and things which are prohibited and evil:**

1. Allah (ﷻ) said:

﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾

“But Allah has permitted trade and has forbidden interest.”

[Sūrah Al-Baqarah 2:275]

2. And Allah (ﷻ) said:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْحَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾﴾

“O you who believe, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Shaytan, so avoid it that you may be successful.”

[Sūrah Al-Mā'idah 5:90]

3. Allah (ﷻ) also said:

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُخِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ؕ فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَأَتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ؕ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾﴾

“Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful.”

[Sūrah Al-A'rāf 7:157]

- **The prohibition of cheating and lying:**

1. It is narrated on the authority of Abu Hurairah (رضي الله عنه) that:

The Messenger of Allah (ﷺ) happened to pass by a heap of eatables (corn). He thrust his hand in that (heap) and his fingers were moistened. He said to the owner of that heap of eatables (corn): What is this? He replied: Messenger of Allah, these have been drenched by rainfall. He (the Holy Prophet) remarked: Why did you not place this (the drenched part of the heap) over other eatables so that the people could see it? He who deceives is not of me (is not my follower).¹

2. Narrated Hakim bin Hizam (رضي الله عنه):

Allah's Messenger (ﷺ) said, "The seller and the buyer have the right to keep or return goods as long as they have not parted or till they part; and if both the parties spoke the truth and described the

¹ Narrated by Muslim 102.

defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their transaction would be lost.”¹

- **The prohibition of hoarding the merchandise:**

Ma'mar bin Abdullah (رضي الله عنه) reported:

Allah's Messenger (صلى الله عليه وسلم) said, “No one hoards but the sinner.”²

¹ Agreed upon; narrated by Bukhari 2079 and the wording is his, Muslim 1532.

² Narrated by Muslim 1605.

4. The *Ādāb* of Traveling

- **Requesting counseling from the people of righteousness:**

Abu Hurairah (رضي الله عنه) reported:

A man said: "O Messenger of Allah (صلى الله عليه وسلم), I intend to set out on a journey, so counsel me." He (صلى الله عليه وسلم) said, "Fear Allah, and ascending towards raised ground, you should recite: "Allahu Akbar (Allah is Greatest)." When the man turned away, he (صلى الله عليه وسلم) said, "O Allah! Shorten the distance for him and make the journey easy for him."¹

- **What does a residing person say to the traveler:**

Ibn Umar (رضي الله عنهما) said:

The Messenger of Allah (صلى الله عليه وسلم) used to bid farewell to me and said: "'Astaudi'ullaha dinaka, wa amanataka, wa khawatima 'amalika' (I entrust Allah with your Deen, your trust and your last deeds)."²

- **What does a traveler respond to a residing person when he is given a farewell:**

It was narrated that Abu Hurairah (رضي الله عنه) said:

The Messenger of Allah (صلى الله عليه وسلم) gave me a send-off and said: 'I command you to Allah's keeping, Whose trust is never lost.'³

- **Traveling with the companionship of the people of righteousness:**

Narrated Abu Musa (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) said, 'The example of a good pious companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him, but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him.'⁴

- **Avoiding to travel alone unless it is urgent:**

Ibn 'Umar (رضي الله عنهما) reported:

The Messenger of Allah (صلى الله عليه وسلم) said, "Were people to know of what I know about the dangers of travelling alone, no rider would travel alone at night."⁵

¹ Good; narrated by Al-Tirmidhi 3445 and this is his wording, Ibn Majah 2771.

² Authentic; narrated by Al-Tirmidhi 3443, See the Authentic Silsilah 14.

³ Good; narrated by Ahmad 9230, see the Authentic Silsilah 16.

⁴ Agreed upon; narrated by Bukhari 5534 and the wording is his, Muslim 2628.

⁵ Narrated by Bukhari 2998.

- **The prohibition of taking a dog and a bell with you on a journey:**

Abu Hurairah (رضي الله عنه) reported:

Allah's Messenger (صلى الله عليه وسلم) as saying: "Angels do not accompany the travelers who have with them a dog or a bell."¹

- **Helping the companion in a journey and other wise:**

Abu Sa'id Al-Khudri (رضي الله عنه) reported:

Once we were on a journey with Messenger of Allah (صلى الله عليه وسلم) when a rider came and began looking right and left. Messenger of Allah (صلى الله عليه وسلم) said, "Whoever has an extra mount should offer it to him who is without it, and whoever has surplus food should give it to him who has nothing."²

- **The most appropriate time to begin a journey:**

Narrated Ka'b bin Malik (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) set out on Thursday for the Ghazwa of Tabuk and he used to prefer to set out (i.e. travel) on Thursdays.

And in a different wording: It was rare that the Prophet (صلى الله عليه وسلم) used to travel if He did have a journey except on a Thursday.³

- **Going out to a journey in the early morning, and riding at night:**

1. Sakhr bin Wada'ah Al-Ghamidi (رضي الله عنه) reported:

The Messenger of Allah (صلى الله عليه وسلم) said, "O Allah! Bless my people in the early part of the day (morning). Whenever he dispatched a detachment or an army-unit, he would dispatch it at the beginning of the day (soon after dawn)."⁴

2. Anas (رضي الله عنه) reported:

The Messenger of Allah (صلى الله عليه وسلم) said, "Keep to travelling by night because the earth is folded (traversed more easily) during the night."⁵

- **The supplication of mounting (a vehicle, a horse, a camel...):**

﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِبِينَ ﴿۱۳﴾ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿۱۴﴾﴾

"Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it. And indeed we, to our Lord, will [surely] return."

[Sūrah Az-Zukhruf 43:13-14]

¹ Narrated by Muslim 2113.

² Narrated by Muslim 1728.

³ Narrated by Bukhari 2950 and 2949.

⁴ Authentic; narrated by Ahmad 15522, Abu Dawud 2606 and this is his wording.

⁵ Authentic; narrated by Ahmad 15157, Abu Dawud 2571 and this is his wording.

- **The supplication of a journey:**

Ibn Umar (رضي الله عنهما) reported that:

Whenever Allah's Messenger (صلى الله عليه وسلم) mounted his camel while setting out on a journey, he glorified Allah (uttered Allahu Akbar) thrice, and then said:

"Subhan Alladhi Sakhkhara Lana Hadha Wa Ma Kunna Lahu Muqrinin. Wa Inna Ila Rabbina Lamunqalibun."

(Exalted is He Who subdued for us this (ride) and we were not ourselves powerful enough to use It as a ride, and we are going to return to our Lord).

"Allahumma Inna Nas'aluka Fi Safarina Hatha al-Birra Wat-Taqwa, Wa Minal-Amali Ma Tarda. Allahumma Hawwin Alaina Safarana Watwi Anna Bu'dah , Allahumma Antas-Sahibu Fis-Safari Wal-Khalifatu Fil-Ahli Allahumma Inne A'oothou Bika Min W'atha'I As'safar Wa Ka'abati Almanthar Wa Soo'I Almunqalab Fi Almal Wa Al'ahl."

(O Allah, we seek virtue and piety from You in this journey of ours and the act which pleases You. O Allah, lighten this journey of ours, and make its distance easy for us. O Allah, You are (our) companion during the journey, and guardian of (our) family. O Allah, I seek refuge with You from hardships of the journey, gloominess of the sights, and finding of evil changes in property and family on return).

And he (the Prophet) uttered (these words), and made this addition to them: We are returning, repentant, worshipping our Lord, and praising Him:

"Ayiboon, Ta'iboon, 'abidoon, Li'rabina Hamidoon." ¹

- **What should be done when the travelers are only two:**

Narrated Abu Musa (رضي الله عنه) that:

The Prophet of Allah (صلى الله عليه وسلم) sent him and Mu'adh (on a mission) to Yemen, and said (by way of advising them): Show leniency (to the people); don't be hard upon them; give them glad tidings (of Divine favours in this world and the Hereafter); and do not create aversion. Work in collaboration and don't be divided. ²

- **What should be done when the travelers are three or more:**

Narrated Abu Sa'id al-Khudri (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) said: When three are on a journey, they should appoint one of them as their commander. ³

- **Considering the *Ādāb* of the Pathway:**

Abu Sa'id Al-Khudri (رضي الله عنه) reported:

The Prophet (صلى الله عليه وسلم) said, "Beware of sitting on roads (ways)." The people said: "We have but them as sitting places." Messenger of Allah (صلى الله عليه وسلم) said, "If you have to sit there, then observe the rights of the way". They asked, "What are the rights of the way?" He (صلى الله عليه وسلم) said, "To lower your gaze (on seeing

¹ Narrated by Muslim 1342.

² Agreed upon; narrated by Bukhari 4344, Muslim 1733 and the wording is his.

³ Good; narrated by Abu Dawud 2608, see the Authentic Silsilah 1322.

what is illegal to look at), and (removal of harmful objects), returning greetings, enjoining good and forbidding wrong."¹

- **What a traveler should say when ascending (a height) and when descending (from the height):**

1. Jabir (رضي الله عنه) reported:

When we ascended (a height) we would proclaim: "Allahu Akbar (Allah is Greatest)," and when we descended (downhill) we would proclaim: "Subhan Allah (Allah is free from imperfection)."²

2. Ibn 'Umar (رضي الله عنهما) reported:

Whenever the Prophet (صلى الله عليه وسلم) and his army ascended a height, they would proclaim: "Allahu Akbar (Allah is Greatest)," and when they climbed down, they would proclaim: "Subhan Allah (Allah is free from imperfection)."³

- **What a traveler should say if passing by the homes of the transgressors:**

Narrated Abdullah bin Umar (رضي الله عنهما):

When the Prophet (صلى الله عليه وسلم) passed by (a place called) Al Hijr, he said, "Do not enter the house of those who were unjust to themselves, unless (you enter) weeping, lest you should suffer the same punishment as was inflicted upon them." After that he covered his face with his sheet cloth while he was on the camel-saddle.⁴

- **The manner in which a traveler should sleep in a journey at night:**

Abu Qatadah (رضي الله عنه) reported:

When the Messenger of Allah (صلى الله عليه وسلم) encamped at night during a journey, he would lie down on his right side, and when he stayed a little before dawn he would raise his forearm and place his head on the palm of his hand.⁵

- **What should be said when making a stop (resting stop):**

Khawlah bint Hakim (رضي الله عنها) reported:

I heard the Messenger of Allah (صلى الله عليه وسلم) saying, "Whosoever alights somewhere and says: 'A'udhu bikalimat-illahit-tammati min sharri ma khalaqa (I seek refuge with the Perfect Words of Allah from the evil of what He has created),' nothing will harm him until he leaves that place."⁶

¹ Agreed upon; narrated by Bukhari 2465 and the wording is his, and Muslim 2121.

² Narrated by Bukhari 2193.

³ Authentic; narrated by Abu Dawud 2599.

⁴ Agreed upon; narrated by Bukhari 3380 and the wording is his, Muslim 2980.

⁵ Narrated by Muslim 683.

⁶ Narrated by Muslim 2708.

- **Waiting for the one in need:**

A'ishah (رضي الله عنها) said:

We went out on a journey with the Messenger of Allah, (صلى الله عليه وسلم), and, when we came to Bayda' or Dhat al-Jaysh, a necklace of mine broke. The Messenger of Allah, (صلى الله عليه وسلم), stopped to look for it and the people stopped with him. They didn't even have water nearby...¹

- **What to say when going on a journey early (before dawn):**

Abu Hurairah (رضي الله عنه) reported that:

When Allah's Messenger (صلى الله عليه وسلم) set out on a journey in the morning, he used to say: "A listener listened to our praising Allah (for) His goodly trial of us. Our Lord! Accompany us, guard us and bestow upon us Your grace. I am seeker of refuge in Allah from the Fire."²

- **What to say if his riding animal tripped (or a vehicle now days having a road problem):**

Abu al-Malih reported on the authority of a man:

I was riding on a mount behind the Prophet (صلى الله عليه وسلم). It stumbled. Thereupon I said: May the devil perish! He said: do not say; may the devil perish! For you say that, he will swell so much so that he will be like a house, and say: by my power. But say: in the name of Allah; for when you say that, he will diminish so much so that he will be like a fly.³

- **What to say when seeing the village or city that he wants to enter:**

Suhaib (رضي الله عنه) reported that:

The prophet (صلى الله عليه وسلم) never saw a city or a village that He wanted to enter except that he said: (Allahuma Raba As'samawat As'sab'a wama Athlalna wa raba Al'Ardeen As'Sab'a wa ma Aqlalna , wa Raba Ashayateen wa ma Adlalna wa raba Alryah wa ma Tharayna , Fa'Inna Nas'saluka khair Hathih alqaryate wa khayra Ahliha , Wa na'ooth bika min shariha wa shari ahliha wa shari ma fiha). (O Allah the Lord of the seven Heavens and what they have shaded, and the Lord of the Seven Earths and what they have contained, and the lord of the Shaytans and what they have misguided, and the Lord of the winds and they have left(passed by), for we ask You the best of this village/city and the best of its people, and we seek refuge with You from its (the village/city) evil and the evil of its people and the evil that lies within it).⁴

- **What to say returning from the journey of Hajj or 'Umrah or otherwise:**

Narrated Abdullah bin Umar (رضي الله عنهما):

Whenever Allah's Messenger (صلى الله عليه وسلم) returned from a battle, Hajj or Umrah, He used to say Takbir thrice at every elevation of the ground and then would say:

¹ Agreed upon; narrated by Bukhari 334, Muslim 367.

² Narrated by Muslim 2718.

³ Authentic; narrated by Ahmad 20867, Abu Dawud 4982.

⁴ Authentic; narrated by An-Nasa'i in the Kubra 8826, At-Tahawi in Mushkil Al-Athar 5693.

(La Ilaha Illah Allah Wahdahu la Sharika Lahu, Lahu Almulk wa Lahu Alhamd wahua ala Kul shay'in qadeer, Ayiboon, Ta'iboon 'Abidoon, Sajidoon, Lirabina Hamidoon, Sadaqa Allah wa'adahu, wanasara 'abdahu, wa hazama Al'ahzaba Wahdahu)

"None has the right to be worshipped but Allah; He is One and has no partner. All the kingdoms is for Him, and all the praises are for Him, and He is Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept up His promise and made His slave victorious, and He Alone defeated all the clans of (nonbelievers)."¹

- **Returning to the family after finishing from trip or need:**

Abu Hurairah (رضي الله عنه) reported:

The Messenger of Allah (صلى الله عليه وسلم) said, "Travelling has a portion of torment because it deprives a traveller of his food, drink and sleep. So when one of you has accomplished his purpose of journey, let him return home quickly."²

- **The appropriate time to return home from traveling:**

1. Ka'b bin Malik (رضي الله عنه) reported:

The Messenger of Allah (صلى الله عليه وسلم) did not come back from the journey but by day in the forenoon, and when he arrived, he went first to the mosque, and having prayed two rak'ahs in it he sat down in it.³

2. Anas (رضي الله عنه) reported:

The Messenger of Allah (صلى الله عليه وسلم) would not come (back) to his family by night. He used to come in the morning or in the evening (before dark).⁴

- **It is from the Sunnah to notify the family if intending to return home at night:**

Narrated Jabir bin Abdullah (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) said, "If you enter (your town) at night (after coming from a journey), do not enter upon your family till the woman whose husband was absent (from the house) shaves her pubic hair and the woman with unkempt hair, combs her hair."⁵

¹ Agreed upon; narrated by Bukhari 1797 and the wording is his, Muslim 1344.

² Agreed upon; narrated by Bukhari 1797 and the wording is his, and Muslim 1344.

³ Agreed upon; narrated by Bukhari 4418, and Muslim 716 and the wording is his.

⁴ Agreed upon; narrated by Bukhari 1800 and the wording is his, and Muslim 1928.

⁵ Agreed upon; narrated by Bukhari 5246 and the wording is his, and Muslim in the Book of Al-Imara 715.

5. The *Ādāb* of Sleeping & Waking Up

- **What does one do if he intends to sleep?**

Narrated Jabir (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) said, "When night falls, then keep your children close to you, for the devil spread out then. An hour later you can let them free; and close the gates of your house (at night), and mention Allah's Name thereupon, and cover your utensils, and mention Allah's Name thereupon, (and if you don't have something to cover your utensil) you may put across it something (e.g. a piece of wood etc.)."¹

- **Washing the hands from grease before going to sleep:**

Narrated Abu Hurayrah (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) said: If anyone spends the night with grease on his hand which he has not washed away, he can blame only himself if some trouble comes to him.²

- **The virtue of going to sleep while being pure (having performed ablution):**

Narrated Mu'adh ibn Jabal (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) said: If a Muslim sleeps while remembering Allah, in the state of purification, is alarmed while asleep at night, and asks Allah for good in this world and in the Hereafter. He surely gives it to him.³

- **Dusting off the bed thrice:**

Abu Hurairah (رضي الله عنه) narrated that:

The Messenger of Allah (صلى الله عليه وسلم) said: "When one of you goes to bed, then let him dust it off with the inner extremity of his lower garment, for indeed, he does not know what succeeded him upon it after him. When he lies down, let him say: 'In Your Name, my Lord, I lay my side down, and in Your Name I raise it. And if You take my soul, then have mercy upon it, and if You release it, then protect it with that which You protect Your righteous worshippers (Bismika Rabbi Wada'tu Janbi Wa Bika Arfa'uhu, Fa'in Amsakta Nafsi Farhamha Wa In Arsaltaha Fahfazha Bima Tahfazu Bihi Ibadakas-Salihin).'⁴

And in a different wording: (then let him dust it off with the edge of his Izar three times).⁵

- **What should a person read from the Qur'an at the time of going to sleep:**

1. Narrated 'Aishah (رضي الله عنها):

Whenever the Prophet (صلى الله عليه وسلم) went to bed every night, he used to cup his hands together and blow over it after reciting Sūrah Al-Ikhlās:

¹ Agreed upon; narrated by Bukhari 3280 and the wording is his, Muslim 2012.

² Authentic; narrated by Abu Dawud 3852 and this is his wording, At-Tirmithi 1860.

³ Authentic; narrated by Ahmad 22048.

⁴ Agreed upon; narrated by Bukhari 6320 and the wording is his, and Muslim 2714.

⁵ Narrated by Bukhari 7393.

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾

Sūrah Al-Falaq:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾

And Sūrah An-Nas:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾

And then rub his hands over whatever parts of his body he was able to rub, starting with his head, face and front of his body. He used to do that three times.¹

2. Abu Hurayrah narrated:

Allah's Messenger (ﷺ) put me in charge of the Zakat of Ramadan (i.e. Zakat-ul-Fitr). Someone came to me and started scooping some of the foodstuff of (Zakat) with both hands. I caught him and told him that I would take him to Allah's Messenger." Then Abu Huraira told the whole narration and added: "He (i.e. the thief) said, 'Whenever you go to your bed, recite the Verse of "Al-Kursi" (2.255) for then a guardian from Allah will be guarding you, and Shaytan will not approach you till dawn.'" On that the Prophet (ﷺ) said, "He told you the truth, though he is a liar, and he (the thief) himself was a Shaytan."²

• **Saying: 'Allahu Akbar (i.e. Allah is Greater)', and 'Al hamdu Li llah (i.e. all the praises are for Allah)', and Subhan Allah (i.e. Glorified be Allah) at sleeping time:**

Narrated Ali (رضي الله عنه):

Fatima may Allah be pleased with her came to Allah's Messenger (ﷺ) to ask for a maid-servant, but she could not find him... so she said: The Prophet (ﷺ) came to our house when we had gone to our beds... Then he said, "Shall I tell you a thing which is better than what you asked me for? When you go to your beds, say: 'Allahu Akbar (i.e. Allah is Greater)' for 34 times, and 'Al hamdu Li llah (i.e. all the praises are for Allah)' for 33 times, and Subhan Allah (i.e. Glorified be Allah) for 33 times. This is better for you than what you have requested."³

• **Avoiding having plenty of bedding except in need for it:**

Jabir bin 'Abdullah (رضي الله عنه) reported:

Allah's Messenger (ﷺ) said, "There should be a bedding for the man, a bedding for his wife and the third one for the guest, and the fourth one is for Shaytan."⁴

¹ Narrated by Bukhari 5017.

² Narrated by Bukhari 5010 Mu'alaq, and An-Nasa'i connected it in the Kubra 10759, and its Sanad is Authentic.

³ Agreed upon; narrated by Bukhari 3113 and the wording is his, Muslim 2727.

⁴ Narrated by Muslim 2084.

- **Going to sleep directly after 'Isha Prayer and not staying up unless there is a need to stay up:**

1. Narrated Al-Aswad:

I asked Aishah (رضي الله عنها), "How was the night prayer of the Prophet (صلى الله عليه وسلم)?" She replied, "He used to sleep early at night, and get up in its last part to pray, and then return to his bed. When the Mu'adh-dhin pronounced the Adhan, he would get up. If he was in need of a bath he would take it; otherwise he would perform ablution and then go out (for the prayer)." ¹

2. Abu Burza (رضي الله عنه) reported:

The Prophet (صلى الله عليه وسلم) used to hate going to sleep before the prayer of Isha' and the conversation after it. ²

3. Umar ibn Al-Khattab (رضي الله عنه) said:

The Prophet (صلى الله عليه وسلم) used to stay up in a conversation with Abu Bakr in regards to a matter of the Muslims and I was amongst them. ³

- **Ablution and then sleeping on the right hand side:**

Al-Bara' bin 'Azib (رضي الله عنه) reported:

The Messenger of Allah (صلى الله عليه وسلم) said, "Whenever you intend to go to bed, perform Wudu' as is done for Salah (prayer); and then lie down on the right side and recite: 'Allahumma aslamtu Wajhi ilaika, wa fawwadtu amri ilaika, wal-ja'tu Thahri ilaika, raghbatan wa rahbatan ilaika, la malja'a wa la manja minka illa ilaika, amantu bikitabik-alladhi anzalta, wa binabiyyik-alladhi arsalta [O Allah! I have submitted my face to You, entrusted my affairs to You and relied completely on You out of desire for and fear of You (expecting Your reward and fearing Your punishment). There is no resort and no deliverer from (hardships) except You. I affirm my faith in Your Book which You have revealed, and in Your Prophet whom You have sent]. If you die during the night, you will die in the true religion. Let these words be your last words at night.'" ⁴

- **What should be said and done at the time of sleeping and waking up:**

1. Anas (رضي الله عنه) reported:

Whenever the Prophet (صلى الله عليه وسلم) went to his bed, he would say: "Al-hamdu lillah-illadhi at'amana wa saqana, wa kafana wa awana, fakam mimman la kafiya lahu wa la mu'wiya (Praise is due to Allah Who has fed us, provided us drink, satisfied us and gave us protection. Many are those who have no one to provide for them, or give them shelter)." ⁵

2. "Allahuma Khalaqta Nafsee wa Anta Tawafaha Laka Mamatuha Wa Mah'yaha, In Ahyaytaha Fa Ihfath'ha Wa In Amat'taha Fa Ighfir Laha , Allahuma Inne As'Aluka Al 'Aafya."

¹ Agreed upon; narrated by Bukhari 1146 and the wording is his, Muslim 739.

² Agreed upon; narrated by Bukhari 568 and the wording is his, Muslim 648.

³ Authentic; narrated by Ahmad 175, At-Tirmidhi 169 and this is his wording.

⁴ Agreed upon; narrated by Bukhari 6311 and the wording is his, Muslim 2710.

⁵ Narrated by Muslim 2715.

"O Allah, You created my being and it is for You to take it to its ultimate goal. And its death and life is due to You, and if you give it life, then safeguard it; and if You bring it to death, then grant it Forgiveness. O Allah, I beg of You safety."¹

3. Lying on the bed on one's right side and then saying:

"Allahuma Raba As'samawat wa Raba Al'Ard, Wa Raba Al 'Arsh Al 'Atheem , Rabana wa Raba kuli Shay' Faliqa Al'Habe Wa Alnawa Wa Munzila Al;Tawrati Wal Injeel Wal Furqan A'oothu Bika Min Shari Kuli Shay' Anta Akhithun Be'Naseyatih, Allahuma Anta Alawal Falaysa qablaka Ahad, Wa Anta Al Akhir Falayasa Ba'Adaka Shay', Wa Anta Atha'hir falaysa Fawqaka Shay' Wa Anta Al'Batin falaysa Doonaka Shay' Iqdi Anna Ad'Dayn Wa'Ighnina Mina Alfaqr."

"O Allah. the Lord of the Heavens and the Lord of the Earth and Lord of the Magnificent Throne, our Lord, and the Lord of everything, the Splitter of the grain of corn and the datestone (or fruit kernal), the Revealer of Torah and Injil (Bible) and Criterion (the Holy Qur'an), I seek refuge in You from the evil of every- thing You are to seize by the forelock (You have perfect control over it). O Allah, You are the First, there is naught before You, and You are the Last and there is none after You, and You are Evident and there is nothing above You, and You are Innermost and there is nothing beyond You. Remove the burden of debt from us, and relieve us from want."²

4. " 'Allahumma 'alimal-ghaibi wash-shahadati, fatiras-samawati wal-ardi, Rabba kulli shai'in wa malikahu. Ash- hadu an la ilaha illa Anta, a'udhu bika min sharri nafsi, wa sharrish- Shaitani wa shirkihi (O Allah! Creator of the heavens and the earth! Knower of the hidden and the exposed! Rubb of everything and every one. I bear witness that none has the right to be worshipped but You. I seek Your Protection from the evil of my own self and from the evil of Shaytan and from the evil of Shirk to which he calls)."³

5. Al-Bara' (رضي الله عنه) said:

"When the Prophet (صلى الله عليه وسلم), wanted to go to sleep, he put his right hand under his right cheek and said, "Allahuma Qinee Athabaka Yawma tab'athu 'Ibadak."

'O Allah, protect me from Your punishment on the Day you raise up Your slaves.'⁴

6. Narrated Abul-Azhar al-Anmari (رضي الله عنه):

When the Messenger of Allah (صلى الله عليه وسلم) went to his bed at night, he would say:

"Bismi Allah Wad'Atu Janbee Allahuma Ighfir Lee Thanbee, Wa Akh's'I Shaytancee , Wa Fuka Reahance, Wa Ij'Alnee fee Al'Nadiye Al'Ala."

In the name of Allah, I have laid down my side for Allah. O Allah! Forgive me my sin, drive away my devil, free me from my responsibility, and place me in the highest assembly.⁵

7. Hudhaifah (رضي الله عنه) reported:

Whenever the Prophet (صلى الله عليه وسلم) lay down for sleep at night, he would place his (right) hand under his (right) cheek and supplicate: "Allahumma bismika amutu wa ahya [O Allah, with Your Name will I die and live (wake up)]." And when he woke up, he would supplicate: "Al-hamdu lillahil-ladhi ahyaana ba'da ma amatana, wa ilaihin-nushur (All praise is due to Allah, Who has brought us back to life after He has caused us to die, and to Him is the return)."⁶

¹ Narrated by Muslim 2712.

² Narrated by Muslim 2713.

³ Authentic; narrated by At-Tayalisi 9, and At-Tirmidhi 3392.

⁴ Authentic; narrated by Ahmad 18659, see the Authentic Silsilah 2754.

⁵ Authentic; narrated by Abu Dawud 5054.

⁶ Narrated by Bukhari 6314.

- **Wiping the traces of sleep off the face with the hand:**

Narrated Ibn Abbas (رضي الله عنه):

That once he stayed overnight in the house of his aunt, the wife of the Prophet (صلى الله عليه وسلم) Maymoona May Allah be pleased with her... -And in this Narration- the Prophet (صلى الله عليه وسلم) woke up rubbing the traces of sleep off his face with his hands, and then recited the last ten Verses of Sūrah Aal-Imran. Then he got up and went to a hanging water skin, performed ablution from it and performed it perfectly. Then he stood up to perform the prayer.¹

- **What should be said and done if the person is turning over in bed at night:**

Narrated 'Ubada bin As-Samit (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) "Whoever is turning over in bed at night and then wakes up and says: -- 'La ilaha il-lallah Wahdahu la Sharika lahu Lahu-lmulk, waLahu-l-hamd wahuwa 'ala kullishai'in Qadir. Al hamdu lil-lahi wa subhanal-lahi wa la-ilaha il-lal-lah wa-l-lahu akbar wa la hawla Wala Quwata il-la-bil-lah.' (None has the right to be worshipped but Allah. He is the Only One and has no partners. For Him is the Kingdom and all the praises are due for Him. He is Omnipotent. All the praises are for Allah. All the glories are for Allah. And none has the right to be worshipped but Allah, And Allah is Great And there is neither Might nor Power Except with Allah). And then says: -- Allahumma, Ighfir li (O Allah! Forgive me). Or invokes (Allah), he will be responded to and if he performs ablution (and prays), his prayer will be accepted."²

¹ Agreed upon; narrated by Bukhari 183 and the wording is his, Muslim 763.

² Narrated by Bukhari 1154.

6. The *Ādāb* of Dreams

- **Types of Dreams:**

Abu Hurairah (رضي الله عنه) reported:

Allah's Messenger (صلى الله عليه وسلم) said, "When the time draws near (when the Resurrection is near) a believer's dream can hardly be false. And the truest vision will be of one who is himself the most truthful in speech, for the vision of a Muslim is one part of forty-five parts of Prophecy, and dreams are of three types: one good dream which is a sort of good tidings from Allah; the evil dream which causes pain is from Shaytan; and the third one is a suggestion of one's own mind; so if any one of you sees a dream which he does not like he should stand up and offer prayer and he should not relate it to people."¹

- **What should be said and done if one sees in the dream what he loves or what he hates:**

1. Abu Qatadah (رضي الله عنه) said:

I heard the Prophet (صلى الله عليه وسلم) saying, "A good dream is from Allah, so if anyone of you saw a dream which he liked, he should not tell it to anybody except to the one whom he loves, and if he saw a dream which he disliked, then he should seek refuge with Allah from its evil and from the evil of Shaytan, and spit three times (on his left) and should not tell it to anybody, for it will not harm him."²

2. Abu Sa'id Al-Khudri (رضي الله عنه) reported:

I heard the Prophet (صلى الله عليه وسلم) saying, "When one of you sees a dream that he likes, then it is from Allah. He should praise Allah for it."³

3. Jabir (رضي الله عنه) reported:

Messenger of Allah (صلى الله عليه وسلم) said, "When one of you sees a bad dream let him Spit three times on his left, seek refuge in Allah from Shaytan three times (i.e., by saying: A'udhu billahi minash-Shaitanir-Rajim) and change the side on which he was lying."⁴

And in a different wording: "And if one of you saw what he hates then he shall get up and pray."⁵

- **Glad tidings in a righteous Dream:**

1. Narrated Abu Hurairah (رضي الله عنه):

I heard Allah's Messenger (صلى الله عليه وسلم) saying, "Nothing is left of the Prophetism except Al-Mubashshirat." They asked, "What are Al-Mubashshirat?" He replied, "The true good dreams (that conveys glad tidings)."⁶

¹ Agreed upon; narrated by Bukhari 7017, and Muslim 2263 and the wording is his.

² Agreed upon; narrated by Bukhari 7044 and the wording is his, and Muslim 2261.

³ Narrated by Bukhari 7045.

⁴ Narrated by Muslim 2262.

⁵ Narrated by Muslim 2263 on the authority of Abu Hurairah.

⁶ Narrated by Bukhari 6990.

2. Narrated Anas bin Malik (رضي الله عنه):

Allah's Messenger (صلى الله عليه وسلم) said, "A good dream (that comes true) of a righteous man is one of forty-six parts of prophetism."¹

- **Seeing the Prophet (ﷺ) in a Dream:**

Narrated Abu Hurairah (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) said, "Name yourselves with my name (use my name) but do not name yourselves with my Kunya name (i.e. Abul Qasim). And whoever sees me in a dream then surely he has seen me for Shaytan cannot impersonate me. And whoever tells a lie against me (intentionally), then (surely) let him occupy his seat in Hell-fire."²

- **The prohibition of telling a lie in narrating a dream:**

1. Ibn 'Abbas (رضي الله عنهما) said:

The Prophet (صلى الله عليه وسلم) said, "He who narrates a dream which he has not seen will be put to trouble to join into a knot two barley seeds which he will not be able to do; and he who seeks to listen to the talk of a people (secretly) who don't like him or are fleeing from him will have molten lead poured into his ears on the Day of Resurrection; and he who makes or takes a picture (of people or other creatures with a soul, such as animals and insects) will be (severely punished), and he will be asked to infuse spirit therein, which he will not be able to do."³

2. Narrated Ibn Umar (رضي الله عنهما):

Allah's Messenger (صلى الله عليه وسلم) said, "The worst lie is that a person claims to have seen a dream which he has not seen."⁴

- **The prohibition of telling about Shaytan's dream play:**

Jabir (رضي الله عنه) reported:

A person came to Allah's Messenger (صلى الله عليه وسلم) and said, "Allah's Messenger (صلى الله عليه وسلم), I have seen in the state of sleep as if my head had been cut off." Thereupon Allah's Messenger (صلى الله عليه وسلم) laughed and said, "When Shaytan plays with any one of you in the state of sleep, do not mention it to the people."⁵

¹ Agreed upon; narrated by Bukhari 6983 and the wording is his, Muslim 2263.

² Agreed upon; narrated by Bukhari 110 and the wording is his, Muslim 2134 and 2266.

³ Agreed upon; narrated by Bukhari 7042 and the wording is his, Muslim 2110.

⁴ Narrated by Bukhari 7043.

⁵ Narrated by Muslim 2268.

7. The *Ādāb* of Seeking Permission

- **The *Ādāb* of entering the house:**

1. Allah (ﷻ) said:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تُذَكَّرُونَ ﴿٢٤﴾﴾

“O you who believe, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded.”

[Sūrah An-Nūr 24: 27]

2. And Allah (ﷻ) said:

﴿فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبْرَكَةً طَيِّبَةً ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾﴾

“But when you enter houses, give greetings of peace upon each other - a greeting from Allah, blessed and good. Thus does Allah make clear to you the verses [of ordinance] that you may understand.”

[Sūrah An-Nūr 24: 61]

- **How to take permission:**

1. Abu Musa (رضي الله عنه) said:

The Prophet (ﷺ) said: If one of you asks for permission (thrice) to enter and fails to be granted permission to enter then he should return.¹

2. Rib'ee reported that:

A man from Bance (sons of) ‘Am’ir said: that he requested permission to enter a house for the Prophet (ﷺ) while the Prophet (ﷺ) was in it by saying should I enter (in a less respectful way)? So the Prophet (ﷺ) said to his servant: “Go and teach him how to seek permission, and tell him to say: ‘Assalamu alaikum, may I enter?’” So the man heard him, then he said right away, “Assalamu alaikum, may I enter?” So then the Prophet (ﷺ) granted him entry.²

- **Where should the seeker of permission (at the front door of the house) stand?**

Abdullah Ibn Busr (رضي الله عنه) said:

The Prophet (ﷺ) used to never directly face the door of the house of the people he was visiting; instead he would give it his right or left shoulder (diagonally) and would say: (asalamu alaikum, asalamu alaikum).³

- **What should the one seeking permission say if asked for his/her name:**

1. Umm Hani' bint Abu Talib (رضي الله عنها) said:

I have went to the Prophet (ﷺ) the year of Al-Fat'h so I found Him taking a shower while His daughter Fatima was screening him, so she said: So I offered Salam to Him (saluted Him) then He

¹ Agreed upon; narrated by Bukhari 6245, and the wording is his, Muslim 2154.

² Authentic; narrated by Ahmad 23515, and Abu Dawud 5177 and the wording is his.

³ Authentic; narrated by Ahmad 17844, and Abu Dawud 5186 and the wording is his.

said who is this? So I replied I am Umm Hani' the daughter of Abu Talib, so then He said: welcome Umm Hani'.¹

2. Jabir Ibn Abdullah (رضي الله عنه) said:

I asked permission from the Prophet (صلى الله عليه وسلم) to enter so He asked: who is this? I then replied: it's me, so He replied back (in mockery): it's me it's me, as if He hated it, Jabir added.²

- **The appropriate times for seeking permission, for the servants/slaves or children:**

Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِيَسْتَفِيدَ مِنْكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوْفُوتٌ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾

“O you who believe, let those whom your right hands possess and those who have not [yet] reached puberty among you ask permission of you [before entering] at three times: before the dawn prayer and when you put aside your clothing [for rest] at noon and after the night prayer. [These are] three times of privacy for you. There is no blame upon you nor upon them beyond these [periods], for they continually circulate among you - some of you, among others. Thus does Allah make clear to you the verses; and Allah is Knowing and Wise.”

[Sūrah An-Nūr 24:58]

- **The prohibition of two people secretly talking while leaving the third out of the conversation (when the group is only three) except that they asked his permission first before doing so:**

Abdullah Ibn Mas'ud (رضي الله عنه) said:

The Messenger of Allah (صلى الله عليه وسلم) said: If you were a group of three then the two shouldn't leave out the third in a secret conversation unless they ask for his permission because leaving him out will make him upset.³

- **The prohibition of looking into someone else's house without his permission:**

Abu Hurairah (رضي الله عنه) reported:

The messenger of Allah (صلى الله عليه وسلم) said: you will not be blamed if you threw a Pebble at a man's eye who looked at you in the privacy of your home without your permission which may have resulted in injuring/blinding his eye.⁴

¹ Agreed upon; narrated by Bukhari 357, and the wording is his, Muslim 336.

² Agreed upon; narrated by Bukhari 6250, and the wording is his, Muslim 2150.

³ Agreed upon; narrated by Bukhari 6290, Muslim 2184 and the wording is his.

⁴ Agreed upon; narrated by Bukhari 6888, Muslim 2158 and the wording is his.

- Seeking permission before leaving:

Allah (ﷻ) said:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ۚ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا أَسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأُذِن لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهُ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴾

“The believers are only those who believe in Allah and His Messenger and, when they are [meeting] with him for a matter of common interest, do not depart until they have asked his permission. Indeed, those who ask your permission, [O Muhammad] - those are the ones who believe in Allah and His Messenger. So when they ask your permission for something of their affairs, then give permission to whom you will among them and ask forgiveness for them of Allah. Indeed, Allah is Forgiving and Merciful.”

[Sūrah An-Nūr 24:62]

8. The *Ādāb* of Sneezing

- **Supplication for the person who sneezes and praises Allah by saying ‘Alhamdulillah’:**

1. Abu Hurairah (رضي الله عنه) reported:

The prophet (صلى الله عليه وسلم) said: Indeed Allah likes sneezing, and dislikes yawning, so if one sneezed and praised Allah then it is a right on every Muslim that heard him to supplicate (tashmeem) for him, as for yawning It is from Shaytan so one should try to stop it (yawning) as much as possible, so If he said while yawning "haaa" then Shaytan had laughed at him.¹

2. Abu Hurairah (رضي الله عنه) reported:

The messenger of Allah (صلى الله عليه وسلم) said: The rights of a Muslim upon another Muslim are six, then it was said what are those six rights O messenger of Allah? He then replied: if you met him then greet him with the Salam, and if he invited you then answer his invitation, and if he asked you for your advice then advise him, and if he sneezed and praised Allah then Supplicate for him, and if he was sick then you should visit him, and if he passed away then follow his funeral.²

- **What is the proper way of replying to the sneezer who says ‘Alhamdulillah’?**

Abu Hurairah (رضي الله عنه) reported:

The Prophet (صلى الله عليه وسلم) said: If one of you sneezed then he should say: Alhamdulillah, praise be to Allah, and then his brother or his friend (the one who heard him) should say to him: Yar'hamuka Allah, may Allah be merciful with you. So if he was told: Yar'hamuka Allah, may Allah be merciful with you, then he should respond by saying: Yah'deekum Allah Wa Yus'lih Balakum, May Allah guide you and grant you well-being.³

- **What should be said to the non-Muslim if he sneezes:**

Abu Musa (رضي الله عنه) said:

"The Jews used to sneeze in the presence of the Prophet (صلى الله عليه وسلم), hoping that he would say to them, 'May Allah have mercy on you.' But He used to say to them, 'May Allah guide you and put you in order.'"⁴

- **What should be done during the act of sneezing:**

Abu Hurairah (رضي الله عنه) said:

When the Prophet (صلى الله عليه وسلم) sneezed, he used to put his hand or his garment on his mouth, and with that he reduced the sound of the sneeze.⁵

¹ Narrated by Bukhari 6223.

² Narrated by Muslim 2162.

³ Narrated by Bukhari 6224.

⁴ Authentic; narrated by Abu Dawud 5038 and this is his wording, Al-Tirmidhi 2739.

⁵ Authentic and Good; narrated by Abu Dawud 5029 and this is his wording, and Al-Tirmidhi 2745.

- **When do you reply to one who has sneezed?**

Anas ibn Malik (رضي الله عنه) said:

Two men sneezed in the presence of the Prophet (صلى الله عليه وسلم) so He Supplicated for one of them only, so that was brought to His attention (صلى الله عليه وسلم), so He said: This one (the one that He supplicated for) praised Allah , and the other one didn't. ¹

- **How many times should you supplicate for the sneezer (at the same moment)?**

1. Salama ibn al-Akwa (رضي الله عنه) reported that:

He heard Allah's Messenger (صلى الله عليه وسلم) as a person sneezed in his presence and he said to him: May Allah have mercy upon you. And he then sneezed for the second time and Allah's Messenger (صلى الله عليه وسلم) said to him: the man is suffering from cold (and no response is necessary). ²

2. Salama ibn al-Akwa (رضي الله عنه) said:

The Messenger of Allah (صلى الله عليه وسلم) said: The sneezer is granted three Supplications (in a row), and whatever exceeded three sneezes in a row then the person is suffering from a cold. ³

- **What shall be done in the act of yawning:**

1. Abu Hurairah (رضي الله عنه) said:

The Messenger of Allah (صلى الله عليه وسلم) said, Yawning is from Shaytan, so if one of you yawned then he shall contain it as much as possible. ⁴

2. Abu Sa'ced Al-Khudri (رضي الله عنه) said:

The Messenger of Allah (صلى الله عليه وسلم) said: If one of you yawned then he hold his hand against his mouth (blocking anything from entering), because Shaytan enters. ⁵

¹ Agreed upon; narrated by Bukhari 6221 and the wording is his, Muslim 2991.

² Narrated by Muslim 2993.

³ Authentic; narrated by Ibn Majah 3714.

⁴ Agreed upon; narrated by Bukhari 6223, Muslim 2994 and the wording is his.

⁵ Narrated by Muslim 2995.

9. The *Ādāb* of Visiting the Sick

- **The virtue of visiting the sick:**

Thawban (رضي الله عنه) reported:

The Messenger of Allah (صلى الله عليه وسلم) said: He who visits the sick continues to remain in the fruit garden of Paradise until he returns.¹

- **The ruling on visiting the sick:**

Narrated Al-Bara' bin Azib (رضي الله عنه):

Allah's Messenger (صلى الله عليه وسلم) ordered us to do seven things and forbade us to do other seven. He ordered us: to follow the funeral procession, to visit the sick, to accept invitations, to help the oppressed, to fulfill the oaths, to return the greeting and to supplicate for the sneezer: (saying, "May Allah be merciful on you," provided the sneezer says, "All the praises are for Allah"). He forbade us to use silver utensils and dishes and to wear golden rings, silk (clothes), Dibaj (pure silk cloth), Qissi and Istabraq (two kinds of silk cloths).²

- **What to say if one sees an afflicted person:**

Ibn 'Umar (رضي الله عنهما) narrated:

The Messenger of Allah (صلى الله عليه وسلم) said: "Whoever sees an afflicted person then says: 'All praise is due to Allah who saved me from that which He has afflicted you with, and blessed me greatly over many of those whom He has created, (Al-Hamdulillahi Alladhi Afani Mimmabtalaka Bihi Wa Faddalani Ala Kathirin Mimman Khalaqa Tafdila)' he shall not be struck by that affliction."³

- **Where does the visitor sit?**

1. Narrated Anas (رضي الله عنه):

A young Jewish boy used to serve the Prophet (صلى الله عليه وسلم) and he became sick. So the Prophet (صلى الله عليه وسلم) went to visit him. He sat near his head and asked him to embrace Islam. The boy looked at his father, who was sitting there; so he told him to obey Abul-Qasim and the boy embraced Islam. The Prophet (صلى الله عليه وسلم) came out saying: "Praises be to Allah Who saved the boy from the Hell-fire."⁴

¹ Narrated by Muslim 2568.

² Agreed upon; narrated by Bukhari 1239 and the wording is his, Muslim 2066.

³ Authentic; narrated by At-Tabarani in Al-Awsat 1239 and the wording is his, see the Authentic Silsilah 2737.

⁴ Narrated by Bukhari 1356.

2. Ibn Abbas (رضي الله عنه) said:

The Prophet (صلى الله عليه وسلم) used to sit right by the sick person's head when He visited him. ¹

• **What are the appropriate supplications at the visit of the sick person:**

1. Narrated Abdullah ibn Abbas (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) said: If anyone visits a sick whose time (of death) has not come, and says with him seven times: "As'alullahal-'Athima Rabbal-'Arshil-'Athimi, an yashfiyaka" I ask Allah, the Mighty, the Lord of the mighty Throne, to cure you, Allah will cure him from that disease. ²

2. 'A'isha (رضي الله عنها) reported:

When any person amongst us fell ill, Allah's Messenger (صلى الله عليه وسلم) used to rub him with his right hand and then say: "Ath'hib Al'Ba'as Raba Al'Nas , Wash'fi anta Ash'shafi La Shifaa'a Illa Shifa'uk Shif'fa'an La Yughadiru Saqaman" (Take away Hardship, O Lord of the people, heal him, for You are a Greet Healer. There is no healing, but with Your healing, a healing that doesn't leave an illness behind). She further added: When Allah's Messenger (صلى الله عليه وسلم) fell ill, and his illness took a serious turn I took hold of his hand so that I would do with it what He used to do with that (i.e. I would rub his body with his sacred hand). But he withdrew his hand from my hand and then said: "O Allah, pardon me and make me join the Supreme Companionship." She said, "So I turned to him to look at him whereas he had just passed away." ³

3. Narrated Ibn Abbas (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) paid a visit to a sick Bedouin. The Prophet (صلى الله عليه وسلم) when visiting a patient used to say, "La Ba's, Tahoor Inshaa Allah" [No harm, (it will be a) purification (from sins), if Allah will]. ⁴

• **Women visiting the sick men, when Fitnah is secured:**

Narrated 'Aishah (رضي الله عنها):

When Allah's Messenger (صلى الله عليه وسلم) immigrated to Madinah, Abu Bakr and Bilal both caught a fever. I entered upon them and asked, "O my father! How are you? O Bilal! How are you?"...Then I came and informed Allah's Messenger (صلى الله عليه وسلم) about that, whereupon he said, "O Allah! Make us love Madinah as much or more than we love Makkah. O Allah! Make it healthy and bless its Mudd and Sa' for us, and take away its fever and put it in Al Juhfah." ⁵

¹ Narrated by Bukhari in Al-Adab Al-Mufrad 546.

² Authentic; narrated by Abu Dawud 3106 and this is his wording, Al-Tirmidhi 2083.

³ Agreed upon; narrated by Bukhari 5675, Muslim 2191 and the wording is his.

⁴ Narrated by Bukhari 3616.

⁵ Agreed upon; narrated by Bukhari 5654 and the wording is his, Muslim 1376.

- **Paying a visit to a Mushrik patient:**

Narrated Anas (رضي الله عنه):

A young Jewish boy used to serve the Prophet (صلى الله عليه وسلم) and he became sick. So the Prophet (صلى الله عليه وسلم) went to visit him. He sat near his head and asked him to embrace Islam. The boy looked at his father, who was sitting there; so he told him to obey Abul-Qasim and the boy embraced Islam. The Prophet (صلى الله عليه وسلم) came out saying: "Praises be to Allah Who saved the boy from the Hell-fire." ¹

- **Expectoration (blowing breath without saliva) on the patient:**

Narrated 'Aishah (رضي الله عنها):

During the Prophet's (صلى الله عليه وسلم) fatal illness, He used to recite the Mu'auwidhat (Sūrah An-Nās and Sūrah Al-Falaq) and then blow His breath over His body. When his illness was aggravated, I used to recite those two Suras and blow my breath over Him and make Him rub His body with His own hand for its blessings." ²

- **Counseling the sick person to what benefits him:**

1. Uthman bin Abul-'As Al-Thaqafi (رضي الله عنه) reported:

He complained to the Messenger of Allah (صلى الله عليه وسلم) about a pain he had experienced in his body since he became a Muslim. So The Messenger of Allah (صلى الله عليه وسلم) said to him, "Place your hand where you feel pain on your body and say: 'Bismillah (With the Name of Allah)' three times; and then repeat seven times: 'A'udhu bi'izzatillahi wa qudratihi min sharri ma ajidu wa 'uhadhiru (I seek refuge with Allah and with His Power from the evil that afflicts me and that which I apprehend).'" ³

2. Narrated Ibn Abbas (رضي الله عنهما):

The Prophet (صلى الله عليه وسلم) said, "Healing is in three things: cupping (Hijamah), a gulp of honey or cauterization (branding with fire), but I forbid my followers to use cauterization (branding with fire)." ⁴

3. Abu Hurairah (رضي الله عنه) reported:

He had heard the Messenger of Allah (صلى الله عليه وسلم) saying: Indeed there is a healing in the black seed from any disease except for the poisonous one. ⁵

¹ Narrated by Bukhari 1356.

² Agreed upon; narrated by Bukhari 5735 and the wording is his, Muslim 2192.

³ Narrated by Muslim 2202.

⁴ Agreed upon; narrated by Bukhari 5681 and the wording is his, Muslim 2205.

⁵ Agreed upon; narrated by Bukhari 5688, Muslim 2215 and the wording is his.

- **What supplications should be said for the sick person and the deceased:**

1. Umm Salamah (رضي الله عنها) reported:

The Messenger of Allah (صلى الله عليه وسلم) said, "When you visit a sick or a dying person, you should utter good words because the angels say Amin' at what you say." She added: When Abu Salamah died, I came to the Prophet (صلى الله عليه وسلم) and said: "O Messenger of Allah, Abu Salamah has died." He (صلى الله عليه وسلم) directed me to supplicate thus: "Allahu'mma'ghfir li wa lahu, wa aqibni minhu uqba hasanatan [O Allah, forgive me and him, and bestow upon me a better future (give me a better substitute)]." So I supplicated as he directed, and Allah gave me a man who was better for me than Abu Salamah (i.e., the Prophet Muhammad (صلى الله عليه وسلم)). (The Prophet (صلى الله عليه وسلم) married Umm Salamah afterwards.)¹

2. Umm Salamah (رضي الله عنها) reported:

The Messenger of Allah (صلى الله عليه وسلم) visited Abu Salamah when his eyes were open soon after he died. He closed them (the eyes)... -and in this narration- "O Allah! Forgive Abu Salamah, raise his rank among those who are rightly-guided and grant him a successor from his descendants who remain behind. Grant him pardon and us, too. O Rubb of the worlds. Make his grave spacious for him and give him light in it."²

- **Kissing the deceased:**

Ibn Abbas (رضي الله عنهما) and 'A'ishah (رضي الله عنها) reported:

Abu Bakr (رضي الله عنه) kissed the Prophet (صلى الله عليه وسلم) when he had died.³

- **The description of the Ruqyah (Incantation) for the sick person:**

1. Abu Sa'id al-Khudri (رضي الله عنه) reported:

Some persons amongst the Companions of Allah's Messenger (صلى الله عليه وسلم) set out on a journey and they happened to pass by a tribe from the tribes of Arabia. They demanded hospitality from the members of that tribe, but they did not extend any hospitality to them. They said to them:

Is there anyone amongst you who does Ruqya (incantation), as the chief of the tribe has been stung by a scorpion or is just injured? A person amongst us said: 'Yes. So he came to him and he practiced incantation by reading Sura al-Fatiha and the person became all right. He was given a flock of sheep (as recompense), but he refused to accept that, saying: I shall make a mention of it to Allah's Messenger (صلى الله عليه وسلم), and if he approves of it, then I shall accept it. So we came to Allah's Messenger (صلى الله عليه وسلم) and made a mention of that to him and he (that person) said: Allah's Messenger by Allah, I did not practice incantation except by reading Sura al-Fatiha of the Holy Book. He (the Holy Prophet)

¹ Narrated by Muslim 919.

² Narrated by Muslim 920.

³ Narrated by Bukhari 5709.

smiled and said: How did you come to know that it is Ruqya (incantation)? - and then said: Take from them (The flock of sheep) and allocate a share for me along with your share.¹

2. Narrated ‘Aishah (رضي الله عنها):

The Prophet (صلى الله عليه وسلم) used to treat some of his wives/Family-member by passing his right hand over the place of ailment and used to say, “Allahumma Raba Al’Nas Ath’hib Al’Ba’as, Wash’fi’hi anta Ash’shafi La Shifaa’a Illa SHifa’uk Shif’fa’an La Yug hadiru Saqaman” "O Allah, the Lord of the people! Remove the trouble and heal the patient, for You are the Healer. No healing is of any avail but Yours; healing that will leave behind no ailment."²

3. It was narrated from ‘Aishah (رضي الله عنها):

One of the things that the Prophet (صلى الله عليه وسلم) used to say in His Ruqya for the sick person, was: “Bismillah, turbatu ardina, biriqati ba’dina, liyushfa saqimuna. Bi’dhni Rabbina (In the Name of Allah, the dust of our land mixed with the saliva of one of us, to cure our sick one by the permission of our Lord).”³

- He would wet his finger with his own saliva and would dip it in the dust or the dirt of the earth or the soil, and wipe the place of pain or injury with that finger and whatever is on it from the earth’s soil that he picked up, while reciting the aforementioned supplication.

4. Abu Sa'id reported that Jibril came to Allah’s Messenger (صلى الله عليه وسلم) and said:

Muhammad, have you fallen ill? Thereupon he said: Yes. He (Jibril) said: “Bismillahi arqika, min kulli shay’in yu’thika, min sharri kulli nafsin aw ‘ayni hasidin. Allahu yashfika, bismillahi arqika.” "In the name of Allah I incantate (I give you Ruqya) you from everything and safeguard you from every evil that may harm you and from the evil eye. Allah will cure you and I invoke the name of Allah for you."⁴

- **What should the Muslim do if the plague appears in a land:**

Narrated Usama bin Zaid (رضي الله عنه):

Allah's Messenger (صلى الله عليه وسلم) said, "Plague was a means of torture sent on a group of Israelis (or on some people before you). So if you hear of its spread in a land, don't approach it, and if a plague should appear in a land where you are present, then don't leave that land in order to run away from it."⁵

¹ Agreed upon; narrated by Bukhari 2276, Muslim 2201 and the wording is his.

² Agreed upon; narrated by Bukhari 5743 and the wording is his, Muslim 2191.

³ Agreed upon; narrated by Bukhari 5746 and the wording is his, Muslim 2194.

⁴ Narrated by Muslim 2186.

⁵ Agreed upon; narrated by Bukhari 3473 and the wording is his, Muslim 2218.

- **The repetition in paying a visit to the sick one:**

Narrated 'Aishah (رضي الله عنها):

On the day of Al-Khandaq (battle of the Trench) the medial arm vein of Sa'd bin Mu'ad (may Allah be pleased with him) was injured and the Prophet (صلى الله عليه وسلم) pitched a tent in the Masjid to visit him from closer proximity.¹

- **Visiting an unconscious person:**

Narrated Jabir bin Abdullah (رضي الله عنه):

Once I fell ill. The Prophet (صلى الله عليه وسلم) and Abu Bakr came walking to pay me a visit and found me unconscious. The Prophet (صلى الله عليه وسلم) performed ablution and then poured the remaining water on me, and I came to my senses and saw the Prophet (صلى الله عليه وسلم). So I said, "O Allah's Messenger! What shall I do with my property/wealth? How shall I dispose of (distribute) my property/wealth?" He did not reply until the Verse of Inheritance was revealed.²

- **Avoid giving the patient what he hates unless he permits it:**

'A'ishah (رضي الله عنها) reported:

We (intended to pour) medicine in the mouth of Allah's Messenger (صلى الله عليه وسلم) in his illness, but he pointed out (with the gesture of his hand) that it should not be poured into the mouth against his will. We said: (It was perhaps due to the natural) aversion of the patient against medicine. When he recovered, he said: Medicine should be poured into the mouth of every one of you except Ibn 'Abbas, for he was not present amongst you.³

¹ Agreed upon; narrated by Bukhari 463 and the wording is his, Muslim 1769.

² Agreed upon; narrated by Bukhari 5651 and the wording is his, Muslim 1616.

³ Agreed upon; narrated by Bukhari 5712, Muslim 2213 and the wording is his.

10. The *Ādāb* of Clothing

- **The benefits of clothing:**

The First: adornment and to conceal the privates of the body, as Allah (ﷻ) said:

﴿يَنْبَغِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكَ لِبَاسًا يُورِي سَوْءَ بَدَنِكُمْ وَرِدْشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾﴾

“O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness - that is best. That is from the signs of Allah that perhaps they will remember.”

[Sūrah Al-A‘rāf 7:26]

The Second: protection from that which harms, as Allah (ﷻ) said:

﴿وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمْ بَأْسَكُمْ ۗ

كَذَٰلِكَ يُبَيِّنُ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾﴾

“And Allah has made for you, from that which He has created, shadows and has made for you from the mountains, shelters and has made for you garments which protect you from the heat and garments which protect you from your [enemy in] battle. Thus does He complete His favor upon you that you might submit [to Him].”

[Sūrah An-Nahl 16:81]

- **The best of Clothing:**

1. Anas ibn Malik (رضي الله عنه) said:

The clothes which the Prophet (ﷺ) loved to wear the most were “Al-Hibra” (The best looking clothes).¹

2. Ibn 'Abbas (رضي الله عنه) reported:

The Messenger of Allah (ﷺ) said, "Put on white clothes because they are the best; and use them for shrouding your dead."²

3. Umm Salama (رضي الله عنها) said:

The clothes which were most loved by the Messenger of Allah (ﷺ) was the Qamees (the garment that covers the man from shoulders down to above the ankles).³

¹ Agreed upon; narrated by Bukhari 5813 and the wording is his, Muslim 2079.

² Authentic; narrated by Abu Dawud 4061 and this is his wording, Ibn Majah 1472.

³ Authentic; narrated by Abu Dawud 4025 and this is his wording, Al-Tirmidhi 1764.

- **The appropriate place for the Izar for the man and for the woman:**

1. Narrated Abu Sa'id al-Khudri (رضي الله عنه):

The Messenger of Allah (صلى الله عليه وسلم) said: "The way for a believer to wear a lower garment is to have it halfway down his legs and he is guilty of no sin if it comes halfway between that and the ankles, but what comes lower than the ankles is in Hell. On the day of Resurrection, Allah will not look at him who trails his lower garment conceitedly."¹

2. Narrated Ibn 'Umar (رضي الله عنهما):

That the Messenger of Allah (صلى الله عليه وسلم) said: "Whoever arrogantly drags his garment, Allah will not look at him on the Day of Judgment." So Umm Salamah said: "What should the women do with their hems?" He said: "Slacken them a hand-span." So she said: "Then their feet will be uncovered." He said: "Then slacken them a forearm's length and do not add to that."²

- **The prohibition of Isbal (having the lower garment trailing lower than the ankles) for men:**

1. Abu Hurairah (رضي الله عنه) reported:

The Prophet (صلى الله عليه وسلم) said, "What is below the ankles of a lower garment is condemned to the Fire (Hell)."³

2. Abu Dharr (رضي الله عنه) reported:

That the Prophet (صلى الله عليه وسلم) said: "There are three to whom Allah will neither speak on the Day of Resurrection nor will look at them nor purify them (i.e., of their sins), and they will be severely tormented." When he repeated this (statement) thrice, Abu Dharr (may Allah be pleased with him) said: "They are doomed and destroyed! (But) who are they, O Messenger of Allah (صلى الله عليه وسلم)?" He said, "One whose lower garment trails, one who boasts of kindness shown to another; and one who promotes sale of his business by taking false oaths."⁴

3. Ibn 'Umar (رضي الله عنهما) reported:

The Prophet (صلى الله عليه وسلم) said: "Al-Isbal may apply to the Izar, the Qamis and the turban. Whoever drags any one of these out of vanity, Allah will not look at him on the Day of Resurrection."⁵

¹ Authentic; narrated by Abu Dawud 4093 and this is his wording, Ibn Majah 3573.

² Authentic; narrated by Al-Tirmidhi 1731 and this is his wording, Al-Nasa'i 5336.

³ Narrated by Bukhari 5787.

⁴ Narrated by Muslim 106.

⁵ Authentic; narrated by Abu Dawud 4094 and this is his wording, and An-Nasa'i 5334.

- **Clothes and beddings which are prohibited:**

1. Umar bin Al-Khattab (رضي الله عنه) reported:

The Messenger of Allah (صلى الله عليه وسلم) said, "Do not wear silk (clothes). For whoever wears (them) in this life will be deprived of them in the Hereafter." ¹

2. Al-Bara' bin 'Azib (رضي الله عنه) reported:

The Prophet (صلى الله عليه وسلم) commanded us to observe seven things: to visit the sick; to follow funeral processions; to supplicate for a sneezer with 'Yarhamuk-Allah (May Allah have mercy on you)' when he says 'Al-hamdu lillah (Praise be to Allah)... He forbade us to wear silk (clothes), Dibaj (pure silk cloth), Qissi and Istabraq (two kinds of silk cloths), to use Red Mayathir (silk carpets placed on saddles). ²

3. Narrated 'Aishah (رضي الله عنها):

Allah's Messenger (صلى الله عليه وسلم) returned from a journey when I had placed a curtain of mine having pictures over (the door of) a chamber of mine. When Allah's Messenger (صلى الله عليه وسلم) saw it, he tore it and said, "The people who will receive the severest punishment on the Day of Resurrection will be those who try to make the like of Allah's creations." So we turned it (i.e., the curtain) into one or two cushions. ³

4. Hudhaifah (رضي الله عنه) reported:

The Prophet (صلى الله عليه وسلم) prohibited us from eating or drinking in gold or silver utensils and from wearing silk and brocade, or sitting on (anything made from) them. ⁴

5. Narrated 'Aishah (رضي الله عنها):

The Prophet (صلى الله عليه وسلم) never used to leave in his house anything carrying crosses but he obliterated it. ⁵

6. Abu Hurairah (رضي الله عنه) said:

The Messenger of Allah (صلى الله عليه وسلم) said, "There are two types of people who will be punished in Hell and whom I have not seen: men having whips like the tails of cows and they will be beating people with them, and, women who will be dressed but appear to be naked, inviting to evil; and they themselves will be inclined towards it. Their heads will appear like the humps of the Bactrian camel inclined to one side. They will not enter Jannah and they will not smell its fragrance which is perceptible from such and such a distance." ⁶

¹ Agreed upon; narrated by Bukhari 5834 and the wording is his, and Muslim 2069.

² Agreed upon; narrated by Bukhari 5849 and the wording is his, and Muslim 2066.

³ Agreed upon; narrated by Bukhari 5954 and the wording is his, and Muslim 2107.

⁴ Narrated by Bukhari 5837.

⁵ Narrated by Bukhari 5952.

⁶ Narrated by Muslim 2128.

7. 'Abdullah bin 'Amr ibn Al-As (رضي الله عنه) reported:

Allah's Messenger (صلى الله عليه وسلم) saw me wearing two clothes dyed in saffron. Whereupon he said: "These are the clothes (usually worn by) the non-believers, so do not wear them."¹

8. Abu Musa Al-Ash'ari (رضي الله عنه) reported:

The Messenger of Allah (صلى الله عليه وسلم) said: "Wearing Silk and Gold forbidden for the males of my nation and is allowed for the females."²

9. It was narrated that Khalid said:

Al-Miqdam bin Ma'di Karib came to visit Mu'awiyah and said to him: "I adjure you by Allah, do you know that the Messenger of Allah (صلى الله عليه وسلم) forbade wearing the hides of predators and riding on them?" He said: "Yes."³

10. 'Abdullah bin 'Umar (رضي الله عنه) narrated:

The Messenger of Allah (صلى الله عليه وسلم) said: "Whoever wears a garment of pride and vanity in this world, Allah will clothe him in a garment of humiliation on the Day of Resurrection, then set it ablaze."⁴

• **What is forbidden from the *Ādāb* of walking and dressing:**

1. Allah (ﷻ) said:

﴿ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴾ وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴾

"And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful. And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys."

[Sūrah Luqmān 31:18-19]

2. And Allah (ﷻ) said about women:

﴿ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ ﴾

"And let them not stamp their feet to make known what they conceal of their adornment."

[Sūrah An-Nūr 24:31]

3. Narrated Abu Hurairah (رضي الله عنه):

Allah's Messenger (صلى الله عليه وسلم) forbade two types of dresses: To sit in an Ihtiba' posture in one garment nothing of which covers his private parts; and to cover one side of his body with one garment and leave the other side bare.⁵

¹ Narrated by Muslim 2077.

² Authentic; narrated by Al-Tirmidhi 1720 and this is his wording, Al-Nasa'i 5265.

³ Authentic; narrated by Abu Dawud 4131, Al-Nasa'i 4255 and this is his wording.

⁴ Good; narrated by Abu Dawud 4030, Ibn Majah 3607 and this is his wording.

⁵ Narrated by Bukhari 5821.

4. Narrated Abu Hurairah (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) said: "While a man was walking, clad in a two-piece garment and proud of himself with his hair well-combed, suddenly Allah made him sink into the earth and he will go on sinking into it till the Day of Resurrection."¹

5. Narrated Ibn Abbas (رضي الله عنهما):

Allah's Messenger (صلى الله عليه وسلم) cursed those men who are in the similitude (assume the manners) of women and those women who are in the similitude (assume the manners) of men.²

6. Ibn 'Umar (رضي الله عنهما) narrated:

The Messenger of Allah (صلى الله عليه وسلم) said: "He who imitates a group of people (in their actions) is considered to be one of them."³

- **The prohibition for women to dress up in an unveiling manner:**

1. Allah (ﷻ) said:

﴿ يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْرِينَ عَنْتِهِنَّ مِنَ الْجَلْبِيبِ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا

رَحِيمًا ﴿٣٩﴾

"O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful."

[Sūrah Al-Aḥzāb 33:59]

2. And Allah (ﷻ) said:

﴿ وَقُلْ لِلْمُؤْمِنَاتِ بَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُجُوبِهِنَّ ﴿٣٤﴾

"And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests."

[Sūrah An-Nūr 24:33]

3. Allah (ﷻ) also said:

﴿ وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَتٍ وَأَنْ يَسْتَغْفِرْنَ ﴿٣٥﴾

خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٦﴾

¹ Agreed upon; narrated by Bukhari 5789 and the wording is his, Muslim 2088.

² Narrated by Bukhari 5885.

³ Good; narrated by Ahmad 5114, Abu Dawud 4031.

“And women of post-menstrual age who have no desire for marriage - there is no blame upon them for putting aside their outer garments [but] not displaying adornment. But to modestly refrain [from that] is better for them. And Allah is Hearing and Knowing.”

[Sūrah An-Nūr 24:60]

- **Being concerned for adornment and cleanliness:**

1. Abu al-Ahwas quoted his father saying:

I came to the Prophet (ﷺ) wearing a poor garment and he said (to me): “Have you any property?” He replied: “Yes.” He asked: “What kind is it?” He said: “Allah has given me camels, sheep, horses and slaves.” He then said: “When Allah gives you property, let the mark of Allah's favour and honour to you be seen.”¹

2. Narrated Jabir ibn Abdullah (رضي الله عنه):

The Messenger of Allah (ﷺ) paid visit to us, and saw a disheveled man whose hair was disordered. He said: “Could this man not find something to comb his hair down with?” He saw another man wearing dirty clothes and said: “Could this man not find water to wash his garments with?”²

- **Covering one's hair:**

'Amr bin Huraith (رضي الله عنه) said:

As if I am seeing Allah's Messenger (ﷺ) on the pulpit with a black turban on his head, and its two ends hanging between his shoulders.³

- **What to say when dressing up with a new garment:**

Abu Sa'eed Khudari (رضي الله عنه) says:

"When Rasulullah (ﷺ) used to put on a new garment, he would in happiness mention that garment's name. For example, 'Allah Ta'aala gave me this qamis (thowb, kurtah), 'amaamah (turban) sheet, etc" Then recited this du'aa:

'Allahumma lakal hamdu anta kasauw-tanihi, as-aluka min khayrihi wa-khayri ma-suni'a lahu wa-a'udhu bika min sharrihi wa-sharri ma-suni'a lahu'.

"Oh Allah, all praise and thanks to You for clothing me with this (garment). I ask You for the good of it and the good of what it was made for, and I ask Your protection from the evil of it and the evil of what it was made for."

Abu Nadrah said: When any of the Companions of the Prophet (ﷺ) put on a new garment, he was told: May you wear it out and may Allah give you another in its place.⁴

¹ Authentic; narrated by Abu Dawud 4063 and this is his wording, Al-Nasa'i 5224.

² Authentic; narrated by Abu Dawud 4062 and this is his wording, Al-Nasa'i 5236.

³ Narrated by Muslim 1359.

⁴ Authentic; narrated by Abu Dawud 4020 and this is his wording, Al-Tirmidhi 1767.

- **What to say to the one who wore a new garment:**

Narrated Umm Khalid bint Khalid (رضي الله عنها):

The Prophet (صلى الله عليه وسلم) was given some clothes including a black Khamisa. The Prophet (صلى الله عليه وسلم) said, "To whom shall we give this to wear?" The people kept silent whereupon the Prophet (صلى الله عليه وسلم) said, "Fetch Um Khalid for me." I (Um Khalid) was brought carried (as I was small girl at that time). The Prophet (صلى الله عليه وسلم) took the Khamisa in his hands and made me wear it and said: "Wear out and you will mend it many times." Twice.¹

- **How to wear the shoes:**

Narrated Abu Hurairah (رضي الله عنه):

Allah's Messenger (صلى الله عليه وسلم) said, "If any of you wants to put on his shoes, put on the right shoe first; and if you want to take them off, take off the left one first. Let the right shoe be the first to be put on and the last to be taken off."²

- **What has been reported about rings for men, and where they should be worn?**

1. Abu Huraira (رضي الله عنه) reported:

The Prophet of Allah (صلى الله عليه وسلم) prohibited gold rings.³

2. Anas (رضي الله عنه) reported:

The ring of the Prophet of Allah (صلى الله عليه وسلم) was silver as was also its stone.⁴

3. Anas bin Malik (رضي الله عنه) reported:

The Prophet of Allah (صلى الله عليه وسلم) used to wear a silver ring in his right hand which had an Abyssinian stone in it, and he kept its stone towards the palm.⁵

4. Narrated Anas (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) got a ring made for himself and said, "I have got a ring made (for myself) and engraved a certain engraving on it so none of you should get such an engraving on his ring." I saw the glitter of the ring on his little finger.⁶

¹ Narrated by Bukhari 5845.

² Agreed upon; narrated by Bukhari 5856 and the wording is his, Muslim 2097.

³ Agreed upon; narrated by Bukhari 5864, Muslim 2089.

⁴ Narrated by Bukhari 5870.

⁵ Narrated by Muslim 2094.

⁶ Narrated by Bukhari 5874.

- **What is permitted for the women to wear from gold:**

1. Narrated Ibn Abbas (رضي الله عنه):

I offered the Ḥ prayer with the Prophet (صلى الله عليه وسلم) and he offered prayer before the Khutbah (sermon). Ibn Abbas added: After the prayer the Prophet (صلى الله عليه وسلم) came towards (the rows of) the women and ordered them to give alms, and the women started putting their big and small rings in the garment of Bilal. ¹

2. Narrated 'Aishah (رضي الله عنها):

I borrowed a necklace from Asma' and it was lost. So Allah's Messenger (صلى الله عليه وسلم) sent a man to search for it and he found it. Then the time of the prayer became due and there was no water. They prayed (without ablution) and informed Allah's Messenger (صلى الله عليه وسلم) about it, so the verse of Tayammum was revealed. ²

- **Being modest in clothing and bedding:**

1. Narrated Abu Burda:

'Aishah (رضي الله عنها) brought out to us a Kisa (a square black piece of woolen cloth) and an Izar (a sheet cloth garment covering the lower half of the body) which were a bit rough and said, "The Prophet (صلى الله عليه وسلم) passed away while He was in these two." ³

2. Aisha (رضي الله عنها) reported:

The bedding on which Allah's Messenger (صلى الله عليه وسلم) slept was made of leather stuffed with palm fibre. ⁴

¹ Agreed upon; narrated by Bukhari 5880 and the wording is his, Muslim 884.

² Agreed upon; narrated by Bukhari 336 and the wording is his, Muslim 367.

³ Agreed upon; narrated by Bukhari 5818 and the wording is his, Muslim 2080.

⁴ Narrated by Muslim 2082.

4. The Book of *Adhkār*

Consisting of the following:

1. Rulings Pertaining to *Adhkār*
2. Types of *Adhkār*:
 - 1) The *Adhkār* of the Morning and the Evening
 - 2) The Unrestricted *Adhkār*
 - 3) The Restricted *Adhkār*:
 - a) The *Adhkhār* said in Times of Hardship
 - b) The *Adhkhār* said in Casual Matters

The Book of *Ādhkār*

1. Rulings Pertaining to *Ādhkār*

• I have mentioned in this book what has been made obtainable in the Noble Qur'an and the Authentic Prophetic Sunnah of the legislative Adhkar for most circumstances.

• Remembering Allah is one of the simplest and easiest forms of worship, the most glorified and the best. The tongue requires the lightest and least amount of movement in the body, unlike the rest of the limbs. And remembering Allah May His Glory be Glorified is legislated at all times, and the best of the times is when the heart is sincerely present. Allah (ﷻ) has provided such bounties and generosity for this worship, which has not been provided for any other act.

• The Fiqh of Al-Adhkar:

The remembrance of Allah is one of the greatest acts of worship that Allah has ordered. For every compulsory action Allah has put limits on it, and pardoned the people who are obligated to do it when they are not capable of doing such compulsion. As for the remembering of Allah, Allah has not set known limits for it, not even a specific time, and the only excuse that Allah may grant pardon for those who don't have a valid excuse, like losing consciousness, or losing the control over one's mind, Allah didn't pardon them, as Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٢﴾ هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى

النُّورِ ۗ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٣﴾ ﴿

“O you who believe, remember Allah with much remembrance, And exalt Him morning and afternoon. It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darknesses into the light. And ever is He, to the believers, Merciful.”

[Sūrah Al-Aḥzāb 33:41- 43]

Every believer is commanded to do two things: Remembering Allah the Most High and being grateful to Him, as Allah (ﷻ) said:

﴿ فَادْكُرُونِيْ اذْكُرْتُمْ وَأَشْكُرُوا لِيْ وَلَا تَكْفُرُونِ ﴿١﴾ ﴿

“So remember Me; I will remember you. And be grateful to Me and do not deny Me.”

[Sūrah Al-Baqarah 2:152]

Allah has brought forward remembrance over one being grateful, as Remembrance is busying oneself in remembering Allah, and gratitude is praising Allah for His bounties, and if Allah loves a servant then He will bestow upon him two bounties:

The first one: To inspire the servant to remember Allah so Allah may remember him in the Kingdom of the Heavens.

The Second one: To guard and protect the servant from prohibitions, and to be busy and preoccupied with the Dunya, so that Allah does not get angry with him, and thus keeping him away from His punishment:

﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۗ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۗ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ۝﴾

“And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect.”

[Sūrah Al-Kahf 18:28]

• **The wisdom behind frequently remembering Allah the Superior and the Glorified:**

Remembering Allah the Superior and the Glorified benefits the servant with two great benefits:

The first one: the tranquility of the heart, because the servant needs his lord at all times and conditions, and whoever believes in Allah, Allah will give him what he likes, and will keep away from him what he hates, so his heart will be assured:

﴿الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۝﴾

“Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.”

[Sūrah Ar-Raḍ 13:28]

The needs of the servants of Allah are never ending, and no one can fulfil the needs of the slaves except for a Generous, Able and Merciful; and that is none other than Allah alone:

﴿ذَٰلِكُمْ اللَّهُ رَبُّكُمْ ۖ لَا إِلَٰهَ إِلَّا هُوَ ۖ خَلَقَ كُلَّ شَيْءٍ فَاعْبُدُوهُ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ۝﴾

“That is Allah, your Lord; there is no deity except Him, the Creator of all things, so worship Him. And He is Disposer of all things.”

[Sūrah Al-An‘ām 6:102]

The second one: the removal of dark traits found within man, hence Allah is the light of the heavens and the earth, and everything other than Allah is dark within its very essence. Therefore, the remembrance of Allah benefits in bringing in the light of the Lordship to the inside of the heart, so the the darkness of the humanity is removed from the heart, and the soul shines with Allah’s Light:

﴿ اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۚ مِثْلُ نُورِهِ كَمِشْكُورٍ فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجٍ ۚ الزُّجَاجُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَرَكَةٍ زَيْتُونَةٍ لَا شَرْيِيبٍ وَلَا غَرِيبٍ ۚ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَى نُورٍ ۚ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾ ﴾

“Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things.”

[Sūrah An-Nūr 24:35]

- **Categories of remembrance:**

Allah’s remembrance in the heart, the tongue and the limbs.

So the remembrance by the tongue is when the slave of Allah says: “Subhana Allah, Alhamdu Lillah, La Ilaha Illa Allah, Allah’u Akbar, La Hawla Wala Qu’wata Illa Billah,” and the general unspecified remembrance as well as the specific ones; like reading the Qur’an, inviting to Allah’s path, and teaching the religion of Allah and more:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴾

“O you who believe, fear Allah and speak words of appropriate justice.”

[Sūrah Al-Aḥzāb 33:70]

As for the remembrance by the heart it is of three types:

The First type: To contemplate in the proofs of the oneness of Allah, and the Glory and the Beauty of the Names of Allah and His Attributes and His Actions; so that the Love of Allah resides in the heart as well as Exalting, Praising, and Obeying Him.

The Second type: To contemplate in the goodness of the Islamic legislations in ordering and forbidding, The Halal and the Haram, the reward and the punishment, the promises and the threats; so that worshiping becomes easy upon the servant of Allah, as well as letting go of the disobedients, and all that may be accomplished by looking into the Qur’anic verses and the Prophet Sunnah:

﴿ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ۚ أَمْ عَلَيَّ قُلُوبٌ أَقْفَالُهَا ﴾

“Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?”

[Sūrah Muḥammad 47:24]

The Third type: To contemplate in the signs that are in the universe, and the secrets of Allah's creation in the lowers and the upper worlds; so he would realize that every atom in these creations is a sign of Allah's oneness, exalting Him in praise, and testifying in His Oneness, Glory and Beauty; so he can worship Allah as if he sees Him, in glorifying and humbleness and love for Allah, and this is a sea which has no shore.

As for the remembrance by the limbs it is when the limbs become so deeply involved in the obedience of Allah, free of the disobedience of Allah:

﴿ فَادْكُرُونِيْ أَدْكُرْكُمْ وَأَشْكُرُوا لِيْ وَلَا تَكْفُرُونِ ﴾

“So remember Me; I will remember you. And be grateful to Me and do not deny Me.”

[Sūrah Al-Baqarah 2:152]

So His saying, “So remember Me,” consists of all the types of obediences, and His saying, “I will remember you,” consists of the virtue of Allah by giving all the types of Generosity and Goodness, of great rewards, and generous dwelling, and the gratification of the lord of the worlds:

﴿ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٠١﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٢٠٢﴾ ﴾

“It is not except a reminder to the worlds, For whoever wills among you to take a right course.”

[Sūrah At-Takwīr 81:27-28]

And the best of the remembrance is what has been agreed upon by the heart, the tongue and the limbs, along with imploring and fear:

﴿ وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴾

“And remember your Lord within yourself in humility and in fear without being apparent in speech - in the mornings and the evenings. And do not be among the heedless.”

[Sūrah Al-A'raf 7:205]

There are seven types of the remembrance of Allah in the body of the human:

The remembrance of the tongue by thanking, praising, seeking forgiveness and supplication... and the remembrance of the heart by loving, fearing, pleading and glorifying the Lord of the worlds ... and the remembrance of the soul by surrendering and and being satisfied And the remembrance of the eye by crying and weeping And the remembrance of the ears by listening to the revelation of the Lord of the earth

and the heaven ... and the remembrance of the hand is by giving generously ... and the remembrance of the body is by effort and loyalty:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تَلَّيْتِ عَلَيْهِمْ ءَايَاتُنَا زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿١٠٣﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيَمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿١٠٤﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا هُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿١٠٥﴾ ﴾

“The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely - The ones who establish prayer, and from what We have provided them, they spend. Those are the believers, truly. For them are degrees [of high position] with their Lord and forgiveness and noble provision.”

[Sūrah Al-'Anfāl 8:2-4]

And who ever remembers Allah in the times of ease, then Allah will remember him in the times hardship, and the best of those who remembers Allah is the one who remembered Allah in all of his conditions, the Messenger of the Lord of the worlds, to all of the creations (ﷺ):

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾ ﴾

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

[Sūrah Al-Aḥzāb 33:21]

- **The description of Du'a (supplication) and Dhikr (remembrance):**

Originally the supplication and Al-Dhikr should both be in secret, and disclosing Al-Dhikr and Al-Du'a is exceptional only when it has been authentically reported and legislated by Islam like Al-Dhikr after you finish your prayer and offer the salam, or Al-Talbya (in the Hajj) and the likes of such.

The realization of the attributes of the Glory of Allah in the place of Al-Dhikr is absolutely necessary, and realizing the attributes of His beauty, so that the Magnificence of the Lord is Glorified in the heart, and so that the love of the Master (Allah) is increased by the slave.

The fear of the Lord by the slaves is divided into two categories:

The first one: is the fear of punishment, and this is for beginners, those who may not know their lord well with regards to their level of knowledge.

The second one: is the fear of the Owner of Majesty, and this is for those who are possessors of knowledge, and this is the complete fear, for that he who knows Allah more will fear Him more.

1. Allah (ﷻ) said:

﴿وَأذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴿٢٠٥﴾﴾

“And remember your Lord within yourself in humility and in fear without being apparent in speech - in the mornings and the evenings. And do not be among the heedless.”

[Sūrah Al-A‘rāf 7:205]

2. And Allah (ﷻ) said:

﴿أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخِيفَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٧٥٥﴾﴾

“Call upon your Lord in humility and privately; indeed, He does not like transgressors.”

[Sūrah Al-A‘rāf 7:55]

3. Allah (ﷻ) also said:

﴿إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ ﴿٢١٠﴾﴾

“Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.”

[Sūrah Al-'Anbyā' 21:90]

• Specifications of Al-Dhikr:

There are four specifications for Al-Dhikr and they are:

First: Continuity:

﴿وَأذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَتَبَلًا ﴿٧٣﴾﴾

“And remember the name of your Lord and devote yourself to Him with [complete] devotion.”

[Sūrah Al-Muzzammil 73:8]

Second: Knowing that Allah is greater than everything:

﴿وَالذِّكْرُ لِلَّهِ أَكْبَرُ ﴿٤٥﴾﴾

“And the remembrance of Allah is greater.”

[Sūrah Al-Ankabūt 29:45]

Third: doing it frequently:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾﴾

“O you who believe, remember Allah with much remembrance, And exalt Him morning and afternoon.”

[Sūrah Al-Aḥzāb 33:41-42]

Fourth: Remembering is through remembrance. So whosoever remembers Allah then Allah will remember him:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ ﴿٢٠٠﴾﴾

“So remember Me; I will remember you.”

[Sūrah Al-Baqarah (The Cow) 2:152]

• **The Guidance of the Prophet (ﷺ) in Al-Dhikr:**

The Prophet (ﷺ) is the Most Complete of the creations in remembering Allah the Superior and the Most Glorified. He used to remember Allah at all times and in all conditions. All of his speech was in the remembrance of Allah and that which goes with it. Also, his orders, his prohibitions and his legislations were all a way of him remembering Allah. Also, telling his companions about his Lord’s names, attributes, actions, legislations were all a way of him remembering his Lord. Another way for the Prophet (ﷺ) in remembering Allah was him praising His Lord, exalting Him, glorifying Him, lauding Him, commending Him, supplicating to Him, beseeching Him, fearing Him and pleading to Him were all means of remembering the Lord by the Prophet (ﷺ). So may the prayers of Allah and His peace be upon him.

A Prophet whom Allah (ﷻ) Commended His heart, Tongue, Limbs, The Book Which was Revealed to Him and the Messenger who carried the message, so Allah (ﷻ) said:

﴿وَالنَّجْمِ إِذَا هَوَىٰ ۝ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۝ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۝ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ۝﴾

“By the star when it descends, Your companion [Muhammad] has not strayed, nor has he erred, Nor does he speak from [his own] inclination. It is not but a revelation revealed, Taught to him by one intense in strength.”

[Sūrah An-Najm 53:1-5]

• **The Virtues of Al-Dhikr:**

1. Allah (ﷻ) said:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ۝﴾

“So remember Me; I will remember you. And be grateful to Me and do not deny Me.”

[Sūrah Al-Baqarah 2:152]

2. And Allah (ﷻ) said:

﴿الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۝﴾ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحَسُنَ

﴿مَقَابِرُهُمْ ۝﴾

“Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured. Those who have believed and done righteous deeds - a good state is theirs and a good return.”

[Sūrah Ar-Raḍ 13:28-29]

3. And Allah (ﷻ) said:

﴿إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّاتِمِينَ وَالصَّاتِمَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا﴾

“Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward.”

[Sūrah Al-Aḥzāb 33:35]

4. Narrated Abu Hurairah (رضي الله عنه):

The Prophet (ﷺ) said, "Allah says: 'I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him) and I am with him if He remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.' " ¹

5. Abu Musa Al-Ash'ari (رضي الله عنه) reported:

The Prophet (ﷺ) said, "The similitude of one who remembers his Rubb and one who does not remember Him, is like that of the living and the dead." ²

6. Abu Hurairah (رضي الله عنه) reported:

Allah's Messenger (ﷺ) was travelling along the path leading to Mecca that he happened to pass by a mountain called Jumdan. He said:

Proceed on, it is Jumdan, the Mufarradun have gone ahead. They (the Companions of the Holy Prophet) said: Allah's Messenger, who are the Mufarradun? He said: They are those males and females who remember Allah much. ³

- **The Benefits of remembering Allah (ﷻ):**

Remembering Allah (ﷻ) has a lot of great benefits, the most important of them are:

The remembering of Allah pleases Al-Rahman (The Entirely Merciful), expels the Shaytan, makes hardship easy, removes evil, and gets rid of worries from the heart,

¹ Agreed upon; narrated by Bukhari 7405 and the wording is his, Muslim 2675.

² Narrated by Bukhari 2407.

³ Narrated by Bukhari 6407.

strengthens the heart and the body, sheds light in the heart and out of the face, and brings sustenance, removes fears, increases Iman and obedience and it is the plantation of Jannah.

Remembrance of Allah (ﷻ) erases sins and removes them, it guards from the punishment of Allah, it removes the alienation between the servant and his Lord, it also inherits the remembering of the slave by Allah (ﷻ), and the love of Allah, and the affability by Him, and turning back to Him, and getting close to Him.

Remembering Allah provides power to the person in remembrance, and it dresses him with glory, magnificence and bright.

The remembrance of Allah is a reason for tranquility to descend upon those who remember Allah, and the mercy to shields them , the Angels surrounds them, and Allah (ﷻ) mentions them amongst those who are near Him, and praises them to the angels, and that is why Allah (ﷻ) ordered us to remember Him quiet frequently.

Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ۖ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۗ هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ۝۱۹ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۗ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ۝۲۰ ﴾

“O you who believe, remember Allah with much remembrance, And exalt Him morning and afternoon. It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darkneses into the light. And ever is He, to the believers, Merciful. Their greeting the Day they meet Him will be, "Peace." And He has prepared for them a noble reward.”

[Sūrah Al-Aḥzāb 33:41-44]

- **The enduring good deeds:**

The enduring good deeds: every righteous act that pleases Allah (ﷻ) whether it a supplication, remembrance and the rest of the acts of worship, and an example of that:

1. Subhana Allah (Glory be to Allah): and it means: Sanctifying Allah and refraining Him from fault or decrease, banishing any partners to Him whether it's in the Rububiya (Lordship) or Uluhya (Deity), and banishing any similitudes to Him in His names or attributes.

2. Alhamdulillah (Praise be to Allah): and it means affirming all types of praising to Him alone , for that He is praised for His excellency in His Being and His Names and His Attributes, and He is praised for His actions and His Bounties, and He is Praised for His religion and Legislation.

3. La Ilaha Illa Allah (none is worthy of being worshiped except for Allah Alone): and the that means: None is worthy of being worshiped except for Allah, so it banishes the worship from any of the creations, and affirms it for Allah Alone who has no partners.

4. Allahu Akbar (Allah is the Greatest): meaning: affirming the attributes of Glory, Greatness and Arrogance for Allah Alone who has no partners.

5. La Hawl Wa La Quwwata Illah Billah (there is no ability nor power except for Allah's): and this means: That Allah alone is the Owner of the Ability and the Power, so none is capable of changing situations except for Allah, and we are not able to do anything except with the help of Allah, and nothing happens in the universe except after Allah Allows it to happen.

• **The virtues of frequently remembering Allah (ﷻ):**

1. Allah (ﷻ) said:

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾﴾

“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.”

[Sūrah 'Āli Imrān 3:91-92]

2. And Allah (ﷻ) said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٩٠﴾ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٩١﴾﴾

“O you who believe, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew. And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.”

[Sūrah Al-Jumyah 62: 9-10]

3. ‘A’ishah (رضي الله عنها) said:

The Prophet (صلى الله عليه وسلم) used to remember Allah all of His times. ¹

4. Abdullah bin Busr (رضي الله عنه) narrated that:

A man said: “O Messenger of Allah, indeed, the legislated acts of Islam have become too much for me, so inform me of a thing that I should stick to.” He said: “Let not your tongue cease to be moist with the remembrance of Allah.” ²

5. Abul-Darda (رضي الله عنه) reported:

The Messenger of Allah (صلى الله عليه وسلم) said, "Shall I not inform you of the best of your actions which is the purest to your Rubb, which exalt you to the high ranks, which are more efficacious than spending gold and silver (in charity), and better for you than you should encounter your enemies whom you will smite their necks and they will smite your necks?" They said, "Certainly." He (صلى الله عليه وسلم) said, "Remembrance of Allah the Exalted." ³

• **The virtue of the gatherings of Al-Dhikr:**

1. Abu Hurairah and Abu Sa'id al-Khudri (رضي الله عنهما) reported:

The prophet of Allah (صلى الله عليه وسلم) said: The people do not sit as they remember Allah except for that they are surrounded by angels and covered by Mercy, and there descends upon them tranquility, and Allah makes a mention of them to those who are near Him. ⁴

2. Mu'awiyah (رضي الله عنه) reported:

Allah's Messenger (صلى الله عليه وسلم) went out to a circle of his Companions and said: What makes you sit? They said: We are sitting here in order to remember Allah and to praise Him for He guided us to the path of Islam and He conferred it as a favor upon us. Thereupon he adjured by Allah and asked if that only was the purpose of their sitting there. They said: By Allah, we are not sitting here but for this very purpose, whereupon he (the Messenger) said: I am not asking you to take an oath because of any allegation against you but for the fact that Gabriel came to me and he informed me that Allah, the Exalted and Glorious, was talking to the angels about your magnificence. ⁵

3. Abu Hurairah (رضي الله عنه) reported:

Allah's Messenger (صلى الله عليه وسلم) as saying: Allah has mobile (squads) of angels, who have no other work (to attend to but) to follow the assemblies of Dhikr and when they find such assemblies in which there is Dhikr (of Allah) they sit with them and some of them surround the others with their wings till the

¹ Narrated by Muslim 373.

² Authentic/ Al-Tirmidhi 3375 and this is his wording, Ibn Majah 3793.

³ Authentic/ Al-Tirmidhi 3377 and this is his wording, Ibn Majah 3790.

⁴ Narrated by Muslim 2700.

⁵ Narrated by Muslim 2701.

space between them and the sky of the world is fully covered, and when they disperse (after the assembly of Dhikr is adjourned) they go upward to the heaven.¹

- **Remembering Allah (ﷻ) and sending prayers upon His Prophet (ﷺ) in every gathering:**

1. Allah (ﷻ) said:

﴿وَأَذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا﴾

“And remember the name of your Lord and devote yourself to Him with [complete] devotion.”

[Sūrah Al-Muzzammil 73:8]

2. And Allah (ﷻ) said:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

“Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who believe, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.”

[Sūrah Al-Aḥzāb 33:56]

3. Abu Hurairah (رضي الله عنه) reported:

The Prophet (ﷺ) said, "Whenever a group of people sit in a gathering in which they do not remember Allah the Exalted, nor supplicate to elevate the rank of their Prophet, such a gathering will be a cause of grief to them. If Allah wills, He will punish them, and if He wills He will forgive them."²

4. Abu Hurairah (رضي الله عنه) reported:

Messenger of Allah (ﷺ) said, "Those people who leave a gathering in which they have not remembered Allah, will conclude it as if it has foul odour similar to that of a rotten carcass of a donkey. And it will be a cause of grief to them."³

- **The Punishment of whoever turns away from the remembrance of Allah:**

Whoever turns away from the remembrance of Allah will be facing four punishments:

The first one is the depressed life:

﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا﴾

﴿قَالَ كَذَلِكَ أَتَتْكَ ءَابَتُنَا فَنَسِيهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى﴾

“And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind

¹ Agreed upon; narrated by Bukhari 6408, Muslim 2689 and the wording is his.

² Authentic/ Ahmad 9580, At-Tirmidhi 3380 and this is his wording.

³ Authentic/Abu Dawud 4855, and this is his wording, Al-Tirmidhi 3380.

while I was [once] seeing?" [Allah] will say, "Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten."

[Sūrah Ṭāhā 20:124-126]

The second one is to stay busy with the desires, and the tuning away from worshipping Allah, and whoever turns away from Al-Rahman will be coupled with the Shaytan:

﴿ وَمَنْ يَعِشْ عَنِ ذِكْرِ الرَّحْمَنِ نُفَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٤٣﴾ وَإِنَّهُمْ لَيَصُدُّوهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ﴿٤٤﴾ ﴾

“And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion. And indeed, the devils avert them from the way [of guidance] while they think that they are [rightly] guided.”

[Sūrah Az-Zukhruf 43:36-37]

The third one is the descending of continuous punishment:

﴿ وَمَنْ يُعْرِضْ عَنِ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿٧٧﴾ ﴾

“And whoever turns away from the remembrance of his Lord He will put into arduous punishment.”

[Sūrah Al-Jinn 72:17]

The fourth one is the Loss in this life and the hereafter:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٩٠﴾ ﴾

“O you who believe, let not your wealth and your children divert you from remembrance of Allah. And whoever does that - then those are the losers.”

[Sūrah Al-Munāfiqūn 63:9]

2. Types of *Adhkar*

- **Adhkar are three types:**

Adhkar of the Morning and the Evening... the Unrestricted Adhkar... and the Restricted Adhkar.

1) The Adhkar of the Morning and the Evening

- **The time of the Adhkar:**

In the morning: from the rise of the Fajr (Dawn) until the rise of the Sun.

And in the evening: from the beginning of the time of Asr prayer until the sun sets.

This affair is vast, in particular those who are busy, forget or even sleep; they can recite those Adhkar when they are able, when they remember, or when they wake up etc...

1. Allah (ﷻ) said:

﴿فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ السُّجُودِ ﴿٤٠﴾﴾

“So be patient, [O Muhammad], over what they say and exalt [Allah] with praise of your Lord before the rising of the sun and before its setting, And [in part] of the night exalt Him and after prostration.”

[Sūrah Qāf 50:39-40]

2. And Allah (ﷻ) said:

﴿وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٦٥﴾ وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٦٦﴾﴾

“And mention the name of your Lord [in prayer] morning and evening, And during the night prostrate to Him and exalt Him a long [part of the] night.”

[Sūrah Al-'Insān 76:25-26]

The Adhkar of the Morning and the Evening

- Abu Hurairah (رضي الله عنه) reported:

Allah's Messenger (ﷺ) said, “He who recites in the morning and in the evening (these words): (Subhana Allah wa Be Hamdihi) "Hallowed be Allah and all praise is due to Him" one hundred times, No one would bring on the Day of Resurrection anything excellent than this except one who utters these words or utters more than these words.”¹

¹ Narrated by Muslim 2692.

In another wording: "Whoever says, 'Glory be to Allah and with His praise' (Subhana'llah wa bi-hamdihi) one hundred times in a day will have his wrong actions taken away from him, even if they are as abundant as the foam on the sea." ¹

- **Abu Hurairah (رضي الله عنه) reported:**

The Messenger of Allah (صلى الله عليه وسلم) said, "Whoever says 'There is no Deity worthy of worship but Allah, alone, without no partner. The Kingdom and praise belong to Him and He has power over everything' (La ilaha illa'llah, wahdahu la sharika lah, lahu'l mulku wa lahu'l hamd, wa huwa ala kulli shay'in qadir) one hundred times a day, it is the same for him as freeing ten slaves. One hundred good deeds are written for him and one hundred sins are erased from him, and it is a protection from Shaytan for that day until the night. No-one does anything more excellent than what he does except someone who does more than that." ²

- **Shaddad bin Aws (رضي الله عنه) said:**

The Prophet (صلى الله عليه وسلم) said, "The best supplication for seeking forgiveness (Syed-ul- Istighfar) is to say: 'Allahumma Anta Rabbi, la ilaha illa Anta, khalagtani wa ana 'abduka, wa ana 'ala 'ahdika wa wa'dika mastata'tu, a'udhu bika min sharri ma sana'tu, abu'u laka bini'matika 'alayya, wa abu'u bidhanbi faghfir li, fa innahu la yaghfirudh-dhunuba illa Anta. (O Allah! You are my Rubb. There is no true god except You. You have created me, and I am Your slave, and I hold to Your Covenant as far as I can. I seek refuge in You from the evil of what I have done. I acknowledge the favours that You have bestowed upon me, and I confess my sins. Pardon me, for none but You has the power to pardon).' He who supplicates in these terms during the day with firm belief in it and dies on the same day (before the evening), he will be one of the dwellers of Jannah; and if anyone supplicates in these terms during the night with firm belief in it and dies before the morning, he will be one of the dwellers of Jannah." ³

- **'Abdullah bin Mas'ud (رضي الله عنه) reported:**

When it was evening, the Prophet (صلى الله عليه وسلم) used to supplicate: "Amsaina wa amsal-mulku lillah, wal-hamdu lillah. La 'ilaha illallahu wahdahu la sharika lahu (We have entered upon evening and the whole kingdom of Allah, too, has entered upon evening. Praise is due to Allah. There is none who has the right to be worshiped but Allah, the One who has no partner with Him)." "Lahul-mulku, wa lahum-hamdu, wa Huwa 'ala kulli shi'in Qadir. Allahuma Inni as'aluka min khairi hadhihil-lailati, wa khairi ma fiha, wa a'udhu bika min sharri'ha , wa sharri ma fi'ha; Allahuma Inni a'udhu bika minal- kasali, wal'harami wa su'il-kibari; Wa fitnati aldunya wa 'adhabi (His is the sovereignty and to Him is all praise due, and He is Omnipotent. O Allah, I beg of you the good of this Night and the good that lies in this night, and I seek refuge in You from its evil and the the evil that lies in it. O Allah! I seek refuge in You from lethargy and senescence and the misery of old age. O Allah! I seek Your Protection from the Fitnah of this life and the punishment of the grave)." When it was morning, he (صلى الله عليه وسلم) would recite the same, replacing the words: "We have entered upon evening and the whole kingdom of Allah, too, has entered upon evening" with "We have entered upon morning and the whole kingdom of Allah

¹ Agreed upon; narrated by Bukhari 6405, Muslim 2691 and the wording is his.

² Agreed upon; narrated by Bukhari 6403, Muslim 2691 and the wording is his.

³ Narrated by Bukhari 6306.

entered upon morning." (Replace the words "Amsaina, amsa, hadhihil-lailati, with Asbahna, asbaha, hadhal-yaumi, respectively.)¹

- Abu Hurairah (رضي الله عنه) reported:

The Prophet (صلى الله عليه وسلم) said: Whoever says: "La Ilaha Illa Allah wa'hdahu La shareeka lahu , Lahu almulk walahu Alahamd wa Hu'wa Ala Kuli Shay'inn Qadeer" (There is no Deity worthy of being worshiped except Allah alone fwith no partners, for Him is the Ownership and for Him is the Praise and He is Competent over everything) ; whoever says it ten times when he wakes up, a hundred good deeds will be written for him, and a hundred of his sins will be erased, and it was for him equal to freeing a slave, and he was protected by it until the evening, and whoever says that in the evening than he would receive the same bounty.²

- 'Abdullah ibn 'Umar (رضي الله عنهما) narrated:

Abu Bakr as-Siddiq asked the Prophet (صلى الله عليه وسلم), "Messenger of Allah, teach me what to say in the mornings and evenings." He said, "Abu Bakr, say, 'O Allah, the Creator of the heavens and the earth, the Knower of the Unseen and Visible. The Lord of all things and their Master. I seek refuge with You from the evil of shaytan and his encouragement to associate and that I bring evil on myself or bring it on another Muslim.'"³

- Abu Hurairah (رضي الله عنه) said:

"In the morning, the Prophet (صلى الله عليه وسلم) would say, 'O Allah, We enter the morning by You and we enter the evening by You. We live by You and we die by You and to You is gathering.' In the evening, he would say, 'O Allah, we enter the evening by You and we enter the morning by You and we live by You and we die by You and to You is the return.'"⁴

- Narrated that Ibn 'Umar (رضي الله عنهما):

"The Messenger of Allah (صلى الله عليه وسلم) never abandoned these supplications, every morning and evening: Allahumma inni as'alukal-'afwa wal-'afiyah fid-dunya wal-akhirah. Allahumma inni as'alukal-'afwa wal-'afiyah fi dini wa dunyaya wa ahli wa mali. Allahum-mastur 'awrati, wa amin raw'ati wahfazni min bayni yadayya, wa min khalfi, wa 'an yamini wa 'an shimali, wa min fawqi, wa 'audhu bika an ughtala min tahti (O Allah, I ask You for forgiveness and well-being in this world and in the Hereafter. O Allah, I ask You for forgiveness and well-being in my religious and my worldly affairs. O Allah, conceal my faults, calm my fears, and protect me from before me and behind me, from my right and my left, and from above me, and I seek refuge in You from being taken unaware from beneath me)." Waki' (one of the narrators, explaining) said: "Meaning Al-Khasf (disgrace)."⁵

¹ Narrated by Muslim 3733.

² Authentic/ Ahmad 8719.

³ Authentic/ Bukhari in Al-Adab Al-Mufrad 1239 and the wording is his, Al-Tirmidhi 3529.

⁴ Authentic/ Bukhari in Al-Adab Al-Mufrad 1234, Abu Dawud 5068.

⁵ Authentic/ Abu Dawud 5074, Ibn Majah 3871 and this is his wording.

- Narrated Abu Ayyash (رضي الله عنه):

The Messenger of Allah (صلى الله عليه وسلم) said: If anyone says in the morning: “La Ilaha Illa Allah wa’hdahu La shareeka lahu, Lahu almulk walahu Alahamd wa Hu’wa Ala Kuli Shay’inn Qadeer” "There is no Deity worthy of worship but Allah alone Who has no partner; to Him belong the dominions, to Him praise is due, and He is Omnipotent," he will have a reward equivalent to that for setting free a slave from among the descendants of Isma'il. He will have ten good deeds recorded for him, ten evil deeds deducted from him, he will be advanced ten degrees, and will be guarded from the Devil till the evening. If he says them in the evening, he will have a similar recompense till the morning. ¹

- Uthman bin Affan (رضي الله عنه) said:

"I heard the Messenger of Allah (صلى الله عليه وسلم) say: "There is no person who says, in the morning and evening of every day: Bismillahil-ladhi la yadurru ma'a ismihi shay'un fil-ardi wa la fis-sama'i wa Huwas-Sami'ul-'Alim (In the name of Allah with Whose Name nothing on earth or in heaven harms, and He is the All-Seeing, All-Knowing), three times, and is then harmed by anything." ²

- Anas bin Malik (رضي الله عنه) said:

The Messenger of Allah (صلى الله عليه وسلم) said Fatimah may Allah be pleased with her: “What stops you from listening to what I have to advise you with? To say if you made it to the morning or to the evening: “Ya Hay’u Ya QWayoom Be’rahmatika Asta’gheeth, As’lih Lee Sha’ani Kullah, Wala Takilnee Ila Nafsee Tarfata Ayn” O the Living, O the Sustainer, By Your Mercy I seek relief, put all my affairs in good order and do not abandon me to myself not for an instant.” ³

- Narrated Ubay bin Ka’b (رضي الله عنه):

There was a “Jurn” (a container where they place the dates in), it was decreasing without knowing who’s taking from it, so he decided to guard it one night, so he was surprised with an animal that looked like a young teenager, so he greeted him with the salam, so he replied the salam back to him, so Ubay bin Ka’ab said: who are you? Are you a Jinny or a Human? So the strange creature said: rather I am a Jinny... - and in this Hadeeth- So Ubay said: So what protects us from you (The Jinn)? He said: this ayah from Sūrah Al-Baqarah:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

“Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence.”

[Sūrah Al-Baqarah 2:255]

...whoever recites it in the evening then he’s protected from us until the morning, and whoever recites it in the morning he is protected from us until the evening, so in the morning Ubay came to The Messenger of Allah (صلى الله عليه وسلم) and told him the story, so the Messenger of Allah (صلى الله عليه وسلم) said: “deceitful was truthful.” ⁴

¹ Authentic/ Abu Dawud 5077 and this is his wording, Ibn Majah 3867.

² Authentic/ Al-Tirmidhi 3388, Ibn Majah 3869 and this is his wording.

³ Authentic/ Al-Nasa’i in the Kubra 10405, Hakim 2000.

⁴ Authentic/ Al-Hakim 2064, At-Tabarani in the Kabeer 201/1.

- Abu Al-Darda' (رضي الله عنه) reported:

The Prophet (صلى الله عليه وسلم) said: Whoever says in the morning or the evening: "Has'bea Allah La Ilaha Illah huwa 'alayhee Tawakaltu wa huwa rabu al arsh al Adheem" "Sufficient for me is Allah; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne." Seven times, Allah the Almighty will suffice him from the worries of this life and the hereafter. ¹

- Thawban (رضي الله عنه) reported:

The Prophet (صلى الله عليه وسلم) said: There is not a Muslim slave that says: (Raditu Billahi Rabban Wabil-Islami Deenan Wa Bi-Muhammadan Nabiyyan) "I am pleased with Allah as (my) Lord, with Islam as (my) religion, and with Muhammad (صلى الله عليه وسلم) as (my) Prophet," three times in the morning or in the evening, except for that it was a right upon Allah the Almighty to please him on the day of Resurrection. ²

- It was narrated from Mu'adh bin 'Abdullah:

His father (رضي الله عنه) said: "It was raining and dark, and we were waiting for the Messenger of Allah (صلى الله عليه وسلم) to lead us in prayer. Then the Messenger of Allah (صلى الله عليه وسلم) came out to lead us in prayer and he said: 'Say.' I said: 'What should I say?' He said: 'Say: He is Allah, (the) One and Al-Mu'awwidhatain (Al-Ikhlās Sūrah 112, Al-Falaq Sūrah 113, Al-Nas Sūrah 114) in the evening and in the morning, three times, and that will suffice you against everything.'" ³

- Abu Malik (رضي الله عنه) said:

The Messenger of Allah (صلى الله عليه وسلم) said: When one rises in the morning, one should say: "We have reached the morning, and in the morning the dominion belongs to Allah, the Lord of the universe. O Allah! I ask You for the good this day contains, for conquest, victory, light, blessing and guidance during it; and I seek refuge in You from the evil it contains and the evil contained in what comes after it." In the evening he should say the equivalent. ⁴

- **What should be said of Al-Adhkar in the morning:**

Juwairiyah (رضي الله عنها) reported:

Allah's Messenger (صلى الله عليه وسلم) came out from (her apartment) in the morning as she was busy in observing her dawn prayer in her place of worship. He came back in the forenoon and she was still sitting there. He (صلى الله عليه وسلم) said to her:

Are you still on the same conditions I left you on. She said: Yes. Thereupon Allah's Messenger (صلى الله عليه وسلم) said: I recited four words three times after I left you and if they were to be weighed against what you have recited since the morning they would outweigh them and (these words) are: "Subhana Allah wa be'hamdihi 'Adada Khal'qihi wa rida Nafsi'hi Wa zinata 'arshi'hi wa midada Kalimatih" " Glory be to Allah and praise is due to Him according to the number of His creation and according to the pleasure

¹ Authentic/ Ibn Al-Sunnie in the actions of the day and night 71.

² Graded as good/ Ahmad 23499 and this is his wording, Abu Dawud 5072.

³ Graded as good/ Al-Tirmidhi 3575, Al-Nasa'i 5428 and this is his wording.

⁴ Graded as good/ Abu Dawud 5084.

of His Self and according to the weight of His Throne and according to the ink (used in recording) words (for His Praise)." ¹

- **What should be said of Al-Adhkar in the Evening:**

Abu Hurairah (رضي الله عنه) reported:

A man came to the Prophet (صلى الله عليه وسلم) and said, "What a trouble I suffered from a scorpion which stung me last night!" He (صلى الله عليه وسلم) said, "Had you said in the evening: 'A'udhu bikalimatillahit-tammami min sharri ma khalaqa (I seek the protection of Allah's Perfect Words from the evil of whatever He has created),' it would not have harmed you." ²

- **What should be said of Al-Adhkar in the Night:**

Abu Mas'ud Al-Badri (رضي الله عنه) said:

Allah's Messenger (صلى الله عليه وسلم) said: the two Ayat at the end of Sūrah Al-Baqara are sufficient for whoever reads them at night:

﴿ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا تُفَرِّقُونَ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ؕ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ؕ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٦﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ كُنَّا مُّسِيئِينَ أَوْ نَحْنُ سَاهُونَ رَبَّنَا وَلَا تَحْمِلْنَا حِمْلًا مِمَّا كَانَتْ لِلرَّسُولِ ؕ إِنَّا نَحْنُ مُّسِيئُونَ ﴿٢٨٧﴾﴾

"The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination." Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people.""

[Sūrah Al-Baqarah 2:285-286] ³

¹ Narrated by Muslim 2726.

² Narrated by Muslim 2709.

³ Agreed upon; narrated by Bukhari 4008 and the wording is his, Muslim 807.

2) The Unrestricted Adhkar

I have reported in this chapter the virtues of the Glorifying, the Declaration of the oneness of Allah, The Praising, the Declaration of the Greatness, and the seeking of Forgiveness and the Adhkar like them that are legislated at any time.

- **Abu Hurairah (رضي الله عنه) reported:**

The Messenger of Allah (صلى الله عليه وسلم) said, "There are two statements that are light upon the tongue to say, heavy in the Scales and are dear to the Merciful: 'Subhan-Allahi wa bihamdihi, Subhan-Allahil-Adhim [Glory be to Allah and His is the praise, (and) Allah, the Greatest is free from imperfection]'.¹

- **Samura bin Jundub (رضي الله عنه) reported:**

The Messenger of Allah (صلى الله عليه وسلم) said "The dearest phrases to Allah are four: Subhan Allah (Glory be to Allah), Al-Hamdulillah (Praise be to Allah), La ilaha illa-Allah (There is no deity worthy of worship but Allah), Allahu Akbar (Allah is Greater). There is no harm for you in which of them begin with (while remembering Allah).² [Muslim 2137]

- **Abu Hurairah (رضي الله عنه) narrated:**

The Messenger of Allah (صلى الله عليه وسلم) said: "That I should say: 'Glory is to Allah (Subhan Allah),' 'All praise is due to Allah (Al-Hamdulillah),' 'None has the right to be worshipped but Allah (La Ilaha Illallah),' and 'Allah is the Greater (Allahu Akbar)' is more beloved to me than all that the sun has risen over."³

- **On the authority of Abu Malik al-Harith bin Asim al-Ashari (رضي الله عنه) who said:**

The Messenger of Allah (صلى الله عليه وسلم) said, "Purity is half of iman (faith). 'Al-hamdulillah (praise be to Allah)' fills the scales, and 'subhan-Allah (how far is Allah from every imperfection) and 'Al-hamdulillah (praise be to Allah)' fill that which is between heaven and earth. And the Salah (prayer) is a light, and charity is a proof, and patience is illumination, and the Qur'an is a proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin."⁴

- **Abu Dharr (رضي الله عنه) reported:**

Allah's Messenger (صلى الله عليه وسلم) was asked as to which words were the best. He said: Those for which Allah made a choice for His Angels and His servants (and the words are): "Subhana Allahi Wabehamdih" "Glory be to Allah and praise is due to Him."⁵

¹ Agreed upon; narrated by Bukhari 6682 and the wording is his, and Muslim 2694.

² Narrated by Muslim 2137.

³ Narrated by Muslim 2695.

⁴ Narrated by Muslim 223.

⁵ Narrated by Muslim 2731.

- Sa'd bin Abu Waqqas (رضي الله عنه) reported:

We were in the company of Allah's Messenger (صلى الله عليه وسلم) that he said: Is one amongst you powerless to get one thousand good deeds every day. Amongst those who had been sitting there, one asked: How one amongst us can get one thousand good deeds every day? He said: Recite: "Subhana Allah" "Glorified be Allah" one hundred times for (by reciting them) one thousand good deeds are recorded (to your credit) and one thousand sins are blotted out.¹

- Jabir (رضي الله عنه) reported:

The Prophet (صلى الله عليه وسلم) said, "For him who says: 'Subhan-Allahi wa bi hamdihi (Allah is free from imperfection, and all praise is for Him), a palm-tree will be planted for him in Jannah."²

- Abu Ayyub Al-Ansari (رضي الله عنه) reported:

The Prophet (صلى الله عليه وسلم) said: "He who utters ten times: 'La ilaha illallahu, wahdahu la sharika lahu, lahulmulku wa lahulhamdu, wa Huwa 'ala kulli sha'in Qadir (there is no deity worthy of worship except Allah. He is One and He has no partner with Him. His is the sovereignty and His is the praise, and He is Omnipotent),' he will have a reward equal to that for freeing four slaves from the progeny of Prophet Isma'il."³

- Sa'd bin Abu Waqqas (رضي الله عنه) reported:

A bedouin came to the Messenger of Allah (صلى الله عليه وسلم) and said to him, "Teach me a few words to recite frequently." He (صلى الله عليه وسلم) said, "Say: "La ilaha illallahu wahdahu la sharika lahu; Allahu Akbar kabiran, wal-hamdu lillahi kathiran, wa subhan-Allahi Rabbil-'alamin; la hawla wa la quwwata illa billahil-'Azizil-Hakim (there is no deity worthy of worship except Allah the One and He has no partner with Him; Allah is the Greatest and greatness is for Him. All praise is due to Him. Allah, the Rubb of the worlds is free from imperfection; there is no might and power but that of Allah, the All-Powerful and the All-Wise.)" The bedouin said: "All of these for my Rubb. But what is for me?" Thereupon he (Messenger of Allah (صلى الله عليه وسلم)) said, "You should say: 'Allahummaghfir li, warhamni, wahdini, warzuqni (O Allah! Grant me pardon, have mercy upon me, direct me to righteousness and provide me subsistence).'"⁴

- Abu Dharr (رضي الله عنه) reported:

Allah's Messenger (صلى الله عليه وسلم) as saying: In the morning charity is due from every bone in the body of every one of you. Every utterance of Allah's glorification is an act of charity. Every utterance of praise of Him is an act of charity, every utterance of profession of His Oneness is an act of charity, every utterance of profession of His Greatness is an act of charity, enjoining good is an act of charity, forbidding what is disreputable is an act of charity, and two rak'ahs which one prays in the forenoon will suffice.⁵

¹ Narrated by Muslim 2698.

² Authentic/ At-Tirmidhi 3465, look into the Authentic Silsilah 64.

³ Narrated by Muslim 2693.

⁴ Narrated by Muslim 2696.

⁵ Narrated by Muslim 720.

- Abu Sa'id al-Khudri (رضي الله عنه) reported:
The Messenger of Allah (صلى الله عليه وسلم) as saying: If anyone says, "I am pleased with Allah as Lord, with Islam as religion and with Muhammad (صلى الله عليه وسلم) as Messenger," Paradise will be his due.¹
- Abu Musa al-Ash'ari (رضي الله عنه) narrated:
The Messenger of Allah (صلى الله عليه وسلم) said to me, "O 'Abdullah bin Qais, would you like to be guided to one of the treasures of Paradise?" Of course O Messenger of Allah, so He said "Say: La Hawla wala Qu'wata illa Billah" (There is no might nor power except with Allah).²
- Abu Hurairah (رضي الله عنه) reported:
I heard Messenger of Allah (صلى الله عليه وسلم) saying: "By Allah, I seek Allah's forgiveness and repent to Him more than seventy times a day."³
- Al-Agharr Al-Muzani (رضي الله عنه) said:
The Messenger of Allah (صلى الله عليه وسلم) said, "Sometimes I perceive a veil over my heart, and I supplicate Allah for forgiveness a hundred times in a day."⁴
- It was narrated from Abu Hurairah (رضي الله عنه) that:
The Prophet (صلى الله عليه وسلم) said: "Whoever sends salah upon me once, Allah the Almighty will send salah upon him tenfold."⁵
- Ibn Mas'ud (رضي الله عنه) reported:
He heard the Prophet (صلى الله عليه وسلم) saying: Whoever says "Asta'Ghfiru Allah Aladhee La ilaha Illah hua Al'Hay Alqayum wa atubu elayhe" "I seek forgiveness from Allah, the Magnificent, whom there is none worthy of worship but Him, the Living, the Self- Subsisting, and I repent to him," then Allah will forgive him, even if he fled from battle."⁶

¹ Narrated by Muslim 1884, Abu Dawud 1529 and this is his wording.

² Agreed upon; narrated by Bukhari 6384, Muslim 2704 and the wording is his.

³ Narrated by Bukhari 6307.

⁴ Narrated by Muslim 2702.

⁵ Narrated by Muslim 408.

⁶ Authentic/ Hakim 2550, see the Authentic Silsilah 2727.

3) The Restricted Adhkar

1- The Adhkar said in Times of Hardship:

- **What to say at the time of trouble:**

1. Narrated Ibn Abbas (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) used to say at the time of difficulty/trouble, 'La ilaha il-lallah Al-Adheemul-Halim. La-ilaha illallah Rabul- Arsh-al-Adheem, La ilaha-il-lallah Rabus-Samawati Rab-ul-Ard; wa Rab-ul-Arsh Al- Karim.'

" There is no deity worthy of worship but Allah, the Great, the Tolerant, there is no deity worthy of worship but Allah, the Lord of the Magnificent Throne There no deity worthy of worship but Allah, the Lord of the Heaven and the earth, the Lord of the Edifying Throne." ¹

2. Sa'd Ibn Abi Waqqas (رضي الله عنه) narrated:

The Messenger of Allah (صلى الله عليه وسلم) said: "The supplication of Dhun-Nun (Prophet Yunus (صلى الله عليه وسلم)) when he supplicated, while in the belly of the whale was: "La Ilaha Illa Anta Subhanaka Innee Kuntu Mina Aldhalimeen" "There is none worthy of worship except You, Glory to You, Indeed, I have been of the transgressors. So indeed, no Muslim man supplicated with it for anything, ever, except Allah responds to him." ²

- **What should be said if something scares you:**

Thawban (رضي الله عنه) reported:

If something startled The Prophet (صلى الله عليه وسلم) He used to say: "Allah Allahu Rabbee La Shareeka Lahu" (Allah Allah is My Lord, He Has No partners). ³

- **What to say if one was worried or sad:**

Abdullah Ibn Mas'ud (رضي الله عنه) said:

The Messenger of Allah (صلى الله عليه وسلم) said: No one at all who might have been effected with worries or sadness and said: "Allahuma Innee Abduka, Wa Ibnu Abduka Wa ibnu Amatika, Nasi'Yatee Be'yadika, Madin Fi'ya Hukmuka, 'Adlun fi'ya Qada'uka, As'Aluka Be'Kule Ismin Hu'wa Laka Samayta Bihi Nafsaka Aw 'Alamtahu Ahadan Min Khalqika Aw Anzaltahu Fee Kitabika Aw Ista'atharta Bihi Fee Ilmi Alghaybe Indaka, An Taj'Ala Al'Qur'ana Ra'bee'a Qalbee, Wa noor Sadree wa Jela'aa Huznee wa Dhahaba Ham'me," except for that Allah removes his worries and his sadness and replaces all that with happiness.

¹ Agreed upon; narrated by Bukhari 6346, Muslim 2730.

² Authentic/ Al-Tirmidhi 3505.

³ Authentic/ Al-Nasa'i in "The actions of the day and the night" 657, look into the Authentic Silsilah 2070.

He said: then someone said Oh Messenger of Allah shall we not learn it!? So He said: "Of Course, everyone who heard it should learn it."¹

- **What to say if one fears a group of people:**

1. "Allahuma'Kfence'Him Bima Shi'it" 'O Allah, save me from them in any way you like,'²

2. Abu Musa Al-Ashari (رضي الله عنه) reported:

When the Messenger of Allah (صلى الله عليه وسلم), feared mischief from a people, he would supplicate: "Allahumma inna naj'aluka fi nuhurihim, wa na'udhu bika min shururihim (O Allah! We ask You to face them, and seek Your Protection against their evil)."³

- **What to say when facing the enemy:**

1. Anas (رضي الله عنه) reported:

Whenever the Messenger of Allah (صلى الله عليه وسلم) set out to participate in Jihad, he would supplicate: "Allahumma Anta 'adudi wa nasiri, bika ahulu, wa bika asulu, wa bika uqatilu (O Allah, You are my Supporter and my Helper. With Your help I get strength, and with Your help I bounce upon the enemy and defeat it, and with Your help I fight)."⁴

2. Ibn Abbas (رضي الله عنه) reported:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

“Sufficient for us is Allah, and [He is] the best Disposer of affairs.”

Ibrahim (صلى الله عليه وسلم) said it when He was thrown in the Fire, And Muhammad (صلى الله عليه وسلم) when they said to Him:

﴿إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾

"Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "Sufficient for us is Allah, and [He is] the best Disposer of affairs."⁵

- **What to say when seeking victory over the enemy:**

"Allahuma Munzila Alkitab, Wa Mujri'ya As'sahab, wa Hazima Al'Ahzab, Ih'zimhum Wa Unsurna Alaihum" "O Allah, Revealer of the Book, Disperser of the clouds, Defeater of the Confederates, put our enemy to rout and help us in over-powering them."⁶

¹ Authentic/Ahmad 3712, see the Authentic Silsilah 199.

² Narrated by Muslim 3005.

³ Authentic/Ahmad 19958, Abu Dawud 1537 and this is his wording.

⁴ Authentic/Abu Dawud 2632, At-Tirmidhi 3584.

⁵ Narrated by Bukhari 4563.

⁶ Agreed upon; narrated by Bukhari 2966, Muslim 1742.

- **What to say if the enemy chased them:**

Narrated Anas bin Malik (رضي الله عنه):

Allah's Messenger (صلى الله عليه وسلم) arrived at Medina with Abu Bakr, riding behind him on the same camel. Abu Bakr was an elderly man known to the people, while Allah's Messenger (صلى الله عليه وسلم) was a youth that was unknown. Thus, if a man met Abu Bakr, he would say, "O Abu Bakr! Who is this man in front of you?" Abu Bakr would say, "This man shows me the Way," One would think that Abu Bakr meant the road, while in fact, Abu Bakr meant the way of virtue and good. Then Abu Bakr looked behind and saw a horse-rider pursuing them. He said, "O Allah's Messenger (صلى الله عليه وسلم)! This is a horse-rider pursuing us." The Prophet (صلى الله عليه وسلم) looked behind and said, "O Allah! Cause him to fall down." So the horse threw him down and got up neighing. ¹

- **What to say when supplicating against the oppressors:**

1. Narrated Ali bin Abi Talib (رضي الله عنه):

We were in the company of the Prophet (صلى الله عليه وسلم) on the day (of the battle) of Al-Khandaq (the Trench). The Prophet said, "May Allah fill their (the infidels') graves and houses with fire, as they have kept us so busy that we could not offer the middle prayer till the sun had set; and that prayer was the Asr prayer." ²

2. O Allah! Be hard on the Tribe of Mudar; O Allah! Inflict years of drought upon them like the years (of drought) of the Prophet (صلى الله عليه وسلم) Yusuf." ³

- **What to say when something troubled him:**

Abu Hurairah (رضي الله عنه) reported:

Messenger of Allah (صلى الله عليه وسلم) said, "A strong believer is better and dearer to Allah than a weak one, and both are good. Adhere to that which is beneficial for you. Keep asking Allah for help and do not refrain from it. If you are afflicted in any way, do not say: 'If I had taken this or that step, it would have resulted into such and such,' but say only: "Qadar Allah wa Ma Shaa'a Fa'Al" 'Allah so determined and did as He willed.' The word 'if' opens the gates of Satanic thoughts." ⁴

- **What shall the sinner say and do when he commits a sin:**

Abu Bakr (رضي الله عنه) narrated:

I heard the Messenger of Allah (صلى الله عليه وسلم) saying: When a servant (of Allah) commits a sin, and he performs ablution well, and then stands and prays two rak'ahs, and asks pardon of Allah, Allah pardons him. He then recited this verse:

¹ Narrated by Bukhari 4563.

² Agreed upon; narrated by Bukhari 6396 and the wording is his, Muslim 627.

³ Agreed upon; narrated by Bukhari 1006, Muslim 675 and the wording is his.

⁴ Narrated by Muslim 2664.

﴿ وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ ﴾

"And those who, when they commit indecency or wrong their souls, remember Allah."

[Sūrah Āl Imran 3:135]

Until the end of the verse... ¹

• **What shall the one who's in debt say:**

1. It was narrated that Anas bin Malik (رضي الله عنه) said:

"The Prophet (صلى الله عليه وسلم) used to say: 'Allahumma inni a'udhu bika minal-hammi wal hazani, wa 'ajazi wal-kasali, wal-jubni, wal-bukhli, wa dala'id-dain, wa ghalabatir-rijal (O Allah, I seek refuge with You from worry, grief, laziness, miserliness, cowardice, difficult debt and being overpowered by men.)'" ²

2. Ali (رضي الله عنه) narrated:

That a Mukatib (a writer) came to him and said: "Indeed I am not capable of my Writing so aid me." He said: "Should I not teach you words that the Messenger of Allah taught me? If you had a debt upon you similar to the mountain of Sir, Allah would fulfill it for you. He said: 'Say: O Allah, suffice me with Your lawful against Your prohibited, and make me independent of all those besides You (Allahummakafini Bihalalika An Haramika, Wa Aghnini Bi Fadlika Amman Siwaka).'" ³

• **What to say when effected with a calamity small or big:**

1. Allah (ﷻ) said:

﴿ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَنَبِّئِ الصَّابِرِينَ ﴿١٥٧﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٨﴾ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُتَعْتَدُونَ ﴿١٥٩﴾ ﴾

"And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return." Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided."

[Sūrah Al-Baqarah 2:155-157]

2. Umm Salamah (رضي الله عنها) reported:

I heard the Messenger of Allah (صلى الله عليه وسلم) saying, "When a person suffers from a calamity and utters: 'Inna lillahi wa inna ilaihi raji'un. Allahumma ujurni fi musibati, wakhlu li khairan minha (We belong to Allah and to Him we shall return. O Allah! Compensate me in my affliction, recompense my loss and give me something better in exchange for it), then Allah surely compensates him with reward and better substitute." ⁴

¹ Authentic/ Abu Dawud 1521, Al-Tirmidhi 3006.

² Narrated by Bukhari 6369.

³ Graded as good/ Ahmad 1319, Al-Tirmidhi 3563.

⁴ Narrated by Muslim 918.

- **What to say to expel the Shaytan away:**

1. Allah (ﷻ) said:

﴿وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَفْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

“And if there comes to you from Shaytan an evil suggestion, then seek refuge in Allah. Indeed, He is the Hearing, the Knowing.”

[Sūrah Fussilat 41:36]

2. Al-Adhan, to keep up with the Adhkar, reciting the Qur'an, Ayah Al-Kursi [Surah al-Baqarah 2:255] and many more ayat that will be mentioned by the will of Allah.

- **What to say when angry:**

Narrated Sulaiman bin Sarad (رضي الله عنه):

Two men were cursing each other in front of the Prophet (ﷺ) while we were sitting with him. One of the two was cursing his companion furiously and his face became red. The Prophet (ﷺ) said, "I know a word (sentence) the saying of which will cause him to relax if this man says it. Only if he said, "A'Oudhu Billahi Minah Alshaytan Alrajim" "I seek refuge with Allah from Shaytan, the outcast." ¹

2- The Adhkar said in Casual Matters:

- **What should be said when entering the house:**

Jabir (رضي الله عنه) reported:

I heard Messenger of Allah (ﷺ) saying, "If a person mentions the Name of Allah upon entering his house or eating, Shaytan says, addressing his followers: 'You will find nowhere to spend the night and no dinner.' But if he enters without mentioning the Name of Allah, Shaytan says (to his followers); 'You have found (a place) to spend the night in, and if he does not mention the Name of Allah at the time of eating, Shaytan says: 'You have found (a place) to spend the night in as well as food.'" ²

- **What to say when leaving a gathering (seating):**

Abu Hurairah (رضي الله عنه) reported:

Messenger of Allah (ﷺ) said, "Whoever sits in a gathering and indulges in useless talk and before getting up supplicates: 'Subhanaka Allahumma wa bihamdika, ash-hadu an la ilaha illa Anta, astaghfiruka wa atubu ilaika (O Allah, You are free from every imperfection; praise be to You. I testify that there is no deity worthy of worship except You; I ask Your Pardon and turn to You in

¹ Agreed upon; narrated by Bukhari 6115 and the wording is his, Muslim 2610.

² Narrated by Muslim 2018.

repentance),¹ he will be forgiven for (the sins he may have intentionally or unintentionally committed) in that assembly."¹

- **What to say when one hears the crowing of the rooster, the bray of the donkey and the barking of the dog:**

1. Narrated Abu Hurairah (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) said, "When you hear the crowing of cocks, ask for Allah's Blessings for (their crowing indicates that) they have seen an angel. And when you hear the braying of donkeys, seek Refuge with Allah from Shaytan for (their braying indicates) that they have seen a Shaytan."²

2. Jabir Ibn Abdullah (رضي الله عنه) said:

The Messenger of (صلى الله عليه وسلم) said: If you heard barking of dogs, and braying of donkeys at night, then seek refuge by Allah, because they see what you don't see.³

- **What to say to the one that has been advised and then he becomes conceded:**

Salamah bin Al-Akwa' (رضي الله عنه) reported:

A man ate in the presence of Messenger of Allah (صلى الله عليه وسلم) with his left hand. He (صلى الله عليه وسلم) said, "Eat with your right hand." He said: "I cannot." Thereupon he (صلى الله عليه وسلم) said, "May you never be able to do that." It was arrogance that prevented him from doing it, and he could not raise it (the right hand) up to his mouth afterwards.⁴

- **What to say when attempting to remove an evil:**

Narrated Abdullah bin Masud (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) entered Mecca and (at that time) there were three hundred-and-sixty idols around the Kaaba. He started stabbing the idols with a stick he had in his hand and reciting: "Truth (Islam) has come and Falsehood (disbelief) has vanished."⁵

- **What should be said to the one that did a favor:**

1. Narrated Ibn Abbas (رضي الله عنه):

Once the Prophet (صلى الله عليه وسلم) entered a lavatory and I placed water for his ablution. He asked, "Who placed it?" He was informed accordingly and so he said, "O Allah! Make him (Ibn Abbas) a learned scholar in religion (Islam)."¹

¹ Authentic/ Ahmad 10420, At-Tirmidhi 3433 and this is his wording.

² Agreed upon; narrated by Bukhari 3303 and the wording is his, Muslim 2729.

³ Authentic/ Ahmad 14334, Abu Dawud 5103 and this is his wording.

⁴ Narrated by Muslim 2021.

⁵ Agreed upon; narrated by Bukhari 2478 and the wording is his, Muslim 1781.

2. Usamah bin Zaid (رضي الله عنه) reported:

The Messenger of Allah (صلى الله عليه وسلم) said, "He who is favoured by another and says to his benefactor: Jazak-Allah khairan (may Allah reward you well)' indeed praised (the benefactor) satisfactorily." ²

3. Narrated 'Abdullah bin Abi Rabi'ah (رضي الله عنه):

"The Prophet borrowed forty thousand from me, then some wealth came to him, and he paid me back and said: 'May Allah bless your family and your wealth for you: the reward for lending is praise and repayment.'" ³

• **What should be said when the one sees the blooming of the fruit:**

Abu Hurairah (رضي الله عنه) reported:

When the people saw the first fruit (of the season or of plantation) they brought it to Allah's Messenger (صلى الله عليه وسلم). When he received it he said:

O Allah, bless us in our fruits; and bless us in our city; and bless us in our "Sa's" (A unit of measuring the weight and the amount of food) and bless us in our "Mudd" (A unit of measuring the weight and the amount of food). He would then call to him the youngest child and give him these fruits. ⁴

• **What so say when amazed and happy:**

1. It was narrated from Abu Hurairah (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) met him in one of the streets of Al-Madinah while he was Junub, so he slipped away from him and performed Ghusl. The Prophet (صلى الله عليه وسلم) noticed he was not there, and when he came he said:

'Where were you, O Abu Hurairah?' He said: 'O Messenger of Allah, you met us but I was Junub, and I did not want to sit in your presence until I had performed Ghusl.' He said: 'Subhan Allah! The believer is not made impure (Najis).'" ⁵

2. Ibn Abbas (رضي الله عنه) narrated: ...-in this narration-...

Umar said O Messenger of Allah: Did you Divorce your wives? So He looked up to me and said: "No" so I said: Allahu Akbar (Allah is Greater). ⁶

¹ Agreed upon; narrated by Bukhari 143 and the wording is his, Muslim 2477.

² Authentic/ At-Tirmidhi 2035.

³ Graded good/ Al-Nasa'i 4683 and this is his wording, Ibn Majah 2424.

⁴ Narrated by Muslim 1373.

⁵ Agreed upon; narrated by Bukhari 283, Muslim 371 and the wording is his.

⁶ Agreed upon; narrated by Bukhari 5191 and the wording is his, Muslim 1479.

- **What to say when the wind blows strongly:**

'A'ishah (رضي الله عنها) said:

Whenever the wind blew strongly, The Prophet (صلى الله عليه وسلم) would say: "Allahumma inni as'aluka khairaha, wa khaira ma fiha, wa khaira ma ursilat bihi. Wa a'udhu bika min sharriha, wa sharri ma fiha, wa sharri ma ursilat bihi. (O Allah, I beg of You its good and the good of that which it contains and the good of the purpose for which it has been sent; and I seek Your Refuge from its evil and the evil of that which it contains and the evil of the purpose for which it has been sent)." ¹

- **What to say when one sees the clouds and the rain:**

1. It was narrated from 'A'ishah (رضي الله عنها) that:

When it rained the Messenger of Allah (صلى الله عليه وسلم) would say: "Allahumma Sayyiban nafīa. (O Allah, a beneficial rain)." ²

2. 'A'ishah (رضي الله عنها) narrated:

When the Prophet (صلى الله عليه وسلم) saw a cloud approaching from any horizon, he would stop what he was doing, even if he was praying, and turn to face it, then he would say:

"Allahumma inna na'udhu bika min sharri ma ursila bihi (O Allah, we seek refuge with You from the evil of that with which it is sent)." Then if it rained he would say: "Allahumma sayyiban nafi'an (O Allah, a beneficial rain)," two or three times. And if Allah dispelled it and it did not rain, he would praise Allah for that. ³

- **What to say after it rains:**

"Mu'Tirna Be'Fadl Allah Wa Rahmatih" (We have been blessed with rain by the virtue of Allah and His Mercy). ⁴

- **What to say of supplication to one's servant:**

Narrated Anas (رضي الله عنه):

My mother said, "O Allah's Messenger (صلى الله عليه وسلم)! Please invoke Allah on behalf of your servant." He said, "O Allah! Increase his wealth and children, and bestow Your Blessing on whatever You give him." ⁵

¹ Narrated by Muslim 899.

² Narrated by Bukhari 1032.

³ Authentic/ Bukhari in Al-Adab Al-Mufrad 707, Ibn Majah 3889.

⁴ Agreed upon; narrated by Bukhari 1038, Muslim 71.

⁵ Agreed upon; narrated by Bukhari 6344 and the wording is his, Muslim 660.

- **What to say if one wanted to compliment a Muslim:**

Abu Bakrah (رضي الله عنه) reported: ...-in this narration-...

Allah's Messenger (صلى الله عليه وسلم) said: If one of you has to praise his friend at all, he should say: I think (him to be) so and Allah knows it well and I do not know the secret of the heart and Allah knows the destined end, and I cannot testify his purity against Allah but (he appears) to be so and so. ¹

- **What should one say if he is complimented:**

'U'dey ibn Arta'a (رضي الله عنه) said:

"When one of the Companions of the Prophet (صلى الله عليه وسلم), was praised, he said in supplication to Allah), 'Do not take me to task for what they say and forgive me for what they do not know.'" ²

¹ Agreed upon; narrated by Bukhari 2662, Muslim 3000 and the wording is his.

² Authentic/ Bukhari in Al-Adab Al-Mufrad 782.

4. The Book of *Du'ās*

Consisting of the following:

1. Rulings Pertaining to *Du'ās*
2. The Best Times, Places and Circumstances wherein *Du'ā* is Likely Answered
3. Among the *Du'ās* Mentioned in the Noble Qur'ān and Authentic Sunnah:
 - 1) *Du'ās* from the Noble Qur'ān
 - 2) From the *Du'ās* of the Prophet (ﷺ)
4. What the Slave can Protect himself with from Shayṭān of *Adhkār* and *Du'ās*:
 - 1) What the Slave can Protect himself with from Shayṭān
 - 2) Treatment for Magic Spells and Jinn Possession
 - 3) *Ruqyah* treatment for the Evil Eye

The Book of *Du'ās*

1. Rulings Pertaining to *Du'ās*

- **The types of Du'a (Supplication):**

The Du'a is two types: The Du'a of worship and the Du'a of request, each one of them is a prerequisite for the other.

The first: The Du'a of worship: and it is the invocation to Allah (ﷻ) by His Names and Attributes for the reason of attaining something beloved, or thwarting away something detested, or seeking a relief from harm, by sincere worship to Him Alone, and pleading to Him, as well as thanking and praising Him.

Allah (ﷻ) said:

﴿وَذَا التَّوْنِ إِذْ ذُهِبَ مُغْضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾
فَأَسْتَجَبْنَا لَهُ وَخَجَلْنَا لَهُ مِنَ الْعِزِّ وَكَذَلِكَ نُشْعِي الْمُؤْمِنِينَ ﴿٨٨﴾﴾

“And [mention] the man of the fish, when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darknesses, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers." So We responded to him and saved him from the distress. And thus do We save the believers.”

[Sūrah Al-'Anbyā' 21:87-88]

The second one: The Du'a of Request: requesting that which benefits the caller and bringing about benefit or getting relief from something that has been deemed harmful.

Allah (ﷻ) said:

﴿رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾﴾

"Our Lord, forgive us our sins and the excess [committed] in our affairs and plant firmly our feet and give us victory over the disbelieving people."

[Sūrah 'Āli Imrān 3:147]

- **The power of Al-Du'a:**

Du'as and seeking refuge have the same effect and status as weapons, and the power of a weapon is by the person using it and never by how sharp it may be.

So when the weapon is perfect and there is nothing wrong with it, and the arm is a strong one, and there are no preventions then the Enemy is defeated. And when one of those three elements of defeat is absent, then the result will be absent as well.

Al-Du'a is the weapon of the believer. It benefits that which has happened and that which has yet to happen. Depending on one's certainty upon Allah, the uprightness upon His commandments, and sparing no effort in making the word of Allah the Highest, then there will be the granting of the Du'a and obtaining of what's been requested.

Allah (ﷻ) said:

﴿وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِرُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢٠﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴿٢١﴾ إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٢٢﴾﴾

“And establish the testimony for [the acceptance of] Allah. That is instructed to whoever should believe in Allah and the Last day. And whoever fears Allah - He will make for him a way out, And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent.”

[Sūrah Aṭ-Ṭalāq 65:2-3]

- **The answering of the Du'a:**

Allah the Almighty is the Richest the Most Generous and He never rejects anyone who beseeches Him at all.

So if all conditions of Al-Du'a are met then Allah will either grant the beseecher immediately...or hold back the grant so that the Muslim increases the Du'a and pleading and weeping for Allah...or He might give him something else which is more beneficial than the thing he's asking for...or He could hold back, by this Du'a, a calamity that might be happening will not befall him...or He might hold it back to benefit him on the Day of Resurrection...so only Allah knows what is good for his servants, so we shouldn't despair and be hasty:

﴿إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٢٢﴾﴾

“Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent.”

[Sūrah Aṭ-Ṭalāq 65:3]

And Allah (ﷻ) said:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ﴿١٨٦﴾ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٧﴾﴾

“And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.”

[Sūrah Al-Baqarah 2:186]

- **The preventions getting a Du'a granted:**

Al-Du'a is one of the strongest reasons for pushing back what's hated and obtaining what's requested, but its result might be absent, either because the Du'a was weak in itself by being something that Allah does like or approve of, or for what lies therein of animosity.

Or because the heart was weak at the time of the Du'a and it wasn't directed towards Allah appropriately.

Or for the presence of a preventive reason, like eating or gaining haram or oppression, or being over taken by negligence and heedlessness, or by the accumulation of sins of the heart.

Or even by having the answer resulting in the slave leaving off the Du'a. Or perhaps Allah has prevented it in this Dunya to grant him something greater than it in the hereafter. Or perhaps Allah has prevented him in attaining it to ward off something similar but evil from happening which would ultimately harm the believer.

Maybe there would have been an increase in sinning if the Du'a was granted, so it was not given. Also the prevention might have been so that the servant won't get busy with this bounty and have no time for his Lord, and leave off the beseeching of Allah and leave off the pleading and standing at His gates.

3. Jabir bin Abdullah (رضي الله عنه) reported:

Some people from amongst the Jews said to Allah's Messenger (صلى الله عليه وسلم) Abu'l-Qasim: as-Sam-u-'Alaikum (Death be upon you), whereupon he said: Wa 'Alaikum (and Upon You), A'isha was enraged and asked him (Allah's Messenger (صلى الله عليه وسلم)) whether he had not heard what they had said. He said, I did hear and I retorted to them (and the curse that I invoked upon them would receive response from Allah), but (the curse that they invoked upon us) would not be responded. ¹

4. Abu Hurairah (رضي الله عنه) reported:

Allah's Messenger (صلى الله عليه وسلم) as saying: O people, Allah is Good and He therefore, accepts only that which is good. And Allah commanded the believers as He commanded the Messengers by saying: "O Messengers, eat of the good things, and do good deeds; verily I am aware of what you do" (23: 51). And He said: 'O those who believe, eat of the good things that We gave you.'" (2: 172) He then made a mention of a person who travels widely, his hair disheveled and covered with dust. He lifts his hand towards the sky (and thus makes the supplication): "O Lord, O Lord," whereas his diet is unlawful, his

¹ Narrated by Muslim 2166.

drink is unlawful, and his clothes are unlawful and his nourishment is unlawful. How can then his supplication be granted? ¹

- **The situations of Du'a with the calamity:**

Al-Du'a is the most beneficial medicine, and it's the enemy of calamity, it prevents it from happening, and it removes it if it happened or hides it.

And there are three situations for the Du'a with the calamity:

The first one: is that the Du'a being stronger than the calamity, so it pushes it away.

The second one: is that the Du'a is weaker than the calamity, so the calamity becomes stronger.

The third one: is that they both are equal and they both prevent one another.

- **The Virtue of Al-Du'a:**

1. Allah (ﷻ) said:

﴿أَمَّنْ هُوَ قَنِيتُ إِتَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ

أُولُو الْأَلْبَابِ ﴿٣٩﴾

“Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding.”

[Sūrah Az-Zumar 39:9]

2. And Allah (ﷻ) said:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

“And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.”

[Sūrah Al-Baqarah 2:186]

3. And Allah (ﷻ) said:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٢١٠﴾

¹ Narrated by Muslim 1015.

“And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible.”

[Sūrah Ghāfir 40:60]

- **The manners of Al-Du’a and the reasons for it to be granted:**

There are manners and reasons for the Du’a to be to be granted:

Some of them are: Sincerity to Allah the Almighty, and to start by thanking Allah the Most High and praising Him, and then with sending the prayers upon the Prophet (ﷺ) in the beginning of the Du’a and in the ending.

Also from those reasons and manners are: That the Beautiful Names of Allah are used in the Du’a, and it is not allowed for anyone to make Du’a to the Characteristics of Allah as in saying: O Face of Allah, O Knowledge of Allah, O Mercy of Allah... and so on.

But its loved by Allah for the Servant to plead to Allah by His Attributes by saying: O Allah I ask You by Your Great Capability, or By Your widespread Mercy.... And so on.

Also from those reasons and manners are: Having the Heart present at the time of Du’a, and lowering the volume of one’s sound while making Du’a, admitting the sin and asking for forgiveness, as well as admitting the bounties and thanking Allah the Most High for it.

Also, from those reasons and manners are: Supplicating thrice, demanding in the Du’a, to not consider that the answer of the Du’a is slow, also the assurance in the Du’a and to have certainty in the answer. Do not ask for something sinful or breaking ties with family members. There also shouldn’t be transgressing in the Du’a, and to think good of Allah (ﷻ).

Also from those reasons and manners are: Not to make Du’a against the family, wealth and offspring. For the food, drinking, and clothing to all be halal. Repaying injustices if any. Pleading and being in a state of humility, pure from any impurities and filth.

Also from those reasons and manners are: raising the hand up higher than the shoulders while bringing them together with the palms facing the heavens, and if he wants he could cover his face with them while facing the backs of the hands towards the Qiblah.

Also from those reasons and manners are: Facing the Qiblah during the Du’a, and the Du’a should be at times of ease and at times of hardship. The Du’a should be by saying

Du'as will be considered to be from the that which would be granted, those which were legislated.

Allah (ﷻ) said:

﴿ إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حُزُوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٣٠﴾ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣١﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٣٢﴾ ﴾

“Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant. They arise from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend. And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.”

[Sūrah As-Sajdah 32:15-17]

- **The rules of the types of Al-Du'a:**

There are three types of Al-Du'a:

The first: a type that Allah and His Messenger ordered the servant with servant with, either as a compulsory act or as a favored act. As in the Du'as which were reported in the Qur'an and the Sunnah for the Salah and other types of worship, because this is something that Allah favors and is pleased with.

The best, the greatest and most complete Du'a and request in the Qur'an is:

﴿ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾ ﴾

“Guide us to the straight path - The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.”

[Sūrah Al-Fātihah 1: 6-7]

The Second: is the Du'a that Allah and His Messenger have prohibited the servant from doing, as in transgressing in the Du'a. For example: the servant is not allowed to ask Allah for some of the things that belong to Allah alone, like to ask Allah to become all knowing, or to become competent over everything, or allow him to see the unseen and so on. For this is something that is disliked by Allah and displeasing.

The third: is the type that is tolerated as to ask for so abundances without being involved in Haram.

2. The Best Times, Places and Circumstances wherein *Du'ā* is Likely Answered

1. The best times for Du'a:

In the last hours of the night, Lailatul Qadr (the night of Al-Qadr, falls in one of the last 10 odd nights of Ramadan), after the compulsory Salah (prayer), between Adhan and Iqama, an hour in every night, the last hour on the day of Jumua (Friday) right before Maghrib, at the time of calling for the Salah, if one goes to sleep pure (after performing ablution) then wakes up in the middle of the night and supplicates, the Du'a in the Month of Ramadan, in the Night Of Qadr and so on.

2. The places for Du'a:

Making Du'a during the performance of Tawaf (circulating around the Ka'aba seven times during Umra or Hajj), the Du'a on the day of Arafah on the Mountain of Arafah (Hajj time, and a mountain that a servant must stand on to complete the requirements of Hajj), Du'a upon Al-Safa and Al-Marwa (the two mountains that the servant performing Umra or Hajj must stop at), Du'a by Al-Mash'ar Al-Haram (Required stop for those performing Hajj), Du'a after the Hajj minor stoning and major stoning of the required acts of Hajj, and so on.

3. The best circumstances:

By supplicating with "La Ilaha Illah Anta Subhanaka Inni Kuntu Mina Aldhalimeen" "There is no deity worYour of worship except You; exalted are You. Indeed, I have been of the wrongdoers.", the Du'a at this time when the heart is sincerely directed towards Allah the Almighty, the Du'a after the performance of Wudu' (Ablution), the Du'a of the traveler, the Du'a of the sick person, the Du'a of the oppressed, the Du'a of the Father to his son and the Du'a of the needy.

And the Du'a while in Sujud (Prostration), and at the gatherings of the Muslims in the gatherings of remembering Allah, and when the rooster crows, and when the person turns and flips in bed while sleeping and then wakes up in the middle of the night then says 'La ilaha Illa Allah wahdah...' (There is no Deity worYour of worship except Allah alone...) until the end of the Authentic Du'a and then asks for forgiveness and then makes Du'a and so on.

1. Allah (ﷻ) said:

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٥٨﴾ لَا شَرِيكَ لَهُ ۗ وَيَذَلِكُ أَمْرٌ وَأَنَا أَوَّلُ الْآلَسِينَ ﴿١٥٩﴾ ﴾

“Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah , Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims.”

[Sūrah Al-An‘ām 6:162-163]

2. And Allah (ﷻ) said:

﴿ قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُتُمْهَا وَأَتَّبِعْ بَيْنَ ذَلِكَ سَبِيلًا ۝ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمَلِكِ وَلَمْ يَكُن لَّهُ وِليٌّ مِنَ الدُّنْيَا وَكَبِيرًا ۝ ﴾

“Say, "Call upon Allah or call upon the Most Merciful. Whichever [name] you call - to Him belong the best names." And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way. And say, "Praise to Allah, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification.”

[Sūrah Al-‘Isrā’ 17:110-111]

3. Allah (ﷻ) also said:

﴿ أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أُولَئِكَ مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ ۝ ﴾

“Is He [not best] who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity with Allah? Little do you remember.”

[Sūrah An-Naml 27:62]

- **How to supplicate to Allah (ﷻ):**

1. Increasing the remembering of Allah (ﷻ), for that whoever increases remembering of Allah the Almighty the He will give the best of what He gives those who supplicate:

﴿ فَادْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ۝ ﴾

“So remember Me; I will remember you. And be grateful to Me and do not deny Me.”

[Sūrah Al-Baqarah 2:152]

2. Starting with the thanking and the praising upon Allah whose Glorification is Glorified, before beginning with the supplication.

When Ibrahim (عليه السلام) conversed with His people, and then supplicated to Allah the Almighty, He began with the praising upon His Lord before He beseeched:

﴿ قَالَ أَقْرَبُ بِتَمَرٍ مَا كُنْتُمْ تَعْبُدُونَ ۝ أَنْتُمْ وَءَابَاؤُكُمْ الْأَقْدَمُونَ ۝ فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ ۝ وَالَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ۝ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ۝ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ۝ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ۝ ﴾

“He said, "Then do you see what you have been worshipping, You and your ancient forefathers? Indeed, they are enemies to me, except the Lord of the worlds, Who created me, and He [it is who]

guides me. And it is He who feeds me and gives me drink. And when I am ill, it is He who cures me And who will cause me to die and then bring me to life.”

[Sūrah Ash-Shuārā' 26:75-81]

And then He mixed the Du'a with the Praise and said:

﴿وَالَّذِي أطمعُ أَن يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ﴾

“And who I aspire that He will forgive me my sin on the Day of Recompense.”

[Sūrah Ash-Shuārā' 26:82]

And then he clarified afterwards with the request, so He said:

﴿رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ﴾ وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الآخِرِينَ ﴿وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ﴾ وَأَغْفِرْ

لِأَبِي إِذْ هُوَ كَانَ مِنَ الضَّالِّينَ ﴿وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ﴾ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ﴾

“[And he said], "My Lord, grant me authority and join me with the righteous. And grant me a reputation of honor among later generations. And place me among the inheritors of the Garden of Pleasure. And forgive my father. Indeed, he has been of those astray. And do not disgrace me on the Day they are [all] resurrected - The Day when there will not benefit [anyone] wealth or children But only one who comes to Allah with a sound heart.”

[Sūrah Ash-Shuārā' 26:83-89]

And then the the Entirely Merciful, the Especially Merciful revealed Sūrah Al-Fatihah (the opener, First Sūrah in the Qur'an) upon Muhammad (ﷺ) in the following order, So He said:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ الرَّحْمَنِ الرَّحِيمِ ﴿مَلِكِ يَوْمِ الدِّينِ﴾

“[All] praise is [due] to Allah, Lord of the worlds - The Entirely Merciful, the Especially Merciful, Sovereign of the Day of Recompense.”

[Sūrah Al-Fātiḥah 1:2-4]

So that is all pure thanking, praising and exalting upon Allah the Almighty.

And then He (ﷻ) said:

﴿إِلَيْكَ نَعْبُدُ وَإِلَيْكَ نَسْتَعِينُ﴾

“It is You we worship and You we ask for help.”

[Sūrah Al-Fātiḥah 1:5]

And all that is praising mixed with the supplication.

And then He (ﷻ) said:

﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿

“Guide us to the straight path - The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.”

[Sūrah Al-Fātiḥah 1:6-7]

And this is a pure supplication, and the Greatest Supplication, and it is the first supplication in the Noble Qur'an.

And here are some of the supplications that have been conveyed in the Noble Qur'an and the Authentic Prophetic Sunnah.

3. Among the *Du'ās* Mentioned in the Noble Qur'an and Authentic Sunnah

1- *Du'ās* from the Noble Qur'an

Allah sent down the Qur'an as a clarification for everything and a guide, a lesson, a mercy and a healing.

And here are some of the supplications which have been mentioned in the Noble Qur'an that a Muslim may use for Du'a, and chose the Du'a that is most appropriate for him and his condition, by considering the legislated reasons, and complete certainty that everything is in the Hand of Allah alone with no partners.

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
سَتَعْبُدُونَ ﴿٥﴾ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾ ﴾

“In the name of Allah, the Entirely Merciful, the Especially Merciful. [All] praise is [due] to Allah, Lord of the worlds - Sovereign of the Day of Recompense. It is You we worship and You we ask for help. Guide us to the straight path - The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.”

[Sūrah Al-Fātiḥah 1:1-7]

﴿ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُهُ الْغَيْبِ وَالشَّهَادَةِ ﴿١﴾ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ
الْمُؤْمِنُ الْمُهِمُّ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ﴿٣﴾ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤﴾ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ
يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ﴿٥﴾ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾ ﴾

“He is Allah, other than whom there is no deity worYour of worship, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful. He is Allah, other than whom there is no deity worYour of worship, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him. He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.”

[Sūrah Al-Ḥashr 59:22-24]

﴿ سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِمَّا أَنْفُسُهُمْ وَمِمَّا لَا يَعْلَمُونَ ﴿١﴾ ﴾

“Exalted is He who created all pairs - from what the earth grows and from themselves and from that which they do not know.”

[Sūrah Yā-Sīn 36:36]

﴿ سُبْحَانَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿١﴾ ﴾

“Exalted is the Lord of the heavens and the earth, Lord of the Throne, above what they describe.”

[Sūrah Az-Zukhruf 43: 82]

﴿حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾﴾

"Sufficient for me is Allah; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne."

[Sūrah At-Tawbah 9:129]

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾﴾

"There is no deity worYour of worship except You; exalted are You. Indeed, I have been of the wrongdoers."

[Sūrah Al-'Anbyā' 21:87]

﴿رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٧٢﴾﴾

"Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers."

[Sūrah Al-A'raf 7:23]

﴿رَبَّنَا ءَامَنَّا بِمَا أَنْزَلْتَ وَأَتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾﴾

"Our Lord, we have believed in what You revealed and have followed the messenger Jesus, so register us among the witnesses [to truth]."

[Sūrah 'Āli Imrān 3:53]

﴿رَبَّنَا ءَامَنَّا فَاعْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٠٩﴾﴾

"Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful."

[Sūrah Al-Mu'minūn 23:109]

﴿رَبَّنَا ءَامَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾﴾

"Our Lord, we have believed, so register us among the witnesses."

[Sūrah Al-Mā'idah 5:83]

﴿رَبَّنَا إِنَّا ءَامَنَّا فَاعْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾﴾

"Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire."

[Sūrah 'Āli Imrān 3:16]

﴿رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَاعْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨٨﴾﴾

"Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent."

[Sūrah At-Tahrim 66:8]

﴿ رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٨﴾ ﴾

"Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance."

[Sūrah Al-Kahf 18:10]

﴿ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾ ﴾

"Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous."

[Sūrah Al-Furqān 25:74]

﴿ رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾ ﴾

"Our Lord, remove from us the torment; indeed, we are believers."

[Sūrah Ad-Dukhān 44:12]

﴿ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿١٠﴾ وَجِنَّا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿١١﴾ ﴾

"Our Lord, make us not [objects of] trial for the wrongdoing people, And save us by Your mercy from the disbelieving people."

[Sūrah Yūnus 10:85-86]

﴿ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠﴾ ﴾

"Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."

[Sūrah Al-Baqarah 2:201]

﴿ سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾ ﴾

"We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination."

[Sūrah Al-Baqarah 2:285]

﴿ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبَتْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٥٠﴾ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا وَاغْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٥١﴾ ﴾

"Our Lord, upon You we have relied, and to You we have returned, and to You is the destination. Our Lord, make us not [objects of] torment for the disbelievers and forgive us, our Lord. Indeed, it is You who is the Exalted in Might, the Wise."

[Sūrah Al-Mumtaḥanah 60:4-5]

﴿ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَّحِيمٌ ﴿١٠﴾ ﴾

"Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."

[Sūrah Al-Ĥashr 59:10]

﴿ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ

أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾ ﴿

"Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing. Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful."

[Sūrah Al-Baqarah 2:127-128]

﴿ رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾ ﴿

"Our Lord, forgive us our sins and the excess [committed] in our affairs and plant firmly our feet and give us victory over the disbelieving people."

[Sūrah 'Āli Imrān 3:147]

﴿ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٦﴾ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٥﴾ ﴿

"Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering; Indeed, it is evil as a settlement and residence."

[Sūrah Al-Furqān 25:65-66]

﴿ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا

بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾ ﴿

"Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."

[Sūrah Al-Baqarah 2:286]

﴿ رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٩﴾ رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ

اللَّهَ لَا يُخْلِفُ الْوَعْدَ ﴿١٠﴾ ﴿

"Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower. Our Lord, surely You will gather the people for a Day about which there is no doubt. Indeed, Allah does not fail in His promise."

[Sūrah 'Āli Imrān 3:8-9]

﴿ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا تُسَبِّحُكَ فَقِنَا عَذَابَ النَّارِ ﴿٨﴾ رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ ۗ وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ ﴿٩﴾ رَبَّنَا

إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا ۗ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٠﴾ رَبَّنَا وَءَاتِنَا مَا

وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ ۗ إِنَّكَ لَا تُخْلِفُ الْوَعْدَ ﴿١١﴾ ﴿

"Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire. Our Lord, indeed whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers. Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous. Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in [Your] promise."

[Sūrah 'Āli Imrān 3:191-194]

﴿ رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿١٩١﴾ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٩٢﴾ وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُمْ ﴿١٩٣﴾ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٩٤﴾ ﴾

"Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire. Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their fathers, their spouses and their offspring. Indeed, it is You who is the Exalted in Might, the Wise. And protect them from the evil consequences [of their deeds]. And he whom You protect from evil consequences that Day - You will have given him mercy. And that is the great attainment."

[Sūrah Ghāfir 40:7-9]

﴿ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿١٤٤﴾ ﴾

"Our Lord, forgive me and my parents and the believers the Day the account is established."

[Sūrah 'Ibrāhīm 14:41]

﴿ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿٢٧﴾ ﴾

"My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants."

[Sūrah An-Naml 27:19]

﴿ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي ﴾

"My Lord, indeed I have wronged myself, so forgive me."

[Sūrah Al-Qaṣaṣ 28:16]

﴿ رَبِّ أَسْرِحْ لِي صَدْرِي ﴿٢٥﴾ وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾ وَأَخْلِلْ عِقْدَةً مِنْ لِسَانِي ﴿٢٧﴾ يَفْقَهُوا قَوْلِي ﴿٢٨﴾ ﴾

"My Lord, expand for me my breast [with assurance], And ease for me my task, And untie the knot from my tongue, That they may understand my speech."

[Sūrah Ṭāhā 20:25-28]

﴿ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿١٤٠﴾ ﴾

"My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication."

[Sūrah 'Ibrāhīm 14:40]

﴿ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُثِبتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٤١﴾ ﴾

﴿ الْمُسْلِمِينَ ﴿١٤١﴾ ﴾

"My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims."

[Sūrah Al-'Aḥqāf 46:15]

﴿ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنَ مِنَ الْخَاسِرِينَ ﴿١٤٢﴾ ﴾

"My Lord, I seek refuge in You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers."

[Sūrah Hūd 11:47]

﴿ رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٤٣﴾ وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿١٤٤﴾ وَأَجْعَلْنِي مِنَ الْغَنِيِّ ﴿١٤٥﴾ ﴾

"My Lord, grant me authority and join me with the righteous. And grant me a reputation of honor among later generations. And place me among the inheritors of the Garden of Pleasure."

[Sūrah Ash-Shūarā' 26:83-85]

﴿ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿١٤٦﴾ فَأَفْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١٤٧﴾ ﴾

"My Lord, indeed my people have denied me. Then judge between me and them with decisive judgement and save me and those with me of the believers."

[Sūrah Ash-Shūarā' 26:117-118]

﴿ رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ﴿١٤٨﴾ ﴾

"My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do not increase the wrongdoers except in destruction."

[Sūrah Nūh 71:28]

﴿ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿١٤٩﴾ ﴾

"My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication."

[Sūrah 'Alī Imrān 3:38]

﴿ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿١٥٠﴾ ﴾

"My Lord, do not leave me alone [with no heir], while you are the best of inheritors."

[Sūrah Al-'Anbyā' 21:89]

﴿ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿٢١﴾ ﴾

"My Lord, grant me [a child] from among the righteous."

[Sūrah Aş-Şāffāt 37:100]

﴿ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿٢٢﴾ ﴾

"My Lord, forgive and have mercy, and You are the best of the merciful."

[Sūrah Al-Mu'minūn 23:118]

﴿ رَبِّ أَعُوذُ بِكَ مِنَ هَمَزَاتِ الشَّيْطَانِ ﴿٢٣﴾ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٢٤﴾ ﴾

"My Lord, I seek refuge in You from the incitements of the devils, And I seek refuge in You, my Lord, lest they be present with me."

[Sūrah Al-Mu'minūn 23:97-98]

﴿ رَبِّ زِدْنِي عِلْمًا ﴿٢٥﴾ ﴾

"My Lord, increase me in knowledge."

[Sūrah Ṭāhā 20:114]

﴿ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ وَأَجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا ﴿٢٦﴾ ﴾

"My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority."

[Sūrah Al-'Isrā' 17:80]

﴿ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٢٧﴾ ﴾

"My Lord, let me land at a blessed landing place, and You are the best to accommodate [us]."

[Sūrah Al-Mu'minūn 23:29]

﴿ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴿٢٨﴾ ﴾

"My Lord, for the favor You bestowed upon me, I will never be an assistant to the criminals."

[Sūrah Al-Qaşaş 28:17]

﴿ رَبِّ أَنْصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ﴿٢٩﴾ ﴾

"My Lord, support me against the corrupting people."

[Sūrah Al-Ankabūt 29:30]

2- From the *Du'ās* of the Prophet (ﷺ)

• Here are some of the Authentic Du'as that the Prophet (ﷺ) used to supplicate with. It is incumbent upon the Muslim to supplicate with them, and to choose from them what is most appropriate for his condition, while considering the legislated reasons, as well as the firm assurance the Exalted Most Generous will answer and grant the Du'a.

Anas (رضي الله عنه) said:

The Messenger of Allah (ﷺ) said, "When one of you supplicates, let him be decisive and he should not say: 'O Allah, bestow upon me such and such if You wish', because no one has the power to compel Him."¹

"اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، أَنْتَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ الْحَقُّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ أَمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ خَاصَمْتُ، وَبِكَ خَاصَمْتُ، فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَأَسْرَرْتُ وَأَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، لَا إِلَهَ إِلَّا أَنْتَ "

"O Allah, our Lord! All the praises are for You; You are the Keeper (Establisher or the One Who looks after) of the Heavens and the Earth. All the Praises are for You; You are the Light of the Heavens and the Earth and whatever is therein. You are the Truth, and Your saying is the Truth, and Your promise is the Truth, and the meeting with You is the Truth, and Paradise is the Truth, and the (Hell) Fire is the Truth. O Allah! I surrender myself to You, and believe in You, and I put my trust in You (solely depend upon). And to You I complain of my opponents and with Your Evidence I argue. So please forgive the sins which I have done in the past or I will do in the future, and also those (sins) which I did in secret or in public, and that which You know better than I. None has the right to be worshipped but You."²

" لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ "

"None has the right to be worshipped but Allah the Incomparably Great, the Compassionate. None has the right to be worshipped but Allah the Rubb of the Mighty Throne. None has the right to be worshipped but Allah the Rubb of the heavens, the Rubb of the earth, and the Rubb of the Honourable Throne."³

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 "

"O Allah, send salah upon Muhammad and upon the family of Muhammad, as You have sent salah upon Ibrahim and the family of Ibrahim, You are indeed WorYour of praise, Full of glory. O Allah, send blessings upon Muhammad and upon the family of Muhammad as You have sent blessings upon Ibrahim and the family of Ibrahim. You are indeed WorYour of praise, Full of glory."⁴

"اللهم آتنا في الدنيا حسنة، وفي الآخرة حسنة، وقنا عذاب النار"

¹ Agreed upon; narrated by Bukhari 6338 and the wording is his, and Muslim 2678.

² Agreed upon; narrated by Bukhari 7442 and the wording is his, and Muslim 769.

³ Agreed upon; narrated by Bukhari 6346, and Muslim 2730.

⁴ Agreed upon; narrated by Bukhari 3370 and the wording is his, and Muslim 406.

“Allah Give us in this Dunya a good deed and in the hereafter a good deed and shield us from the Punishment of Hell Fire.”¹

“اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْهَرَمِ وَالْبُخْلِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَخْيَا وَالْمَمَاتِ ”

“O Allah! I seek refuge in You from helplessness (to do good), indolence, cowardice, senility, and miserliness; and I seek Your Protection against the torment of the grave and the trials of life and death.”²

“اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمُعْرَمِ وَالْمَأْتَمِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ وَفِتْنَةِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ، وَشَرِّ فِتْنَةِ الْعَبِي، وَشَرِّ فِتْنَةِ الْفَقْرِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ التَّلَجِّ وَالْبَرَدِ، وَنَقِّ قَلْبِي مِنَ الْخَطَايَا، كَمَا يَنْقَى الثُّوبَ الْأَبْيَضُ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ ”

“O Allah! I seek refuge with You from laziness from geriatric old age, from being in debt, and from committing sins. O Allah! I seek refuge with You from the punishment of the Fire, and the tribulation of Fire and the tribulation of the grave, and the punishment in the grave, and the evil tribulation of richness and the evil tribulation of poverty and from the evil Tribulation by Al-Masih Ad-Dajjal (The Liar Messiah). O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from the sins as a white garment is cleansed of filth, and let there be a faraway distance between me and my sins as You have set far away the East and the West from each other.”³

“اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفُرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ ”

“O Allah! I have considerably wronged myself. There is none to forgive the sins but You. So grant me pardon and have mercy on me. You are the Most Forgiving, the Most Compassionate.”⁴

“اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَالْبَيْتُ أَنْبِثُ وَبِكَ خَاصَمْتُ اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تُصَلِّيَ أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ وَالْجِنُّ وَالْإِنْسُ يَمُوتُونَ ”

“O Allah, it is unto You that I surrender myself. I affirm my faith in You and repose my trust in You and turn to You in repentance and with Your help fought my adversaries. O Allah, I seek refuge in You with Your Power; there is no god but You, lest You lead me astray. You are ever-living that dies not, while the Jinn and mankind die.”⁵

“اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي، وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي جِدِّي، وَهَزْلِي، وَخَطِيئِي، وَعَمْدِي، وَعَلَّ ذَلِكَ عِنْدِي، اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ، وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ، وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمَقْدِمُ وَالْمُؤَخَّرُ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ”

“O Allah! Forgive my errors, ignorance and immoderation in my affairs. You are better aware of my faults than myself. O Allah! Forgive my faults which I committed in seriousness or in fun deliberately or inadvertently. O Allah! Grant me pardon for those sins which I committed in the past and I may commit in future, which I committed in privacy or in public and all those sins of which You are better aware than me. You Alone can send whomever You will to Jannah, and You Alone can send whomever You will to Hell-fire and You are Omnipotent.”⁶

¹ Agreed upon; narrated by Bukhari 6389, and Muslim 2688.

² Agreed upon; narrated by Bukhari 2823, and Muslim 2706 and the wording is his.

³ Agreed upon; narrated by Bukhari 6375 and the wording is his, and Muslim 589 in the book of Al-Dhikr.

⁴ Agreed upon; narrated by Bukhari 834, and Muslim 2705 and the wording is his.

⁵ Agreed upon; narrated by Bukhari 8383, and Muslim 2717 and the wording is his.

⁶ Agreed upon; narrated by Bukhari 6398, and Muslim 2719 and the wording is his.

And Allah's Messenger (ﷺ) used to seek refuge with Allah from the difficult moment of a calamity and from being overtaken by destruction and from being destined to an evil end, and from the malicious joy of enemies.¹

اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي، وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتِطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبِوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبِوءُ لَكَ بِذُنُوبِي، فَاغْفِرْ لِي؛ فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

“O Allah! You are my Rubb. There is no true god except You. You have created me, and I am Your slave, and I hold to Your Covenant as far as I can. I seek refuge in You from the evil of what I have done. I acknowledge the favours that You have bestowed upon me, and I confess my sins. Pardon me, for none but You has the power to pardon.”²

“ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْبُخْلِ، وَضَلَعِ الدَّيْنِ، وَغَلْبَةِ الرِّجَالِ ”

“O Allah, I seek refuge with You from worry, grief, laziness, miserliness, cowardice, difficult debt and being overpowered by men.”³

“ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ ، وَأَعُوذُ بِكَ مِنَ الْبُخْلِ ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمَرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا ”

“O Allah! I seek refuge with You from miserliness; and seek refuge with You from cowardice; and seek refuge with You from being sent back to geriatric old age; and I seek refuge with You from the affliction of this world.”⁴

“اللَّهُمَّ اصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَاصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَاصْلِحْ لِي آخِرَتِي الَّتِي إِلَيْهَا مَعَادِي، وَاجْعَلْ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلْ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ”

“O Allah! Set right for me my religion, which is the safeguard of my affairs. And set right for me the affairs of the world wherein is my living. Decree the Hereafter to be good for me. And make this life, for me, (a source) of abundance for every good and make my death (a source) of comfort to me and protection against every evil.”⁵

“ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالعِفَاةَ وَالعَفَاةَ ”

“O Allah. I beg of You the right guidance, safeguard against evils, chasteity and freedom from want.”⁶

6

“ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ اللَّهُمَّ آتْ نَفْسِي تَقْوَاهَا وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيِّهَا وَمَوْلَاهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْتَعُ وَدَعْوَةٍ لَا يَسْتَجَابُ لَهَا ”

“O Allah, I seek refuge in You from incapacity, from sloth, from cowardice, from miserliness, decrepitude and from torment of the grave. O Allah, grant to my soul the sense of righteousness and purify it, for You are the Best Purifier thereof. You are the Protecting Friend thereof, and Guardian thereof. O Allah, I seek refuge in You from the knowledge which does not benefit, from the heart that does not entertain the fear (of Allah), from the soul that does not feel contented and the supplication that is not responded.”⁷

¹ Agreed upon; narrated by Bukhari 6616 and the wording is his, and Muslim 2707.

² Narrated by Bukhari 6306.

³ Narrated by Bukhari 6369.

⁴ Narrated by Bukhari 6374.

⁵ Narrated by Muslim 2720.

⁶ Narrated by Muslim 2721.

⁷ Narrated by Muslim 2722.

"اللَّهُمَّ اهْدِنِي وَسَدِّدْنِي"
"قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالسَّدَادَ"

"O Allah, direct me to the right path and make me adhere to the straight path."
"O Allah, I beg of You righteousness and adhering to the straight path."¹

"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ"
"O Allah, I seek refuge in You from the evil of what I did and from the evil of what I did not."²

"اللهم مصرف القلوب صرف قلوبنا على طاعتك"
"O Allah! Controller of the hearts, direct our hearts to Your obedience)."³

"اللَّهُمَّ بَارِكْ لَنَا فِي مَدِينَتِنَا وَفِي ثَمَارِنَا وَفِي مَدَنَّا وَفِي صَاعِنَا بِرَحْمَةِ مَعَ بَرَكَةٍ"
"Allah, shower blessings upon us in our city, and in our fruits, in our Mudd and in our Sa's, blessings upon blessings."⁴

"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفَجْأَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ"
"O Allah! I seek refuge in you from the withholding of your favor, the decline of the good health you have given, the suddenness of your vengeance and from all forms of your wrath."⁵

"اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارزُقْنِي"
"O Allah, grant me pardon, have mercy upon me, direct me to the path of righteousness, grant me protection and provide me sustenance."⁶

"اللَّهُمَّ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمَغْفِرَاتِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ"
"O Allah! I seek protection against Your Wrath in Your Pleasure. I seek protection in Your Pardon against Your chavement, I am not capable of enumerating praise of You. You are as You have lauded Yourself."⁷

"اللَّهُمَّ إِنِّي عَبْدُكَ وَإِنَّ عَبْدَكَ ابْنُ أُمَّتِكَ، نَاصِيَتِي بِيَدِكَ، مَاضٍ فِي حَكْمِكَ، عَدْلٌ فِي قَضَاؤِكَ، أَسْأَلُكَ بِعَلِّ اسْمِ هُوَ لَكَ، سَمَّيْتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ رَيْبَ قَلْبِي وَنُورَ صَدْرِي، وَجَلَاءَ حُرْنِي وَذَهَابَ هَمِّي"
"O Allah I am Your slave, the son of Your male slave and the son of Your female slave, my Forehead is in Your Hand (i.e. You are controlling me), Your Ruling is executed upon me, and Your Decree is the most Just upon me, I Supplicate to You with every one of Your Names, That You have named Yourself with or sent it down in your book or taught it to one of Your creations, or kept it unto Yourself in the knowledge of the Unseen: To make the Qur'an the spring of my heart, and the light in my chest and the banisher of my sadness and reliever of my distress."⁸

¹ Narrated by Muslim 2725.

² Narrated by Muslim 2716.

³ Narrated by Muslim 2654.

⁴ Narrated by Muslim 1373.

⁵ Narrated by Muslim 2739.

⁶ Narrated by Muslim 2697.

⁷ Narrated by Muslim 486.

⁸ Authentic/ Ahmad 4318, see the Authentic Silsilah 199.

"اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَهَيِّ سِرًّا مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يَقْضِي عَلَيْكَ وَإِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ وَلَا يَعْرِ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ "

"O Allah, guide me among those You have guided, grant me security among those You have granted security, take me into Your charge among those You have taken into Your charge, bless me in what You have given, guard me from the evil of what You have decreed, for You do decree, and nothing is decreed for You. He whom You befriend is not humbled. Blessed and Exalted are You, our Lord."¹

"اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ رَبِّ كُلِّ شَيْءٍ وَمَلِيكَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّهِ، وَأَنْ أَقْتَرَفَ عَلَى نَفْسِي سُوءًا أَوْ أُجْرَهُ إِلَى مُسْلِمٍ"

"O Allah, Creator of the heavens and the Earth, Knower of the unseen and the seen, Lord and Sovereign of all things, I take refuge in You from the evil of my soul and from the evil and Shirk of Shaitan, and from committing wrong against my soul or from bringing such upon another Muslim."²

" يَا مُغَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ "

"O Changer of the hearts, make my heart firm upon Your religion."³

" قُلِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي وَمِنْ شَرِّ بَصَرِي وَمِنْ شَرِّ لِسَانِي وَمِنْ شَرِّ قَلْبِي وَمِنْ شَرِّ مَنِي "

"O Allah, I seek refuge in You from the evil of what I hear, from the evil of what I see, from the evil of what I speak, from the evil of what I think, and from the evil of my semen (i.e. sexual passion)."⁴

"اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رُوعَاتِي، وَاحْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي، وَأَعُوذُ بِعِظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي"

"O Allah, I ask You for well-being in this life and the next. O Allah, I ask You for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O Allah, conceal my weaknesses and set at ease my dismay. O Allah, preserve me from in front of me, from behind me, on my right, on my left, and from above me, and I take refuge with You lest I be swallowed up from beneath me (by the Earth)."⁵

" اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُرْصِ وَالْجُنُونِ وَالْجُدَامِ وَمِنْ سَائِرِ الْأَسْقَامِ "

"O Allah, I seek refuge in You from leprosy, madness, elephantiasis, and evil diseases."⁶

" اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ "

"O Allah, I seek refuge in You from evil character, evil actions, and evil desires."⁷

" رَبِّ اجْعَلْنِي لَكَ شَاكِرًا لَكَ دَخَارًا لَكَ رَهَابًا لَكَ مَطْوَعًا لَكَ مُخْبِتًا إِلَيْكَ أَوْ آهًا مُنِيبًا رَبِّ تَقَبَّلْ تَوْبَتِي وَاعْبَسْ خُوبَتِي وَأَجِبْ دَعْوَتِي وَثَبِّتْ حُجَّتِي وَسَيِّدْ لِسَانِي وَاهْدِ قَلْبِي وَاسْتَلِّ سَخِيمَةَ صَدْرِي "

"My Lord, aid me and do not aid against me, and grant me victory and do not grant victory over me, plot for me and do not plot against me, guide me and facilitate guidance for me, grant me victory over those who transgress against me. My Lord, make me ever-grateful to You, ever-remembering of You,

¹ Authentic/ Abu Dawud 1425 and this is his wording, Al-Tirmidhi 464.

² Authentic/ Bukhari in al-Adab al-Mufrad 1239 and this is his wording, Al-Tirmidhi 3529.

³ Authentic/ Ahmad 12107, Al-Tirmidhi 2140.

⁴ Authentic/ Al-Tirmidhi 3492 and this is his wording, Al-Nasa'i 5455.

⁵ Authentic/ Abu Dawud 5074, Ibn Majah 3871 and this is his wording.

⁶ Authentic/ Abu Dawud 1554 and this is his wording, Al-Nasa'i 5493.

⁷ Authentic/ Al-Tirmidhi 3591.

ever-fearful of You, ever-obedient to You, ever-humble to You, oft-turning and returning to You. My Lord, accept my repentance, wash my sin, answer my call, make firm my proof, make firm my tongue, guide my heart, and remove the treachery of my chest.”¹

”اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لِي خَيْرًا ”

“O Allah, I ask You for all that is good, in this world and in the Hereafter, what I know and what I do not know. O Allah, I seek refuge with You from all evil, in this world and in the Hereafter, what I know and what I do not know. O Allah, I ask You for the good that Your slave and Prophet has asked You for, and I seek refuge with You from the evil from which Your slave and Prophet sought refuge. O Allah, I ask You for Paradise and for that which brings one closer to it, in word and deed, and I seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And I ask You to make every decree that You decree concerning me good.”²

”اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَدْمِ وَأَعُوذُ بِكَ مِنَ التَّرْدِي وَأَعُوذُ بِكَ مِنَ الْغَرَقِ وَالْحَرَقِ وَالْهَرَمِ وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ وَأَعُوذُ بِكَ أَنْ أَمُوتَ فِي سَبِيلِكَ مُدْبِرًا وَأَعُوذُ بِكَ أَنْ أَمُوتَ لُدِيغًا ”

“O Allah, I seek refuge in You from my house falling on me, I seek refuge in You from falling into an abyss, I seek refuge in You from drowning burning and decrepitude. I seek refuge in You from the devil harming me at the time of my death, I seek refuge in You from dying in Your path while retreating, and I seek refuge in You from dying of the sting of a poisonous creature.”³

”اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْقَلَّةِ وَالذَّلَّةِ وَأَعُوذُ بِكَ مِنْ أَنْ أَظْلَمَ أَوْ أَظْلَمَ ”

“O Allah, I seek refuge in You from poverty”, lack and abasement, and I seek refuge in You lest I cause or suffer wrong.”⁴

”اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ بِأَنَّكَ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ أَنْ تَغْفِرَ لِي ذُنُوبِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ ”

“O Allah, I ask of You, O Allah, as You are the One, the Only, the Self-Sufficient Master, Who begets not nor was He begotten, and there is None equal or comparable to Him, forgive me my sins, for You are the Oft-Forgiving, Most Merciful.”⁵

”اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ بَدِيعِ السَّمَوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا حَيُّ يَا قَيُّوْمُ إِنِّي أَسْأَلُكَ ”

“O Allah, indeed I ask You since all praise is due to You, there is none worthy of worship but You, the Bestower, the Creator of the heavens and earth, O Possessor of majesty and honor, O Ever-living, O-Eternal, I ask of You.”⁶

”اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، الْأَحَدُ الصَّمَدُ، الَّذِي لَمْ يَلِدْ، وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ”

“O Allah! I ask you by virtue that I testify that you are Allah; there is no God worYour of worship but You, the one — the Self Sufficient Master, Who did not beget, and was not begotten, and to whom no one is equal.”¹

¹ Authentic/ Abu Dawud 1510, Al-Tirmidhi 3551 and this is his wording.

² Authentic/ Ahmad 25533, Ibn Majah 3846 and this is his wording.

³ Authentic/ Abu Dawud 1552 and this is his wording, Al-Nasa'i 5531.

⁴ Authentic/ Abu Dawud 1544 and this is his wording, Al-Nasa'i 5460.

⁵ Authentic/ Abu Dawud 985, Al-Nasa'i 1301 and this is his wording.

⁶ Authentic/ Abu Dawud 1495, Al-Nasa'i 1300 and this is his wording.

" رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ "

"My Lord, forgive me and pardon me; You are the Pardoning and forgiving One."²

" اللَّهُمَّ بَعْلَمِكَ الْغَيْبُ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيَيْنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي اللَّهُمَّ وَأَسْأَلُكَ حَشِيَّتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى وَأَسْأَلُكَ نَعِيمًا لَا يَنْقُذُ وَأَسْأَلُكَ فُرَّةَ عَيْنٍ لَا تَنْقَطِعُ وَأَسْأَلُكَ الرِّضَاءَ بَعْدَ الْقَضَاءِ وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشُّوقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ اللَّهُمَّ زَيِّنَا بِرَيْبَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ "

"O Allah, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know that living is good for me and cause me to die when You know that death is better for me. O Allah, cause me to fear You in secret and in public. I ask You to make me true in speech in times of pleasure and of anger. I ask You to make me moderate in times of wealth and poverty. And I ask You for everlasting delight and joy that will never cease. I ask You to make me pleased with that which You have decreed and for an easy life after death. I ask You for the sweetness of looking upon Your face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation. O Allah, beautify us with the adornment of faith and make us among those who guide and are rightly guided."³

" اللَّهُمَّ إِنِّي أَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي "

"O Allah, I seek refuge in Your greatness from being swallowed up from beneath me."⁴

" اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ اللَّهُمَّ لَا قَابِضَ لِمَا بَسَطْتَ وَلَا بَاسِطَ لِمَا قَبَضْتَ وَلَا هَادِيَ لِمَا أَضَلَلْتَ وَلَا مُضِلَّ لِمَنْ هَدَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا مَنَاعَ لِمَا أَعْطَيْتَ وَلَا مُقَرَّبَ لِمَا بَاعَدْتَ وَلَا مُبَاعِدَ لِمَا قَرَّبْتَ اللَّهُمَّ ابْسُطْ عَلَيْنَا مِنْ بَرَكَاتِكَ وَرَحْمَتِكَ وَفَضْلِكَ وَرِزْقِكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ النِّعَمَ الْمُقِيمَ الَّذِي لَا يَحُولُ وَلَا يَزُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ النِّعَمَ يَوْمَ الْعَيْلَةِ وَالْأَمْنِ يَوْمَ الْخَوْفِ اللَّهُمَّ إِنِّي عَائِدُ بِكَ مِنْ شَرِّ مَا أَعْطَيْتَنَا وَشَرِّ مَا مَنَعْتَ اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا وَكِرَّةَ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّاغِبِينَ اللَّهُمَّ تَوَفَّنَا مُسْلِمِينَ وَأَحْيِنَا مُسْلِمِينَ وَاجْعَلْنَا بِالصَّالِحِينَ غَيْرَ خَرَايَا وَلَا مَفْتُونِينَ اللَّهُمَّ قَاتِلِ الْكُفْرَةَ الَّذِينَ يَكْذِبُونَ رُسُلَكَ وَيَصُدُّونَ عَنْ سَبِيلِكَ وَاجْعَلْ عَلَيْنَاهُمْ "

"O Allah to You due all Praise, O Allah there is no withholder to You have given lavishly, and no giver to that You have withheld, and guide to those You have misguided, and no misguide to those You have guided, O Allah! None can deny that which You bestow and none can bestow that which You hold back, and there no one that can bring near what You have made far and no one can make far what You have made near, O Allah bestow upon us Lavishly from Your Blessings, Mercy, Virtues and Sustenance, O Allah I ask You for the Ever Lasting Bliss which does not go away, O Allah I ask you for the bliss on the day of poverty, and the security on the day of fear, O Allah I am seeking refuge with You from what You have given us and what You have withheld, O Allah make faith loved by us, and adorn it in our hearts, and make the disbelieving, evildoing and sinning hated by us , and make us from the rightly guided.

O Allah take away our life while we are Muslims and keep us alive as Muslims, and enjoin us with the rightful ones, not disgraced nor tried, O Allah fight those disbelievers who belie Your Messengers, and block Your path, and sent upon them Your torment and Punishment, O Allah fight those disbelievers who received a revelation, O the Lord of the Righteousness."⁵

" اللَّهُمَّ إِنَّكَ عَفُوٌّ حُبُّ الْعَفْوِ فَأَعْفُ عَنِّي "

¹ Authentic/ Al-Tirmidhi 3475 and this is his wording, Ibn Majah 3857.

² Authentic/ Al-Tirmidhi 3434, Ibn Majah 3814 this is his wording.

³ Authentic/ Al-Nasa'i 1305.

⁴ Authentic/ Abu Dawud 5074, Al-Nasa'i 5529 and this is his wording.

⁵ Authentic/ Ahmad 15573 and this is his wording, Bukhari in Al-Adab Al-Mufrad 720.

“O Allah, You are Forgiving and love forgiveness, so forgive me.”¹

The Prophet (ﷺ) said, “Ask Allah for pardon and wellbeing, for verily, none has been given anything better than certainty and assurance in Allah the Almighty except for wellbeing.”²

“اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ فَإِنَّهُ بَشَسُ الضَّجِيعِ وَأَعُوذُ بِكَ مِنَ الْخِيَانَةِ فَإِنَّهَا بَشَسَتِ الْبَطَانَةَ”

“O Allah, I seek refuge in You from hunger, for it is a bad companion, and I seek refuge with You from treachery, for it is a bad thing to hide in one's heart.”³

“اللَّهُمَّ اسْمِعْ لَنَا مِنْ حُشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ وَمِنْ طَاعَتِكَ مَا تَبْلُغُنَا بِهِ جَنَّاتِكَ وَمِنْ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا وَمَتِّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوتِنَا مَا أَحْبَبْتَنَا وَاجْعَلْهُ الْوَارِثَ مِنَّا وَاجْعَلْ ثَارَنَا عَلَى مَنْ ظَلَمْنَا وَانصُرْنَا عَلَى مَنْ عَادَانَا وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا وَلَا تَبْلُغْ عَلْمِنَا وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا”

“O Allah, apportion for us, fear of You, that shall come between us and disobedience of You, and of obedience to You, which shall cause us to obtain Your Paradise, and of certainty, which shall make the afflictions of the world easy for us, and enjoyment of our hearing, and our seeing, and our strength as long as You keep us alive, and make it the inheritor of us. And let our vengeance be upon those who have wronged us, and aid us against those who show enmity towards us, and do not make our affliction in our religion, and do not make this world our greatest concern, nor the limit of our knowledge, and do not give power over us to those who will not have mercy on us.”⁴

“اللَّهُمَّ مَتِّعْنِي بِسَمْعِي وَبَصَرِي وَاجْعَلْهُمَا الْوَارِثَ مِنِّي وَانصُرْنِي عَلَى مَنْ يَظْلِمُنِي وَخُذْ مِنْهُ بِثَأْرِي”

“O Allah, give me pleasure in my hearing and my sight, and make it the inheritor from me, and aid me against whoever oppresses me, and take vengeance from him for me.”⁵

“اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ، وَغَلَبَةِ العَدُوِّ، وَشِمَاتَةِ الأَعْدَاءِ”

“O Allah! I seek refuge in you from the burden of debts and from being over-powered by the enemy and from the gloating of enemies.”⁶

¹ Authentic/ Ahmad 25898, Ibn Majah 3850.

² Graded Good and Authentic/ Al-Tirmidhi 3558.

³ Graded Good/Abu Dawud 1547, Al-Nasa'i 5468.

⁴ Graded Good/ Al-Tirmidhi 3502.

⁵ Graded Good/ Al-Tirmidhi 3604.

⁶ Graded Good/ Ahmad 6618, Al-Nasa'i 5479 and this is his wording.

4. What the Slave can Protect himself with from Shayṭān of *Adhkār* and *Du‘ās*

- **The Categories of Sicknesses:**

The sicknesses that afflict the human being are divided into two Categories:

The First: A sickness of Uncertainty, as Allah the Almighty said about the hypocrites:

﴿ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ۖ وَهُمْ عَذَابٌ أَلِيمٌ ۖ لِمَا كَانُوا يَكْذِبُونَ ﴿٦٧﴾ ﴾

“In their hearts is disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie.”

[Sūrah Al-Baqarah 2:10]

The Second: A sickness of desire, as Allah the Almighty said to the mothers of the Believers:

﴿ يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۚ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾ ﴾

“O wives of the Prophet, you are not like anyone among women. If you fear Allah, then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech.”

[Sūrah Al-Aḥzāb 33:32]

As for the sicknesses of the body, it is from what is afflicted with of from the tangible diseases and ailments.

Medicine of the heart is only known by the Messengers of Allah (peace and blessings be upon them all). As there is nothing beneficial for the heart except that it knows it’s Lord and Creator, knowing His Names and Attributes, His actions and Legislations, prioritizing His pleasure and what He likes and staying away from what He forbade and what angers Him.

While medical treatment of the human body is two types:

A type that Allah made it the innate of all the animals: those who talk and comprehend such as humans, and those who simply carry out their inanimate instincts such as animals. Therefore this isn’t in need of a doctor, the likes of which are hunger, thirst and lethargy... these can all be treated itself by eating, drinking and resting.

And a type that needs thoughtfulness and contemplation, and its treatment happens by natural medicine or the medicine of the Lord, or with both together.

1. Allah (ﷻ) said:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلّٰهِ إِن كُنتُمْ ءِتَابَهُ تَعْبُدُونَ ﴿٢١٧﴾﴾

“O you who believe, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.”

[Sūrah Al-Baqarah 2: 172]

2. And Allah (ﷻ) said:

﴿الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللّٰهِ ؕ اِلَّا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢١٨﴾ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصّٰلِحٰتِ طُوبٰى لَهُمْ وَحَسَنُ

﴿مَقٰبِرُ ﴿٢١٩﴾﴾

“Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured. Those who have believed and done righteous deeds - a good state is theirs and a good return.”

[Sūrah Ar-Raḍ 13:28-29]

- **The diseases of the Hearts:**

The ailment of the heart is leaving its state of healthiness and moderation, because its health is in knowing the truth, as well as loving it, prioritizing it over everything else, therefore its disease would be by either doubting the truth or prioritizing something else over it.

So the disease of the hypocrites is a sickness of doubtfulness and uncertainty, and the disease of the sinners is a disease of desire.

The heart also has other sicknesses and diseases from Al-Riya' (showing off), arrogance, self-conceit, envy/jealousy, self-glorification, lordliness, the love of leadership and the supremacy on earth, and all of these sicknesses and diseases are either a compilation or a formation of the carriers of doubtfulness and diseases of desires.

We ask Allah the healthiness and the well-being:

﴿رَبِّ الْعٰلَمِيْنَ ﴿٢٦٠﴾ الَّذِى خَلَقَنِىْ فَهُوَ يَهْدِيْنِىْ ﴿٢٦١﴾ وَالَّذِى هُوَ بِطَعْمِىْ وَنَسَقِىْ ﴿٢٦٢﴾ وَاِذَا مَرِضْتُ فَهُوَ يَشْفِىْ ﴿٢٦٣﴾﴾

“The Lord of the worlds, Who created me, and He [it is who] guides me. And it is He who feeds me and gives me drink. And when I am ill, it is He who cures me.”

[Sūrah Ash-Shūarā' 26: 77-80]

- **Pushing away the evils of the devils of the humans and the jinn:**

1. Allah (ﷻ) ordered us to persuade the human enemy and to be kind to him and to be nice to him, anticipating that his natural instinct of good would change his heart back to the devotion and befriending you, as well as bringing out the noble manners in him.

Thus, Allah (ﷻ) said:

﴿ وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾ وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا
﴿ وَمَا يُلْقِيهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾ ﴾

“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].”

[Sūrah Fuṣṣilat 41:34-35]

2. Allah (ﷻ) ordered to seek refuge with Allah from the Satanic enemy who does not accept persuasions nor does he accept goodness, in fact his nature is to seduce the children of Adam (ﷺ) and to become their enemy, so Allah (ﷻ) said:

﴿ وَإِنَّمَا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نِزْغٌ فَاَسْتَوِعْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾ ﴾

“And if there comes to you from Shaytan an evil suggestion, then seek refuge in Allah. Indeed, He is the Hearing, the Knowing.”

[Sūrah Fuṣṣilat 41:36]

3. The angels and the devils take turns upon the heart of the son of Adam (ﷺ) just like the night and the day.

So there are people who have longer nights than days, and some their days are longer than their nights, and some who happen to have their entire time as if it was night, and some who happen to have their entire time as it was day.

And the angel has an effect on the heart as well as the Shaytan, and there is not a commandment that Allah has commanded except for that the Shaytan injects two inducements in it: Either to an extremism and excessiveness, or to negligence and carelessness. But success is in the obedience of Al-Rahman and in the disobedience of the Shaytan:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾ ﴾

“O you who believe, enter into Islam completely [and perfectly] and do not follow the footsteps of Shaytan. Indeed, he is to you a clear enemy.”

[Sūrah Al-Baqarah 2:208]

• Allah (ﷻ) provided the creation which have free will and responsibility, such as Mankind and Jinn, with three special fundamental bounties, and they are:

The mind...the religion...and the freedom of choice.

And Iblees was the first to abuse these bounties by becoming a rebellion against his Lord, in fact he demanded disobedience, and he asked to be for his time of death to be delayed until the end of life so he can take evil advantage of these bounties by inducing evil to the children of Adam (ﷺ) and adorning sins to them so they would follow him to the hell fire.

1. Allah (ﷻ) said:

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ﴾

“Indeed, Shaytan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze.”

[Sūrah Fāṭir 35:6]

2. And Allah (ﷻ) said:

﴿إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ﴾

“Indeed Shaytan, to man, is a manifest enemy.”

[Sūrah Yūsuf 12:5]

3. Jabir (رضي الله عنه) reported:

I heard Allah's Messenger (ﷺ) as saying: The throne of Iblis is upon the ocean and he sends detachments (to different parts) in order to put people to trial and the most important figure in his eyes is one who is most notorious in sowing the seed of dissension.¹

- **Appearances of the animosity of the Shaytan:**

The animosity of the Shaytan towards the human being has different shapes and colors introducing it to the children of Adam (ﷺ) in different scenarios:

So from that: Inducing the children of Adam (ﷺ), and adorning the evil and sinning, and then he free himself from them after inticing that particular sin.

And from that: inducing the children of Adam (ﷺ) by whispering in their intentions, sayings and actions.

And from that: misguiding the children of Adam (ﷺ), and falsely promise them and to give them hopes, and to induce estrangements between them.

And from that: inciting them to [evil], and the rest of the Haram matters.

¹ Narrated by Muslim 2813.

And from that: he has sat at every pathway of goodness blocking the children of Adam (ﷺ) from going through by thwarting, preventing and scaring them from taking that pathway of goodness.

And from that: he goes around instigating amongst them and throwing animosity and hatred amongst the children of Adam (ﷺ).

And from that: arousing envy and jealousy in their hearts.

And from that: harming them with all types of evil and diseases, and blocking them from the path of Allah with all of his capabilities.

And from that: urinating in the ear of the slave so he stays asleep until the morning, and he ties knots on his head so that he's unable to wake up.

Therefore whoever listens to the Shaytan and obeys him and follows him then he will become a member of his sect, and he will be gathered with him in the hell fire. On the contrary, whoever obeys his Lord and disobey the Shaytan, Allah will preserve him and enter him into Jannah.

1. Allah (ﷻ) said:

﴿أَسْتَحْوِذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنْسَاهُمْ ذِكْرَ اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ ﴿٥٨﴾﴾

“Shaytan has overcome them and made them forget the remembrance of Allah. Those are the party of Shaytan. Unquestionably, the party of Shaytan - they will be the losers.”

[Sūrah Al-Mujādilah 58:19]

2. And Allah (ﷻ) said:

﴿قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُ مَنْ مَوْفُورًا ﴿٦٤﴾ وَأَسْتَفْزِرَ مِنْ أَسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبَ عَلَيْهِمْ بِخِيلِكَ

وَرَجَلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّهُمْ وَإِن يَعْزُبُوا عَنْكَ وَكَفَىٰ

بِرَبِّكَ وَكَيْلًا ﴿٦٥﴾﴾

“[Allah] said, "Go, for whoever of them follows you, indeed Hell will be the recompense of you - an ample recompense. And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Shaytan does not promise them except delusion. Indeed, over My [believing] servants there is for you no authority. And sufficient is your Lord as Disposer of affairs.”

[Sūrah Al-'Isrā' 17:63-65]

3. It was narrated that Sabrah bin Abi Fakih (رضي الله عنه) said:

"I heard the Messenger of Allah (ﷺ) say: 'The Shaitan sits in the paths of the son of Adam. He sits waiting for him, in the path to Islam, and he says: Will you accept Islam, and leave your religion, and

the religion of your forefathers? But he disobeys him and accepts Islam. Then he sits waiting for him, on the path to emigration, and he says: Will you emigrate and leave behind your land and sky? The one who emigrates is like a horse tethered to a peg. But he disobeys him and emigrates. Then he sits, waiting for him, on the path to Jihad, and he says: Will you fight in Jihad when it will cost you your life and your wealth? You will fight and be killed, and your wife will remarry, and your wealth will be divided. But he disobeys him and fights in Jihad.' The Messenger of Allah (ﷺ) said: 'Whoever does that, then he had a right from Allah, the Mighty and Sublime, that He will admit him to paradise.'" ¹

- **The ways of the Shaytan:**

The different directions that the Human can take are four:

Right... Left... Forward... Backwards.

And regardless which of these directions are taken by the human being, he will find the Shaytan right there as an observer for him (to induce him).

So if the slave of Allah takes on this pathway in the obedience of Allah and His Messenger then he will find the Shaytan upon this pathway thwarting his way, slowing him down, obstructing him and scaring him off.

But if he would take this pathway in the disobedience of Allah and His Messenger, then he will find the Shaytan right there helping him and serving him as well as aiding him and adorning the way for him.

Allah (ﷻ) said:

﴿ قَالَ فِيمَا أُغْوَيْتَنِي لَأُقْعِدَنَّ لَهُمْ صِرَاطَكَ الْمَسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَأَنْتَبِهَهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾ ﴾

“[Shaytan] said, "Because You have put me in error, I will surely sit in wait for them on Your straight path. Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You].”

[Sūrah Al-A‘rāf 7:16-17]

- **Entrances of Shaytan:**

The entry ways that the Shaytan has access through them to the human are three:

¹ Authentic/ Ahmad 16054, Al-Nasa’i 3134 and this is his wording, look into the Authentic Silsilah 2979.

Desire... Anger... Inclination.

So the desire is animalistic, and by this the human becomes an oppressor to himself, and from the results of that is: eagerness and stinginess.

And anger is bestiality, and it is a blight that is worse than desire, and by anger the human becomes an oppressor to himself and to other, and from the result of that is: Lordliness and Arrogance.

And inclination is Satanic, and it is a blight that is worse than anger, and by inclination, the oppression and the transgression reaches as he oversteps the limit of his creator by coming committing shirk (polytheism) and disbelief ve, and from that results disbelieving and innovations.

And most of the creations' sins are animalistic, because they are not able to committing anything other than that, and from it they enter into the other divisions.

Allah (ﷻ) said:

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُوا صُورَهُمْ لَا يَخْتَلِفُ عَلَيْهِ مِنْهَا كَلِمَةٌ وَلَا يَذَرُهَا كَذِبًا ۗ وَأَخْلَفُوا بِهَا أَيْمَانَهُمْ وَعُكُوبَهُمْ ۖ كَرِهُوا لَكُمْ قَوْلَ لَنْ نُؤْمِنَ بِكُمْ قَوْلَ الْكٰفِرِينَ ۗ وَمِنْكُمْ جِبِلَّةٌ كَثِيرٌ أَعَظَمُوا أَصْوَارَهُمْ سَبَّحُوا بِحَمْدِ رَبِّهِمْ وَأَكْبَرُوا ۖ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٦٠﴾ وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦١﴾﴾

“Did I not enjoin upon you, O children of Adam, that you not worship Shaytan - [for] indeed, he is to you a clear enemy - And that you worship [only] Me? This is a straight path. And he had already led astray from among you much of creation, so did you not use reason?”

[Sūrah Yā-Sīn 36:60-62]

- **The steps of the Shaytan:**

Shaytan is the main reason for all evil in the world, but his evilness is limited to seven steps, he does not leave the sone of Adam (ﷺ) alone until he gets him by one of his steps or more:

So the first and greatest evil that the devil wants from the slave is the evil of disbelief and the polytheism and the animosity against Allah and His Messenger (ﷺ).

So if he was despaired with him, he then moves him to the evil of innovation, which is the second.

So if he was disabled from doing that then he moves him to the evil of the major sins as many and different as there are, and this is the third.

So if he was disabled from that, then he moves him to the minor sins, and it is the fourth.

So if he was disabled from that then he keeps him busy with the tolerated acts which there is no reward for doing so nor is there a punishment, but it just keeps him from the acts of obedience's and the compulsories, and this is the fifth.

So if he was disabled with that then he keeps him busy with the acts that are less rewarding instead of doing the acts which are more rewarding, as in keeping him busy with the complimentary acts until the time of the compulsory act passes him and so on, and this is the sixth.

So if he was disabled with that then he sends his sect of of Shaytans, the humans Shaytans and the jinn Shaytans, with all types of harmful attacks, so he can really keep him busy and disturbed. Therefore the believer is always in Jihad until meets Allah the Almighty, we ask Allah for His aid and steadfastness.

1. Allah (ﷻ) said:

﴿يَأْتِيهَا النَّاسُ كُلُّوًا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ
وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾﴾

“O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Shaytan. Indeed, he is to you a clear enemy. He only orders you to evil and immorality and to say about Allah what you do not know.”

[Sūrah Al-Baqarah 2:168-169]

2. And Allah (ﷻ) said:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ؕ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ ؕ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ ؕ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٤﴾﴾

“O you who believe, do not follow the footsteps of Shaytan. And whoever follows the footsteps of Shaytan - indeed, he enjoins immorality and wrongdoing. And if not for the favor of Allah upon you and His mercy, not one of you would have been pure, ever, but Allah purifies whom He wills, and Allah is Hearing and Knowing.”

[Sūrah An-Nūr 24:21]

3. And (ﷻ) said:

﴿وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٤٣﴾﴾

“And he to whom Shaytan is a companion - then evil is he as a companion.”

[Sūrah An-Nisā' 4:38]

1- What the Slave can Protect himself with from Shayṭān

The human safeguards himself from Shaytan and is cautioned from him by what has been reported in the Noble Qur'an and the Prophet's (ﷺ) Authentic Sunnah, from the Du'a and the Remembrances in which there is healing, mercy, guidance and the protection from all evil in this life and the hereafter by the will of Allah the Most High, and from that:

The first Precaution: Seeking refuge in Allah from the expelled Shaytan.

Because Allah the Most Glorified has ordered His Messenger to seek refuge in Allah from the shaytan in general, and specified it at the time of reciting the Qur'an, at the time of anger, at the time of whispers and when having a nightmare.

1. Allah (ﷻ) said:

﴿وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَفْسٌ فَاسْتَغِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

“And if there comes to you from Shaytan an evil suggestion, then seek refuge in Allah. Indeed, He is the Hearing, the Knowing.”

[Sūrah Fuṣṣilat 41:36]

2. And Allah (ﷻ) said:

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

“So when you recite the Qur'an, [first] seek refuge in Allah from Shaytan, the expelled [from His mercy]. Indeed, there is for him no authority over those who have believed and rely upon their Lord.”

[Sūrah An-Naḥl 16:98-99]

The second precaution: Al-Tasmiyah (Saying Bismillah), because Al-Tasmiyah is a protection against the shaytan, and a safeguard against the mixing of the shaytan with human in his food, drink, spousal sexual intercourse and entering the house....and such matters which were reported.

1. Jabir (رضي الله عنه) reported:

I heard Messenger of Allah (ﷺ) saying, "If a person mentions the Name of Allah upon entering his house or eating, Shaytan says, (addressing his followers): 'You will find nowhere to spend the night and no dinner.' But if he enters without mentioning the Name of Allah, Shaytan says (to his followers); 'You have found (a place) to spend the night in, and if he does not mention the Name of Allah at the time of eating, Shaytan says: 'You have found (a place) to spend the night in as well as food.'" ¹

¹ Narrated by Muslim 2018.

2. Ibn Abbas (رضي الله عنه) reported:

Allah's Messenger (صلى الله عليه وسلم) said: If anyone amongst you intends to go to his wife (for sexual intercourse) he should say: “Bismi Allah, Allahuma Janibna Ashaytan Wa Janib Ashaytana Ma’razaq’tana,” (In the name of Allah, O Allah protect us against Shaytan and keep away the Shaytan from the one that you have bestowed upon us), and if He has ordained a male child for them, Shaytan will never be able to do any harm to him.¹

The third precaution: the recitation of the Mu’awwidhatayn:

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴾

“Say, "I seek refuge in the Lord of daybreak.” [Sūrah Al-Falaq]

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴾

“Say, "I seek refuge in the Lord of mankind.” [Sūrah An-Nās]

At the time of sleeping, after ending the Salah, at the time of ailment and so on as it has been previously mentioned.

Narrated Uqbah ibn Amir (رضي الله عنه):

While I was travelling with the Messenger of Allah (صلى الله عليه وسلم) between al-Juhfah and al-Abwa', a wind and intense darkness enveloped us, whereupon the Messenger of Allah (صلى الله عليه وسلم) began to seek refuge in Allah, reciting: "I seek refuge in the Lord of the dawn," and "I seek refuge in the Lord of men."

He then said: Uqbah, use them when seeking refuge in Allah, for no one can use anything to compare with them for the purpose.

Uqbah added: I heard him reciting them when he led the people in prayer.²

The fourth precaution: the recitation of “Ayat Al-Kursi”:

1. Allah (ﷻ) said:

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴾

“Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge

¹ Agreed upon; narrated by Bukhari 7396 and the wording is his, Muslim 1434.

² Authentic/ Ahmad 17483, Abu Dawud 1463 and this is his wording.

except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.”

[Sūrah Al-Baqarah 2:255]

2. Narrated Abu Hurairah (رضي الله عنه):

Allah's Messenger (صلى الله عليه وسلم) ordered me to guard the Zakat revenue of Ramadan. Then somebody came to me and started stealing of the foodstuff. I caught him and said, "I will take you to Allah's Messenger (صلى الله عليه وسلم)!" Then Abu Huraira described the whole narration and said: That person said (to me), "(Please don't take me to Allah's Messenger (صلى الله عليه وسلم) and I will tell you a few words by which Allah will benefit you.) When you go to your bed, recite Ayat-al-Kursi, (2:255) for then there will be a guard from Allah who will protect you all night long, and Shaytan will not be able to come near you till dawn." (When the Prophet (صلى الله عليه وسلم) heard the story) he said (to me), "He (who came to you at night) told you the truth although he is a liar; that was a shaytan." ¹

The fifth precaution: The recitation of the last two verses of Sūrah Al-Baqarah.

Abu Mas'ud (رضي الله عنه) reported:

Allah's Messenger (صلى الله عليه وسلم) said, "If anyone recites the two verses at the end of Sūrah al-Baqarah at night, they would suffice for him." ²

Allah (ﷻ) said:

﴿ ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٥٥﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ كُنَّا مُسِيئِينَ أَوْ نَحْنُ سَاهُونَ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ط وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٦﴾ ﴾

“The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination." Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people.”

[Sūrah Al-Baqarah 2:285-286]

¹ Bukhari “Suspended Hadeeth” 5010, and Al-Nasa’i connected it in the book of Al-Kubra 10975 in an authentic chain of reporters.

² Agreed upon; narrated by Bukhari 5009, Muslim 808 and the wording is his.

The sixth precaution: the recitation of Sūrah Al-Baqarah.

Abu Hurairah (رضي الله عنه) reported:

I heard the Messenger of Allah (صلى الله عليه وسلم) saying: "Do not turn your houses into graveyards. Shaytan runs away from the house in which Sūrah Al-Baqarah is recited." ¹

The seventh precaution: remembering Allah (تعالى) more frequently by reciting the Qur'an, and the Exaltation (saying Subhana Allah) and the Praising (saying Al-Hamdulillah), and the Magnification (saying Allahu Akbar) and Testifying to Allah's Oneness (saying La ilaha illa Allah) and so on from these noble deeds.

Abu Hurayra (رضي الله عنه) narrated:

The Messenger of Allah (صلى الله عليه وسلم) said: "Whoever says 'There is no deity worYour of worship but Allah, alone, without any partner. The Kingdom and praise belong to Him and He has power over everything' (La ilaha illa'llah, wahdahu la sharika lah, lahu'l mulku wa lahu'l hamd, wa huwa ala kulli shay'in qadir) one hundred times a day, it is the same for him as freeing ten slaves. One hundred good actions are written for him and one hundred wrong actions are erased from him, and it is a protection from Shaytan for that day until the night. No-one does anything more excellent than what he does except a man who does more than that." ²

The eighth precaution: Al-Du'a when setting up camp:

Khaulah bint Hakim (رضي الله عنها) reported:

I heard the Messenger of Allah (صلى الله عليه وسلم) saying, "If one of you alights somewhere then he shall say: 'A'udhu bikalimat-illahit-tammati min sharri ma khalaqa (I seek refuge with the Perfect Words of Allah from the evil of what He has created),' thus nothing will harm him until he leaves that place." ³

The ninth precaution: confining the yawning and putting the hand on the mouth when doing so.

1. Abu Said al-Khudri (رضي الله عنه) reported:

Allah's Messenger (صلى الله عليه وسلم) said, "When one of you yawns, he should keep his mouth shut with the help of his hand, because the shaytan enters." ⁴

2. Abu Huraira (رضي الله عنه) reported:

Allah's Messenger (صلى الله عليه وسلم) said: Yawning is from the shaytan, so if one of you yawns then he should restrain from that as much as he can. ¹

¹ Narrated by Muslim 780.

² Agreed upon; narrated by Bukhari 6403 and the wording is his, Muslim 2691.

³ Narrated by Muslim 2708.

⁴ Narrated by Muslim 2995.

The tenth precaution: Al-Adhan (the calling to the salah):

Abu Hurairah (رضي الله عنه) reported:

The Messenger of Allah (صلى الله عليه وسلم) said, "When the call to prayer is made Shaytan retreats, passing wind, so that he will not hear the adhan. When the adhan is completed he comes back, until, when the iqama is said, he retreats again. When the iqama is completed, he comes back, until he comes between a man and his self and says, 'Think of such and such, think of such and such,' which he was not thinking about before, until the man does not know how much he has prayed."²

The eleventh precaution: the Du'a of entering the masjid:

Abdullah ibn Umar (رضي الله عنه) narrated:

When the Prophet (صلى الله عليه وسلم) entered the mosque, he would say: "A'Udhu Billahi Al'Adheem Wa Be'waj'hihi Al-Kareem Wa'Sultanihi Al-Qadeem mina Al-shaytan AL-Rajeem" "I seek refuge in Allah, the Magnificent, and in His Noble Face, and in His Eternal Domain, from the accursed Devil". He asked: is this it? I said: Yes. He said: when anyone says so. The devil says: he is protected from me all the day long.³

The twelfth precaution: Ablution and Salah, especially at the time of anger and desire, because there is nothing that the slave of Allah can ever use to put out the coal of anger and desire like the ablution and Salah.

Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴾

“O you who believe, seek help through patience and prayer. Indeed, Allah is with the patient.”

[Sūrah Al-Baqarah 2:153]

The thirteenth precaution: the obedience of Allah the Most High and His Messenger (صلى الله عليه وسلم), and abstaining from sinning, and avoiding the excess looks, the excess talk, excess food and the excess mixing.

Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴾ إِنَّمَا يُرِيدُ

الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيُصَدِّكُمْ عَنِ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴾

“O you who believe, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Shaytan, so avoid it that you may be

¹ Agreed upon; narrated by Bukhari 3289, Muslim 2994 and the wording is his.

² Agreed upon; narrated by Bukhari 608 and the wording is his, Muslim 389.

³ Authentic/ Abu Dawud 466.

successful. Shaytan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?"

[Sūrah Al-Mā'idah 5:90-91]

The fourteenth precaution: purifying the house from pictures, statues, dogs, and bells so that the angels may enter and the devils exit.

1. Abu Hurairah (رضي الله عنه) said:

Allah's Messenger (صلى الله عليه وسلم) said: The angels do not enter a house that has statues in it or pictures. ¹

2. Abu Hurairah reported:

Allah's Messenger (صلى الله عليه وسلم) said: Angels do not accompany the travelers who have with them a dog and a bell. ²

The fifteenth precaution: avoiding the places of residence for the jinn and the shaytans like the ruined places, the impure places such as the dirty yards (places where people urinate and relive themselves in), garbage gathering areas and the places that lack the presence of humans such as the deserts and far seashores and the stables of the camels and so on.

¹ Narrated by Muslim 2112.

² Narrated by Muslim 2113.

2- Treatment for Magic Spells and Jinn Possession

- **Al-Sihr:** it is incantations, spells and knots affecting the hearts and bodies.

Sorcery is pure evil, and it is oppression, transgression, and aggression, and it is violating the rights of the slave of Allah, either in his body, wealth, mind or relationship with others.

- **Al-Mass:** it is the epilepsy of the jinn to the human.
- **The reasons for Al-Mass:**

Al-Mass happens in a direct manner by the jinn to the humans either by way of desire, passion or unlawful love just like the humans. Or it may happen out of hatred and penalizing from the jinn to those humans who have oppressed them and harmed them either by killing some of them, or pouring hot water on them, or urinating over them. Or it simply can be nothing but play and pure evilness from the jinn just like the foolish of the humans.

Allah (ﷻ) said:

﴿ الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ﴾

“Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Shaytan into insanity.”

[Sūrah Al-Baqarah 2:275]

- **The Conditions of Humans with the jinn:**

The jinn are alive, smart and are commanded by Allah. They are ordered and they are forbidden, they have good deeds and sins, and they are rewarded and punished.

So whoever, amongst the humans, was ordering the humans and the jinn with whatever Allah the Most High and His Messenger have ordered by inviting to Allah and the enjoining of good and forbidding what is wrong, then this person is amongst the best of Allah's Allies.

And whoever uses the jinn in what Allah and His Messenger have forbidden from polytheism, the unlawful killing, transgression against them as in causing them to become sick, using them to hit people, using them in immoralities or stealing. Hence, this person has sought their aid in disbelieving, sinning and transgression. And whoever sought the aid of the jinn with what he assumes to be part of a miracle or being gifted

then this person is conceited, they have been tricked. And whoever sought the aid of the jinn in tolerated matters then this person is prohibited from doing so; for there is no evidence of this in the legislation of Allah.

- **The ruling on going to a sorcerer:**

It is forbidden upon the humans to go to sorcerers and those under the same ruling of sorcery such as the fortune tellers, oracles and astrologers. Asking them and believing them is from the major sins, in fact it could lead into disbelief.

So whoever asks the sorcerer or the fortuneteller of the astrologer about some of the unseen matters and then believed him then he is a disbeliever of Allah.

And whoever asks him but didn't believe him, then his Salah won't be accepted for forty days, regardless of the route whether it was by meeting, or watched him on one of the media channels, asked him a mocking question, or just for fun or asked just out of curiosity.

And if he asked him to test, reveal and expose him so he can warn against him, so this is legislated only to those who are able to push away his evilness from the people.

1. Abu Hurairah (رضي الله عنه) reported:

The Prophet (صلى الله عليه وسلم) said: whoever goes to a fortuneteller or an oracle and consequently believes him with what he says, then he has disbelieved in what has been sent down upon Muhammad (صلى الله عليه وسلم).¹

2. Some of the wives of Allah's Messenger (صلى الله عليه وسلم) reported:

Allah's Messenger (صلى الله عليه وسلم) said: He who visits a fortuneteller and asks him about anything, his prayers extending to forty nights will not be accepted.²

- **The ruling on learning sorcery:**

It is Haram upon humans to learn sorcery, teach it and do it. In fact all of that is disbelief; for what it consists of polytheism, lying, claiming the knowledge of the unseen, seeking the aid of the shayateen and spreading falsehood.

1. Allah (عز وجل) said:

¹ Authentic/ Hakim 15.

² Narrated by Muslim 2230.

﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۗ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ﴾

“And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic.”

[Sūrah Al-Baqarah 2:102]

2. Abu Hurairah (رضي الله عنه) said:

The Prophet (صلى الله عليه وسلم) said, "Avoid the seven destructive things." It was asked: (by those present): "What are they, O Messenger of Allah?" He replied, "Associating anyone or anything with Allah in worship; practicing sorcery, killing of someone without a just cause whom Allah has forbidden, devouring the property of an orphan, eating of usury, fleeing from the battlefield and slandering chaste women who never even think of anything touching chastity and are good believers." ¹

- **The ruling of earnings for doing magic:**

It is Haram for the sorcerer to take a compensation for doing magic, or for unwinding a magic spell, like wise it is Haram upon the people to pay money to the sorcerer or to the fortuneteller and such people, because it is a compensation for something Haram, and it is wrongfully consuming the money of the people, as well as cooperating upon sinning and transgression.

1. Allah (ﷻ) said:

﴿وَتَعَاوَنُوا عَلَىٰ الْبِرِّ وَالتَّقْوَىٰ ۗ وَلَا تَعَاوَنُوا عَلَىٰ الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٥٢﴾﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah Al-Mā'idah 5:2]

2. And Abu Mas'ud al-Ansari (رضي الله عنه) reported:

Allah's Messenger (صلى الله عليه وسلم) forbade the charging of price of the dog, and earnings of a prostitute and sweets offered to a kahin (fortuneteller). ²

- **The reasons for the spread of sorcery:**

The sorcerers and their sorcery have spread amongst the people for the following reasons:

1. Ignorance in the rulings of Allah, and ignorance in the reality of the sorcerers and their sorcery and the fortunetellers as well as the conjurers.

¹ Agreed upon; narrated by Bukhari 2766 and the wording is his, and Muslim 89.

² Agreed upon; narrated by Bukhari 2237, and Muslim 1567.

2. The weakening of Iman and Taqwa (Faith and Piety), hence the magician has an effect with his shirk over Tawheed, sinning rather than obedience while putting this life before the next, then he adorns magic and starts to earn from it.
3. The increasingly growing number of the means and channels that help in the spreading of the sorcerers and their sorcery.
4. Greed and desire to earn the money from sorcerers, companies and channels who are advertising this misconduct.
5. The desire that some people have in knowing the unseen knowledge of the future.
6. The increasingly growing number of diseases and sicknesses as well as fantasies and problems that makes the person who is effected hang on to anything, and lean towards deceitful people who give people false hopes and untruthful promises.
7. Watching the movies/films that spread disbelief and polytheism and magic such as cartoon movies which consists of fiction, falsehood and deceptions and so on of things which ruins the monotheism.
8. The increasingly growing number of people of the weak faith who visit the sorcerers, and the shortage of repressive punishments for the sorcerers and the conjurers.

- **The types of sorcery:**

Sorcery is every matter with an unseen reason, produced of incantations, knots and polytheistic chants, affecting the bodies and the hearts with an ailment, or death, or separating, or bringing together, or love, or hatred.

Sorcery has many types:

From that is deceptions and concealment as in flying in the air, entering through a tight ring, waking on water, walking on a hanging string or turning a pigeon into a human being and likewise of things which deflects things from their reality, and taking out the wicked from the image of righteousness, therefore all of these are from the types of sorcery and conjuration, and deceiving the eyes, as Allah (ﷻ) said about the sorcerers of pharaoh:

﴿ فَلَمَّا أَلْفَوْا سَحْرَؤَا أَعْيَبَ النَّاسَ وَأَسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ ﴾

“And when they threw, they bewitched the eyes of the people and struck terror into them, and they presented a great [feat of] magic.”

[Sūrah Al-A‘rāf 7:116]

And there are actions that are attached to sorcery for what they have in common in similarities and partnering in the claim of knowing the unseen, and taking the

misleading paths to get that conclusion, and opening the doors of lying and myths, and hanging on to other than Allah.

So from those actions are: augury, fortunetelling, astrology, foreboding and drawing lines in the sand to tell the future and likewise.

- **The signs of sorcerers and falsifiers:**

There are signs to know the sorcerers, the falsifiers and the conjurers by, and some of them are:

1. The sorcerer, asking about the name of the patient, his mother's name and his father's name to know the patient by way of the Shayateen.
2. The sorcerer, telling the patient his own name, the name of his mother and tell him about his problem before the patient talks, because the shaytan would have told the sorcerer this information beforehand.
3. The sorcerer, asking for a remnant of the patient's as in a piece of his hair, his garment, or even his picture so he can seek the help of the shayateen to know the patient.
4. The sorcerer's or the conjurer's talk consisting of seeking the aid or the help of the jinn and the shayateen, or mumbling phrases and words that are not understandable.
5. Asking the patient to slaughter an animal or a bird without mentioning the name of Allah on it when slaughtered so he can put it on the chest of the patient or under his pillow.
6. To give the patient a sealed precaution (written on paper), without the patient knowing what's in it and he prohibits him from opening it.
7. To ask the patient not to touch the water for a specific period of time, or to ask him to put important papers and manuscripts in an impure place such as the papers of the Mus'haf (Qur'an).
8. To ask the female patient to get undressed in his presence, and to ask her to be alone with him without a Mahram (a close relative like a father, husband, brother...)
9. To give the patient things to bury in the ground, or to give him sealed papers to burn and be fumigated with its smoke, or to urinate on it knowing that it might be a paper from the Mus'haf.
10. To be known of being astray and frequently doing the Haram, not doing or at least decreasing the performance of the known and apparent legislations such as the congregational prayers and so on.

- **The ruling of removing the magic from the person captivated under a magic spell:**

There is no doubt that magic is an ailment that people are affected by which in many cases caused illness and even death, it can also be the cause of separation between a man and his wife. So when there is a medicine for every disease, then it is legislated upon the person affected to seek treatment by the legislated Ruqyah (Islamic Incantation), and other forms of Islamic compliant medical attention.

Abu Hurairah (رضي الله عنه) reported:

The Prophet (صلى الله عليه وسلم) said: "There is no disease that Allah has sent down (created), except that He also has sent down (created) its treatment." ¹

- **The ruling of removing the magic with magic:**

There is no disease that Allah has sent down (created), except that He also has sent down (created) its tolerated and legislated medicine, therefore it's prohibited to remove magic with magic; because in that the person has to become close with the shayateen by committing polytheism and major sins, so that the shaytan would remove the magic with his magic.

And no one can remove the magic except for a magician that is always doing things to become closer to the shaytan like polytheistic acts as in prostrating to him or slaughtering an animal without mentioning the name of Allah upon slaughtering it or by dirtying the Mus'haf with impurities and more, all which angers Allah.

So if the magician did these acts then the shaytan will help him, and will talk to his brothers from the shayateen who casted this magic spell, then they will abolish it.

So these (humans) and those (jinn) are:

﴿ شَيْطَانِ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۗ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۗ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿٦١﴾ ﴾

“Devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent.”

[Sūrah Al-An‘ām 6:112]

And Abu Hurairah (رضي الله عنه) reported:

The Prophet (صلى الله عليه وسلم) said: whoever goes to a fortuneteller or an oracle and consequently believes him with what he says, then he has disbelieved in what has been sent down upon Muhammad (صلى الله عليه وسلم). ¹

¹ Narrated by Bukhari 5678.

- **The prescribed punishment for the sorcerer:**

The prescribed punishment for the sorcerer is death, for the polytheism that is in the sorcery, and the allegation of knowing the unseen, and seeking the aid of the shayateen, and striving throughout the land to cause corruption therein. Furthermore, if the sorcerer murders someone by his sorcery then he is killed by capital punishment.

And the repentance of the magician is accepted by Allah if he repents; because he is a polytheist, and if polytheists repent then Allah will forgive them, and that is why Allah accepted the repentance of the sorcerers of pharaoh.

1. Allah (ﷻ) said:

﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۗ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ﴾

“And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic.”

[Sūrah Al-Baqarah 2:102]

2. And Allah (ﷻ) said:

﴿فَمَنْ تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

“But whoever repents after his wrongdoing and reforms, indeed, Allah will turn to him in forgiveness. Indeed, Allah is Forgiving and Merciful.”

[Sūrah Al-Mā'idah 5:39]

- **The treatment of Al-Sihr and Al-Mass:**

The treatment of Al-Sihr and Al-Mass has two conditions:

The first: to know the place of the witchcraft, so it can be drawn out and destroyed, and the magic spell will be abolished by the will of Allah, and this is the best way of treatment for the person affected by a magic spell. The place of the witchcraft can be known by seeing a true dream while sleeping, or to be aspired by Allah to find it while physically searching for the witchcraft, or by way of the jinn while reading the verses from the Qur'an during Ruqyah, making the jinn speak and tell the person reciting about the hideaway place of the witchcraft, so it would be taken away and destroyed.

Narrated 'A'ishah (رضي الله عنها):

Magic was worked on Allah's Messenger (ﷺ) so that he used to think that he had sexual relations with his wives while he actually had not. Sufyan said: That is the hardest kind of magic as it has such

¹ Authentic/ Hakim 15.

an effect. Then one day He said, "O Aisha do you know that Allah has instructed me concerning the matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. The one near my head asked the other. What is wrong with this man? The other replied: he is under the effect of magic. The first one asked again: Who has worked magic on him?' The other replied Labid bin Al-A'sam, a man from Bani Zuraiq who was an ally of the Jews and was a hypocrite.' The first one asked: What material did he use?' The other replied, 'A comb and the hair stuck to it.' The first one asked, 'Where (is that)?' The other replied. 'In a skin of pollen of a male date palm tree kept under a stone in the well of Dharwan'. She said: "So the Prophet (ﷺ) went to that well and took out those..."¹

The second: not knowing where the place of the witchcraft is, so in this case the treatment is done by two things:

The first: The legislated Ruqyah: and it is done by reciting supplications from the Qur'an and the Sunnah what is equivalent to that upon the patient with the hope that Allah heals him.

- **What can be the Ruqyah used for:**

The legislated Ruqyah is done for the following reasons: Al-Sihr, Al-Mass, Al-Hasad (envy), Al-'Ayn (The Evil Eye), Al-Sara' (epilepsy), Madness, Poison, the bite of a snake or a sting of a scorpion or anything likewise, general pain, ailment, grief and other than these diseases and sickness which are apparent as well as hidden. So praise be to Allah who made a medicine for every ailment, and made the Qur'an guidance and healing.

The legislated Ruqyah has to meet the following conditions:

1. It has to be done by the sayings of Allah and His Messenger, or the supplications which are accordance with the legislation.
2. It has to be done using the Arabic tongue or other than it but the meaning has to be understandable.
3. The person performing the Ruqyah and the patient should both know and believe that the Ruqyah is only a reason, so it shouldn't be depended on, but the dependency and the reliance to heal is only upon Allah.
4. The Ruqyah must not include any anything that goes against the legislation such as supplicating to someone other than Allah, as well as cursing and swearing.

¹ Agreed upon; narrated by Bukhari 5765 and the wording is his, Muslim 2189.

The best thing is that the affected person should read upon himself, or someone closely related to hi should read upon him. And it is permissible for him to ask someone to read upon him from those people of righteousness and piety.

The second: the medicine that is allowed by legislation such as honey, Zamzam water, 'Ajwa' (the dates of Almadina), the black seed and the Hijamah.

1. Narrated Ibn Abbas (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) said, "Healing is in three things: cupping, a gulp of honey or cauterization, (branding with fire) but I forbid my followers to use cauterization (branding with fire)." ¹

2. Sa'd bin Abu Waqqas (رضي الله عنه) reported:

I heard Allah's Messenger (صلى الله عليه وسلم) as saying: "He who ate seven 'Ajwa' (the dates of Almadina) in the morning, poison and magic will not harm him on that day." ²

And in a narration by Muslim: "He who ate seven dates (of the land situated) between these two lava plains in the morning, no poison will harm him until it is evening."

3. Abu Hurairah (رضي الله عنه) reported:

The Messenger of Allah (صلى الله عليه وسلم) said: "Indeed there is a healing in the black seed for every disease except for the poisonous." ³

4. Narrated Abu Hurairah (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) said: "If anyone has himself cupped on the seventeenth, nineteenth and twenty-first (of the lunar month), it will be a remedy for every disease." ⁴

- **How the legislated Ruqyah is performed:**

The person, who is performing the Ruqyah, whether it's on himself or on a patient, should perform ablution and then start reciting the verses with a measured recitation. And then do the Nafth (blowing wind out of his mouth) upon himself or the patient with whatever has been made convenient from the Qur'an, and following are some of what should be recited in Al-Ruqyah: Sūrah Al-Fatiha, Ayat Al-Kursi (Al-Baqara 2:255), the last two verses of Sūrah Al-Baqara, Sūrah Al-Kafiroon (Sūrah 109), Al-Ikhlās (Sūrah 112), Sūrah Alfalaq (Sūrah 113), Sūrah Al-Nas (Sūrah 114), and the verses of Al-Sihr and the the jinn, and some of them are:

¹ Narrated by Bukhari 5681.

² Agreed upon; narrated by Bukhari 5769, Muslim 2047 and the wording is his.

³ Agreed upon; narrated by Bukhari 5688, Muslim 2215 and the wording is his.

⁴ Graded good/ Abu Dawud 3861, see Sahih Al-Jami' 5968.

﴿ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۚ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٦﴾ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٧﴾ فَغَلِبُوا هَمَّا لِكَ وَأَنْفَلَبُوا

صَٰغِرِينَ ﴿١١٨﴾ وَأَلْقَى السَّحْرَةَ سَاجِدِينَ ﴿١١٩﴾ قَالُوا ءَأَمَّا رَبِّبِ الْعَالَمِينَ ﴿١٢٠﴾ رَبِّبِ مُوسَىٰ وَهَارُونَ ﴿١٢١﴾

“And We inspired to Moses, "Throw your staff," and at once it devoured what they were falsifying. So the truth was established, and abolished was what they were doing. And Pharaoh and his people were overcome right there and became debased. And the magicians fell down in prostration [to Allah]. They said, "We have believed in the Lord of the worlds, The Lord of Moses and Aaron.”

[Sūrah Al-A'raf 7:117-122]

﴿ وَقَالَ فِرْعَوْنُ أَتَأْتُونِي بِكُلِّ سِحْرِ عَلِيمٍ ﴿١٢٢﴾ فَلَمَّا جَاءَ السَّحْرَةَ قَالَ لَهُمُ مُوسَىٰ أَلْقُوا مَا أَنْتُمْ مُلقُونَ ﴿١٢٣﴾ فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا

جِئْتُمْ بِهِ السَّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ ۗ إِنَّ اللَّهَ لَا يُضِلُّ عَمَلَ الْمُفْسِدِينَ ﴿١٢٤﴾ وَيُخَيِّقُ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿١٢٥﴾

“And Pharaoh said, "Bring to me every learned magician." So when the magicians came, Moses said to them, "Throw down whatever you will throw." And when they had thrown, Moses said, "What you have brought is [only] magic. Indeed, Allah will expose its worthlessness. Indeed, Allah does not amend the work of corrupters. And Allah will establish the truth by His words, even if the criminals dislike it.”

[Sūrah Yūnus 10:79-82]

﴿ قَالُوا يَا مُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوْلَىٰ مَنْ أَلْقَىٰ ﴿١٢٦﴾ قَالَ بَلْ أَلْقُوا ۚ فَإِذَا حِبَاءُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ﴿١٢٧﴾

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَىٰ ﴿١٢٨﴾ فَلَمَّا لَا تَخَفُ إِذْكَ أَذَىٰ الْأَعْلَىٰ ﴿١٢٩﴾ وَأَلْقَىٰ مَا فِي يَمِينِكَ تَلْقَفُ مَا صَنَعُوا ۗ إِنَّمَا صَنَعُوا كَيْدٌ سَاجِرٌ

وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ ﴿١٣٠﴾

“They said, "O Moses, either you throw or we will be the first to throw." He said, "Rather, you throw." And suddenly their ropes and staffs seemed to him from their magic that they were moving [like snakes]. And he sensed within himself apprehension, did Moses. Allah said, "Fear not. Indeed, it is you who are superior. And throw what is in your right hand; it will swallow up what they have crafted. What they have crafted is but the trick of a magician, and the magician will not succeed wherever he is.”

[Sūrah Tāhā 10:65-69]

﴿ وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَىٰ ثُلُكِ سُلَيْمَانَ ۗ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيْطَانَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُتِرَ عَلَى

الْمَلَائِكَةِ مِنْ بَابِلَ هَارُونَ وَمَرْوَةَ ۗ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۗ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ

الْمَرْءِ وَزَوْجِهِ ۗ وَمَا هُمْ بِضَآرِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۗ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ

مِنْ خَلْقٍ وَلَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٣١﴾

“And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut. But the two angels do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]." And [yet] they learn from

them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allah. And the people learn what harms them and does not benefit them. But the Children of Israel certainly knew that whoever purchased the magic would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew.”

[Sūrah Al-Baqarah 2:102]

﴿ وَالصَّفَّاتِ صَفًّا ﴿١٠٠﴾ فَالَّذِينَ جَرَّتْ زَجْرًا ﴿١٠١﴾ فَالْتَلَيْتِ ذِكْرًا ﴿١٠٢﴾ إِنَّ إِلَهَكُمْ لَوَاحِدٌ ﴿١٠٣﴾ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ ﴿١٠٤﴾ إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَكِبِ ﴿١٠٥﴾ وَحِفْظًا مِن كُلِّ شَيْطَانٍ مَّارِدٍ ﴿١٠٦﴾ لَا يَسْمَعُونَ إِلَى الْأَعْلَىٰ وَالْأَعْلَىٰ يُقَدِّفُونَ مِن كُلِّ جَانِبٍ ﴿١٠٧﴾ دُحُورًا ﴿١٠٨﴾ وَكُمِّ عَذَابٍ وَاصِبٍ ﴿١٠٩﴾ إِلَّا مَن حَطَفَ الْحَطَفَةَ فَاتَّبَعَهُ بِهَا تَابَتْ ﴿١١٠﴾ ﴾

“By those [angels] lined up in rows, And those who drive [the clouds], And those who recite the message, Indeed, your God is One, Lord of the heavens and the earth and that between them and Lord of the sunrises. Indeed, We have adorned the nearest heaven with an adornment of stars, And as protection against every rebellious devil, [So] they may not listen to the exalted assembly [of angels] and are pelted from every side, Repelled; and for them is a constant punishment, Except one who snatches [some words] by theft, but they are pursued by a burning flame, piercing [in brightness].”

[Sūrah Aş-Şaffāt 37:1-10]

﴿ يَنْقُومَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ، يَغْفِرَ لَكُمْ مِن ذُنُوبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابِ أَلِيمٍ ﴿٤٦﴾ وَمَن لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ ۗ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٤٧﴾ ﴾

“O our people, respond to the Messenger of Allah and believe in him; Allah will forgive for you your sins and protect you from a painful punishment. But he who does not respond to the Caller of Allah will not cause failure [to Him] upon earth, and he will not have besides Him any protectors. Those are in manifest error.”

[Sūrah Al-'Aḥqāf 46:31-32]

﴿ وَإِن يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۗ وَإِن يَمَسَّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧٠﴾ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۗ وَهُوَ الْحَكِيمُ ﴿١٧١﴾ ﴾

“And if Allah should touch you with adversity, there is no remover of it except Him. And if He touches you with good - then He is over all things competent. And He is the subjugator over His servants. And He is the Wise, the Acquainted [with all].”

[Sūrah Al-An‘ām 6:17-18]

"اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَاسَ، اشْفِهِ وَأَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءٌ لَا يُغَادِرُ سَقَمًا "

"O Allah, the Lord of the people! Remove the trouble and heal the patient, for You are the Healer. No healing is of any avail but Yours; healing that will leave behind no ailment." ¹

"بِاسْمِ اللَّهِ أَرْفِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنِ حَاسِدٍ اللَّهُ يَشْفِيكَ بِاسْمِ اللَّهِ أَرْفِيكَ"

¹ Agreed upon; narrated by Bukhari 5743 and the wording is his, Muslim 2191.

"In the name of Allah I exercise you from everything and safeguard you from every evil that may harm you and from the eye of a jealous one. Allah would cure you and I invoke the name of Allah for you." ¹

"بِاسْمِ اللَّهِ يُبْرِكُ وَمِنْ كُلِّ دَاءٍ يَشْفِيكَ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ وَشَرِّ كُلِّ ذِي عَيْنٍ"

"In the name of Allah, may He cure you from all kinds of illnesses and safeguard you from the evil of a jealous one when he feels jealous and from the evil influence of eye." ²

"اُمْسَحِ الْبَاسَ رَبَّ النَّاسِ، بِيَدِكَ الشِّفَاءُ، لَا كَاشِفَ لَهُ إِلَّا أَنْتَ"

"O the Lord of the people! Remove the trouble The cure is in Your Hands, and there is none except You who can remove it (the disease)." ³

"أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامِيَةٍ، وَمِنْ كُلِّ عَيْنٍ لَأَمَةٍ"

"I seek Refuge with Allah's Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye." ⁴

"أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ شَرِّ مَا خَلَقَ"

"I seek refuge with the complete words of Allah from the evil of what He created." ⁵

Say: "Bismillah" thrice, and then put the hand on the place of pain and say seven times:

"أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأَخَافُ"

"I seek refuge with Allah and with His Power from the evil that I find and that I fear." ⁶

"أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ"

"I ask Allah, the Mighty, the Lord of the mighty Throne, to cure you." ⁷

¹ Narrated by Muslim 2186.

² Narrated by Muslim 2185.

³ Narrated by Bukhari 5744.

⁴ Narrated by Bukhari 3371.

⁵ Narrated by Muslim 2709.

⁶ Narrated by Muslim 2202.

⁷ Authentic/Abu Dawud 3106 and the this is his wording, Al-Tirmidhi 2083.

3- *Ruqyah* treatment for the Evil Eye

- **The evil eye:** it is an arrow that comes out of the soul of the envier and the person with the evil eye, towards the envied person or the one who is being looked at with the evil eye.

Occasionally this arrow will hit the target and sometimes it would miss it. So if the targeted person was exposed without a safeguard or a protective shield then this arrow will certainly affect him without a doubt. But if he was found alert, supported and there is no gap for an arrow to puncture into him than there is no effect for this arrow in him.

And the evil eye that afflicts the children of Adam (ﷺ) is a result of the many results of envy, or is a result of the eye being astonished greatly by what it sees on the targeted person with the heedlessness of the remembrance of Allah, and then a shaytan of the jinn may follow this envious look (arrow).

- **How does the affliction of the evil eye happen:**

The person casting the evil eye would describe the person who is targeted with the evil eye without mentioned the name of Allah the Most High and without asking Allah to bless the description. Then the present evil souls of the shayateen would snatch it, and then it heads to destroy the targeted person and to harm him if Allah the Almighty wills for that to happen, especially if there was no protection by the remembrance of Allah, or a supplication or the recitation of the Qur'an.

Allah (ﷻ) said:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

“No disaster strikes except by permission of Allah. And whoever believes in Allah - He will guide his heart. And Allah is Knowing of all things.”

[Sūrah At-Taghābun 64:11]

- **The treatment for the one who is afflicted by the evil eye:**

Whoever is afflicted by the evil eye has two conditions:

The first: if he knew the person responsible for the evil eye then he should command him to bathe, and it is incumbent upon the person responsible for the evil eye to cooperate and to bathe in obedience to Allah and His Messenger (ﷺ), and then this bathing

water is to be taken and poured over the afflicted person at once, and by the will of Allah he will be healed.

Ibn 'Abbas (رضي الله عنه) reported:

Allah's Messenger (صلى الله عليه وسلم) said: The influence of an evil eye is a fact; if anything would precede the destiny it would be the influence of an evil eye, and when you are asked to take bath (as a cure) from the influence of an evil eye, you should take a bath. ¹

• **The description of the bath (for the cure of the evil eye):**

Narrated Abu Umama ibn Sahl ibn Hunayf that his father told him:

Allah's Messenger (صلى الله عليه وسلم) left towards Makkah and they have accompanied Him...-in this narration-' Sahl fell to the ground. The Messenger of Allah (صلى الله عليه وسلم) was approached and it was said, 'Messenger of Allah, can you do anything about Sahl? By Allah, he cannot raise his head, and he is not waking up. 'He said, 'Do you accuse anyone of it? (as in an evil eye look) They said: 'Amir ibn Rabia looked at him'. So the Messenger of Allah (صلى الله عليه وسلم) Summoned Amir and was furious with him and said, 'For what reason does one of you kill his brother? Why did you not ask Allah to bless what you saw when you saw it?' " Do ghusl (bathe) for him;' Amir washed his face, hands, elbows, knees, the end of his feet, and inside of his garment in a vessel. Then he poured it over him (Over Sahl), a man was pouring it upon his head and back from behind him, and then putting the vessel upside down behind him, so he did that, so Sahl went off with the people, and there was nothing wrong with him." ²

The second: if the person responsible for the evil eye is unknown then the afflicted person or a close person to him should do Ruqyah from the Qur'an such as reciting Sūrah Al-Fatihah, Ayat Al-Kursi (Al-Baqara 2:255), the last two verses of Sūrah Al-Baqarah, Sūrah Al-Kafirun (Sūrah 109), Al-Ikhlās (Sūrah 112), Sūrah Al-Falaq (Sūrah 113), Sūrah Al-Nas (Sūrah 114), and if he wanted he can read the following verses from the Qur'an:

﴿ وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِلَىٰ يَدَيْهِ يُرَدُّكَ يُخْتَرُ فَلَا رَادَّ لِفَضْلِهِ ۗ يُصِيبُ بِرِيمٍ مَّنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَهُوَ الْغَفُورُ ۝﴾

﴿ الرَّحِيمِ ۝﴾

“And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty. He causes it to reach whom He wills of His servants. And He is the Forgiving, the Merciful.”

[Sūrah Yūnus 10:107]

﴿ فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنَ بِهِمْ فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقِي ۖ فَسَيَكْفِيكَهُمُ اللَّهُ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ ۝﴾

¹ Narrated by Muslim 2188.

² Authentic/ Ahmad 16076 and this is his wording, Ibn Majah 3509.

“So if they believe in the same as you believe in, then they have been [rightly] guided; but if they turn away, they are only in dissension, and Allah will be sufficient for you against them. And He is the Hearing, the Knowing.”

[Sūrah Al-Baqarah 2:137]

﴿ وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيَزْلُقُونَكَ بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿١٣٧﴾ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٣٨﴾ ﴾

“And indeed, those who disbelieve would almost make you slip with their eyes when they hear the message, and they say, "Indeed, he is mad." But it is not except a reminder to the worlds.”

[Sūrah Al-Qalam 68:51-52]

﴿ أَمْ حَسِبْتُمْ أَنْ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ قَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا ﴿٤٥﴾ ﴾

“Or do they envy people for what Allah has given them of His bounty? But we had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom.”

[Sūrah An-Nisā' 4:54]

﴿ وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾ ﴾

“And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

[Sūrah Al-Isrā' 17:82]

﴿ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً ﴾

“Say, "It is, for those who believe, a guidance and cure.””

[Sūrah Fuṣṣilat 41:44]

And then he should do the Authentic Ruqyah of the Messenger of Allah (ﷺ) that was previously reported in how the Legislated Ruqyah should be done.

Chapter Three:

‘Ibādāt (Acts of Worship)

Consisting of the following:

1. The Book of *Ṭahārah* (Purification)
2. The Book of *Ṣalāh* (Prayer)
3. The Book of *Janā’iz* (Funerals)
4. The Book of *Zakāh* (Alms)
5. The Book of *Ṣiyām* (Fasting)
6. The Book of *Ḥajj and ‘Umrah* (Pilgrimage)

Shari'ah Principles and Maxims

- **The Sources of Islamic Jurisprudence:**

The Qur'an... the Sunnah... Ijma' (consensus)... and Qiyas (analogy).

So the Qur'an and the Sunnah are both the fundamental sources of Islamic Law.

Ijma' is: the agreement amongst the scholars of the Ummah upon a legislated ruling based upon the Book of Allah and the Sunnah, as in agreeing upon the ruling of the obligation of the five prayers.

Qiyas is: attaching a branch to a fundamental and combining the two in a ruling.

An example would be: prohibiting illegal drugs by comparing it to the prohibition of alcohol; for the reason of getting drunk or drugged (losing control of the mind).

- **The types of legislated rulings:**

The legislated rulings are divided into five types:

The first: Al-Wajib (Compulsory or obligated): what has been commanded decisively, by the Legislator (Allah the Almighty), to do. The one who performs it is rewarded, and the one who abandons it is punished, such as the five daily prayers.

The second: Al-Mustahabb (recommended, or liked by Allah): what has been commanded, but has been made optional, by the Legislator (Allah the Almighty). The one who performs it is rewarded, but the one who abandons it is not punished, such as the many voluntarily prayers, fasting, charity and the remembrance of Allah and so on. It is also called Mandoob (recommended), Masnoon (prescribed by the Sunnah) and Tatawwu' (voluntarily).

The Third: Al-Muharram (Forbidden): what the Legislator (Allah the Almighty) Has commanded not to do in any way, shape, or form. A person who obeys and stays away from it will be rewarded and the person who does it deserves a punishment such as disbelieving, polytheism, fornication, usury, transgression and oppression and the likes of these major sins and prohibited acts.

The Fourth: Al-Makrooh (Hated by Allah the Almighty): what the Legislator (Allah the Almighty) Has Commanded not to do, but made it optional, if the person didn't do it then he will be rewarded for not doing it but if he did it then there is no punishment for doing so such as letting the hands down while in prayer.

The Fifth: Al-Mubah (Permitted): the act that is not commanded but yet not forbidden, and it is what Allah Has given the choice to the Muslim to either do or not, there is no reward for doing it, and there is not a punishment for doing it such as eating good food...hunting or fishing...eating the food of the People of the Book (Christians or Jews)...and marrying from their women.

A person might intend to Al-Mubah to aid him in obedience to Allah accordingly, and therefore will get a reward for doing that act, and the Mubah could be connected to the goodness which may make it wajib, and the Mubah could also be connected to the evil making it haram.

- **The types of legislative commandments:**

The legislative commandments are divided into two sections regarding constancy and change:

The first: constant rules that does not ever change regardless of the time and place, and reasoning of scholars such as the rules in the revealed texts of the Qur'an and the Sunnah, such as the obligation of the obligated acts, and the probation of prohibited acts, and the prescribed legislated punishments, and the pillars of Islam and likewise.

The second: the rules that change depending the demand of the benefit, it has its own time, place and condition. The benefits and the interests change with the change of time, place and condition, such as customs and habits, and the levels of the At-Ta'zir (Unregulated Punishments).

And these are rules of reasoning, they are not based directly on a legislated text, in fact their source is the custom of the people, or a benefit that was not mentioned in the legislated texts.

Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٤٥﴾ ﴾

“O you who believe, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.”

[Sūrah An-Nisā' 4:59]

- **The ruling on performing the legislated commandments:**

The commandments of Allah (ﷻ) are based on justice and goodness, pardon and mercy. So the servant performs the commandments, as much as possible, and absolutely abandons the prohibitions.

1. Allah (ﷻ) said:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ ۚ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٦﴾ ۝ ﴾

“So fear Allah as much as you are able and listen and obey and spend [in the way of Allah]; it is better for your selves. And whoever is protected from the stinginess of his soul - it is those who will be the successful.”

[Sūrah At-Taghābun 64:16]

2. Narrated Abu Hurairah (رضي الله عنه):

The Prophet (ﷺ) said, "Leave me as I leave you, for the people who were before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can."¹

- **The Jurisprudence of the sayings of the Prophet (ﷺ) and his actions:**

If the Prophet (ﷺ) induced something or forbade it, and then did something opposite to what he induced then that is to clarify the permissibility, but He constantly continues doing the best of it.

An example for that: the Prophet (ﷺ) induced repeating the actions of the ablution thrice, but he also did it once and twice.

He (ﷺ) also rebuked drinking while standing, yet he drank standing, and he did the Tawaf (circumambulate) around the Ka’bah walking and riding, and he walked bare footed as well as with shoes on. So these examples and the likes of them are all to clarify the permissibility, but He constantly continued on performing ablution actions thrice, drank while seated, performed the Tawaf walking and walked around with shoes on His feet.

¹ Agreed upon; narrated by Bukhari 7288 and the wording is his, Muslim 1337.

And the sayings precede actions; because actions are personal, but sayings are general (for everyone).

- **Some of the most important principals and fundamentals of legislation in Islamic jurisprudence:**

Certainty is not to be terminated by uncertainty...and the principle is that purity is in everything unless there is an evidence to prove its impurity...and the principle is innocence unless there is evidence...the principle is permissibility unless proven to be impure or Haram...and that hardships bring simplification ...and exigencies permits the prohibited...and the exigencies are evaluated accordingly...and the compulsory acts do not become compulsory until they are known, and the person is able to perform them...and there are no obligations with disability...and there are no prohibitions with exigencies ...and obligations are obligated only on the competent ones...and that all the conditions in worshipping and in dealings are considered according to the ability...and that averting corruptions is preceded over bringing benefits...at time of crowdedness, the best of two benefits is to be chosen, and the least of two corruptions is to be committed...and that the ruling circulates around the reason, existing and non-existing (the rule will be valid as long as the reason is valid)...and ruling for the Itlafat (all damages, whether it's killing or destroying property and so on) applies to all competent and otherwise ... and the principle in Al-Ibadat (Acts of worship) is that all is banned except for what has evidence to prove it ... and the principle in the habits and the dealings is permissibility except for what the legislation has forbade ... and the principle of the commandments/orders is the obligation except for what has evidence to prove that it's a Mustahab (Liked by Allah) or Mubah (Permitted, not compulsory) ... and the principle in the prohibitions is that they are Haram except if the evidence proved that its only disliked ... and the principle of the benefits is that they are Halal ... and the principle of the impurities and the harmful matters that they are Haram.

- Every Ibadah (worship) that is made up of parts or sections, then there must be two things in consideration when doing this Ibadah: order, and continuity; such as the ablution, Salah, Hajj, Umrah and likewise.

- The Difference between Fard Kifaya (the obligation that only some has to do) and Fard 'Ayn (the obligation that is compulsory on every competent Muslim):

Fard 'Ayn deals with the performer as in the five prayers and fasting and likewise. Fard Kifaya deals with the ordered actions such as the Adhan (the call to Prayers), and

preparing the dead person for the funeral and likewise, so if someone performed the act then it's no obligatory on the rest.

- **The Prophet's Actions:**

The actions of the Prophet (ﷺ) are three categories:

The first: Merely the physical actions that human nature requires it such as standing and sitting, eating and drinking, sleeping and staying up... so the Prophet (ﷺ) didn't do them as to legislate or to set an example for His followers, therefore the person shouldn't say: I stand and sit to get closer to Allah, and to follow the pattern of the Prophet (ﷺ).

The second: Merely the legislated actions such as the actions of Al-Salah, and the actions of Al-Hajj and the likes of that of the legislations rules. So these examples and the likes of them was done by the Prophet (ﷺ) to be set as an example and a followership... therefore we perform it the way He did – and this is in most situations –.

So we are obligated to follow the pattern of the Prophet (ﷺ) in his Seerah (The apparent actions, Biography), Sarcerah (the actions which are not apparent, secrete) and his Sunnah.

The third: the actions which are in between, for legislating purposes and merely human nature requirements.

And the regulator of this category is: that the human nature requires it, but it happened with the associating it to a 'Ibadah or the instrument to the 'Ibadah such as riding while performing Hajj, and the seating of resting in Al-Salah, and taking a different pathway when returning from the congregational Salah of the Eid, lying down on the right hand side in between praying the voluntary two rak'ats of Fajr and the Obligatory Salah, and making a stop at Al-Muhassab after Mina and the likes of that, so these examples and examples like them are considerable to either of the two types of actions mentioned, and they are optional for the person to do them or leave them.

Allah (ﷻ) said:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَذِكْرٍ﴾

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

[Sūrah Al-'Aḥzāb 33:21]

- **Conditions for the acceptance of a good deed:**

The good deed is completing three tasks:

The first: that it is sincerely done for Allah (ﷻ), because Allah says:

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

“And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.”

[Sūrah Al-Bayyinah 98:5]

The second: that it is in accordance with what the Messenger (ﷺ) has been sent with, because Allah says:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾

“And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah Al-Ḥashr 59:7]

The third: that the person doing this act is to be a believer, because Allah says:

﴿ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴾

“Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.”

[Sūrah An-Naḥl 16:97]

So if all these conditions come together Allah will accept the deed, but if one of them blemished then the deed will become invalid.

Allah (ﷻ) said:

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴾

“Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate anyone in the worship of his Lord.”

[Sūrah Al-Kahf 18:110]

- **The afflictions of good deeds:**

There are three diseases that may affect the person doing a good deed such as Salah, fasting, charity and likewise, and they are:

Seeing the action (in a prideful manner) ... Seeking compensation for the action ...
Accepting the compensation and being restful towards it.

1. So the thing that will save him from seeing his actions (in a prideful) is looking at the bounties that have been bestowed upon him by Allah, and making it suitable for him to do the deed, and that it is from Allah and by Allah and not from the servant.

2. And the thing that will save him from seeking compensation for the deed knowing that he is merely a servant owned by his master and does not deserve compensation for his work, so if his master compensates him with something, then it is only from the goodness and the bounties of his master, and it is not a compensation for the deed.

3. And the thing that will save him from accepting the compensation and being restful towards it, looking at his faults, and his short comings in his action and the portions of this action that have become the fortune of the soul and the shaytan, and knowing the greatness of the right of Allah, that the servant is weaker and incapable to perform the deed in the complete manner, we ask Allah for the sincerity and the aid and the steadiness on the the straight path and and the correct 'Ibadah.

Allah (ﷻ) said:

﴿ وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْتَرُونَ ﴾

“And whatever you have of favor - it is from Allah. Then when adversity touches you, to Him you cry for help.”

[Sūrah An-Nahl 16:53]

- **Preserving the good deed:**

It is not a matter of just doing the good deed, indeed it is a matter of preserving the deed from what may ruin it and invalidate it. So showing off will ruin the deed regardless of how fine it is, and it has many doors which are unbounded...when the action is being done without pertaining to following the Sunnah, then that will nullify the deed... considering, in the heart, the deed as a favor upon Allah the Most High will corrupt the deed... purposely going against the orders of Allah and belittling them will abolish the

deed... and the likes of these acts which will destruct the building of the righteous deed, and demolish its pillars.

So pay attention to yourself oh you Muslim slave, and worship your Lord the Rightful King who sees you and hears you as appropriate it is for His Majesty and Greatness and Arrogance:

﴿ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُفْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴾

“So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone.”

[Sūrah Al-Kahf 18:110]

And know that the good deed is launched from you as an action, but returns to you as a reward, and the sin launches from you as an action but returns to you as a punishment:

﴿ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ ﴾

“Indeed, Allah will admit those who have believed and done righteous deeds to gardens beneath which rivers flow, but those who disbelieve enjoy themselves and eat as grazing livestock eat, and the Fire will be a residence for them.”

[Sūrah Muhammad 47:12]

- **The importance of the intention:**

The Islamic definition of intention: it is the attempt to do an ‘Ibadah to get closer to Allah (ﷻ). And the intention is one of the conditions for a accomplishing a deed accurately and correctly as well as it being accepted by Allah and receiving a reward for it, and its location is the heart, and it is a necessity for every action, for the saying of the Prophet (ﷺ):

“The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended.”¹

The intention is divided into two categories:

The first: the intention of the action: for the Muslim to intend to preform ablution, bathing, or Al-Salah for instance.

¹ Agreed upon; narrated by Bukhari 1 and the wording is his, Muslim 1907.

The second: the intention towards the One who the action is done for, which is Allah the Almighty, so the person should intend to perform the ablution, the bathing, or Al-Salah or anything to get closer to Allah alone, and this is more important than the first one, but both are necessary in performing the all actions.

- **The meaning of Al-Ikhlās (sincerity):**

Ikhlās is the equality in the action of the servant in the conspicuous and the inconspicuous, by filtering the action for Allah alone from the attention of the creation. And truthfulness in Al-Ikhlās is that the conspicuous is more flourishing than the inconspicuous.

So if the slave was sincere Allah will chose him, thus He will make his heart a live, and bring him closer, and makes obedience beloved to him, and makes the sins hated by him, unlike the insincere heart, with in it there is a request, aspiration and will, sometimes towards leadership, and sometimes towards fame, and sometimes towards Al-Dirham and Al-Dinar (wealth).

Allah (ﷻ) said:

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

“And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.”

[Sūrah Al-Bayyinah 98:5]

- **The ruling of Al-Ithar (altruism, giving others preference over oneself):**

Al-Ithar is three categories:

1. A forbidden Ithar, which is giving others preference over yourself with what has been obligated upon you, such as the water for ablution that is not enough for one person, therefore this is not permissible to give preference over yourself with; because this necessitates dropping the obligation from your responsibility (which is not allowed, because since you have the means for it, you are obligated to perform it).
2. A permissible Ithar as in giving others preference over yourself with the Mustahab (liked) things, such as giving someone else preference over yourself with the first row in the congregational prayers, but this Ithar is preferred to be left alone unless there is a good benefit behind it as if the person was your father.

3. A Mustahab Ithar, as in giving others preference over yourself with something that has nothing to do with ‘Ibadah, as if you gave them preference over yourself with food while you were hungry:

﴿وَيُؤْتُونَكَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥٩﴾﴾

“But give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.”

[Sūrah Al-Hashr 59:9]

- **The attribute needed to fulfill the actions:**

Every action needs specific attributes in order to be performed completely; so it would be righteous, fruitful and accepted. Whether it was an action of ‘Ibadah such as Al-Salah, Fasting, Al-Hajj and otherwise, or if it was from the dealings such as selling, renting, conciliation, warrant and otherwise, or if it was from the Adab, of the relations, or Al-Adhkar, or the supplications or other than these of the orders of Allah the Almighty as in inviting to the path of Allah, and teaching His legislations, and calling to good, and forbidding evil.

And the most important of the attributes that should be available for every deed to be fruitful and accepted are the following:

1. The certainty that this deed which Allah and His Messenger ordered to perform without a doubt has the accomplishment of our needs, our successfulness and our survival in this life and in the hereafter:

﴿وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾﴾

“And whoever obeys Allah and His Messenger has certainly attained a great attainment.”

[Sūrah Al-Aḥzāb 33:71]

2. The sincerity in the deed for Allah alone without a partner, because He is the One who created us and guided us to this deed, and helped us to perform it and he is the One who will reward us for it:

﴿ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَٰهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾﴾

“That is Allah, your Lord; there is no deity except Him, the Creator of all things, so worship Him. And He is Disposer of all things.”

[Sūrah Al-'Aqām 6:102]

And the actions of the religion are expensive; no one is able to pay its value except for Allah alone, so all of those who are in the heavens and the earth are unable to give someone a reward for saying “Subhana Allah” once.

So be sincere in your action to the One who promised you with the reward, and that is Allah alone without a partner.

3. Following the Messenger (ﷺ) in every action, so that we do it exactly the way He did it, and we evoke the thought that if the prophet (ﷺ) was present in my place what would He do in this situation so I do it if I knew how He would have done, and if I was ignorant about it then I ask someone who know it.

4. To evoke the virtue of the action, for actions are heavy, and if we knew its virtues then doing them would become easy; as well as continuing to doing so, and doing is more frequently and inviting towards it.

Therefore we know the virtues of the Al-Dhikr, Al-Salah, Al-Siyam, Al-Hajj, and inviting to Allah, keeping close ties with the relatives, and like so of the righteous deeds so that it would become easier to perform it, and continuously staying upon it.

5. Al-Ihsan, to worship Allah as if you are seeing Him, but if you cannot see Him then verily He sees you.

So we evoke that Allah sees us, and hears our speech, and knows our conditions.

So we improve the action for Him, and we worship Him as if we see Him, and evoke that Allah is watchful over us and will reward us by our deeds.

So the true servant is the one who does the deed for Allah alone, in an equal manner, whether he's doing the deed in isolation or in front of the people, and faces Allah alone with his heart and his mold, and didn't turn towards anyone other than Allah. But the one who improves his actions in the presence of the people, and spoils his actions in isolation, then he has evoked the greatness of the creation not the Creator, and this is hypocrisy:

﴿ فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْكِرُ مِنَ الْمَعْدُوبِينَ ﴾

“So do not invoke with Allah another deity and [thus] be among the punished.”

[Sūrah Ash-Shūarā' 26:213]

6. Al-Mujahadah (striving): so we strive against our souls to make it hasten towards every righteous deed, and we wean ourselves away from the things that it likes and want towards what is loved by Allah and wanted, and we offer all that we own for the sake of pleasing Allah, and doing what He likes, and staying away from what He hates.

So the true servant is the one who precedes the wants of Allah over the wants of his soul, and the things that Allah likes over the things that are loved by his soul, so he who has been blessed by Allah to accomplish this then he is the true Mujahid (Striver):

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

“And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.”

[Sūrah Al-Ankabūt 29:69]

And if we performed the deeds by having these attributes then the knowledge and the deeds will spread as well as the good attributes.

And if we applied the knowledge and performed the deeds without these attributes then the knowledge and the deeds will spread without the attributes, and there will be an increase in argumentation and conflict, and the seeking of the permissions, and laziness and showing off, and the Fitan (tribulations) will be aroused, and groups and sects will spread.

Allah (ﷻ) said:

﴿فَاسْتَقِيمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

“So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allah], and do not transgress. Indeed, He is Seeing of what you do.”

[Sūrah Hūd 11:112]

And whosoever does the deed with these attributes will receive the promised rewards from Allah in this life and in the hereafter.

And whosoever does the deed while lacking some of these attributes will not receive the promised reward for the deed, and will not be saved from failure unless by completing the four reasons for success, just as Allah (ﷻ) said:

﴿وَالْعَصْرُ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكْفُورٌ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ﴾

“By time. Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.”

[Sūrah Al-Asr 103:1-3]

‘Ibādāt (Acts of Worship)

1. The Book of *Ṭahārah* (Purification)

Consisting of the following:

1. *Ṭahārah* (Purification)
2. *Istinjā’* and *Istijmār* (Cleaning the Private Parts)
3. Some of the *Sunnahs* of the *Fiṭrah* (Natural Disposition)
4. *Wuḍū’* (Ablution)
5. Wiping over Footwear
6. *Ghusl* (Bathing)
7. Menstruation and Postnatal Bleeding

The Book of *Ṭahārah* (Purification)

1. Rulings Pertaining to *Ṭahārah*

- ***Ṭahārah***: is the cleanliness and the purity from all tangible or intangible filth.
- **Categories of legislative Taharah:**

The Legislative Taharah is two types:

The first: the apparent Taharah: and this is done by Wudu' or bathing with water besides the purity of the garment and the body or an impure spot.

The second: the inner purity: and this is done by purifying the heart from all the bad attributes such as Shirk (Polytheism), Kufr (Disbelieving), arrogance, seeing ones actions in a prideful manner, hatred, envy, hypocrisy, showing off and the likes of these bad attributes. Also this type of purity requires filling the hearts with good attributes such as the Tawheed (Monotheism), Iman (Faith), truthfulness, Ikhlas (Sincerity), certainty, reliance on Allah and the likes of them.

And that is completed by increasing the repentance to Allah and the forgiveness seeking, and the remembrance of Allah the Almighty, also contemplating and looking into the universal signs and the legislative's signs.

There are two things intended in the chapter of Taharah when mentioning cleanliness:

The first: removing what needs to be removed from the Sunnahs of the innateness such as clipping the nails, trimming the mustache, plucking the arm pit hair and shaving the privates.

The second: removing what normally needs to be removed such as the sweat, the bad smell, and the remains of the urine and excrement.

- **The filthiest of the impurities:**

The filthiest of the impurities is shirk (polytheism) with Allah, therefore every Mushrik (polytheist) is impure physically and morally.

So the Mushrik is morally impure; because his committing of shirk with Allah is the most rotten thing, most obnoxious, filthiest and most impure...and the morally impurity is greater than the physical impurity.

And the Mushrik is impure physically because he doesn't preform ablution, and he doesn't purify himself from sexual intercourse, excrement and urine, and he doesn't abstain from impurities and filth, and he eats the meat of dead animals (non-slaughtered properly), and the blood, as well as the meet of the pig and the likes of that.

And because the Mushrik is extremely impure physically and morally Allah had ordered that he is averted from Masjid Al-Haram (Makkah) and not even get anyway near it by the saying of The Exalted:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَابِهِمْ هُنْدًا ۖ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ

فَضْلِهِ ۖ إِنْ شَاءَ رَبُّ اللَّهِ عَلَيْهِ حَكِيمٌ ﴿٢٨﴾﴾

“O you who believe, indeed the polytheists are unclean, so let them not approach al-Masjid al-Haram after this, their [final] year. And if you fear privation, Allah will enrich you from His bounty if He wills. Indeed, Allah is Knowing and Wise.”

[Sūrah At-Tawbah 9:28]

And Allah forgives all of the sins after death except for shirk (polythiesim) as He (ﷻ) said:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾﴾

“Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.”

[Sūrah An-Nisā' 4:48]

- **The condition of the servant when holding a secret counsel with his Lord:**

The purity of the body and heart are both necessary for the success and the victory of every slave in this life and in the hereafter.

So if the human purified his external with water, and his internal with Al-Tawheed and Al-Iman, his soul will become pure, and his self will become good, and his heart will be calm, and he has been well prepared to have a secret counsel with his Lord in the best condition in a pure body, and a pure heart, and pure clothing, and in a pure place, and this is the utmost degree of manners, and the utmost degree of eloquence in glorifying and reverence to the Lord of the worlds rather than offering worship in the opposite manner, and from here purity has become half of Iman, and Allah loved its people.

1- Allah (ﷻ) said:

﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَطَهِّرِينَ﴾

“Allah loves those who are constantly repentant and loves those who purify themselves.”

[Sūrah Al-Baqarah 2:222]

2- Abu Malik Al-Ash'ari (may Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said: “Purity is half of Iman (faith). ‘Al-hamdu lillah (all praise and gratitude belong to Allah)’ fills the scales.”¹

- **The wellness of the body and the soul:**

Allah has created the human as a body and soul, and the body accumulates dirt/filth from two directions:

From the inside such as the sweat, and from the outside such as dust, and for his wellbeing there is a necessity for frequent washing.

And the soul is affected from two directions: from what is in the heart from sickness such as envy and arrogance, and from what the human commits of sins such as oppression and fornication, and for the wellness of the soul there must be an increase of repentance and seeking forgiveness.

And whosoever brings together this and this therefore has completed his purity and wellness, and therefore achieved his success and his safety.

- Purity is from the amenities of Islam, and it could be accomplished by using pure water upon the legislated attribute in removing the impurities (i.e. urine and excrement), and getting rid of the noxious things, and that is what’s meant in this book.

- **Categories of water:**

Waters are two categories:

The first: pure water: and that is what is left as it was created such as the rain water, sea water and river water, and whatever has naturally streamed right out of the earth, or was forced out by a machine, unsalted or salted, hot or cold, and this is the pure water that is permitted to be used for purification. It is also followed by the water that has been

¹ Narrated by Muslim 223.

changed by the rust of the pipes or the tanks or the likes of this, thus it is still pure water.

And if the water was changed by Henna or ink or dye or soap or the likes of those therefore if it was just a little bit without changing the water itself from being called water to being called something else (i.e. paint, juice, detergent...), and it is not the majority of the water, then it is pure and it removes Al-Hadath (the impurities), and gets rid of Al-Khabath (the noxious, dirt, filth).

And if this substance (i.e. Henna or ink or dye or soap or the likes of those) took away the name of water by being the dominant substance over the water, then this liquid only removes Al-Khabath (the noxious, dirt, filth) but does not remove Al-Hadath (the impurities), because removing Al-Khabath (the noxious, dirt, filth) is wider than removing Al-Hadath (the impurities).

The second: the impure water: and it is the water whose color has changed, or its taste, or its smell with some type of impurity, whether the water was a lot or a little

And the ruling for this water: it's not permitted to use it for ablution or a bath, to remove impurities.

- **The ruling on using sewerage water:**

The water that is gathered from urine and excrements of humans is impure, harmful and filthy; therefore using it is not permitted for Taharah, cleanliness and even watering plants even if it was filtered. So if its impurity was removed by removing its taste, color and smell by precipitation or the likes of it then there will still be in it the harmful causes and germs, thus it will still be filthy; because it compressed from the urine and the excrement.

Therefore it is obligated that this water is left to go into the earth, or into the sea; because earth and water are pure and they purify.

- **The rules of Taharah:**

1- If the Muslim was suspicious in the impurity or the purity of the water then he should base the judgment upon the principle and that is pure.

- 2- If there was a similarity in the pure water and the impure water, and the person didn't know which is which, and there was nothing other than them, then the person should use the one that is assumed to be pure.
- 3- The impure water is purified by the abatement of the impurity by itself or by manually draining it, or by adding enough water so that the domination is for the pure water, while the impurity disappears.
- 4- Al-Taharah from the minor Hadath (which only requires ablution or Tayamum if water is not present) or the major Hadath (which requires bathing or Tayamum if water is not present) is only done by water, so if water wasn't present or the person was disabled from using the water, or was afraid of harm if water was used then only Tayamum is required.
- 5- Al-Taharah from filth that is on the body, the garment or a spot elsewhere is achieved by using water, or other than water from the cleaning liquids, or even a solid solution that is used to purify and to cleanse these filthy spots.
- 6- Getting rid of the Al-Hadath, the major one or the minor one, cannot be achieved except by water when it is present, or Tayamum when the water is not present. Therefore it is not permitted to perform ablution or bathing by using the derivatives of petroleum such as the gasoline or the natural gas or the likes of these, and the ruling on it is that it removes Al-Khabath but not Al-Hadath.
- 7- The water that is heated by the sun or by the solar system is Tahoor (pure) and it gets rid of Al-Hadath, and it removes Al-Khabath, because the principle in water is purity.
- 8- Everything that has become impure from clothing or bedding or the likes of them, if cleaning them by water will damage them or ruin them then its purification is accomplished by removing the impure by dry cleaning, which is a liquid other than water with the use of the steam of the water, and if that was not possible than wiping it down will suffice.
- 9- If there has been a mixture of similar clothing which some are pure and some are not, and the person wasn't able to find anything else, then he should try his best to pray in the clothes in which the assumption of purity dominates, and his Salah is valid by the will of Allah.
- 10- The urine of the animals which are Halal to eat as well as their dung, spermatic fluid, as well as the spermatic fluid of the human being, all of which are Tahir (Pure), and the water that the cat has drunk from is also Tahir.
- 11- It is permitted to use every pure vessel to perform the ablution out of and other than that as long as the vessel is not stolen, or it was made out of gold or silver; as that is forbidden to have or use, but if someone did perform ablution out of these forbidden vessels then the ablution is correct but the person have committed a sin.

12- It is permitted to use the vessels and the clothes of the nonbelievers if the person didn't know who it belonged to; because the principle is purity, but if the impurities on it were known then it becomes necessary that it's washed with water before use.

13- Impure footwear can be purified by water or by rubbing it into the ground so that its impurities are removed.

- **The ruling on using vessels made of gold and silver:**

It is forbidden upon men and women to eat or drink out of vessels made of gold and silver, as well as all other usages except for the adornment for women, and silver for men, and whatever is necessary such as a golden tooth and the like of it.

1- Hudhaifah ibn Al-Yaman (رضي الله عنه) said:

I heard the Prophet saying, "Do not wear silk or Dibaja, and do not drink in silver or golden vessels, and do not eat in plates of such metals, for such things are for the unbelievers in this worldly life and for us in the hereafter." ¹

2- Narrated Umm Salama may Allah be pleased with her:

Allah's Messenger (صلى الله عليه وسلم) said: "He who drinks in a silver utensil is only swallowing (while making a sound) Hell-fire in his stomach." ²

- **Places where the right foot precedes the left foot, and vice versa:**

The actions of the human are two types:

The first of them: is shared by the right and the left, so the right will precede in the places of nobility such as ablution, bathing, putting on clothes or footwear, going into the Masjid or the house and the likes of those examples.

And the left is the opposite of that such as leaving the Masjid, taking off the footwear or entering the bathroom.

The second: what is specialized for one of them, if it was in the areas of nobility then the right is used such as eating, drinking, shaking hands, taking and giving things and the likes of those examples.

¹ Agreed upon; narrated by Bukhari 5426 and the wording is his, Muslim 2067.

² Agreed upon; narrated by Bukhari 5634 and the wording is his, Muslim 2065.

And if it was the opposite of that then the left is used such as cleansing the private parts or touching them, and blowing the nose and the likes of that.

‘A’ishah (رضي الله عنها) said:

Allah’s Messenger (صلى الله عليه وسلم) loved to begin with the right while putting on his shoes, combing his hair, in his purification and in all his affairs. ¹

- **Types of impurities:**

Sensual impurities which is compulsory upon the Muslim to stay away from and to wash the place that has been affected by it until its trace is gone:

Human urine and excrement, blood that has been shed (from an alive animal, or when slaughtered but before the soul leaves the body), and the blood of the menstruation period of the woman and postnatal blood, Al-Wadec and Al-Madhec (pre-seminal fluids), the dead animals except for the fish and grasshoppers, the meat of the pig, the urine and excrement of such animals that its meat is not eaten such as the donkey and the mule, and the saliva of the dog, anything affected by the dog’s saliva should be washed seven times beginning with soil first.

1- Narrated Ibn Abbas (رضي الله عنهما):

The Prophet (صلى الله عليه وسلم) once passed by two graves, and those two persons (in the graves) were being tortured (punished by Allah). He said, "They are being punished, and their punishment is not over a great thing (not a great sin). One of them used to never screen himself from being soiled with his urine (or from anyone else seeing him), while the other was going about with calumnies (to make enmity between friends). He then took a green leaf of a date-palm tree split it into two pieces and fixed one on each grave. The people said, "O Allah's Messenger (صلى الله عليه وسلم)! Why have you done so?" He replied, "I hope that their punishment may be lessened till they (the leaf) become dry." ²

2- Abu Hurairah (رضي الله عنه) reported:

The Messenger of Allah (صلى الله عليه وسلم) said: The purification of the utensil belonging to any one of you, after it is licked by a dog, lies in washing it seven times, using sand for the first time. ³

¹ Agreed upon; narrated by Bukhari 168 and the wording is his, Muslim 268.

² Agreed upon; narrated by Bukhari 1361 and the wording is his, Muslim 292.

³ Agreed upon; narrated by Bukhari 172, Muslim 279 and the wording is his.

2. *Istinjā'* and *Istijmār* (Cleaning the Private Parts)

- ***Istinja'***: is removing what comes out from the privates by using water.
- ***Istijmar***: is removing what comes out from the privates with a rock, or paper and the likes of them.

- **What should be said and done when entering the bathroom and exiting it:**

1- It is from the Sunnah to precede with the left foot first when entering the bathroom and to say:

"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ"

[Allahumma inni a'udhu bika minal khubthi wal khaba'ithi]

"O Allah, I seek refuge with You from devils – males and females." ¹

2- It is according to the Sunnah to precede with the right foot first when exiting the bathroom and to say:

"غُفْرَانِكَ"

"Ghufranaka."

"O Allah! Grant me Your forgiveness." ²

- **The rules of *Istinja'* and *Istijmar*:**

1- It is the Sunnah when entering the Masjid to put on clothes or footwear and when exiting the bathroom to precede with the right.

And when leaving the Masjid, and taking off the clothes and the footwear, and entering the bathroom the left should be preceded.

2- It is the Sunnah for whosoever intended to relieve himself in the open (open field, on the road, or the likes) or in the desert to be as far away from the sight of the people and to be screened from them so they wouldn't be able to see him, and to choose a soft place for the urine so it won't splash back and get on him or his clothes and cause him to become impure.

3- It is the Sunnah that the man urinates while sitting, and it is permissible for him to urinate while standing if he ensured not to get contaminated (from the urine) and ensured that no one can see him.

¹ Agreed upon; narrated by Bukhari 142, Muslim 375.

² Authentic/ Abu Dawud 30 and this is his wording, Al-Tirmidhi 7.

4- It is forbidden for the male and the female to uncover their privates in front of the people.

5- It is forbidden to enter the bathroom while the possessing the Mus'haf (Qur'an), but if he was afraid that it might get stolen or taken then he is allowed to take it in with him, and if he trusted someone outside of the bathroom to hold it for him then it's better to give it to him to hold it until he gets out.

6- It is permissible to enter the bathroom with a device that has the Qur'an or the Hadeeth stored into its memory, a mobile device, a tape/cd, or the likes of those examples, because it similar to the human memory.

7- It is permissible to enter the bathroom with something that has the name of Allah the Most High mentioned in it, but it's best not to do so.

8- It is disliked to urinate in Shiq (a rock, or a whole in a rock). Cleaning or simply just touching the private part with the right hand is also disliked, and lifting up the garment before squatting down to relieve oneself in the open areas. It is disliked for the one urinating or defecating to reply to the greeting of the Salam, so when he finishes using the bathroom then he can reply.

9- If the urine of the infant boy gets on the clothes then it should only be splashed with water, but the female's should be washed away, and that is before they start eating regular food, therefore when they start eating regular food then the clothes should be washed for both.

• **The ruling of facing the Qiblah or turning the back to it while relieving one's self (urinating or defecating):**

It is forbidden to face the Qiblah or to turn your back to it while relieving one's self (urinating or defecating), in the open or in the building (bathroom).

Narrated Abu Ayyub Al-Ansari (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) said, "While defecating, neither face nor turn your back to the Qiblah but face either east or west."¹

¹ Agreed upon; narrated by Bukhari 394 and the wording is his, Muslim 264.

- **The places where relieving one's self (urinating or defecating) is forbidden:**

It is forbidden to relieve one's self (urinating or defecating) in the Masjid, in the pathway, in the place of beneficial shade (where people sit to stay away from the sun), under a fruitful tree, in the source or sustenance for animals and such, gardens and the likes of these examples of public places that is visited by people as a resting area and places of purchasing and selling and so on.

- **The description of Istijmar:**

Istijmar is done with three clean rocks/stones, but if it wasn't clean then the number should increase, and it is according to the Sunnah to keep it at an odd number like three or five and so on.

And it is forbidden to perform Istijmar using bones, dung, food, or anything that is valued.

And whatever has come out of either of the two privates should be removed by water, or with the rock/stone, or towels, or even paper, but water is preferred; because water is optimum in cleansing.

And it is preferred to wash the hands with sanitizer soap or something like it after relieving one's self.

And it is necessary to wash the spot which was affected by the impurity with water, but if the spot became unknown then the entire garment should be washed.

- If there was a recycling process done to papers and pages which had writings on, while adding supplements to the process, and then turned into paper towels used for cleaning and removing the impurities, then it is permissible to use.

As for the pages of the Mus'haf and the books of Islamic knowledge, then it is forbidden to do so, for what it consists of disgrace to the Shari'ah, and the belittling of its sacredness.

3. Some of the *Sunnahs* of the *Fitrah* (Natural Disposition)

- **The Sunnahs of the Fitrah are:** the innate characteristics that Allah has given the humans at birth and Allah likes them, and all the heavenly legislations have them in common, by having these characteristics the person would be complete naturally, and would have the best attributes, and the most beautiful conditions.

1- **Al-Siwak (Al-Miswak):** a soft thin straight piece of wood from the tree of Araak or an olive tree or the likes of them.

Al-Siwak is purification for the mouth, and is pleasing to the Lord, and it is a worship that the servant is rewarding for performing.

- **The description of Tasawwuk (the act of brushing one's teeth using Al-Siwak):**

To hold Al-Siwak with the right or the left hand passing it along the teeth and the gums of the teeth in a brushing manner.

And this action should begin from the right to left of the mouth, and occasionally let the Siwak clean the tip of the tongue.

- **The ruling of Al-Siwak:**

Al-Siwak is in accordance with the Sunnah at all times, and it is strongly recommended at the time of the Wudu' and Salah, reading the Qur'an, entering the house, and when getting up at night to pray and when the smell of the mouth changes.

Abu Hurairah (رضي الله عنه) reported:

The Messenger of Allah (صلى الله عليه وسلم) said, "Had I not thought that it would be overburdening my Ummah (or the people in general) I would have commanded them to use the Miswak (tooth-stick) before every Salah." ¹

2- **Trimming the mustache, letting the beard grow and to preserve it:**

Narrated Ibn Umar (رضي الله عنهما):

The Prophet (صلى الله عليه وسلم) said, 'Do the opposite of what the pagans do. Keep the beards and cut the moustaches short.' ²

¹ Agreed upon; narrated by Bukhari 887 and the wording is his, Muslim 252.

² Agreed upon; narrated by Bukhari 5892 and the wording is his, Muslim 259.

3- **Al-Khitan (Circumcision):** is removing the foreskin that covers the glans of the penis; so that urine and filth don't get trapped there.

Al-Khitan is compulsory upon men and recommended for the women (non-compulsory).

4- **Shaving the pubic hair and depilating the armpit hair, and trimming the nails:**

1. Narrated Abu Hurairah (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) as saying: The inborn characteristics of man are five. Another version says: Five things are of the inborn characteristics of man: circumcision, shaving the pubes, plucking out hair under the armpit, paring the nails and clipping the moustaches.¹

2. It was narrated that Anas bin Malik (رضي الله عنه) said:

"We were given a time limit with regard to trimming the mustache, shaving the pubic hairs, plucking the armpit hairs and clipping the nails. We were not to leave that for more than forty days."²

• Trimming the mustache, trimming the nails, plucking the armpit hair and shaving the pubic hair has three times:

The first: the Sunnah time which means that it should be trimmed or shaved, depending on the area, as soon as it grows long.

The second: the time of dislike, when it is left alone without shaving or trimming for over forty days.

The third: the time of forbidding, when it is left alone until it becomes excessive and very indecent, therefore this is forbidden for what it consists of imitating the non-Muslims and the animals.

5- **Using fragrance with Musk or something like it:**

Anas bin Malik (رضي الله عنه) narrated:

The Prophet (صلى الله عليه وسلم) had a 'Sukkah' (either a small bottle used to keep 'itr in or a combination of 'itrs). He used a fragrance from it.³

¹ Agreed upon; narrated by Bukhari 5889 and the wording is his, Muslim 257.

² Narrated by Muslim 258.

³ Authentic/Abu Dawud 4162.

6- Changing gray hair to a different color by using Henna or Al-Katam (some type of dye for the hair) and the likes of this:

It is in accordance to the Sunnah to dye the hair that has been changed by Al-Shayb (grayness) or something else.

And it is permitted to dye the hair black in the battle, but doing so just for adornment is preferred to stay away from, instead doing it with Henna' or Katam.

As for dying the hair with the black color for deceiving is Haram for men and women.

1. Abu Hurairah (رضي الله عنه) said:

I heard the Messenger of Allah (صلى الله عليه وسلم) as saying: "Jews and Christians do not dye their hair, so act differently from them." ¹

2. Jabir ibn Abdullah (رضي الله عنه) said:

"Abu Quhafah was brought on the Day of the Conquest of Makkah, and his hair and beard were white like the Thaghamah (A great white tree that gets even whiter when it gets older). The Messenger of Allah (صلى الله عليه وسلم) said: 'Change this with something.'" ²

3. Narrated Abu Dharr (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) said: The best things with which grey hair are changed are Henna'a and Katam. ³

• **The ruling in regards to letting the beard grow:**

Letting the beard grow and preserving it is an attribute for the noble Messengers and Prophets, and the Prophet Mohammad (صلى الله عليه وسلم) had a thick beard, He is the most beautiful of the men, and had the best image, and had the best face.

The Beard is beauty, and the best attribute that distinguishes between the men from the women.

The strangeness is that many Muslims were deceived by Shaytan, he also defaced their taste, therefore shaved their beards and changed the creation of Allah while imitating the non-Muslims and the women, also disobeyed the Messenger of Allah (صلى الله عليه وسلم), and they started to runaway from the masculinity of maleness, and the dignity of manhood,

¹ Agreed upon; narrated by Bukhari 5899 and the wording is his, Muslim 2103.

² Narrated by Muslim 2102.

³ Authentic/ Abu Dawud 4205, Al-Tirmidhi 1453.

towards the softness of the female, and they have defaced their faces by shaving their beards, and wasted their time and money, and they have imitated the women which Allah have cursed those men who imitate the women.

So it is obligated to let the beards grow, and it is Haram to shave it; as an obedience to Allah and His Messenger (ﷺ), and following the example of the Messenger of Allah (ﷺ).

1- Allah (ﷻ) said:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾

“And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah Al-Ĥashr 59:7]

2- Ibn Umar (رضي الله عنهما) said:

The Prophet (ﷺ) said, 'Do the opposite of what the pagans do. Keep the beards and cut the moustaches short.'¹

3- Abu Hurairah (رضي الله عنه) reported:

The Messenger of Allah (ﷺ) said: Trim closely the moustache, and grow beard, and thus act against the fire-worshippers.²

- **Taking care of the hair of the head by oiling it and combing it:**

It is reported from 'A'ishah (رضي الله عنها) that she said:

When the Messenger of Allah (ﷺ) was in I'tikaf, he inclined his head towards me and I combed his hair, and he did not enter the house but for the natural calls (for relieving himself).³

And it is disliked to do Alqza'a with the hair, which is trimming or shaving some of the hair and leaving off some, whatever is by means of imitating the non-believers is Haram.

- **The ruling on shaving or trimming the hair of the head:**

Shaving or trimming the hair of the head has six situations:

¹ Agreed upon; narrated by Bukhari 5892 and the wording is his, Muslim 259.

² Narrated by Muslim 260.

³ Agreed upon; narrated by Bukhari 5925, Muslim 297 and the wording is his.

The first: obedience and getting closer to Allah, and that is in four places, which are: Al-Hajj, Al-Umrah, Shaving the head of the newborn on the seventh day and the non-Muslim when reverting into Islam.

The second: Shirk (Polytheism), and that is the likes of the one who shaves his head as a way of humiliating himself to other than Allah the Almighty, such as a statue or a righteous person.

The third: Bida'a (an innovation), and that is the likes of the one who shaved his head as means of worshiping and asceticism outside of the four places previously mentioned, such as making it a sign to the righteous people, or a sign of asceticism, just like the Khawarij (rebellions) used to do, and similarly it is Bida'a for the person who repented to shave his head.

The fourth: Haram, such as shaving the head at the time of a calamity or the death of someone related or close to the heart, and shaving the head to imitate the polytheists and the non-Muslims.

The fifth: Permissible, that is when shaving the head for the reason of healing from a sickness, or to prevent the harms of the lice, and the likes of these examples.

The sixth: to shave one's head for no apparent reason or need or any of the previous disliked or forbidden examples, the most preferred is not to shave or trim except for a reason, because the prophet (ﷺ) didn't shave or trim His head except as part of Hajj or Umrah.

4. *Wuḍū'* (Ablution)

- ***Wudu'***: is worshipping Allah the Almighty by using pure water on certain body parts in a specific manner.

- **The virtue of *Wudu'***:

1- Narrated Abu Hurairah (رضي الله عنه):

At the time of the Fajr prayer the Prophet (ﷺ) asked Bilal, "Tell me of the best deed you did after embracing Islam, for I heard your footsteps in front of me in Paradise." Bilal replied, "I did not do anything worth mentioning except that whenever I performed ablution during the day or night, I prayed after that ablution as much as was written for me." ¹

2- Abu Hurairah (رضي الله عنه) reported:

The Messenger of Allah (ﷺ) said, "When a Muslim, or a believer, washes his face (in the course of *Wudu'*), every sin which he committed with his eyes, will be washed away from his face with water, or with the last drop of water; when he washes his hands, every sin which is committed by his hands will be effaced from his hands with the water, or with the last drop of water; and when he washes his feet, every sin his feet committed will be washed away with the water, or with the last drop of water; until he finally emerges cleansed of all his sins." ²

- **The obligations of *Wudu'***:

The obligations of *Al-Wudu'* are six, and they are in the following order:

1. Washing the face, which also consists of rinsing the mouth and the nose (by inhaling water into the nose and blowing it back out to remove any mucus, if any, from the nose).
2. Washing both hands including the elbows.
3. Wiping the head (the top of the head or the hair), including wiping the ears.
4. Washing the feet up to the ankles.
5. Following the order as it has been ordered.
6. The continuity between the washing of the parts.

- Whosoever had an amputated part (arm or a leg) then the washing of that specific part is no longer obligated, nor is *Tayamum*, because the person has lost the place of the obligation which is the limb, even if he implanted a synthetic part in its place he still is not required to wash it or to perform *Tayamum* on it.

¹ Agreed upon; narrated by Bukhari 1149 and the wording is his, Muslim 2458.

² Narrated by Muslim 244.

- Everything that eliminates the water from reaching the skin or the actual nail such as nail polish, glue or artificial nails nullifies the Wudu' and in order to correctly do perform the Wudu' these kinds of material need to be removed.

- **The Sunan of Al-Wudu' (the non-Obligated acts):**

Some of the Sunan of Al-Wudu': Al-Siwak... Starting off by rinsing the mouth and then the nose before washing the face... running the fingers in between the fingers thoroughly... starting with the right... washing twice and thrice... the supplication after Wudu'... praying two Rak'ats after Al-Wudu'.

- **The quantity of water used for Al-Wudu':**

In accordance to the Sunnah the Muslim shouldn't wash his body parts more than three times, and he should perform Al-Wudu' with as much water as the Mudd (a measuring method which equals to approximately an average cupful), and he shouldn't waste water, and whoever used more than that then he has done wrongfully, exceeded and transgressed.

- Whosoever has an artificial nose or finger made of gold, or implanted removable artificial teeth then he doesn't have to remove them to begin his Wudu', same rule goes for the ring and the watch.

- **What should a Muslim do if he woke up from his sleep:**

Whosoever wakes up from his sleep and intended to perform Wudu' then he should wash his hands thrice.

Narrated Abu Hurairah (رضي الله عنه):

Allah's Messenger (صلى الله عليه وسلم) said: "When one of you wakes up from his sleep, he must not put his hand in a utensil till he has washed it three times, for he does not know where his hand was (while he slept)." ¹

- **The description of the sufficient Wudu':**

Intending to perform Wudu' by the heart (without saying anything by tongue), then rinse the mouth and the nose, then wash the face, then wash the arms starting at the tip of the fingers and up to and including the elbows, then wipe the hair and the ears, then

¹ Agreed upon; narrated by Bukhari 162, Muslim 278 and the wording is his.

wash the feet up to and including the ankles, all that done only once for every one of the mentioned parts.

- **The description of the complete Wudu':**

Intending to perform Wudu' by heart (without saying anything by tongue), then wash the hands (palms only) thrice, then rinse the mouth and the nose (by inhaling water into the nose and blowing it back out to remove any mucus, if any, from the nose) by using the same palm, half of the handful for the mouth and the other half for the nose, and this step is repeated thrice with three handfuls, then wash the face thrice, then the right arm is washed up to and including the elbow thrice, as well as the left arm.

Then the head is to be wiped from the beginning to its rear (the top of the head) and then back to the front right where the wiping began, then the index fingers are to be inserted into the ears (to wipe them from the inside) while, at the same time, the thumbs are wiping the outside of the ears. Then wash the right foot including the ankle thrice, and then the left foot. Al-Wudu' should be performed thoroughly and properly, and the fingers should be ran in between the fingers to clean them thoroughly, and then after completion the person should supplicate with the appropriate supplication as it would be mentioned by the will of Allah.

- **The description of the Wudu' of the Prophet (ﷺ):**

Narrated Humran (the slave of 'Uthman) (رضي الله عنه):

I saw 'Uthman bin 'Affan asking for a tumbler of water (and when it was brought) he poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face and forearms up to the elbows thrice, passed his wet hands over his head and washed his feet up to the ankles thrice. Then he said, Allah's Messenger (ﷺ) said 'If anyone performs ablution like that of mine and offers a two rak'ats prayer during which he does not think of anything else (not related to the present prayer) then his past sins will be forgiven.' " ¹

- **The types of the Wudu' of the Prophet (ﷺ):**

It has been affirmed that the Prophet (ﷺ) performed Al-Wudu' once (only did the steps one time without repeating), and twice (repeating the step only one time after the first step), and thrice (repeating the steps twice after the first time)... and all these are according to the Sunnah.

¹ Agreed upon; narrated by Bukhari 159 and the wording is his, Muslim 226.

And it is preferred that the Muslim performs the Wudu' using all three types, so he occasionally does it once, and occasionally does it twice, and occasionally does it thrice... and that is to bring Sunnah to once life, and is always best to keep doing the complete performance as it was previously mentioned.

1- Narrated Ibn Abbas (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) performed ablution by washing the body parts only once. ¹

2- Narrated Abdullah Ibn Zaid (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) washed the limbs in ablution twice. ²

- **The ruling on making Wudu' for every Salah:**

It is necessary that a person who negated his Wudu' to perform Wudu' if he intended to pray, and it is according to the Sunnah to renew one's Wudu' for every obligatory Salah, but it is allowed to perform more than one Salah with the same Wudu' (without having to renew one's Wudu').

1- Allah (ﷻ) said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾

"O you who believe, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles."

[Sūrah Al-Mā'idah 5:6]

2- Narrated Amr bin Amir that Anas (رضي الله عنه) said:

"The Prophet (صلى الله عليه وسلم) used to perform ablution for every prayer." So I said: "What did you used to do?" He replied, "The Wudu' would suffice one of us as long as it wasn't negated with Hadath." ³

3- Buraydah (رضي الله عنه) narrated:

The Prophet (صلى الله عليه وسلم) offered prayers with one ablution on the day of the Conquest (of Makkah) and wiped over the socks. 'Umar said to him: You have today done something that you have not been accustomed to before. He (the Prophet) said: O 'Umar, I have done that on purpose. ⁴

¹ Narrated by Bukhari 157.

² Narrated by Bukhari 158.

³ Narrated by Bukhari 214.

⁴ Narrated by Bukhari 277.

- **The description of the supplication when finished with the Wudu’:**

1- Umar Ibn Al-Khattab (رضي الله عنه) narrated:

The Prophet (صلى الله عليه وسلم) said: “Whosoever performed Wudu’ and when finished said: ‘Ash-hadu An La Ilaha Illah Allah Wahdahu La Sharika Lahu Wa Ash-hadu Anna Muhamadan ‘Abduhu Wa Rasulahu’ (I testify that there is no deity worthy of being worshiped except Allah alone with no partners, and I testify that Muhammad (صلى الله عليه وسلم) is His slave and Messenger)... the eight gates of Jannah are opened for him, and he will be allowed to enter from any one of them he wishes.”¹

2- Abu Sa’eed (رضي الله عنه) said:

The Messenger of Allah (صلى الله عليه وسلم) said: whosoever performed Wudu’ and when finished said: “Sub’Hanaka Allahumma Wa Bihamdika La Ilaha Illa Anta Astaghfiruka Wa Atubu Elayka” (O Allah! You are free from imperfection and I begin with praising You, there is no deity worthy of being worshiped except you, I seek your forgiveness and I repent to you), he would be written in a parchment and then will be printed in a seal that will not break until the day of resurrection.”²

- **The Nullifications of Wudu’:**

The Nullifications of Wudu’ are six:

The first: whatever comes out of the privates such as the urine, excrement, wind, seminal fluids, blood and the likes of these examples.

As for the things that enter such as suppositories do not nullify Wudu’ nor does it nullify the fasting.

The second: the demise of the mind by falling deeply to sleep, or by fainting, or by becoming intoxicated or by becoming insane.

The third: touching the private parts (the external genitals, for men and women) without having a screen between the hand and the privates.

The fourth: everything that necessitates taking a bath such as the sexual intercourse with the spouse, menstruation and the postnatal bleeding.

The fifth: apostasy from Islam.

¹ Narrated by Muslim 234.

² Authentic/Al-Nasa’i in the book of the actions of the day and the night 81, Al-Tabarani in the Al-Awsat 1478.

The sixth: eating the meat off the camel, and that consists of all animals that have a hoof such as the camel.

1- It was narrated that Busrah (رضي الله عنه) said:

"The Messenger of Allah (صلى الله عليه وسلم) said: 'Whoever touches his private part, let him perform Wudu.'" ¹

2- Jabir bin Samura (رضي الله عنه) reported:

A man asked the Messenger of Allah (صلى الله عليه وسلم) whether he should perform ablution after eating the meat of the goat (or the likes of it such as the sheep). He (صلى الله عليه وسلم) said: Perform ablution if you so desire, and if you do not wish, do not perform it. He (again) asked: Should I perform ablution (after eating) camel's flesh? He said: Yes, perform ablution (after eating) camel's flesh. ²

- **Those who are suspicious of their purification, when shall they perform Wudu'?**

Whosoever was certain of being purified (with a non-nullified Wudu') then suspected that he might have nullified his Wudu', he shall base his decision (of renewing his Wudu') upon certainty which is being purified (not having to renew his Wudu'), and whosoever was certain that he has nullified his Wudu' but suspected that he might still be upon purification then he shall base his decision (of renewing his Wudu') upon certainty which is that he has nullified his Wudu' and that he has to renew his Wudu'.

Narrated Abu Hurairah (رضي الله عنه):

Allah's Messenger (صلى الله عليه وسلم) said: "If one of you feels disturbance in his stomach and doubts whether he has released some wind or not, then he should not leave the Masjid unless he hears its sound or smells (its) odor." ³

- It is desirable to perform Wudu' every time the previous Wudu' was nullified, and at the time of every Salah, as long as he is renewing his Wudu', otherwise it is obligated to perform Wudu' at the time of Salah if the previous Wudu' was nullified.

Also if he kissed his wife even if it was out of desire it does not nullify his Wudu' unless something comes out due to that kiss (such as seminal fluids).

¹ Authentic/ Ahmad 27294, Al-Nasa'i 444.

² Narrated by Muslim 360.

³ Narrated by Muslim 362.

- **The rule in regards to leaving the lotion on the Wudu' body parts:**

If the lotion creams were merely for color or moisturizing or just for its oil based qualities, then this doesn't stop the water from reaching the skin, therefore it is allowed.

But if it had a fatty thickness or a waxy layer and the likes of that of substances that stop the water from reaching the skin then it is obligated to be removed before the performance of Al-Wudu' or bathing, because water cannot infiltrate it.

- **The ruling regarding the Wudu' of the one who has a continuous Hadath:**

Examples of a person of continuous Hadath (impurity) are a patient who needs catheterization for the urine to exit his body, or a person in need for an artificial anus for the excrements to exit his body, or a person who has an uncontrolled wind/gas passing condition.

Therefore if the person with one of these examples performed Wudu', then he is purified, and it is not necessary that he performs Wudu' for every Salah, and its preferred that he performs Wudu' after Adhan instead of before it, and it is not necessary to perform Wudu' again until a Hadath other than the continuous Hadath exits the body. So if the person who has enuresis (involuntary urination), defecated or passed wind/gas then he has to perform Wudu'.

- **The ruling regarding what comes out of the human body:**

There are two types of things that come out of the human body:

The first thing is: Tahir (pure): such as the tears, mucus, spit, saliva, sweat, seminal fluids and the likes of these examples.

So all these examples do not necessitate the performance of Wudu', except for the semen which necessitates bathing.

The second thing is: Najis (impure): and that is excrement, urine, Al-Wadi and Al-Madhi (semen fluids that do not necessitate bathing, only Wudu'), blood exiting the private parts.

All of these examples nullify the Wudu'.

- **The ruling regarding the moisture which exits through the woman's vagina:**

The moisture which exits through the woman's vagina has two conditions:

The first: if the moisture comes out from the womb area then it is Tahir (pure) and it does not nullify the Wudu', and this is in most cases.

The second: if it exits from the same place as the urine then it is Najis (impure) and it necessitates the Wudu', but if it was continuous then it has the same ruling as the enuresis (Involuntary urination).

- **The ruling on blood exiting the body:**

The blood that exits the human body is of two types:

- 1- The blood coming out of both private parts, and this nullifies the Wudu'.
- 2- The blood that comes out of the rest of the body such as the nose, tooth, cut, or others like these examples does not nullify the Wudu', whether the blood was a lot or a little, but it is preferred to be washed by means of cleanliness and purity.

- **The ruling regarding sleeping and fainting:**

Deep sleep nullifies one's Wudu', but as for the light sleep whether the person is standing or sitting or lying then that does not nullify the Wudu'. As for fainting, if it was light and person didn't lose conscious or the senses then it doesn't nullify the Wudu', but if it stopped the feeling of what comes out of the body such as a sick person or an epileptic or even an intoxicated one then it will nullify his Wudu'.

Anas bin Malik (رضي الله عنه) reported:

(The people) stood up for prayer and the Messenger of Allah (ﷺ) was talking in whispers with a man, and he did not discontinue the conversation till his Companions dozed off; he then came and led the prayer.¹

¹ Agreed upon; narrated by Bukhari 642, Muslim 376 and the wording is his.

5. Wiping over Footwear

- **Wiping:** is worshipping Allah by wiping the Khuff (footwear) in a specific manner.

Khuff: the name given to everything that is worn over the feet and covers the ankles, made of leather or something like it.

Jawrab (socks or stockings): a name to everything that is worn over the feet and covers the ankles, made of cotton or something like it.

- **The ruling regarding wiping over Khuff:**

Mughira bin Shu'bah (رضي الله عنه) reported:

I was with the Messenger of Allah (صلى الله عليه وسلم) one night. He came down (from the ride) and relieved himself. He then came and I poured water upon him from the jar that I carried with me. He performed ablution and wiped over his Khuff. ¹

- **The duration period for wiping over Khuff (before having to take the Khuff off and wash the feet):**

1- It is allowed for the residing person to wipe over the Khuff for a period of a night and a day (before having to take the Khuff off and wash the feet), and the traveler has a period of three days and nights, and the period of the wiping starts from the first wipe after wearing the Khuff (the Khuff should be worn after Wudu' is performed, and before its nullified).

Narrated 'Ali (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) fixed the period of wiping over the Khuff for three days and nights for a traveler and one day and a night for the resident person in a town. ²

2- The period of wiping never ends for the traveler that faces hardship if he stops to remove the Khuff such as firefighters, and rescue men in catastrophes and disasters, and the mail delivery person in the benefit of the Muslims and the likes of that.

¹ Agreed upon; narrated by Bukhari 203, Muslim 274 and the wording is his.

² Narrated by Muslim 276.

- **Conditions for wiping over the Khuff:**

The footwear should be permissible, pure, covering the ankles, worn over the feet after having performed Wudu' (being in the state of Wudu' still, purified), wiping over the footwear should only be for the small Hadath (the Hadath requires Wudu only), staying within the wiping period for the residing person and for the traveler.

- **The description of wiping over the Khuff:**

The Muslim should submerge his hand in the water (in the bucket of water that one is making the Wudu' out of, or in today's case putting the hand under the running water), then he uses his right palm to wipe the top of the Khuff or the sock of his right foot starting at the toes to the to the other end of the foot, not including the bottom and the sides, and then does the same thing with the other foot using the other palm, while preceding the right foot over the left foot.

And whosoever had two socks over each other while being upon Wudu prior to wearing them then he should wipe over the top sock, but if he had worn the second one while not in the state of purity then he shall wipe on the first one which he wore while in purity.

And whosoever wiped while traveling for one day and then entered his town then he will only have one day and one night for the wiping, because he is considered a resident in his town and not a traveler anymore. On the other hand if a residing person wiped over his Khuff then decided to travel he would be allowed to continue wiping for the next three days and their nights.

- **The wiping over the Khuff will be nullified by the following:**

- 1- If the footwear (which is being wiped over) is taken off.
- 2- If something necessitates bathing such as Janabah (the state of impurity after sexual intercourse with the spouse).
- 3- If the period of wiping ended.

As for the purity, then that is not nullified except with the nullifications of Al-Wudu'.

- **The description of wiping over a turban and Khimar (veil of women):**

- 1- It is permissible to wipe over Al-Amamah (the head cover for the men), and over Al-Khimar (the Islamic veil for the women) at the times of need without timing, (anytime needed).

And the wiping would be done on most of the Amamah and the Khimar, and it is preferred that the person is upon Taharah (had made Wudu beforehand) when the Khimar or the Amamah were worn.

Also the wig may be under the same ruling on Al-Amamah and Al-Khimar of the women, hence it is permitted to wipe over it when performing Wudu', and it is necessary that it's removed when bathing. But if there was no hardship at the time for Wudu' then it is preferred to be taken off and the process of wiping happens on the original hair.

Narrated Amr Bin Umayyah (رضي الله عنه):

I have seen the prophet (صلى الله عليه وسلم) wiping over His Amamah and both of His Khuffs. ¹

2- It is permissible to wipe over the Khuffs, the socks, Al-Amamah and the woman's Khimar for the reason of the minor Hadath such as urine, excrements and sleeping and the likes of this, but if he has become Junub (impure after sexual intercourse with the spouse) while in the period of wiping then he doesn't wipe but he is obligated to bathe his entire body.

- **The description of wiping over a splint:**

1- It is necessary to wipe over the splint and all types of injury and medical wraps, it should be wiped from all directions and all sides until it is unwrapped regardless of its duration, or until he becomes Junub (impure after sexual intercourse with the spouse), or has put it on before impurity, and if it was only possible to wipe some of it then that is suffice.

2- If the wound was uncovered then it is compulsory to wash it by water, but if it was harmful to wash then it should be wiped with water, and if wiping it with water was harmful then the person should perform Tayamum. If the wound was covered then it should be wiped with water, but if that was harmful then the person should perform Tayamum, and in both situations the Tayamum should be performed after being done with the Wudu'.

¹ Narrated by Bukhari 205.

6. *Ghusl* (Bathing)

- ***Ghusl***: is worshipping Allah by washing the entire body with pure water in a specific description:

- **Things which necessitate bathing:**

Things which necessitate bathing are six:

The first: ejaculation of sperm fluid by sexual desire from the man or the woman, by means of masturbation or sexual intercourse or a wet dream.

The second: the intromission of the glans section of the penis into the vagina even if there was no ejaculation.

The third: when the Muslim passes away (dies) except for a martyr of a war battle in the path of Allah.

The fourth: if the non-Muslim becomes a Muslim.

The fifth: menstruation.

The sixth: postnatal bleeding.

Narrated Abu Hurairah (رضي الله عنه):

Allah's Messenger (صلى الله عليه وسلم) said that, "If one of you sits between her legs (of the wife) and penetrates her, Ghusl (bath) is obligatory." ¹

- **The description of the sufficient Ghusl (bath):**

The Muslim must intend to Perform Ghusl (the intention takes place in the heart) and then he must soak his entire body with water once.

- **The description of the complete Ghusl (bath):**

The Muslim must intend to Perform Ghusl (the intention takes place in the heart), and he shall wash his hands thrice, and then he washes his privates and removes any impurities, then he performs a complete Wudu', then he soaks his head thrice, and would run his fingers through his hair, and then washes the rest of his body once, doing so starting with the right first, and he rubs the body to clean it, but without wasting water.

¹ Agreed upon; narrated by Bukhari 291 and the wording is his, Muslim 348.

- **The description of the Ghusl of the Prophet (ﷺ):**

Ibn 'Abbas (رضي الله عنه) reported:

My Aunt Maimuna, his mother's sister may Allah be pleased with her, narrated to me saying: I placed water near the Messenger of Allah (ﷺ) to take a bath because of sexual intercourse. He washed the palms of his hands twice or thrice and then put his hand in the basin and poured water over his private parts and washed them with his left hand. He then struck his hand against the earth and rubbed it with force and then performed ablution for the prayer and then poured three handfuls of water on his head and then washed his whole body after which he moved aside from that place and washed his feet, and then I brought a towel (so that he may wipe his body), but he returned it.¹

- It is according to the Sunnah to perform the complete Wudu' for Salah before Ghusl, so if he performed the Ghusl before performing the Wudu' before it, or performed the Wudu' before the Ghusl, then there is no need to perform Wudu' after Ghusl if he had intended it.

- **The following are forbidden upon the Junub:**

Performing Salah, and doing Tawaf around the Ka'bah, and staying in the Masjid for a long period of time.

Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا ﴾

“O you who believe, do not approach prayer while you are intoxicated until you know what you are saying or in a state of Janabah, except those passing through [a place of prayer].”

[Sūrah An-Nisā' 4:43]

And it is permissible for the Junub to recite the Qur'an and to touch, but it's preferred to do so while the person is purified.

- **The state in which the Junub should sleep:**

1- It is according to the Sunnah that one takes a shower after sexual intercourse.

It is also permitted that one sleeps in the state of Janabah, but it is preferred that he doesn't sleep until he washes his privates and performs Wudu'.

¹ Agreed upon; narrated by Bukhari 276, Muslim 317 and the wording is his.

‘A’ishah (رضي الله عنها) said:

When the Prophet (صلى الله عليه وسلم) wanted to go to sleep while being Junub, he would wash his privates and perform Wudu as if he was going to pray. ¹

2- It is permissible for one to bathe for the reason of Janabah with his wife in the same tub using the same water (from the same vessel) even if they both saw each other’s privates.

“At the time of the Prophet (صلى الله عليه وسلم) bathing was out of a vase or container, while showering the person would pour the water from this vase or the likes of it, and the person would be standing in a tub like container that holds the water in from spilling everywhere, but today we have the tubs and the standup showers as well as the faucets.”

‘A’ishah (رضي الله عنها) said: I used to shower with the Prophet (صلى الله عليه وسلم) from the same vessel from Janabah. ²

- **The description of bathing for one who repeated sexual intercourse with their spouse:**

It is desirable or recommended to bathe between each sexual intercourse for the one who just had a sexual intercourse with his wife and wanted to repeat it, or the one who wants to have sexual intercourse with all his wives in the same night or day one after the other, but if he wasn’t able to bathe then he shall at least perform Wudu’, for that it is more reviving for his to continue.

And showering once is sufficient for the one who repeated sexual intercourse twice or more with one wife or more.

Anas (رضي الله عنه) said:

The Prophet (صلى الله عليه وسلم) used to pass by all his wives (having sexual intercourse with them one after the other, each in her own room) while only bathing once after he is done with all of them. ³

- **The recommended/desirable showers/baths:**

Some of the recommended/desirable showers/baths:

The bathing of the Ihram for the Hajj or the Umrah...the bathing of the one who just washed a deceased person...if the person just woke up from insanity or fainting...the

¹ Agreed upon; narrated by Bukhari 288 and the wording is his, Muslim 305.

² Agreed upon; narrated by Bukhari 263 and the wording is his, Muslim 321.

³ Agreed upon; narrated by Bukhari 268, Muslim 309 and the wording is his.

shower for entering Makkah...bathing after every repeated sexual intercourse...the shower for the one who buried a polytheist.

- **The rules of bathing/showering:**

1- It is obligated to screen oneself from the people when bathing, but if he is bathing alone in a private bathroom or the likes of it then it is ok to be nude, but its best to be screened or concealed even when one is alone, for that Allah is more deserving to be shy from than the people.

2- One bath or shower is sufficient for menses and Janabah, or for Janabah and the day of Jumu'ah, and so for similar situations.

3- The woman's shower or bath is just like the man's, and the woman does not have to undo her hair while bathing from being Junub.

4- Bathing/showering for the women coming out of the menses period or the postnatal period is the same as the bathing or showering for Janabah, except for that it is more desirable for the woman who is done with her menses period or the postnatal period to undo her hair when washing it, and to wash with water and "Sidr" (Ziziphus leaves), and rubbing the head real good, and wiping the vagina with a piece of Musk.

5- It is permissible to use all kinds of cleaning supplies for the hair and the body which may include in its ingredients some food products, as well as hair removers, as long as the production process turns this food product into something new, such as soap (liquid or solid) it originates from oil.

6- Those women who need a Caesarean section or C-section surgery to give birth, by having an incision in her stomach, if she didn't have any blood come out of her vagina then she is not obligated to bathe/shower, but the one who had a normal birth then she is required to bathe/shower when she is cured.

- **Some of the Sunan of bathing/showering:**

Wudu' prior to bathing/showering, removing the impurities, pouring water over the head thrice and starting with the right side first.

- **The quantity of water used for bathing/showering:**

It is according to the Sunnah for the person to use one Saa' upto five Mudds (1 Saa' = 3 Litres // 1 Mudd = 750ml).

And if there was shortage in that quantity or it was necessary to use more water (more than the quantity that was previously mentioned) as much as three more Saas or close

to that, then it is permissible, but it is not permissible to waste water for Wudu', bathing, or even general cleaning.

Narrated Anas (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) used to take a bath with one Sa' up to five Mudds (1 Sa' = 3 Litres // 1 Mudd = 750 ml) of water and used to perform ablution with one Mudd of water. ¹

- **The ruling for bathing in toilet rooms (a room that is dedicated for toilets without having a shower place or a tub):**

It is according to the Sunnah for the one to shower or bathe in a clean place such as a bathroom that is equipped for showering or bathing.

And it is disliked to shower in toilet rooms, it is the place for relieving one's self, because it's a place to impurities and showering in it would lead to Wiswas (insinuating thoughts), and it is not recommended to urinate in the same place where one is showering for that he might get some of the impurity on himself.

- **The ruling for the one who finished showering then sperm fluid came out of him/her:**

It is not necessary for the person who has just finished showering to repeat his shower if sperm fluid came out of him/her, as long as it didn't come out spurting or by means of pleasure. But it is necessary the he/cleans it, and if Salah is intended Wudu' should be performed.

- **The ruling of the bathing for the person who had a wet dream:**

If the person wakes up and finds wetness on his cloths (by the private area) then he is in one of three situations:

- 1- To be certain that it is sperm fluid, therefore he is obligated to bathe.
- 2- To be certain that it is not sperm fluid, then its ruling is the same as the ruling for of urine, so then he/she shall wash what has gotten wet.
- 3- To be ignorant of the condition, so if he/she remembered that it indeed had been a wet dream then he/she is obligated to bathe, but if he/she didn't remember then it is Madhy (sperm fluid that don't require bathing) and has the same ruling as the urine.

¹ Agreed upon; narrated by Bukhari 201 and the wording is his, Muslim 325.

- **The ruling for the one who is pardoned from bathing:**

If the Junub is in a situation where he is pardoned from bathing for the absence of water, or for being harmed when using the water then he shall perform Tayamum, so then if water became available he shall bathe, and there is no need to redo the Salah the he had to do if he had to perform Tayamum.

Also the woman if she didn't have water while being Junub, or she was afraid that it might harm her if she used the water because of a sickness or the prevention for healing, then she shall preform Tayamum, then if the reason that requires Tayamum is gone then she shall Bathe.

- **The ruling of the Friday Bath/Shower:**

The Friday bath/shower is an assured Sunnah upon every Muslim who is obligated to attend the Jumu'ah Prayer.

Also it is obligated upon the one who has bad odor which might harm the Muslims who are praying in the congregational prayer as well as the Angels.

But whosoever leaves off the bathing and doesn't bathe although he has a bad odor then his prayer is correct, but nonetheless he has a shortcoming with the obligation of the Ghusl.

Narrated Abu Sa'id Al-Khudri (رضي الله عنه):

Allah's Messenger (ﷺ) said: "Taking a bath on Friday is a must for every adult." ¹

¹ Agreed upon; narrated by Bukhari 858 and the wording is his, Muslim 846.

7. *Tayammum* (Alternative Ablution)

- ***Tayammum***: is worshipping Allah by striking clean ground/earth with the hands (palms) with the intention of legalization of Salah and other than it.

Moreover, *Tayammum* is one of the special characteristics of the Islamic Ummah, and it takes the place of the purification with water.

Narrated Jabir bin Abdullah (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) said: "I have been given five things which were not given to anyone else before me:

1. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.
2. The earth has been made for me (and for my followers) a place for praying and a thing to perform *Tayammum*, therefore anyone of my followers can pray wherever the time of a prayer is due.
3. The booty of war/battle has been made Halal (lawful) for me yet it was not lawful for anyone else before me.
4. I have been given the right of intercession (on the Day of Resurrection).
5. The Prophet used to be sent to his nation only, but I have been sent to all mankind." ¹

- **The ruling on *Tayammum*:**

Tayammum has been legislated for the one who has the minor Hadath (passing gas, urinating and the likes of it) or the Major Hadath (Janabah, menstrual period, and the like of it) if it was impossible to use water, either because the water was not present or because using water would harm the person using it (such as having an open wound, or a disease, or a sickness...etc.), or being disabled from using it or buying it.

Allah (ﷻ) said:

﴿ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴾

“But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.”

[Sūrah Al-Mā'idah 5:6]

¹ Agreed upon; narrated by Bukhari 335 and the wording is his, Muslim 521.

- **What is allowed to be used for Tayammum:**

It is permissible to perform Tayammum with everything pure on top of this earth from the soil, sand, rock or even clay whether it's wet or dry.

- **The description of Tayammum:**

To begin, the Muslim has to have the intention for Tayammum, and then strike the earth (or rock, or sand, or clay etc.) with the inside of the palms once, and then he should blow on them to minimize the amount of dust that was carried with them, and then he shall wipe his face with his palms, and then his palms (in and out), wiping the top of the right palm with the inside of the left palm, and wiping the top of the left palm with the inside of the right palm, and occasionally the palms are to be wiped before the face, he shall do this once (the face wiping) , and this once (the hand wiping), to revive the Sunnah.

1- Narrated Abdur-Rahman bin Abza (رضي الله عنه):

A man came to Umar bin Al-Khattab and said: "I became Junub but no water was available." Ammar bin Yasir said to Umar: "Do you not remember that you and I were together on a journey and you didn't pray (because there was not water present) but I rolled myself on the ground and prayed? Then I informed the Prophet (صلى الله عليه وسلم) about it and he said, 'It would have been sufficient for you to do like this.' The Prophet (صلى الله عليه وسلم) then stroked lightly the earth with his hands and then blew off the dust and passed his hands over his face and hands." ¹

2- Narrated Ammar (رضي الله عنه), in the description of Tayammum, and within this narration:-

Then the Prophet (صلى الله عليه وسلم) said: "It would have been sufficient for you to do like this." The Prophet (صلى الله عليه وسلم) then stroked lightly the earth with His hands once and then blew off the dust, and then wiped the top of His palm (the right one) with His left, or the top of His left palm with His right, wiped His face. ²

- **What is lifted by the Tayammum?**

If the Tayammum was preceded with the intention for more than one Hadath such as if the person urinated, defecated, or had a wet dream, and the person who had become Junub, or a woman's menstrual period and postnatal period, the Tayammum would be sufficient for all.

¹ Agreed upon; narrated by Bukhari 338 and the wording is his, Muslim 368.

² Agreed upon; narrated by Bukhari 347 and the wording is his, Muslim 368.

Moreover, the person who had performed Tayammum is exactly the same as the person who had just performed Wudu' in all that is legislated for him and permitted for him such as praying, making Tawaf around the Ka'bah, sexual relations and so on.

- **The nullifiers of Tayammum:**

The following nullify Tayammum: The presence of water, the cessation of an excuse that was stopping the person from using the water such as a disease, a need or something like that, as well as any of the nullifiers of the Wudu' which were previously mentioned.

- **What the Tayammum has been legislated for:**

1- Tayammum is legislated for the minor and the major Hadath.

As for purifying the impurities – whether it being on the body or on the garment – then there is no Tayammum for that, but it should be removed (as much as possible), but if he wasn't able to remove it (after trying all possibilities, while not having an alternative) then he shall pray as is.

2- Whosoever didn't have water present nor did he have the element of Tayammum (dust, soil, rock...etc.), or simply was unable to use either of them, then he shall pray as is without Wudu' nor Tayammum, as well as not having to make up the Salah when the water or the elements of Tayammum become available.

3- Whosoever become wounded or cut and was afraid to harm his wound more by applying water on it by means of showering or performing Wudu', then he shall only wipe the wound and wash the rest, but if he is afraid that he might harm his wound by wiping then he shall perform Tayammum for that part and wash the rest, in this case the Tayammum would be done after being done from performing the Wudu'.

4- If the water became available while praying, the Tayammum will be nullified, so whosoever performed Tayammum shall end his prayer immediately, and then perform Wudu' with the water and return to the Salah... and if water became available after Salah is over, then the Salah is correct and there is no need to redo it.

Abu Sa'id al-Khudri (رضي الله عنه) narrated:

Two persons set out on a journey. Meanwhile the time of prayer came and they had no water. They performed Tayammum with clean earth and prayed. Later on they found water within the time of the prayer. One of them repeated the prayer and ablution but the other did not repeat. Then they came to the Messenger of Allah (صلى الله عليه وسلم) and related the matter to him. Addressing himself to the one who did not repeat, he said: You have followed the Sunnah and your (first) prayer was enough for you. He said to the one who performed ablution and repeated: For you there is the double reward.¹

¹ Authentic/ Abu Dawud 338 and this is his wording, Al-Nasa'i 433.

8. Menstruation and Postnatal Bleeding

- **Hayd (menstrual period):** is the natural blood that is disposed by the womb through the vagina of the woman at specific known times.

- **The basic principal of the menstrual blood:**

Allah created the blood of the menses for the wisdom of feeding the infant while in the womb of the mother, therefore it is very rare that the pregnant woman has a menstrual period.

So when she delivers her baby Allah turns it into milk that flows through her breast, therefore it's very rare that the breast feeding woman has a menstrual period.

Thereafter when the woman is done with the pregnancy and the breast feeding there would be no use and no outlet for it, so it stays in the womb for a while and then it comes out every month, taking six to seven days for it to finish, and this blood is indeed impure.

- **The limit of Hayd:**

The most common period for the menses is six to seven days, and the most common period for a woman being pure is twenty three to twenty four days.

But there are no specified limits for the least amount of days of the menses nor to the most amount of days, and not even for the beginning nor for the ending, and there are no limits for the least amount of days of being pure nor are there limits for the most amount of days, and some women's menstrual period or the period of being pure is more than that or less, and some of them get the period once every two or three months, and some get it only once a year.

- **Nafas (postnatal bleeding):** is the blood that comes out of the woman's vagina at the time of birth or while giving birth, or before it or after it.

- **The most common period for Nafas:**

The most common number of days for Nafas is forty days, but if the woman became pure before the forty days then she may pray and fast after bathing, and it is permissible for the husband to have sexual intercourse with her, but if the period extended up to

sixty days then it is still Nafas, but if it continued past the sixty days then it is the blood of defectiveness and she should bathe from it once, and it is desirable for her to perform Wudu' for every Salah, and she shall go on with the rest of her Ibadat just like the other pure women.

- **The ruling regarding the blood coming out of the pregnant woman:**

If there was a lot of red blood that came out of the pregnant woman without the loss of the baby, then it is the blood of defectiveness but she doesn't have to stop praying because of it, but she must perform Wudu' for every Salah, and then if she saw the blood of the menstrual period that she is used to seeing every month on the time that it is supposed to come out on and the same condition then in fact it is the blood of the Menstrual period and she must stop praying because of it as well as fasting, and the likes of those Ibadat.

- **What is forbidden upon the Ha'id (the woman who is in her menstrual period) and Nufasa' (the women in their postnatal period):**

It is forbidden upon Ha'id and Nufasa' to perform Salah, to fast, to make Tawaf around the Ka'bah, to have sexual intercourse with the spouse, until she becomes pure and bathes.

- **The ruling regarding consuming what would stop the menstrual period (such as medicine or the likes of it):**

It is permissible for the woman to consume what would stop her menstrual period as long as it is not harmful for her, and it is considered purification (as if she didn't get the menstrual period normally) for her where she can continue on fasting and praying and doing everything that a normal pure woman would do.

- **The sign that indicates that a woman became pure from her menstrual period:**

The woman should see a white liquid (discharges) that comes out of her (vagina) when the menstrual blood stops, and for the female that didn't see that white liquid she should insert a white piece of cotton into her vagina to see if the color of the cotton changes, but if the color didn't change then she has become pure and that's her sign.

- **The ruling regarding the yellowness and the darkness (discharges in the blood that's coming out at the time of the menstrual period):**

The yellowness and the darkness at the time of the period is part of the menses, and if the woman noticed that before or after the period then it is not menses, so she shall pray and fast, and it is permissible for her husband to have sexual intercourse with her.

And if the yellowness and the darkness exceed the normal and common known period for the women then she shall bathe and pray just like the other pure women.

If the woman entered her menstrual period after the time for the Salah, or her menstrual period ended before the time of the salat ends, then it has become compulsory upon her to perform that specific prayer, and the same for the Nufasa'.

- **The ruling regarding contacting (by embracing or lying with or having some kind of relations with) the woman who is menstruating:**

It is permissible for the man to have contact with his menstruating wife as long as it is over the waste wrap.

Maimunah (رضي الله عنها) reported:

The Messenger of Allah (ﷺ) contacted and embraced his wives over the waist-wrapper when they were menstruating.¹

- **The ruling regarding having sexual intercourse with the menstruating wife:**

1- It is forbidden to have sexual intercourse with the menstruating with in the vagina, as it is forbidden to have sexual intercourse with the wife in the anus.

Allah (ﷻ) said:

﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى فَأَعْرِضُوا لِلنِّسَاءِ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ الْمُتَّوْبِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴾

“And they ask you about menstruation. Say, "It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves,

¹ Agreed upon; narrated by Bukhari 303, Muslim 294 and the wording is his.

then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.”

[Sūrah Al-Baqarah 2:222]

2- It is not permissible to have sexual intercourse with the menstruating wife until her menstrual blood stops coming out and she becomes pure – by bathing –, and whosoever had sexual intercourse with his menstruating wife then he is sinful.

3- If the man chooses to have sexual intercourse with his menstruating wife intentionally while knowing that she is menstruating then he is sinful, transgressor and an oppressor, and he is to seek forgiveness and to repent, and same goes for the wife.

- **The Mustahadah:** is when the woman’s blood continues on coming out abnormally, either past her menstrual period or before it.

- **The difference between Hayd and Istihadah:**

1- Hayd: is the bleeding of a vein deep inside the womb called “Al-‘Athir”, and the color of this blood that comes out of this vein is black and thick, dense, has a bad and nasty odor, and it doesn’t clot if it was exposed.

2- Istihadah: is the bleeding of a vein in the bottom of the womb called “Al-‘Athil”, and the color of this blood is red, thin, it doesn’t have a bad odor, it clots if it was exposed; because it’s a normal vein blood.

- **The description of the bathing of Ha’id, Mustahadah and Nufasa’:**

The bathing of Ha’id and Nufasa’ is basically just like the bathing of the person who is Junub, except for that it is desirable for Ha’id and Nufasa’ to undo her hair, and to bathe using water and leafs of Sidr (rhamnus leafs), and rubbing the head real good, and wiping the vagina with a piece of musk.

As for Mustahadah then she only bathes once after her menstrual period ends, and she doesn’t have to perform Wudu’ for every Salah because of this blood, but it is desirable, and she should stuff or cover her vagina with a rag or something like it (such as the tampons or the likes of female absorbent material to keep blood from getting on the cloths and making a mess).

- **The conditions of Mustahadah:**

Mustahadah has four different conditions:

- 1- Having a known menstrual period, so she takes a break for that period and then she bathes and she returns to praying again after the period has ended.
- 2- Not having a known menstrual period, so she takes a break for six to seven days; because that's the most common period of menstruation, and then she bathes and returns back to praying.
- 3- Not having a known period (no specific times), but she can distinguish and identify the blood of menstruation which is black in comparison to other blood, so if the distinguished blood of the menstruation stops she bathes and returns back to praying again.
- 4- Not having a period at all, and not being able to distinguish the blood, so she takes a break for six or seven days and then she bathes and returns to praying again, and this one is called the beginner.

- **The ruling regarding the one who has a disordered period:**

The woman who has a disordered period where it comes once or more every month; if she was certain that it was menstruation then indeed it is, but if she was uncertain then it is only defective blood, she bathes from it once and she prays regularly, and her husband is allowed to have sexual intercourse with her.

- **The ruling regarding the discharges that come out of the woman's vagina:**

- 1- If the woman has a miscarriage, delivering the baby at the first stage of its creation which is called "Al-Nutfa", then this is not considered Hayd nor is it considered Nafas, and if she happened to deliver the baby at after four months of pregnancy due to a miscarriage then this is considered a Nafas period, and if she delivers at the stage of what is called the "Alaqa" or a "Mudgha" which is still an incomplete creation (by not completing this stage yet) then it is not considered Nafas even if she saw the blood.

So if the woman delivered the baby at the stage of what is called "Mudgha" but in this case the baby has completed this stage by completing the three month period then be certain that it has been delivered and that the woman is in the period of Nafas, and if the woman delivered a baby that has the features of the humans such as the head or the hand or the leg and the likes of these features then she is in the period of Nafas and she is to abide by the rules of Nafas.

- 2- The woman that uses the birth control strategy which is known as a loop (inserting a piece of plastic into the uterus to prevent the process of fertilizing in the woman's womb), if she bleeds or notices blood coming out of her vagina after her

menstrual period stops coming, and after she was certain of seeing the purity sign, she should know that this blood is due to the birth control loop and is not considered Hayd.

- **What should the Mustahadah do:**

It is incumbent on the Mustahadah to pray her obligatory prayers, and to fast Ramadan, and to take a break and stop praying as long as her period usually lasts every month at its specific time.

And it is according to the Sunnah for her just like others like her to perform the complimentary prayers, or complimentary fasting, or Tawaf and the likes of that, and her husband is allowed to have sexual intercourse with her.

Narrated 'A'ishah (رضي الله عنها):

Fatima bint Abi Hubaish asked the Prophet (صلى الله عليه وسلم), "I got persistent bleeding (in between the periods) and do not become clean. Shall I give up prayers?" He replied, "No, this is from a blood vessel. Give up the prayers only for the days on which you usually get the menses and then take a bath and offer your prayers."¹

¹ Agreed upon; narrated by Bukhari 325 and the wording is his, Muslim 333.

‘Ibādāt (Acts of Worship)

1. The Book of *Ṣalāh* (Prayer)

Consisting of the following:

1. The Jurisprudence Rulings of *Ṣalāh*
2. The *Adhān* and *Iqāmah* (Calls to Prayer)
3. The Timings of the Five Daily Prayers
4. The Conditions of *Ṣalāh*
5. The Description of *Ṣalāh*
6. The *Adhkār* said after the Five Daily Prayers
7. Rulings Pertaining to *Ṣalāh*
8. The Pillars of *Ṣalāh*
9. The Obligations of *Ṣalāh*
10. The *Sunnahs* of *Ṣalāh*
11. The Categories of Prescribed *Sujūd* (Prostration)
12. The Congregational *Ṣalāh*
13. Rulings Pertaining to the *Imām* and the Followers
14. The *Ṣalāh* of the Exempted
 - 1) The *Ṣalāh* of the Ill
 - 2) The *Ṣalāh* of the Traveler
 - 3) The *Ṣalāh* of Fear

15. *Jumu'ah* (Friday) *Ṣalāh*

16. Voluntary *Ṣalāh*

- 1) The *Rātibah Sunnahs*
- 2) *Tahajjud* (Night) *Ṣalāh*
- 3) *Witr Ṣalāh*
- 4) *Tarāwīḥ Ṣalāh*
- 5) The Two *ʿĪd Ṣalāhs*
- 6) *Kusūf* (Solar Eclipse) and *Khusūf* (Lunar Eclipse) *Ṣalāhs*
- 7) *Istisqāʿ* (Seeking Rain) *Ṣalāh*
- 8) *Duḥā* (Morning) *Ṣalāh*
- 9) *Istikhārah* (Seeking Guidance) *Ṣalāh*

The Book of *Ṣalāh* (Prayer)

1. The Jurisprudence Rulings of *Ṣalāh*

- ***Ṣalāh***: is a worship of specific sayings and actions to Allah, it starts with Takbīr (saying Allahu Akbar), and ending with Tasleem (saying “Assalamu Alaikum” by turning the head towards the right and the left).

And the five daily prayers are the most assured pillars of Islam after the Shahadatayn (the statement for entering Islam: “Ash-hadu An La Ilaha Illa Allah wa Ash-hadu Anna Muhamadan Rasulu Allah”).

Also, it is obligated upon every Muslim, male or female, regardless of the conditions, in the condition of peace and security or in the condition of fear and the lack of security, and in the condition of good health or the condition of ailment, and in the condition of being in one’s city of residence or being in a journey traveling, and for every condition there is a specific *Ṣalāh* that is adequate for it in the form and the number.

Ibn 'Abbas (رضي الله عنه) reported:

The Prophet (صلى الله عليه وسلم) appointed Mu'adh as governor of Yemen, and at the time of his departure, He instructed him thus: "First of all, call the people to testify 'La ilaha illallah' (there is no true deity worthy of worship except Allah) and that I (Muhammad) am the Messenger of Allah, and if they accept this (declaration of Faith), then tell them that Allah has enjoined upon them five *Ṣalāh* during the day and night..."¹

- **The wisdom behind legislating the *Ṣalāh*:**

1- Al-*Ṣalāh* is light, so just like the light is to light up the area or the path, the *Ṣalāh* is to guide towards correctness, and to prevent from sinning, and to forbid from immorality and bad conduct.

2- Al-*Ṣalāh* is a connection between the slave and his Lord, and it is the main supporting Pillar/Beam of Al-Deen (religion), the Muslim finds in it the pleasure of confiding to his Lord, so his soul will be delighted, and his eye will gain comfort by his Lord, and his heart will be assured, and his chest/breast will become expanded, and his need will be fulfilled, and by it he will rest from the worries of this Dunya (life) and its pains.

¹ Agreed upon; narrated by Bukhari 1395 and the wording is his, Muslim 19.

3- In Al-Ṣalāh is the declaration of the oneness of Allah, it makes it stronger and clearer by appearing upon the heart and upon the tongue and upon the limbs.

So Al-Ṣalāh has an apparent appearance that has to deal with the body such as standing and sitting, bowing and prostrating, and the rest of the sayings and actions, it also has an inner core that deals with the heart, and that is by the magnification of Allah the Most High, and glorifying Him, and fearing Him, and loving Him, and obeying Him, and praising Him, and thanking Him, and the humiliation of the slave to his Lord and the humbleness to Him, so the apparent appearance is established by doing exactly what has been given to us by the Prophet (ﷺ) in the Ṣalāh, and as for the inner core of the Ṣalāh is established by the Tawheed (monotheism) and the Al-Iman (Faith), and sincerity, and abidance.

4- Al-Ṣalāh has a body and soul, therefore its body is the standing and the bowing and the prostration and the recitation.

And its soul is the magnification of Allah and the declaration of His oneness, and fearing Him, praising Him and invoking Him, and seeking His forgiveness, and sending praises upon Him, and sending the prayers and peace upon the Messenger of Allah (ﷺ) and upon His family and upon the righteous servants of Allah.

5- Allah has ordered every Muslim, after declaring and testifying Al-Shahadatayn, to tie his life with four things:

Al-Ṣalāh, Al-Zakat, Al-Siyam and Al-Hajj; these are the pillars of Islam.

And each one of these pillars is an exercise to implement the orders of Allah upon the soul of the human, and his wealth, and his desires, and his nature; to complete his life according to the order of Allah and His Messenger (ﷺ) and according to what Allah and His Messenger (ﷺ) love, not according to his desire.

6- In Al-Ṣalāh, the Muslim accomplishes the orders of Allah upon every one of his body limbs; in order to practice the obedience of Allah, also to accomplish the orders of Allah in all of his life matters, in his manners, and dealings, and eating, and attire, and that is to be obedient to Allah inside of Al-Ṣalāh and outside of Al-Ṣalāh.

7- Al-Ṣalāh is a deterrent against wrongful actions, and is a reason for the sins to be removed.

On authority of Abu Hurairah (رضي الله عنه):

He heard the Messenger of Allah (صلى الله عليه وسلم) as saying: just see, can anything of his filthiness remain (on the body of) any one of you if there were a river at his door in which he washed himself five times daily? They said: Nothing of his filthiness will remain (on his body). He said: That is like the five prayers by which Allah obliterates sins.¹

- **The Fiqh of the straightforwardness of the heart:**

If the heart was straightforward the limbs will also be straightforward, and indeed the heart becomes straightforward with two things:

The first thing: preceding in preference what Allah the Most High loves over what the soul loves.

The second thing: glorifying the orders and the prohibitions which is found in Islamic legislation.

And all of that happens after glorifying and knowing the One who ordered and forbade which is Allah the Almighty by His names and attributes and actions, and His treasures, and knowing His promises and His threats. So a person may do an action because the people are watching him, and for seeking fame and rank amongst them, and he might fear doing wrong worrying that he might lose his standing from their eyes, or fearing the punishments of this life that Allah has set for those who commit wrongful acts. So this person's actions (doing and leaving off) are not arising from glorifying the orders and the prohibitions, and not by glorifying the One who ordered and forbade.

Allah (ﷻ) said:

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ ۚ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُتْرَكَ بِعِبَادَةِ رَبِّهِمْ أَحَدًا ۖ﴾

“Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone.”

[Sūrah Al-Kahf 18:110]

- **The sign indicating that the person is glorifying Allah:**

When the servant considers the times of worshipping and its limits, and does (in full) its pillars and its obligations and its Sunan (voluntary acts), and is determined to correctly complete it, and hastens towards it when its obligated out of happiness to do it, and upset to miss it such as the person who misses the congregational prayer and the likes of it.

¹ Agreed upon; narrated by Bukhari 528, Muslim 667 and the wording is his.

And when the servant is angry for the sake of Allah when Allah’s forbiddances are violated, and is upset when committing a sin, and is happy when obeying Allah, and when he worships Allah then it is much greater than when it is in the open (in front of people) and does not overdo the permissions or go too far with them, and he shouldn’t have a routine for searching for the reasons behind the rules, so if the reason or the wisdom behind the rule was discovered by him then that should only push him towards more compliance and doing.

Allah (ﷻ) said:

﴿ إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حُزُوا سُجُّدًا وَسَجَّدُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٣١﴾ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٢﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾ ﴾

“Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant. They arise from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend. And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.”

[Sūrah As-Sajdah 32:15-17]

- **The Fiqh behind the order and the prohibition:**

Allah, Glorified is His Majesty, is indeed the true King, and the King has orders upon His creations and His slaves and servants.

Allah, the Almighty and Majestic, is the Perfectly Wise and the All-knowing, and He doesn’t order the servant unless it is beneficial for him, and doesn’t forbid him from doing something unless in that is his corruption.

And Allah doesn’t order the servant to do something unless he helps him with it, and doesn’t forbid from something except for that there is an alternative to it.

And Allah has put the servants into trial by the orders and the desires, and the obligations and the prohibited, and the liked and the disliked, to distinguish with that the truthful from the liar, and the one who obeys Him from the one who disobey Him, and whosoever follows His guidance from the one who follows his desires.

Thus, the orders are the obligations and the liked acts, and the forbiddances are the prohibited and the disliked acts.

So the status of the orders of Allah the almighty to the servant is similar to the status of the nutrition which is the formation of the body.

And the status of the forbiddance is similar to the status of poison which is the reason for the destruction of the body.

And whosoever is assured of this then his chest/breast will become expanded for the obedience of Allah and His Messenger (ﷺ), and his soul will become comfortable to doing the orders, and staying away from all that is prohibited, and bettering the worshipping, in the loving of Allah, and glorifying Him, and trying to get closer to Him with what He likes:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿١٥٧﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُمَاتُونَ مِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٥٨﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا هُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿١٥٩﴾ ﴾

“The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely - The ones who establish prayer, and from what We have provided them, they spend. Those are the believers, truly. For them are degrees [of high position] with their Lord and forgiveness and noble provision.”

[Sūrah Al-'Anfāl 8:2-4]

And if the Iman become weaker then the believer will lean towards tricks, innovations and sins, and laziness towards worshipping, and an ease with the orders and the forbiddances, and following the desires, until his foot will slip and lead him into hellfire:

﴿ خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ عَذَابًا ﴿٦٠﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴿٦١﴾ ﴾

“But there came after them successors who neglected prayer and pursued desires; so they are going to meet evil - Except those who repent, believe and do righteousness; for those will enter Paradise and will not be wronged at all.”

[Sūrah Maryam 19:59-60]

- **The Fiqh of the legislation’s commandments:**

The commandments of Allah the Almighty are divided into two types:

The first: commandments which are loved by the soul such as when Allah commands us to eat from the good food, and marrying whatever we are pleased with from women up to four wives, and hunting and fishing and the like of them.

The second: commandments which are disliked by the soul, which are two types:

1- Light commandments such as the supplications, the remembrances, the Adab (Discipline, manners), the voluntary (prayers, fasting...), reading the Qur’ān and the likes of that.

2- Heavy commandments such as calling/inviting to Allah, ordering good, and forbidding evil, and fighting in the path of Allah.

Iman increases by complying with the light and the heavy commandments together, and contemplating in the signs of the universe, and the legislation's signs, and increasingly remembering Allah.

So if the Iman increases then the disliked (of the commandments) will become liked, and the heavy (of the commandments) will become light, and the requirement of Allah from the servant in calling to Allah and worshipping Allah will be obtained, and the limbs of the servant will be moved by that, and will achieve the pleasure of his Lord.

1- Allah (ﷻ) said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٣٣﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٣٤﴾ هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ﴿٣٥﴾ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٣٦﴾ خَبَّرْتَهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٣٧﴾﴾

“O you who believe, remember Allah with much remembrance, And exalt Him morning and afternoon. It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darknesses into the light. And ever is He, to the believers, Merciful. Their greeting the Day they meet Him will be, "Peace." And He has prepared for them a noble reward.”

[Sūrah Al-'Aḥzāb 33:41-44]

2- And Allah (ﷻ) said:

﴿وَلْتَكُنْ مِنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْعُرْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾﴾

“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.”

[Sūrah 'Āli Imrān 3:104]

- **The attributes of the soul:**

Allah the Exalted has built two sides of the soul in every human: a soul that orders the person to do evil, and a reassured soul; both of them are enemies to one another. So whatever is light on one of them is heavy on the other, and whatever pleases one of them hurts the other, one of them has an angel with it, and the other has a Shaytan, and the righteousness is with the angel and the reassured soul, and the evil is with the Shaytan and the soul that orders to evil. The battle is a competition, so prepare yourself may Allah have mercy upon you, and bring forward what The Lord loves over what the soul loves, Allah will please you with you love.

Allah (ﷻ) said:

﴿إِنْ سَعَيْتُمْ لَشِقَىٰ ﴿٩٩﴾ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿١٠٠﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿١٠١﴾ فَسَنِيئَةٌ لَهُ لِيَسْرَىٰ ﴿١٠٢﴾ وَأَمَّا مَنْ حَبَلَ وَاسْتَعْتَىٰ ﴿١٠٣﴾ وَكَذَّبَ بِالْحُسْنَىٰ ﴿١٠٤﴾ فَسَنِيئَةٌ لَهُ لِيَعْرَىٰ ﴿١٠٥﴾﴾

“Indeed, your efforts are diverse. As for he who gives and fears Allah, And believes in the best [reward], We will ease him toward ease. But as for he who withholds and considers himself free of need, And denies the best [reward], We will ease him toward difficulty.”

[Sūrah Al-Layl 92:4-10]

• The ruling regarding the five daily Ṣalāhs:

The five daily Ṣalāhs are obligated in the day and the night upon every commanded Muslim, being a male or a female, except for a menstruating woman or a woman in her postpartum period until they become pure, and it is the most assured pillar of the pillars of Islam after the Shahadatayn.

1- Allah (ﷻ) said:

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿٤٣﴾﴾

“Indeed, prayer has been decreed upon the believers a decree of specified times.”

[Sūrat al-Nisa’ (4:103)]

2- And Allah (ﷻ) said:

﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْاَوْسَطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾﴾

“Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient.”

[Sūrah Al-Baqarah 2:238]

3- On the authority of 'Abdullah bin 'Umar (رضي الله عنه):

The Messenger of Allah (ﷺ) said: Verily, al-Islam is founded on five (pillars): testifying the fact that there is no deity worthy of worship except Allah, establishment of prayer, payment of Zakat, fast of Ramadan and Pilgrimage to the House (Makkah).¹

4- Ibn 'Abbas (رضي الله عنه) reported:

The Prophet (ﷺ) appointed Mu'adh (May Allah be pleased with him) as governor of Yemen, and at the time of his departure, He instructed him thus: "First of all, call the people to testify 'La ilaha illallah' (there is no true deity worthy of worship except Allah) and that I (Muhammad) am the Messenger of Allah, and if they accept this (declaration of Faith), then tell them that Allah has enjoined upon them five Ṣalāh during the day and night..."²

¹ Agreed upon; narrated by Bukhari 8, Muslim 16 and the wording is his.

² Agreed upon; narrated by Bukhari 1395 and the wording is his, Muslim 19.

- **The signs of Bulugh (maturity):**

The Mukallaf (commanded) Muslim is “Al-Baligh” (Mature, sexually) “Al-‘Aqil” (smart, bright, intelligent or mentally mature), and the signs of maturity are of three types:

The first: is a shared sign between the male and the female: and it is completing fifteen years of age, having the pubic hairs grow, and ejaculation of sperm fluid.

The second: is associated with men only: and that is having the mustache hairs and the beard hairs to grow.

The third: is associated with women only: and that is pregnancy and menstruation.

The child who completed the age of seven is to be commanded to pray, and when he completes the age of ten, he is to be punished by hitting if he doesn't pray.

- **The importance of Ṣalāh:**

Ṣalāh is a connection between the Lord and the slave, and it is the first thing to be accounted for on the day of Resurrection.

It was narrated from Abu Hurairah (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) said: "The first thing for which a person will be brought to account on the Day of Resurrection will be his Ṣalāh. If it is found to be complete then it will be recorded as complete, and if anything is lacking, He (Allah) will say: 'Look and see if you can find any voluntary prayers with which to complete what he neglected of his obligatory prayers.' Then the rest of his deeds will be reckoned in like manner."¹

- **The number of the obligated Ṣalāhs:**

Allah made the Ṣalāh obligatory on the night of Al-'Isrā' (The Night Journey) upon His Messenger (صلى الله عليه وسلم) without an intermediary between them one year before the Hijra (migrating from Makkah to Madinah), and Allah the Exalted have made it an Obligation to make fifty prayers in the day and the night upon every Muslim.

And that is to attest to the importance of the Ṣalāh, and how much Allah loves it, and how much the human needs it.

And then Allah lightened it and made it five in action, and fifty in the reward, as a bounty from Him and a mercy.

¹ Authentic/ Al-Nasā'i 564, Ibn Majah 1425.

The daily obligated prayers in the day and the night upon every male and female Muslim are five prayers, and they are:

Dhuhr (midday, after the sun passes its highest), Al-'Asr (the late part of the afternoon), Maghrib (just after sunset), Al-'Isha (after the afterglow) Fajr (dawn, before sunrise), and the prayer of Al-Jumu'ah on the day of Friday once a week.

- **The ruling regarding the one who abandons Ṣalāh:**

Whosoever denies the obligation of Al-Ṣalāh has apostatized, likewise the one who absolutely abandons it forever out of laziness and carelessness, so if he was ignorant of its rule then he shall be taught, and if he had knowledge of its obligation and still abandoned it then he shall be asked to repent and return back to praying, so he either repents or he will be killed (as a death penalty for this crime) as an apostate.

And whosoever absolutely abandons Al-Ṣalāh forever where he doesn't pray at all then he is an apostate who apostatized from the religion of Islam.

And whosoever prays occasionally and abandons the Ṣalāh occasionally is not an apostate, but he is indeed a Fasiq (deviant, rebellious), and has committed a great sin, and he is committing a big crime against himself, and he is disobeying Allah and His Messenger in the greatest obligation in the religion.

1- Allah (ﷻ) said:

﴿ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ ﴾

“But if they repent, establish prayer, and give zakah, then they are your brothers in religion.”

[Sūrah At-Tawbah 9:11]

2- Jabir (رضي الله عنه) reported:

The Messenger of Allah (ﷺ) said, "Between a man and disbelief and paganism is the abandonment of Ṣalāh (prayer)." ¹

3- Ibn 'Abbas (رضي الله عنهما) narrated:

The Messenger of Allah (ﷺ) said, “He who changes his religion (i.e. apostates) kill him.” ²

¹ Narrated by Muslim 82.

² Narrated by Bukhari 3017.

- **The consequences of the abandonment of Ṣalāh forever:**

1- While still living: it is prohibited for the one who abandons Al-Ṣalāh to ever marry a Muslim woman, and his authority will drop (he will never be able to be in authority in an Islamic office) and his right of custody (for the children) will be removed, and he shall not inherit, and whatever animal he slaughters is prohibited to eat from, and he is prohibited to enter Makkah and its sacred territory; because indeed he is an apostate.

2- When he dies he is not to be washed (the Islamic way), and he will not be wrapped with Al-Kafan (a winding-sheet for burial), and the Muslims will not perform the prayer of Janazah (funeral prayer) upon him, and he will not be buried in the graveyards of the Muslims; because simply he is not one of them, and no Muslim is allowed to ask Allah to have mercy upon him, and no one will inherit from him, and he will be in hell for eternity; because indeed he is an apostate.

- **The virtue of waiting for Al-Ṣalāh:**

Abu Hurairah (رضي الله عنه) reported:

Allah's Messenger (صلى الله عليه وسلم) said: The servant is constantly in prayer so long as he is in his place of worship waiting for the prayer (to be observed in congregation, in the masjid), and the angels invoke (blessings upon him in these words): O Allah! Pardon him. O Allah! Have mercy upon him, (and they continue to do so) till he returns (from the masjid having completed the prayer) or his ablution breaks.¹

- **The virtue off walking to Ṣalāh in the Masjid upon purity:**

1- Abu Hurairah (رضي الله عنه) reported:

The Messenger of Allah (صلى الله عليه وسلم) said: He who purified himself in his house, and then he walked to one of the houses of Allah for the sake of performing a Fard (obligatory prayer) out of the Fara'id (obligatory acts) of Allah, both his steps (would be significant) as one of them would obliterate his sin and the second one would raise his status.²

2- Narrated Abu Umamah (رضي الله عنه):

The Messenger of Allah (صلى الله عليه وسلم) said: If anyone goes out from his house after performing ablution for performing the prescribed prayer in congregation (in the Masjid), his reward will be like that of one who goes for hajj (pilgrimage) after wearing ihram (robe worn by the hajj pilgrims).

And he who goes out to say the mid-morning (duha) prayer, and takes the trouble for this purpose, will take the reward like that of a person who performs umrah. And a prayer followed by a prayer with no worldly talk during the gap between them will be recorded in Illiyyun.³

¹ Agreed upon; narrated by Bukhari 176, Muslim 649 in the book of Masajid and the wording is his.

² Narrated by Muslim 666.

³ Graded as Hasan (good)/Abū Dāwūd 558.

- **In what is Khushu' (being humbly submissive to Allah) established in Al-Ṣalāh?**

While in Al-Ṣalāh, Al-Khushu' is established in the following ways and more:

- 1- The presence of the heart between the Hands of Allah while in Ṣalāh.
- 2- Understanding and apprehending what is being recited and said during the Ṣalāh and what is being heard (from the Imām while in congregational prayer)
- 3- Glorification, and this is established by two things: knowing the Majesty of Allah and His Magnificence, and knowing the humility of one's self, which will produce a will to surrender to Allah, and humble submission to Allah.
- 4- Veneration, which is more sublime than glorification, and it is produced from knowing the ability of Allah, and his magnificence, and seeing the shortcomings of the servant's in the right of Allah (ﷻ).
- 5- Hoping, and it is to hope for the reward from Allah (ﷻ) as well as Allah's pleasure by his Ṣalāh, and to be greedy for Allah's virtues and His forgiveness.
- 6- Shyness, and this is the product of knowing the bounties of Allah, and knowing the shortcomings towards the right of Allah (ﷻ).

Preserving a virtue that deals with the worship in itself is such as Al-Khushoo' in Ṣalāh is may Al-Khushoo' from the Ṣalāh such as the places of crowdedness and the like of it.

Allah (ﷻ) said:

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خُنُوعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ ﴾

“Certainly will the believers have succeeded: They who are during their prayer humbly submissive, And they who turn away from ill speech.”

[Sūrah Al-Mu'minūn 23:1-3]

- **The description of the legislated weeping:**

The weeping of the Prophet (ﷺ) was not of heavy breathing and loud sound, in fact His eyes would tear, and there would be a sound that comes out of his chest from weeping similar to the sound that is coming out of a kettle of boiling water.

And the weeping of the Prophet (ﷺ) would occasionally be from the fear of Allah, and occasionally of the fear for His nation and sympathy upon it, and occasionally out of mercy for the deceased, and occasionally when hearing the Qur'ān as He hears the verses of threats and promises, and remembering Allah and His signs and His bounties, and the news of the Prophets and the likes of that.

Allah (ﷻ) said:

﴿ وَفَرَأَانَا فَرَاقِنَهُ يُفْقَرُاهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٨﴾ قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ

يَخْرُجُونَ لِلأَذْقَانِ سُجَّدًا ﴿١٠٩﴾ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١١٠﴾ وَيَخْرُجُونَ لِلأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١١١﴾ ﴾

“And [it is] a Qur’ān which We have separated [by intervals] that you might recite it to the people over a prolonged period. And We have sent it down progressively. Say, "Believe in it or do not believe. Indeed, those who were given knowledge before it - when it is recited to them, they fall upon their faces in prostration, And they say, "Exalted is our Lord! Indeed, the promise of our Lord has been fulfilled." And they fall upon their faces weeping, and the Qur’ān increases them in humble submission.”

[Sūrah Al-'Isrā' 17:106-109]

- **The entire life of the Muslim is Ibadah for Allah:**

Allah has created the earth entirely as a Masjid for Ibadah, and the entire time is a Masjid for Ibadah, and the human shall worship his Glorified Lord by his heart and his limbs in every place and every time, so it is not appropriate for the servant to misuse or abuse the actual reason of his existence which is worshipping Allah (ﷻ).

Allah (ﷻ) said:

﴿ قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٤٦﴾ لَا شَرِيكَ لَهُ ۗ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٤٧﴾ ﴾

“Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims.””

[Sūrah Al-'Aqām 6:162-163]

- **The times in which deeds are presented to Allah (ﷻ):**

1- Abu Hurairah (رضي الله عنه) said:

The Messenger of Allah (ﷺ) said, "The gates of Jannah are opened on Mondays and Thursdays, and then every slave (of Allah) is granted forgiveness if he does not associate anything with Allah in worship. But the person in whose heart there is rancour against his (Muslim) brother, they will not be pardoned and with regard to them it will be said twice: 'Hold both of them until they are reconciled with each other.'" ¹

2- Narrated Abu Hurairah (رضي الله عنه):

Allah's Messenger (ﷺ) said, "(A group of) angels stay with you at night and (another group of) angels by daytime, and both groups gather at the time of the 'Asr and Fajr prayers. Then those angels who have stayed with you overnight, ascend (to Heaven) and Allah asks them (about you) - and He knows everything about them. "In what state did you leave My slaves?" The angels reply, 'When we left them, they were praying, and when we reached them they were praying.' " ²

¹ Narrated by Muslim 2565.

² Agreed upon; narrated by Bukhari 555, Muslim 632 and the wording is his.

2. The *Adhān* and *Iqāmah* (Calls to Prayer)

- **The *Adhān*:** is worshipping Allah by announcing, using specific sentences of remembrance, which indicates that the time for Ṣalāh has commenced.

The Adhān was legislated in the first year of Hijrah (Migration to Madina) in the city of Al-Madinah Al-Nabawiyah.

- **The wisdom of legislating Adhān:**

1- Announcing Tawheed (the oneness of Allah, monotheism), and reminding the people of it night and day.

2- The Adhān is an announcement the time of Al-Ṣalāh is in, and that this place (the place in which the Adhān is coming out of) is a place for Ṣalāh, and it is a call for the congregational prayer which has a great deal of goodness.

3- The Adhān is an alert for the heedless, and a reminder for the forgetful, to perform Ṣalāh which is the most sublime of the bounties, and indeed this is the success, and The Adhān is a call for the Muslim so that he doesn't miss out on this bounty.

- **The *Iqāmah*:** it is worshipping Allah by announcing, using specific sentences of remembrance, to get up and line up for Ṣalāh.

- **The time of Adhān and Ṣalāh in this world:**

The Adhān is continuous in the entire world; it does not stop not for one minute.

So every moment there are callers of Adhān calling the Adhān in the world for all of the five daily prayers at the same time; one in the far East is calling the Adhān for Fajr, one in the near East calling for Dhuhr, one in the middle of the earth calling for Asr, one in the West calling for Maghrib, and one in the far West calling for Isha.

Likewise is the Siyam (fasting); the people of the east are eating their Suhur (the pre-fasting meal, eaten before the break of dawn) while at the same time the people of the west are breaking their fast, and that's how it is regarding time, the people of the east are in the night while at the same time the people of the west are in the day.

Therefore, Exalted is He who this is His Ability, and who this is His Kingdom, and who this is His creation, and who this is His control.

- 1- Allah (ﷻ) said:

﴿ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾

“Blessed is He in whose hand is dominion, and He is over all things competent.”

[Sūrah Al-Mulk 67:1]

2- And Allah (ﷻ) said:

﴿ يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴾

“Allah alternates the night and the day. Indeed in that is a lesson for those who have vision.”

[Sūrah An-Nūr 24:44]

- **The ruling regarding the Adhān and Iqāmah:**

The Adhān and Iqāmah are Fard Kifayah (an obligation in that if enough members in the Muslim community perform this obligation appropriately, the remaining Muslims are freed from the responsibility of this obligation before Allah) upon the men and not the women, while in the residence or in the journey.

Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴾

“O you who believe, when [the Adhān] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew.”

[Sūrah Al-Jumūah 62:9]

- **There were four companions who called the Adhān for the Prophet (ﷺ):**

Bilal bin Rabah and Amr bin Umm Maktoom may Allah be pleased with them used to call the Adhān in the Prophet's Masjid (ﷺ) in Al-Madina... and Sa'ad Al-Qaradh may Allah be pleased with him in the Quba' Masjid... and Abu Mah'dhurah may Allah be pleased with him in Al-Masjid Al-Haram in the Makkah.

Abu Mah'dhurah used to call the Adhān with Tarjee' (repeating the “Ashhadu” section four times), and used to call the Iqāmah by saying each section twice, but Bilal used to call the Adhān without Tarjee', and used to call the Iqama saying every section only once.

- **The virtue of the Adhān:**

It is according to the Sunnah that the caller of the Adhān is to increase the volume of his voice while calling the Adhān, for that nothing that hears his voice while calling the Adhān from Jinn or Humans or anything at all except for that they will testify for his call as witness on the day of Resurrection.

The sins of the caller of the Adhān are forgiven as far as his sound reaches, and everything that hears his call, whether it's fresh or dry (objects or plants...etc.), will say like him and will be a witness for him on the day of resurrection, and he is rewarded with the same reward as of the people who will pray with him.

1- Narrated Abdullah bin Abdur-Rahman bin Abu Sa'sa'ah Al-Mazinec:

Abu Sa'id Al-Khudri told his father, "I see you liking sheep and the desert. So whenever you are with your sheep or in your desert and you want to pronounce Adhān for the prayer then raise your voice in doing so, for whoever hears the Adhān, whether a human being, a jinn or any other creature, will be a witness for you on the Day of Resurrection." Abu Sa'id added, "I heard it (this narration) from Allah's Messenger (ﷺ)." ¹

2- Mu'awiyah (رضي الله عنه) reported:

I heard the Messenger of Allah (ﷺ) saying: "The Mu'adhhdhinun (callers to prayer) will have the longest necks on the Day of Resurrection." ²

- **The power of the Adhān:**

Narrated Abu Hurairah (رضي الله عنه):

Allah's Messenger (ﷺ) said, "When the Adhān is pronounced Satan takes to his heels and passes wind with noise during his flight in order not to hear the Adhān. When the Adhān is completed he comes back and again takes to his heels when the Iqama is pronounced and after its completion he returns again till he whispers into the heart of the person (to divert his attention from his prayer) and makes him remember things which he does not recall to his mind before the prayer and that causes him to forget how much he has prayed." ³

- **Who shall call the Adhān and call the Iqāmah?**

It is according to the Sunnah that only one man takes care of calling the Adhān and Iqāmah, and the caller of the Adhān is the responsible one for making it (as for when it is to be called), and the Imām is the responsible person for the Iqāmah (as for he is the one who tells the caller when to call the Iqāmah), so the caller should not call the Iqāmah unless the Imām tells him to do so, or when he sees him coming, or when he sees him getting up ready for Ṣalāh, and so on.

¹ Narrated by Bukhari 609.

² Narrated by Muslim 387.

³ Agreed upon; narrated by Bukhari 608 and the wording is his, Muslim 389.

And it is according to the Sunnah that every sentence gets its own individual breath except for the sentence “Allhu Akbar”, the caller shall put them both together in one breath, and occasionally gives every sentence its individuality, and the person hearing him shall respond, as for the Iqāmah, there is not a special remembrance that the Prophet (ﷺ) legislated when hearing the Iqāmah.

- **The conditions of the correctness of the Adhān:**

In order for the Adhān to be correct it has to meet the following conditions:

The Adhān shall be announced in order, continuous, and that is shall be after reaching the accurate times of the appropriate Ṣalāh, and the caller of the Adhān should be a Muslim, male, trustworthy, sane, just, mature or apprehensive, and the Adhān shall be in the Arabic language according to what has been narrated in the Sunnah, and the same goes for the Iqāmah.

- **The Sunnah of Adhān:**

It is according to the Sunnah to recite the Adhān (similar to reciting the Qur’ān), and to raise one’s voice while calling it, and the caller shall turn his face towards the right side when he reaches the sentence “Haya ‘Alas-Ṣalāh” and to the left when he reaches “Haya ‘Alal-Falah” and this is the apparent from the Sunnah, and occasionally he shall divide each one of these sentences to each side, and it is according to the Sunnah to turn the face to the sides even with the use of the microphones, because this is an authenticated legislation.

But if the turning of the head would decrease the sound of the Adhān significantly then the caller is excused from turning his face, because raising the voice is a pillar of the Adhān.

And it is according to the Sunnah that the caller of the Adhān is a loud voiced man, knowledgeable of the times of the Ṣalāh, directed towards the Qiblah when calling the Adhān, purified, standing up, with his arms on his sides, and to call the Adhān while being on a higher ground for the sound to be louder and more widespread.

- **The methods of the Adhān that has been authentically reported in the Sunnah:**

The Adhān must be called in an orderly fashion and in continuity with one of the following methods:

The first method: the Adhān that Bilal (رضي الله عنه) used to call during the time of the Prophet (صلى الله عليه وسلم), and it is fifteen sentences:

| | | | |
|-----|--|----|--|
| .8 | أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ | .1 | اللَّهُ أَكْبَرُ |
| | (I testify that Muhammad is the Messenger of Allah) | | (Allah is the Greatest) |
| .9 | حَيِّ عَلَى الصَّلَاةِ | .2 | اللَّهُ أَكْبَرُ |
| | (Come to Prayer) | | (Allah is the Greatest) |
| .10 | حَيِّ عَلَى الصَّلَاةِ | .3 | اللَّهُ أَكْبَرُ |
| | (Come to Prayer) | | (Allah is the Greatest) |
| .11 | حَيِّ عَلَى الْفَلَاحِ | .4 | اللَّهُ أَكْبَرُ |
| | (Come to prosperity) | | (Allah is the Greatest) |
| .12 | حَيِّ عَلَى الْفَلَاحِ | .5 | أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ |
| | (Come to prosperity) | | (I testify that there is no deity worthy of worship except Allah) |
| .13 | اللَّهُ أَكْبَرُ | .6 | أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ |
| | (Allah is the Greatest) | | (I testify that there is no deity worthy of worship except Allah) |
| .14 | اللَّهُ أَكْبَرُ | .7 | أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ |
| | (Allah is the Greatest) | | (I testify that Muhammad is the Messenger of Allah) |
| .15 | لَا إِلَهَ إِلَّا اللَّهُ | | |
| | (There is no deity worthy of worship except Allah) ¹ | | |

The second method: the Adhān of Abu Mah'dhurah (رضي الله عنه), and it is nineteen sentences, the Takbīr is four times in the beginning with the Tarjee' (repeating the Ash'hadu part).

Abu Mah'dhurah (رضي الله عنه) reported:

The Messenger of Allah (صلى الله عليه وسلم) himself taught me the call to prayer (Adhān). He asked me to pronounce: Allah is most great. Allah is most great. Allah is most great. Allah is most great: I testify that there is no god but Allah. I testify that there is no god but Allah; I testify that Muhammad is the Messenger of Allah, I testify that Muhammad is Messenger of Allah. Then repeat and raise your voice;

¹ Authentic/ Abū Dāwūd 499, Ibn Majah706.

I testify that there is no god but Allah, I testify that there is no god but Allah; I testify that Muhammad is the Messenger of Allah; I testify that Muhammad is the Messenger of Allah; come to prayer, come to prayer; come to salvation, come to salvation; Allah is most great. Allah is most great; there is no god but Allah.¹

The third method: same as the Adhān of Abu Mah'dhurah (رضي الله عنه), which was just mentioned previous to this, except for that the Takbīr in the beginning of it is only twice, which makes it seventeen sentences.²

The fourth method: each of the sentences of the Adhān is pronounced twice, except for the last sentence, which is the sentence of Tawheed “La Ilaha Illah Allah”, it is pronounced only once, which makes the Adhān thirteen sentences.

It was narrated that Ibn 'Umar (رضي الله عنهما) said:

"At the time of the Messenger of Allah (صلى الله عليه وسلم) the phrases of the Adhān were said twice and the phrases of the Iqāmah were said once, except that you should I say: 'Qad Qamatis-Ṣalāh, Qad Qamatis-Ṣalāh (prayer is about to begin, prayer is about to begin).'"³

And it is according to the Sunnah to use all of the mentioned methods of Adhān, each one of them at least once, and each one of them in a place, in means of preserving the Sunnah, and to enliven it in all of its different legislated ways, as long as you are not afraid that doing so will cause a Fitnah, (if a Fitnah will be caused by pronouncing the Adhān in a method different then what the people of the area are used to then doing the method that they are used to is more appropriate).

- In the Adhān of Fajr the caller should add to the Adhān after the sentence of “Haya ‘Ala Al-Falah” (twice) :-

“الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ”

“Prayer is better than sleep, prayer is better than sleep.”

And this is in all of the methods which were previously mentioned.

- **Who is to be put forward to call the Adhān:**

If two or more people who call Adhān competed an argued who shall give the Adhān, then the best of them in sound shall be brought forward, and then the best in his religiousness and sanity, and then whosoever has been picked by the people of the

¹ Good and Authentic/ Abū Dāwūd 503 and this is his wording, Al-Tirmidhī 192.

² Narrated by Muslim 379.

³ Good/Abū Dāwūd 510, Al-Nasā'i 628 and the wording is his.

Masjid, and it is permissible to have to people who are given the duty of calling the Adhān (such as each one would be responsible for a specific Ṣalāh).

- **The ruling regarding multiple Adhāns (for the same Ṣalāh):**

Every Ṣalāh should have only one Adhān called for it when its time occurs, but Ṣalāh Fajr and Ṣalāh Al-Jumu'ah (Friday congregational prayer) has an exception, both of them get two Adhāns.

As for the Fajr Ṣalāh the first Adhān should be called in Al-Sahar which is the last sixth of the night, approximately an hour before the actual true Fajr, and as for Al-Jumu'ah first Adhān should be made before the actual time of the Ṣalāh by an approximate time to allow the person who hears it to take a shower and to be able to make it to the Masjid before the second Adhān, which also equals to almost an hour or so.

And whosoever had to combine between two prayers then he shall call the Adhān for the first and only call the Iqama for each obligatory prayer.

And the Adhān on the day of Al-Jumu'ah is called when the Imām sits down on the Minbar for the Khuṭbah (after greeting everyone with 'Asalāmu Alaikum').

And when the people increased at the time of Uthman may Allah be pleased with him, he added the Adhān that is made approximately an hour before the time for the accurate Adhān, and the companions of the Prophet (ﷺ) and me Allah be pleased with them agreed upon that with Uthman may Allah be pleased with him, and the Iqama is the third call.

- **The rule in regards to the recorded Adhān (which is played at the time of the Adhān instead of having a real person there to make it):**

The Adhān is an Ibadah that is repeated five times a day, and it requires an intention and an action for each one of them.

And broadcasting the Adhān throughout the radio station or the TV and the likes of them has two scenarios:

- 1- If the Adhān is broadcast live then the person who hears it shall repeat after it, whether it was a local Adhān or the Adhān of a different country or city, and repeating after it is desirable, because it's a remembrance, and it is ordered to remember.

2- A recorded Adhān, and it is broadcast throughout the different media channels, therefore repeating after or replying to this Adhān is not legislated, because Ibadah is Waqfya (it is under confinement, meaning its unchangeable), and The Adhān requires an intention, and depending upon the voice recorder means that the person will miss out on this great Islamic ceremony, thus, the recorded Adhān, doesn't not have the same value as the Adhān called by a person, and doesn't have the same legislated ruling, whether it's in the city or in the hospital or in the airport, or the likes of it from the great gatherings.

- **The ruling on calling the Adhān before the Ṣalāh time:**

It is not allowed nor is it sufficient to call the Adhān before its accurate time for all five prayers.

And it is according to the Sunnah to call the first Adhān for Fajr before the accurate time for Fajr by giving enough time for the people who hear it as much as the fasting person gets to eat the Suhur (pre-fasting) meal, so that the one who is standing in prayer has time to return, and the one who is asleep has time to wake up, and the one who is performing Al-Tahajud (nightly prayer) has time to end his Ṣalāh by praying Al-Witr, and then when the break of dawn is seen the second Adhān is to be called.

And if the Dhuhr Ṣalāh is delayed due to a heat wave, or if the Isha was delayed until the better time, then the Sunnah is to call the Adhān at the time of intending to perform the Ṣalāh if he is traveling, and right at the beginning of the time if he was in his city of residency.

- **The virtue of replying to the Mu'adhlin (the caller of the Adhān):**

'Abdullah bin Amr bin al-As (رضي الله عنه) reported:

Allah's Messenger (صلى الله عليه وسلم) as saying: When you hear the Mu'adhlin, repeat what he says, then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allah; then beg from Allah al-Wasila for me, which is a rank in Paradise fitting for only one of Allah's servants, and I hope that I may be that one. If anyone who asks that I be given the Wasila, he will be assured of my intercession.¹

- **What should the one who hears the Adhān say:**

It is according to the Sunnah when one hears, the following:

¹ Narrated by Muslim 384.

- 1- To repeat after the Mu'adhin to receive the same reward except in the two sections of the "Hayya Ala", where the person listening to the Adhān says: (La Hawla Wa La Quwata Illah Billah).
- 2- After the Adhān is done it is according to the Sunnah to send the prayers upon the Prophet (ﷺ).
- 3- It is according to the Sunnah to say after sending the prayers upon the Prophet (ﷺ) what has been reported:

Jabir ibn Abdullah (رضي الله عنه) reported:

The Messenger of Allah (ﷺ) said: "He who says upon hearing the Adhān: 'Allahumma Rabba hadhihid-da'wati-ttammati, was-Ṣalāhil-qa'imati, ati Muhammadanil-wasilata wal-fadhilata, wab'athu maqaman mahmuda nilladhi wa 'adtahu [O Allah, Lord of this perfect call (Da'wah) and of the established prayer (As-Ṣalāh), grant Muhammad the Wasilah and superiority, and raise him up to a praiseworthy position which You have promised him]', it becomes incumbent upon me to intercede for him on the Day of Resurrection." ¹

- 4- To say when the Mu'adhin is finished from the two testimonials (Ashhadu...) the following:

Sa'd bin Abu Waqqas (رضي الله عنه) reported:

The Messenger of Allah (ﷺ) said: If anyone says on hearing the Mu'adhdhin: I testify that there is no god but Allah alone. Who has no partner, and that Muhammad is His servant and His Messenger, (and that) I am satisfied with Allah as my Lord, with Muhammad as Messenger, and with Islam as deen (code of life), his sins would be forgiven. ²

- 5- And then he should supplicate to Allah for himself whatever he pleases.

- **The ruling regarding replying to more than one Mu'adhin:**

The Adhān is Ibadah, and replying the the Mu'adhin is Ibadah.

So whoever was in a country where he hears more than one Mu'adhin then he shall reply to the first one of them, then if the one finishes he shall reply to the next one as he is still going, and he will be rewarded for that which he replied to.

- **The ruling in regards to receiving compensation towards being an Imām and for calling the Adhān:**

¹ Narrated by Bukhari 614.

² Narrated by Muslim 386.

Being an Imām and calling the Adhān are both Great and sincere Ibadahs for the sake of Allah the Almighty, and both of their rewards are upon Allah, therefore the Imām should not receive compensation for being the Imām for the people in congregational prayer, and the Mu’adhin should not receive a compensation for calling the Adhān, but they both are allowed to receive the allowance which is made available for the Imāms of the Masjid and the Mu’adhineen from the house of the Wealth of the Muslims, if he did his duty for the sake of Allah (ﷻ).

- **The ruling regarding the one who enters the Masjid while the Mu’adhin is calling the Adhān:**

It is desirable for whosoever enters the Masjid while the Mu’adhin is calling the Adhān to reply to the Adhān, and then he shall supplicate after the Adhān, and he shall not sit down until he prays two Raka’ats of Tahiyat Al-Masjid.

- **The ruling regarding the one who leaves the Masjid after the Adhān is called:**

If the Mu’adhin called the Adhān then it is not allowed to leave the Masjid except with an excuse for a sickness or renewing the Wudu’ or the likes of it.

- **The approximate waiting time between the Adhān and Iqama:**

There were not any reports in the Sunnah regarding the amount of time that should be given in between the Adhān and Iqama, but it is only appropriate to wait long enough close to the amount of time needed for the Muslim to perform Wudu’ and to pray the authenticated voluntary prayer before the obligatory prayer. Which is approximately close to a quarter of an hour (fifteen minutes), which allows the person who is outside of the Masjid to come into the Masjid, and for the person who is inside the Masjid to supplicate, pray, remember Allah as well as recite Qur’ān. Also it is permissible to call the Iqama directly after the Adhān as long as there will not be a Sunnah missed in the process, or depriving the people from catching up with the congregational prayer. As for the traveler, he is allowed to call the Iqama directly after the Adhān except for the prayer of Fajr.

And if the Imām decides to set and enforce a specific time for waiting between Adhān and Iqama to prevent any problems or hardships, and to benefit the Muslims, then he has the right to do so, and the people shall obey him.

- **The authentically reported methods of the Iqama in the Sunnah:**

The Iqama must be in an orderly fashion and continuity with one of the following methods:

The first method: Eleven sentences and this is the Iqamah of Bilal may Allah be pleased with him which he used to call in the presence of the Prophet (ﷺ), and it is:

1. اللهُ أَكْبَرُ
(Allah is the Greatest)
2. اللهُ أَكْبَرُ
(Allah is the Greatest)
3. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ
(I testify that there is no deity worthy of worship except Allah)
4. أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ
(I testify that Muhammad is the Messenger of Allah)
5. حَيَّ عَلَى الصَّلَاةِ
(Come to Prayer)
6. حَيَّ عَلَى الْفَلَاحِ
(Come to prosperity)
7. قَدْ قَامَتِ الصَّلَاةُ
(Prayer has been established)
8. قَدْ قَامَتِ الصَّلَاةُ
(Prayer has been established)
9. اللهُ أَكْبَرُ
(Allah is the Greatest)
10. اللهُ أَكْبَرُ
(Allah is the Greatest)
11. لَا إِلَهَ إِلَّا اللهُ
(There is no deity worthy of worship except Allah) ¹

The second method: seventeen sentences, and it is the Iqama of Abu Mah'dhurah (رضي الله عنه):

The Takbīr - four times, and the Tashahud (Ash'hadu...) - four times, the Hayya Alla - four times, The Qad Qamatis-Ṣalāh – twice, the Takbīr – twice, and then La ilaha illa Allah – once. ²

The third method: ten sentences, and they are:

1. اللهُ أَكْبَرُ
(Allah is the Greatest)
2. اللهُ أَكْبَرُ

¹ Graded Hasan (good)/ Abū Dāwūd 499.

² Graded Hasan Saheeh (good, Authentic)/ Abū Dāwūd 502, Al-Tirmidhī 192.

(Allah is the Greatest)

3. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

(I testify that there is no deity worthy of worship except Allah)

4. أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

(I testify that Muhammad is the Messenger of Allah)

5. حَيَّ عَلَى الصَّلَاةِ

(Come to Prayer)

6. حَيَّ عَلَى الْفَلَاحِ

(Come to prosperity)

7. قَدْ قَامَتِ الصَّلَاةُ

(Prayer has been established)

8. قَدْ قَامَتِ الصَّلَاةُ

(Prayer has been established)

9. اللَّهُ أَكْبَرُ

(Allah is the Greatest)

10. لَا إِلَهَ إِلَّا اللَّهُ

(There is no deity worthy of worship except Allah) ¹

And it is according to the Sunnah to use all of the mentioned methods of Iqāmah , each one of them at least once, in means of preserving the Sunnah, and to enliven it in all of its different legislated ways, as long as you are not afraid that doing so will cause a Fitnah, (if a Fitnah will be caused by pronouncing the Adhān in a method different then what the people of the area are used to then doing the method that they are used to is more appropriate).

And it is according to the Sunnah, between the Adhān and the Iqamah, to supplicate, pray, remember Allah, and the recitation of the Qur'an.

Also, it is permissible to use a microphone (sound system) for the Adhān, Iqamah, Ṣalāh, the Khutbah... if it was necessary to do so, but if it wasn't necessary to use it the it is preferred that its left alone, and if it was defected (while using it), or it started giving bad feedback and it became noisy, then he (the Imām) shall pray without using it.

- **The description of the Adhān in the rain and the severe cold:**

It is according to the Sunnah in the severe cold, on rainy nights and the likes of them for the Mu'adhin to say after both of the "Hayya Ala" or even after he finishes calling the Adhān what has been authenticated in the Sunnah:

(أَلَا صَلُّوا فِي الرَّحَالِ)

¹ Graded Hasan (good)/ Abū Dāwūd 510, Al-Nasā'i 628.

“Lo! Pray in the dwellings.”¹

Or he shall say:

(صَلُّوا فِي بُيُوتِكُمْ)

“Pray in your homes.”²

Each one of these statements should be used at least once, to enliven the Sunnah, and whosoever prefers to come then it is legislated for him to come even if he was burdened.

- **The ruling regarding the Adhān while traveling:**

Narrated Malik bin Huwairith (رضي الله عنه):

Two men came to the Prophet (ﷺ) with the intention of a journey. The Prophet (ﷺ) said, "When (both of) you set out, pronounce Adhān and then Iqāmah and the oldest of you shall lead the prayer."³

- **The ruling regarding the Adhān and the Iqāmah for the prayers:**

There are four conditions regarding the legislation of the Adhān and Iqāmah for the prayers:

The first: a Ṣalāh that has Adhān and Iqāmah, which is the five daily prayers and the Jumu'ah.

The second: a Ṣalāh that has an Iqāmah but does not have Adhān, which is the Ṣalāh that is combined with a salt before it, and the Ṣalāh that is made up (for the reasons of forgetting to pray it or oversleeping and so on).

The third: a Ṣalāh that has a special call, which specific wording, which is the Ṣalāh of Al-Kusuf and Al-Khusuf.

The fourth: a Ṣalāh that has no Adhān and no Iqāmah, and that is the like of the coluntary prayer, the funeral prayer, the 'Īd prayer, Al-Istisqā' prayer (the prayer for seeking the rain from Allah).

¹ Agreed upon; narrated by Bukhari 666, Muslim 697.

² Agreed upon; narrated by Bukhari 901, Muslim 699.

³ Agreed upon; narrated by Bukhari 630 and the wording is his, Muslim 674.

3. The Timings of the Five Daily Prayers

- Allah the Exalted has obligated five daily prayers upon every Muslim male and female throughout the day and the night out of mercy from Him for His servants.
- **The times for the obligated prayers are five, and they are:**

The first: the time for Dhuhr: and it starts from the declination of the sun until the shadow of everything becomes like it.

And performing it early is better unless it is extremely hot, then it is according to the Sunnah to delay it until it gets cooler, and it is four Rak'ahs.

The second is the time of 'Aṣr: and it starts from the end of the time of Dhuhr until the sun starts becoming yellow, and when it's an urgent matter that prevents the person from praying before the sun starts turning yellow then the latest time to perform Ṣalāh 'Aṣr is right until sunset, but it is according to the Sunnah to perform it early, and it is four Rak'ahs.

The third: the time of Maghrib: and it starts from the time of sunset until the setting of the red afterglow (or Twilight), and it is according to the Sunnah to perform it early, and it is three Raka'at.

The fourth: the time of 'Ishā': and it starts from the time of the setting of the afterglow (twilight) until midnight, and when it's an urgent matter that prevents the person from praying before midnight then the latest time to perform Ṣalāh 'Ishā' is right until the rise of the second (true) Fajr, and delaying it to the third of the night is better if possible, and it is four Raka'at.

The fifth: the time of Fajr: and it starts from the rise of the second (true) Fajr until the rise of the sun, and praying it early is better, and it is according to the Sunnah to enter into it when its dark out and to leave it while it is still dark out, and sometimes to leave when its light out, and it is two Raka'at.

1- Allah (ﷻ) said:

﴿ أَقِمِ الصَّلَاةَ لِذِكْرِكَ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴾

“Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur’ān of dawn. Indeed, the recitation of dawn is ever witnessed.”

[Sūrah Al-‘Isrā’ 17:78]

2- Allah (ﷻ) also said:

﴿ فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَكَأَنَّ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾ ﴾

“So exalted is Allah when you reach the evening and when you reach the morning. And to Him is [due all] praise throughout the heavens and the earth. And [exalted is He] at night and when you are at noon.”

[Sūrah Ar-Rūm 30:17-18]

3- Buraidah (رضي الله عنه) narrated:

A person asked the Messenger of Allah (ﷺ) about the time of prayer. Upon this He said: Pray with us these two, meaning two days. When the sun passed the meridian, He gave command to Bilal to call the Adhān, so he did, then He commanded him to make Iqama for Duhur, so he did, then He commanded him to make Iqama for Asr, so he did when the sun was high, white and clear. Then He commanded him to make Iqama for Maghrib, so he did when the sun had set. He then commanded him to make Iqama for Isha, so he did when the twilight afterglow had set. He then commanded him to make Iqama for Fajr, so he did when the dawn had appeared. When it was the next day, He commanded Bilal to delay the Dhuhr prayer till the extreme heat had passed and he did so, and he allowed it to be delayed till the extreme heat had passed. He observed the Asr prayer when the sun was high, delaying it beyond the time he had previously observed it. He observed the evening prayer before the twilight afterglow had vanished; he observed the night prayer when a third of the night had passed; and he observed the dawn prayer when there was clear daylight. He (the Prophet (ﷺ)) then said: Where is the man who inquired about the time of prayer? He (the inquirer) said: Messenger of Allah I here I am. He (the Prophet (ﷺ)) said: The time for your prayer is within the limits of what you have seen.¹

- **The ruling regarding the delaying of Ṣalāh:**

Every Muslim is required to perform each Ṣalāh in its appropriate time.

In fact it is forbidden for someone to delay the performance of the Ṣalāh except for the one intending to combine prayers, or in extreme fear, or in extreme sickness which prevents him from remembering the appropriate time of Ṣalāh, and the like of this.

Allah (ﷻ) said:

﴿ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿٤١﴾ ﴾

“Indeed, prayer has been decreed upon the believers a decree of specified times.”

[Sūrah An-Nisā' 4:103]

¹ Narrated by Muslim 613.

- **When should the Ṣalāh be performed when its extremely hot?**

If it becomes extremely hot (such as a heat wave or the likes of it) then it is according to the Sunnah to delay Ṣalāh Dhuhr close to the time of Ṣalāh ‘Aṣr, for the saying of The Messenger of Allah (ﷺ):

"When it is very hot, then wait for it to cool down before you pray, for intense heat is from the flaring up of the Hell-fire."¹

- **The Ṣalāh times if it was difficult to tell the time:**

It is from the mercy of Allah upon His servants that He has made a specific time for every obligatory Ṣalāh, and made a clear sign to point to it.

Whosoever lives in a country where the night and the day are not distinguished by the rising of the dawn or the setting of the sun, even if one of them was very long- he shall fast and pray similar to others, at the legislation’s specified times.

And whosoever was living in a country in which the sun does not set all summer long, nor does rise all winter long, or in a country where its days continues for six months, and its nights continues for six months such as the north Asian or north European countries.

So all of them are required to pray the five prayers through out every twenty four hour period, assuming the prayer times according to the nearest normal country which has distinguished times for the obligatory prayers one from another:

﴿ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴿٥﴾ ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْنَا وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴿٥﴾ ﴾

“And whoever fears Allah - He will make for him of his matter ease. That is the command of Allah, which He has sent down to you; and whoever fears Allah - He will remove for him his misdeeds and make great for him his reward.”

[Sūrah Aṭ-Ṭalāq 65:4-5]

¹ Agreed upon; narrated by Bukhari 536 and the wording is his, Muslim 616.

4. The Conditions of *Ṣalāh*

- **The conditions of Al-Ṣalāh:**

In order for the Ṣalāh to be done correctly the following conditions must be met:

- 1- The Muslim must be purified from the minor and major Hadath (be performing the Wudu or the Ghusul).
- 2- The body of the person who is going to perform Ṣalāh must be pure from any impurities as well as the garment and the place that he is about to perform the Ṣalāh upon.
- 3- The time of the Ṣalāh must have been commenced, if it is an obligatory prayer.
- 4- Taking the adornment of clothes which are covering the privates and the shoulders.
- 5- Facing the Qiblah (Makkah).
- 6- Intention, by intending the Ṣalāh that he is about to perform in his heart and before saying the first Takbīr without uttering it with his tongue.

- **The time for the obligated prayer:**

Performing the Ṣalāh at its prescribed times is the most certain condition for the Ṣalāh, so it is not permissible to delay it for reasons like Janabah (the state after sexual intercourse), impurity in the garment, or a Hadath, or not being able to perform the Ṣalāh standing or other than that, in fact he shall pray on time depending on his condition or situation, because performing the Ṣalāh on time is obligated just like fasting in Ramadan, and it is an obligation upon the students in schools and universities and other than them to perform the Ṣalāh on time.

And if the insane person came out of his insanity, and the non-Muslim became Muslim and the menstruating woman became pure after the commencement of the Ṣalāh time then it becomes obligatory upon them to perform the Ṣalāh at that given time.

Allah (ﷻ) said:

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا﴾

“Indeed, prayer has been decreed upon the believers a decree of specified times.”

[Sūrah An-Nisā' 4:103]

- **What is used as a guiding tool to show which direction is the Qiblah:**

The Muslim uses the celestial signs as a tool to be guided towards the direction of the Qiblah such as the sun, the moon, the stars, the pole and the likes of these signs.

And likewise the devices which show the direction of the Qiblah, such as the regular compass and the electronic compass that is found in the mobile device and other than that.

- **How does one who doesn't know where the Qiblah is pray:**

The person who is performing the Ṣalāh faces, with his body, something that is glorified by the order of Allah, which is the Ka'bah, and faces Allah with his heart.

The Muslim is required to pray facing the Qiblah, so if the direction of the Qiblah wasn't apparent enough and the Muslim didn't find anyone to ask about the Qiblah such as a person in the desert then he shall pray towards what is predominantly assumed to be the direction of the Qiblah, and there is no need for him to redo his salt if afterwards he found out that he wasn't directly facing the Qiblah, but as for praying in the city where there are people and Masajid and so on, then he is not to pray unless he asks someone about the Qiblah or checks for the Qiblah by using a device or searching for a masjid nearby and the likes of these attempts.

Allah (ﷻ) said:

﴿وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ﴾

“And from wherever you go out [for prayer], turn your face toward al-Masjid al-Haram. And wherever you [believers] may be, turn your faces toward it.”

[Sūrah Al-Baqarah 2:150]

- **The description of the (appropriate) clothes for the Ṣalāh:**

1- It is according to the Sunnah that the Muslim performs the Ṣalāh while wearing a beautiful clean garment, for that Allah is most deserving to beatify one's self for, and the appropriate place for the Izar (the cloth that covers the lower area, from the navel down until above the ankles, for the men, and down to the feet for the women) is down to the middle of the shins and the calf. If you insist, then a little lower, but the Izar has no right to (come to) the ankle.

It is absolutely Haram to let down the clothes (lower garment) and so on, in the Ṣalāh or outside of it.

2- The Muslim is allowed to wear whatever he wants, and there is nothing Haram of clothes except for what is been considered Haram in itself such as silk for men, or the clothes which has pictures of creatures that have souls then its Haram on both males and females, or which might be haram for its description such as a man performing Ṣalāh while wearing a woman's garment, or a garment that is let down lower than the ankles, or what has been haram for the way it was earned such as the garment that was taken by force, or the garment that was stolen and the likes of that which might have Fitnah (tribulation) or wearing them for seeking fame.

3- It is preferred for the Muslim to perform Ṣalāh while wearing the Thawb (long garment, from the shoulders down to above the ankles, covering the arms as well) or the Izar (the cloth that covers the lower area, from the navel down until above the ankles, for the men, and down to the feet for the women) or Al-Rida'a (gown-like, or robe-like clothe), it is also permitted to pray while wearing trousers for those who have tried by wearing it as long as it is wide on the body (baggy) which doesn't describe the privates and doesn't reveal its size.

Allah (ﷻ) said:

﴿يَبْنَیْ ءَادَمَ ۖ اِمَّا یَاۤاٰیٰتِنٰکُمْ ۙ رُۤسُلٌ ۙ وَّیُنٰکُمْ بِقُصُوۡنٍ عَلَیْکُمْ ؕ اٰیٰتِیْ ۙ فَمَنْ اٰتٰنِیْ وَاَصْلَحَ فَلَا خَوْۡفٌ عَلَیْهِمْ ۚ وَلَا هُمْ یَحْزَنُوۡنَ ﴿۷۳﴾﴾

“O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.”

[Sūrah Al-'Araf 7:31]

- **The limit for the private area of the man and the woman:**

The private area of the man is from the navel until the knees, and the woman's entire body is a private area in front of foreign people (who are not her husband, and those who are prohibited from marrying her), as for while performing the Ṣalāh then it's her entire body is a private area except for the face, hands and feet, but if she was in the presence of men then she shall cover her entire body.

- **The ruling regarding changing the intention while performing Ṣalāh:**

1- The intention is required for every action, and it is not permissible to change the intention while performing the Ṣalāh; from Ṣalāh which has been assigned to another assigned Ṣalāh, such as changing the intention from praying Asr to Dhuhr, also it is not permissible to change the intention from an unassigned Ṣalāh to an assigned Ṣalāh, such as the one who is praying a voluntary prayer then intends for it to be the obligatory prayer of Fajr, and it is permissible from the assigned prayer to an unassigned prayer such as the one who is praying an obligatory Ṣalāh individually and then he changes its

intention to being a voluntary Ṣalāh because he notices that there is a congregational prayer that is about to take place (and it is more rewarding to pray in the original congregation than it is individually).

2- It is permissible for the one who is performing the Ṣalāh to change his intention from being led in the congregational prayer or praying alone by himself to the intention of becoming the Imām, or from being led in a congregational prayer to praying by himself individually, or from the intention of praying the obligatory prayer into praying a voluntary prayer but not the other way around.

3- If the person performing the Ṣalāh cuts off his intention during Ṣalāh his Ṣalāh will become nullified, and he is required to start all over again.

- **The place for Ṣalāh:**

1- The entire ground of this earth is a Masjid, and the Ṣalāh that performed anywhere on this earth is correct except in the bathroom, Al-Hūsh (the place where the people relieve themselves, similar to the bathroom, but filthier), and any impure place, and the places where the camels spend their nights at, and the graveyard (in between the graves, the Ṣalāh of Al-Janaza (funeral prayer) is exempt from this rule, in fact it is correct to pray it for the person who missed praying it with the congregation.

2- It is according to the Sunnah to perform the Ṣalāh on the floor/ground, and it is permissible to pray on the Sujadah (the prayer rug), bed or mattress, a straw mat, or “Al-Khumrah” which is a mat of straw that is just as big as the face for the person to make the prostration on (to avoid putting the forehead right on the hot ground or such, or even of pointy rocks or so), or leaf of a palm tree and likes of it.

3- The Ṣalāh is correct if performed in the pathway when it is an urgent matter, such as if the Masjid reaches the limit of occupancy the people may pray outside as long as the lines are connected.

4- The best thing is to pray in the masjid which is nearest to the person and not to go from one Masjid to another except with a legislated reason.

- **The ruling regarding performing Ṣalāh while wearing the footwear:**

1- The Muslim is allowed to pray while wearing the footwear as long as the footwear is pure, but if he was afraid that the masjid might become filthy from the footwear, or the footwear might harm the people performing Ṣalāh, he shall pray barefooted just like the situation with the Masajid now days.

2- When the Muslim enters the Masjid, it is preferred that he places his footwear in the designated area for them.

If the person was afraid to lose his footwear then he shouldn't put them on his right side, in fact he shall put them in between his feet or on his left side if there isn't anyone there.

- **The description of the Ṣalāh of those who are nude:**

Those who are unable to find clothes to cover their privates and consequently end up nude when time of prayer commences, then they shall pray standing if there is no one there to see them and it is dark where they can't see each other as well. Their Imām shall be in front of them, but if there were people around them who are able to see them or they were in a lit area, then they shall pray while they are seated and their Imām shall be amongst them (not in front).

And if they were men and women, then every gender shall pray together, the women behind the men.

- **The ruling regarding leaving the commandment and doing the forbidden:**

Leaving the commandment will not be excused in the state of ignorance and the state of forgetfulness, so whosoever performed the Ṣalāh without performing Wudu' out of ignorance or forgetfulness then there is no sin against him, but he is required to perform Wudu' and repeat the Ṣalāh, and just like that.

As for doing an act that is restricted then he is excused when in state of ignorance and the a state of forgetfulness, so whosoever performed Ṣalāh while there is an impurity on his clothes which he is ignorant of, or he might have knew about it but then he forgot about it then his Ṣalāh is correct and there is no sin against him.

Allah (ﷻ) said:

﴿ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ كُنَّا مُّسِيئِينَ أَوْ نَحْسَبُنَا لَنَا بِرَبِّنَا وَلَا تُحْمِلْ عَلَيْنَا إِمْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾ ﴾

“Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people.”

[Sūrah Al-Baqarah 2:286]

Rulings Pertaining to the *Masjids*

- **The best of the places:**

The Ka'bah is the house of Allah by the choice of Allah, and the Masajid which are on this earth are the houses of Allah by the choice of the creatures of Allah, this and that and the entire earth is a Masjid for prostration to Allah.

And that is why the house of Allah which was chosen by Allah is the Qiblah (the direction in which the Muslims face to perform Ṣalāh) for the houses of Allah which were chosen by the creatures of Allah, thus the one who is praying directly in front of the Ka'bah is to face the Ka'bah, and the one who is performing Ṣalāh outside of the Masjid then his Qiblah is Al-Masjid Al-Haram, and the one who prays anywhere else on earth his direction that he should be facing is Al-Masjid Al-Haram:

﴿قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾

“So turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer].”

[Sūrah Al-Baqarah 2:144]

And he who knew that the earth is a Masjid for Allah to prostrate on, and then he would be shy from Allah and he would obey Him and never disobey Him upon it.

- **Building the Masajid:**

1- The Masajid are the houses of Allah, and that is why building them was an honor to the Prophets, Messengers and Mu'minoon (faithful ones).

Therefore is not permissible for the non-Muslims to design them, build them, maintain them or even clean them, because they are the enemies of Allah, His messenger and His religion, so they are not trusted to build the Masajid, indeed only Muslims are allowed to do that.

The Islamic governments are required to build the Masajid for the Muslims, because it is amongst the required rights upon the guardians towards their citizens. But if it was a non-Muslim government, then the Muslims shall take control over the Masajid and Islamic Schools for the Muslim community, so there will not be any conflictions with the Islamic legislation.

2- Al-Masjid is a house of Allah's houses; the entire building is the house of Allah, whether it's the upstairs or the downstairs, so it is not permissible for someone to build

a personal residence on top of it, whether it was the Imām or the Mu’adhin (caller of Adhān) or anyone other than them.

But if the Masjid was an impromptu upon a residential building, as if the people of the building chose an apartment to become the Masjid for them, or a floor of a building, then that is permissible, therefore the residents keep their apartments because they owned them and they were living there before the Masjid became available.

3- It is not appropriate to make athletic gymnasiums under or above the Masjid; because the Masjid were built for worshipping and for playing or loud noises.

4- The Masajid must be refrained from any impurities, so it is required that the bathrooms and the places for Wudu’ to be put outside of the Masajid , not on top nor under the Masajid, but if it had to be in the same building then it should be in the bottom of the Masjid and not on top of it.

- **The manners of entering the Masjid:**

1- It is the Sunnah for a Muslim to go to the Masjid with tranquility and calmness.

Abu Hurairah (رضي الله عنه) reported:

The Messenger of Allah (صلى الله عليه وسلم) said: When the words of Iqamah are pronounced, do not come to (prayer) running, but go with tranquillity, and pray what you are in time for, and complete (what you have missed) for when one of you is preparing for prayer he is in fact engaged in prayer. ¹

2- It is the Sunnah to enter the Masjid with the right foot while saying:

“اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ”

“O Allah, open to me the gates of your mercy.” ²

“أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ”

“I seek refuge in Allah, the Magnificent, and in His noble face, and in his eternal domain, from the accursed Devil.” ³

3- And when one leaves the Masjid he should leave with his left foot first saying:

“فَلْيُقِِّلْ اللَّهُمَّ إِلَيَّ أَسْأَلُكَ مِنْ فَضْلِكَ”

“O Allah, I ask You of Your bounty.” ⁴

¹ Agreed upon; narrated by Bukhari 908, Muslim 702 and the wording is his.

² Narrated by Muslim 713.

³ Authentic/ Abū Dāwūd 466.

⁴ Narrated by Muslim 713.

- **What should the Muslim do when he enters the Masjid?**

1- If the Muslim enters the Masjid he shall greet those who are in the Masjid with “Al-Salām”, and then he shall pray two Rak‘ahs as the greeting of the Masjid, and it is desirable for him to say “Allahu Akbar”, and to be busy with remembering Allah the Most High and reciting Qur’ān, and to pray the voluntary prayers until the Iqama is called, he should make his effort to make it to the first row and to be on the right side of the Imām.

2- The Muslim should stay away from everything that distracts him from his Lord, or to harm the angels and the people who came for prayer around him with a bad odor, or the “it has been said” and the “he said” (non-beneficial talk such as “He say She say” talk), and looking at and listening to what doesn’t concern him. Also, whosoever entered the Masjid or entered a congregational prayer elsewhere should turn off the mobile phone; so that it doesn’t distract him from secretly conversing with his Lord and it shouldn’t distract others as well.

3- It is legislated to bring children to the Masajid with the companionship of their guardians so they can get used to the Masjid, and so they can become familiarized with the places of worship, and so they can know how to perform the Ṣalāh correctly, but if they became harmful then they must be stopped.

- **The ruling regarding sleeping in the Masjid:**

The Masajid are the houses of Allah, and they are for the purpose of worshipping Allah such as Al-Ṣalāh, the remembrance of Allah, the recitation of the Qur’ān, as well as learning the knowledge and teaching it.

As for using the Masjid as a night-shelter and a resting place, that is forbidden except for the person who is in the state of I’tikaf (the state of spending the time exclusively for the sake of worshipping Allah while being secluded in the Masjid), or a person who is resting (after or before Ṣalāh) and the likes of this.

- **The ruling regarding the person who is upon al-Hadath entering the Masjid:**

Whoever is upon al-Hadath is not clear of three conditions:

1- Whosoever is upon the minor Hadath (which requires performing Wudu’), thus he shall not sit until he performs Wudu’ and then performs two Rak‘ahs (masjid greeting prayer).

2- Al-Ha'id and Al-Nufasa' (the menstruating woman and the woman on the postpartum period), it is permissible for her to enter and sit when needed after wearing the proper protection to prevent from getting impurities in the Masjid.

3- Al-Junub (the states after sexual intercourse, requires bathing), and this one is permitted to pass through the Masjid but not to stay in it.

All of them are allowed to recite the remembrances of Allah, touching the Qur'an, reciting the Qur'an; because the Mu'min does not become completely impure, and there has not been authentic evidence which prohibits doing that, therefore the rule stays upon the original purity, but the best is doing all of that in the state of purity.

1. Allah (ﷻ) said:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا﴾

“O you who believe, do not approach prayer while you are intoxicated until you know what you are saying, or in a state of Janabah, except those passing through [a place of prayer], until you have washed [your whole body].”

[Sūrah An-Nisā' 4:43]

2. Narrated Abu Hurairah (رضي الله عنه):

The Prophet (ﷺ) came across me in one of the streets of Medina and at that time I was Junub. So I slipped away from Him and went to take a bath. On my return the Prophet (ﷺ) said, "O Abu Huraira! Where have you been?" I replied, "I was Junub, so I disliked sitting in your company while I was in the state of impurity." The Prophet (ﷺ) said, "Subhan Allah! A believer never becomes impure." ¹

3. 'Ā'ishah (رضي الله عنها) reported:

The Messenger of Allah (ﷺ) said to me: Get me the mat from the masjid. I said: I am menstruating. Upon this he remarked: Your menstruation is not in your hand. ²

• The ruling regarding closing the Masjid:

It is not permissible to close the Masjid as the times of the Ṣalāh or otherwise; because they are the houses of worshipping Allah, so no one is denied to enter them, but if it has furniture or devices or anything that they are afraid a thief might want to steal, or there might be corruption if it stayed open or the likes of this, then it is permissible for the authorities to close it some of the times; to protect it and to preserve it from those who might harm it.

¹ Agreed upon; narrated by Bukhari 283 and the wording is his, Muslim 371.

² Narrated by Muslim 298.

- **The ruling regarding decorating the Masjid:**

It is disliked to decorate the Masjid with the verses of the Qur'ān and likewise; for which it may bring misuse to the Qur'ān, and because it distracts the person praying from paying attention to what he is reciting in his Ṣalāh, after all the Qur'ān was revealed to act upon it not to use it a decorating material.

- **The ruling regarding greeting the person who is in Ṣalāh:**

It is desirable for the person who passes by someone praying to greet him with “al-Salām”, and the person in Ṣalāh should reply to the greeting with his finger or hand or even his head, but without talking.

Suhaib (رضي الله عنه) narrated:

"I passed by Allah's Messenger (صلى الله عليه وسلم) while He was performing Ṣalāh, so I greeted Him with Salām, so He returned it by making a signal." ¹

- **The ruling regarding reserving a spot in the Masjid:**

1- It is according to the Sunnah that the man precedes to the Masjid by himself, so if he put forward a mat or the likes of it and then stepped back away from the front rows then he has conflicted the legislation in two ways:

One way is by stepping back away from the front rows when he was ordered to step forward towards the front rows.

And in another way is taking over a part of the Masjid by force and preventing anyone from those who have come early to pray in it, therefore those who reserve a spot in the Masjid and then leave it to go sit in the back (until it's time for Ṣalāh) its permissible for those who precede to this spot to remove this mat or the likes of it and to pray in that spot without being at fault nor is there a sin against him.

2- Whosoever was in the Masjid has the right to reserve a space in one of the rows and to sit in that space, so if he got up due to an excuse like needing to renew Wudu' or the likes of this and came back before the Iqāmah of Ṣalāh then he has the right to his spot.

¹ Authentic/ Abū Dāwūd 925, Al-Tirmidhī 367 and this is his wording.

- **The categories of people in Al-Ṣalāh:**

There are five different categories of people in Ṣalāh:

The first: a person who is praying while the Ṣalāh is a comfort for his eyes, thus his heart is fully present in between the Hands of his Lord; he worships his Lord as if he sees Him, he has completed and perfected the conspicuous (the apparent conditions, the movements and so on) part of the Ṣalāh as well as the inconspicuous (the intentions, the sincerity, the recitation and so on) part of the Ṣalāh, so this one is amongst those who are brought closer (to Allah on the day of resurrection) in the highest of the ranks.

The second: a person who performs Al-Ṣalāh, but his heart only becomes present between the Hands of his Lord when he starts the Ṣalāh by the first Takbīr, he has completed the requirements of his Sala, so this one is rewarded.

The third: a person who is performing Ṣalāh and is striving with his soul to have his heart present in Ṣalāh, so it is present some of the time of the Ṣalāh, and it is absent at other times of the slat, so this one is pardoned, and he only gains from the Ṣalāh what he has comprehended from his Ṣalāh.

The fourth: a person who performs Al-Ṣalāh regularly, but he is heedless to his Ṣalāh, so he is the same in or out of his Ṣalāh, so this one has shortcomings and has afflicted his soul to punishment.

The fifth: a person who performs slat but he is at the same time carelss, he would pray occasionally, and would leave the Ṣalāh occasionally, so this one will be punished on the day of resurrection in accordance with his shortcomings, and he is the worst type, as for the one who leaves Ṣalāh completely indeed he is a Kafir (apstate).

1- Allah (ﷻ) said:

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ ﴾

“Certainly will the believers have succeeded: They who are during their prayer humbly submissive And they who turn away from ill speech.”

[Sūrah Al-Mu'minūn 23:1-3]

2- And Allah (ﷻ) said:

﴿ قَوْلٌ لِلْمُصَلِّينَ ﴿١﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٢﴾ الَّذِينَ هُمْ يُرَاءُونَ ﴿٣﴾ وَيَمْتَعُونَ الْمَاعُونَ ﴿٤﴾ ﴾

“So woe to those who pray, [But] who are heedless of their prayer - Those who make show [of their deeds]. And withhold [simple] assistance.”

[Sūrah Al-Mā'ūn 107:4-7]

- **The Fiqh in secretly conversing with the Lord in the Ṣalāh:**

Establishing the Ṣalāh is only completed by good worshipping, and a good secret conversation with the One being worshiped, and the submissiveness of the servant inform of the King.

So the true worshipper is the one who searches for his heart before establishing the Ṣalāh. Because the presence of the heart is the first station of the stations of Al-Ṣalāh in which connects the poor and the disabled to the Rich and the Fully Capable of everything (Allah).

So if the heart was present, and the limbs were guided towards obedience, and the secret conversation with Allah was established, the servant will become closer to his Lord, beneficence will pour down on him from the top of his head to the bottom of his feet, and the Lord will accept his Ṣalāh, and will forgive his sins, and will become closer to him, and will grant him his supplication, and will generously give him.

Therefore, if the servant reached this rank he would be worshiping Allah as if he sees Him, so his heart will become humbly submissive, and the eye will weep, and the shyness will increase, and the breakdown becomes greater, and the heart becomes satisfied with secretly conversing with the Lord; for what it sees from the Glory of Allah, and His Superiority, and the greatness of His Beneficence; So increase the Takbīr (saying Allahu Akbar) and the praise, the glorification and the seeking of forgiveness, and show the humiliation and the breakdown to the Exalted in Might, the Compeller.

Glorified be Him who has been so generous upon His servant with this honorable daily meeting, and this prayer which connects the servant with his Lord, and this secret conversation which brings together the poor with the Rich in the most beautiful fashion and image, and in the best places and at the best times, using the best sayings and the best actions, and the most glorified praise and exaltation, and optimum glorification and sanctification to the Holy King.

So this is the Ṣalāh that is adequate enough to be the dowry for the Jannah (paradise), in fact the cost for love, in fact a ladder to become closer to the Lord who is the King, the Most Generous and the Most Merciful.

Allah (ﷻ) said:

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهْرٍ ﴿٥٤﴾ فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ ﴿٥٥﴾﴾

“Indeed, the righteous will be among gardens and rivers, In a seat of honor near a Sovereign, Perfect in Ability.”

[Sūrah Al-Qamar 54:54-55]

5. The Description of *Ṣalāh*

The Description of the *Ṣalāh* of the Prophet (ﷺ)

- Allah (ﷻ) has made it an obligation upon every male and female Muslim to perform five daily prayers in the day and the night, and they are:
- Dhuhr (Noon), ‘Aṣr (after noon), Maghrib (sunset), ‘Ishā’ (afterglow, twilight), Fajr (dawn).
- Whoever intends to perform the *Ṣalāh* should perform Wudu’, then he shall stand up facing the Qiblah closer to Al-Sutra (a screen between the one who is praying and the people who might pass in front of him), but there should be between him and Al-Sutra three arm-spans, and between the place of prostration and Al-Sutra enough space for a lamb to pass, and should not let anything pass between him and Al-Sutra, and whosoever passes between the person praying and his Sutra has committed a sin, and Al-Sutra such as the back of the saddle.

Abu Juhaim (رضي الله عنه) reported:

The Messenger of Allah (ﷺ) said: If anyone who passes in front of a man who is praying knew the responsibility he incurs, he would stand still for forty (the narrator didn’t indicate whether its forty days, months, years) rather than to pass in front of him.¹

- Whosoever wanted to perform Al-*Ṣalāh* shall intend to do so while keeping the intention in the heart (no need to utter the intention), and then he pronounces Takbīrat “Al-Ihram” (the state of consecrate, the first Takbīra “Allahu Akbar” that enters the person into Al-*Ṣalāh*) saying: “Allahu Akbar”, while raising his hands occasionally with the Takbīr, and other times after the Takbīr, and some times before the Takbīr, keeping the fingers spread (unbent), while the palms facing the Qiblah and at the level of the shoulders, and sometimes he raises them until they are at the same level of the tops of the ears.

So he does this one time and does the other one other times, as a revival of the Sunnah, and to act upon it in every legislated way possible.

- And then he puts his right hand on the back side of the left hand as well as the wrist and the arm, and sometimes he grabs the left with the right hand, and at other

¹ Agreed upon; narrated by Bukhari 510, Muslim 507.

times he just puts his right over the left without grabbing, and he places the hands on the chest area if he wanted, or over his navel, or under it, and looks with humiliation at the place of the head placement in prostration.

• So then he starts his Ṣalāh with the reported supplications and remembrances, some of which are:

1- He could say:

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنَ خَطَايَايَ كَمَا تُنَقِّي الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنَ خَطَايَايَ بِالرَّيْحِ وَالْمَاءِ وَالْبَرَدِ "

'Allahumma, baqid baini wa baina khatayaya kama baqadta baina l-mashriqi wa l-Maghrib. Allahumma, naqqini min khatayaya kama yunaqqa th-thawbu l-abyadu mina d-danas. Allahumma, ighsilni min khatayaya bil th-thalji wal-maa'i wal-barad. (O Allah! Set me apart from my sins (faults) as the East and West are set apart from each other and clean me from sins as a white garment is cleaned of dirt (after thorough washing). O Allah! Wash off my sins with water, snow and hail.)" ¹

2- Or he could say:

"سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ "

"Subhanakallahumma, wa bihamdika wa tabarakasmuka wa ta'ala jadduka wa la ilaha ghairuk. (Glory and praise be to You, O Allah. Blessed be Your name and exalted be Your majesty, there is none worthy of worship except You.)" ²

3- Or he could say:

"اللَّهُمَّ رَبِّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تُهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ "

O Allah, Lord of Gabriel, and Michael, and Israfil, the Creator of the heavens and the earth, Who knows the unseen and the seen; You decide amongst Your servants concerning their differences. Guide me with Your permission in the divergent views (which the people) hold about Truth, for it is You Who guides whom You will to the Straight Path. ³

4- Or say:

اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا

"Allahu Akbaru kabira wal-hamdu Lillahi kathira, wa subhan-Allahi bukratan was asila" (Allah is Most Great and much praise be to Allah and glorified be Allah at the beginning and end of the day)." ⁴

5- Or say:

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

"Al-hamdu lillahi, hamdan kathiran tayiban mubarakan fih."

(Praise be to Allah, much good and blessed praise). ¹

¹ Agreed upon; narrated by Bukhari 744, Muslim 598.

² Authentic/Abū Dāwūd 775, Al-Tirmidhī.

³ Narrated by Muslim 770.

⁴ Narrated by Muslim 601.

He says this one once and the other one once as means to enliven the Sunnah, and to act upon its different legislated ways.

- And then he says in secret:

(أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ)

“A’Oudhu Billahi Mina Ash’Shaytani Al’Rajim”

“I seek refuge with Allah from Satan, the accursed.”

Allah (ﷻ) said:

﴿ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴾

“So when you recite the Qur’an, [first] seek refuge in Allah from Satan, the expelled [from His mercy].”

[Sūrah An-Nahl 16:98]

- And then he shall say, in secret:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of Allah, the Entirely Merciful, the Especially Merciful.”²

- Then he recites Sūrah Al-Fātiḥah, and he shall pause at the end of every verse of the Sūrah. Indeed the Ṣalāh in which Sūrah Al-Fātiḥah is not recited in is not a valid Ṣalāh.

Sūrah Al-Fātiḥah is required to be recited secretly in every Rak‘ah of the Ṣalāh, except for the prayers and the Rak‘ah in which the Imām recites out loud then there must be silence to listen to the Imām when he recites.

- So when the Imām finishes reciting Sūrah Al-Fātiḥah he says: “Ameen” the Imām, the people being led by the Imām, or if the person is praying individually, he shall stretch it out, and he shall say it out loud, the Imām and the people being led by the Imām, in the prayers in which the recitation is done out loud.

1- It was narrated from Abu Hurairah (رضي الله عنه):

The Messenger of Allah (ﷺ) said: "When the Imām says Ameen, say Ameen, for if a person's Ameen coincides with the Ameen of the angels, his previous sins will be forgiven."³

¹ Narrated by Muslim 600.

² Agreed upon; narrated by Bukhari 743, Muslim 399.

³ Agreed upon; narrated by Bukhari 780, Muslim 410.

2- Narrated Wa'il ibn Hujr (رضي الله عنه):

When the Messenger of Allah (ﷺ) recited the verse "Nor of those who go astray" (Sūrah Al-Fātiḥah, verse 7), he would say Ameen; and raised his voice (while uttering this word).¹

- And then after Sūrah Al-Fātiḥah he reads a different Sūrah, or some of a Sūrah, in each of the first two Rak'ahs, sometime he lengthen the recitation, or sometimes he would make it short because of traveling, or coughing, or sickness, or for the cries of a child, and he would mostly read an entire Sūrah, and sometimes he would divide it in two and read it in both Rak'ahs, and sometimes he would recite it all over again in the next Rak'ah, and sometimes he would read more than one in the same Rak'ah, he would recite the Qur'ān with measured recitation, and he would beautify his voice.

- He utters the recitation out loud in the Fajr Ṣalāh, and in the first two Rak'ahs of Ṣalāh Maghrib and 'Ishā', and he secretly recites it in the Dhuhr and 'Aṣr, and the third Rak'ah of Maghrib and the last two of 'Ishā', and shall stop at the end of every ayah.

- It is according to the Sunnah to recite the following in the five daily Ṣalāh:

1- **Fajr Ṣalāh:** he reads in it from long Sūrah of Al-Muffassal (Detailed).

Al-Muffassal is the group of Sūrah in the Qur'ān starting from Sūrah Qaf (50) until the end of the Qur'ān, the long ones are from Sūrah Qaff (50) until Sūrah 'Ammā (78), the middle ones (the medium in length) are from Sūrah 'Ammā (78) until Sūrah Al-Du'ha (93), and the short ones are from Sūrah Al-Du'ha (93) until Sūrah Al-Nass (114).

Al-Muffassal is four Juz' (chapters) and some.

It is according to the Sunnah to lengthen the first Rak'ah and shorten the second one, and he shall recite on the day of Jumu'ah Sūrah Al-Sajda (32) in the first Rak'ah of Fajr and Sūrah Al-Insan (76) in the second Rak'ah.

And sometimes he shall recite some of the medium length of Al-Muffassal or the shorter ones.

2- **Dhuhr Ṣalāh:** he reads in the first two Rak'ahs a Sūrah after Sūrah Al-Fātiḥah, lengthening the first more than the second, reading in each one of them both close to

¹ Authentic/Ahmad 18841, Abū Dāwūd 932 and this is his wording.

thirty verses, and sometime lengthening the recitation, and sometimes he recites from the shorter Sūrah, and the last two Rak'ahs he recites Sūrah Al-Fātiḥah only, the Imām should raise his voice in some parts of the Sūrah Al-Fātiḥah, like one or two of the verses.

3- **'Aṣr Ṣalāh:** he reads in the first two Rak'ahs a Sūrah after Sūrah Al-Fātiḥah, lengthening the first more than the second, reading in each one of them both close to fifteen verses, and the last two Rak'ahs he recites Sūrah Al-Fātiḥah only, the Imām should raise his voice in some parts of the Sūrah Al-Fātiḥah, like one or two of the verses.

4- **Maghrib Ṣalāh:** He reads in the first two Rak'ahs after Sūrah Al-Fātiḥah from the short Sūrah of Al-Muffassal, and sometimes from the long Sūrah of Al-Muffassal or the medium length ones, and sometimes he reads Sūrah Al-'Aṣrāf (7) in both first Rak'ahs and sometimes Sūrah Al-'Anfāl (8) in both first Rak'ahs, and he only reads Sūrah Al-Fātiḥah in the third Rak'ah.

5- **'Ishā' Ṣalāh:** he reads in the first two Rak'ahs from the medium length Sūrah of Al-Muffassal. And only Sūrah Al-Fātiḥah in the last two.

Then when he is done reciting he would become silent for as long as a brief breather, and then he raises his hands to the level of his shoulders or up to the level of the ears and then says: "Allahu Akbar", then he bows putting his palms on his knees as if he is grabbing them while the fingers are spaced apart, and he keeps his elbows away from his sides while straightening his back, and keeping his head the same level as the back, and he should be comfortable in his bow, and he glorifies his Lord.

• And then he says in his Rukū' (bowing) different types of remembrances and supplications, and some of which are :

1- "Subhana Rabyya Al-Adheem"
(Exalted and Glorified is my Lord, the Supreme!)¹

2- Or he could say:
"Sub'hanaka Allahuma Rabbana wa bihamdika allhuma Ighfir lee."
(Exalted and Glorified You are O Allaah, and Praises are for You. O Allaah, forgive me) He would say it often in his Rukū' and Sujūd.²

¹ Narrated by Muslim 772.

² Agreed upon; narrated by Bukhari 794, Muslim 484.

3- Or say:

“Subbooh, Quddoos, Rabu Al-Mala’Ikati war’rooh.”
(Perfect, Blessed, Lord of the Angels and the Spirit).¹

4- Or say:

“Allahuma Laka Rak’ahsu, wabika Amantu, walaka aslamtu, Khasha’aa Laka Sama’ee, wa’basaree, wa’mukhee, wa’adhmee, wa’asabee.”

(O Allaah! To You I have bowed; in You I have believed; to You I have submitted; humbled for You are my hearing, my seeing, my marrow, my bones, my sinews).²

5- Or say:

“Subhana Thee Al’Jabaroot, Wal’Malakoot, Wal’Kibryaa’, Wal’Adhamah.”

(Exalted and Glorified is He Who has all Power, Kingdom, Magnificence and Supremacy) it is said in the Ruku’ (Bowing) and Sujūd (prostration).³

Saying one of the mentioned supplications and remembrances once in every Rukū’, randomly, or saying more than one in the same Rukū’; as a revival of the Sunnah, and in the means of acting upon all of its legislated ways.

- And then he raises his head out of Rukū’ until he is standing up straight until every vertebra is back in its place (In an upright position, back straight). And again, he raises his hands back up to the level of his shoulders or his ears, as it was previously described, and then he lets them down by his sides or puts them back on his chest, as it has been mentioned and described previously, and he says (whether he is the Imām or praying individually):

“Sami’Aa Allahu Liman Hamidah.”
(Allaah listens to the one who praises Him).⁴

- And then when he has reached the upright standing position he says (whether he is the Imām or praying behind the Imām or praying individually):

1- “Rabana walaka Al-hamd.”
(Our Lord, and to You be all Praise).⁵

2- Or he says:

¹ Narrated by Muslim 487.

² Narrated by Muslim 771.

³ Authentic/Abū Dāwūd 873, Al-Nasā’i 1049.

⁴ Agreed upon; narrated by Bukhari 732, Muslim 411.

⁵ Agreed upon; narrated by Bukhari 732, Muslim 411.

“Rabana laka Al-hamd.”
(Our Lord, to You be all Praise).¹

3- Or he says:

“Allahuma Rabana laka Al-hamd.”
(O Allah, Our Lord, to You be all Praise).²

4- Or he says:

“Allahuma Rabana Walaka Al-hamd.”
(‘O’ Allah, Our Lord, and to You be all Praise).³

Saying this once, and the other once again in a different standing, as an enlivenment of the Sunnah, and in the means of acting upon all of its legislated ways.

• Occasionally he adds to the previous sentence:

“Hamdan Katheeran Tayiban Mubarkan Feeh.”
(So much pure praise, inherently blessed).⁴

• Occasionally he also adds:

مِلءَ السَّمَوَاتِ وَمِلءَ الْأَرْضِ وَمَا بَيْنَهُمَا وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ أَهْلِ النَّوَاءِ وَالْمَجْدِ لَا مَانِعَ لِمَا أُعْطِيتَ وَلَا مُعْطِي لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا
الْجَدِّ مِنْكَ الْجَدُّ

(Filling the heavens, filling the earth, and filling whatever else You wish. Lord of Glory and Majesty! - None can withhold what You grant, and none can grant what You withhold, nor can the possessions of an owner benefit him in front of You).⁵

• Occasionally he also adds:

مِلءَ السَّمَوَاتِ وَمِلءَ الْأَرْضِ وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ أَهْلِ النَّوَاءِ وَالْمَجْدِ خَيْرٌ مَا قَالَ الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ لَا مَانِعَ لِمَا أُعْطِيتَ وَلَا يَنْفَعُ ذَا
الْجَدِّ مِنْكَ الْجَدُّ

(Filling the heavens, filling the earth, and filling whatever else You wish. Lord of Glory and Majesty! - The truest thing a slave has said, and we are all slaves to You. O Allah! None can withhold what You grant, and none can grant what You withhold, nor can the possessions of an owner benefit him in front of You).⁶

It is according to the Sunnah to lengthen this stand for the purpose of supplication and remembrance, and to gain security and comfort.

¹ Narrated by Bukhari 789.

² Agreed upon; narrated by Bukhari 796, Muslim 409.

³ Narrated by Bukhari 795.

⁴ Narrated by Bukhari 799.

⁵ Narrated by Muslim 478.

⁶ Narrated by Muslim 477.

- And then he says “Allahu Akbar” while descending down to prostrate, prostrating on seven body parts which are: both palms, both knees, both feet, the forehead and the nose (which is part of the head), placing his knees on the ground before his palms, and then his forehead with his nose, and his palms act as support while they are flattened on the ground and the fingers are brought together facing the Qiblah at the same level of the shoulders and sometimes the ears, while securing firmly the nose and the forehead on the ground, keeping the arms away from the body, and the stomach off of the thighs, and the forearms and the elbows off of the ground.

As well as securing firmly the knees and the feet on the ground, pointing the toes toward the Qiblah by standing up the feet, spreading them slightly apart as well as spreading the thighs, while being in the state of assurance and certainty in his Sujūd, and he makes a lot of supplications and does not recite Qur’ān in the Sujūd nor in the Rukū’.

It is according to the Sunnah that the person being led by the Imām does not descend down to the Sujūd until the Imām’s forehead is on the ground.

- And then he says in his Sujūd what has been narrated authentically from the supplications and the remembrances, some of which are:

1- “Subhana Rabyya Al A’la.”
(Exalted and Glorified is my Lord, the Most High).¹

2- Or he says:
"Subhanaka Allahumma Rabbanā wa bihamdika, Allāhumma ighfirli."
(Glorified be You, O Allah, our Lord! All the praises are for You. O Allah, forgive me)!²

3- Or say:
“Subbooh, Quddoos, Rabu Al-Mala’Ikati war’rooh.”
(Perfect, Blessed, Lord of the Angels and the Spirit).³

4- Or say:
"Allahumma laka sajadtu wa bika Amntu wa laka aslamtu, sajada wajhi lilladhi khalaqahu wa sawwarahu wa shaqqa sam’ahu wa basarahu, tabarak Allahu ahsanul-khaliqin."
"O Allah, to You I have prostrated and in You I have believed and to You I have submitted, and You are my Lord. My face has prostrated to the One Who created it and formed it, and brought forth its hearing and sight. Blessed be Allah the best of Creators."¹

¹ Narrated by Muslim 772.

² Agreed upon; narrated by Bukhari 794, Muslim 484.

³ Narrated by Muslim 487.

5- Or say:

“Allahum-maghfir li dhanbi kullahu: diqqahu wa jillahu, wa 'awwalahu wa akhirahu, wa alaniyatahu wa sirrahu.”

(O Allah! Forgive all my sins, the small and the great, first and the last, the open and the secret).²

6- Or say:

(Allahumma A'udhu Bi-Ridaka Min Sakhatika, Wa Bi-Mu'afatika Min Uqubatika, Wa Bika Minka Minka La Uhsi Thana'an Alaika Anta Kama Athnaita Ala Nafsik).

"O Allah, I seek refuge in Thy pleasure from Thy anger, and in Thy forgiveness from Thy punishment, and I seek refuge in Thee from Thee (Thy anger). I cannot reckon Thy praise. Thou art as Thou hast lauded Thyself."³

7- Or say:

“Subhanaka Wa Bihamdika La iLaha iLLa Anta.”

(Glorified and Exalted You are [O Allah] and Praised. None has the right to be worshipped except you).⁴

Saying this once, and the other once again in a different Sujūd, as an enlivenment of the Sunnah, and often making a lot of supplications of those reported, while lengthening the Sujūd and being secured and assured.

- Then he raises his head from the Sujūd saying: “Allahu Akbar”, then he sits while laying his left foot under him and his right foot standing up straight while the right toes face the Qiblah, putting his right hand on his right thigh or knee as well as the left hand, while spreading out the fingers of both hands on his knees or thighs.

Putting the hands on the thighs occasionally and in others times on the knees, to enliven the Sunnah.

It is also according to the Sunnah to sit while having both feet standing up and while his buttocks are on the heels, while being secure and at ease in this sitting, sitting straight until every bone gets back to its normal position.

- Then he would say some of the following supplications in this sitting:

“Rabbi Ighfir Lee, Rabbi Ighfir Lee.”

(O My Lord forgive me, O My Lord forgive me).⁵

¹ Narrated by Muslim 771.

² Narrated by Muslim 483.

³ Narrated by Muslim 486.

⁴ Narrated by Muslim 485.

⁵ Authentic/ Abū Dāwūd 874, Al-Nasā'i 1145.

Repeating this supplication in this sitting as long as he sits.

- And then he makes Takbīr for the second Sajdah saying: “Allahu Akbar”, repeating everything from the first Sajdah.
- Then he raises his head saying: “Allahu Akbar”, then he sits up straight on his left foot until every bone gets back to its position.

And this sitting is called “Jalsat Al-Istirahah” (the sitting of resting), and there are no remembrances in this sitting nor is there a supplication.

And when the Prophet (ﷺ) used to be in the odd Rak‘ah of the Ṣalāh, he used to sit up straight for a moment before getting up.¹

- And then he gets up for the second Rak‘ah placing his hands on his knees for support to getting up, but if that was hard on him he’d use the ground to put his hands on for support, so he does in this Rak‘ah exactly what he did in the first one except for that he makes it a little shorter than the first one, as well as not saying the supplication of “Al-Istiftah” (the opening).

- Then he sits for the first tasgahhud after finishing the second rakah of three or four rakahs prayer by sitting on the sole of his left foot and raising the right, and he makes with his hands and fingers same as what he did while sitting in between the two Sujūds, but this time he closes his right fist pointing with his pointing finger toward qiblah, raising it and moving it while he makes Du‘ā looking at it until he goes to the next rakah or do salām, keeping the left hand opened like in the previous one.

- Then he makes Tashahhud silently with one of the phrases, such as :

1. While observing prayer behind the Messenger of Allah (ﷺ) we used to recite: Peace be upon Allah, peace be upon so and so. One day the Messenger of Allah (ﷺ) said to us: Verily Allah is Himself Peace. When any one of you sits during the prayer, he should say: All services rendered by words, by acts of worship, and all good things are due to Allah. Peace be upon you, O Prophet, and Allah's mercy and blessings. Peace be upon us and upon Allah's upright servants, for when he says this it reaches every upright servant in heaven and earth (and say further): I testify that there is no god but Allah and I testify that Muhammad is His servant and Messenger. Then he may choose any supplication which pleases him and offer it.²

¹ Narrated by Bukhari 823.

² Agreed upon; narrated by Bukhari 831, Muslim 402.

2. The Messenger of Allah (ﷺ) used to teach us tashahbud just as he used to teach us a Surah of the Qur'ān, and he would say: All services rendered by, words, acts of worship, and all good things are due to Allah. Peace be upon you, O Prophet. and Allah's mercy and blessings. Peace be upon us and upon Allah's upright servants. I testify that there is no god but Allah, and I testify that Muhammad is the Messenger of Allah. In the narration of Ibn Rumb (the words are):" As he would teach us the Qur'ān." ¹

- Then he prays upon the Prophet Muhammad silently, if it was a two Rak'ah prayer, with one of the known forms such as:

1- "O Allah! Bless Muhammad and his family as You did bless the family of Ibrahim. Verily You are Praiseworthy and Glorious, O Allah." ²

2- "O Allah! Bless Muhammad, his wives and his offspring as You did bless Ibrahim, and grant favours to Muhammad, and his wives and his offspring as You did grant favours to the family of Ibrahim; You are Praiseworthy and Glorious." ³

Saying one of them each time just to keep the Sunnah and to respect its variety.

- And then if it is a three rak'ahs prayer like Maghrib, or four Rak'ahs as Duhur Aṣr and Ishā', he reads the first tashahhud after the first two Rak'ahs then stands up again for the third rakahs starting by takbīr placing his hands on his knees for support to getting up, but if that was hard on him he'd use the ground to put his hands on for support.

- Then reads Sūrah Al-Fātiḥah, and after that he makes Rukū' and Sujūd as he did in the previous Rak'ah. Then he sits for the final tashahhud for Magrib.

- And if it was a four rakahs prayer he sit up from Sujūd until he rest and calm the stand up for the final rakah, and he reads in each of the final two rakahs of any four rakahs prayer surrat Al-Fātiḥah.

- Then he sits for the final tashahhud after the fourth Rak'ah in Duhur, Asr, and Isha', or the third for Maghrib by placing his knees as one of the following descriptions.

¹ Narrated by Muslim 403.

² Agreed upon; narrated by Bukhari 3370 and the wording is his, Muslim 406.

³ Agreed upon; narrated by Bukhari 6360, Muslim 407.

1- "On sitting In the second raḡa he sat on his left foot and propped up the right one; and in the last rak'ah he pushed his left foot forward and kept the other foot propped up and sat over the buttocks."¹

2- When he sat at the end of two Rak'ahs he sat on the sole of his left foot and raised the right, and after the fourth he placed his left hip on the ground and spread out both his feet one side."²

3- When the Messenger of Allah (ﷺ) sat in prayer, he placed the left foot between his thigh and shank and stretched the right foot and placed his left hand on his left knee and placed his right hand on his right thigh, and raised his finger."³

Saying one of them each time just to keep the Sunnah and to respect its variety

- Then he reads the tashahhud and says "al-Tahiyyāt..." as we mentioned before and then he prays upon Muhammad as well.

- And then he says:

"O Allah! I seek refuge with Thee from the torment of the Hell, from the torment of the grave, from the trial of life and death and from the evil of the trial of Masih al-Dajjal."⁴

- Then he chooses one of the prayers of Du'ā and reads them all one in each time, some of these are:

1- "O Allah, I have done great wrong to myself." According to Qutaiba (the words were): much (wrong) -there is none to forgive the sins but You only, say:" Grant me pardon from Yourself, have mercy upon me for You are much Forgiving and Compassionate."⁵

2- "O Allah, help me in remembering You, in giving You thanks, and worshipping You well."⁶

3- O Allah! I seek refuge with You from cowardice, and seek refuge with You from being brought back to a bad stage of old life and seek refuge with You from the afflictions of the world, and seek refuge with You from the punishments in the grave.'⁷

¹ Narrated by Bukhari 828.

² Authentic/ Abū Dāwūd 731.

³ Narrated by Muslim 579.

⁴ Narrated by Muslim 588.

⁵ Agreed upon; narrated by Bukhari 834 Muslim 2705.

⁶ Authentic/ Bukhari in al-Adab al-Mufrad 771, and Abū Dāwūd 1522.

⁷ Narrated by Bukhari 2822.

- And then he says Salām loudly from his right side by saying “Assalām Alykum.”

The Prophet (ﷺ) used to give the salutation to his left and right sides until the whiteness of his cheek was seen, saying: "Peace be upon you, and mercy of Allah" twice. ¹

- If it was two rakahs prayer he sit for tashahhud after the second Rak‘ah:

“He sat on his left foot and propped up the right one; and in the last raḳa he pushed his left foot forward and kept the other foot propped up and sat over the buttocks.” ²

- Then he makes the same as previous reading tashahhud and the prayer upon Muhammad and Salām, and it is Sunnah to make the length of these pillars the same as possible.

Bara’ bin Azib (رضي الله عنه) reported:

The bowing, the prostration the sitting in between the two prostrations and the standing after the bowing of the Prophet (ﷺ) but not qiyam (standing in the prayer) and quud (sitting in the prayer) used to be approximately equal (in duration). ³

- The woman does the same as the man does in the prayer for what have been said generally by the Prophet:

“Pray as you have seen me praying.” ⁴

- **How the Imām should turn toward the people:**

1- It is sunnah to turn toward the people after the Salām, but if there were women praying behind him then he has to wait until they leave then he turns; and it is disliked to pray any voluntary prayer directly after the main prayer before finishing the Dhikr, and it is preferred for the Ma’mūm to wait until the Imām turns, then he can leave.

2- The Imām turns toward the people once from his right side and another from his left side.

¹ Narrated by Muslim 582, Abū Dāwūd 966, and Ibn Mājah 914.

² Narrated by Bukhari 828.

³ Agreed upon; narrated by Bukhari 792, Muslim 471.

⁴ Narrated by Bukhari 631.

1- ‘A’ishah (رضي الله عنها) reported:

When the Messenger of Allah (صلى الله عليه وسلم) pronounced salutation, he salutation longer than it took him to say: “O Allah: You are Peace, and peace comes from You, blessed are You, Possessor of Glory and Honour;” and in the narration of Ibn Numair the words are: “O Possessor of Glory and Honour.”¹

2- Hulb (رضي الله عنه) reported:

I prayed along with the Prophet (صلى الله عليه وسلم). He used to turn to both his sides (sometimes to the left and sometimes to the right).”²

Doing one of them each time just to keep the Sunnah and to respect its variety.

¹ Narrated by Muslim 592.

² Hasan (Good)/ Abū Dāwūd 1041, and Al-Tirmidhī 301.

6. The *Adhkār* said after the Five Daily Prayers

- When a Muslim finishes his prayer it is sunnah to say what has reached us from the Prophet Muhammad (ﷺ) of Adhkar:
- "I beg forgiveness from Allah, I beg forgiveness from Allah." ¹
- "O Allah: You are Peace, and peace comes from You, blessed are You, Possessor of Glory and Honour;" and in the narration of Ibn Numair the words are: "O Possessor of Glory and Honour." ²
- "There is no god but Allah. He is alone, Who has no partner. To Him belongs the sovereignty and to Him praise is due and He is Potent over everything. O Allah! no one can withhold what You give, or give what You withhold, and the riches cannot avail a wealthy person with You." ³
- "There is no god but Allah. He is alone. There is no partner with Him. Sovereignty belongs to Him and He is Potent over everything. There is no might or power except with Allah. There is no god but Allah and we do not worship but Him alone. To Him belong all bounties, to Him belongs all Grace, and to Him is worthy praise accorded. There is no god but Allah, to Whom we are sincere in devotion, even though the unbelievers should disapprove it." ⁴
- If anyone extols Allah after every prayer thirty-three times, and praises Allah thirty-three times, and declares His Greatness thirty-three times, ninety-nine times in all, and says to complete a hundred: "There is no god but Allah, having no partner with Him, to Him belongs sovereignty and to Him is praise due, and He is Potent over everything," his sins will be forgiven even If these are as abundant as the foam of the sea. ⁵
- "Glory be to Allah" thirty-three times." Praise be to Allah" thirty-three times, and "Allah is most Great" thirty-four times. ⁶
- A man saw in a dream that it was said to him: "What does your Prophet (ﷺ) command you to do?" He said: "He commanded us to say Tasbih thirty-three times following the prayer, and to say the tahmid thirty-three times, and to say the takbīr thirty-four times, and that makes one-hundred." He said: Say the tasbih twenty-five times and say the tahmid twenty-five times and say the takbīr twenty-five times and say the tahlil twenty-five times, and that will make one hundred." The following

¹ Narrated by Muslim 591.

² Narrated by Muslim 592.

³ Agreed upon; narrated by Bukhari 844, Muslim 593.

⁴ Narrated by Muslim 594.

⁵ Narrated by Muslim 597.

⁶ Narrated by Muslim 596.

morning he told the Prophet (ﷺ) about that and the Messenger of Allah (ﷺ) said: "Do what the Ansari said." ¹

- "The Messenger of Allah (ﷺ) said: 'There are two qualities which no Muslim person attains but he will enter Paradise, and they are easy, but those who do them are few.' The Messenger of Allah (ﷺ) said: 'The five daily prayers: After each prayer one of you glorifies Allah (SWT) ten times and praises Him ten times and magnifies him ten times, which makes one hundred and fifty on the tongue and one thousand five hundred in the balance.' And I saw the Messenger of Allah (ﷺ) counting them on his hands. 'And when one of you retires to his bed he says the tasbih thirty-three times and the tahlil thirty-three times and the takbīr thirty-four times, that is one hundred on the tongue and one thousand in the balance.' The Messenger of Allah (ﷺ) said: "So which of you does two thousand five hundred bad deeds in a day and a night?" It was said: "O Messenger of Allah (ﷺ), how can a person not persist in doing that?" He said: "The Shaitan comes to one of you when he is praying and says: 'Remember such and such, remember such and such,' or he comes to him when he is in bed and makes him fall asleep." ²

- **The Sunnah is to do tasbih with fingers:**

1- Abdullah bin Amr (رضي الله عنه) narrated in the hadith of Tasbih after prayer and at sleep:

“And I saw the Messenger of Allah (ﷺ) counting them on his hands.” ³

2- Yasirah (رضي الله عنه) narrated:

“The Messenger of Allah said to us: ‘Hold fast to At-Tasbih, At-Tahlil, and At-Taqdis, and count them upon the fingertips, for indeed they shall be questioned, and they will be made to speak. And do not become heedless, so that you forget about the Mercy (of Allah).’” ⁴

- **Reading Al-Mu'awwidhatain after every prayer:**

"The Messenger of Allah (ﷺ) ordered me to recite Al-Mu'awwidhatain at the end of every Ṣalāh." ⁵

- **Reading ayat al-Kursy after every prayer:**

“Whoever recites Ayat al-Kursi immediately after each prescribed Prayer, there will be nothing standing between him and his entering Paradise except death.” ⁶

¹ Hasan (Good) and Authentic/ Tirmidhī 3413, and Nasā'ī 1351.

² Authentic/ Tirmidhī 3410, Nasā'ī 1348.

³ Authentic/ Tirmidhī 3410, Nasā'ī 1348.

⁴ Hasan (Good)/ Abū Dāwūd 1501, and Tirmidhī 3583.

⁵ Authentic/ Abū Dāwūd 1523, and Tirmidhī 2903.

⁶ Authentic/ Nasā'ī in Sunan al-Kubra 9928, and Tabarani in al-Kabir 8/114.

- Ayat al-Kursi:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَمْ يَلَمْهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

“Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.”

[Sūrah Al-Baqarah 2:255]

7. Rulings Pertaining to *Ṣalāh*

- **The ruling for reading al-Fātiḥah by the Imām and Ma'mūm and in individual prayer:**

1- Al-Fātiḥah must be read in prayer by the Imām, Ma'mūm and individual, whether the prayer is a silent or a loud prayer. Also it must be read in each and every rakah and it won't be accepted without reading it. The only exception for what we have mentioned above is when catching the rak'ah with the Imām after he has already read Al-Fātiḥah.

2- For the one who doesn't know Al-Fātiḥah, he can read whatever he memorizes from the Qur'ān, and if he doesn't know anything from the Qur'ān, he can say:

“Glory be to Allah, and praise be to Allah, and there is no god but Allah, and Allah is most great, and there is no might and no strength but in Allah”¹

- **The beginning for the uncatchable prayer:**

If a Muslim misses the beginning of a prayer, what he catches on from the prayer becomes the beginning of his prayer, and after salām he makes up what he missed.

- **How should one who passes gas leave the prayer:**

If someone lets some gas slip or remembers that he has already done it, he has to leave the prayer without salām.

- **What should a Muslim read in the prayer:**

1- It is sunnah for a Muslim to read a whole Sūrah in every rakah and in order, and he can separate Sūrahs in the two rak'ahs. Also he can read more than one Sūrah in each rak'ah, and to repeat the same Sūrah in both rak'ahs.

2- It is allowed for a Muslim to read in prayers the beginning, middle, or the last of the Sūrah.

¹ Hasan (Good)/ Abū Dāwūd 832, and Nasā'i 924 and this is his wording.

- **The silent parts in the prayer:**

For a Muslim, there are two silent parts, whether he is Imām or Ma'mūm:

The first: after the first Takbīr at the beginning of the prayer for the opening Du'ā.

The second: after finishing the whole reading as much as he wants.

- **Types of Opening Du'ās of the Prayer:**

There are three types of opening Du'ās of the prayer:

Its highest is what is a commendation for Allah, such as, “Subhanak Allahuma...”, and it is followed by what is a statement of Allah’s worship by the servant, such as, “I turn my face toward You...”, and after that is what is a Du'ā from the servant, such as, “O Allah distance me from...”

- **What should be avoided during the prayer:**

1- It is disapproved to close your eyes, or cover the face (if not necessary) during the prayer, or messing around, or putting your hands on your waist, or to extend your arms in Sujūd, or to hold back urine and stool, or to pray in the presence of food which he craves and can have it, or wearing long pants covering his feet, or playing with his mouth or nose, or holding his hair or clothes, or yawning in prayer.

2- Spitting in the masjid is a sin and he can make it up by covering it. It is not allowed to spit toward the Qiblah during the prayer or outside, and it is not allowed to raise your eyes up high during the prayer.

- **What should be done in necessary cases during the prayer:**

If a Muslim is holding himself from using the bathroom, he should go and use it, then wash again and repeat his prayer which makes him concentrate more in his prayer than before.

- **The ruling for turning faces during the prayer:**

A Muslim should face the Qiblah with his soul and body during the prayer. Turning around during the prayer is from Shaytan to take some parts of a Muslim’s prayer, which is of two types:

- 1- Physical by body, which could either revoke the prayer by turning away from the qiblah, or forbidden like only turning your face a way.
- 2- Spiritual by heart; a Muslim takes only the mentally clear aspects of his prayers. To treat that is by spitting on your left shoulder three times and saying, “I seek refuge in Allah from Shaytan.”

- **The ruling on taking a barrier for the prayer:**

It is sunnah for the Imām or an individual Muslim to take a barrier for his prayer, such as a wall, column, rock or a stick; for men or women, at home or traveling, and in all type of prayers.

But for the Ma'mūm, his barrier is the Imām's barrier or the Imām himself.

- **The ruling on passing in front of someone praying:**

- 1- It is forbidden to pass in between someone who is praying and his barrier. He has to stop him from passing in front of him, but if he continues, the sin is for the one who passes.
- 2- If an Imām or an individual Muslim prays without a barrier and a woman passes in front of him, his prayer is nullified. That is because his heart would turn away from worshipping Allah into staring at her. The same with a donkey and black dog, they nullify the prayer because these are Shaytans.

But if one of these passes in front of the Ma'mūm, it does not nullify his prayer nor the Imām's. And whoever prays in front of a barrier, he should get close to it so nothing can pass in between him.

Abu Dharr (رضي الله عنه) narrated:

The Messenger of Allah (صلى الله عليه وسلم) said: “When any one of you stands for prayer and there is a thing before him equal to the back of the saddle that covers him and in case there is not before him (a thing) equal to the back of the saddle, his prayer would be cut off by (passing of an) ass, woman, and black Dog.”¹

- 3- Passing in front of someone praying in Al-Masjid al-Ḥarām (The Sacred Masjid) is forbidden and it must be stopped.

¹ Narrated by Muslim 510.

But if it was in Tawaf area, or in the hallways, or in very crowded places – with men and women – then it is allowed to pass – even for the woman – but it should be avoided as much as possible.

- **When should we raise our hands in the prayer:**

1- Abdullah bin Umar (رضي الله عنه) narrated:

“I saw Allah's Messenger (صلى الله عليه وسلم) opening the prayer with the Takbīr and raising his hands to the level of his shoulders at the time of saying the Takbīr, and on saying the Takbīr for bowing he did the same; and when he said, "Samīa l-lahu liman hamidah", he did the same and then said, "Rabbana wa laka lhamd." ¹

2- Nafi' narrated:

Whenever Ibn Umar started the prayer with Takbīr, he used to raise his hands: whenever he bowed, he used to raise his hands (before bowing) and also used to raise his hands on saying, "Samīa l-lahu liman hamidah", and he used to do the same on rising from the second rak'a (for the 3rd rak'ah). Ibn Umar said: "The Prophet (صلى الله عليه وسلم) used to do the same." ²

- **The ruling on reading out loud in the prayer:**

Those who pray while reading out loud are three:

1- The Imām: he raises his voice with Takbīr and after ruku' by saying, “Sami'a l-lahu liman hamidah,” and at the end of the prayer with salām in all the prayers, and he does the same in reading in the loud rak'ahs.

2- The Ma'mūm: he never raises his voice in any prayer, but it is okay to do it sometimes, such as in the opening Du'ā or while rising from Ruku', etc...

3- The individual Muslim: he reads secretly in the secret prayer, and has the choice in the loud prayer, to either read secretly or to read out loud, but without harming anyone around with his loud voice.

- **The ruling on delivering the sound behind the Imām:**

Delivering the sound behind the Imām is allowed in case of need, and if the people who are behind cannot hear the Imām, but doing so when there is no need for it is not allowed.

¹ Agreed upon; narrated by Bukhari 738 and the wording is his, Muslim 390.

² Narrated by Bukhari 739.

- **What is allowed for a Muslim to do during the prayer:**

1- It is allowed for the Muslim during the prayer to fix his dress or clothes, or to cover his body, or to step to the front or back, or to go up the minbar, or to go down from it. Also it is allowed to spit to his left side and not his right or in front him, if it is outside the masjid. If it is inside the masjid, then he should spit in a tissue paper or a napkin. It is allowed also to kill a snake or scorpion etc... or to carry babies in need of, etc...

2- It is allowed for Muslim to make Sujūd on his clothes or on his turban in some cases, such as hot weather.

3- If a man is sought for permission while praying, he is to give it by Tasbih (Subhan Allah). As for the woman, then by clapping.

It is good to praise Allah after sneezing, and if he has a new blessing from Allah while he is praying he raises his hands and praises Allah for it.

- **The ruling on having a barrier between the place of prayer and the body parts of Sujūd:**

There are some cases for the barrier between the place of prayer and the body parts of Sujūd:

The first: if the barrier was from the body parts of Sujūd, like putting the hand on your forehead or putting one foot above the other, it is not allowed and won't make your Sujūd valid.

The second: if the barrier was not one of the body parts of Sujūd, but it is a part of the clothes such as the turban or dress, that is allowed if there is a valid reason, but disliked if there is no valid reason.

The third: if the barrier was separate from the Muslim, such as a carpet or rug, then it is allowed.

- **How to make up the missed prayers:**

Making up a missed prayer could be for either a prayer which its time has gone with the excuse of not praying it being lifted, such as the five daily prayers; or which couldn't be made up, such as the Friday prayer which could be replaced by the normal Dhuhr prayer if you miss it; and some cannot be made up except in its time, like the 'Īd prayer.

1- It is a must to make up the missed prayers in sequel, but the order could drop in case of forgetting, ignorance, or fear of missing the present prayer.

2- Whoever starts praying a prayer and he recalls that he missed the previous one, he should continue his praying and when he is done he should make up the missed one. For example, if someone enters the masjid to pray Maghrib and while he is praying he recalls that he missed the Aṣr prayer, in this case he continues the Maghrib prayer and after that he prays the missed Aṣr prayer.

- **How to make up a prayer for he who slept while traveling:**

Abu Hurayrah (رضي الله عنه) narrated:

When the Messenger of Allah (ﷺ) returned from the expedition to Khaibar, he travelled one night, and stopped for rest when he became sleepy. He told Bilal to remain on guard during the night and he (Bilal) prayed as much as he could, while the Messenger of Allah (ﷺ) and his Companions slept. When the time for dawn approached Bilal leaned against his camel facing the direction from which the dawn would appear but he was overcome by sleep while he was leaning against his camel, and neither the Messenger of Allah (ﷺ) nor Bilal, nor anyone else among his Companions got up, till the sun shone on them. Allah's Messenger (ﷺ) was the first of them to awake and, being startled, he called to Bilal who said:

Messenger of Allah, may my father and mother be offered as ransom for you, the same thing overpowered me which overpowered you. He (the Holy Prophet, then) said: Lead the beasts on: so they led their camels to some distance. The Messenger of Allah (ﷺ) then performed ablution and gave orders to Bilal who pronounced the Iqama and then led them in the morning prayer. When he finished the prayer he said: When anyone forgets the prayer, he should observe it when he remembers it, for Allah has said: "And observe the prayer for remembrance of Me."¹

- **How to make up a prayer for he who lost his consciousness:**

Whoever loses his consciousness by sleeping or getting drunk, must make up his missed prayers, as well as if someone loses his consciousness because of something legal in Islam, such as medicine or anesthetics, so he has to make it up after the affects disappear.

And if he loses his consciousness against his will, such as passing out, he doesn't make it up, because he is not required to pray while in a state of unconsciousness.

- **How should one who had menses or is impure make up missed prayers?**

If a female period finishes but she couldn't wash herself until the time of prayer has finished, she washes and prays even if the time has gone. The same with he who wakes

¹ Narrated by Muslim 680.

up impure (due to a wet dream), such that if he washes himself the sun will rise. So the sunnah is to wash himself and then pray after the sunrise, because the time for the one sleeping begins when he wakes up.

- **The ruling for he who missed the prayer due to sleeping or forgetting:**

Whoever missed the prayer due to sleeping or forgetting, prays it at the time he remembers it, because the Prophet (ﷺ) said:

"If anyone forgets a prayer, he should pray that prayer when he remembers it. There is no expiation except to pray the same." Then he recited: "Establish prayer for My (i.e. Allah's) remembrance."¹

- **The ruling for those who rise up (to the next rak'ah) forgetting to say the Tashahhud:**

If the Imām rises up after the first two rak'ahs, forgetting to sit for Tashahhud, he sits back for it if he didn't fully stand, but if he did he doesn't sit back again for Tashahhud, and in this case he makes two Sujūds of *sahw* (Sujūd of forgetfulness) before salām.

- **The ruling for those who go out to pray and realize that people have already finished praying:**

Whoever goes out to pray and realizes that people have already finished praying takes the same recompense as they do.

Abu Hurairah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said: "Whoever performs wudu' and does it well, then sets out for the Masjid and finds that the people have already prayed, Allah will decree for him a reward like that of those who attended (the prayer), without reducing the slightest from their reward."²

- **The ruling on saying *Āmīn* inside and outside the prayer:**

It is Sunnah to say 'Amin' in two cases:

¹ Agreed upon; narrated by Bukhari 597, Muslim 684 and the wording is his.

² Authentic/ Abū Dāwūd 564 and the wording is his, Nasā'i 855.

- 1- Inside the prayer after reading Al-Fāṭiḥah by the Imām, Ma'mūm, or individual. The Imām and the Ma'mūm say it out loud, and the Ma'mūm says it with the Imām, not before or after the Imām.
- 2- Outside the prayer after reading Al-Fāṭiḥah by a reader or listener, and for Du'ā, whether it be restricted or unrestricted, such as the Du'ā of the Khateeb in Jumua'h, or Istisqā' or Kusuf, etc...

- **The nullifiers of the prayer:**

Prayer would be nullified for the following reasons:

- 1- By leaving a pillar or a condition of the prayer, forgetfully or on purpose, or leaving an obligatory act on purpose.
- 2- By making a lot of movement without necessity.
- 3- By showing or revealing the 'awrah (private parts) on purpose.
- 4- By talking, laughing, drinking or eating on purpose.

8. The Pillars of *Ṣalāh*

• The pillars of the prayer, which the prayer won't be accepted except with them, are fourteen:

1. Standing, if one has the ability to do so.
2. The opening Takbīr (magnifying Allah).
3. Reciting Sūrah Al-Fātihah in each and every rak'ah.
4. Rukū' (Bowling).
5. Rising from Rukū' (Bowling).
6. Sujūd (Prostrating) on all seven limbs.
7. Sitting between the two Sujūds.
8. Making the second Sujūd.
9. Sitting for the final Tashahhud.
10. The final Tashahhud.
11. Peace of mind and calmness in them all.
12. Maintaining the same sequence.
13. Sending Ṣalāh on the Prophet.
14. The (final) two Tasleems.

• **The ruling for leaving one of the pillars:**

1- Someone who leaves one of these pillars on purpose, his prayer is nullified. If he leaves the opening Takbīr out of ignorance or forgetfulness, his prayer does not even commence to begin with.

2- What has been left of the prayer from these pillars, by forgetting or ignorance while praying, one has to go back to it and make it up and what comes after it, unless he has reached the second rak'ah, in which case the second one replaces the first and become his first rak'ah. For example, if someone forgets the Rukū' and makes Sujūd directly without Rukū', he has to go back to Rukū' as soon as he remembers, unless he reached the Rukū' of the second rak'ah and then this Rukū' replaces the first one and he has to make the Sujūd *sahw* (forgetfulness Sujūd) after salām.

3- If an ignorant person left a pillar or a condition: if it was within the time of the prayer he repeats it, and if it wasn't within the time then repeating it is not required, because rules are not obligatory until one become familiar with them.

- **The ruling on reading al-Fātiḥah in the prayer:**

Reading Fātiḥah in the prayer for the Imām, the Ma'mūm and the individual Muslim is a pillar in each and every rak'ah, and Ṣalāh cannot be done without it.

The Ma'mūm should read it silently in every rak'ah unless the Imām is reading it out loud, then the Ma'mūm should listen, and it is not allowed for the Imām to take a moment of silence after reading it so the Ma'mūm can read it, because there is no proof for it from the sunnah. For he who comes late and catches up with the Imām in Rukū', and is not able to read al-Fātiḥah, then reading al-Fātiḥah is no longer required of him.

1- Allah (ﷻ) said:

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

“So when the Qur'ān is recited, then listen to it and pay attention that you may receive mercy.”

[Sūrat al-A'raf (7:204)]

2- Ubadah bin Samit (رضي الله عنه) narrated:

Allah's Messenger (ﷺ) said, "Whoever does not recite Al-Fātiḥah in his prayer, his prayer is invalid."¹

And if the Ma'mūm doesn't hear the reading of the Imām in the loud prayers, he reads Al-Fātiḥah by himself and other Sūrahs and doesn't remain silent.

- **The ruling on differences of intentions for the prayer:**

1- It is allowed for one who is praying an obligatory prayer to be an Imām for who is praying a voluntarily prayer, and one who is praying Dhuhr for another who is praying Aṣr, and one who is praying Isha' or Maghrib for one who is praying Tarāwiḥ. After the Imām says the salām, he should continue his prayer.

2- It is allowed to have intention differences between the Imām and the Ma'mūm in prayer, but it is not allowed to be in the movements or the actions, unless it was that they are simple differences.

So it is allowed to pray Isha' behind one who is praying Maghrib, and after the Imām says the salām he stands up and makes another rakah, and after that he says the final Tashahhud and then salām. And if Maghrib was being prayed behind an Imām who is praying Isha', then at the third rakah he can either say the final Tashahhud and then salām, or wait until the Imām sits again for the final Tashahhud, which is better.

¹ Agreed upon; narrated by Bukhari 756, and Muslim 394.

And if there are a lot of differences, it is not allowed, such as one who is praying Fajr behind one who is praying the Kusūf (Eclipse) prayer.

- **The ruling on betterment and completeness of the prayer:**

Prayer is the greatest position for the servant in front of Allah, so it should have the best betterment and completeness, with the presence of the heart. And the greatest pillars of the prayers are the standing for it, Rukū‘ and Sujūd.

Standing is the greatest by reading the Qur’ān, and Rukū‘ and Sujūd are the best position and action due to what it has of perfection and submission to Allah.

As for frequent Rukū‘, Sujūd and standing for a long time, it is all equal: for what standing contains of is the best remembrance (of Allah), which is the Qur’ān, and Rukū‘ and Sujūd represent the best of actions, which is the perfect submission to Allah.

The Prophet (ﷺ) is the best person to pray; and sometimes he would do that, other times he would do other than that, and yet other times he would combine them all.

1- Allah (ﷻ) said:

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴾

“Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient.”

[Sūrat al-Baqarah (2:238)]

2- Abu Hurayrah (رضي الله عنه) narrated:

One day the Messenger of Allah (ﷺ) led the prayer. Then turning (towards his Companions) he said: O you, why don’t you say your prayer well? Does the observer of prayer not see how he is performing the prayer for he performs it for himself? By Allah, I see behind me as I see In front of me.¹

3- Abu Hurayrah (رضي الله عنه) also narrated:

The Messenger of Allah (ﷺ) entered the masjid and a person also entered therein and offered prayer, and then came and paid salutation to the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) returned his salutation and said: Go back and pray, for you have not offered the prayer. He again prayed as he had prayed before, and came to the Messenger of Allah (ﷺ) and saluted him. The Messenger of Allah (ﷺ) returned the salutation and said: Go back and say prayer, for you have not offered the prayer. This (act of repeating the prayer) was done three times. Upon this the person said: By Him Who hast sent you with Truth, whatever better I can do than this, please

¹ Narrated by Muslim 423.

teach me. He (the Holy Prophet) said: When you get up to pray, recite takbīr, and then recite whatever you conveniently can from the Qur'ān, then bow down and remain quietly in that position, then raise yourself and stand erect; then prostrate yourself and remain quietly in that attitude; then raise yourself and sit quietly; and do that throughout all your prayers. ¹

4- Jabir bin Samurah (رضي الله عنه) narrated:

The Messenger of Allah (صلى الله عليه وسلم) came to us and said: How is it that I see you lifting your hands like the tails of headstrong horses? Be calm in prayer. He (the narrator) said: He then again came to us and saw us (sitting) in circles; he said: How is it that I see you in separate groups? He (the narrator) said: He again came to us and said: Why don't you draw yourselves up in rows as angels do in the presence of their Lord? We said: Messenger of Allah, how do the angels draw themselves up in rows in the presence of their Lord? He (the Holy Prophet) said: They make the first rows complete and keep close together in the row. ²

¹ Agreed upon; narrated by Bukhari 793 and the wording is his, Muslim 397.

² Narrated by Muslim 430.

9. The Obligations of *Ṣalāh*

The obligations of prayer are eight. They are:

- 1- All of the Takbīrs (magnifying Allah) besides the opening one.
- 2- Praising Allah within the Rukū'.
- 3- Saying, "Sami'a l-lahu liman hamidah."
- 4- Saying, "Rabbana wa laka l-hamd."
- 5- Making Du'ā within the Sujūd.
- 6- Making Du'ā while sitting between the two Sujūds.
- 7- Sitting for the first Tashahhud.
- 8- Saying the first Tashahhud.

- **The ruling on leaving one of the prayer obligations:**

If one of these obligations has been left on purpose, then the prayer is not valid.

But if it has been left by forgetting or ignorance while praying, and before reaching the next pillar, then he has to go back to it and make it up and then continue his prayer, and then makes the Sujūd *sahw* (forgetful Sujūd) before salām.

- **The differences between a pillar and an obligation:**

1- If a pillar has been left by forgetting or ignorance, it doesn't become invalid. So he has to go back for it and make it up with what comes after it, and after salām he makes Sujūd *sahw* (forgetful Sujūd).

2- If an obligation has been left by forgetting or ignorance, he doesn't have to go back for it and make it up, but he makes a Sujūd *sahw* (forgetful Sujūd) instead of that before or after salām.

10. The Sunnahs of *Ṣalāh*

- **Sunnah acts of *Ṣalāh*:**

Everything but the pillars and the obligatory acts of *Ṣalāh* that were mentioned earlier about the way of *Ṣalāh* is a Sunnah act. Those who do the Sunnah acts are rewarded, and not punished if they don't do them. Sunnah acts are divided into two: Verbal Sunnahs, and Physical Sunnahs.

Verbal Sunnahs: The opening *Du'ā* for *Ṣalāh*, The *Isti'ādah* (seeking refuge in Allah from Shytan), The *Basmalah*, saying "Ameen", and reciting a *Sūrah* after *Fatihah*, etc.

Physical Sunnahs: Raising hands at the time of *Takbīr* in the previous situations, placing the right hand on the left one whilst standing in *Ṣalāh*, *Iftirash* (sitting down), and *Tawarruk* (sitting on the left foot), etc.

- **The ruling of making *Istigh'far* after every obligatory *Ṣalāh*:**

It is allowed since it was done by the Messenger of Allah (ﷺ), and also because many Muslims have shortcomings in their *Ṣalāh* such as the recitation of *Qur'ān*, the *Rukū'oo*, the *Sujūd*, and the *Khushoo'*, the presence of the heart. So the Muslim makes *Istigh'far* because of these short-comings.

- **The way of making *Dhikr*:**

1. He (ﷺ) used to make *Dhikr* in all his states. *Dhikr* can be made by heart or by tongue. For the one who has *Wudū* or not, for the one who is in state of major impurity, for the woman who has menstrual period. Also, the *Tasbeeh*, *Tahleel*, *Tahmced*, *Takbīr*, reciting of the *Qur'ān*, *Duaa*, sending prayers and salutations upon the prophet (ﷺ) is better to be done on a state of *Taharah* (*Wudu*).

Allah (ﷻ) says:

﴿وَأذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴿٢٠٥﴾﴾

“And remember your Lord within yourself in humility and in fear without being apparent in speech - in the mornings and the evenings. And do not be among the heedless.”

[*Sūrah Al-A'rāf* (7):205]

2. Making *Dhikr* in a low-tone is the best at all times except where it is told otherwise. Such as the *Dhikr* after the five daily prayers, or when making *Talbiyyah*, or for any other positive reason like teaching another person or so.

11. The Categories of Prescribed *Sujūd* (Prostration)

The *Sujūd* is divided into four categories:

- *Sujūd* of *Ṣalāh*,
- *Sujūd* of forgetfulness,
- *Sujūd* of reciting the Qur’ān, and
- *Sujūd* for Thanking Allah.

a. *Sujūd* of *Ṣalāh*:

It is one of the pillars of any *Ṣalāh* that has *Rukū’* (bowing down). In *Ṣalāh*, there are two *Sujūds* (prostrations) per *Rukū’* –wether it is an obligatory or voluntary *Ṣalāh*. Details were mentioned previously.

b. *Sujūd* of forgetfulness (*Sahu’*):

The way it is performed is by making two *Sajdahs* at the end of *Ṣalāh*, and making *Tasleem* and no *Tashahhud*. This type of *Sujūd* can be performed wether in obligatory or voluntary *Ṣalāh*.

• The wisdom behind this type of *Sujūd*:

Allah has created humans and they are capable of making mistakes or forgetting. *Shaytan* is keen on ruining ones’ *Ṣalāh* by causing them to add or subtract from their *Ṣalāh*, or to feel doubt about something in the *Ṣalāh*. Therefore, Allah legislated the *Sujūd* of forgetfulness to coercion Satan, complete any shortcomings, and to please him (ﷺ).

Sahu’ *Sujūd* happened to the Messenger Muhammad (ﷺ) in his *Ṣalāh*, and this is the norm in the human kind. He (ﷺ) said:

“Verily I am a human being like you. I remember as you remember and I forget just as you forget; and when I forget, remind me.”¹

• The reasons for this type of *Sujūd* are three:

Adding or subtracting in *Ṣalāh*, or to fall in doubt.

• The categories of this *Sujūd*:

It has four situations:

¹ Agreed upon; narrated by Bukhārī (no. 401) and Muslim (no. 572). The wording is that of Bukhārī’s.

1. If the praying person adds something that is part of Ṣalāh forgetfully such as standing while they are not supposed to, or making two unites of Rukū' at once, or making Sujūd while they're not supposed to, or praying a four-raka'ah Ṣalāh as five, then they have to perform two prostrations as (compensation of) forgetfulness after ending the prayer –for adding something extra to it-. Whether they remember this before or after ending their prayer.

2. If the praying person subtracts a pillar from the Ṣalāh, then they need to get back to it and make it up as long as they don't reach same pillar in the subsequent unit (i.e. Rukū'), then perform the Sahu' Sujūd before ending the prayer. More over, if the praying person doesn't remember that they subtracted a pillar of Ṣalāh until reaching the same pillar in the subsequent unit, then they shouldn't go back to it and the current unit is considered invalid. And, if they remember the missed pillar after ending the prayer, then they should make it up and complete that unit only then perform Sahu' Sujūd. Lastly, if they missed a pillar like Rukū' and concluded the Ṣalāh and then remembered, they should get up and make it up then perform Sahu' Sujūd.

3. If the praying person forgets a *Wajib* in Ṣalāh such as Tashahhud, then they should perform Sahu' Sujūd before concluding the prayer and no need to make it up.

4. If the praying person has doubt about the number of performed Raka'at (units of Ṣalāh), then they should consider the minimum number of units performed and then make up the rest. Then perform Sahu' Sujūd before concluding the prayer. Furthermore, if the praying person was sure about the number of Raka'at, then they should make up the rest of Ṣalāh, then perform Sahu' Sujūd after ending the Ṣalāh.

- **The Rulings of this Sujūd:**

If the praying person should is required to make this type of Sujūd, they should choose to perform it before ending the Ṣalāh.

If they end the Ṣalāh before completing it forgetfully and remembered later, then they should complete their Ṣalāh and perform Sahu' Sujūd.

If they forgot Sahu' Sujūd and ended their Ṣalāh and made an action that is not part of Ṣalāh (i.e. talking), then they should perform Sahu' Sujūd then end the Ṣalāh.

If the praying person recited Qur'ān during Rukū' or Sujūd forgetfully, then their Ṣalāh is still valid and they don't have to perform Sahu' Sujūd, however, it is recommended.

If the *Ma'mūm* (one who's praying behind the Imām) missed a pillar or more behind their Imām, then they should make it up and catch the Imām and they don't have to perform Sahu' Sujūd.

- **What should be said while making this Sujūd:**

The Sunnah is elongate this type of Sujūd, and the same Dhikr and Du'ā that is said during the normal Sujūd can be said in this type of Sujūd.

- **When does the *Masbūq* (one who joins the Imām late in Ṣalāh) perform this Sujūd:**

The Ma'mūm should follow their Imām in Sujūd. However, if the Ma'mūm became the Ma'sbooq and the Imām performed Sujūd after ending the Ṣalāh then:

- If the *Masbūq* enters the Ṣalāh and the Imām makes a mistake in Ṣalāh, the Masbūq must follow their Imām and perform Sahu' Sujūd.
- If the *Masbūq* enters the Ṣalāh after the Imām makes a mistake, then the Masbūq doesn't have to make Sahu' Sujūd with their Imām.

Narrated Abu Hurairah (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) offered one of the evening prayers (the sub-narrator Muhammad said, "I think that it was most probably the Asr prayer") and he finished it after offering two rakat only. He then stood near a price of wood in front of the Masjid and put his hand over it. Abu Bakr and Umar were amongst those who were present, but they dared not talk to him about that (because of excessive respect for him), and those who were in a hurry went out. They said, "Has the prayer been reduced?" A man who was called Dhul-Yadain by the Prophet (صلى الله عليه وسلم) said (to the Prophet), "Has the prayer been reduced or have you forgotten?" He said, "Neither have I forgotten, nor has the prayer been reduced." He said, "Certainly you have forgotten." So the Prophet (صلى الله عليه وسلم) offered two more rakat and performed Taslim and then said Takbīr and performed a prostration of Sahu like his ordinary prostration or a bit longer and then raised his head and said Takbīr and then put his head down and performed a prostration like his ordinary prostration or a bit longer, and then raised his head and said Takbīr.¹

- c. **Sujūd of the Qur'ān:**

- It is a one Sajdah performed without having to stand up for it or make Takbīr, Tashahhud, or Tasleem.

- **The ruling for this Sujūd:**

It is a Sunnah to perform this type of Sujūd wether in or out of Ṣalāh. And it is a Sunnah to perform this type of Sujūd by the Reciter and the listener of the Qur'ān

¹ Agreed upon; narrated by Bukhārī (no. 1229) and Muslim (no. 573). The wording is that of Bukhārī's.

at any time. Also, if the recite doesn't perform this Sujūd, the listener shouldn't perform it too.

It is also a Sunnah to perform it in a state of Wudu but it's not a condition such as facing Qiblah.

It is permissible for the one who is in a state of major or minor impurity to perform this type of Sujūd.

- **The number of Sajdahs in Qur'ān:**

There are fifteen Sajdahs in fifteen parts in the Qur'ān:

Sūrah Al-A'rāf, Sūrah Al-Ra'd, Sūrah Al-Nahl, Sūrah Al-Isra', Sūrah Maryam, Sūrah Al-Hajj (Two Sajdas), Sūrah Al-Furqan, Sūrah Al-Naml, Sūrah Al-Sajdah, Sūrah Saad, Sūrah Fussilat, Sūrah Al-Najm, Sūrah Al-Inshiqaq and Sūrah Al-'Alaq.

And the verses of Sujūd in the Qur'ān are two types:

- **News from Allah (ﷻ):**

Sujūd in Qur'ān can be about news from Allah (ﷻ) about his creation prostrating to him publicly and privately, so then it will be recommended for the person reciting Qur'ān and the one who's listening to imitate other creations.

Allah (ﷻ) says:

﴿وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يُسْتَكْبِرُونَ ﴿١٦﴾﴾

“And to Allah prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels [as well], and they are not arrogant.”

[Sūrah An-Nahl (16):49]

- **Orders from Allah (ﷻ) to prostrate to him:**

Allah (ﷻ) says:

﴿يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اَرْكَعُوْا وَاَسْجُدُوْا وَاَعْبُدُوْا رَبَّكُمْ وَاَفْعَلُوْا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿٧٧﴾﴾

“O you who believe, bow and prostrate and worship your Lord and do good - that you may succeed.”

[Sūrah Al-haj (22):77]

- **How to make the Qur'ān Sajdah:**

If it's during the Ṣalāh, the praying person should make one *Takbīr* before making a Sajdah and one *Takbīr* after making the Sajdah.

And if it is outside of Ṣalāh, then it's a Sajdah with no *Takbīr* or Qiyam (standing) or *Tashahud*, or *Tasleem*.

And if the Imām makes this type of Sujūd in Ṣalāh, the Ma'mūm must follow him. And it's not disliked to recite an Ayah that has this type of Sujūd in a silent Ṣalāh.

- **The reward for making Qur'ān Sajdah:**

It is narrated on the authority of Abu Hurairah (رضي الله عنه):

When the son of Adam recites the Ayat of Sajdah (prostration) and then falls down in prostration, Satan goes into seclusion and weeps and says:

“Alas,” and in the narration of Abu Kuraib the words are: “Woe unto me, the son of Adam was commanded to prostrate, and he prostrated and Paradise was entitled to him and I was commanded to prostrate, but I refused and am doomed to Hell.”¹

- **What should be said in the Qur'ān Sajdah:**

The Dhikr and Du'ā that is made during the normal Sajdah can be said in this Sajdah as well.

d. **Sujūd for thanking Allah:**

- It is performed once without Takbīr or Tasleem, and it's not compulsory to be in a state of *Taharah* (purity) or to face the *Qiblah* like in normal Ṣalāh; however, it is recommended.

- **When is it permissible to perform this Sujūd?**

1. It can be made when we receive new blessings from Allah such as news that a new man enters Islam, or that the Muslims became victorious, or that one is granted a new baby born.

2. It can also be made when a person is saved from a calamity such as drowning or fireburning, or assassination, or destruction, or robbery and so on.

- **The way this Sujūd is made:**

It's performed as one Sajdah without *Takbīr* or *Tasleem*, and it's done outside Ṣalāh at anytime. It can be done standing or sitting or in a state of *Taharah* or otherwise; however, *Taharah* is recommended when performing this Sujūd.

It is also permitted to perform this Sujūd as *Qada'a* (to make it up later) if one wasn't able to perform it right away due to an excuse or ignorance or forgetfulness or so.

1. Allah (ﷻ) says:

﴿وَأَتَنبِّئُكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعَدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿١٤٤﴾﴾

¹ Sahih Muslim (81).

“And He gave you from all you asked of Him. And if you should count the favor of Allah, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful.”

[Sūrah Ibrāhīm (14):34]

2. And Allah (ﷻ) says:

﴿اعْمَلُوا ءَالَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشُّكُورُ﴾

“[We said], "Work, O family of David, in gratitude." And few of My servants are grateful.”

[Sūrah Saba' (34):13]

3. It was narrated from Abu Bakrah (رضي الله عنه):

That when the Prophet (ﷺ) heard news that made him happy, or for which one should be happy, he would fall down prostrate in gratitude to Allah, the Blessed and Exalted.¹

• **What is to be said while making the Thanking Sujūd:**

One can say the same *Du'ā* and *Dhikr* that is said while making the Ṣalāh Sujūd.

¹ Narrated by Abu Dāwūd (no. 2774), and Ibn Majah (no.1394). The wording is that of Ibn Majah.

12. The Congregational *Ṣalāh*

- **The reason for its legislation:**

It is to announce and declare the testimony of the oneness of Allah (ﷻ) from all the Muslims everyday. It is also a great aspect of Islam. It resembles the lines of the Angels in their worship, and the armies while moving. It is also the reason for the love between people, them knowing each other, having mercy between them, and it shows their dignity, strength and unity.

- **The greatest congregations for Muslims:**

Allah (ﷻ) legislated the congregational prayers for Muslims in set times. Some of which are occurring during every day and night such as the five daily prayers, some are occurring once a week such as the Friday prayer, some are occurring twice a year such as the two *‘Īds* in every city, some are occurring once a year such as the *Hajj*, some are occurring at any time such as the *Umrah*, some are occurring when events change such as the *Rain prayer* and *Kusuf prayer* (Solar eclipse), and some occur when something happens such as the *Janazah prayer*.

- **The ruling of the congregational prayer:**

It is compulsory upon every male Muslim who is physically able and who is *Mukallaf* (reached the age when they're required to perform prayer) to witness the five daily prayers in congregation whether on a state of travel or not or whether on a state of peace and security or otherwise.

1. Allah (ﷻ) said:

﴿وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِّمَّهِمْ مَعَكَ وَابْتَأْ خِذَا أَسْلِحَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَابْتَأْ خِذَا جِذْرَهُمْ وَأَسْلِحَهُمْ﴾

“And when you are among them and lead them in prayer, let a group of them stand [in prayer] with you and let them carry their arms. And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms.”

[Sūrah An-Nisā' (4):102]

2. And Narrated Abu Hurairah (رضي الله عنه):

Allah's Messenger (ﷺ) said, "By Him in Whose Hand my soul is I was about to order for collecting firewood (fuel) and then order Someone to pronounce the Adhān for the prayer and then order someone to lead the prayer then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) prayer. By Him, in Whose Hands my soul is, if

anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the Isha' prayer.¹

3. And Abu Hurairah (رضي الله عنه) also reported:

There came to the Messenger of Allah (صلى الله عليه وسلم) a blind man and said: Messenger of Allah, I have no one to guide me to the masjid. He, therefore, asked Allah's Messenger (صلى الله عليه وسلم) permission to say prayer in his house. He (the Holy Prophet) granted him permission. Then when the man turned away he called him and said: Do you hear the call to prayer? He said: Yes. He (the Prophet then) said: Respond to it.²

• **The reward for performing the congregational prayer in the Masjid:**

Every step a Muslim takes towards the masjid to perform prayer in it will be recorded as one Sadaqah, will be elevated by one level, one sin will be erased, will be granted so much reward and indeed it's a great reward from a generous lord.

1. Narrated Abdullah bin Umar (رضي الله عنهما):

Allah's Messenger (صلى الله عليه وسلم) said, "The prayer in congregation is twenty seven times superior to the prayer offered by person alone."³

2. And Abu Hurairah (رضي الله عنه) reported:

The Messenger of Allah (صلى الله عليه وسلم) said: He who purified himself in his house, and then he walked to one of the houses of Allah for the sake of performing a Fard (obligatory act) out of the Fara'id (obligatory acts) of Allah, both his steps (would be significant) as one of them would obliterate his sin and the second one would raise his status.⁴

3. Abu Huraira (رضي الله عنه) also narrated:

The Messenger of Allah (صلى الله عليه وسلم) said: He who went towards the masjid in the morning or evening, Allah would arrange a feast for him morning or evening in Paradise.⁵

4. Abu Hurairah (رضي الله عنه) also narrated:

The Messenger of Allah (صلى الله عليه وسلم) said: Sadaqa is due on every joint of a person, every day the sun rises. Administering of justice between two men is also a Sadaqa. And assisting a man to ride upon his beast, or helping him load his luggage upon it, is a Sadaqa; and a good word is a Sadaqa; and every step that you take towards prayer is a Sadaqa, and removing of harmful things from the pathway is a Sadaqa.⁶

¹ Agreed upon; narrated by Bukhārī (no. 644) and Muslim (no. 651). The wording is that of Bukhārī's.

² Sahih Muslim (653).

³ Agreed upon; narrated by Bukhārī (no. 645) and Muslim (no. 650). The wording is that of Bukhārī's.

⁴ Narrated by Muslim (no. 666).

⁵ Agreed upon; narrated by Bukhārī (no. 662) and Muslim (no. 669). The wording is that of Muslim's.

⁶ Agreed upon; narrated by Bukhārī (no. 2989) and Muslim (no. 1009). The wording is that of Muslim's.

- **The reward of the congregational prayer:**

It is a Sunnah to join someone else who is praying alone.

Narrated Sa'id al-Khudri (رضي الله عنه):

The Messenger of Allah (صلى الله عليه وسلم) saw a person praying alone. He said: Is there any man who may do good with this (man) and pray along with him.¹

- **Where is the congregational prayer performed?**

It is better for a Muslim to perform the obligatory Prayers at the nearest Masjid to them, and then the Masjid that has bigger congregation, and then the further one. The sacred Masjid in Makkah, the Prophet's Masjid, and Al-Masjid Al-Aqsah are exceptions since the Ṣalāh in them are better than anywhere else in the world.

It is also lawful to perform a congregational Ṣalāh in a Masjid that its Imām has already led a congregational Ṣalāh in for the same Ṣalāh.

It is recommended for the people of *Thughūr* (those protecting the frontiers) to pray in one Masjid. And if they are alerted by the enemies when they are gathered, people of *Thughūr* can pray individually on their current spot.

Definition of people of *Thughūr*: Ones who fight in the battle field defending the Muslim land.

- **The ruling on women praying congregational prayer in the masjid:**

It is permissible for women to witness the congregational Ṣalāh in the Masjid with a barrier and away from men. It is preferred to have a separate door for women entering the Masjid, and they must be separated from men while praying. It is Sunnah for women to perform their prayer alone together with a female Imām or with a Male Imām. It is better for women to go out to Prayer at night than in the morning.

Narrated Ibn Umar (رضي الله عنهما):

The Prophet (صلى الله عليه وسلم) said, "If your women ask permission to go to the masjid at night, allow them."²

¹ Authentic; narrated by Abu Dāwūd (no. 574) and Tirmidhī (no. 220). The wording is that of Abu Dawud's.

² Agreed upon; narrated by Bukhārī (no. 865) and Muslim (no. 442). The wording is that of Bukhārī's.

- **The minimum number of congregants for the congregational prayer:**

The minimum number is two people, and the bigger the congregation is the more rewarding it is and the more beloved to Allah (ﷻ).

- **How does one catch a congregational prayer?**

One can catch the congregation with at least one Rak'ahah with their Imām. The reward of the congregational prayer is assured when a person joins the Imām before he concludes the Ṣalāh.

So whoever joins the Ṣalāh with the Imām before the Tasleem, they shall receive the reward of the congregational prayer.

- **The ruling for the one who prayed alone and found a congregation:**

In this case it is from Sunnah to join the congregation, and their first Ṣalāh would be considered a *Nafilah* (Voluntary).

If the Iqāmah for the *Fardh* congregation is called, one must join it except if they were in the middle of a *Nafilah* then they should finish it quickly and join the congregation.

- **The ruling on the *nafilah* congregation:**

It is permissible to pray the *Nafilah* Ṣalāh in congregation sometimes during the day or night, in the houses or elsewhere.

- **The ruling on the ones who do not witness the congregation:**

If one has a valid excuse not to join the congregation in the Masjid (i.e. sickness), they can pray at home and they shall be rewarded as if they prayed in the Masjid. And if one prays at home without a valid excuse, then their Ṣalāh is valid but they have lost a great reward and have committed a great sin.

- **The valid reasons to be excused from Jumu'ah and congregations:**

Those who have the following reasons are exempted from witnessing the congregational prayer and Jumu'ah Prayer:

- The sick person.
- One who is in need of using the restrooms to relief them selves.
- One who is with a company or a group and is worried that he will be left alone.
- One who is worried that they or their property might be harmed by someone.
- One who might be harmed by the rain, mud, or strong winds.
- One who is hungry and the food is in front of them. It should be noted that this situation shouldn't be a continuous cause to miss the congregation.
- Doctors, nurses, house guards, police men, firefighters and anyone who is working and taking care of the important matters of the Muslims. When the Ṣalāh time enters while they're doing their work, they can make a congregation at their place of work and they can pray Jumua'ah as Dhuhr Ṣalāh when needed.
- Those who are afflicted with infectious diseases such as influenza or cholera.

In case a disaster, such as a fire or a person is drowning, occurs at the time of Ṣalāh, it can be delayed and compined with the next one if possible. If not, Ṣalāh can be perfomed just before the end of its time such as the Fajer Ṣalāh before sunrise. In case if the disaster is serious and occurs at the time of Ṣalāh and the people are praying, Ṣalāh can be terminated and perfomed later before its end time.

- **The ruling on one with bad smell joining the congregation:**

Those who eat onions or garlic or smoke cigirates or have any bad smell that the Angles and sons of Adam are harmed by shouldn't pray at the Masjid with congregation as long as the smell is with them. This is a punishment for them and not an excuse to be exempted from the congregation. However, such people, their Ṣalāh with the congregation is still valid, but they are sinful.

13. Rulings Pertaining to the *Imām* and the Followers

- **The Reward of Imāmah (being Imām):**

It is a great thing and is a rewardable act that our prophet (ﷺ) and the other four companions took care of. It is a great responsibility and the Imām shall receive the reward of those who prayed behind him.

- **The Ruling on following the Imām:**

It is a must for the one who's praying behind the Imām to follow him for the entire Ṣalāh.

Abu Hurairah (رضي الله عنه) reported:

Allah's Messenger (ﷺ) said: The Imām is appointed to be followed. So recite takbīr when he recites it, and bow down when he bows down and when he utters: "Allah listens to him who praises Him," say "O Allah, our Lord, for You be the praise." And when he prays, standing, you should pray standing. And when he prays sitting, all of you should pray sitting.¹

- **The one who is more deserving of Imāmah:**

If people were in a Masjid and there's no Imām or one who lives close to the Masjid, then they can choose an Imām based on certain criterias:

Firstly, it is the one who knows how to recite and have memorized the Qur'ān and knows about the rulings of Ṣalāh. Then, it is the one who knows more Sunnah acts. Then, it is the one who made Hijra early with the prophet. Then, it is the one who became Muslim earlier. Then, it is the one who is older. Then, it is done by making a lot.

Abu Mas'ud 'Uqbah bin 'Amr Al-Badri Al-Ansari (رضي الله عنه) reported:

The Messenger of Allah (ﷺ) said, "The person who is best versed in the recitation of the Book of Allah, should lead the prayer; but if all those present are equally versed in it, then the one who has most knowledge of the Sunnah; if they are equal in that respect too, then the one who has emigrated (to Al-Madinah) first, if they are equal in this respect also, then the One who is senior most in accepting Islam, should lead the Ṣalāh (prayer)".²

¹ Agreed upon; narrated by Bukhārī (no. 722) and Muslim (no. 417). The wording is that of Muslim's.

² Narrated by Muslim (no. 673).

Whoever visits people shouldn't lead them in Ṣalāh except if they recommend him to lead them.

- **The ruling on praying behind a lecher:**

The Ṣalāh will be correct, but it is disliked to pray behind a lecher.

Lecher is the one who commits a major sin in Islam against Allah. Furthermore, Ṣalāh is considered invalid behind an Imām whom his Ṣalāh is invalid (i.e. no Wudu') and the follower is aware of that. In case the follower doesn't know about the state of the Imām, the follower's Ṣalāh is correct, and the Imām has to repeat his Ṣalāh.

- **The ruling on praying with garments below the ankles :**

The ruling is that their Ṣalāh is valid but they have committed a sinful act. Furthermore, it is not permissible for one who has their garments dragging below their ankles to lead the prayer. If one does so, their Ṣalāh will still be valid but it is considered a disliked act.

Abu Dharr (رضي الله عنه) reported:

I heard the Prophet (صلى الله عليه وسلم) saying, "There are three to whom Allah will neither speak on the Day of Resurrection nor will look at them nor purify them (i.e., of their sins), and they will be severely tormented." When he repeated this (statement) thrice, Abu Dharr (May Allah be pleased with him) said: "They are doomed and destroyed! (But) who are they, O Messenger of Allah (صلى الله عليه وسلم)?" He said, "One whose lower garment trails, one who boasts of kindness shown to another; and one who promotes sale of his business by taking false oaths."¹

- **The ruling on competing with the Imām in Ṣalāh motions:**

It is forbidden to compete with the Imām in Ṣalāh. If one does so intentionally, their Ṣalāh will be invalid.

Takhalluf: is when the follower is late in following their Imām in Ṣalāh. In case the follower couldn't hear the Imām in Ṣalāh, the follower should complete their Ṣalāh normally and there is no harm on them.

¹ Narrated by Muslim (no. 106).

- **The situations between the Imām and his followers:**

1. **Musabaqah:** is when the follower makes the motion (i.e. prostrate) before their Imām. Whoever does this need to come back and follow their Imām otherwise their Ṣalāh will be invalid. If the follower makes the *Takbīr* for Ṣalāh before the Imām, the follower's Ṣalāh is invalid.
2. **Muwafaqah:** Is when the follower makes the same motion in Ṣalāh as their Imām at the same time and this is disliked. If this happens at the Takbaer for Ṣalāh, the follower's Ṣalāh is invalid.
3. **Mutaba'ah:** Is when the follower makes the motion in Ṣalāh right after their Imām, and this is the correct accepted form.
4. **Mukhalafah:** It is when the follower delays following their Imām until he goes to another motion in Ṣalāh, and this is not permissible.

﴿ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴾

“So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment.”

[Sūrah An-Nūr (24):63]

- **The rulings of the *Masbūq*.**

1. Whoever makes at least one Rukū' with the Imām then they shall receive the reward of the congregation. Whoever makes the Rukū' with the Imām then that unit is counted part of the Ṣalāh. The Masbūq should make one takbīr to enter the Ṣalāh and another one to join the Imām on the state of Rukū', and if the Masbūq is unable to make two Takbīrs, then they can make one Takbīr with the intention of two.
2. If the Masbūq joins the Imām in any position in Ṣalāh, the Masbūq should join and they shall receive the reward of that part of Ṣalāh onward. Furthermore, if the Masbūq joins the Imām before he starts reciting Al-Fātiḥah from Qur'ān, then the Masbūq has caught the Takbīrat Al-Ihram. Whoever enters the Masjid and the people have finished the Ṣalāh, then newcomers need to make a new congregation which will get less reward than the first congregation.

- **Elongating the prayer:**

It is a Sunnah act to elongate the motions of Ṣalāh if the recitation has been elongated and vise versa.

Al-Bara' bin 'Azib (رضي الله عنه) reported:

I noticed the prayer of Muhammad (صلی الله علیه وسلم) and saw his Qiyam (standing), his bowing, and then going back to the standing posture after bowing, his prostration, his sitting between the two prostrations,

and his prostration and sitting between salutation and going away, all these were nearly equal to one another.¹

- **The ruling on making the prayer short:**

It is a Sunnah act to make the prayer short but complete because there might be a weak person or sick person, or an elderly person praying behind the Imām. However, the Imām can make the prayer long as long as he's praying alone. Anyone who doesn't make the proper motions of Ṣalāh then their Ṣalāh will be invalid.

- **Where does the Ma'mūm (follower) stand?**

1. The Sunnah act is to stand behind the Imām, and if there's only one follower, they can stand to the right of the Imām. As for the women, the female Imām should stand in the middle of the first line. And, if women are following a male Imām, they should line up behind the lines of men.

2. It is permissible for the followers to line up to the right, on top of, and below the Imām when needed. However, it's not permissible for the follower to stand to the left or on the front of the Imām except when there is a necessity.

- **How do men and women line up behind the Imām:**

1. Men should line up right behind the Imām, then the youngsters, then the Women.

2. If Women pray by themselves, then the best lines are the first ones. Also, it's not permissible for Women to line up for Ṣalāh in front of Men except when there's a necessity such as in Hajj or in the Holy Sacred Masjid in Makkah.

Abu Hurairah (رضي الله عنه) reported:

The Messenger of Allah (صلى الله عليه وسلم) said, "The best of the men's rows (in Ṣalāh) is the first row and the worst is the last; but the best of the woman's row is the last and the worst of their rows is the first."²

¹ Agreed upon; narrated by Bukhārī (no. 801) and Muslim (no. 471). The wording is that of Muslim's.

² Narrated by Muslim (no. 440).

- **The best spots in the rows behind the Imām:**

The first line is better than the second one in Ṣalāh. Allah (ﷻ) and his angels praised the first line, and the messenger of Allah (ﷺ) made Du‘ā for the first line three times and once for the second line. Moreover, the right side of the line is better than the left one, and the closer the person to the Imām the better whether they are on the right or left in the line.

- **The people of the first row:**

The people of knowledge and the ones who have Taqwah should line up right behind the Imām since they are the good example for the people. Also, every Muslim has the right to be in the first line including the young boys.

Abu Mas'ud Al-Ansari (رضي الله عنه) reported:

The Messenger of Allah (ﷺ) would place his hands upon our shoulders when we would form rows for As-Ṣalāh (the prayer) and say, "Stand in straight rows and do not differ among yourselves, or else your hearts will differ due to disaccord. Let those be nearest to me who are mature and endowed with understanding (of the religion), then those who are nearest to them in these respects and then those who are nearest to them".¹

- **The ruling on straightening the lines for Ṣalāh:**

It is a must to straighten the lines for Ṣalāh by standing shoulder to shoulder and ankles by ankles, and by filing the gaps in the front lines. It is a Sunnah act for the Imām to turn his face to the followers before the Ṣalāh and say:

1. "Straighten your rows as the straightening of rows is essential for a perfect and correct prayer."²
2. Or say: "Make your rows straight and come close to one another"³
3. Or say: "Keep (the rows) straight; do not differ from each other lest your hearts should suffer from discord. Let those of you who are mature and prudent be nearer to me, and then those who are next to them."⁴
4. Or say: "Arrange the rows in order, stand shoulder to shoulder, close the gaps, be accommodating to your brothers, and do not leave gaps for Satan. Whoever joins up a row, he will be

¹ Narrated by Muslim (no. 432).

² Agreed upon; narrated by Bukhārī (no. 723) and Muslim (no. 433). The wording is that of Bukhārī's.

³ Narrated by Bukhārī (no. 719).

⁴ Narrated by Muslim (no. 432).

joined to Allah (i.e., to the Mercy of Allah); and whoever cuts off a row, he will be cut off from Allah (i.e., from His Mercy)."¹

5. Or say: "Make your rows straight, make your rows straight, make your rows straight."²

The Imām should alternate between these sayings to keep the Sunnah alive.

- **How do women and youngsters lead the prayer:**

If there are two youngsters who reached the age of seven that are praying with the Imām, they should line up behind him then the women should be at the back. If there's only one young boy, he should stand to the right of the Imām in Ṣalāh.

The Adhān, Ṣalāh, and Imāmah are accepted from a young boy in the obligatory and voluntary Ṣalāh. If there's a more deserving person for Imāmah, then they should lead the prayer instead of the young boy.

Anyone whom his Ṣalāh is correct, than their Imāmah is accepted even if they can't stand or make Rukū' in Ṣalāh. Women are only allowed to lead women in Ṣalāh not men.

- **The ruling on correcting the Qur'ān of the Imām in Ṣalāh:**

There are two types of corrections for the Imām in Ṣalāh:

1. An obligatory correction: It is when the Imām forgets to make the Rukū' or Sujūd, or if the Imām forgets a verse from Sūrah Al-Fātiḥah, or if they changed the meaning of a verse in Qur'ān.

2. A recommended correction: It is when the Imām makes a mistake in Ṣalāh or Tilawah of Qur'ān but has no effect on Ṣalāh.

'Abdullah bin Mas'ud (رضي الله عنه) reported:

The Messenger of Allah (ﷺ) said: "Verily I am a human being like you. I remember as you remember and I forget just as you forget. If I forget, remind me"³

¹ Narrated by Abū Dāwūd (no. 666) and An-Nasai'e (no. 819). The wording is that of Abū Dāwūd's.

² Narrated by An-Nasai'e (no. 813).

³ Agreed upon; narrated by Bukhārī (no. 401) and Muslim (no. 572). The wording is that of Bukhārī's.

- **The ruling if the Imām breaks his Wudu' in Ṣalāh:**

If the Imām breaks his Wudu' in Ṣalāh, he can get someone behind him to lead and complete the Ṣalāh. Alternatively, anyone can step forward and complete the Ṣalāh, or everyone can complete their Ṣalāh individually.

- **How does the follower make up their remaining missed parts of Ṣalāh:**

1. If one joins the Imām in Ṣalāh late, the follower has to make up the remaining parts of their Ṣalāh after the Imām concludes the prayer.
2. As for someone who joined the final Rak'ah of Dhuhur, Asr or Isha, he stands up and prays one rak'ah with Fatihah followed by another surah and sits for Tashahud, after which he should get up and do two rak'ahs of Fatihah only, then sitting for his final Tashahud ending his prayer after that.
3. As for Maghrib Ṣalāh, if the follower misses one Rak'ah, they need to get up and make one Rak'ah then sit down for Tashahuud then get up and make the last Rak'ah.
4. As for Fajr and Jumu'ah Ṣalāhs, if the follower misses one Rak'ah, they should get up and make one Rak'ah.
5. If one catches the *Tashahhud* (last part of Ṣalāh), it is a Sunnah act to join the prayer then get up and complete the prayer when the Imām concludes his.

- **The ruling on one praying by themselves behind the rows in Ṣalāh:**

It is not permissible for one to pray by themselves behind the lines in Ṣalāh except if there's no space in the line in front of them. Also, they shouldn't pull someone back from the line in front of them to join them.

If one woman prays by herself behind the mens' lines, then it is fine but if she's praying behind lines of women then the previous rule applies for her as well.

- **How does the follower follow their Imām:**

It is allowed for the follower to follow their Imām in the Masjid even if they don't see him or see the ones behind him as long as they can hear the Takbīr of the Imām. The same rule applies if the follower is outside the Masjid and the lines are connected all the way outside the Masjid. However, it is not permissible for one to follow an Imām from the television or radio.

- **When can the Imām leave from his place after Ṣalāh?**

It is a Sunnah act for the Imām to face his followers after the Ṣalāh unless if there are women at the back, then he should wait until they leave. It is disliked to pray Nawafil right after the Ṣalāh and before reciting the after-prayer Adhkār. Also, it is recommended for the follower not get up and leave until their Imām leaves.

- **The ruling on shaking hands after Ṣalāh:**

It is an innovation in the religion (Bid'ah) to shake hands after the Ṣalāh, and to make Du'ā loudly for people. The Sunnah is to recite the after-prayer Athkar which were taught by the messenger of Allah (ﷺ).

- **The situations when the follower separates from the Imām:**

There are two situations:

1. The follower makes up his missed part of Ṣalāh after their Imām concludes the Ṣalāh, or:
2. The follower teminates their Ṣalāh for an emergency such as going to the restrooms or renewing their Wudu' or any other reason that prevents them from continuing with their Imām in Ṣalāh.

- **The ruling on praying behind an Imām who supplicates to other than Allah:**

It is forbidden to pray behind an Imām who supplicates other than Allah or commits any act of *Shirk*, and the Ṣalāh behind him is not accepted.

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٧﴾﴾

“And whoever invokes besides Allah another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed.”

[Sūrah Al-Mu'minūn (23):117]

- **The ruling if the Imām prays with Najasah (filth) on him:**

If the Imām leads the Ṣalāh with a Najasah on him and he didn't know about it until Ṣalāh is over, then him and his follower's Ṣalāh is correct. Furthurmore, if the Imām found out about the Najasah during his Ṣalāh, then he can either remove it and continue his Ṣalāh or he can leave and bring one forward to his place to continue the Ṣalāh.

14. The *Ṣalāh* of the Exempted

- **The exempted people:**

Allah (ﷻ) has orders for his slaves at all times, and Allah wants us to obey him at all times.

Those who are considered ‘the exempted ones’ have a valid excuse to not perform the prayer the same way as the normal person. A valid excuse would be like sickness, travels, and/or being frightened by an enemy.

And out of the mercy of Allah (ﷻ), he made it easy for these types of people to worship him the way they can and receive the same reward as the normal person.

1. The *Ṣalāh* of the Ill

- **The Taharah (Purity) of the ill person:**

It is mandatory for the sick person to use water if possible to purify themselves for *Ṣalāh*, otherwise they should make *Tayammum*. If it’s not possible to use either, then they can pray however they can.

Definition of *Tayammum*: tapping on something that is *Tahir* (pure) three times by hand and wiping the face, and another three times to wipe both hands. Example of something *Tahir*: sand.

- **The *Ṣalāh* of the ill person:**

a. They have to pray standing, and if they are unable, they can pray sitting down whilst making *Sujūd* and *Rukū’* by slightly bending their back.

If they are unable to pray sitting down, they can pray lying down on their right side facing the *Qiblah*. If they aren’t able to pray that way, they can pray by moving their head while lying down on the bed facing the *Qiblah*.

b. They have to face the *Qiblah* if possible otherwise they can pray at any direction. Furthermore, the sick person cannot pray by blinking their eyes or moving their finger.

Allah (ﷻ) says:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا﴾

“So fear Allah as much as you are able and listen and obey.”

[Sūrah At-Taghābun (64):16]

Narrated Imran bin Husain (رضي الله عنه):

I had piles, so I asked the Prophet (ﷺ) about the prayer. He said, "Pray while standing and if you can't, pray while sitting and if you cannot do even that, then pray lying on your side."¹

c. Everyone should pray Nawafil standing and if one chose to pray sitting down, they shall receive half the reward. The sick ones are exempted from this.

Narrated Imran bin Husain (رضي الله عنه):

I asked Allah's Messenger (ﷺ) about the praying of a man while sitting. He said: "If he prays while standing it is better and he who prays while sitting gets half the reward of that who prays standing; and whoever prays while lying gets half the reward of that who prays while sitting."²

- **The rulings of the Ṣalāh of the sick person:**

a. If the sick person starts their prayer while sitting down and then during the prayer they felt that they are able to pray standing, they should complete the rest of their prayer standing.

b. It is permissible for the sick person to pray while lying down if the doctor recommends so even if they are able to pray standing.

c. If the sick person is able to pray standing but not able to make Rukū' or Sujūd, they can nod their head for Rukū' and sit down for Sujūd.

d. If the sick person is unable to make Sujūd on the Earth, they can make Sujūd (by nodding their head) while sitting and make it lower than the Rukū'. Also, they shouldn't bring something to their forehead such as a pillow to make Sujūd on it.

e. Whoever is unable to pray standing or sitting, they can pray while sitting on a chair.

- **When is it possible for the sick person to combine their Ṣalāh?**

If it becomes difficult for the sick person to pray each Ṣalāh on its time, they can combine Dhuhr and Asr Ṣalāhs at one of their times. They can also combine Maghrib and Isha Ṣalāhs at one of their times without shortening any prayer.

¹ Narrated by Bukhārī (no. 1117).

² Narrated by Bukhārī (no. 1115).

The hardship in the Ṣalāh is when it becomes difficult to move and to maintain concentration.

- **Where should the sick person pray?**

They should pray at the Maṣjid if they are able to, and they can pray on a chair inside the Maṣjid or on the floor. If they are unable to go and pray at the Maṣjid, they can pray at home and they shall receive the reward of the one who prayed in the Maṣjid as long as they used to pray at the Maṣjid before their sickness.

- **What is the reward of the sick person and the traveler?**

Abu Musa Al-Ash'ari (رضي الله عنه) reported:

Messenger of Allah (صلى الله عليه وسلم) said, "When a slave of Allah suffers from illness or sets on a journey, he is credited with the equal of whatever good works he used to do when he was healthy or at home".¹

2. The Ṣalāh of the Traveler

- **Definition of traveling:** it is when a person leaves their land.

From the good that is found in Islam, shortening and combining prayers during travels since there's usually hardships during travels. And Islam is the religion of mercy.

Anything that is known to be traveling and the people are accustomed to it, takes the rulings of traveling. They are: Shortening the prayers, combining the prayers, breaking the fast, and wiping over the socks.

Ya'laa bin Umayya said: I told 'Umar b. al-Khattab that Allah had said: " You may shorten the prayer only if you fear that those who are unbelievers may afflict you" (Qur'ān, iv. 101), whereas the people are now safe. He replied: I wondered about it in the same way as you wonder about it, so I asked the Messenger of Allah (صلى الله عليه وسلم) about it and he said: It is an act of charity which Allah has done to you, so accept His charity.

¹ Narrated by Bukhārī (no. 2996).

- **The ruling on combining and shortning the prayers:**

- 1) Shortening the prayers is a Sunnah act, and the act of combining the prayers is permission from Allah. Because the messenger of Allah (ﷺ) used to pray his Ṣalāhs on time while traveling, and he rarely used to combine them.
- 2) Shortening the prayers is a Sunnah act during peace and security and otherwise. That is done during traveling only. Fajr and Maghrib Ṣalāhs cannot be shortened. Combining the prayers, on the other hand, can be done while travelling or otherwise when there's a reason. One can combine Dhuhr and Asr Ṣalāhs together, and combine Maghrib and Isha Ṣalāhs together. Fajr Ṣalāh cannot be combined with any other prayer.
- 3) Niyah (intention) for combining the prayers isn't mandatory when starting the first Ṣalāh.
- 4) Whoever combines Dhuhr and Asr together at the time of Dhuhr, then the forbidden time for praying has started for them until Maghrib time. And whoever combines Maghrib and Isha together at the time of Maghrib, the Witr Ṣalāh time has started for them.
- 5) If the Muslim travels on foot or by a vehicle, they can shorten the four-unit prayers to two, and they can combine two prayers at one of their times when needed until their travels end.

Narrated 'Ā'ishah (رضي الله عنها):

"When the prayers were first enjoined they were of two raqat each. Later the prayer in a journey was kept as it was but the prayers for non-travelers were completed."¹

- **When does the traveler begin applying the rulings of traveling?**

The traveler should commence on applying rulings of travelers once they leave their land. Also, shortening the prayers is an act of Sunnah and one can do so as long as they are on a state of traveling and didn't come back to their home land. If the traveler chooses to not shorten their prayers, their prayer is complete but they have neglected an act of Sunnah.

Allah (ﷻ) says:

﴿وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا ﴿٢٠٠﴾﴾

¹ Agreed upon; narrated by Bukhārī (no. 1090) and Muslim (no. 685). The wording is that of Bukhārī's.

“And when you travel throughout the land, there is no blame upon you for shortening the prayer, [especially] if you fear that those who disbelieve may disrupt [or attack] you. Indeed, the disbelievers are ever to you a clear enemy.”

[Sūrah An-Nisā' (4):101]

- **The prayer of the traveler behind one who isn't a traveler:**

1) If a traveler prays behind a non traveler, the traveler should complete their prayer with them. If a non traveler person prays behind a traveler who's shortening their prayer, the non traveler one should complete their prayer.

2) It is an act of Sunnah to announce to the followers that the prayer is a traveler prayer and that they should complete their prayer.

- **The ruling on praying Nawafil during travels:**

It is a Sunnah act to not pray Nawafil during travels except the night prayers, Witr Ṣalāh, and the two Rak'ahs before Fajr Ṣalāh.

The open Nawafil, however, they can be performed while traveling or otherwise. Also that includes prayers that are done for a reason such as the Wudu' prayer, the Tawaf prayer, the two Rakh'ahs upon entering the Masjid, and the sunrise prayer.

In addition, the Athkar after the five prayers are from Sunnah for both men and women while traveling or otherwise.

- **The ruling on the one who travels frequently:**

The general rulings of traveling apply for these types of people.

- **The Ṣalāh of the foreigner:**

a) The ones who are intending to stay at a foreign land such as the ambassadors, workers, and businessmen, they are not considered travelers. Hence, the rulings of travelers do not apply on them.

b) The ones who are intending for a specific reason and they don't know when they shall leave back to their home land. These types of people are considered travelers.

c) The ones who are intending to stay for a specific reason that is stricted with a time limit such as studying. These people are not considered travelers because they have intended to stay and rented properties to live in.

- **The rulings on shortening the prayers during travels:**

1) One should consider the land and not the time if they want to shorten their prayers. Therefore, if one remembered that they didn't pray Dhuhr Ṣalāh until they commenced on traveling, they can shorten their prayer. And if one remembered that they didn't pray Dhuhr until they arrived to their home land, they should complete their prayer and not shorten it.

2) If an unexpected thing happened to the traveler that prevented them from coming back, they can shorten their prayers until they reach home.

3) If the time for Ṣalāh entered and the Muslim traveled right after, they can shorten and combine their prayers but not vice versa.

- **How to perform prayers on the airplane:**

One can pray on the airplane just like as if they pray on land. And if the Muslim doesn't find a spot to pray on the airplane, they can pray standing on their spot while making Rukū' and Sujūd by sitting on a chair and nodding their head slightly forward.

- **The ruling for the traveler on praying in Makkah:**

If the traveler reaches Makkah, they should complete their prayer behind the Imām. But if the traveler missed the congregation, they can pray alone or with a group of travelers and shorten the prayer.

If a traveler passes by a village or small town and hears the Adhān for Ṣalāh, they are given the choice of praying with them or leaving them and praying elsewhere.

- **The ruling on making Adhān and Iqāmah during travels:**

When combining prayers, one should make one Adhān for both prayers and one Iqāmah for each prayer. In case there's rain or cold and no place to perform prayers in congregation, everyone can pray on their own places (i.e. car or bus).

- **How to combine and shorten prayers during travels:**

It is permissible for the traveler to combine Dhuhr and Asr at one of their times or between them, and combine Maghrib and Isha prayers at one of their times or between them.

It is better to perform each prayer at its time unless there's hardship.

It is a Sunnah act to combine Maghrib and Isha Ṣalāhs at the time of Maghrib if the sun sets before one leaves. And if one traveled before the sunset, they may combine Maghrib and Isha the the time of Isha.

Furthermore, if the time of Dhuhr entered before one traveled, they should combine Dhuhr and Asr at the time of Dhuhr. And, if the time of Dhuhr entered after one commenced on traveling, they can delay Dhuhr until Asr.

1) Narrated Ibn Abbas (رضي الله عنه):

Allah's Messenger (صلى الله عليه وسلم) used to offer the Dhuhr and Asr prayers together on journeys, and also used to offer the Maghrib and Isha' prayers together. Narrated Anas bin Malik: The Prophet (صلى الله عليه وسلم) used to offer the Maghrib and the Isha' prayers together on journeys.¹

2) Anas bin Malik (رضي الله عنه) reported:

When the Messenger of Allah (صلى الله عليه وسلم) set out on a journey before the sun declined (from the meridian), he delayed the noon prayer till the afternoon prayer, and then dismounted (his ride) and combined them (noon and afternoon prayers), but if the sun had declined before his setting out on a journey, he observed the noon prayer and then mounted (the ride).²

3) Narrated Mu'adh ibn Jabal (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) was engaged in the Battle of Tabuk. If he moved off before the sun had declined, he would delay the noon prayer till he would combine it with the afternoon prayer and would offer them together. If he moved off after the sun had declined, he would combine the noon and afternoon prayers, and then he proceeded; if he moved off before the evening prayer, he would delay the evening prayer; he would offer it along with the night prayer, he would delay the evening prayer; he would offer it along with the night prayer. If he moved off after the evening prayer, he would offer the night prayer earlier and offer it along with the evening prayer.³

- **The ruling on combining and shortening prayers in Arafah and Muzdalifah:**

It is an act of Sunnah to shorten and combine Dhuhr and Asr at the time of Dhuhr in Arafah, and to shorten and combine Maghrib and Isha at the time of Isha in Muzdalifah. This is what the messenger of Allah (صلى الله عليه وسلم) did during his Hajj.

¹ Narrated by Bukhārī (no. 1107).

² Agreed upon; narrated by Bukhārī (no. 1112) and Muslim (no. 704). The wording is that of Bukhārī's.

³ Sahih/ Narrated by Abū Dāwūd (no. 1220) and at-Tirmidhī (no. 553). The wording is that of Abū Dāwūd's.

- **The ruling on making a congregation during travels:**

It is important to pray the Ṣalāh in congregation when possible otherwise one can pray alone.

- **How to perform voluntary prayers during travels on a moving vehicle:**

It is permissible to pray Nawafil on a moving vehicle, sitting or standing, and facing the Qiblah if possible.

Narrated Jabir (رضي الله عنه):

Allah's Messenger (صلى الله عليه وسلم) used to pray (optional, non-obligatory prayer) while riding on his mount (Rahila) wherever it turned, and whenever he wanted to pray the compulsory prayer he dismounted and prayed facing the Qiblah.¹

- **The ruling on combining prayers when not traveling:**

It is allowed, on certain occasions, to combine prayers when not traveling. These include hardships such as heavy rain at night, or cold weather, or strong winds, or any harmful thing or when there's a necessity.

- **What should the traveler do after they return back to their home land:**

Upon arrival to the home land and before entering the house, one should pray two Rak'ahs in the closest Masjid to their house because this is the practice of the messenger of Allah (صلى الله عليه وسلم).

¹ Agreed upon; narrated by Bukhārī (no. 400) and Muslim (no. 540). The wording is that of Bukhārī's.

3) The *Ṣalāh* of Fear

Since prayers are important in Islam, they became one of the greatest reasons for victory.

Allah (ﷻ) says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾﴾

“O you who believe, seek help through patience and prayer. Indeed, Allah is with the patient.”

[Sūrah Al-Baqarah (2):153]

This type of prayer can be done during traveling or otherwise, but it is shortened while not traveling.

So, if the Muslims were on the battlefield and they were afraid from the enemy, they can pray it in different ways:

- **How to perform this type of prayer:**

- a) If the enemy was in front of the Qiblah:

The Imām should make Takbīr and the Muslims are two lines behind him. They continue the Ṣalāh together until the Imām makes Sujūd. Only the first line should make Sujūd with the Imām until he gets up for the second Rak‘ah, then the second line makes Sujūd. Then the second line comes forward and the first line goes back. Then the same process is done for the second Rak‘ah. Then the Imām makes Tasleem.

Allah (ﷻ) says:

﴿وَإِذَا سَرْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا ﴿١٠١﴾﴾

“And when you travel throughout the land, there is no blame upon you for shortening the prayer, [especially] if you fear that those who disbelieve may disrupt [or attack] you. Indeed, the disbelievers are ever to you a clear enemy.”

[Sūrah An-Nisā' (4):101]

- b) If the enemy wasn't in front of the Qiblah:

- 1) The Imām makes Takbīr and one line is praying behind him, and the second line is facing the enemy for protection. The Imām prays one Rak‘ah and gets up but doesn't move while the line behind him finishes the prayer by themselves and take position to protect the place. The second line joins the Imām for the second Rak‘aha and after the

Imām finishes the Ṣalāh, they complete the prayer by themselves while carrying their weapons with them.

Allah (ﷻ) says:

﴿ وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أذىٌ مِنْ مُطَرٍّ أَوْ كُنْتُمْ مَرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٠٢﴾ ﴾

“And when you are among them and lead them in prayer, let a group of them stand [in prayer] with you and let them carry their arms. And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms. Those who disbelieve wish that you would neglect your weapons and your baggage so they could come down upon you in one [single] attack. But there is no blame upon you, if you are troubled by rain or are ill, for putting down your arms, but take precaution. Indeed, Allah has prepared for the disbelievers a humiliating punishment.”

[Sūrah An-Nisā' (4):102]

2) Or the Imām prays four Rak'ahs and one group joins him for two Rak'ahs then they make Tasleem. Then the second group joins the Imām for his third Rak'h'a and completes the prayer with him.

3) Or the Imām prays two Rak'ahs with the first group and makes Tasleem, and then prays again with the second group and makes Tasleem.

4) Or every group prays one Rak'ah with the Imām and one Rak'ah alone that is not considered a missed part, and the Imām prays two Rakah'ahs.

c) If the situation becomes intense and the battle continues, Muslims can then pray only one Rak'ah while sitting or Standing and while facing the Qiblah or not. If they are not able to pray on any state, they can delay the prayer even if its timing ends until they finish the battle then pray it.

1) Allah (ﷻ) says:

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَدْبُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾ ﴾

“Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient. And if you fear [an enemy, then pray] on foot or riding. But when you are secure, then remember Allah [in prayer], as He has taught you that which you did not [previously] know.”

[Sūrah Al-Baqarah (2):238-239]

2) Ibn 'Abbas (رضي الله عنه) reported:

Allah has prescribed the prayer through the word of your Prophet (صلى الله عليه وسلم) as four rak'ahs when resident, two when travelling, and one when danger is present.¹

As for the Maghrib prayer there's no shortening for it, but the Imām can pray two Rak'ahs with the first group and one Rak'ah with the second group or vice versa.

¹ Narrated by Muslim (no. 687).

15. *Jumu'ah* (Friday) *Ṣalāh*

- **The wisdom behind *Jumu'ah Ṣalāh*:**

The wisdom behind *Jumu'ah Ṣalāh* is to gather and bring the Muslims together and create love between them, and to show the the Tawhid for Allah.

In general, there are three main gatherings for Muslims: Small gatherings like in the five daily prayers, medium gatherings like *Jumu'ah* and 'Īd *Ṣalāhs*, and large gatherings like in Hajj.

- **The reward of the day of *Jumu'ah*:**

Abu Hurairah (رضي الله عنه) reported:

The Messenger of Allah (صلى الله عليه وسلم) said: The best day on which the sun has risen is Friday; on it Adam was created. On it he was made to enter Paradise, on it he was expelled from it. And the last hour will take place on no day other than Friday.¹

- **The ruling of *Jumu'ah Ṣalāh*:**

1. *Jumu'ah Ṣalāh* is two Rak'ahas and it is an obligation upon every adult sane male Muslim residing at a city. If the traveler is residing at a city and hears the call for *Jumu'ah Ṣalāh*, they have to attend the *Ṣalāh* and *Khuṭbah*.

2. *Jumu'ah* replaces *Dhuhr Ṣalāh*. So, when a Muslim prays *Jumu'ah*, they don't have to pray *Dhuhr*. However, if one misses *Jumu'ah*, they have to make it up by praying *Dhuhr* four Rak'ahs. If one misses *Jumu'ah* unintentionally, they are not sinning; however, if they skip it intentionally, they are sinning. And the more one skips *Jumu'ah*, the more sins they will receive.

1. Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾

“O you who believe, when [the *Adhān*] is called for the prayer on the day of *Jumu'ah* [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew.”

[Sūrah Al-Jumūah (62):9]

2. Narrated Al-Ja'd ad-Damri (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) said: He who leaves the Friday prayer (continuously) for three Friday on account of slackness, Allah will print a stamp on his heart.¹

¹ Narrated by Muslim (no. 854).

- **The ruling on traveling on the day of Jumu'ah:**

It is permissible to travel on the day of Jumu'ah before the second call except when there's a necessity such as catching a flight or train.

Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾

“O you who believe, when [the Adhān] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew.”

[Sūrah Al-Jumūah (62):9]

- **The time of Jumu'ah Ṣalāh:**

Its time starts after Zawal time until the end of Dhuhr Ṣalāh time. It can also be prayed before the Zawal time; however, it is better to pray it after that.

- **The time of Adhān for Jumu'ah Ṣalāh:**

There are two calls for Jumu'ah: first is about an hour before the Imām enters the Masjid, and the second one is after the Imām enters.

- **The prerequisites for establishing Jumu'ah:**

- a. Performing it on its time.
- b. Performing it with minimum three people from the local city.
- c. Performing it with two Khutbas before the Ṣalāh.
- d. Performing it in the city.

- **The ruling on establishing Jumu'ah in the city:**

1. It has to be done in the city and not in the villages or during traveling. Furthermore, the Ruler's permission is not mandatory to establish Jumu'ah in the city except when there's a need of making more than one Jumu'ah due to the number of people attending.

2. It can be done in a Masjid or a small Musallah. People residing in a non-Muslim country can rent a place to perform Jumu'ah in it, and they shall be rewarded for that.

¹ Narrated by Abū Dāwūd (no.1052) and at-Tirmidhī (no. 500). The wording is that of Abū Dāwūd's.

- **The reward of making Ghusul and going early to Jumu'ah Ṣalāh:**

1. Abu Hurairah (رضي الله عنه) reported:

The Messenger of Allah (صلى الله عليه وسلم) said, "He who takes a bath on Friday, like the bath for ceremonial purity, and then goes (to the masjid), he is like one who offers a camel as a sacrifice to seek the Pleasure of Allah; and he who comes at the second hour is like one who offers a cow to win the Pleasure of Allah; and he who comes at the third hour is like one who offers a ram with horns (in sacrifice); and he who comes at the fourth hour is like one who offers a hen; and he who comes at the fifth hour is like one who offers an egg. And when the Imām ascends the pulpit, the angels (who write the names of those who come to the masjid before the coming of the Imām) close (their record) in order to listen to the Khuṭbah."¹

2. Narrated Aws ibn Aws ath-Thaqafi (رضي الله عنه):

I heard the Messenger of Allah (صلى الله عليه وسلم) say: If anyone makes (his wife) wash and he washes himself on Friday, goes out early (for Friday prayer), attends the sermon from the beginning, walking, not riding, takes his seat near the Imām, listens attentively, and does not indulge in idle talk, he will get the reward of a year's fasting and praying at night for every step he takes.²

- **When does the Ghusul time starts:**

It starts from the Fajr on Friday until just before going to Jumu'ah.

- **The ruling on making Ghusul for Jumu'ah:**

1. It is a confirmed Sunnah to make Ghusul for Jumu'ah. And, it is must for those who have bad smell that causes discomfort for other Muslims or the Angels.

Allah's Messenger (صلى الله عليه وسلم) said, "The taking of a bath on Friday is compulsory for every male (Muslim) who has attained the age of puberty."³

2. It is an act of Sunnah to wear perfume, wear nice clean clothes, go early to the Masjid, sit close to the Khateeb, pray Nawafil, make Dhikr, make lots of Du'ā, and recite the Qur'ān.

¹ Agreed upon; narrated by Bukhārī (no. 881) and Muslim (no. 850). The wording is that of Bukhārī's.

² Narrated by Abū Dāwūd (no. 345) and ibn Majah (no. 1087). The wording is that of Abū Dāwūd's.

³ Agreed upon; narrated by Bukhārī (no. 858) and Muslim (no. 846).

- **The best time to leave for Jumu'ah:**

1. The recommended time starts from Sunrise. The obligatory time is at the second Adhān when the Khateeb enters the Masjid.
2. The hours before Jumu'ah can be estimated by calculating the total time between sunrise and after the Imām enters the Masjid, and then divide that time by five.

- **When does the Imām come for Jumu'ah?**

The Imām should come for Jumu'ah and Rain prayers at the start time of the Khuṭbah. As for 'Īds, he should come at the start time for 'Īd Ṣalāh.

- **Is Jumu'ah compulsory upon the traveler?**

If the traveler decides to stop and rest in a city or town that Jumu'ah is performed in it and it they hear the Adhān, they must join it and perform it. The traveler can also lead the Khuṭbah and Ṣalāh for the people of the town.

- **How should the Khateeb be like:**

Jabir bin Abdullah (رضي الله عنه) said:

When Allah's Messenger (may peace be upon him) delivered the sermon, his eyes became red, his voice rose, and his anger increased so that he was like one giving a warning against the enemy and saying: "The enemy has made a morning attack on you and in the evening too."¹

- **What should the Khateeb do upon entering the Masjid:**

1. The Sunnah for the Imām upon entering is to climb a three level Minbar (platform or stand) and face the Muslims and greet them with Salām, then sit down until the Adhān finishes and deliver the Khuṭbah standing. It is allowed to stop the Khuṭbah for any emergency and then continue if possible.
2. The Sunnah is to deliver the Khuṭbah from memory. If not possible, it can be delivered from a paper.

¹ Narrated by Muslim (no. 867).

- **In which language should the Khuṭbah be delivered in?**

The Sunnah is to deliver the two Khuṭbahs in Arabic. The attendies are either:

1. Non-Arabs, then the Khuṭbah should be delivered in their language so they can understand it. Or,
2. Arabs but some of them are non Arabs, then the Khuṭbah should be translated for them wether on copies of papers or to be summarized for them after the Khuṭbah.

- **How should the Khuṭbah be like:**

The Khateeb should often start his Khuṭbah with Khutbat al-Hajah or anything else.

The words for Khutbat Al-Hajah are:

“Al-hamdu lillahi nahmadhu wa nasta'inuhu wa na'udhu billahi min shururi anfusina wa min sayi'ati a'malina lahu, wa man yudil fala mudilla lahu, wa man yudil fala hadiaya lahu. Wa ashadu Anna la ilaha illallahu wahduhu la sharika lahu, wa rashulhu.”

(All praise is due to Allah; we praise Him and seek His aid and forgiveness. We seek refuge in Him from the evil of our own selves and the evil of our actions. Whomsoever Allah guides none can allow him to go astray, and whomsoever Allah allows to go astray none can guide him. I bear witness that there is no deity worthy of worship except Allah, alone and without a partner; and I bear witness that Muḥammad (ﷺ) is His Slave and Messenger).

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِيهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴾

“O you who believe! Fear Allah as He should be feared and do not die except as Muslims.”

[Sūrah Āli ‘Imrān (3):102]

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَنَسَاءً كَثِيرًا وَنَسَاءً ءَاتَتْهُنَّ مِنْهُنَّ مَا كُنَّ يَتَنَبَّهْنَ عَلَيْهِنَّ لِيَتَّقُوا اللَّهَ ۗ وَاللَّهُ الْعَلِيمُ الْحَكِيمُ ﴾

﴿ نَسَاءً لَوْلَئِنَّ اللَّهَ كَانَ عَلَيكُمْ رَقِيبًا ﴾

“O mankind! Fear your Lord, Who created you from one soul and created from it its mate, and created from them both many men and women. And fear Allah through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is ever an All-Watcher over you.”

[Sūrah al-Nisā’ (4):1]

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۗ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ يُطِيعُ أَمْرًا فَكَذَٰلِكَ فَازَ الْوَارِثُونَ ﴾

﴿ فَوَزًّا عَظِيمًا ﴾

“O you who believe! Fear Allah and speak words of appropriate justice. He will direct you to do righteous deeds and will forgive you your sins. And whoever obeys Allah and His Messenger has certainly achieved a great achievement.”

[Sūrah al-Aḥzāb (33):70-71]

It is also a Sunnah to say: “Amma ba’d (أما بعد)” and:

“The best of speech is the Book of Allah and the best of guidance is the guidance of Muḥammad (ﷺ). The worst of matters are the newly-invented ones; every newly-invented matter is a bid‘ah (reprehensible innovation).”¹

- **The topic of the Khuṭbah:**

It should contain Tawhid and Iman and the attributes of the Rabb, the pillars of Iman, the mention of the blessings of Allah, the remembrance of Allah, the warning about the punishment of Allah, the mention of death, the mention of Jannah, the mention of Hellfire, and the encouragement of the worship of Allah.

- **The length of the Khuṭbah and the Ṣalāh:**

1. It is a Sunnah act to shorten the Khuṭbah and elongate the prayer.

Jabir bin Samurah (رضي الله عنه) reported:

I used to pray with the Messenger of Allah (صلى الله عليه وسلم) and both his prayer and sermon were of moderate length.²

2. It is recommended to recite portions of the Qur’ān in the Khuṭbah and recite Sūrah Qāf sometimes.

- **Listening to the Khuṭbah:**

It is recommended for the attendees to face the Khateeb and come close to him. If the Maṣjid is big, the attendees can sit and line up just like in the Ṣalāh while facing the Imām.

- **The ruling on talking during the Khuṭbah:**

Talking during the Khuṭbah nullifies one’s Jumu’ah and causes one to gain sins.

¹ Narrated by Muslim (no. 867).

² Narrated by Muslim (no. 866).

It is forbidden to pass the shoulders of seated attendees to find a space in the front. It's also not allowed to distribute pamphlets or collect money while the Khuṭbah is going on.

- **What should one do upon entering the Masjid while the Khateeb is speaking?**

One should pray quick two Rak'ahs upon entering the Masjid. And whoever feels sleepy, they should change their spot to stay awake.

- **The Rak'ahs for Jumu'ah Ṣalāh:**

They are two Rak'ahs. It is Sunnah to recite Sūrah Al-Jumu'ah in the first Rak'ah after Sūrah Al-Fātiḥah, and recite Sūrah Al-Munafiqoon in the second Rak'ah.

Or recite Sūrah Al-Jumu'ah in the first Rak'ah, and Sūrah Al-Ghashiyyah in the Second one.

Or recite Sūrah Ala'laa in the first Rak'ah, and Sūrah Al-Ghashiyyah in the Second one.

Or recite any parts of the Qur'ān after Sūrah Al-Fātiḥah.

The Imām leads the Khuṭbah and the Ṣalāh, and it is possible for one Imām to lead the Khuṭbah and another leads the Ṣalāh if needed.

- **How does the Masbūq catch Jumu'ah?**

Whoever joins the Jumu'ah Ṣalāh in the last Rak'ah, they caught the Jumu'ah and its reward. And whoever joins the Ṣalāh after the second Rak'ah, they should pray it as Dhuhr Ṣalāh with four Rak'ahs.

- **The ruling on giving a reminder after Jumu'ah Ṣalāh:**

Unless there's a need to clarify something in the khuṭbah or inform the people about something important, a reminder shouldn't be given after Jumu'ah Ṣalāh because it can cause distress to people.

- **The post-Jumu'ah Sunnah:**

It is Sunnah to pray four Rak'ahs after Jumu'ah Ṣalāh, or sometimes two.

There's no before-Jumu'ah Sunnah, and one can pray as much as they want at that time.

- **When should the Muslim recite Sūrah Al-Kahf?**

It is better for any Muslim to recite Sūrah Al-Kahf during the week or on Friday or its night.

- **The Sūrahs that can be recited for Fajr Ṣalāh on Jumu'ah day:**

It is a Sunnah to recite Sūrah Al-Sajdah on the first Rak'ah and Sūrah Al-Insan on the Second one.

- **The ruling on making Du'ā during the Khuṭbah:**

1. It is not allowed for the Imām or the attendees to raise their hands for Du'ā during the Khuṭbah unless the Imām supplicates Allah for rain. Saying "Ameen" with a low tone is permissible during the Du'ā.

2. It is recommended for the Imām to make Du'ā for Islam and the Muslims around the world, and to ask Allah forgiveness and goodness. The Imām should only raise their finger but not their hands.

- **The hour for the Du'ā to be accepted on Friday:**

It is estimated to be the last hour on Friday after Asr. And it is recommended to make Du'ā and remember Allah during that time.

Narrated Abu Hurairah (رضي الله عنه):

Allah's Messenger (صلى الله عليه وسلم) talked about Friday and said, "There is an hour (opportune time) on Friday and if a Muslim gets it while praying and asks something from Allah, then Allah will definitely meet his demand."¹

- **The ruling when 'Īd day falls on a Jumu'ah day:**

Whoever prays 'Īd doesn't have to pray Jumu'ah, and they can pray it as Dhuhr Ṣalāh if 'Īd and Jumu'ah fall on the same day. The Imām, however, has to pray both.

¹ Agreed upon; narrated by Bukhārī (no. 935) and Muslim (no. 852). The wording is that of Bukhārī's.

16. Voluntary *Ṣalāh*

- **The Voluntary *Ṣalāh*:** is every *Ṣalāh* that is performed which is other than the obligatory five Prayers and Jumuaḥ *Ṣalāh*.
- **The wisdom behind this type of *Ṣalāh*:**

Allah (ﷻ) has legislated a voluntary act of worship for every Fardh (obligation) out of his mercy. This way, the believer can increase their Iman (belief) and complete any shortcomings they may have in their worship. Therefore, there's obligatory and voluntary *Ṣalāh*, there's obligatory and voluntary fast, and Hajj and Sadaqah likewise. The slaves of Allah (ﷻ) can increase their worship and come closer to Allah with voluntary acts of worship until Allah (ﷻ) loves them.

Allah (ﷻ) says:

﴿ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَرَوُودُوا فَارِبْتَ خَيْرَ الزَّادِ الْتَقْوَىٰ وَأَتَقُونَ يَتَأْتِي الْأَلْبَابَ ﴾

“And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah And fear Me, O you of understanding.”

[Sūrah al-Baqarah (2):197]

- **The different types of voluntary *Ṣalāh*:**
 1. Some of which are done in congregation such as *Tarāwīḥ*, *Istisqā'*, *Khusuf*, and the two *ʿĪd* *Ṣalāhs*.
 2. Some of which are not done in congregation such as the *Istikharah* *Ṣalāh*.
 3. Some of which are done with the Fardh *Ṣalāh* such as the twelf-Rak'ah Nawafil *Ṣalāhs*.
 4. Some of which are not done with the Fardh *Ṣalāh* such as the Duha'a (Sunrise *Ṣalāh*).
 5. Some of which are tied with certain times such as the Tahajjud prayers (night prayers).
 6. Some of which are not tied with any time, and can be done during the allowed times of *Ṣalāh* such as the open Nawafil *Ṣalāhs*.
 7. Some of which are tied with a reason such as the two-Rak'ah *Tahiyat-ul-Masjid* (welcoming of the Masjid), and Wudo' *Ṣalāh*.
 8. Some of which are not tied with any reason such as the open Nawafil *Ṣalāhs*.
 9. Some of which are made certain by prophet Muhammad (ﷺ) such as the Two *ʿĪd* *Ṣalāhs*, the Rain *Ṣalāh*, the Solar Eclipse *Ṣalāh*, and the Witr *Ṣalāh*.
 10. Some of which are not made certain such as a two Raka'as before Maghrib *Ṣalāh*.

Legislating different types of optional acts of worship is from the generosity of Allah upon his slaves to get closer to him, to raise their status, to forgive their sins, and to increase their rewards.

Allah (ﷻ) says:

﴿ فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ ﴿٣٦﴾ وَكَأَنَّ كِبْرِيَاءَهُ فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٧﴾ ﴾

"Then, to Allah belongs [all] praise - Lord of the heavens and Lord of the earth, Lord of the worlds. And to Him belongs [all] grandeur within the heavens and the earth, and He is the Exalted in Might, the Wise."

[Sūrah Al-Jāthiyah (45):36-37]

The Forbidden Times for *Ṣalāh*

- **The forbidden times for *Ṣalāh* are five:**

- From Fajr till Sunrise.
- From sunrise till part of the sun (about the length of a spear) is visible. About 15 minutes approximately.
- From the sun being perpendicular to the Earth till five minutes later.
- From Asr *Ṣalāh* till the Sun becomes pale.
- From the sun going to set till Maghrib.

1. Abu Sa'id al-Khudri (رضي الله عنه) reported:

Allah's Messenger (ﷺ) said: No prayer is valid after the 'Asr prayer till the sun sets and no prayer is valid after the dawn prayer till the sun rises.¹

2. Uqbah bin 'Amir (رضي الله عنه) said:

There were the times at which Allah's Messenger (ﷺ) forbade us to pray, or bury our dead: When the sun begins to rise till it is fully up, when the sun is at its height at midday till it passes over the meridian, and when the sun draws near to setting till it sets.²

- **The wisdom behind the prohibition of performing optional Prayers during these times:**

There are a few reasons:

- To not imitate the Kuffar who prostrate to the Sun when it rises and when it sets.
- The Hellfire heats up while the Sun at a perpendicular position to the Earth.

¹ Agreed upon; narrated by Bukhārī (no. 586) and Muslim (no. 827). The wording is that of Muslim's.

² Narrated by Muslim (no. 831).

- To obey and worship Allah (ﷻ) at all times.
- To refresh the soul and give it a break to get ready for the next prayer.

'Amr bin 'Abasa al-Sulami (رضي الله عنه) reported:

I said: Prophet of Allah, tell me that which Allah has taught you and which I do not know, tell me about the prayer. He said: Observe the dawn prayer, then stop praying when the sun is rising till it is fully up, for when it rises it comes up between the horns of Satan, and the unbelievers prostrate themselves to it at that time. Then pray, for the prayer is witnessed and attended (by angels) till the shadow becomes about the length of a lance; then cease prayer, for at that time Hell is heated up. Then when the shadow moves forward, pray, for the prayer is witnessed and attended by angels, till you pray the afternoon prayer, then cease prayer till the sun sets, for it sets between the horns of devil, and at that time the unbelievers prostrate themselves before it.¹

- **The ruling on offering optional Prayers during the forbidden times:**

1. The Prayers that have a reason behind their legislation can be performed during or after the forbidden time. Some of these prayers are obligatory, some are obligatory upon certain people, some are made obligatory upon the minority of people, some are considered Sunnah, and some are recommended. Example of these prayers:

- Praying a Ṣalāh that is missed due to forgetfulness or sleep.
- Praying *Janazah* prayer.
- Praying Solar Eclipse prayer.
- Praying the two *Rak'as* for *Wudu'*.
- Praying the two *Rak'as* upon entering the Masjid.
- Praying the two *Rak'as* after completing the *Tawaf*.
- Praying the Witr after its time.
- Praying two *Rak'as* after exiting the house.
- Praying the *Istikhara'h* Ṣalāh.
- Praying two *Rak'as* upon coming back from travel.
- Praying the Nawafil (The twelf Sunnah *Rak'as*) at a later time.
- Praying two *Rak'as* upon entering the *Ka'bah*.
- Praying two *Rak'as* upon entering the state of *Ihram*.
- Praying two *Rak'as* after seeing a bad dream.

2. The *Janazah* Ṣalāh can be performed at any time. However, it is better if *Janazah* Ṣalāh is not performed during sunrise, sunset, or when the Sun is shifting from the center of the sky. The reason for this is because these times are short in length, the disbelievers

¹ Narrated by Muslim (no. 832).

prostrate to the Sun during these times, and it is forbidden to pray during the time when the Sun is shifting from the center of the sky except the day of *Jumua'ah*.

3. Praying the Sacred Masjid in Makkah is permissible at any time.

It was narrated that Jubair bin Mut'im (رضي الله عنه) said:

“The Messenger of Allah (ﷺ) said: ‘O Banu ‘Abd Manaf! Do not prevent anyone from circumambulating this House or praying at any time he wants of the day or night.’”¹

4. The forbidden time for Ṣalāh starts after the person prays Fajr and after they pray Asr.

- **Knowing the Prayers that are offered for a reason:**

Such prayers must be performed during the time when their reason takes place even during the forbidden times. The Solar Eclipse prayer and the two *Rak'ahs* upon entering the Masjid are examples of prayers that must be performed when their reason occurs. There are some exceptions such as the Rain Prayer. Unlike the other two examples, the Rain prayer can be delayed until the permissible time for Ṣalāh enters.

The Categories for the Voluntary *Ṣalāhs*

- **Optional Prayers are divided into few categories:**

Al-Sunan Al-Rawatib, *Tahajjud* prayers, *Witr* prayer, *Tarāwīḥ* prayers, *The two 'Ids*, *the Solar and Lunar Eclipse prayer*, *the Rain prayer*, *Al-Duha'* (sunrise) prayer, and *Istikh'arah* prayer.

1- The *Rātibah Sunnahs*

- ***Al-Sunan Al-Rawatib***. These are optional prayers offered before or after the obligatory prayers.

- **The categories of *Al-Sunan Al-Rawatib* :**

1. **Affirmed Rawatib (Twelve Rak'ahs):**

- a. Four before Dhuhr Ṣalāh

¹Graded as Sahih. Narrated by Ibn Majah (no. 1254) and Al-Tirmidhī (no. 868).

- b. Two after Dhuhr Ṣalāh
- c. Two after Maghrib Ṣalāh
- d. Two after Isha Ṣalāh
- e. Two before Fajr Ṣalāh

Umm Habibah (رضي الله عنها) the Mother of the Believers reported:

I heard the Messenger of Allah (صلى الله عليه وسلم) saying, "A house will be built in Jannah for every Muslim who offers twelve Rak'ah of optional Ṣalāh other than the obligatory Ṣalāh in a day and a night (to seek the Pleasure of Allah)."¹

'A'ishah (رضي الله عنها) reported:

Whenever the Prophet (صلى الله عليه وسلم) stayed in my house, he would perform four Rak'ah (supererogatory prayer) before Zuhr prayer. Then he would go out and lead Ṣalāh. He (صلى الله عليه وسلم) would then come back and perform two Rak'ah (supererogatory prayer). He would lead the Maghrib prayer and come back and perform two Rak'ah (supererogatory prayer). When he (صلى الله عليه وسلم) had led the 'Isha' prayer, he would enter the house and perform two Rak'ah (supererogatory prayer) .. and when Fajr enters he performs two Rak'ah.²

- And sometimes he (ﷺ) prays them ten Rak'ahs by praying two before Dhuhr Ṣalāh.

Ibn 'Umar (رضي الله عنهما) reported:

I prayed along with Allah's Messenger (صلى الله عليه وسلم) two rak'ahs before and two rak'ahs after the noon prayer, two rak'ahs after the sunset prayer and two rak'ahs after the 'Isha' prayer and two rak'ahs after the Friday prayer; and so far as the sunset, 'Isha' and Friday prayers are concerned, I observed (them) along with the Messenger of Allah (صلى الله عليه وسلم) in his house.³

2. Unaffirmed Rawatib that can be performed but one doesn't have to be consistant in doing them:

They are: two Rak'ahs before Asr, Maghrib, and Isha. It is an act of Sunnah to be consistant in performing four Rak'ahs before Asr.

¹ Narrated by Muslim (no. 728).

² Narrated by Muslim (no. 730).

³ Agreed upon; narrated by Bukhārī (no. 937) and Muslim (no. 729). The wording is that of Muslim's.

Narrated Abdullah bin Mughaffal Al-Muzani (رضي الله عنه):

Allah's Messenger (صلى الله عليه وسلم) said thrice, "There is a prayer between the two Adhāns (Adhān and Iqama)," and added, "For the one who wants to pray."¹

'Ali bin Abi Talib (رضي الله عنه) reported:

The Prophet (صلى الله عليه وسلم) used to perform four Rak'ah before the 'Asr prayer, separating them with Taslim (i.e., offering blessings) on the favourite angels who are near Allah's proximity and the Muslims and the believers who come after them.²

- **The most important Sunan Rawatib:**

These are the two Rak'ahs before Fajr, and they can be performed during traveling and/or otherwise.

'A'ishah (رضي الله عنها) reported:

The Messenger of Allah (صلى الله عليه وسلم) said: The two rak'ahs at dawn are better than this world and what it contains.³

It is an act of Sunnah to make the two Rak'ahs light, short, and to recite Sūrahs (Al-Kafiroon and Al-Ikhlās) after Sūrah Al-Fatiha. Alternatively, one can recite the following after Fatihah:

In the first Rak'ah:

﴿ قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ إِلَهُد مُّسْلِمُونَ ﴾

"Say, [O believers], "We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him."

[Sūrah Al-Baqarah (2):136]

In the second Rak'ah:

﴿ فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّكَ مُسْلِمُونَ ﴾

¹ Agreed upon; narrated by Bukhārī (no. 624) and Muslim (no. 838). The wording is that of Bukhārī's.

² Narrated by At- Tirmidhī (no. 429) and Nasa'ie (no. 874). The wording is that of Tirmidhī s.

³ Narrated by Muslim (no. 725)

“But when Jesus felt [persistence in] disbelief from them, he said, "Who are my supporters for [the cause of] Allah?" The disciples said, " We are supporters for Allah. We have believed in Allah and testify that we are Muslims [submitting to Him].”

[Sūrah 'Āli Imrān (3):52]

- **The rulings on the Sunan Al-Rawatib:**

One can make up these Sunan Rawatib even after they forget as long as they have a valid excuse. Furthermore, one can make up the Sunnah for Fajr after the Ṣalāh, or better yet, fifteen minutes after sunrise.

If one makes Wudu' and enters the Masjid after the Adhān and performs two Rak'ahs with the intention of:

- the two Rak'ahs entering the Masjid,
- the Sunnah for Wudu', and
- the Ratibah before the obligatory prayer (i.e. Dhuhr Ṣalāh).

They shall be rewarded by Allah according to their intention.

It is an act of Sunnah to separate between the Sunnah Ṣalāh and the obligatory one by a small talk or movement to distinguish between the two.

These Nawafil can be performed in the Masjid or at home, and it is better to perform them at home.

Zaid bin Thabit (رضي الله عنه) reported:

The Prophet (صلى الله عليه وسلم) said, "O people! Perform your (voluntary) Ṣalāh (prayers) in your homes because the best Ṣalāh of a man is the one he performs at home, except the obligatory Ṣalāh."¹

- **The ruling on performing Nawafil with any desired number:**

Nawafil can be performed during the day and night, and it is best to perform them at night with units of two (two Rak'ahs).

Abu Hurairah (رضي الله عنه) reported:

The Messenger of Allah (صلى الله عليه وسلم) said, "The best month for observing Saum (fasting) after Ramadan is Muharram, and the best Ṣalāh after the prescribed Ṣalāh is Ṣalāh at night."²

¹ Agreed upon; narrated by Bukhārī (no. 731) and Muslim (no. 781). The wording is that of Bukhārī's.

² Narrated by Muslim (no. 1163).

- **How to perform the optional Prayers:**

1. It is permissible to pray Nawafil sitting down even if one can pray them standing and that is even better. However, it is compulsory to pray the obligatory prayers standing unless one can't do so, then they can pray them sitting down.

2. Whoever prays Nawafil sitting down without a valid excuse (i.e. sickness) then they shall receive half the reward of the person praying them standing. Moreover, the one who prays Nawafil lying down with excuse shall receive the full reward of the one who prays them standing. And if they pray lying down and they are able to do so standing, they shall receive half the reward of the one who prays them sitting down.

Narrated Abdullah bin Buraidah (رضي الله عنه):

Imran bin Husain had piles. Once Abu Ma'mar narrated from Imran bin Husain who had said, "I asked the Prophet (p.b.u.h) about the prayer of a person while sitting. He said, 'It is better for one to pray standing; and whoever prays sitting gets half the reward of that who prays while standing; and whoever prays while Lying gets half the reward of that who prays while sitting.'"¹

The Nawafil at night can be performed with units of two's. They can also be done with units of four's with one *Tasleem* at the end. The Nawafil during the day can be performed with either units of two's or four's with one *Tasleem* at the end.

2- *Tahajjud* (Night) *Ṣalāh*

- **The Ruling on Qiyam Al-Layl:**

It's a confirmed Sunnah that Allah praised those who do it, and he commanded his messenger (ﷺ) to do it and he did it. Allah legislated it for his nation and encouraged them to do it.

1. Allah (ﷻ) says:

﴿يَأْتِيَا الْمُرُورَ ﴿١﴾ فَمِ الْيَلِّ إِلَّا قَلِيلًا ﴿٢﴾ نِصْفَهُ أَوْ أَنْقَصَ مِنْهُ قَلِيلًا ﴿٣﴾ أَوْ زِدَ عَلَيْهِ وَرَتَّلَ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾﴾

“O you who wraps himself [in clothing],[Arise [to pray] the night, except for a little - Half of it - or subtract from it a little Or add to it, and recite the Qur'an with measured recitation.”

[Sūrah Al-Muzzammil (73):1-4]

2. Allah (ﷻ) says:

﴿وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿١﴾﴾

¹ Narrated by Bukhārī (no. 1115).

“And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station.”

[Sūrah Al-'Isrā' (17):79]

3. Allah (ﷻ) says:

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٥١﴾ ءَاحْزِنِينَ مَا ءَاتَنَّهُمْ رَبُّهُمْ ءَإِيَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿٥٢﴾ كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿٥٣﴾ ﴿٥٤﴾ وَيَأْتِيهِمْ فِيهَا الْغُيُورُ ﴿٥٥﴾ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿٥٦﴾﴾

“Indeed, the righteous will be among gardens and springs, Accepting what their Lord has given them. Indeed, they were before that doers of good. They used to sleep but little of the night, And in the hours before dawn they would ask forgiveness, And from their properties was [given] the right of the [needy] petitioner and the deprived.”

[Sūrah Adh-Dhāriyāt (51):15-19]

• The Reward for Qiyam Al-Layl:

It is one of the best deeds and even better than the Nawafil during the day since the slave is doing Qiyam Al-Layl sincerely for the sake of Allah. Also, it involves the hardship of leaving the bed from sleep, and it involves the sweetness of invoking supplicating Allah during the last third of the night.

1. Allah (ﷻ) says:

﴿إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأًا وَأَقْوَمُ قِيلًا ﴿٦١﴾﴾

“Indeed, the hours of the night are more effective for concurrence [of heart and tongue] and more suitable for words.”

[Sūrah Al-Muzzammil (73):6]

2. The Messenger of Allah (ﷺ) was asked as to which prayer was most excellent after the prescribed prayer.

He said: Prayer offered in the middle of the night.¹

3. 'Amrah bin 'Abasah (رضي الله عنه) said:

The Messenger of Allah (ﷺ) said: The closest that the Lord is to His slave is in the last part of the night, so if you can be among those who remember Allah at that time, then do so. For prayer is attended and witnessed (by the angels) until the sun rises.²

¹ Narrated by Muslim (no. 1163).

² Narrated by an-Nasa'ī (no. 572) and At- Tirmidhi (no. 3579). The wording is that of Nasa'ī's.

- **The time period for the acceptance of supplications at night:**

1. Jabir (رضي الله عنه) said:

Allah's Messenger (صلى الله عليه وسلم) said: There is an hour during the night in which no Muslim individual will ask Allah for good in this world and the next without His giving it to him; and that applies to every night.¹

2. Abu Hurairah (رضي الله عنه) reported:

Allah's Messenger (صلى الله عليه وسلم) said: Our Lord, the Blessed and the Exalted, descends every night to the lowest heaven when one-third of the latter part of the night is left, and says: Who supplicates Me so that I may answer him? Who asks Me so that I may give to him? Who asks Me forgiveness so that I may forgive him?²

- **The beginning of Qiyam Al-Layl:**

It is an act of Sunnah to sleep early after Isha prayer to wake up fresh for Qiyam Al-Layl. It is also an act of Sunnah to wake up from the night sleep when the Rooster crow.

Abu Hurairah (رضي الله عنه) reported:

The Messenger of Allah (صلى الله عليه وسلم) said, "When any one of you sleeps, Satan ties three knots at the back of his neck. He recites this incantation at every knot: 'You have a long night, so sleep.' If he awakes and remembers Allah, one knot is loosened. If he performs Wudu', the (second) knot is loosened; and if he performs prayer, (all) knots are loosened. He begins his morning in a happy and refreshed mood; otherwise, he gets up in bad spirits and a sluggish state."³

- **The Fiqh of Qiyam Al-Layl:**

The Muslim should be consistent in doing Qiyam Al-Layl and should never stop it.

Narrated 'A'ishah (رضي الله عنها):

The Prophet (صلى الله عليه وسلم) used to offer prayer at night (for such a long time) that his feet used to crack. I said, "O Allah's Messenger (صلى الله عليه وسلم)! Why do you do it since Allah has forgiven you your faults of the past and those to follow?" He said, "Shouldn't I love to be a thankful slave (of Allah)?" When he

¹ Narrated by Muslim (no. 757).

² Agreed upon; narrated by Bukhārī (no. 1145) and Muslim (no. 758). The wording is that of Bukhārī's.

³ Agreed upon; narrated by Bukhārī (no. 1142) and Muslim (no. 776). The wording is that of Bukhārī's.

became old, he prayed while sitting, but if he wanted to perform a bowing, he would get up, recite (some other verses) and then perform the bowing.¹

- **The maximum number of Rak'ahs in Qiyam Al-Layl:**

One can pray eleven Rak'ahs including Witr, or thirteen Rak'ahs including Witr. And the prophet (ﷺ) used to pray the eleven Rakah'ahs the most.

- **The time of Qiyam Al-Layl:**

Its timing starts after Isha Ṣalāh and lasts until Fajr Adhān.

The best time for it is the first third part after the first half of the night. This can be calculated by dividing the night to six segments, and then perform the Ṣalāh during the fourth and fifth segments of the night.

Narrated Abdullah bin Amr bin Al-As (رضي الله عنه):

Allah's Messenger (ﷺ) told me, "The most beloved prayer to Allah is that of David and the most beloved fasts to Allah are those of David. He used to sleep for half of the night and then pray for one third of the night and again sleep for its sixth part and used to fast on alternate days."²

- **How to perform Qiyam Al-Layl:**

1. It is an act of Sunnah to make the intention of praying Qiyam Al-Layl before sleeping. If one sleeps through the night and wasn't able to pray it, then they shall be rewarded according to their intention and their sleep will be a Sadaqah on their behalf from Allah.

When one gets up for Qiyam Al-Layl they should recite the last ten verses of Sūrah Al-Imran, use the Miswak to brush their teeth, and make Wudu. Then, they should begin their night prayers by two short Rak'ahs. The Prophet (ﷺ) said:

"When one of you gets up at night to perform (Tahajjud) prayer, let him start Ṣalāh with two short Rak'ah."³

¹ Agreed upon; narrated by Bukhārī (no. 4837) and Muslim (no. 2820). The wording is that of Bukhārī's.

² Agreed upon; narrated by Bukhārī (no. 1131) and Muslim (no. 1159). The wording is that of Bukhārī's.

³ Narrated by Muslim (no. 189).

2. One should pray by units of two's (two Rak'ahs then Tasleem).

'Abdullah bin 'Umar (رضي الله عنهما) reported:

A man stood up and said: Messenger of Allah, how is the night prayer? The Messenger of Allah (صلى الله عليه وسلم) said: The night prayer consists of pair, but if you apprehend the rise of dawn, make it odd number by observing one rak'ah.¹

3. One can also pray Qiyam Al-Layl by units of four.

4. It is recommended that one should have certain number of Rak'ahs every night, and if they miss them during the night, they can make them up in the morning.

'A'ishah (رضي الله عنها) was asked about the night prayer of Allah's Messenger (صلى الله عليه وسلم) and she said:

"It was seven, nine or eleven rak'at besides the two rak'at of the Fajr prayer (i.e. Sunnah)."²

5. It is an act of Sunnah to perform the Tahajjud prayer at home and to wake the family up to join the Ṣalāh. One can elongate the Ṣalāh if they wish to do so, and if they feel tired, they can sleep. One should recite the Qur'ān loudly and quietly at times. When one recites a verse about mercy they should ask Allah about his mercy and when one recites a verse about punishment they should seek refuge in Allah from that and when they recite a verse about Allah's transcendence they should make Tasbeeh.

6. One should conclude their night prayers with the Witr Ṣalāh. The Prophet (صلى الله عليه وسلم) said:

"Make witr as your last prayer at night."³

3- *Witr Ṣalāh*

- **The Ruling on Witr:**

It is a confirmed Sunnah that is recommended by the Prophet (صلى الله عليه وسلم).

¹ Agreed upon; narrated by Bukhārī (no. 1137) and Muslim (no. 749). The wording is that of Bukhārī's.

² Narrated by Bukhārī (no. 1139)

³ Agreed upon; narrated by Bukhārī (no. 998) and Muslim (no. 751).

1. Narrated Abu Hurairah (رضي الله عنه):
My friend (the Prophet) advised me to do three things and I shall not leave them till I die, these are: To fast three days every month, to offer the Duha prayer, and to offer witr before sleeping.¹
2. Narrated Abu Ayyub al-Ansari (رضي الله عنه):
The Prophet (صلى الله عليه وسلم) said: The witr is a duty for every Muslim.²

- **The timing for Witr:**

It starts after Isha and lasts until Fajr Adhān. It is better to perform Witr at the end of the night for who ever is able to wake up that time.

'A'ishah (رضي الله عنها) reported:

The Messenger of Allah (صلى الله عليه وسلم) observed the Witr prayer every night and he completed Witr at the time of dawn.³

- **The minimum and maximum number of Raka'has for Witr:**

1. The minimum number of Rak'ahs is one and the maximum number is eleven or thirteen. One can pray them by units of two's and then ends it with one. One should alternate between every style to perform the Sunnah. One should also be consistent with the eleven Rak'ahs style.
2. The minimum complete number of Rak'ahs for Witr is three with two *Tasleems*, or one with one Tashahud at the end. Also, it is an act of Sunnah to recite Sūrah (Al-A'laa) in the first Rak'ah, Sūrah (Al-Kafiroon) in the second Rak'ah, and Sūrah (Al-Ikhlāas) in the third Rak'ah.
3. If one performs Witr as five Rak'ahs, then they should make one Tashahud at the end.
4. If one performs Witr as seven Rak'ahs, then they can do the same as if they were making five Rak'ahs, or they can make one Tashahud before the seventh Rak'ah and one after it.
5. If one performs Witr as nine Rak'ahs, then they should make two Tashahuds. One Tashahud after the eighth Rak'ah and one after it. What's better is to make one Rak'ah Witr, and after the Tasleem one should say: "Subhan Al-malik AlQuddoos" (Glorified be the King, the holiest) three times and they should raise their voice in the

¹ Agreed upon; narrated by Bukhārī (no. 1178) and Muslim (no. 721). The wording is that of Bukhārī's.

² Narrated by Abū Dāwūd (no. 1422) and Nasai (no. 1712). The wording is that of Abū Dāwūd's.

³ Agreed upon; narrated by Bukhārī (no. 996) and Muslim (no. 745). The wording is that of Muslim's.

last one. One can sometimes pray two Rak'ahs after the Witr Ṣalāh while sitting, and when they want to make Rukū', they can get up and make it standing.

- **When can one pray Witr during the night:**

1. Witr is prayed after the night prayers. If one is not sure if they can get up for night prayers, they can pray Witr before sleeping.

Jabir (رضي الله عنه) reported:

Allah's Messenger (صلى الله عليه وسلم) said: If anyone is afraid that he may not get up in the latter part of the night, he should observe Witr in the first part of it; and if anyone is eager to get up in the last part of it, he should observe Witr at the end of the night, for prayer at the end of the night is witnessed (by the angels) and that is preferable.¹

2. Whoever prayed Witr at the beginning of the night and then prayed Qiyam Al-Layl at the end of the night, they shouldn't make another Witr. Allah's Messenger (صلى الله عليه وسلم) said:

"There are no two Witr in one night."²

- **The ruling on making *Qunūt* (Du'ā) in Witr:**

It is done from time to time for whoever wants to do so. It is also preferred to leave it more than to do it in a regular basis.

- **The way to make *Qunūt* in Witr:**

If one prayed three Rak'ahs Witr, they can raise their hands before or after the *Rukū'* (bowing down) and supplicate the almighty Allah with Du'ā from Qur'ān and Sunnah. Examples:

"O Allah, guide me among those You have guided, grant me security among those You have granted security, take me into Your charge among those You have taken into Your charge, bless me in what You have given, guard me from the evil of what You have decreed, for You do decree, and nothing is decreed for You. He whom You befriend is not humbled. Blessed and Exalted are You, our Lord."³

¹ Narrated by Muslim (no. 755).

² Narrated by Abū Dāwūd (no. 1439) and Al-Tirmidhī (no. 470).

³ Narrated by Abū Dāwūd (no. 1425) and Al-Tirmidhī (no. 464).

- **Exceptions:**

One can also use the Du‘ā from the Salaf for Qunūt such as the Du‘ā of Umar (رضي الله عنه).¹

- **Increasing the Du‘ā in Qunūt:**

One can increase in the Du‘ā in Qunūt but they shouldn’t make it too long. The Messenger of Allah (صلى الله عليه وسلم) used to say:

"Allahumm-aslih li diniyaladhi huwa 'ismatu amri, wa aslih li dunyaya-llati fiha ma'ashi, wa aslih li akhirati-llati fiha ma'adi, waj'alil-hayata ziyadatan li fi kulli khair, waj'alil-mauta rahatan li min kulli sharrin (O Allah, make my religion easy for me by virtue of which my affairs are protected, set right for me my world where my life exists, make good for me my Hereafter which is my resort to which I have to return, and make my life prone to perform all types of good, and make death a comfort for me from every evil)."²

The Messenger of Allah (صلى الله عليه وسلم) would also supplicate:

"[O Allah! I seek refuge in You from the inability (to do good), indolence, cowardice, miserliness, decrepitude and torment of the grave. O Allah! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend. O Allah! I seek refuge in You from the knowledge which is not beneficial, and from a heart which does not fear (You), and from desire which is not satisfied, and from prayer which is not answered]."³

- **Last thing in the Qunūt:**

After finishing the Du‘ā, one should send prayers upon Allah’s messenger (صلى الله عليه وسلم), and they shouldn’t wipe their faces with their hands after the Du‘ā since it’s not an act of Sunnah to do so.

- **The ruling on making Qunūt in other than Witr:**

It’s not permissible to make Qunūt in Ṣalāh other than Witr except when there’s a calamity on the Muslims. In this case, the Imām makes Qunūt after the last Rak‘ah in the Fard prayer or before. The Imām can continue doing so in every prayer until Allah eases off the hardship from the Muslims. Moreover, making Qunūt in Fajr prayer continuously for no reason isn’t permissible. The Imām can begin the Qunūt by making Du‘ā for the weak Muslims and then make Du‘ā against the tyrants and the oppressors.

¹ Narrated by Al-Bayhaqi (no. 3144), see Irwa’ Al-Ghalil (no. 428).

² Narrated by Muslim (no. 2720).

³ Narrated by Muslim (no. 2722).

However, the rest of the people who are not Muslims the Imām should make Du‘ā for them with guidance.

Abu Hurairah (رضي الله عنه) said:

(When) Allah's Messenger (صلى الله عليه وسلم) (wished to invoke curse or blessing on someone, he would do so at the end) of the recitation in the dawn prayer, when he had pronounced Allahu Akbar (for bending) and then lifted his head (saying): "Allah listened to him who praised Him; our Lord! To You is all praise;" he would then stand up and say: "Rescue al-Walid bin Walid, Salāmah bin Hisham, and 'Ayyash bin Abd Rabi'a, and the helpless among the Muslims. O Allah! Trample severely Mudar and cause them a famine (which broke out at the time) of Yusuf."¹

- **How to make Witr during travel:**

Whoever is in a state of travel they can pray Witr on land if they are resting on land. And whoever is on a state of travel on a moving animal or vehicle, then it's an act of Sunnah to pray Witr on that state facing the *Qiblah* if possible (i.e. on a car).

Narrated Ibn Umar (رضي الله عنهما):

The Prophet (صلى الله عليه وسلم) used to offer (Nawafil) prayers on his Rahila (mount) facing its direction by signals, but not the compulsory prayer. He also used to pray witr on his (mount) Rahila.²

- **How to make up a missed Witr:**

Whoever misses Witr during the night for any reason, they can make it up between the Adhān and Iqāmah for Fajr Ṣalāh. If one makes Witr after Fajr, they should pray it in even number of Rak'ahs.

'A'ishah (رضي الله عنها) reported:

When Messenger of Allah (صلى الله عليه وسلم) missed the optional night Ṣalāh (Tahajjud) due to pain or any other reason, he would perform twelve Rak'ah during the day time.³

¹ Agreed upon; narrated by Bukhārī (no. 804) and Muslim (no. 675). The wording is that of Muslim's.

² Agreed upon; narrated by Bukhārī (no. 1000) and Muslim (no. 700). The wording is that of Bukhārī's.

³ Narrated by Muslim (no. 746).

4- *Tarāwih Ṣalāh*

- **The ruling of Tarāwih Prayer:**

Tarāwih Prayer is a confirmed Sunnah which has been proven by the action of the Prophet (ﷺ) and his companions (رضي الله عنهم).

Tarāwih Prayer is also considered one of the superfluous prayers which have been given rights or obligations for communal prayer in Ramadan after Isha' prayer. It has been called such because people used to take a rest between each four rak'ahs, as they were reading Qur'ān more than usual in this prayer.

The best prayer for a man is at his home unless it is Farḍ (obligatory), or what is allowed to be in Jama'ah (communal) like Kusūf (Eclipse) and Tarāwih; the must be prayed in the masjid.

- **The merit of Tarāwih prayer:**

Abu Hurayrah (رضي الله عنه) narrated:

Allah's Messenger (ﷺ) said, "Whoever prayed at night the whole month of Ramadan out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven." Ibn Shihab (a sub-narrator) said, "Allah's Messenger (ﷺ) died and the people continued observing that (i.e. Nawafil offered individually, not in congregation), and it remained as it was during the Caliphate of Abu Bakr and in the early days of 'Umar's Caliphate."¹

- **The virtues of Tarāwih prayer:**

1. Tarāwih prayers take place in Ramadan after Isha' prayer until Fajr time. The sunnah is for the Imām to pray eleven rak'ahs, which is the best, and sometimes to pray it thirteen rak'ahs. However, the last of it (last ten nights of Ramadan) should be specified with lengthened Rukū' and Sujūd, because the Prophet would spend the whole night praying. If someone prays more or less than that, then that is fine.

1- 'Ā'ishah (رضي الله عنها) was asked:

"How was the prayer of Allah's Messenger (ﷺ) during the month of Ramadan?" She said, "Allah's Messenger (ﷺ) never exceeded eleven rak'at in Ramadan or in other months; he used to offer four rak'at-- do not ask me about their beauty and length, then four rak'at, do not ask me about their beauty

¹ Agreed upon, Bukhārī (2009) Muslim (759).

and length, and then three rak'at." 'Ā'ishah further said, "I said, 'O Allah's Messenger (ﷺ)! Do you sleep before offering the witr prayer?' He replied, 'O Aishah! My eyes sleep but my heart remains awake!'"¹

2- Ibn Abbas (رضي الله عنه) narrated:

The prayer of the Prophet (ﷺ) used to be of thirteen rak'at, i.e. of the night prayer.²

3- 'Ā'ishah (رضي الله عنها) reported:

The Messenger of Allah (ﷺ) used to pray eleven rak'ahs at night, observing the Witr with a single rak'ah, and when he had finished them, he lay down on his right side, till the Mu'adhhdhin came to him and he (the Holy Prophet) then observed two short rak'ahs (of Sunan of the dawn prayer).³

2. Whoever prays Tahajjud – which is praying at the end of the night – he has to make his witr (odd rak'ah) for after Tahajjud. But if he prayed Tarāwīḥ with the Imām and the Imām prayed the witr (odd rak'ah), he has to pray it with him, and then if he gets up to pray at night he pray in pairs.

Furthermore, if a woman wants to go to pray in the masjid for obligatory or voluntary prayer, she should be covered and not perfumed.

- **When is it written for the Ma'mūm that he has prayed an entire night?**

1- It is better for the Ma'mūm to pray with the Imām until he finishes, whether he prayed eleven, thirteen, twenty-three rak'ahs, or more or less, in order for it to be written for him the reward of the whole night. Allah's Messenger (ﷺ) said:

“When a man prays with an Imām till he goes he is reckoned as having spent a whole night in prayer”⁴

2- If two Imāms lead Tarāwīḥ together, the reward is written for he who prayed behind both of them, because the second is the deputy of the first Imām in completing the prayer.

¹ Agreed upon, Bukhārī (1147).

² Agreed upon, Bukhārī (1138) Muslim (764).

³ Narrated by Muslim (736).

⁴ Authentic, Abū Dāwūd (1375) Al-Tirmidhī (806).

- **Who leads the people in Tarāwih prayer?**

It is better for Muslims in Ramaḍān in Tarāwih prayer to be led by the one who is the best reciter and the best memorizer of the Qur'ān. If he hasn't memorized the Qur'ān, the Imām can recite from the Mus'haf. As for reciting the Qur'ān from cell phones, it is not allowed because it goes against the main figuration of praying and the serenity of calling on Allah, and there is no guarantee that one would not become distracted from the cell phone, such as it shutting off, etc., and it is only allowed to be recited from the Mus'haf because it has been mentioned (in the religious texts).

- **The ruling of Du'ā when finishing reading the Qur'ān:**

Du'ā when finishing reading the Qur'ān in the prayer has not been mentioned by the Prophet (ﷺ), or any of his companions (may Allah be pleased with them). But this Du'ā outside the prayer has been proven by Anas (may Allah be pleased with him), so whoever wishes can supplicate and whoever wishes can leave it. Furthermore, there is no specific Du'ā for finishing reading the Qur'ān, so a Muslim can supplicate with whatever he wants of the Du'ās from the Qur'ān and Sunnah, and others that coincide with them.

5- The Two 'Īd Ṣalāhs

- **The ruling on gathering for worshipping:**

Gathering for worshipping is of two types:

One is: supererogatory Sunnah, either obligatory like the five prayers and Jumu'ah, or just sunnah like both 'Īd prayers, Tarāwih, Kusūf (Eclipse) and Istisqā' prayers.

Second: that which is not a supererogatory Sunnah, like gathering for voluntary prayer, such as for Night Prayer or simply for Du'ā, which is allowed sometimes and is not taken as a customary supererogatory Sunnah.

- **The Prophet's Khuṭbahs:**

The Prophet's Khuṭbahs are two types:

The first: supererogatory Khuṭbahs: like the Jumu'ah khuṭbah, both 'Īd khuṭbahs, and the Kusūf khuṭbah.

On Friday, the Imām makes two khuṭbahs before the prayer, for both ‘Īds and the Kusūf one khuṭbah after the prayer, and for Istisqā’ one kutbah before the prayer.

The second: sudden Khuṭbahs: the Prophet (ﷺ) used to make when some reason for it was found, like when he made a khuṭbah about bribery, and the Makhzumi woman who stole... etc.

Khuṭbahs should touch the hearts and affect the souls in their topics, quantity and the method of delivery. So the Imām should speak to the people about these sudden events which they need to know the truth about. The same with the supererogatory Khuṭbahs.

- **Muslims’ ‘Īds :**

‘Īd: refers to every repetitive day which the Shari’ah has made a celebration.

‘Īds in Islam are three:

First: The weekly ‘Īd on Friday each week, which has been mentioned before.

Second: ‘Īd al-Fiṭr marks the end of the month of Ramadan.

Third: ‘Īd al-Adha marks the end of pilgrimage to Makkah.

- **The reason behind the ‘Īd prayer:**

‘Īd al-Fiṭr marks the end of the month of Ramadan and ‘Īd al-Adha marks the end of annual pilgrimage to Makkah, which is one of the best deeds in Islam. Muslims celebrate them after the end of these great worshipping events (Ramadan and Hajj) out of gratitude to Allah.

Anas (رضي الله عنه) narrated:

“When the Messenger of Allah (ﷺ) came to Medina, the people had two days on which they engaged in games. He asked: What are these two days (what is the significance)? They said: We used to engage ourselves on them in the pre-Islamic period. The Messenger of Allah (ﷺ) said: Allah has substituted for them something better than them, the day of sacrifice and the day of the breaking of the fast.”¹

¹ Authentic, Abū Dāwūd (1134) an-Nasa'i (1556).

- **The ruling of both 'Īd prayers:**

Both 'Īds prayers are a confirmed sunnah for all Muslims.

Allah says:

﴿ فَصَلِّ لِرَبِّكَ وَأَنحِرْ ﴾

“So pray to your Lord and sacrifice [to Him alone].”

[Sūrah Al-Kawthar (108):2]

- **Time for both 'Īd prayers:**

Its time begins about fifteen minutes after the sunrise until the zenith. If they don't know that it is 'Īd except after the zenith, they pray the next day at the same time. They don't sacrifice on 'Īd al-Adha except after the prayer.

- **Description of going out for 'Īd prayer:**

1- When going to 'Īd prayer it is sunnah to be neat and to wear the finest clothes, and to show happiness and pleasure of that day. Women also don't have to overdress or put a lot of makeup or perfume, and they go to prayer with the people. For those of them who have menses, they attend the Khutbah but they don't pray.

When Umm Atiyah came I asked her whether she had heard it from the Prophet. She replied, "Yes. May my father be sacrificed for him (the Prophet)! (Whenever she mentioned the Prophet (ﷺ) she used to say, 'May my father be sacrificed for him) I have heard the Prophet (ﷺ) saying, 'The unmarried young virgins and the mature girl who stay often screened or the young unmarried virgins who often stay screened and the menstruating women should come out and participate in the good deeds as well as the religious gathering of the faithful believers but the menstruating women should keep away from the Musalla (praying place).' " Hafsa asked Umm Atiyah surprisingly, "Do you say the menstruating women?" She replied, "Doesn't a menstruating woman attend Arafat (Hajj) and such and such (other deeds)?"¹

2- It is sunnah for the Ma'mūm to come early to the prayer, if possible walking, otherwise riding to it. As for the Imām, he should arrive at the time of prayer.

And it is sunnah to go to the prayer from one way and return from another, in order to make this rite manifest and out of following the sunnah.

¹ Agreed upon, Bukhārī (324) Muslim (890).

3- It is sunnah for a Muslim to eat before going to 'Īd al-Fitr prayer an odd number of dates, and to stay away from eating on 'Īd al-Adha until he eats from his sacrifice if he sacrifices.

- **Place for both 'Īd prayers:**

1- It is sunnah to pray 'Īd prayer in a nearby desert, and to start mentioning Allah (in Dhikr) after reaching the oratory.

It is not allowed to pray it in a masjid except in case of raining, cold, or in difficulty. But in Makkah, it should be prayed in al-Masjid al-Ḥarām.

2- It is allowed for he who enters the oratory to pray voluntarily prayers before and after 'Īd prayer unless it is a forbidden time, in which case he is not allowed except for Tahiyat al-Masjid (the greeting prayer), and he should busy himself with the appropriate worshipping of that time which is Takbīr until the Imām arrives.

- **Description of both 'Īd prayers:**

When the time for the prayer comes, the Imām steps forward to pray with the people two rak'ahs without Adhan, he says Takbīr seven times in the first rak'ah, and five in the second rak'ah. After that, it is sunnah to read out loud Sūrah Al-A'la after reading Al-Fātiḥah in the first rak'ah and Sūrah Al-Ghashiyah in the second one, or to read Sūrah Qāf in the first one and Sūrah Al-Qamar in the second one, sometimes reading the former, and other times reading the latter, in order to revive the sunnah and to act according to it.

- **The 'Īd Khuṭbah:**

After finishing the prayer, the Imām makes one Khuṭbah facing the people, praising Allah, thanking Him, magnifying Him and exhorting people to work according to His Shari'ah, to adhere to His obedience and to beware of disobeying Him.

On 'Īd al-Adha, the Imām encourages them to sacrifice their sacrifices and explains to them its rulings. As for on 'Īd al-Fitr, he encourages them to persist in remaining on steadfast and to fast six days of Shawwāl.

- **The rulings of 'Īd prayer:**

If 'Īd comes on a Friday, he who prayed 'Īd the Friday prayer will be cancelled for him and he would pray it as Dhuhr instead. As for the Imām and the one who didn't pray the 'Īd prayer, they must pray the Friday Prayer. Furthermore, if the Imām forgot one of the extra Takbīrs and started reciting directly, it gets cancelled because it is a sunnah that has missed its place.

The one who prays, raises his hands for Takbīr as in the normal prayer, but he doesn't raise his hands with the extra Takbīrs in both rak'ahs of both 'Īd prayers and Istisqā' prayer.

Also, it is sunnah for the Imām to advise women in his khuṭbah and remind them with what they should do and to encourage them to give charity.

Whoever catches up with the Imām in the last rak'ah before he says salām, he should stand up after the Imām finishes and pray what he missed of the 'Īd prayer according to its description. But whoever misses it altogether, 'Īd prayer is not to be repeated.

Finally, once the Imām has prayed the 'Īd prayer, whoever wants to leave he can leave, and whoever wants to remain seated and listen to the Khuṭbah – which is better – he should remain seated.

- **The ruling of saying Takbīr on 'Īd day:**

It is sunnah to say takbīr on the days of 'Īd out loud for all Muslims, in houses, markets, roads, masjids and other places. Women don't say takbīr loudly in the presence of non-relatives.

- **The times for (takbīr):**

1- Time for Takbīr starts on 'Īd Al-Fitr from its night until the prayer.

2- Time for Takbīr starts on 'Īd Al-Adha from the tenth of Dhul-Hijjah until the sunset of the thirteenth day.

- **Description of the Takbīr:**

1- Either do it in pairs, “Allahu Akbar, Allah Akbar, La Ilaha Illa Allah, Allahu Akbar, Allahu Akbar, Walillah Al-Hamd.”

2- Or in odd numbers, “Allahu Akbar, Allahu Akbar, Allahu Akbar, La Ilaha Illa Allah, Allahu Akbar, Allahu Akbar, Allahu Akbar, Walillah Al-Hamd.”

3- Or in odd numbers in the first and in pairs in the second, “Allahu Akbar, Allahu Akbar, Allahu Akbar, La Ilaha Illa Allah, Allahu Akbar, Allahu Akbar, Walillah Al-Hamd.”

- **The ruling on amusement on ‘Īd:**

‘Ā’ishah (رضي الله عنها) narrated:

Abu Bakr came to my house while two small Ansari girls were singing beside me the stories of the Ansar concerning the Day of Buath. And they were not singers. Abu Bakr said protestingly, "Musical instruments of Satan in the house of Allah's Messenger (صلى الله عليه وسلم)!" It happened on the Id day and Allah's Messenger (صلى الله عليه وسلم) said, "O Abu Bakr! There is an Id for every nation and this is our Id." ¹

- **The ruling on forbidden amusement:**

Every act related to something forbidden, or is a means to it, or includes self-destruction, or horrifying for others is forbidden.

Moreover, all unusual and unfamiliar things, which are outside human nature, like sleeping on sharp tools or eating glass, etc., are all delusion and quackery, and forbidden amusement. It is not allowed for Muslims to learn, teach or even watch such things, due to what it entails of fitnah, danger and self-destruction.

- **The ruling on congratulating one who has been blessed with a new blessing:**

It is recommended to congratulate one who has been blessed with a new blessing and to shake his hand, saying, “May Allah bless what He has given you and blessed you with.”

In the story of Ka’b’s repentance:

“Then I borrowed two garments and wore them and went to Allah's Messenger. The people started receiving me in batches, congratulating me on Allah's Acceptance of my repentance, saying, 'We congratulate you on Allah's Acceptance of your repentance.' Ka’b further said, "When I entered the Masjid. I saw Allah's Messenger (صلى الله عليه وسلم) sitting with the people around him. Talha bin Ubaidullah swiftly came to me, shook hands with me and congratulated me.”²

¹ Agreed upon, Bukhari (952) Muslim (892).

² Agreed upon, Bukhari (4418) Muslim (2769).

- **The ruling on innovated celebrations (‘Īds):**

Muslims’ ‘Īds are three as we mentioned before.

As for personal birthdays and other occasions, like the Hijri New Year, or the Gregorian New Year, or the night of Isra and Mi'raj, or the night of the fifteenth of Sha’ban, or the Prophet’s birthday, or Mothers Day, and others which have spread among many Muslims; all these are rejected innovated bid’ahs; he who celebrates it, approves of it, invites to it, or pays for it is a sinner and its sin is on him as well as the sin of anyone who celebrates it.

1- Allah (ﷻ) says:

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ۝﴾

“And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.”

[Sūrah Al-Nisa’ (4):115]

2- ‘Ā’ishah (رضي الله عنها) narrated:

Allah's Messenger (ﷺ) said, "If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected."¹

- **The ruling on participating in occasional events:**

Participating in the international days which are not related to worship, such as Health Day, Traffic Week and Tree Week, has two cases:

The first: if it occurs in a country under the title of ‘Īd and celebration of it, it is not allowed because Muslims’ ‘Īds are specified. The same if it is in imitation of the disbelievers in their occasional events, which is not allowed.

The second: if these occasions are set to organize things and to raise awareness among the Ummah for what is good for it, like Tree and Cleaning Week or Traffic Week... etc., then it is allowed as long as it doesn’t occur frequently, due to what it contains of benefits.

¹ Agreed upon, Bukhari (2697) Muslim (1718).

6- *Kusūf*(Solar Eclipse) and *Khusūf*(Lunar Eclipse) *Ṣalāhs*

- ***Khusūf* (lunar eclipse):** The partial or complete obscuring of the moonlight at night.
- ***Kusūf* (solar eclipse):** The partial or complete obscuring of the sunlight at day.
- **The Fiqh of the eclipse sign:**

An eclipse is a phenomenon which carries the human soul to sincerity in Tawhid of Allah, an increase in Iman, turning toward obedience, staying away from sins, fear of Allah and returning to Him by repentance.

Allah (ﷻ) says:

﴿ وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَحْوِيْفًا ﴾

“And We send not the signs except as a warning.”

[Sūrah Al-Isrā’ (17):59]

- **The jurisprudential ruling of the Eclipse Prayer:**

The Eclipse Prayer is a confirmed Sunnah for all Muslims in residence or when traveling.

Abu Mas’ud al-Ansari (رضي الله عنه) narrated:

The Prophet (ﷺ) said, "The sun and the moon do not eclipse because of the death of someone from the people but they are two signs amongst the signs of Allah. When you see them stand up and pray." ¹

- **Knowing the time of the Eclipse:**

The Lunar and Solar Eclipse have a specific time to them, like sunrise and the new crescent have specific times.

Allah has made a pattern that the time of the Solar Eclipse is at the end of the month, and the time of the Lunar Eclipse is at the middle of the month when the moon is full.

Knowing the time of the Lunar and Solar Eclipse is through science which can be known by calculations. That is why the astronomers count its time by the minute in all countries of the world, which often occurs often as they state. However, the Kusūf Prayer is not prayed except by visual sight.

¹ Agreed upon, Bukhari (1041) Muslim (911).

- **The reason behind the eclipse :**

There are two reasons for eclipses:

Religious reason and cosmic reason.

The religious reason is to horrify people in order to make them repent to Allah from sins, and to show the handling of The King (Allah) with his kingdom.

Thus, an eclipse is a warning of the occurrence of punishment if they do not repent. That is why people have been ordered to pray, give charity and ask Allah for forgiveness at the time of an eclipse.

As for the cosmic reason behind an eclipse, then it is the moon coming in between the sun and the earth.

The reason for a Lunar Eclipse is the earth coming in between the sun and the moon, because the sun is the source of the moonlight.

So the sun is like a lantern and the moon like a mirror; it takes its light from the sun, then reflects it to the earth, but when the earth comes in between the lantern and the mirror the moonlight reflection does not occur.

- **The time of the Kusūf Prayer :**

Its time is from the beginning of the Lunar or Solar Eclipse until it finishes.

- **Description of the Kusūf Prayer:**

The Kusūf and Khusūf Prayers do not have an Adhān or Iqamah, but it is to be called for at night or day by saying, “Al-Salah Jami’ah” (Congregational Prayer) once or twice.

Its description is that the Imām starts the prayer with Takbīr and reading Al-Fātiḥah, followed by a long Sūrah in a loud voice. Then he bows (Rukū‘) for a long time. Then he stands up again by saying, “Sami’a Allahu liman hamidah” (Allah listens to him who praises Him) without Sujūd.

After that he reads Al-Fātiḥah followed by a Sūrah shorter than the first. Then he bows for a shorter time than the previous one. Then he rises. Then he goes into long Sujūd twice; the first Sujūd longer than the other, sitting between them.

Then he stands up again for the second Rak‘ah in the same manner as the first one, but shorter. Then he say Tashahhud and then Salām.

- **The ruling if the eclipse occurs at the same time of the normal prayer:**

If the eclipse occurs at the same time as the normal prayer, while there is time for both, then Kusūf Prayer comes first. But if there is no time, then the normal prayer must be given preference. If it occurs at the time of Tarāwiḥ Prayer, while there is time for both, the Kusūf Prayer comes first. But if there is no time for both, then Kusūf Prayer is given preference. That is because the Prophet (ﷺ) ordered us to rush to prayer when an eclipse occurs.

- **Description of the Kusūf Khuṭbah:**

It is sunnah for the Imām to make Khuṭbah after the prayer to preach and remind them of this great phenomenon in order to make their hearts softer, and ordering them to make a lot of Du‘ā, takbīr, ask Allah for forgiveness and give charity.

‘Ā’ishah (رضي الله عنها) narrated:

In the lifetime of Allah's Messenger (ﷺ), the sun eclipsed, so he led the people in prayer, and stood up and performed a long Qiyam, then bowed for a long while. He stood up again and performed a long Qiyam but this time the period of standing was shorter than the first. He bowed again for a long time but shorter than the first one, then he prostrated and prolonged the prostration. He did the same in the second raḳa as he did in the first and then finished the prayer; by then the sun (eclipse) had cleared. He delivered the Khutba (sermon) and after praising and glorifying Allah he said, "The sun and the moon are two signs against the signs of Allah; they do not eclipse on the death or life of anyone. So when you see the eclipse, remember Allah and say Takbīr, pray and give Sadaqa." The Prophet then said, "O followers of Muhammad! By Allah! There is none who has more ghaira (self respect) than Allah as He has forbidden that His slaves, male or female commit adultery (illegal sexual intercourse). O followers of Muhammad! By Allah! If you knew that which I know you would laugh little and weep much."¹

¹ Agreed upon, Bukhari (1044) Muslim (901).

- **Making up for missed Eclipse Prayer:**

1- The first rak'ah of Kusūf Prayer is caught by catching the first Rukū' of each rak'ah, but Kusūf Prayer cannot be made up if it is missed after the eclipse finishes.

2- If the eclipse has finished while they are praying, they complete it by making it short, but if they have prayed it and the eclipse has not gone away, they should make a lot of Du'ā, takbīr, ask Allah for forgiveness and give charity.

7- ***Istisqā'* (Seeking Rain) Ṣalāh**

- ***Istisqā'***: is a special prayer for seeking rain from Allah during times of drought.

- **The ruling for Istisqā' Ṣalāh:**

Istisqā' Prayer is a confirmed Sunnah. It could be done during any time except those times in which it is not desirable to pray.

- **The main reason for it:**

If the land became dry and the rain was detained, then Istisqā' prayer is legislated.

Muslims go out for it in a desert humbled, tacky, subservient, men, women and children, while the Imām chooses a day for the prayer.

It is allowed to be prayed inside a masjid in case of cold or windy weather, etc.

- **Types of Istisqā':**

Istisqā' could be either by praying in a group, which is better, or by making du'ā in the Friday Khuṭbah, or by making du'ā without any prayer or khuṭbah.

- **Time of the Khuṭbah:**

It is sunnah to have the khuṭbah before the prayer, and it is okay to do it sometimes after the prayer.

1. Narrated Abbad bin Tamim:

From his uncle who said, "The Prophet (ﷺ) went out to invoke Allah for rain. He faced the Qibla invoking Allah. He turned over his cloak (inside out) and then offered two rak'at and recited the Qur'ān aloud in them." ¹

2. Narrated 'A'ishah (رضي الله عنها):

The Messenger of Allah (ﷺ), when the rim of the sun appeared, sat down on the pulpit, and having pronounced the greatness of Allah and expressed His praise, he said: "You have complained of drought in your homes..." He then faced the people, descended and prayed two rak'ahs. ²

• **Description of the Istisqā' Khuṭbah:**

The Imām delivers one khuṭbah before the prayer while he is standing, thanking Allah and magnifying Him, and he says what has been proven in the sunnah, among which is:

"You have complained of drought in your homes, and of the delay in receiving rain at the beginning of its season. Allah has ordered you to supplicate Him and promised that He will answer your prayer." Then he said: "Praise be to Allah, the Lord of the Universe, the Compassionate, the Merciful, the Master of the Day of Judgment. There is no god but Allah Who does what He wishes. O Allah, You are Allah, there is no deity but You, the Rich, while we are the poor. Send down the rain upon us and make what You send down a strength and satisfaction for a time." ³

"O Allah! Bless us with rain. O Allah! Bless us with rain. O Allah! Bless us with rain!" ⁴

"O Allah! Give us to drink. O Allah! Give us to drink. O Allah! Give us to drink!" ⁵

"O Allah! Give us rain which will replenish us, abundant, fertilising and profitable, not injurious, granting it now without delay." ⁶

"O Allah! Provide water for Your servants and Your cattle, display Your mercy and give life to Your dead land." ⁷

It is sunnah for the Imām to raise his hands when he starts his du'ā and the Muslims behind him do the same while saying amin after him.

¹ Agreed upon, Bukhari (1025) Muslim (894).

² Good/ Abū Dāwūd (1173).

³ Good/ Abū Dāwūd (1173).

⁴ Agreed upon, Bukhari (1014) Muslim (897).

⁵ Narrated by Bukhari (1013).

⁶ Authentic/ Abū Dāwūd (1169).

⁷ Good/ Malik in al-Muwatta' (449), Abū Dāwūd (1176).

- **What should be said during the rain fall:**

1- Fresh rainfall is recent from its Lord, therefore the sunnah when it rains is to remove his clothes so that rain can fall on some of his body, while saying:

“O Allah! Make it beneficial rain.”¹

2- After the rain:

“It had rained with the blessing and mercy of Allah.”²

3- If it rains heavily and there is fear of damage, it is sunnah to say:

“O Allah! Round about us and not on us. O Allah! On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.”³

- **What to do after the Khuṭbah:**

When the Imām is done with the khuṭbah, he takes the direction for prayer toward the Qiblah raising his hands for Du‘ā while inverting his robe and the people behind him doing the same. After that he prays the Istisqā’ Prayer.

- **Description of the Istisqā’ Prayer:**

The Imām steps forward to pray with the Muslims two rak‘ahs without calling Adhān or Iqāmah. He says takbīr seven times including the opening takbīr. After that he starts reading Al-Fātiḥah followed by another Sūrah in a loud voice. Then he makes Rukū‘ and two Sajdahs. After that he stands up saying takbīr for the second rak‘ah five times, not including the takbīr for standing up. Then he reads Al-Fātiḥah followed by another Sūrah in a loud voice, and then he finishes his prayer with Tashahhud and Salām.

8- *Duḥā* (Morning) *Ṣalāh*

- *Duḥā Ṣalāh* is sunnah. Its least amount is two rak‘ahs, and there is no limit for its highest amount.

¹ Narrated by Bukhari (1032).

² Agreed upon, Bukhari (1038) Muslim (71).

³ Agreed upon, Bukhari (1013) Muslim (897).

- **The time of *Ḍuḥā Ṣalāh*:**

It starts after the sun rises by an arrow's span (one meter), i.e. after approximately fifteen minutes, until just before the zenith. Its best time is when the heat intensifies when the young camels feel the heat of the sun.

- **The virtue of *Ḍuḥā Ṣalāh*:**

1 – Abū Hurayrah (رضي الله عنه) narrated:

My friend (the Prophet (ﷺ)) advised me to observe three things: to fast three days a month; to pray two *rak'ahs* of *Ḍuḥā Ṣalāh*; and to pray *Witr* before sleeping.¹

2 – And Abū Dharr (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “When you get up in the morning, charity is due from every one of your joints. There is charity in every ascription of glory to Allah; there is charity in every declaration of His Greatness; there is charity in every utterance of praise of Him; there is charity in every declaration that He is the only true God [worthy of worship]; there is charity in enjoining good; there is charity in forbidding evil. Two *rak'ahs* of *Ḍuḥā* is equal to all this [in reward].”²

3 – And Zayd bin Arqam (رضي الله عنه) narrated:

I saw some people performing *Ḍuḥā* (prayers) in the early forenoon and warned them, saying, “These people must know that performing *Ṣalāh* a little later is better. The Messenger of Allah (ﷺ) said, ‘The *Ṣalāh* of the penitent is to be observed when the young camels feel the heat of the sun [i.e. when it becomes very hot].’”³

9- ***Istikhārah* (Seeking Guidance) *Ṣalāh***

- ***Istikhārah***: is to seek guidance from Allah in something obligatory or encouraged if it conflicts, or in something permissible if there is no apparent benefit in it.

¹ Agreed upon; narrated by Bukhārī (no. 1981) and Muslim (no. 721). The wording is that of Bukhārī's.

² Narrated by Muslim (no. 720).

³ Narrated by Muslim (no. 748).

- **The ruling on *Istikhārah*:**

Istikhārah Ṣalāh is sunnah. It is two *rak'ahs*; after al-Fātiḥah, one recites whatever is easy for him of the Qur'ān. As for the *du'ā* of *Istikhārah*, it can be said before or after *salām*, although *du'ā* after *salām* is better.

It is permissible for the one seeking guidance to perform this act of worship more than once, in varying times, and do what makes him feel happy inside from that which he did not have a desire for prior to the *Istikhārah*.

Furthermore, *Istikhārah* and *Istishārah* (seeking consultation) is for someone who intends to do something not *ḥarām* (prohibited) or *makrūh* (disliked). As for *Istikhārah* and *Istishārah*, they are *mustahabb* (encouraged), so never does one regret when he seeks the Creator's guidance and consults the creation.

Finally, *Istikhārah* comes before *Istishārah*. Thereafter, if nothing becomes clear to him after the *Istikhārah*, he consults others.

Allah (ﷻ) says:

﴿وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

“And consult them in the affairs. Then when you have taken a decision, put your trust in Allah. Certainly, Allah loves those who put their trust [in Him].”

[Sūrah Al 'Imrān (3):159]

- **The description of *Istikhārah*:**

Jābir bin 'Abdullāh (رضي الله عنه) narrated:

The Prophet (ﷺ) used to teach us the *Istikhārah* in all matters as he would teach us a Sūrah of the Qur'ān. He used to say, “When one of you contemplates entering upon an enterprise, let him perform two *rak'ahs* of voluntary prayer other than obligatory prayers and then supplicate:

‘Allahumma inni astakhiruka bi 'ilmika, wa astaqdiruka bi qudratika, wa as-'aluka min fadlikal-'azim. Fainnaka taqdiru wa la aqdiru, wa ta'lamu wa la a'lamu, wa Anta 'allamul- ghuyub. Allahumma in kunta ta'lamu anna hadhal-'amra (and name what you want to do) khairun li fi dini wa ma'ashi wa 'aqibati amri, (or he said) 'ajili amri ajilihi, faqdurhu li wa yassirhu li, thumma barik li fihi. Wa in kunta ta'lamu anna hadhal 'amra (and name what you want to do) sharrun li fi dini wa ma'ashi wa 'aqibati amri, (or he said) wa 'ajili amri wa ajilihi, fasrifhu 'anni, wasrifni 'anhu, waqdur liyal- khaira haithu kana, thumma ardini bihi.’

(O Allah, I consult You through Your Knowledge, and I seek strength through Your Power, and ask of Your Great Bounty; for You are Capable whereas I am not and, You know and I do not, and You are the Knower of hidden things. O Allah, if You know that this matter (and name it) is

good for me in respect of my Deen, my livelihood and the consequences of my affairs, (or he said), the sooner or the later of my affairs then ordain it for me, make it easy for me, and bless it for me. But if You know this matter (and name it) to be bad for my Deen, my livelihood or the consequences of my affairs, (or he said) the sooner or the later of my affairs then turn it away from me, and turn me away from it, and grant me power to do good whatever it may be, and cause me to be contented with it).

And let the supplicant specify the object.”¹

¹ Narrated by Bukhārī (no. 6382).

‘Ibādāt (Acts of Worship)

3. The Book of *Janā’iz* (Funerals)

Consisting of the following:

1. Insights at the Occurrence of Calamities
2. Death and its Rulings
3. Washing the Dead
4. Shrouding the Dead
5. Description of the Funeral Prayer
6. Carrying the Dead and Burying him
7. Offering Condolences
8. Visiting the Graves

The Book of *Janā'iz* (Funerals)

1. Insights at the Occurrence of Calamities

- **The *fiqh* of calamities:**

The purpose for the creation of the Fire, calamities and illnesses is to turn the wicked towards the actions of the righteous, remind the servants of the bounties of the Lord of the servants, attract the souls away from the abode of deception to the abode of happiness, test the faith of the servants, elevate their grades, increase their good deeds and expiate their sins.

No disaster strikes the self, wealth, family and the universe except by the pre-decree of Allah and His predestination, which he previously knew in His knowledge, written by His Pen, carried out by His Will, necessitated by his Wisdom, none can put forward what He has delayed and none can delay what He has put forward. Allah says:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

“No calamity befalls, but with the Leave [i.e. decision and Qadar (Divine Preordainments)] of Allah, and whosoever believes in Allah, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allah from the Qadar (Divine Preordainments)], and Allah is the All-Knower of everything.”

[Sūrah At-Taghābun (64): 11]

All the calamities and bounties, in everything in the universe, were all written in the Preserved Tablet before the creation of the created beings by fifty thousand years. Allah says:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٥٧﴾ لِكَيْلَا تَأْسَوْا عَلَى مَا

فَأَنْتُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٥٨﴾ ﴾

“No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy. In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful.”

[Sūrah Al-Ḥadīd (57) : 22-23]

The entire creation in the lower and upper worlds is owned by Allah (ﷻ), controlled by His order, hastening to His will. Thus if the most Merciful of those who show mercy tests us with what He wills then the King has acted on his subjects and there is no opposition to what he has pre-decreed and preordained.

Allah (ﷻ) says:

﴿لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

“To Allah belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.”

[Sūrah Al-Mā'idah (5): 120]

The world is the abode of tests, trials and calamities, especially the death of the beloved like fathers and mothers, and loss of the delight of the eyes and the most beloved people like sons and daughters.

Allah has preordained calamities for every afflicted Muslim, increased his reward for what has afflicted him, did not deprive him of His immense reward, inspired him to accept Allah's Command, to be happy with Allah's Decree, and Allah left for him the best aftermath for his calamity, and comforted his heart with what pleases His Lord and cools the heat of his calamity. Allah (ﷻ) says:

﴿قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

“Say: "Nothing shall ever happen to us except what Allah has ordained for us. He is our Maula (Lord, Helper and Protector)." And in Allah let the believers put their trust.”

[Sūrah At-Tawbah (9): 51]

O afflicted people! May Allah make your consolation good, may He placate you in your calamity, forgive your sins, and unite you with the one whom you have lost in highest Paradise of *al-Firdaws*. Be patient and seek Allah's reward, and have the glad tidings of what Allah promised his patient, believing servants, for sustenances are divided, breaths are numbered and appointed times are decreed. Allah (ﷻ) says:

﴿وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

“And Allah grants respite to none when his appointed time (death) comes. And Allah is All-Aware of what you do.”

[Sūrah Al-Munāfiqīn (63): 11]

- **And give glad tidings to the patient:**

Surely we belong to Allah, and surely to Him we are returning; so that each person will be rewarded according to his deeds, seek Allah's reward, enjoy safety in the world, a great reward in the Hereafter, the Lord's happiness upon you and triumph with his Love and being with Him.

And give glad tidings to the patient. Allah (ﷻ) says:

﴿ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَنَبِّئِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾ ﴾

“And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, Who, when disaster strikes them, say, "Indeed we belong to Allah , and indeed to Him we will return." Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.”

[Sūrah al-Baqarah (2): 155-157]

And give glad tidings to the patient. Allah (ﷻ) says:

﴿ قُلْ يٰعِبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمُ الَّذِينَ لَدَيْنَ اٰحْسَنُوا فِي هٰذِهِ الدُّنْيَا حَسَنَةٌ وَّاَرْضُ اللّٰهِ وَّسِعَةٌ اِنَّمَا يُوَفَّى الصّٰبِرُوْنَ اٰجْرَهُمْ بِغَيْرِ

حِسَابٍ ﴿١٠﴾

“Say, “O My servants who have believed, fear your Lord. For those who do good in this world is good, and the earth of Allah is spacious. Indeed, the patient will be given their reward without account.”

[Sūrah Az-Zumar (39): 10]

And give glad tidings to the patient. Allah (ﷻ) says:

﴿ يٰۤاَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلٰوةِ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ﴿١٥٣﴾ ﴾

“O you who believe, seek help through patience and prayer. Indeed, Allah is with the patient.”

[Sūrah al-Baqarah (2): 153]

And give glad tidings to the patient. Allah (ﷻ) says:

﴿ وَاَكْثَرِيْنَ مِّن نَّبِيٍّ قَاتَلَ مَعَهُ رِثِيُوْنَ كَثِيْرٌ فَمَا وُهِنُوْا لِمَا اَصَابَهُمْ فِي سَبِيْلِ اللّٰهِ وَمَا ضَعُفُوْا وَمَا اسْتَكَانُوْا وَاَللّٰهُ جُوْبُ الصّٰبِرِيْنَ ﴿١٤٦﴾ ﴾

“And many a Prophet (i.e. many from amongst the Prophets) fought (in Allah's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allah's Way, nor did they weaken nor degrade themselves. And Allah loves As-Sabirin (the patient ones, etc.).”

[Sūrah Āl ‘Imrān (3): 146]

And give glad tidings to the patient. Allah (ﷻ) says,

﴿ مَا عِنْدَكُمْ يَنْفَدُ وَّمَا عِنْدَ اللّٰهِ بَاقٍ وَّلَنَجْزِيَنَّهُمْ اَلَّذِيْنَ صَبَرُوْا اَجْرَهُمْ بِاَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ ﴿٩٦﴾ ﴾

“Whatever you have will end, but what Allah has is lasting. And We will surely give those who were patient their reward according to the best of what they used to do.”

[Sūrah An-Nahl (16): 96]

- The people with severest tests:

The people with the severest tests are the Prophets, then those next to them and then those who are next to them. A believer is tested according to his religion. If a person is

strong in his religion his test will be severe, and whoever gets a more severe test will get a greater reward.

Indeed the Prophets and the righteous people have severe tests because if they were not tested people would have mistakenly thought that they are divine. They were also tested so that patience would become easy for the people because whoever has a more severe test supplicates more to his Lord, and whoever is nearer to his Lord his test will be more severe so that his reward will be bigger, greater and more complete.

Patience is one of the greatest fruits of faith; it is hard upon the selves, because it involves a struggle against the self and preventing it from what it wants. Due to this patience is a light and a person will keep on being tested until he meets Allah while having no sin.

1- Allah (ﷻ) said,

﴿ أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلُّوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ
ءَامَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلاَ إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴾

“Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, “When is the help of Allah?” Unquestionably, the help of Allah is near.”

[Sūrah Al-Baqarah (2): 214]

2- Abū Saʿīd al-Khudrī and Abū Hurayrah (رضي الله عنه), narrated:

The Prophet (ﷺ) said: “No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that.”¹

3- Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said: “Allah says, 'I have nothing to give but Paradise as a reward to my slave, a true believer of Islamic Monotheism, who, if I cause his dear friend (or relative) to die, remains patient (and hopes for Allah's Reward).’”²

¹ Agreed upon, transmitted by al-Bukhārī (no. 5641) and this is his wording, and Muslim (no. 2573).

² Transmitted by al-Bukhārī (no. 6424).

4- Sa'd bin Abū Waqqās (رضي الله عنه) narrated:

“I said, “O Messenger of Allah, which people are most severely tested?” He said, “The Prophets, then the next best and the next best. A person is tested according to his religious commitment. If he is steadfast in his religion, he will be tested more severely, and if he is frail in his religious commitment, his test will be according to his commitment. Trials will continue to afflict a person until they leave him walking on earth with no sin.”¹

5- Abū Hurayrah (رضي الله عنه) narrated:

“Trials will not cease afflicting the believing man and the believing woman in their self, children, and wealth, until they meet Allah without having any sin.”²

- **The virtues of patience:**

A believer asks his Lord for wellness and not tests.

When a believer is afflicted with a test he should be patient and seek the reward for that from his Lord. Whoever is patient and trains himself to be patient Allah will grant him patience and help him. He will be happy with him and make him happy. Being happy with a test is better than patience and thanking Allah (for the test) is the best position.

1-Allah (ﷻ) said:

﴿ وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُفْ فِي ضَلُوبٍ مِّمَّا يَمْكُرُونَ ﴿١٢٧﴾ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾ ﴾

“And be patient, [O Muhammad], and your patience is not but through Allah. And do not grieve over them and do not be in distress over what they conspire. Indeed, Allah is with those who fear Him and those who are doers of good.”

[Sūrah an-Naḥl (16): 127-8]

2- Allah (ﷻ) said:

﴿ قُلْ يٰعِبَادِ اللّٰهِ ءَامِنُوْا اَتَّقُوا رَبَّكُمْ لِلَّذِيْنَ اٰحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ وَّاَرْضُ اللّٰهِ وٰسِعَةٌ اِنَّمَا يُوَفّٰى الصّٰبِرِيْنَ اٰجْرَهُمْ بِغَيْرِ

حِسَابٍ ﴿٣٩﴾ قُلْ اِنِّيْٓ اُمِرْتُ اَنْ اَعْبُدَ اللّٰهَ مُخْلِصًا لِّهٖ الدِّيْنَ ﴿٤٠﴾

“Say, "O My servants who have believed, fear your Lord. For those who do good in this world is good, and the earth of Allah is spacious. Indeed, the patient will be given their reward without account.””

[Sūrah az-Zumar: (39): 10]

¹ Transmitted by at-Tirmidhi (no. 2398) and Ibn Majah (4023) and the hadeeth is in his wording.

² Transmitted by at-Tirmidhi (no. 2399).

3- Abū Sa‘īd al-Khudrī (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said: “If I had anything, I would not keep it away from you. (Remember) whoever abstains from asking others, Allah will make him contented, and whoever tries to make himself self-sufficient, Allah will make him self-sufficient. And whoever remains patient, Allah will make him patient. Nobody can be given a blessing better and greater than patience.”¹

4- On the authority of Ibn Mas‘ūd (رضي الله عنه) who said:

“I visited Allah's Messenger (ﷺ) as he was running a high temperature. I touched his body with my hand and said to him: Allah's Messenger, you are running a high temperature, whereupon Allah's Messenger (ﷺ) said: Yes, it is so. I comparatively have a more severe fever than any one of you. I said: Is it because there is a double reward in store for you? Thereupon Allah's Messenger (ﷺ) said: Yes, it is so. And Allah's Messenger (ﷺ) again said: When a Muslim falls ill, his compensation is that his minor sins are obliterated just as leaves fall (in autumn).”²

Whoever Allah wants goodness for, He afflicts him with calamities which remind him of his Lord, remind him of death, remind him of repentance, raise his grades (because of the calamity), expiate his sins and increase his reward.

1. Allah (ﷻ) said:

﴿ قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴾

“Say, "Never will we be struck except by what Allah has decreed for us; He is our protector." And upon Allah let the believers rely.”

[At-Tawbah (9): 51]

2- On the authority of Abū Hurayrah (رضي الله عنه) who said:

Allah’s Messenger (ﷺ) said, "If Allah wants to do good to somebody, He afflicts him with trials.”³

The believer’s affair is all goodness, in happiness and sadness, an honor from his Lord and a lesson for him.

1. On the authority of Ṣuhayb (رضي الله عنه) who said:

“Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he thanks (God),

¹ Agreed upon, transmitted by al-Bukhārī (no. 1469) and this is his wording, and also transmitted by Muslim (no. 1503).

² Agreed upon, transmitted by al-Bukhārī (no. 5647) and Muslim (no. 2571) and this is his wording.

³ Transmitted by al-Bukhārī (no. 5645).

thus there is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it.”¹

2. On the authority of Umm Salamah who said:

I heard the Messenger of Allah (ﷺ) saying, “If any servant (of Allah) who suffers a calamity says: " We belong to Allah and to Him shall we return; O Allah, reward me for my affliction and give me something better than it in exchange for it," ' Allah will give him reward for affliction, and would give him something better than it in exchange. She (Umm Salama) said: When Abu Salama died. I uttered (these very words) as I was commanded (to do) by the Messenger of Allah (ﷺ). So Allah gave me better in exchange than him. i.e. (I was taken as the wife of) the Messenger of Allah (ﷺ).”²

3. On the authority of Anas (رضي الله عنه) who said:

The Prophet (ﷺ) said, "A Muslim whose three children die before the age of puberty will be granted Paradise by Allah due to His mercy for them.”³

• The types of lawful patience:

Patience in performing acts of worship... patience in staying away from sins...and patience on the painful decrees of Allah.

Whoever is patient upon these three for the sake of Allah is the really patient person, and whoever fulfills the conditions of patience will acquire great reward from his generous Lord.

• The conditions of patience which benefits the one endowed with it are three:

The first one: Sincerity of patience to Allah (ﷻ). Allah (ﷻ) says:

﴿ وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرُءُونَ بِالْحَسَنَةِ أُولَٰئِكَ أُولُوا نَجْمًا مِّنْ عُنُقَيْ

الدَّارِ ﴿

“And those who are patient, seeking the countenance of their Lord, and establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good - those will have the good consequence of [this] home.”

[Sūrah ar-Ra’d (13): 22]

¹ Transmitted by Muslim (no. 2999).

² Transmitted by Muslim (no. 918).

³ Transmitted by al-Bukhārī (no 1248).

The second one: Not complaining about his condition to the people, rather, he should complain about his situation to his Lord only. Allah (ﷻ) says:

﴿ قَالَ إِنَّمَا أَشْكُوا بِنِيِّ وَحَزَنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴾

“He said: ‘I only complain of my grief and sorrow to Allah, and I know from Allah that which you know not.’”

[Sūrah Yūsuf (12): 86]

The third one: Patience should be at its appropriate time and not when the time has passed.

On the authority of Anas (رضي الله عنه) who said:

“The Prophet (ﷺ) said, “The real patience is at the first stroke of a calamity.”¹

- **What a Muslim does at times of calamities:**

When a Muslim is afflicted with a calamity he is patient so that he can attain a great reward, he praises Allah for the calamity, because it is an exhortation for him from His Lord. If he wants it to be removed he does so through Allah. He presents the complain to Him, and supplicates to Him to remove the calamity and this is from the act of supplicating that Allah loves because it consists of sincerity in *Tawhīd*, truth (of worship) at times of constraint and nearness of an answer (from Allah). Allah (ﷻ) says:

﴿ وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٢٠﴾ فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ

مَعَهُمْ رَحْمَةً مِنَّا وَعِبْرًا لِّلْعَالَمِينَ ﴿١٢١﴾

“And of the Shayatin (devils) (from the jinns) were some who dived for him, and did other work besides that; and it was We Who guarded them. And (remember) Ayub (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy." So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost), and the like thereof along with them, as a mercy from Ourselves and a Reminder for all who worship Us.”

[Al-Anbiyā' (21): 82-83]

Permissible crying and sadness is in the (flowing of) tears from the eyes and a grieving heart without being angry at Allah’s decree. This happened to the most honorable creature, our prophet Muhammad (ﷺ).

¹ Agreed upon, transmitted by Al-Bukhārī (no. 1252) and Muslim (no. 926).

On the authority of Anas bin Mālik (رضي الله عنه) who said:

“The Messenger of Allah (ﷺ), “A child was born into me this night and I named him after the name of my father Ibrāhīm. He then sent him to Umm Sayf, the wife of a blacksmith who was called Abu Sayf. He (the Holy Prophet) went to him and I followed him until we reached Abu Sayf and he was blowing fire with the help of blacksmith's bellows and the house was filled with smoke. I hastened my step and went ahead of Allah's Messenger (ﷺ) and said: “Abu Sayf, stop it, as there comes Allah's Messenger (ﷺ). He stopped and Allah's Messenger (ﷺ) called for the child. He embraced him and said what Allah had desired. Anas said: I saw that the boy breathed his last in the presence of Allah's Messenger (ﷺ). The eyes of Allah's Messenger (ﷺ) shed tears and he said: Ibrāhīm, our eyes shed tears and our hearts are filled with grief, but we do not say anything except that by which Allah is pleased. O Ibrāhīm, we are grieved for you.”¹

- **The reasons which help in (having) patience the times of calamities:**

The following things help in having patience at the time calamities due to the loss of children, wives, relatives and things:

Knowledge that Allah’s decree precedes the calamity, that these things are unavoidable and that Allah loves the patient. Knowledge of the reward of patience when calamities strike and that is the acquisition of a great reward for the one who is patient at those times. Knowledge of Allah’s right in those calamities, and that is patience, contentment, praising Allah, seeking Allah’s reward and saying:

﴿إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾

“Truly! To Allah we belong and truly, to Him we shall return.”

Knowledge that Allah has allowed this calamity to happen and the true servant is he who is happy with what pleases his Master.

Knowing that he will profit from the calamity; either by expiation of sins, increase in good deeds, elevation of grades or the purification of his *Tawhīd*. Knowing that the calamity is beneficial medication which Allah has sent to him, thus he should be patient and seek Allah’s reward.

Knowing that the calamity did not come to destroy him, but that indeed it came to test his patience and ascertain whether he deserves to be Allah’s pious worshipper or not?

¹ Agreed upon, transmitted by Al-Bukhārī (no. 1303) and Muslim (no. 2315).

A servant should know that this medication results in wellness, cure and dedication to Tawhīd which cannot result from anything else. He should know that Allah nurtures His servant through happiness and calamity so as to extract his servitude in all the conditions. He should know that the world is not the abode of bliss or permanent settlement, rather, it is the abode of legal responsibility and tests. A servant does not stay consistently on one condition in the world and the Hereafter is the abode of permanent settlement. A servant should follow the example of the patient people from the prophets and righteous people, and the different types of calamities that they faced. He should seek Allah’s help for Him to grant him patience, remove his distress and compensate him for his calamity.

A servant should belittle a calamity and know that Allah is capable of afflicting him with a greater calamity, and that His Lord has placed him in the world which is not a place of judgment¹, he has placed him in the world and not the Hereafter. He should be certain of the nearness of relief, a good end result, good compensation for what he has missed for indeed Allah does not waste the reward of a person who does good.

1- Allah (ﷻ) said:

﴿فَالْبَهُرُ لِإِلَهِهِ وَاحِدٌ فَلَهُمْ أَسْلَمُوا وَيُؤْتِرُ الْمُخْبِتِينَ ﴿٢٤﴾ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمُ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

“For your god is one God, so to Him submit. And, [O Muhammad], give good tidings to the humble [before their Lord]. Who, when Allah is mentioned, their hearts are fearful, and [to] the patient over what has afflicted them, and the establishers of prayer and those who spend from what We have provided them.”

[Sūrah Al-Hajj (22): 34-5]

2- Allah (ﷻ) said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾﴾

“O you who believe, seek help through patience and prayer. Indeed, Allah is with the patient.”

[Sūrah al-Baqarah (2): 153]

3- Allah (ﷻ) said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

“O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful.”

[Sūrah Al ‘Imrān (2): 200]

¹ A servant will receive his judgment in the Hereafter and not in this world.

2. Death and its Rulings

- **The appointed time for death:**

Death: is the departure of life by the coming out of the soul from the body.

Allah is the only one who will remain, indeed Allah has decreed an extinction to the entire creation, there is no means of escape from it for anyone. A human being, however long he may live, must die, and move from the abode of work to the abode of reward. The grave is the first stage of the Hereafter and it is either a garden from the gardens of Paradise or a pit from the pits of the Fire.

1- Allah (ﷻ) said:

﴿قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلِّيِّهِ الْعَلِيِّ وَالشَّهِيدِ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ﴾

“Say, “Indeed, the death from which you flee - indeed, it will meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do.”

[Sūrah Al-Jumu’ah (62): 8]

2- Allah (ﷻ) said:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقَاتُ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ﴾

“Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion.”

[Sūrah Āl ‘Imrān (3): 185]

3- Allah (ﷻ) said:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٥٥﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾

“Everyone upon the earth will perish, And there will remain the Face of your Lord, Owner of Majesty and Honor.”

[Sūrah Ar-Raḥmān (55): 26-27]

- **The conditions of a man:**

A man experiences stage after stage, and changes from stage to stage, whether it is in terms of time, place, body and heart.

1- Conditions of time change on a person from security to fear, health to sickness, peace to war, richness to poverty, happiness to sadness and from life to death and so on and he experiences fluctuations (in the conditions of life).

2- In the conditions of place, a man moves everyday from house to house, place to place, from the mother's womb to the world, from the world to the grave, from the grave to Resurrection until the stages end in the abode of permanent settlement in Paradise or the Fire.

3- In the stages of the body a person experiences stage after stage, he starts by being a sperm-drop, then he becomes a clinging clot, then a lump of flesh, then he becomes a child, and then a young person, and then an old man and then he dies.

4- The conditions of the hearts are amazing. At times they are attached to Allah, at certain times they are attached to the world, at times they are attached to wealth, sometimes they are attached to leadership, at times they are linked to palaces and castles and other similar desires.

The greatest of the heart's attachments is being attached to Allah (ﷻ), preferring His pleasure in everything. Thus a person should use the self, wealth and the worldly things to achieve servitude to Allah (ﷻ), and to give precedence to Allah's Wishes over his own wishes. This is the greatest of the four conditions. Therefore, a person should examine his heart, so that he may safeguard it from attachment to other things beside Allah, and purify it and keep it busy with the remembrance of Allah, His obedience, worship, calling towards him and doing good to Allah's creation.

- **What should a person who is afflicted with a dreadful illness do:**

It is incumbent upon the sick person to believe in Allah's decree, and to be patient with His predetermination and think well of His Lord. He should not wish for death. He should seek cure from Allah alone. He should fulfill Allah's rights and the rights of the people and write his will. It is Sunnah for him to make a bequest for a third of his wealth or less-this is the best thing to do- if he is solvent, to his relatives who have no share in the inheritance. He should treat himself with permissible medication and seek treatment from a Muslim doctor and not an unbelieving doctor unless if he needs to do that, and feels secure from his scheming. It is Sunnah to visit the sick person, remind him of repentance and writing a will.

It is Sunnah that the sick person should complain of his condition to His Lord. He may describe his condition to others in the form of informing them and not being angry (with Allah's decree). Allah (ﷻ) says:

﴿ قَالَ إِنَّمَا أَشْكُوا بِنِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴾

“He said, “I only complain of my suffering and my grief to Allah , and I know from Allah that which you do not know.”

[Sūrah Yūsuf (12): 86]

Blessings and calamities are messages of reminding and warning to the servants. Allah (ﷻ) says:

﴿قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

“Say, "Never will we be struck except by what Allah has decreed for us; He is our protector." And upon Allah let the believers rely.”

[Sūrah At-Tawbah (9): 51]

- **The ruling on treatment:**

Treatment of an illness is divided into three sections which are:

The first one: Compulsory treatment, and that is when a man knows or thinks, based on the doctors’ statements that this treatment is beneficial, and leaving it leads to death.

The second one: Recommended treatment, and that is when the sick person knows or thinks that the treatment is beneficial and not taking it will not lead to death. In this case medication is recommendable because it will make the sick person more active in fulfilling Allah’s rights and the rights of the Allah’s servants.

The third one: When the two issues (discussed above) are equal and it is not known whether the medication is beneficial or not. This medication is permissible. Allah (ﷻ) said:

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾

“And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.”

[Sūrah An-Nisa’ (4): 29]

- **What the person who is on the verge of death says:**

Ā’ishah narrated:

“I heard the Prophet (ﷺ) and listened to him before his death while he was leaning his back on me and saying,

اللهم اغفر لي وارحمني والحقتي بالرفيق الأعلى

“O Allah! Forgive me, and bestow Your Mercy on me, and let me meet the (highest) companions (of the Hereafter).”¹

¹ Agreed upon, Transmitted by al-Bukhārī (no. 4440) and this is his wording, and Muslim (no. 2444).

- **The ruling of wishing for death:**

On the authority of Anas (رضي الله عنه) who said:

Allah's Messenger (ﷺ) said, "None of you should long for death because of a calamity that had befallen him, and if he cannot, but long for death, then he should say, "O Allah! Let me live as long as life is better for me, and take my life if death is better for me."¹

- **How to prepare for death?**

It is imperative for a Muslim to prepare for death and remember it often. Preparation for death is through repentance from sins, preferring the Hereafter, clearing oneself of injustices, turning to Allah by acts of obedience, avoiding prohibited things, and using time gainfully by engaging in good deeds.

- **The ruling concerning prompting a dying person to say "*Lā ilāha illa Allāh*":**

It is the right of a Muslim upon another Muslim to visit him if he gets sick and to accompany his bier to the graveyard if he dies. It is Sunnah for a person who is in the presence of a dying person to prompt him to recite the *kalimah shahādah*. He should remind him to say, "*Lā ilāha illa Allāh*", make *du‘ā* for him and he should say only good words in his presence. As for prompting a person after his death to say, "*Lā ilāha illa Allāh*" that is an innovation because it has no basis.

There is no problem if a Muslim attends a disbeliever's death so as to present Islam to him and say to him, "Say, '*Lā ilāha illa Allāh*.'"

- **Signs of a good ending:**

A good ending has signs the most important of which are:

- 1- The dying person's pronouncement of the testimony of faith (*kalimah shahādah*) at the time of his death.
- 2- The believer dies with sweat on his forehead.
- 3- Martyrdom or dying in the path of Allah.
- 4- Dying whilst guarding the frontiers of the Islamic state in the path of Allah.
- 5- A person who dies while defending himself, his wealth or his family.

¹ Agreed upon, transmitted by al-Bukhārī (no. 6351) and this is his wording and Muslim (no. 2680).

- 6- Dying of pleurisy or consumption.
- 7- Dying of a plague, stomach illness, drowning, burning or by a falling building.
- 8- The death of a woman by postpartum bleeding because of childbirth and so on.
- 9- Death while a person is performing a good deed like the remembrance of Allah, prayer, calling to Allah and so on.

All these things have been established in authentic hadeeths of the Prophet. Dying on Friday or Monday has no distinction over deaths on the rest of the days, rather, dying in all the days is the same.

- **The fiqh of dying:**

A Muslim should always remember death not because it is separation from the family, the beloved and the pleasures of the world for this is a short-sighted view. Rather, he should look at death as separation from work and toiling for the Hereafter. In this way he will increase his work for the Hereafter and turning to Allah (ﷻ). As for the first view; it will increase his regret, remorse and pain. When Allah wants to make a person die in a certain place he creates a need for him there. A Muslim must think well of Allah (ﷻ) when dying because of the statement of the Prophet (ﷺ):

“None of you should die but hoping only good from Allah, the Exalted and Glorious.”¹

- **Signs of death:**

The death of a person is known by the sinking of his temples, tilting of the nose, loosening of the palms, relaxation of the legs, fixation of the eyeballs, their coldness and stoppage of breathing.

- **The place and time of death:**

No one knows the place and time of death of a person except Allah alone who has no partner.

1. Allah (ﷻ) said:

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَنْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

¹ Transmitted by Muslim (no. 2877).

“Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted.”

[Sūrah Luqmān (31): 34]

2. Allah (ﷻ) said:

﴿أَيَّمَا تَكُونُوا يُدْرِككُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ﴾

“Wherever you may be, death will overtake you even if you are in fortresses built up strong and high.”

[Sūrah An-Nisā’ (4): 78]

- **What is to be done to a Muslim who has died:**

When a Muslim dies it is Sunnah to cover his eyes and to make the following *du‘a* while doing so:

اللهم اغفر لفلان، وارفع درجته في المهديين، وافسح له في قبره، ونور له فيه، واخلفه في عقبه في الغابرين، واغفر لنا وله يا رب العالمين
“O Allah, forgive so and so, raise his degree among those who are rightly guided, make his grave spacious, grant him light in it and grant him a successor in his descendants who remain. Forgive us and him, O Lord of the Universe.”¹

Then his beard should be tied with a bandage, his joints should be relaxed gently, the one who is present should lift him from the ground, take off his clothes, cover him with a robe that covers his whole body and then wash him.

The dead person’s relatives should hurry and pay off his debt, carry out his will, hurry in preparing his body for burial, make the funeral prayer for him and bury him in the country that he died in. It is permissible for those who have witnessed his death and others besides them to expose the face of the dead person, kiss him and shed tears over his death. It is compulsory to fulfill Allah’s rights like *zakāh*, vows, expiations and compulsory *Hajj* on behalf of the dead person. These rights take precedence over the inheritors’ rights in the estate of the dead and the debts that are due to people because Allah is most worthy of having His rights fulfilled. The soul of the believer is attached to his debt until it is paid off.

- **What is compulsory on the wife of the dead person:**

The wife of the dead person must mourn her husband for four months ten days if he dies. It is permissible for a woman to mourn her child or her other relatives for three days.

¹ Transmitted by Muslim (no. 920)

Allah (ﷻ) said:

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذُرُونَ أَزْوَاجًا يَتَرَتَّبْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا﴾

“And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days.”

[Sūrah Al-Baqarah (2): 234]

- **The ruling of wailing over the dead:**

It is prohibited for the relatives of the dead and others to wail over the dead, and wailing is something more than weeping. The dead person is punished in his grave because of wailing over him. At times of death it is prohibited to strike cheeks, tear garments, and shave the hair.

- **The ruling of the death announcement:**

The death announcement: is the notification of someone's death. It is of three types:

The first one: Informing the dead person's relatives, friends and neighbors about his death so that they can gather for washing him, making the funeral prayer for him and supplicate for him. This is the permissible death announcement.

The second one: Sending a caller among the people who calls out: “Indeed so and so has died therefore you should attend his funeral prayer.” From this is what happens in the different media in informing about the death of a particular person. If this is for the benefit of the dead person so that people may attend his funeral, pray for him, and the one who is owed by the deceased may come and get his right then this is permissible, because of the benefit to the deceased therein and the release of the deceased from obligation.

The third one: That the death announcement should be like the death announcements of the period of Ignorance by mentioning the good qualities of the deceased, screaming and weeping. This type of death announcement is reprehensible and forbidden.

- **What the afflicted person should do at the occurrence of an calamity:**

It is incumbent on whoever is afflicted by a calamity from the deceased's relatives and others that they should be patient when they come to know of his death. It is Sunnah for them to be content with Allah's pre-decree, seek Allah's reward and say the supplication from the Sunnah which is:

إنا لله وإنا إليه راجعون

“Indeed we are from Allah and we will return to Him.”

Patience is holding back the self from despondency, the tongue from complaining, and the limbs from prohibited things like slapping the cheek, tearing clothes and so on.

1. Umm Salamah reported Allah's Messenger (ﷺ) as saying:

"If any servant (of Allah) who suffers a calamity says:

إنا لله وإنا إليه راجعون، اللهم أجرني في مصيبي، واخلف لي خيرا منها

"We belong to Allah and to Him shall we return; O Allah, reward me for my affliction and give me something better than it in exchange for it,"

Allah will give him reward for affliction, and would give him something better than it in exchange."¹

2. Anas reported that the Prophet (ﷺ) said:

"A Muslim whose three children die before the age of puberty will be granted Paradise by Allah due to his mercy for them."²

- **The ruling of an autopsy:**

An autopsy is permissible if the purpose is to investigate a criminal claim or epidemic disease because that is beneficial for peace, justice and safeguarding the *ummah* from dangerous communicable diseases. If the autopsy is for purposes of teaching and learning; then a Muslim is honorable while he is alive and when he is dead, thus it is sufficient to do autopsies on the corpses of non-Muslims.

¹ Transmitted by Muslim (no. 918).

² Transmitted by al-Bukhārī (no. 1248).

3. Washing the Dead

- **Who washes the dead:**

1- The Sunnah is that the deceased person should be washed by a person who is most knowledgeable about the Sunnah of washing the dead. The person who washes the dead gets a great reward if he does that for the sake of Allah, covers the dead person's imperfections and does not speak of the abhorrent things that he sees on the dead person's body while washing him.

2- When there is a dispute concerning washing the deceased the most deserving person to wash him is the one mentioned in his will, then his father, then his grandfather, then his nearest relatives who inherit him, then the children of his relatives.

The most deserving person to wash a deceased woman is the person mentioned in her will, then her mother, then her grandmother, then her nearest relatives and so on. It is allowed for spouses to wash each other. It is sufficient to wash the deceased once- whether male or female- whereby the whole body is drenched in water.

3- It is permissible for a man or woman to wash a deceased child who is seven years old (or less) whether he is male or female.

4- The person who washes the dead and those who help him should be present at the place where the washing takes place. It is detestable to other people beside them to be present if there is no need for that.

- **The ruling on washing burnt people and the like:**

1- If Muslims and disbelievers are gathered in one place and die by burning and similar things, and it is not possible to distinguish between them, they are all washed, shrouded, the funeral prayer is made for them and they are buried with the intention of burying the Muslims among them (according to Muslim rites).

2- Whoever, cannot be washed because of burning, or being rent and so on, or lack of water is shrouded without washing, or ablution or *tayyamum*¹, and the funeral prayer for him is made.

¹ Ablution that is made with sand in the absence of water or due to inability to use water.

It is legal to perform the funeral prayer on some parts of the dead person like the hand, leg and so on if the rest of the body cannot be found. As for limb that is cut from a Muslim when he is alive for any reason; it should not be washed and the funeral prayer should not be performed for it. Rather, it should be wrapped in a cloth and buried in a graveyard.

3- If a man dies among non-*mahram* women, or if a woman dies among non-*mahram* men, or if the deceased cannot be washed, he or she is shrouded, the funeral prayer should be made on him or her and he or she should be buried without bathing.

4- A martyr who is killed in a battle in the path of Allah is not washed, and the other kinds of martyrs are washed.

- **The ruling of washing the miscarried fetus:**

When the miscarried fetus comes out of mother's womb it has two states:

The first one: That it should come out of the mother's womb dead or alive and it has reached the stage of creation where it can be clearly identified as a human. In this case it is washed, the funeral prayer is made for it and it is buried and its mother is considered to be in a state of post-partum bleeding.

The second one: That the fetus should come out while it is in a stage of creation where it cannot be identified as human. This fetus should be buried in sand in any place. It should not be washed, shrouded and the funeral prayer should not be made for it. Its mother is not considered to be in a period of post-partum bleeding and if she experiences bleeding because of the miscarriage she should bath once.

- **The ruling of washing the disbeliever:**

It is not permissible for a Muslim to wash a disbeliever, shroud him, make the funeral prayer for him, follow his bier, rather, he should be buried in sand if no one from his relatives is available. It is not permissible for the Muslim relatives of a polytheist to follow his bier.

- **Description of the Sunnah way of washing the deceased:**

If anyone wants to wash a dead person he should put him on the washing table, cover his private parts, remove his clothes, lift his head so that it will be close to a sitting

position, gently press his stomach, pour a lot of water on him, then he should wrap a rag around his hand or wear gloves and clean his private parts of impurities.

He should then make an intention to wash him, make an ablution like the ablution for prayer on him after putting another rag on his hand. He should not put water in his mouth or nose, but he should insert two wet fingers into his nose and mouth.

He should then wash him with water, lote tree leaves or soap. He should start with his head and beard, then wash his right side from his neck to his foot, then wash the left side in the same manner.

He should turn him to his right side and wash the right side of his back. Then he should turn the deceased on his left side and also wash his left side.

Then he should wash him for a second and third time like he did the first time. If he is not clean he should increase the washing an odd number of times until he is clean, and in the last washing he should mix the water with camphor or perfume.

If the deceased's moustache or nails are long he should trim them and dry the deceased with a garment.

A woman's hair should be formed into three braids and it should be lowered down from her back.

If any impurity comes out from the deceased after washing, the place where the impurity came out from should be washed, ablution should be made on the dead person, and cotton should be inserted into the place where the impurity came out from.

4. Shrouding the Dead

- **Shrouding the dead:** is covering the dead person in cloths after washing.

It is compulsory to shroud the dead from cloths bought with his wealth. If he has no wealth it is incumbent upon the one who should provide for his expenses from his forefathers, offspring and collateral relatives to cover the cost. It is compulsory that the deceased must be covered with one garment that covers the whole of his body. It is Sunnah that the dead person should be covered in three garments.

- **Description of shrouding the deceased:**

It is Sunnah that a dead man should be shrouded in three white, new shrouds, incense should be applied on him three times, the shrouds should be folded on top of each other and embalming scent which is a mixture of perfumes should be applied between the shrouds. Then the deceased should be placed on the shrouds lying on his back. Cotton which has been applied with embalming scent should be put between his buttocks and a cloth which is short should be tied above it to cover his private parts and that should be perfumed with the rest of the body. The upper left end of the shroud should be inserted under the dead person's right side, then the shroud's right end should be inserted under the deceased's left side. The second shroud should be placed in a similar manner. The remaining part of the shroud should cover the deceased's head. If there is more of the shroud remaining it should be used to cover the dead person's head and legs. The shrouds should be tied on top on their breadth with small ropes so that they do not become loose.

The woman is like a man concerning the above. It is sufficient to shroud a small boy in one garment, and the Sunnah is that he should be covered in three cloths.

If a miscarried baby dies at four months he should be washed, shrouded, the funeral prayer should be performed for him and he should be buried with the Muslims.

If impurity comes out of the deceased after his shrouding he is not washed again nor is ablution done on him for the second time, because of the discomfiture and difficulty involved in that.

‘Ā’ishah (رضي الله عنها) said:

“Indeed the Messenger of Allah (ﷺ) was shrouded in three Yemenite white Suhuliya (pieces of cloth) of cotton, and in them there was neither a shirt nor a turban.”¹

- **Description of the shrouding of a martyr:**

A martyr who is killed in battle for the sake of Allah is buried in his clothes that he died in. He is not washed and it is recommended that he should be shrouded with a garment or more on top of his clothes if that covers him better.

- **Description of the shrouding of a person who dies in a state of *ihram*:**

The person who dies in a state of *ihram* for *hajj*, *‘umrah* or both of them he should be washed with water, lotus leaves or water. He should not be perfumed, dressed in stitched clothes which ape the shape of human limbs, his head should not be covered if he is a man because he will be resurrected reciting the *talbiyah*² on the day of Judgment, like he was doing when he died. The part of *hajj* or *‘umrah* that he did not perform due to death should not be performed on his behalf. He should be buried in his clothes that he died in.

¹ Agreed upon, transmitted by al-Bukhārī (no. 1264) and the wording is from his, and Muslim (no. 941).

² The prayer said by pilgrims during *hajj* or *‘umrah* whereby they say, ““*Labbayka Allaahumma labbayk, labbayka laa shareeka laka labbayk. Inna al-hamd wa’an-ni’mata laka wa’l-mulk, laa shareeka lak* (Here I am, O Allaah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner).”

5. Description of the Funeral Prayer

- **The *fiqh* of attending funerals:**

Attending the funeral and following the bier has many rewards the most important of which are:

Fulfilling the rights of the deceased by making the funeral prayer for him, interceding for him, supplicating for him, fulfilling the rights of his family, treating them kindly at the occasion of their affliction with the deceased's death, cooperation in goodness and piety, acquisition of a great reward for the follower of a bier, obtaining a lesson and a warning by witnessing funerals, graves and so on.

Allah (ﷻ) said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Al-Mā'idah (5): 2]

- **The ruling of the funeral prayer:**

The funeral prayer is a communal obligation, it is an increase in the reward of the worshippers and an intercession for the dead. It is recommended to have a large number of worshippers for the funeral prayer. The greater the number of the worshippers, and the more pious they are the better it is.

Ibn ‘Abbās (رضي الله عنه) said:

I heard Allah's Messenger (ﷺ) saying: “If any Muslim dies and forty men who associate nothing with Allah perform his funeral prayer, Allah will accept them as intercessors for him.”¹

- **Description of the funeral prayer:**

1- Whoever wants to perform the funeral prayer should make ablution, face the *qiblah*, place the bier between himself and the *qiblah*. He should place the deceased's head to his right or left if he wishes.

¹ Transmitted by Muslim (no. 948).

2- The Sunnah is that the Imam should stand in line with the head of a deceased male and in line with a deceased female's waist. He should make four *takbirs* and sometimes he may make five, six, seven or nine *takbirs* especially in the funeral prayer of people of knowledge, virtue, righteousness, piety and those who have an honorable position in Islam. He should do the various types of *takbirs* at different times to revive the Sunnah, and he should make the four *takbirs* regularly.

3- He should make the first *takbirs* lifting his hands while they are in line with his shoulders, or his ears. Then he should put his right palm on top of the back of his left palm and place his hands on the chest as has been previously mentioned. He should not make the opening *du'a* of *salah*. The he should recite:

أعوذ بالله من الشيطان الرجيم

“I seek protection in Allah from Satan, the accursed.”

He should then say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of Allah, he Most Beneficent, the Most Merciful.”

He should recite *Sūrah al-Fatihah* silently and at times he should recite another *Sūrah* with it.

4- He should make a second *takbirs* and say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

“O Allah! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. O Allah! Send Your Blessings on Muhammad and the family of Muhammad, as You sent your Blessings on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious.”¹

5- He should make *takbir* for the third time and supplicate with sincerity with supplications from the Sunnah like:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَشَاهِدِنَا وَعَائِنَا، وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكَرْنَا وَأُنْقَانَا، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَخِيهِ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تُضِلَّنَا بَعْدَهُ

“O Allah, forgive our living and our dead, those who are present and those who are absent, our young and our old, our males and our females. O Allah, whomever of us You cause to live, let him live in Islam, and whomever of us You cause to die, let him die in (a state of) faith. O Allah, do not deprive us of his reward, and do not let us go astray after him].”²

¹ Agreed upon, transmitted by al-Bukhārī (no. 3370) and this is his wording, and Muslim (no. 406).

² Authentic, transmitted by Abū Dawūd (no. 3201) and Ibn Mājah (no. 1498) and this is his wording.

اللَّهُمَّ، اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مَدْخَلَهُ، وَاعْسِلْهُ بِالْمَاءِ وَالتَّلْجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ وَأَعِدْهُ مِنْ عَذَابِ الْقَبْرِ - أَوْ مِنْ عَذَابِ النَّارِ

“O Allah! Forgive him, have mercy upon him. Give him peace and absolve him. Receive him with honor and make his grave spacious. Wash him with water, snow and hail, cleanse him from faults as is cleaned a white garment from impurity. Requite him with an abode more excellent than his abode, with a family better than his family, and with a mate better than his mate, and save him from the trial of the grave and torment of Hell.”¹

لِللَّهِمَّ إِنَّ فُلَانًا بَنُ فُلَانٍ فِي ذِمَّتِكَ، وَحَبْلِ جِوَارِكَ، فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ، وَعَذَابِ النَّارِ، وَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَقِّ، فَاعْفُزْ لَهُ وَارْحَمْهُ، إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ
 “O Allah, so-and-so son of so-and-so is in Your Protection and inside the surroundings of Your Refuge. Safeguard him from the trial of the grave and the punishment of the Hell. You keep Your Promise and You deserve to be praised. O Allah! Forgive him and be merciful to him. Indeed, You are the Forgiving, the Merciful.”²

- If the deceased is young he should supplicate with the first supplication, and then supplicate for Allah’s forgiveness and mercy for the child’s parents.

6- Then he should make *takbir* for the fourth time, wait a bit and supplicate by any supplication that he wants. Then he should make *salam* to the right side saying:

السلام عليكم ورحمة الله
 “May Allah peace and blessing be upon you.”

If he sometimes makes *salam* to his left side there is no problem.

- Whoever misses any *takbirs* should make up for it in its original form and what he has prayed with the Imam becomes the first part of his prayer. He should recite *Sūrah al-Fatihah* and complete his prayer as has been described. If he is afraid that the bier may be lifted before he completes the prayer he should make consecutive *takbirs* and make *salam*. If he does not make up for the missed *takbirs* and makes *salam* with the Imam his prayer is correct if Allah wills.

Lifting the hands for the first *takbir* in the funeral prayer is Sunnah. As for the rest of the *takbirs* he should lift his hands sometimes and at other times he should not lift them. For the most part he should not lift his hands.

¹ Transmitted by Muslim (no. 963).

² Authentic; transmitted by Abū Dawūd (no. 3202) and Ibn Mājah (no. 1499) and this is his wording.

- **How the rows for the funeral prayer are arranged behind the Imām:**

The Sunnah is that the funeral prayer should be performed in congregation and its rows should not be less than three. Where the prayer is for a number of deceased people the Sunnah is that men should be immediately behind the Imām followed by children then women. One funeral prayer is made for all of the deceased and it is permissible to make a single funeral prayer for each dead person.

- **Description of the supplication for the deceased in the funeral prayer:**

The supplication in the funeral prayer is according to the deceased. It is made for a male as has been previously discussed. If it is for a female the female pronoun is used in the supplication. When there are a number of deceased people the plural form of the supplication is used. If the deceased are women the person supplicating for them should say, “O Allah! Forgive them”, and so on. If he does not know whether the deceased is male or female he should address his supplication with respect to the deceased or the person in the bier and say, “O Allah forgive him”, or “Allah forgive her.”

- **The ruling of the funeral prayer for the martyr:**

The Imam has a choice with regards to the martyrs who are killed in battle for the sake of Allah; if he wishes he may pray for them or leave the prayer. However, praying for them is better and they should be buried at the places where they died. As for the other types of martyrs like the drowned person, the burnt person and others; they are martyrs in terms of the reward of the Hereafter but they are washed, shrouded and the funeral prayer is made for them like it is made for other deceased Muslims and they are buried in graveyards.

- **Who is the funeral prayer performed for?**

1- The funeral prayer is legislated for a dead Muslim whether he was righteous or a sinner. However, a person who was not performing his prayers at all should not be prayed for because he is a disbeliever and it is not permissible to pray for him.

2- The Muslims perform the funeral prayer for a person who commits suicide, steals the booty and the people who engage in innovations which do not take them out of the fold of Islam. It is recommended for the Imām and virtuous people not to make the funeral prayer for these people as a means of punishment for them and a deterrent for others.

3- A Muslim upon whom the punishment of stoning and retribution has been effected is washed and the funeral prayer is performed for him.

Jābir ibn Samura (رضي الله عنه) reported:

“(The dead body) of a person who had killed himself with a broad-headed arrow was brought before the Messenger of Allah (ﷺ) but he did not offer prayers for him.”¹

4- The funeral prayer should be offered for a miscarried fetus which is four months old and above, the fetus which has distinguishable human features, the deceased person whom only some of parts of his body could be found and they should be buried in the graveyard.

- **The virtues of the funeral prayer and following the deceased’s bier until he is buried:**

It is Sunnah to follow the bier out of sincere faith and hoping for a reward from Allah until the funeral prayer is made for the deceased and he is buried. Following the bier is Sunnah for men and not women. The bier should not be accompanied by raised voices, fire, recital, *dhikr* and similar things.

Abū Hurayrah (رضي الله عنه) narrated:

Allah’s Messenger (ﷺ) said, “(A believer) who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allah’s reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two Qirats. Each Qirat is like the size of the (Mount) Uhud. He who offers the funeral prayer only and returns before the burial, will return with the reward of one Qirat only.”²

- **The ruling of travelling to offer the funeral prayer:**

It is permissible for a Muslim with the means to do so to travel to offer the funeral prayer of a relative, friend and others, hoping and seeking Allah’s reward because this is considered to be part of following the bier, and it is a right from the rights of a Muslim upon his brother.

¹ Transmitted by Muslim (no. 978).

² Agreed upon, transmitted by al-Bukhārī (no. 47) and this is his wording, and Muslim (no. 945).

Abū Hurayrah (رضي الله عنه) reported:

“The Messenger of Allah (ﷺ) said, “Every Muslim has five rights over another Muslim: responding to greetings, visiting him in illness, following his funeral, accepting his invitation, and saying *'Yarhamuka Allah* (May Allah have mercy on you),’ when he says *'Al-hamdu lillah* (All praise be to Allah)’ after sneezing.”¹

- **The place for the funeral prayer:**

It is Sunnah to offer the funeral prayer in a place that is prepared for that, and that is better. It is permissible to perform the funeral prayer in the mosque sometimes, and whoever misses the funeral prayer in any of these places should offer it wherever he can; in the graveyard, outside it, before burial and after it. Whoever dies and no funeral prayer is offered for him, then the prayer should be performed for him at his grave. If a person dies and you are a person who is supposed to pray and is legally required to perform the funeral prayer at the time his death, and you did not perform the funeral prayer for him, the Sunnah is that you should pray for him at his grave.

Abū Hurayrah (رضي الله عنه) narrated:

“A black person, a male or a female used to clean the mosque and then died. The Prophet (ﷺ) did not know about it. One day the Prophet (ﷺ) remembered him and said, "What happened to that person?" The people replied, "O Allah's Messenger (ﷺ)! He died." He said, "Why did you not inform me?" They said, "His story was so and so (i.e. regarded him as insignificant)." He said, "Show me his grave." He then went to his grave and offered the funeral prayer.”²

- **The ruling of the funeral prayer for an absent person:**

It is Sunnah to perform the funeral prayer for an absent person who has died and no prayer was offered for him.

Abū Hurayrah (رضي الله عنه) reported that:

The Messenger of Allah (ﷺ) gave the people news of the death of Negus on the day he died, and he took them out to the place of prayer and observed four takbirs.³

¹ Agreed upon, transmitted by al-Bukhārī (no. 1240) and this is his wording, and Muslim (no. 2162).

² Agreed upon, transmitted by al-Bukhārī (no. 458) and this is his wording, and Muslim (no. 956).

³ Agreed upon, transmitted by al-Bukhārī (no. 1327), and Muslim (no. 944), and this is his wording.

- **The ruling of hastening to perform the funeral prayer:**

It is Sunnah to hasten in preparing the deceased for burial, pray for him, go with him to the graveyard and bury him.

Abū Hurayrah (رضي الله عنه) reported:

The Prophet (ﷺ) said, “Hurry up with the dead body (for its burial), for if it is pious, you are speeding it to goodness and if it is otherwise, you are laying an evil off your necks.”¹

- **The ruling of women’s prayer for the dead:**

A woman takes the same ruling as a man if she is present at a funeral in the place of prayer or mosque. It is permissible for her to pray for the deceased along with the Muslims and she gets the same reward as men for prayer and condoling the deceased.

- **What the deceased says when he is carried to the grave:**

Abū Sa’eed al-Khudri (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “When a funeral is ready and the men carry the deceased on their necks (shoulders), if it was pious, then it will say, 'Present me quickly', and if it was not pious, then it will say, 'Woe to it (me), where are they taking it (me)?' And its voice is heard by everything except mankind and if he heard it he would fall unconscious.”²

¹ Agreed upon, transmitted by al-Bukhārī (no. 1315) and this is his wording, and Muslim (no. 944).

² Transmitted by al-Bukhārī (no. 1314).

6. Carrying the Dead and Burying him

- **The times in which it is not allowed to bury the dead or offer the funeral prayer for them:**

‘Uqba bin ‘Amir (رضي الله عنه) said:

“There were the times at which Allah's Messenger (ﷺ) forbade us to pray, or bury our dead: When the sun begins to rise till it is fully up, when the sun is at its height at midday till it passes over the meridian, and when the sun draws near to setting till it sets.”¹

- **Description of how the deceased is carried:**

The deceased is carried to the graveyard by men and not women. It is Sunnah that they should walk behind him the bier and in front of it. People riding on animals should move behind the bier. The bier should not be carried in a car except for a valid reason like if the cemetery is at a distant place, or because of difficulty and so on. It is recommended that a Muslim should stand when a bier passes by him, and whoever sits there is no sin upon him.

- **The burial place of a Muslim:**

A Muslim is buried in Muslim cemeteries – whether they are men, women, old or young – and it is not permissible to bury him in the mosque or polytheists’ cemeteries and so on.

Whoever has a disbelieving relative and that relative dies, he should bury him by covering him with sand if no one from his relatives who can be bury him is there.

- **Description of the grave:**

It is incumbent to deepen and widen the grave. When the person who is digging the grave reaches the bottom of the grave he should dig in the direction of the *qiblah* a place that is sufficient to place the deceased. This place is known as *al-lahd* (niche) and it is better than the *shaqq* (trench). It Sunnah to deepen the grave in a manner which prevents a smell from coming out of it and beasts of prey from digging it.

¹ Transmitted by Muslim (no. 831)

It is permissible to dig a hole in the middle of the bottom of the grave where the deceased is placed- and this is the *shaqq* (trench). Then this trench is covered with adobe or the like, then the deceased is buried.

- **Description of the burial of the deceased:**

It is Sunnah to bury the deceased during the day and it is permissible to bury him at night. The one burying the deceased should say:

بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ

“In the Name of Allah and according to the religion of the Messenger of Allah.”

Or say what another narration states:

بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ

“In the name of Allah and according to the Sunnah of the Messenger of Allah.”¹

He should place the deceased in the niche on his right side facing the *qiblah*, place adobe on top of him. The adobe should be mixed with clay and the grave should be filled with soil. The soil of the grave should be raised by a hand span’s length in a dome shape.

The Sunnah is that the deceased should be buried with his shroud and it is not permissible to bury him in a coffin because that is resembling the disbelievers. If the dead person’s body is frayed because of burning, cut up, fragmented or is in the form of dismembered severed limbs it is allowed to put it in a box and bury it.

It is not permissible to bury more than one person in a grave save for necessity like the presence of a large number of dead people and few people to bury them. The more virtuous person is given precedence in burial in the niche in the nearest direction to the *qiblah*. It is not permissible for anyone to dig his grave before he dies.

- **The ruling of building over graves:**

It is illegal to build over graves, plaster them, step on them, pray at them, take them as mosques, light lamps over them, spread roses over them, circumambulate around them, write on them, take them as a festival (by visiting them recurrently at fixed times).

¹ An authentic narration transmitted by Abū Dāwūd (no. 3213) and At-Tirmithi (no. 1046).

- **The ruling of building a mosque over a grave:**

It is not permissible to build mosques over graves and it is not permissible to bury the dead in the mosque. If the mosque was built before the burial of someone in it, the grave should be destroyed. If the grave is new it should be exhumed and the deceased should be buried in the graveyard. If a mosque is built over a grave either the mosque should be removed or the grave should be destroyed. Prayers, whether compulsory or optional, should not be performed in every mosque that is built over a grave.

- **The ruling of transferring the deceased from his grave:**

It is permissible to transfer the deceased from his grave to another one if there is benefit in that for the deceased like in cases where the grave becomes covered in water or if there is need to transfer him because of the building of a road through the area where the grave is located and so on.

The graves are the abodes and homes of the dead, they are places where they are visited, they have preceded in occupying them thus it is not allowed to transfer them from there except for benefit to the dead or need for their transfer.

Allah (ﷻ) said:

﴿ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴾

“From the earth We created you, and into it We will return you, and from it We will extract you another time.”

[Sūrah Ṭāhā (20) : 55]

- **The ruling of transferring the deceased from one country to another:**

A Muslim is buried in the country in which he died, he is not carried to another country except for a right reason. Transferring the deceased to his country to make it easy for his relatives to visit him, or carrying him to a holy land like Makkah, Madinah, Jerusalem seeking a large number of worshippers to pray for him is allowed if the deceased is in a country of nonbelievers, or if his country is near provided that carrying him does not lead to violating the deceased’s sanctity, or a change in the state of the corpse. It is not permissible to move the deceased from one country to another if that leads to the violation of the sanctity of the dead person or a change in his corpse. The martyrs are buried where they have died and it is not allowed to move them.

- **The ruling of exhuming graves:**

Exhuming: is taking something out of its hiding place.

It is illegal to exhume the grave of a dead Muslim because of the sanctity of a Muslim in life and death. It is compulsory to exhume the grave of a Muslim in the following conditions:

If the deceased is buried without washing provided that his corpse has not degenerated, if he is buried in disbelievers' graveyards, if he is buried in a mosque, without shrouding or if he is buried in a usurped land.

- **Who puts the deceased in the grave:**

Men and not women put the deceased in the grave and the deceased's relatives are more entitled to do that. It is Sunnah for the deceased to be put into his grave from its lower part then his head should be lowered into the grave. It is allowed to put the deceased in the grave from any direction.

- **The ruling of women's following of the bier:**

It is not allowed for women to follow the bier because of their weakness, softness, impatience, lack of ability to bear calamities thus they utter prohibited words and engage in actions which are contrary to the compulsory patience.

- **The ruling on marking the grave with an identifier:**

It is Sunnah for the deceased's guardian to mark the grave with a stone and so on so that his family members who pass away may be buried at that place, and so that he may know the deceased's grave when he visits it.

- **The ruling of a person who dies at sea:**

Whoever dies at sea and the degeneration of his corpse is feared is washed, shrouded, the funeral prayer is performed for him and he is put into water. If he can remain without degenerating the people with him should wait (until they reach land) so that he can be buried in the graveyard with the Muslims.

- **The ruling of giving a sermon at the cemetery:**

It is Sunnah when the bier is put down and during burial that a great man from the people or their scholar should sometimes remind those who are present about death and what occurs after it. He may do this while standing and not sitting down.

‘Ali (ؓ) reported:

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

﴿ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۖ وَصَدَّقَ بِالْحُسْنَىٰ ۖ ﴾

“As for him who gives (in charity) and fears Allah, and believes in the best.”

[Sūrah al-Layl (92): 5-10]¹

- **What does a Muslim do after the burial of the dead:**

After burying the dead it is Sunnah for those present to stand at the grave and supplicate for the dead person asking Allah to grant him composure (when the angels question him in the grave), ask Allah to forgive him, order the others to seek Allah’s forgiveness for the deceased. Those present should not prompt the deceased to recite the testimony of faith because prompting should be at the moment of death. They should condole the deceased’s family and leave.

- **What is done to a Muslim who dies in the disbelievers’ countries?**

Whoever dies in the disbelievers’ countries should be washed, his funeral prayer should be performed and he should be buried in the Muslim cemetery there. If a Muslim cemetery cannot be found he should be transported to the Muslim countries if possible. If this is not possible he should be buried in an open space of land, his grave should be hidden so that the disbelievers do not engage in detrimental activities on it.

¹ Agreed upon, transmitted by al-Bukhārī (no. 4949) and the wording is for him, and Muslim (no. 2647).

7. Offering Condolences

Condolence: is consoling the deceased's family with what lessens their sadness and supplication for the dead and the afflicted.

- **The time for offering condolences:**

It is Sunnah to console those afflicted by the person's death before burial or after it. It should be said to a Muslim who is afflicted by the death of a person:

“Whatever Allah takes is for Him, and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world). So be patient and hope for Allah's Reward.”¹

- **The ruling of offering condolences:**

It is Sunnah to condole the deceased's family and this has no time limit. The person condoling them should do so with words which are considered to be consoling to them, alleviate their sadness in the bounds of the *Shari'ah*. He should encourage them with words which spur them to have patience and pleasure (with Allah's decree). He should supplicate for the deceased and the afflicted (family members).

It is Sunnah for a well-off person and relatives to prepare food for the deceased's family and send it to them. It is detestable for the deceased's family to prepare food which the people who are giving condolences gather and eat except where there is need like the non-availability of people who can prepare food for them.

- **The place of condolence:**

It is permitted to give condolences everywhere: in the cemetery, at the market, praying place, mosque and house. It is permissible for the deceased's family to gather in a house or place belonging to one of them so that anyone who wants to give condolence can find them there, condole them and leave. That is easier for those who want to condole them from men and women.

It is not permissible for the deceased's family- whether they are men or women- to have specific clothes for condolences like black clothes for example, because that involves displeasure at Allah's pre-decree and pre-destination.

¹ Agreed upon, transmitted by al-Bukhārī (no. 7377) and this is his wording, and Muslim (no. 923).

- **The ruling on condoling disbelievers:**

It is permissible to condole the disbelievers without supplicating for their dead. This is for nonbelievers who do not display hatred to Islam and the Muslims.

- **The ruling of crying over the deceased:**

It is permissible to cry over the dead if that is not accompanied by lamenting or mourning. A tear is mercy from Allah that he puts in the hearts of his merciful servants.

It is prohibited to tear clothes, strike cheeks, raise the voice and so on. The deceased is punished-or he is pained and disturbed- in his grave when people mourn over him because of his will.

1- Anas bin Malik narrated (رضي الله عنه):

“We went with Allah's Messenger to the blacksmith Abū Sayf, and he was the husband of the wet-nurse of Ibrāhīm (the son of the Prophet (ﷺ)). Allah's Messenger (ﷺ) took Ibrāhīm and kissed him and smelled him. Later we entered Abū Sayf's house and at that time Ibrāhīm was in his last breaths, and the eyes of Allah's Messenger (ﷺ) started shedding tears. ‘Abdur-Rabman ibn ‘Awf said, "O Allah's Messenger, even you are weeping!" He said, "O Ibn ‘Auf, this is mercy." Then he wept more and said, “The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord (Allah), O Ibrāhīm! Indeed we are grieved by your separation.”¹

2- ‘Umar narrated (رضي الله عنه):

The Prophet (ﷺ) said, "The deceased is tortured in his grave for the wailing done over him."²

3. ‘Abdullah ibn Ja‘far (رضي الله عنه) narrated:

The Prophet (ﷺ) gave respite for three days to the family of Ja'far (after his martyrdom). Then he came and said, "Don't weep for my brother after this day." He said, "Bring all of my nephews to me." We were accordingly brought as if we were chickens. Then he said, "Call for me a barber." He directed him to shave our heads which he did.³

¹ Agreed upon, transmitted by al-Bukhārī (no. 1303) and this is his wording, and Muslim (no. 2315).

² Agreed upon, transmitted by al-Bukhārī (no. 1292) and this is his wording, and Muslim (no. 927).

³ An authentic ḥadīth transmitted by Abū Dāwūd (no. 4192) and this is his wording, and an-Nasā’i (no. 5227).

8. Visiting the Graves

- **The wisdom of visiting graves:**

A Muslim's visit of the grave has three objectives:

Firstly: To remember the Hereafter, ponder over death and take lessons from the dead.

Secondly: Doing good to the deceased by supplicating for his forgiveness and mercy because he is delighted and rejoices like the person who is alive does when he is visited and given gifts.

Thirdly: The person visiting the graves does good to himself by following the legislated Sunnah in visiting the graves and earning rewards.

- **The ruling of visiting graves:**

It is Sunnah for men to visit graves because they remind of the Hereafter and death. Visiting graves is for the purpose of pondering, taking lessons, greeting the dead, supplicating for them and not for supplicating at their graves, seeking blessings from them or the soil of their graves because all these are means of polytheism.

- **The ruling of visiting the graves of the polytheists:**

It is allowed to visit the grave of person who did not die as a Muslim for purposes of taking lessons only and no supplication should be made for him nor should forgiveness be sought for him.

Abū Hurayrah (رضي الله عنه) reported Allah's Messenger (ﷺ) as saying:

I sought permission to beg forgiveness for my mother, but He did not grant it to me. I sought permission from Him to visit her grave, and He granted it (permission) to me.¹

- **The ruling of womens' visiting of graves:**

1- A woman's visiting of graves is a major sin.

Abū Hurayrah (رضي الله عنه) narrated:

"The Messenger of Allah cursed the women who visit the graves."²

¹ Transmitted by Muslim (no. 978).

² A sound ḥadīth transmitted by at-Tirmithi (no. 1056) and this is his wording, and Ibn Mājah (no. 1576).

2- If a woman passed by a cemetery without the intention of visiting it is Sunnah that she should greet the inhabitants of the cemetery and supplicate for them with the Sunnah supplications without entering the cemetery as the Prophet (ﷺ) advised Ā'ishah.

- **Description of visiting the grave:**

Visitors to the grave are of four types:

Firstly: A person who should supplicate to Allah for the deceased, seeks for forgiveness for them, take lessons from the condition of the deceased and remembrance of the Hereafter. This type of a visit is the legislated visit which has rewards, and the person who does this takes lessons (from the dead) and follows the Sunnah.

Secondly: A person who supplicates to Allah for himself or others at the grave and believes that supplication at graves is better than supplication at the mosque; this is an innovation.

Thirdly: A person who supplicates to Allah seeking intercession for his supplications by the honor or right of so and so like saying, “I ask you my Lord by the honor of so and so.” This is prohibited because it is a means to polytheism.

Fourthly: A person who does not supplicate to Allah but supplicates to the people buried in the graves by saying for example, “O prophet of Allah! O pious worshipper of Allah! O so and so give me such and such a thing! And so on. This is major polytheism because whoever supplicates to other than Allah has engaged in polytheism.

- The graves are places for taking lessons and consideration (of death) thus it is not allowed to engage in planting trees, plastering, illuminating them or beautifying them in any manner.

- **What is said when visiting graves:**

السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَآجِفُونَ

“Peace be upon the inhabitants of this place among the believers and Muslims. May Allah have mercy upon those who have gone on ahead of us and those who come later on, and we will join you, if Allah wills.”¹

The person visiting the graves may say:

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَآجِفُونَ

“Peace be upon you, abode of a people who are believers and God willing we shall join you.”²

¹ Transmitted by Muslim (no. 974).

² Transmitted by Muslim (no. 249).

He may also say:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِن شَاءَ اللَّهُ لَلْجَاهِقُونَ

“Peace be upon you, the inhabitants of the city (i.e. the graveyard), among the believers, and Muslims, and God willing we shall join you.”¹

He should recite these supplications at different times (i.e. not read one supplication each time he visits the graves), as a revival of the legislated Sunnah. I ask Allah that he may grant you a good end.

- **The ruling of walking between the graves whilst wearing shoes:**

It is Sunnah for a Muslim to walk barefoot between the graves, because this signifies humility and respect for the dead. It is detestable to walk between the graves whilst wearing sandals if there is no reason like severe heat or the presence of thorns which may harm a person, preventing a person from wearing sandals. As for walking in the courtyard of the cemetery whilst wearing shoes; this is permissible.

- **The ruling of supplicating to the dead:**

It is prohibited for all the living people to supplicate to the dead, seek help from them, ask them to fulfill their needs, remove afflictions, circumambulate the graves of the prophets, the pious people and others, slaughtering animals at the graves, and taking the graves as mosques. All these things are part of the polytheism which Allah has declared that the person who engages in it will enter the Fire.

1- Allah (ﷻ) said:

﴿إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِن أَنصَارٍ﴾

“Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the wrongdoers there are no helpers.”

[Sūrah Al-Mā'idah (5): 72]

2- Allah also said:

﴿وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا﴾

“And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.”

[Sūrah an-Nisā' (4): 115]

¹ Transmitted by Muslim (no. 975).

3- ‘A’ishah (رضي الله عنها) narrated:

Allah's Messenger (ﷺ) in his fatal illness said, “Allah cursed the Jews and the Christians, for they built the places of worship at the graves of their prophets.” And if that had not been the case, then the Prophet's grave would have been made prominent before the people. So the people were afraid that his grave might be taken as a place for worship.¹

- **What follows the deceased after his death:**

Anas bin Mālik (رضي الله عنه) narrated:

“Three things follow the bier of a dead man. two of them come back and one is left with him: the members of his family, wealth and his good deeds. The members of his family and wealth come back and the deeds alone are left with him.”²

- **The ruling of performing good deeds on behalf of the deceased:**

Performing good deeds on behalf of a Muslim whether he is alive or dead is not permissible except in circumstances which the *Shari’ah* has permitted like supplicating for him, seeking Allah’s forgiveness for him, performing *Hajj* and ‘Umrah on his behalf, giving charity on his behalf, fasting a compulsory fast on behalf of a dead person who died while a compulsory fast like the vow fasting was compulsory upon him. As for hiring people who recite the Qur’an (with the intention of) giving the reward of that recital to the dead; that is an innovation whether it is inside the cemetery or outside.

Allah (ﷻ) said:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

“And let those who oppose the Messenger's commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements, etc.) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them.”

[Sūrah an-Nūr (24): 63]

¹ Agreed upon, transmitted by al-Bukhārī (no. 1330) and Muslim (no. 529) and this is his wording.

² Agreed upon, transmitted by al-Bukhārī (no. 6514) and this is his wording and Muslim (no. 296).

‘*Ibādāt* (Acts of Worship)

4. The Book of *Zakāh* (Alms)

Consisting of the following:

1. Rulings Pertaining to *Zakāh*
2. The Types of Wealth upon which *Zakāh* is Due:
 - 1) *Zakāh* of Gold and Silver
 - 2) *Zakāh* of Livestock
 - 3) *Zakāh* of what the Earth Yields
 - 4) *Zakāh* of Trade Goods
3. Payment of *Zakāh*
4. Receipients of *Zakāh*
5. *Zakāh* of *Fīṭr*
6. Voluntary Charity

The Book of *Zakāh* (Alms)

1. Rulings Pertaining to *Zakāh*

- ***Zakāh***: (Technically) is growth and addition, and (technically) it is worshipping Allah by taking out a compulsory duty from specific wealth, for a specific group of people, at a specific time.

- **Types of *Zakāh***:

The *Zakāh* which has been legislated by Allah is of three types:

Firstly: *Zakāh* which is compulsory on wealth and it is compulsory on four types of wealth which are:

- 1- Gold, silver, and paper currency.
- 2- Livestock (camels, cows, goats and sheep).
- 3- What the earth yields, like seed crops, fruits, minerals and the treasures of the earth.
- 4- Trade goods.

Secondly: *Zakāh* which is compulsory on the self, and this is *Zakāh al-Fiṭr* which is compulsory upon every Muslim at the end of the month of *Ramaḍān*.

Thirdly: Desirable charity, and this is what a Muslim gives as a form of doing good to others and seeking an increase in reward from Allah. The word charity (*Ṣadaqah*) is used to refer to *Zakāh* because it denotes the truthfulness of the faith of the person who gives it.

Allah (ﷻ) says:

﴿ءَامِنُوا بِاللّٰهِ وَرَسُوْلِهِ وَاَنْفِقُوْا مِمَّا جَعَلَكُمْ مُّسْتَحْلِفِيْنَ فِيْهِ فَاَلَّذِيْنَ ءَامَنُوْا وَنَكَرُوْا وَاَنْفَقُوْا لَهُمْ اَجْرٌ كَبِيْرٌ﴾

“Believe in Allah and His Messenger (Muhammad SAW), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allah’s Way), theirs will be a great reward.”

[Sūrah al-Ḥadīd (57): 7]

- **The wisdom of having various forms of worship:**

Allah legislated different types of worship for his servants:

Some of them are associated with the body like prayer which links the servant with his Creator, proclaims Allah’s greatness, asks Him and seeks His forgiveness.

Other forms of worship are linked with the body and spending money like *hajj* and fighting in the path of Allah.

Some types of worship are linked with stopping the self from engaging in what it enjoys, for example fasting.

Allah legislated different forms of worship to test his servants, to know who would prefer his desires over the obedience of his Lord, and also that everyone would be engaged in a type of worship which is easy and suitable for him.

1- Allah (ﷻ) says:

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾

“By no means shall you attain to righteousness until you spend (benevolently) out of what you love; and whatever thing you spend, Allah surely knows it.”

[Sūrah Āl ‘Imrān (3): 92]

2- And Allah (ﷻ) says:

﴿وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٤﴾ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَنُظِمِ

الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

“And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for the pious. Those who spend [in Allah's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves the good doers.”

[Āl ‘Imrān (3): 133-134]

- **Conditions of wealth which benefits its owner:**

Wealth does not benefit its owner unless it has three conditions:

It must be legitimate...it should not distract the owner from the obedience of Allah and His Messenger... and Allah's right in it should be given.

- **The time of Zakāh's compulsoriness**

Zakāh was made compulsory in Makkah. As for the determination of its *niṣāb*¹, explanation of the types of wealth on which *Zakāh* is due and the recipients of *Zakāh*; this was in Madinah in the second year of *Hijrah*.

¹ The minimum amount liable for paying out *Zakāh*.

- **The ruling of *Zakāh*:**

Zakāh is the most important pillar of Islam after the declaration of faith and prayer, and it is the third pillar of Islam.

1- Allah (ﷻ) said:

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾

“Take [O, Muḥammad] alms from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security for them, and Allah is All-Hearer, All-Knower.”

[Sūrah at-Tawbah: 103]

2- Ibn ‘Umar (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Verily, al-Islam is founded on five (pillars): testifying the fact that there is no god but Allah, establishment of prayer, payment of *Zakāh*, fast of *Ramaḍān* and Pilgrimage to the House.”¹

- **The wisdom in the legislation of *Zakāh*:**

There are great wisdoms for *Zakāh* some of which are:

- 1- Worshipping Allah (ﷻ) by taking out this amount of wealth in obedience to Allah and His Messenger.
- 2- Thanking Allah for the blessing of wealth by giving a part of it to those who deserve it.
- 3- The goal of taking *Zakāh* is not only gathering wealth and spending it on the poor and the needy, rather, the major goal is that Islam wants to raise a man’s status over wealth such that he will be the master of wealth and not its servant. This is the aspect from which the giver of *Zakāh* and its taker are purified and cleansed from attachment to other than Allah.
- 4- *Zakāh*, even though it is an apparent decrease in wealth has the effect of increasing the blessings of wealth and its amount. It also increases faith in the heart of the *Zakāh*-giver and increases his generous character. It is spending and giving, spending what is beloved to the self for the sake of a better beloved thing. It is pleasing the Most Generous, may He be Exalted and it is a triumph by acquiring His Paradise.
- 5- *Zakāh* causes expiation of sins, it is a reason for entry into Paradise and salvation from the Fire.

¹ Transmitted by Bukhārī (no. 7) and Muslim (no. 16), and this is his wording.

6- *Zakāh* cleanses the self of the evil of covetousness and stinginess. It is a strong bridge which links between the poor and wealthy, thus souls are purified, hearts are cleansed, people feel at ease and everyone enjoys peace, love and brotherhood.

7- *Zakāh* increases the good deeds of its giver, protects wealth from harm, fructifies it, makes it grow, increases it, covers the needs of the poor and the needy, prevents financial crimes like stealing, plunder and burglary.

- **Who owns wealth?**

The financial system in Islam is based on the recognition that Allah alone is the original owner of wealth and that the human owner of the wealth is a trustee, and that Allah alone has the right in organizing the issue of ownership, making rights compulsory on wealth, defining them, giving their value, clarifying the recipients, ways of getting the rights and ways of spending the wealth acquired from the rights.

Allah (ﷻ) said:

﴿ءَامِنُوا بِاللّٰهِ وَرَسُوْلِهِ وَاَنْفِقُوْا مِمَّا جَعَلَكُمْ مُّسْتَحْفِلِيْنَ فِيْهِ فَاَلَّذِيْنَ ءَامَنُوْا مِنْكُمْ وَاَنْفَقُوْا لَهُمْ اَجْرٌ كَبِيْرٌ﴾

“Believe in Allah and His Messenger and spend out of that in which He has made you trustees. For those who have believed among you and spent, there will be a great reward.”

[Al-Hadid (57): 7]

- **Amounts of *Zakāh*:**

Allah has made the amount of *Zakāh* proportional to the effort expended in the wealth from which *Zakāh* is due:

He has made it compulsory that for the treasures of the earth- these are buried treasures from the period of Ignorance which are found without any effort in earning- one fifth or 20% should be given for *Zakāh*.

As for wealth which is acquired after some effort from one aspect (i.e. planting) and is watered by rain-water; the *Zakāh* due from that is one-tenth or ten percent.

As for wealth that is acquired after a two-pronged effort (i.e. planting and physical watering); the *Zakāh* due from it is one-fifth or five percent.

Where there is a lot of effort and work throughout the year, like in money and trade goods, the *Zakāh* that is due is 2.5%.

- **Virtues of paying *Zakāh*:**

1- Allah (ﷻ) said:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

“Indeed, those who believe and do righteous deeds and establish prayer and give *Zakāh* will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.”

[Sūrah al-Baqarah (2): 277]

2- And Allah (ﷻ) said:

﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُم بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

“Those who spend their wealth (in Allah's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.”

[Sūrah al-Baqarah (2): 274]

3- And Allah (ﷻ) said:

﴿لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنْفُسِكُمْ ؕ وَمَا تُنْفِقُوا إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ﴾

“Not upon you (Muhammad (ﷺ)) is their guidance, but Allah guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allah's Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.”

[Sūrah al-Baqarah (2): 272]

- **Conditions of *Zakāh*:**

1- *Zakāh* is compulsory in the wealth of an adult, young person, male, female, sane and insane person if that wealth is stable, has reached *niṣāb* after the passage of a year, if the owner is a free Muslim. The passage of a year for the offspring of livestock and profits of trade is considered to have occurred with regard to the the passage of a year for the original sources of these types of wealth if they have reached *niṣāb*. The passage of the year is determined by the *Hijri* year.

2- *Zakāh* is not compulsory for a non-believer nor are the rest of the acts of worship, however, he will be taken to account for them on the day of Judgment. In the worldly life these acts of worship are not incumbent upon him, they are not accepted from him until he becomes a Muslim because they are acts of worship which are not considered correct if they are rendered by a non-believer.

- **Wealth in which the passage of a year is not a condition:**

Zakāh is compulsory in what comes out from the earth, the offspring of livestock, profits from trade when they have reached *niṣāb*, however, the passage of a complete year is not conditional for them. As for the treasures of the earth; *Zakāh* is compulsory in them whether they are many or of a small quantity. Neither *niṣāb* nor the passage of a year are considered for the treasures of the earth.

- ***Zakāh* of public funds:**

Public funds: are what has been reserved for public benefit without being owned by any particular person, or authority. Examples of these are government funds, funds for charitable bodies like beneficent associations, associations for memorizing the Qur'an and other charitable bodies, endowments and wills which are for general groups of people and purposes like the poor, students of knowledge, building of mosques and so on. These are public funds upon which *Zakāh* is not due because from the conditions of *Zakāh* is that the wealth should be completely owned by a specific person. If these types of wealth are invested by buying and selling no *Zakāh* is due upon them.

- **Is *Zakāh* compulsory on an indebted person?**

Zakāh is compulsory in general even if the debt of the person giving *Zakāh* reduces his wealth to a level which is below *niṣāb*. There is an exception for a debt which is due before the time of the compulsoriness of *Zakāh*; this debt must be paid, and *Zakāh* must be rendered in the remaining wealth, and by that the self is freed from obligation.

- **Wealth from which *Zakāh* is taken:**

Zakāh is compulsory on the same type of wealth that it is due from. Thus seed crops are given as *Zakāh* for seed crops, and the same applies for sheep, goats and money. This is the principle which should not be departed from if there is no need or benefit for that.

- **Wealth upon which *Zakāh* is not compulsory:**

There is no *Zakāh* which is due from wealth which is reserved for (personal) possession and use like houses for staying, clothes, household furniture, animals, cars and so on.

Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “There is no Zakāh either on a slave or on a horse belonging to a Muslim.”¹

- **The ruling of Zakāh:**

If a person has money which reaches *niṣāb*, and a year has passed while it is in his possession then *Zakāh* is due upon it whether the person has set it aside for spending, marriage, buying real estate, paying off a debt and so on.

If a person upon whom *Zakāh* is due dies without paying it, his inheritor should pay it for him from his estate before giving out the money that the deceased set aside as a bequest and dividing the estate. If the wealth become less than the *niṣāb* during some parts of the year, or the owner sells it not as a means of fleeing from paying *Zakāh* the year is not considered (i.e. he is not considered to have possessed the wealth for a year) and if he replaces the wealth with a similar type he will add up the previous months.

If an indebted Muslim upon whom *Zakāh* is due dies, and leaves wealth which is not sufficient for both purposes, *Zakāh* should be paid because it Allah’s right which he made compulsory for the people who are supposed to pay *Zakāh*, and Allah’s right is most worthy of being fulfilled. Afterwards people should strive to pay off the debt.

¹ Agreed upon, transmitted by Bukhārī (no. 1463), and Muslim (no. 982) and this is his wording.

2. The Types of Wealth upon which *Zakāh* is Due

- The types of wealth upon which *Zakāh* is due are four:

Gold and silver, livestock, what the earth yields and trade goods.

1) The *Zakāh* of Gold and Silver

- The ruling of gold and silver:

Zakāh is compulsory on gold and silver whether they are in the form of cash, alloys, jewellery or nuggets, if they have reached *niṣāb* and a year has passed while they are in someone's possession.

1- Allah (ﷻ) said:

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾

“Take alms from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security for them, and Allah is All-Hearer, All-Knower.”

[Sūrah at-Tawbah (9): 103]

2- And Allah said:

﴿ وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا ينفقونها فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾ يَوْمَ نُحْمِي عَلَيْهَا فِي نَارٍ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْتُمُونَ ﴾

“And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment. The Day when it will be heated in the fire of Hell and seared therewith will be their foreheads, their flanks, and their backs, [it will be said], "This is what you hoarded for yourselves, so taste what you used to hoard.”

[Sūrah at-Tawbah (9): 34-35]

3- Abū Sa'īd al-Khudrī narrated:

“Allah's Messenger (ﷺ) said, “No *Zakāh* is due on property mounting to less than five *Uqiyas*¹ (of silver), and no *Zakāh* is due on less than five camels, and there is no *Zakāh* on less than five *Wasqs*².” (A *Wasq* equals sixty *Ṣā's* and one *Ṣā'* equals approximately 2.5 kilograms.)³

¹ An *Uqiyah* is an oke.

² A *Wasq* equals sixty *Ṣā's* and one *Ṣā'* equals approximately 2.5 kilograms.

³ Agreed upon, transmitted by Bukhārī (no. 1405) and this is his wording, and Muslim (no. 979).

- **The amount of the *niṣāb* for gold:**

If gold reaches twenty *dīnārs* and above it is compulsory to give 2.5% of that as *Zakāh*. A *dīnār* is equivalent to one *mithqāl*.¹ In today's terms a *mithqāl* is equivalent to 4.25 grams, and twenty *dīnārs* are equivalent in weight to eighty-five grams of gold. 20* 4.25 = 85 grams, and this is the minimum *niṣāb* for gold.

- **The amount of the *niṣāb* for silver:**

If silver reaches two hundred *dirhams* and above or five okes in weight or more, it is compulsory to give 2.5% of it as *Zakāh*. 200 *dirhams* are equivalent to 595 grams of silver. Gold is not joined with silver to reach *niṣāb*. However, the value of trade goods is added up (for the purpose of calculating the *Zakāh* which is due on them).

- **The conditions of the *Zakāh* of gold and silver:**

The manufacture of gold and silver has three conditions:

Firstly: If it is manufactured for trade then the *Zakāh* of trade goods which is 2.5% is applicable to it because it will be like trade goods. Thus its value should be determined from the currency of that particular country and *Zakāh* should be paid on it.

Secondly: If the purpose for manufacturing it is to keep it as antiques like knives, spoons, pitchers and so on; then this is prohibited but a *Zakāh* of 2.5% is due upon it if it reaches *niṣāb*.

Thirdly: If the purpose for manufacturing it is for permissible use, or borrowing and getting nothing in return then there is no *Zakāh* on it.

- ***Zakāh* of paper currency:**

Current paper currency like riyals, dirhams, pounds, dollars and so on is independent currency in and of itself. Its ruling is the ruling of gold and silver. It is evaluated on the basis of its value and if it reaches the *niṣāb* of either gold or silver *Zakāh* becomes compulsory upon it. The value of its *Zakāh* is 2.5% if a year passes while it is in the possession of someone.

¹ A unit of weight.

- **How to take out the *niṣāb* of paper currency:**

1- The *niṣāb* of paper currency is evaluated according to the *niṣāb* of gold or silver. Undoubtedly, the *niṣāb* of silver is less. Due to the fact that the poor benefit more from using the *niṣāb* of silver¹, it should be used for evaluation.

If the minimum *niṣāb* of gold is 85 grams and the gram is now valued at 140 Saudi riyals for example, we then multiply the *niṣāb* of gold with the value of the gram thus $85 * 140 = 11\ 900$ riyals. This is the minimum amount of *niṣāb* for paper currency which is evaluated with gold. Thus the *Zakāh* due from it is 297.5 Saudi riyals, and this is equivalent to 2.5%.

2- The minimum amount of *niṣāb* is 595 grams of silver. The value of a gram of silver is currently 2 Saudi riyals, for example. Thus we multiply $595 * 2 = 1190$ Saudi riyals, and this is the minimum *niṣāb* for paper currency which is evaluated with silver, and 2.5% in *Zakāh* is due from it. Whoever possesses this amount should pay its *Zakāh* of 2.5% which is equivalent to 29.75 riyals.

- **How to take out the *Zakāh* of paper currency:**

There are two ways of taking out the value of the *Zakāh* of paper currency:

Firstly: The money should be divided by forty and 2.5% should be taken out. This is the compulsory value for gold and silver and whatever is linked to them. For example, if a person had 40 000 riyals; $40\ 000 \div 40 = 2000$ riyals, and this is the value of the amount of *Zakāh*, and it is 2.5%.

Secondly: The money should be divided by ten and the result should be divided by four. The result from this is the value of the compulsory *Zakāh*. If the money 100 000 riyals it is divided as follows: $100\ 000 \div 10 = 10\ 000$ then $10\ 000 \div 4 = 2500$ riyals. This is the value of the compulsory *Zakāh* and it is 2.5%.

- ***Zakāh* of a current account:**

A current account is the amount of money that a person deposits in his account at the bank. These funds are considered to be a loan from the owner of the wealth to the bank and the account holder can withdraw the money whenever he wishes.

¹ By having more people paying *Zakāh* because of the low *niṣāb*.

This wealth is considered to be debts to solvent people, thus it is compulsory to pay *Zakāh* on this type of wealth once a year by specifying one month of the year for paying out in *Zakāh* 2.5% of the money that is found in the account.

- ***Zakāh* of the monthly salary:**

When the monthly salaries are received they become recurrent income and giving their *Zakāh* on a monthly basis is difficult. It is better for a Muslim to identify a specific month, and look at what he has managed to gather from his salaries, and he should give *Zakāh*, thus he would have given the *Zakāh* of whatever has been in his possession for a year; whatever has not been in his possession for a year; he would have given the *Zakāh* for it earlier and this is allowed.

- ***Zakāh* of the worker's fund (fund collected by a group of workers):**

When the worker's fund reaches *niṣāb*, and a year passes without spending the funds, *Zakāh* of 2.5% is compulsory on it. If a man receives his share from the fund, and it has reached *niṣāb*, and a year has passed, *Zakāh* is compulsory on it.

- **End of service gratuity:**

The end of service gratuity is a financial right imposed by the government, or company according to certain conditions. This is awarded to the employee at the end of his employment.

The employee deserves this gratuity when he leaves work, whether it is because of quitting, resigning or death. *Zakāh* is compulsory on this gratuity when the employer receives it provided that it reaches *niṣāb* and a year passes while it is in his possession.

- **The ruling of *Zakāh* on jewellery that has been prepared for us:**

There is no *Zakāh* for jewellery that has prepared for use or adornment because there is no authentic proof for the compulsoriness of *Zakāh* on it, and because *Zakāh* was legislated for money which grows so that consolation to the poor may occur by it, and jewellery is prepared for possession and it is not from the wealth that grows, thus there is no *Zakāh* on it.

The rule in *Zakāh* is: that all wealth which grows has *Zakāh* taken from it and what grows thereof, and jewellery is not from wealth that grows, thus there is no *Zakāh* on it.

- **The ruling of the *Zakāh* of diamonds and pearls**

If diamonds, pearls, precious stones and so on are worn there is no *Zakāh* on them. If they are for trade their value is evaluated by the *niṣāb* of either gold or silver, and when they have reached *niṣāb* and a year passes then 2.5% of their value must be paid in *Zakāh*.

Allah (ﷻ) said:

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾

“Take alms from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security for them, and Allah is All-Hearer, All-Knower.”

[Sūrah at-Tawbah (9): 103]

2) *Zakāh* of Livestock

- **Livestock are:** camels, cows, goats and sheep.
- **The ruling of the *Zakāh* of livestock:**

Livestock have two states:

Firstly: *Zakāh* is compulsory on camels, cows, goats and sheep if they graze for a year or the larger part of the year in permissible deserts and uncultivated land (i.e. not in lands reserved by the government, king, etc).

If these animals have reached *niṣāb* and a year passes, then *Zakāh* is compulsory on them whether they are for milking, breeding or fattening. From each type of animal its kind is taken out for *Zakāh*.

The best of the wealth nor the worst is not given in *Zakāh*, rather it should be given from the average wealth.

Secondly: If the camels, cows, goats and sheep or other animals and birds which are provided fodder or fed by their owner from his gardens, or he buys food for them, or he collects what they eat, then if these animals are for trading and a year passes, they are evaluated according to their worth, and if it reaches *niṣāb* then a *Zakāh* of 2.5% is compulsory on them. If the animals are not for trade, like if the owner keeps them for milk, breeding and feeds them, then there is no *Zakāh* on them.

Thirdly: *Zakāh* is not due on animal products like milk, cheese, fat, butter and so on unless if they are sold, and a year passes on their value while they are in someone's possession, and they were reserved for trading, and their value reached *niṣāb*. Their *Zakāh* will be the *Zakāh* of trade goods which is 2.5%.

As for things which in themselves *Zakāh* is not due like chickens, birds and so on; if they are for trading, then their *Zakāh* is 2.5%. The *Zakāh* of these things' produce like eggs is not due except if they are sold, and a year passes on their value while they are in someone's possession. Their *Zakāh* will be 2.5%.

- **The *niṣāb* of livestock:**

The minimum *niṣāb* of and sheep is 40 sheep, the minimum *niṣāb* for cows is 30 cows, and the minimum *niṣāb* for camels is 5 camels.

Anas (رضي الله عنه) narrated:

“When Abū Bakr (رضي الله عنه) sent me to (collect the *Zakāh* from) Bahrain, he wrote to me the following: In the name of Allah, the Beneficent, the Merciful. These are the orders for compulsory charity *Zakāh* which Allah's Messenger (ﷺ) had made obligatory for every Muslim, and which Allah had ordered His Messenger to observe: Whoever amongst the Muslims is asked to pay *Zakāh* accordingly, he should pay it (to the *Zakāh* collector) and whoever is asked more than that (what is specified in this script) he should not pay it; for twenty-four camels or less, sheep are to be paid as *Zakāh*; for every five camels one sheep is to be paid, and if there are between twenty-five to thirty-five camels, one *bint makhĒl* (one year old she-camel) is to be paid; and if they are between thirty-six to forty-five (camels), one *bint laboon* (two year old she-camel) is to be paid; and if they are between forty-six to sixty (camels), one *hiqqa* (three year old she-camel) is to be paid; and if the number is between sixty-one to seventy-five (camels), one *jath'a* (four year old she-camel) is to be paid; and if the number is between seventy-six to ninety (camels), two *bint labūns* are to be paid; and if they are from ninety-one to one hundred and twenty (camels), two *hiqqahs* are to be paid; and if they are over one-hundred and twenty (camels), for every forty (over one-hundred-and-twenty) one *bint labun* is to be paid, and for every fifty camels (over one-hundred-and-twenty) one *hiqqah* is to be paid; and whoever has got only four camels, has to pay nothing as *Zakāh*, but if the owner of these four camels wants to give something, he can. If the number of camels increases to five, the owner has to pay one sheep as *Zakāh*. As regards the *Zakāh* for the (flock) of sheep; if they are between forty and one-hundred-and-twenty sheep, one sheep is to be paid; and if they are between one-hundred-and-twenty to two hundred (sheep), two sheep are to be paid; and if they are between two-hundred to three-hundred (sheep), three sheep are to be paid; and for over three-hundred sheep, for every extra hundred sheep, one sheep is to be paid as *Zakāh*. And if somebody has got less than forty sheep, no *Zakāh* is required, but if he wants

to give, he can. For silver the *Zakāh* is one-fortieth of the lot (i.e. 2.5%), and if its value is less than two-hundred *Dirhams*, *Zakāh* is not required, but if the owner wants to pay he can.”¹

2. Mu‘adh narrated:

“When the Prophet (ﷺ) sent him to the Yemen, he ordered him to take a male or a female calf a year old for every thirty cattle and a cow in its third year for every forty.”²

- The following table clarifies the value of the *niṣābs* of livestock like camels, cows, sheep and the value of *Zakāh* that is compulsory on them.

- **The *niṣābs* of livestock:**

1- The *niṣābs* of camels

| From | To | The value of the compulsory <i>Zakāh</i> |
|------|-----|--|
| 5 | 9 | One sheep |
| 10 | 14 | Two sheep |
| 15 | 19 | Three sheep |
| 20 | 24 | Four sheep |
| 25 | 35 | <i>Bint Makhāḍ</i> |
| 36 | 45 | <i>Bint labūn</i> |
| 46 | 60 | <i>Hiqqah</i> |
| 61 | 75 | <i>Jath‘ah</i> |
| 76 | 90 | Two <i>Bint Labūns</i> |
| 91 | 120 | Two <i>Hiqqahs</i> |

- When the camels are more than 120 it is compulsory to pay a *bint labūn* for every 40 camels, a *hiqqah* for every 50 camels. For 121 camels it is compulsory to pay three *bint labūns*, for 130 camels there is a *hiqqah* and two *bint labūns*, in 150 camels three *hiqqahs* are due, for 160 camels there are four *bint labūns*, for 170 camels two

¹ Transmitted by Bukhārī (no. 1454).

² Authentic, transmitted by Abū Dāwūd (no. 1576), and this is his wording, and at-Tirmidhi (no 623).

hiqqas and two *bint labūns* are due, while for 200 camels five *bint labūns* or four *hiqqahs* are due and so on.

- Whoever is supposed to pay a *bint labūn* and cannot find it can pay a *bint makhāḍ* and a compensation. (The compensation is two sheep or twenty dirhams). He may pay a *hiqqah* and receive the compensation. The compensation is specific to the camel only.

2-The *niṣābs* of cows

| From | To | The value of <i>Zakāh</i> from cows |
|------|----|-------------------------------------|
| 30 | 39 | <i>Tabī'ah</i> (one year old cow) |
| 40 | 59 | <i>Musinnah</i> (two year old cow) |
| 60 | 69 | Two male or female <i>tabī'ahs</i> |

- Then for every 30 cows there is a male or female *tabī'ah*, in every forty cows a *musinnah* is due. For 50 cows a *musinnah* should be paid, for 70 cows a *tabī'* and *musinnah* have to be paid, for 100 cows two *tabī'as* and a *musinnah* have to be paid while for 120 cows there are four *tabī'as* or three *musinnahs* and so on.

3-The *niṣābs* for sheep and goats

| From | To | The value of <i>Zakāh</i> from sheep |
|------|-----|--------------------------------------|
| 40 | 120 | One sheep |
| 121 | 200 | Two sheep |
| 201 | 399 | Three sheep |

- Then for every hundred sheep a sheep is due, out of 399 sheep three sheep are due, out of 400 sheep four sheep are due, out of 499 sheep four sheep are due and so on.

- **The lowest age that is taken from the *Zakāh* of livestock**

1- For the *Zakāh* of sheep a *Jidh'ah* from sheep may be paid and this is six-month old sheep. A *thaniyyah* from goats may also be paid in *Zakāh* and this is a one-year old goat.
 2- For the *Zakāh* of cows a *Tab'i* and *Tab'iah* may be paid and it is a one-year old cow.

3- For the *Zakāh* of camels a *bint makhāḍ* may be paid and it a one-year old camel.

The *Zakāh* collector should not take the best wealth of the people. He should not take a pregnant animal, a bull, an animal caring after its offspring, and a fat animal reserved for slaughter, rather he should take the animals in the medium range and this applies to all types of *Zakāh*.

Whoever takes out the best from his wealth Allah will give him something better in return and give him a great reward.

Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۗ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿۲۶۷﴾

“O you who believe, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective there from, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy.”

[Sūrah Al-Baqarah (2): 267]

In *Zakāh* only the female animal should be given, the male animal does not suffice except in the *Zakāh* of cows, and the *ibn labūn*, *hiqq* or *jath'* in place of the *bint makhāḍ* in camels, or if the *niṣāb* is made up of male animals.

- **The ruling of putting animals together or separating them for fear of paying *Zakāh*:**

Separate animals should not be put together and livestock which is together should not be separated in fear of paying *Zakāh*. Thus it is not allowed for a person who has 40 sheep to separate them and put them in two different places such that when the *Zakāh* collector comes he will not find the *niṣāb*. Also if someone has forty sheep, a second person also has forty sheep and a third person has the same number of sheep; it is not allowed for them to put these sheep together so that they may not pay *Zakāh*. If they separate the animals it will be compulsory for them to pay three sheep. All these are tricks which are not permitted and stinginess which Allah has prohibited.

Allah (ﷻ) said:

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ ۗ وَاللَّهُ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾

“And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory *Zakāh*). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth; and Allah is Well-Acquainted with all that you do.”

[Sūrah Āl ‘Imrān (3): 180]

3) *Zakāh* of what the Earth Yields

- Types of what comes out of the earth:

What comes out of the earth is of two types:

Firstly: Plants, seed crops and fruits.

Secondly: Petrol, minerals, gas, treasures of the earth, stones and so on.

Allah (ﷻ) said:

﴿ هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

“It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things.”

[Sūrah Al-Baqarah (2): 29]

- The ruling of the *Zakāh* of seed crops and fruits:

Zakāh is compulsory in all the seed crops, and in all the fruits that are weighed and kept like dates and raisins.

1- Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِفَاحِشِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۗ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴾

“O you who believe, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective there from, spending [from

that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy.”

[Sūrah Al-Baqarah (2): 267]

2- And Allah (ﷻ) said:

﴿ وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكْلُهُمُ وَالزَّيْتُونَ وَالرِّمَانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ ۗ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ۗ ﴾

“And He it is who causes gardens to grow, [both] trellised and untrellised, and palm trees and crops of different [kinds of] food and olives and pomegranates, similar and dissimilar. Eat of [each of] its fruit when it yields and give its due [zakah] on the day of its harvest. And be not excessive. Indeed, He does not like those who commit excess.”

[Sūrah Al-An’ām (6): 141]

3- Abū Sa‘id al-Khudrī (رضي الله عنه) narrated:

“Allah's Messenger (ﷺ) said, “No *Zakāh* is due on property mounting to less than five *Uqiyas*¹ (of silver), and no *Zakāh* is due on less than five camels, and there is no *Zakāh* on less than five *Wasqs*².” (A *Wasq* equals sixty *Ṣā’s* and one *Ṣā’* equals approximately 2.5 kilograms.)³

- **The conditions of the *Zakāh* of seed crops and fruits:**

It is conditional that what comes out of the earth should be owned by a person at the time that *Zakāh* becomes compulsory, it should reach *niṣāb* whose value is five *Wasqs*, and this is equivalent 300 *sa’s* from the Prophetic *sa’*, that is, what is approximately equivalent to 612 kilograms of wheat. The Prophetic *sa’* is approximately equivalent in weight to 2.45 kilograms of wheat.

A container which is sufficient to hold this weight is equivalent to the Prophetic *sa’* and it is equivalent to four handfuls of an average man.

- **What is compulsory to pay in the *Zakāh* of seed crops and fruits:**

1- One tenth which is equivalent to 10% of what has been watered with no effort like what watered by rain water, springs or rivers.

2-Half of a tenth which is equivalent to 5% of what is watered with effort like well water which is extracted using equipment and so on.

¹ An *Uqiyah* is an oke.

² A *Wasq* equals sixty *Ṭa’s* and one *Ṭa’* equals approximately 2.5 kilograms.

³ Agreed upon, transmitted by Bukhārī (no. 1405) and this is his wording, and Muslim (no. 979).

Ibn ‘Umar (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “On a land irrigated by rain water or by natural water channels or if the land is wet due to a nearby water channel ‘*Ushr* (i.e. one-tenth) is compulsory (as *Zakāh*); and on the land irrigated by the well, half of an ‘*Ushr* (i.e. one-twentieth) is compulsory (as *Zakāh* on the yield of the land).”¹

3- Three quarters of a tenth which is 7.5% of what has been watered by a combination of the two methods above, by water from well at times and sometimes by rain water. The produce of one year is combined to reach *niṣāb* if it is from one type like different varieties of dates, wheat and rice.

- **The time for the compulsoriness of *Zakāh*:**

The time for the compulsoriness of *Zakāh* is when the crops become strong and the produce begins to ripen. The ripening of the produce is by becoming red or yellow. If the owner of the crops sells them after that then their *Zakāh* will be upon him and not the buyer. If the seed crops and produce are destroyed without transgression or negligence from the owner the compulsory *Zakāh* falls away.

There is no *Zakāh* on vegetables and fruits except if they are prepared for sale. In this case 2.5% of their value should be given as *Zakāh*, after a year passes, and its value reaches *niṣāb*.

- **The value of the *Zakāh* of honey:**

If honey is harvested from a person’s possessions, or unproductive land where there are trees and mountains then 10% of it is due as *Zakāh*. Its *niṣāb* is 160 Iraqi *ratls* and this is equivalent to 62 kilograms.

If a person trades in honey then its *Zakāh* is the *Zakāh* of trade goods which 2.5%, when it reaches *niṣāb* after the passage of a year.

- **The ruling of the *Zakāh* of rented gardens:**

A *Zakāh* of one tenth or half of one tenth is compulsory on rented land or a garden from other than the land’s owner (i.e *Zakāh* of the produce) in all what comes out of the land

¹ Transmitted by Bukhārī (no. 1483).

like weighed produce, stored produce, seed crops, general produce and so on. The person renting out the land must pay the *Zakāh* of what he collects in rent in the form of money if it reaches *niṣāb* and if a year passes from the receiving of the rent has not been spent.

- **The ruling of the *Zakāh* of what comes out of the sea:**

There is no *Zakāh* for everything that comes out of the sea like pearls, corals, fish and so on. If these things are for trade 2.5% is taken from their value and paid as *Zakāh* when they reach *niṣāb* and a year passes (while they are in the owner's possession).

Allah (ﷻ) said:

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾

“Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.”

[Sūrah At-Tawbah (9): 103]

- **The value of the *Zakāh* of petrol and minerals:**

For everything which is not crops and comes out of the earth like minerals, oil, gas and so on; its *Zakāh* is 2.5% if it reaches the *niṣāb* of either gold or silver, which is 2.5% of its value, or 2.5% of its actual worth if it is precious mineral like gold and silver. It is compulsory to pay the *Zakāh* of minerals, oil, gas and so on, which is 2.5% when they are acquired if they have reached *niṣāb* because for money which is benefited in this way the passage of a year is not considered.

Allah (ﷻ) said:

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾

“Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.”

[Sūrah At-Tawbah (9): 103]

- **The value of the *Zakāh* of the treasures of the earth**

The treasures of the earth: are wealth that is found from the buried treasures of the period of Ignorance. For these it is not conditional to have *niṣāb*, nor is the passage of a year considered as in the previous types of wealth. It is compulsory to give one-fifth of

them whether the treasure is much or little. The *Zakāh* is spent as the *fāy*¹ is spent and the remaining four-fifths are for the one who found the treasure.

4) *Zakāh* of Trade Goods

- **Trade goods:** are what has been prepared for buying and selling for profit like real estate, animals, food, drink, clothing, furniture, machines and so on.

- **The ruling of the *Zakāh* of trade goods:**

If goods are for trading, and have reached the *niṣāb* of either gold or silver, and a year has passed (while they are in someone's possession), *Zakāh* is compulsory on them, because they are wealth which grows and increases by the abundance of the goods and demand. The goods are evaluated after the passage of a year using a measure which is most beneficial to the poor (that is, the one which is lowest in the calculation of *niṣāb*) whether it is gold or silver, and 2.5% of the total value is paid out in *Zakāh*, or the *Zakāh* is paid from the goods themselves.

- **Conditions of corporeal property:**

1- There is no *Zakāh* on houses, properties, cars, machines and so on if they are reserved for staying, use and not for trade.

2- If these goods are set aside for rent then the *Zakāh* is on the rent when it reaches *niṣāb* and a year passes without it being spent by the owner.

3- If these goods are reserved for sale then a *Zakāh* of 2.5% is compulsory on their value when they reach *niṣāb* and a year passes (while they are in the owner's possession).

4- There is no *Zakāh* for the machinery of farms, factories, shops and so on because they have not been prepared for sale, rather, they have been prepared for use, and indeed *Zakāh* is compulsory in the proceeds of their hire when they reach *niṣāb* and a year passes.

- **The *Zakāh* of the investments funds:**

Investment funds are a pot where funds are gathered and invested in different areas:

¹ War booty gained without fighting.

1- If the activity is industrial (i.e. industrial investment) then the *Zakāh* is 2.5% of the net profit. If the activity is agricultural then the *Zakāh* is the *Zakāh* of crops, which is one-tenth or half of one-tenth. If the investment is in animals then the *Zakāh* is the *Zakāh* of livestock.

2- If the investment is commercial - and if this is what occurs in most of the time - then this has two conditions:

- 1) If it is for a *muḍārabah*¹ transaction then its *Zakāh* is the *Zakāh* of trade goods, which is 2.5%, and it is evaluated by the value of market shares if a year passes and the 2.5% was not paid. When the investor receives the profit he should pay the *Zakāh*.
- 2) If the owner of the wealth appoints this investment fund as an agent to trade in his wealth for a known fee then the owner of the wealth has to pay the *Zakāh* of trade goods as has been explained previously.

- ***Zakāh* of companies:**

1- **Agricultural companies:** If the company's investment is seed crops, produce and so on from the commodities which can be weighed and stored, then the *Zakāh* of seed crops and produce applies to them according to their conditions.

2- **Industrial companies:** like companies for medicine, electricity, cement, steel and so on. For these companies *Zakāh* of 2.5% is compulsory on their net profit, if it has reached *niṣāb*, and a year has passed. These are compared to the rest of the properties that are reserved for rent.

3- **Commercial companies:** like companies for import, export, buying, selling, *muḍārabah* transactions, auctions, money transfers and so on from what is permitted by the *Sharī'ah* to deal in. In these companies the *Zakāh* of trade goods which is 2.5% is compulsory in their capital and net profit, when they have reached *niṣāb*, and a year has passed.

Allah (ﷻ) said:

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾

“Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.”

[Sūrah At-Tawbah (9): 103]

¹ *Muḍārabah* is a partnership where capital is provided, in cash or assets (no debt is accepted) by one party - the fund provider - and labor is provided by the other party - *muḍārib*.

- **The *Zakāh* of shares has two conditions:**

1- If the owner of the shares intends to continue possessing them and taking their yearly returns, then there is *Zakāh* on their profits only which is 2.5% as had been previously discussed.

2- If the owner's intent is to trade them by buying and selling, that is he sells certain shares and buys certain shares, seeking profit, then *Zakāh* is compulsory for all the shares that he owns and their profits, if they reach *niṣāb* and a year passes.

Their *Zakāh* is the *Zakāh* of trade goods which is 2.5% and what is considered when paying the *Zakāh* is the market value at the time of the compulsoriness of *Zakāh* as is the case with bonds.

- **The ruling of the *Zakāh* of bonds:**

Bonds are instruments that are issued by governments or companies if they are in need of money. Thus they take money from the people and give them bonds which bear interest for a certain period of time. These bonds are part of prohibited wealth because they are debts which bear interest. These countries or banks have the ruling of a solvent person who can spend, thus *Zakāh* is compulsory on the original wealth once a year. However, interest is from prohibited wealth and *Zakāh* is not paid for it. It is prohibited to take its *Zakāh* and it is not accepted.

- **The ruling of the *Zakāh* of prohibited wealth:**

Prohibited wealth: is all the wealth that a Muslim is prohibited from owning or benefiting from.

Prohibited wealth is divided two:

Firstly: Wealth that is prohibited in itself like tobacco, alcohol, drugs, swine and so on. *Zakāh* is not compulsory on this wealth, because it is an act of worship, and Allah is Pure and He does not accept except the pure things.

Secondly: Wealth which is prohibited because of the way in which it was earned and it is not prohibited in itself. However, the prohibition stemmed from the violation of the *Sharee'ah* in earning it like wealth which involves interest, bribery, gambling, usurped wealth, stolen wealth, wealth whose selling and buying is prohibited like alcohol, drugs, swine and so on. *Zakāh* is not compulsory on this wealth and it is not acceptable because these are bad, prohibited earnings, and Allah is Pure, He does not accept except that

which is pure. Thus *Zakāh* should not be taken from the owner of such wealth, as a deterrent for him and a rebuff to those who are similar to him.

If these types of wealth are material like alcohol, tobacco, and drugs the owner should destroy them. If these types of wealth are in the form of cash then they have two states:

Firstly: If the owners are known the wealth is returned to them and they should pay *Zakāh* of one year after receiving the wealth.

Secondly: If the owner's are not known the wealth is given as charity on their behalf. If the owners appear later on and accept this then that is fine, however, if they do not approve of this then the money should be given to them. If someone withholds the money from the owners he sins by this and its *Zakāh* will be compulsory upon him.

3. Payment of *Zakāh*

- **Wealth upon which *Zakāh* is compulsory:**

There are two types of wealth upon which *Zakāh* is compulsory:

Firstly: It is wealth which grows by itself like seed crops and produce, or wealth which does not grow like minerals, treasures of the earth and so on. *Zakāh* is compulsory for these types of wealth when they are acquired and they reach *niṣāb*. The passage of a year is not conditional in paying *Zakāh* in this case.

Secondly: What is allocated for growth and trade like gold and silver, paper currency, livestock, trade goods and so on. *Zakāh* for these is paid out when they reach *niṣāb* and a year has passed.

- **The etiquettes of paying *Zakāh*:**

Zakāh is from the great acts of worship which cleanses souls and wealth from things which corrupt them. It is from the etiquettes of paying *Zakāh* that a Muslim give it out seeking Allah's reward, he should pay it at its due time, and he should pay it willingly. He should give from the purest and best of his wealth, from the most beloved wealth to him, and from the wealth that is permissible. He should be happy to take it out, he should give something which pleases the *Zakāh*-collector. He should consider his offering to be insignificant so that he may be safe from self-importance. He should give his *Zakāh* secretly so as to avoid show-off. At times he may give it open to revive this great compulsory duty (of giving *Zakāh*), and as an encouragement to the rich to follow his example, and he should not invalidate it by reminding the recipients that he gave them *Zakāh*.

Allah (ﷻ) said:

﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أُنْفُسِهِمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٢٣﴾ أُولَٰئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ هَا سَابِقُونَ ﴿٢٤﴾﴾

“And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc., have been accepted or not), because they are sure to return to their Lord (for reckoning). It is these who race for the good deeds, and they are foremost in them [e.g. offering the compulsory Salat (prayers) in their (early) stated, fixed times and so on].”

[Sūrah al-Mu'minīn (23) 60-61]

- **The best recipients of *Zakāh*:**

The best person who should be given *Zakāh* is the most pious, the nearest to the giver, the most needy. The giver should seek people who increase the reward of his giving the

compulsory duty like relatives, pious people, students of Islamic knowledge, poor people who restrain themselves from begging and big, needy families and so on. The giver should pay the *Zakāh* that is due from him and charity before the occurrence of impediments which impede its giving out. The more the qualities of deserving *Zakāh* are in a person the more he is worth of receiving the *Zakāh*, and the more the reward. This applies to a poor relative, a poor student of knowledge and so on.

- **The time of paying *Zakāh*:**

- 1- *Zakāh* should be as soon as it is due and should not be delayed except due to necessity
- 2- It is permissible to pay *Zakāh* early before the time of its compulsoriness. There is great reward for this, especially in times of need. Thus it is permissible to pay the *Zakāh* of livestock, gold, silver, trade goods if the owner of the wealth possesses *niṣāb*.
- 3- It is permissible to pay *Zakāh* before the passage of a year or two years, and distribute it to the poor in the form of monthly salaries if that is beneficial.
- 4- Whoever possesses wealth which come at different times like salaries, rent for properties and inheritance should pay the *Zakāh* for each type of wealth after the passage of the year in its respect. If he is willing and gives precedence to the needs of the poor and others he may specify one month per year for giving *Zakāh* like the month of Ramaḍān. There is great reward in this.

Allah (ﷻ) said:

﴿ إِن تَقْرَضُوا آلَ اللَّهِ قَرْضًا حَسَنًا يَضْعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴾

“If you lend to Allah a goodly loan (i.e. spend in Allah's Cause) He will double it for you, and will forgive you. And Allah is Most Ready to appreciate and to reward, Most Forbearing.”

[Sūrah at-Taghābun (64): 17]

- **The ruling of dividing *Zakāh*:**

It is allowed to give the *Zakāh* that can be given to a group of people to one person and the opposite of that is also allowed. It is better for the *Zakāh* giver to divide the *Zakāh* by himself (and give it to different people) secretly or openly based on what is beneficial in a particular situation. Giving in secret is the principle, however, if there is benefit in giving *Zakāh* openly this can be done.

Allah (ﷻ) said:

﴿ إِن تُبْدُوا الصَّدَقَاتِ فَبِعَمَّا هِيَ ۗ وَإِن تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهِيَ خَيْرٌ لَّكُمْ ۗ وَيُكَفِّرُ عَنْكُمْ ۖ مِنَ سَيِّئَاتِكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ

﴿ خَيْرٌ ﴾

“If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds [thereby]. And Allah, with what you do, is [fully] Acquainted.”

[Sūrah Al-Baqarah (2): 271]

- **The ruling of paying *Zakāh* to the rulers:**

1- It is allowed for the ruler who is just and honest with regards to the interests of the Muslims to take *Zakāh* from the rich and distribute it to the legal recipients. He must send *Zakāh* collectors to collect the *Zakāh* of apparent wealth like grazing livestock, plants, fruits and so on because there are people who are ignorant of the compulsoriness of *Zakāh* and its values. There are others who are slack or forget to pay *Zakāh*.

Allah (ﷻ) said:

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾

“Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah’s blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.”

[Sūrah At-Tawbah (9): 103]

2- If the ruler requests for *Zakāh* from the rich it is compulsory for them to pay it to him, and they free themselves from obligation by that and get the reward. (Afterwards) whoever misuses the *Zakāh* or gives it to undeserving people will be sinful.

- **The ruling of collecting taxes from people:**

There is no compulsory duty in wealth except *Zakāh*. As for collecting taxes and tolls from people; that is unlawful, and it is not allowed to consider that as *Zakāh*. This applies to things like customs tariffs on exports and imports between countries.

- **The ruling of guarantying *Zakāh*:**

After the *Zakāh* becomes due it is a trust in hands of the person from whom it is due. If it destroyed because of his transgression or negligence he is liable (and should pay it), and if the loss was not because of his transgression or negligence then he is not liable.

- **Where is *Zakāh* paid?**

The *Zakāh* of wealth is linked to wealth, thus it should be paid in the country where the wealth is acquired and *Zakāh al-Fitr* is linked to the body thus a Muslim should pay it in the place that he is when it becomes due.

It is better that *Zakāh* should be paid to the poor people of the giver's country. It is allowed to transfer the *Zakāh* to another country if there is benefit in that, to relatives who are there or if there is severe need. It is better for a person to pay *Zakāh* himself and it is allowed for him to appoint someone who can pay it on his behalf.

- **Description of the payment of the *Zakāh* of a debt:**

A debt has three states:

1- If the debt is due from a rich, solvent person its *Zakāh* is due when the debt is collected, it is paid for all the years that it was due. If a person pays the *Zakāh* that is due on a debt every year, that is better, this ensures that a person will not die while *Zakāh* is due from him and he will not forget to pay it.

2- If the debt is due from an insolvent person, a dilatory debtor or a person who does not acknowledge the existence of the debt then there is no *Zakāh* upon it until he collects it and a new year passes while it is in his possession. This also applies to stolen, usurped or lost wealth.

3- If deferred debts are due from rich solvent people *Zakāh* is compulsory on them every year. If they are due from an insolvent person or a dilatory debtor their *Zakāh* is to be paid for one year when they are collected.

4- It is not permissible for a person who is owed money by someone who cannot repay to cancel the debt with the intention of considering that as *Zakāh*. Thus whoever borrows someone money, the *Zakāh* of that money is due from him until he gives it to its recipient.

- **How to give the *Zakāh* of dowry:**

The dowry - which is a woman's marriage settlement - is wealth like the rest of wealth.

1- If the woman receives it, it reaches *niṣāb* and a year passes then a *Zakāh* of 2.5% should be paid on it.

2- If the dowry is deferred it will invariably be- like a debt- of two states:

If the woman's husband is solvent and sincere it is compulsory for her to pay the *Zakāh* of deferred dowry. If the husband is insolvent the woman must pay the *Zakāh* of the dowry for one year when she receives it.

3- If the woman receives the dowry, then her husband divorces her before the consummation of the marriage, and the dowry has reached *niṣāb*, and a year has passed, then she should get half of the dowry and pay *Zakāh* for that half. The husband should pay the *Zakāh* of the other half.

the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth. And Allah , with what you do, is [fully] Acquainted.”

[Sūrah Āl ‘Imrān (3): 180]

3- Abū Dharr (رضي الله عنه) narrated:

“Once I went to him (the Prophet (ﷺ)) and he said, "By Allah in Whose Hands my life is (or probably said, 'By Allah, except Whom none has the right to be worshipped), whoever had camels or cows or sheep and did not pay their *Zakāh*, those animals will be brought on the Day of Resurrection far bigger and fatter than before; and they will tread him under their hooves, and will butt him with their horns, and (those animals will come in circle). When the last does its turn, the first will start again, and this punishment will go on till Allah has finished the Judgment amongst the people.”¹

4- Abū Hurayrah (رضي الله عنه) narrated:

Allah's Messenger (ﷺ) said, "Whoever is made wealthy by Allah and does not pay the *Zakāh* of his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes (or two poisonous glands in its mouth). The snake will encircle his neck and bite his cheeks and say, 'I am your wealth, I am your treasure.'" Then the Prophet (ﷺ) recited the noble Verses:

﴿وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ﴾

“Let not those who covetously withhold...” (to the end of the Verse).

[Sūrah Āl ‘Imrān (3): 180]²

5- Abū Hurayrah (رضي الله عنه) narrated:

“No owner of the treasure who does not pay *Zakāh* (would be spared) but (his hoards) would be heated in the Fire of Hell and these would be made into plates and with these his sides, his forehead would be cauterized till Allah would pronounce judgment among His servants during a day, the extent of which would be fifty thousand years.”³

¹ Agreed upon, transmitted by Bukhārī (no. 1460) and this is his wording, and Muslim (no. 990).

² Transmitted by Bukhārī (no. 1403).

³ Transmitted by Muslim (no. 987).

4. Recipients of *Zakāh*

The recipients of *Zakāh* whom it is permissible to distribute it to are eight and these are the ones who are mentioned in Allah's statement:

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبِهِمْ وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾

“*Zakāh* expenditures are only for the poor, and the needy and those employed to collect (the funds); and for to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause (i.e. for *MujÉhidun* - those fighting in the holy wars), and for the wayfarer (a traveler who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise.”

[Sūrah at-Tawbah (9): 60]

- **People who receive *Zakāh*:**

Allah by his wisdom may identify the person who deserves to be given wealth and the value that he deserves like in the case of inheritance and its recipients.

He may identify the one who deserves to be given wealth and not identify the value like in the case of gifts and grants.

He may identify what deserves to be given without identifying the person who deserves it like in the case of expiatories, like the expiation for *Zihār*,¹ oath and the like.

At times Allah may identify the person who deserves the wealth and not the value that he deserves like the recipients of *Zakāh* who are eight:

- **Types of recipients of *Zakāh*:**

The recipients of *Zakāh* whom it is compulsory to give *Zakāh* are eight and they are:

Firstly: The poor: These are people who do not have anything at all or they may find something to cover a part of their needs.

Secondly: The needy: These are the people who can find sustenance to cover most of their needs, or half of them.

¹ Al-Zihār is the saying of a husband to his wife, “You are to me like the back of my mother” (i.e. unlawful for me to approach).

Thirdly: The *Zakāh* workers: These are the collectors, keepers and distributors of *Zakāh*. If they have a salary from the ruler then they should not be given anything from the *Zakāh* expenditure. If they are poor they are given from the *Zakāh* wealth.

Fourthly: Those whose hearts are inclined to Islam: These may be Muslims or disbelievers and they are the leaders of their people, whose conversion to Islam is hoped for, or whose evil may be deterred by giving them *Zakāh*, or those whom it is hoped that their *Īmān* or Islam, or the Islam of people of a stature similar to them will be strengthened by giving them. These people are given the *Zakāh* to an extent that will achieve the goal.

Fifthly: The captives: These are the slaves in general and slaves who have entered into a *mukātabah*¹ contract to buy themselves off from their masters. These are freed and given from the *Zakāh* expenditure. Included in this category is the ransom to free Muslim war captives (captured by the nonbelievers at times of war).

Sixthly: The indebted: These are people who are in debt and they are of two types.

1- A person who went into debt to reconcile between people. Such a person is given *Zakāh* to the extent that he is indebted even if he is rich, as a means of thanking him for his good deed.

2- A person who got indebted for his own needs by borrowing money and does not have the means to repay the debt. Whoever borrows money to engage in unlawful activities is not given *Zakāh* (to repay his debts) until he repents to Allah.

Seventhly: In the path of Allah: These are the warriors fighting in Allah's Cause for the upliftment of the words of Allah, and people who are similar to them, like callers to Allah. These people are given from *Zakāh* expenditure if they do not have a salary, or if they have a salary which is not sufficient or if they are poor.

Eighthly: The wayfarer: This is a traveler who is stranded and has no means to reach his country. He is given what suffices for his needs in the journey even if he is rich.

- It is not allowed to give *Zakāh* to anyone who is not from these eight categories. The *Zakāh*-giver should start by giving the person who is most in need.

¹ A contract whereby a slave buys himself off from his master by paying installments.

- **Those whom it is not permissible to give *Zakāh* to:**

1- It is not allowed to give *Zakāh* to the Banu Hāshim (the Prophet's (ﷺ) clan) and their slaves. This is done out of respect to them because *Zakāh* is peoples' impurities.

'Abdul Muṭṭalib ibn Rabī'ah and al-Faḍl ibn 'Abbās (رضي الله عنه) narrated:

"The Prophet (ﷺ) said, "Indeed *Zakāh* is not permissible for the family of Muhammad, it is the impurity of people."¹

2- It is not permissible to give *Zakāh* to a disbeliever except if he is one whose heart is inclined to Islam. It also should not be given to a slave except if he has signed a *mukātabah* contract.

3- It is not permissible to give *Zakāh* to a rich man except if he works in *Zakāh*-collection, or one whose heart is inclined to Islam, or a warrior fighting in Allah's Cause, or a stranded wayfarer or a debtor.

- **The ruling of giving *Zakāh* to charitable organizations:**

It is permissible to give *Zakāh* to charitable organizations for the formation of organizations to take care of new Muslims, orphans and so on. It is allowed to pay workers in charitable organizations who receive no salary from the state salaries from *Zakāh* if those organizations are formed with the permission of the state because these organizations will be acting on behalf of the ruler (in *Zakāh* affairs). As for workers in Muslim charitable organizations in the countries of disbelievers; it is permissible to give them *Zakāh* in return for their work, and the requirement of the (Muslim) ruler's permission falls away because they will be working in increasing the *Zakāh* and spending it (accordingly).

- **How to pay the *Zakāh*:**

It is allowed pay *Zakah* to one category from the recipients of *Zakāh*, and it is allowed to pay it to one person from the recipients of *Zakāh* according to his need. If the *Zakāh* is much it is preferable to divide it among the categories of the recipients of *Zakāh*. Whoever gets a monthly salary of 2 000 riyals but needs 3 000 riyals to cover his expenses and the expenses of those whom he supports should be given *Zakāh* according to his need. If a person gives *Zakāh* to someone he thinks deserves it after trying to find about his state and ascertain it then it later becomes apparent that he is not from the

¹ Transmitted by Muslim (no. 1072).

recipients of *Zakāh*, his *Zakāh* is considered to have been paid, he is considered to be free from obligation and he gets his reward.

- **The ruling of investing *Zakāh* funds:**

Increasing *Zakāh* funds by buying and selling is divided into two:

Firstly: An increase in *Zakāh* funds from the owner of the funds. This is not allowed because *Zakāh* must be paid as soon as it is due.

Secondly: Investment of the *Zakāh* funds by the ruler or his representatives like ministries, charitable organizations which were established by the ruler. This is allowed because it is beneficial for charitable work. It is allowed to engage in *muḍārabah* transactions with this wealth with the condition of considering the needs of the poor and the needy, in that there will not be a group of people who need urgent expenditure. Investment should be undertaken by experienced and honest people with the permission of the ruler. The investment should be in lawful areas not unlawful ones. If benefiting people necessitates that *Zakāh* should be paid in the form of monthly salaries to the poor, that is allowed.

- **The rulings of the recipients of *Zakāh*:**

1- It is allowed to give *Zakāh* to the one who wants to perform the compulsory duty of Hajj and does not have enough money for that. It is also allowed to give it to free a Muslim captive, and to a Muslim whom wants to get married to safeguard himself from adultery, and to pay the debt of a dead person.

2- It is allowed for one who has borrowed a poor person to give that poor person his *Zakāh* if that is not by collusion between them that when he gets the *Zakāh* he pays the debt. It is not allowed to cancel the debt and regard that as *Zakāh*.

3- If a person who is able to earn devotes himself to seeking Islamic knowledge and needs money, he should be given from the *Zakāh* expenditure because seeking (Islamic) knowledge is a type of *jihād* in Allah's Cause and its benefit is not limited to one person.

4- It is Sunnah to pay *Zakāh* to poor relatives whose financial support is not compulsory on the *Zakāh* giver like brothers, sisters, paternal and maternal uncles and aunts and so on.

5- Charity given to a poor person is considered to be charity only, while charity given to relatives is considered to be charity and maintaining ties of kinship.

- **The ruling of paying *Zakāh* to the parent, son or husband:**

1- It is allowed to pay *Zakāh* to the parents even if they ascend (in the genealogical tree, i.e., giving *Zakāh* to grandfathers, great-grandfathers and so on), and to children even if they descend (in the genealogical tree, i.e., giving *Zakāh* to grandchildren, great-grandchildren etc) if they are poor and the *Zakāh*-giver cannot cater for their expenses. This is permissible as long as the *Zakāh*-giver does not give this *Zakāh* to absolve himself of compulsory expenditure. If the people mentioned above have a debt or blood money which they cannot pay then it is permissible for a person to pay that using *Zakāh*.
2- It is permissible for a husband to give his *Zakāh* to his wife if she is indebted or has to pay expiation and so on. As for the wife; she is allowed to give her *Zakāh* to her husband if he is from the recipients of *Zakāh*.

Abū Saʿīd al-Khudrī (رضي الله عنه) narrated that Zaynab the wife of Ibn Masʿūd (رضي الله عنه) said:

“O Prophet of Allah! Today you ordered people to give alms and I had an ornament and intended to give it as alms, but Ibn Masʿūd said that he and his children deserved it more than anybody else.” The Prophet (ﷺ) replied, "Ibn Masʿūd had spoken the truth. Your husband and your children had more right to it than anybody else.”¹

- **The rich person:** (in the context of not being allowed to receive *Zakāh*) is he who finds enough for his livelihood and the livelihood of those whom he provides for throughout the year, either from his own wealth, business, profession and so on.

- **What the person who is receiving *Zakāh* says:**

It is Sunnah for the one who is given *Zakāh* to supplicate for the one who has given him saying:

اللَّهُمَّ صَلِّ عَلَيْهِمْ

“O Allah! Bless them.”²

Or he can say:

اللَّهُمَّ صَلِّ عَلَى آلِ فُلَانٍ

“O Allah! Bless the family of so and so.”³

Or he can say:

اللَّهُمَّ بَارِكْ فِيهِ وَفِي إِبِلِهِ

“O Allah! Bless him and his camels.”¹

¹ Agreed upon, transmitted by Bukhārī (no. 1462) and this is his wording, and Muslim (no. 80).

² Agreed upon, transmitted by Bukhārī (no 4166) and Muslim (no. 1078).

³ Agreed upon, transmitted by Bukhārī (no. 1497), and Muslim (no. 1078).

- The ruling of informing people that the wealth being given is *Zakāh*:

If the person giving *Zakāh* knows that so and so is from the recipients of *Zakāh* and he accepts *Zakāh*, he should give him and not inform him that it is *Zakāh*. However, if the person does not accept *Zakāh* he should inform him that it is *Zakāh*.

Allah (ﷻ) said:

﴿إِنْ تُبْدُوا الصَّدَقَاتِ فَبِعَمَّا هِيَ^ط وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ^ع وَيُكَفِّرُ عَنْكُمْ^ث مِنْ سَيِّئَاتِكُمْ^ث وَاللَّهُ بِمَا تَعْمَلُونَ

خَيْرٌ

“If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds [thereby]. And Allah, with what you do, is [fully] Acquainted.”

[Sūrah Al-Baqarah (2): 271]

¹ An authentic narration transmitted by an-Nasā’i (no. 2458).

5. *Zakāh* of *Fiṭr*

- ***Zakāh* of *Fiṭr*:** is the charity that is compulsory upon a Muslim at the end of the fasting month of Ramaḍān.
- **Types of *Zakāh* (purification):**

There are three types of purification which are compulsory in the *Sharī'ah*:

Firstly: Purification of the soul: whereby a person purifies himself by good deeds and purifies the soul from evil by repentance.

Allah (ﷻ) says:

﴿ قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ وَقَدْ خَابَ مَنْ دَسَّاهَا ﴾

“Indeed he succeeds who purifies his own self (i.e. obeys and performs all that Allah ordered, by following the true Faith of Islamic Monotheism and by doing righteous good deeds). And indeed he fails who corrupts his own self (i.e. disobeys what Allah has ordered by rejecting the true Faith of Islamic Monotheism or by following polytheism, etc. or by doing every kind of evil wicked deeds).”

[Sūrah ash-Shams (91): 9-10]

Secondly: The *Zakāh* of the body: and that is the *Zakāh* of the ending of the month of Ramaḍān, which acts as a purification of the fasting from empty and obscene talk and as food for the poor. It is a *ṣā'* of food-and that is what is meant by this section.

Thirdly: The *Zakāh* of wealth: and this is that which is compulsory upon a person who has wealth which has reached *niṣāb*. This is the third pillar (of Islam) and has been previously discussed.

- **The wisdom of the legislation of *Zakāh* of *Fiṭr*:**

Allah legislated *Zakāh al-Fiṭr* as a purification of the fast from empty and obscene talk and food for the poor so that they will not need to beg people on the day of '*Eid* and so that they may participate with the rich in the enjoyment of '*Eid*.

Ibn 'Abbās (رضي الله عنه) said:

“The Messenger of Allah (ﷺ) prescribed (alms) relating to the breaking of the fast as a purification of the fasting from empty and obscene talk and as food for the poor. If anyone pays it before the prayer

(of 'Eid), it will be accepted as *Zakāh*. If anyone pays it after the prayer, that will be alms like other alms.”¹

- **The ruling of *Zakāh* of *Fiṭr*:**

Zakāh of *Fiṭr* is compulsory on every Muslim, male or female, a free person or a slave, young or old, who possesses a *Ṣā'* of food more than his requirements and the requirements of the Muslims whose upkeep is compulsory upon him.

It is recommended to pay it upon the fetus who is in his mother's womb.

Abū Sa'īd al-Khudrī (رضي الله عنه) said:

“We used to give one *Ṣā'* of meal or one *Ṣā'* of barley or one *Ṣā'* of dates, or one *Ṣā'* of cottage cheese or one *Ṣā'* of raisins (dried grapes) as *Zakāh* of *Fiṭr*.”²

- **The time of the compulsoriness of *Zakāh* of *Fiṭr*.**

Zakāh of *Fiṭr* becomes compulsory on each person at the sunset of the last day of Ramaḍān. If a father pays it on behalf of his family or other people with their consent, that is permissible and he will be rewarded.

- **The time of the paying *Zakāh* of *Fiṭr*:**

1- The time of paying *Zakāh* of *Fiṭr* starts from the sunset of the last day of Ramaḍān and ends before the 'Eid prayer. It is better to give *Zakāh* of *Fiṭr* on the day of 'Eid before the 'Eid prayer. It is allowed to give *Zakāh* of *Fiṭr* before 'Eid by a day or two, and whoever gives it after the 'Eid prayer it will be considered to be alms like other alms, and if the person has no valid reason for doing this, he will have sinned. If a person gives *Zakāh* of *Fiṭr* after the day of 'Eid for no (valid) reason he will have sinned, and if he does for a reason and gives it to make up for not doing so at the appointed time then he will not have sinned.

2- It is allowed to appoint charitable organizations and Islamic centers as agents to pay *Zakāh* of *Fiṭr* and that has two conditions:

¹ A sound narration transmitted by Abū Dāwūd (no. 1609) and this is his narration, and Ibn Mājah (no. 1827).

² Agreed upon, transmitted by Bukhārī (no. 1506) and this is his wording and Muslim (no. 985).

Firstly: That the organization will be a representative of the payer, he will give it the *Zakāh* of *Fiṭr* or money to buy it and distribute it, and this is what occurs most of the time. It is compulsory for the organization to pay the *Zakāh* of *Fiṭr* before *‘Eid* (prayer).

Secondly: That the organization will be a representative of both the payer and the poor person. It will be the rich person’s agent in that he gave it the *Zakāh*, and it will be the poor person’s representative in the sense that it will have been obligated by the ruler to care for the poor. Thus it should pay the *Zakāh* according to the need before *‘Eid* (prayer). It is permitted in this case to pay the *Zakāh* after *Eid* (prayer) because of the organization’s capacity as the poor people’s representative, especially if the names of the poor are registered with the organization.

- **The value of the *Zakāh* of *Fiṭr*.**

It is allowed to give *Zakāh* of *Fiṭr* from all that is considered to be food for the people of a certain country. These are things like wheat, barley, dates, raisins, cottage cheese, rice, corn and so on. The best of this is what is most beneficial to the poor person. The value of *Zakāh* of *Fiṭr* which is due from each person is a *Ṣā‘* which is equivalent to 2.40 kilograms. This should be given to the poor people of the country where the *Zakāh* of *Fiṭr* became due. It is not allowed to give the value of the food (i.e., money) instead of food. *Zakāh* of *Fiṭr* is specifically for the poor and needy.

Ibn ‘Umar (رضي الله عنه) narrated:

“Allah’s Messenger (ﷺ) prescribed the payment of one *Ṣā‘* of dates or one *Ṣā‘* one of barley as *Zakāh* of *Fiṭr* on every Muslim slave or free person, male or female, young or old; and he ordered that it be paid before the people went out to offer *‘Eid* prayer.”¹

¹ Agreed upon, transmitted by Bukhārī (no. 1503) and this is his wording, and Muslim (no. 984, 986).

6. Voluntary Charity

- **Voluntary charity:** is when a person gives someone wealth in charity seeking the reward of Allah (ﷻ).
- **The wisdom of the legislation of charity:**

Islam called for the spending of wealth, urged people to do it, as a mercy to the needy, consolation to the poor, in addition it entails reward and its multiplication, and having the manners of the prophets in spending, doing good to others and uniting hearts.

Allah (ﷻ) said:

﴿ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنْفُسِكُمْ ۗ وَمَا تُنْفِقُوا إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ۗ ﴾

“And whatever good you [believers] spend is for yourselves, and you do not spend except seeking the countenance of Allah. And whatever you spend of good - it will be fully repaid to you, and you will not be wronged.”

[Sūrah al-Baqarah (2): 272]

- **The ruling of charity:**

Charity is a Sunnah at all times from a person who has wealth in excess of his requirements and the requirements of those whom he provides for. It becomes emphasized at certain times and conditions. As for the times that it is emphasized; they are: Ramaḍān and the first ten days of Dhul Ḥijjah. As for the conditions in which charity is emphasized; they are: the times of need where charity is better, permanently recurring times like winter, incidental times like when a famine, drought, disaster occurs and so on.

Charity at times of good health is better than charity in times of sickness, it is also better in difficult times than in times of ease if it is done to seek Allah’s pleasure.

Allah (ﷻ) said:

﴿ وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٧٦﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٧٧﴾ ﴾

“And they give food in spite of love for it to the needy, the orphan, and the captive, Surely we feed you only for the Face of Allah. We would not have any recompense from you, nor thankfulness.”

[Sūrah Al-Insān (76): 8-9]

The best charity is charity to a hostile relative. A hostile relative is the one who is harboring enmity against the charity-giver.

- **The virtues of charity:**

1- Allah (ﷻ) said:

﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُم بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

“Those who spend their wealth [in Allah 's way] by night and by day, secretly and publicly - they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.”

[Sūrah al-Baqarah (2): 274]

2- Allah (ﷻ):

﴿وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ﴾

“And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous.”

[Sūrah Āl ‘Imrān (3): 133]

3- Abū Hurayrah (رضي الله عنه) narrated:

Allah's Messenger (ﷺ) said, “If one gives in charity what equals one date-fruit from the honestly earned money -and Allah accepts only the honestly earned money -Allah takes it in His right (hand) and then enlarges its reward for that person (who has given it), as anyone of you brings up his baby horse, so much so that it becomes as big as a mountain.”¹

- **The person most deserving of charity:**

Jābir (رضي الله عنه) narrated:

A person from the Banu 'Uthra set a slave free after his death. This news reached the Messenger of Allah (ﷺ). Upon this he said: “Have you any property besides it? He said: “No.” Upon this he said: “Who would buy (this slave) from me?” Nu‘aym ibn ‘Abdullah bought it for eight hundred *dirhams* and (this amount was) brought to the Messenger of Allah (ﷺ) who returned it to him (the owner), and then said: “Start with your own self and spend it on yourself, and if anything is left, it should be spent on your family, and if anything is left (after meeting the needs of the family) it should be spent on relatives, and if anything is left from the family, it should be spent like this, like this.” And he was saying: “In front of you, on your right and on your left.”²

¹ Agreed upon, transmitted by Bukhārī (no. 1410) and this is his wording, and Muslim (no. 1014).

² Transmitted by Muslim (no. 997).

- **The best charity:**

1- Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The best charity is that which is practiced by a wealthy person. And start giving first to your dependents.”¹

2- Abū Hurayrah (رضي الله عنه) narrated:

Abū Hurayrah (رضي الله عنه) reported I asked Messenger of Allah (ﷺ), “What kind of charity is most excellent?” He replied, “What a man with little property can afford to give; and begin with those for whom you are responsible.”²

- **The ruling of a woman’s charity from her husband’s house:**

It is permissible for a woman to give charity from her husband’s house if she knows that he will consent to that and she will get half of the reward. It is prohibited for her to give charity if she knows that he will not be happy with that. If her husband or guardian permits her to give charity she will get a reward that is similar to them.

- **The ruling of giving charity to the family of the Prophet (ﷺ):**

It is not permissible for the Prophet (ﷺ) to be a recipient of the compulsory *Zakāh* or the voluntary charity. It is also not permissible for Banū Hāshim (the Prophet’s clan) to be recipients of the compulsory *Zakāh*. However, it is permissible for them to receive voluntary charity if they are poor.

- **The ruling of giving charity at the time of repentance:**

It is recommended to give charity at the time of repentance with any amount of wealth of wealth a person can afford.

While narrating the story of his repentance Ka‘b ibn Mālik (رضي الله عنه) said:

“I said, “O Allah's Messenger! For the acceptance of my repentance I wish to give all my property in charity for Allah's sake through His Messenger (ﷺ). He said, “It is better for you to keep some of the property for yourself.” I said, “Then I will keep my share in Khaybar.”³

¹ Transmitted by Bukhārī (no. 1426).

² An authentic narration transmitted by Aḥmad (no. 8702) and Abū Dāwūd (no. 1677).

³ Agreed upon, transmitted by Bukhārī (no. 2757) and this is his wording, and Muslim (no. 2769).

- **The ruling of giving charity to a disbeliever:**

It is allowed to give charity to a disbeliever who is not fighting the Muslims, as a means of making his heart amiable and alleviating his hunger. A Muslim is rewarded for this and there is a reward for serving any living thing whether it is an animal or a man.

- **The ruling giving a beggar:**

The Sunnah is that a poor beggar should be given what suffices and leaves him with no need to ask another person. It is Sunnah to give the poor person even if what is given is small.

Umm Bujayd (رضي الله عنها) narrated:

I said, "O Messenger of Allah (ﷺ)! May the blessings of Allah be upon you. Indeed a needy person stands outside my door, but I cannot find anything to give to him. So the Messenger of Allah said to her: "If you do not find anything to give him except a burnt trotter then hand it over to him."¹

- **The punishment for asking without need:**

1- Ibn 'Umar (رضي الله عنهما) narrated:

The Prophet (ﷺ) said, "A man keeps on asking others for something till he comes on the Day of Resurrection without any piece of flesh on his face."²

2- Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, "He who begs the riches of others to increase his own is asking only for live coals, so let him ask a little or much."³

- **The one who is permitted to ask:**

It is not permissible to ask except from a ruler, or for a necessary matter like a person who has incurred debt (for assuming guarantee), or a person whose wealth has been struck by a calamity, or the one who is afflicted by poverty and does not have sufficient means to cover his needs. Anything besides that is ill-gotten property.

¹ An authentic hadeeth transmitted by Abū Dāwūd (no. 1668) and this is his wording, and at-Tirmidhi (no. 965).

² Agreed upon, transmitted by Bukhārī (no. 1474), and Muslim (1040) and this is his wording.

³ Transmitted by Muslim (no 1041).

Samurah (رضي الله عنه) narrated:

“The Messenger of Allah (ﷺ) said: "Every time a man begs, it will turn into lacerations on his face (on the Day of Resurrection). So whoever wants his face to be lacerated (let him ask), and whoever does not want that (let him not ask): except in the case of a man who asks a Sultan, or he asks when he can find no alternative.”¹

- **The virtues of being prolific in charity:**

It is Sunnah to be prolific in spending in ways of goodness, and that is a reason for safeguarding a person's wealth and its increase. It is also a means of fulfilling the needs of the poor and the needy, an increase in reward and adopting the characteristics of the Prophets.

1- Allah (ﷻ) said:

﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أُكْبِتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبِيَّةٌ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

﴿عَلِيمٌ﴾

“The likeness of those who spend their wealth in the Way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He pleases. And Allah is All-Sufficient for His creatures' needs, All-Knower.”

[Sūrah al-Baqarah (2): 261]

2- Abū Hurayrah (رضي الله عنه) narrated:

“The Prophet (ﷺ) said, "Every day two angels come down from Heaven and one of them says, 'O Allah! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allah! Destroy every miser.' ”²

- **If a disbeliever embraces Islam he gets the reward of his charity before he became a Muslim:**

Ḥakīm bin Ḥizām (رضي الله عنه) narrated:

“I said, "O Allah's Messenger (ﷺ)! I used to do good deeds in the Pre-Islamic period of Ignorance, like keeping good relations with my kith and kin, manumitting slaves and giving alms. Shall I receive a reward for all that?" Allah's Messenger (ﷺ) replied, "You embraced Islam with all the good deeds which you did in the past.”³

¹ An authentic hadeeth transmitted by Ahmad (no. 20529), and Abū Dāwūd (no. 1639) and this is his wording.

² Agreed upon, transmitted by Bukhārī (no. 1442) and Muslim (no. 1010).

³ Agreed upon, transmitted by Bukhārī (no. 1436) and this is his wording, and Muslim (no. 123).

- **The etiquettes of charity:**

Charity is an act of worship and it has etiquettes and conditions. The most important of these are:

1- The charity should be sincerely for the sake of Allah (ﷻ). It should not be affected and tarnished by show-off or fame.

1- Allah (ﷻ) said:

﴿ وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾ ﴾

“And they give food in spite of love for it to the needy, the orphan, and the captive, [Saying], "We feed you only for the sake of Allah. We wish not from you reward or gratitude.”

[Sūrah Al-Insān (76) 8-9]

2- ‘Umar ibn al-Khaṭṭāb (رضي الله عنه) narrated:

I heard the Messenger of Allah (ﷺ) saying, “The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended.”¹

2- The charity should be from lawful earnings for indeed Allah is pure and He does accept except the pure things.

Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ ۖ وَلَا تَتَمَنَّوْا الْخَبِيثَ مِنهُ تُنْفِقُونَ وَلَسْتُمْ بِكَافِرِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۗ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٢٦٧﴾ ﴾

“O you who believe, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective there from, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy.”

[Sūrah Al-Baqarah (2): 267]

3- The charity should be from the best and most beloved of a person’s wealth.

Allah (ﷻ) said:

﴿ لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ ۗ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٠﴾ ﴾

¹ Agreed upon transmitted by Bukhārī (no. 1) and this is his wording, and Muslim (no. 1907).

“Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it.”

[Sūrah Āl ‘Imrān (3): 92]

4- The person who has given charity should not think that what he has given is very much. He should avoid conceit and self-admiration.

1- Allah (ﷻ) said:

﴿وَلَا تَمُنَّ بِمَا كَسَبْتُمْ﴾

“And do not confer favor to acquire more.”

[Al-Muddathir (76): 6]

2- And Allah (ﷻ) said:

﴿وَلَا تُصَوِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾

“And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not each arrogant boaster.”

[Sūrah Luqmān (31): 18]

5- The person who gives charity should be wary of things like reminding people of his charity and annoying them which invalidate it.

Allah (ﷻ) said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُفِيقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ

صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

“O you who believe, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day. His example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable [to keep] anything of what they have earned. And Allah does not guide the disbelieving people.”

[Sūrah Al-Baqarah (2): 271]

6- Charity should be given secretly and should not be publicized except if there is benefit in that.

Allah (ﷻ) said:

﴿إِنْ تُبْدُوا الصَّدَقَاتِ فَبِعَمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهِيَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ

﴿خَيْرٌ﴾

“If you disclose your alms-giving, it is well, but if you conceal it, and give it to the poor, that is better for you. (Allah) will forgive you some of your sins. And Allah is Well-Acquainted with what you do.”

[Sūrah al-Baqarah (2): 271]

7- The person giving charity should give whilst smiling, with a cheerful face and willingly. He should give make the *Zakāh*-collector happy by giving what is incumbent upon him to give. Jarcer ibn ‘Abdillah (رضي الله عنه) narrated:

The Prophet (ﷺ) “When the collector of *Ṣadaqāt* (*Zakāh*) comes to you, (you should see) that he goes away pleased with you.”¹

8- He should hasten to give his charities while he is still alive, he should give them to the most needy. A needy relative is more worthy of receiving charity than others.

1- Allah (ﷻ) said:

﴿ وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِنَ الصَّالِحِينَ ﴾

“And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous.”

[Sūrah al-Munāfiqīn (63): 10]

2- Allah (ﷻ) said:

﴿ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

“But those of [blood] relationship are more entitled [to inheritance] in the decree of Allah . Indeed, Allah is Knowing of all things.”

[Sūrah al-Baqarah (8): 75]

¹ Transmitted by Muslim (no. 177, 989).

‘Ibādāt (Acts of Worship)

5. The Book of *Ṣiyām* (Fasting)

Consisting of the following:

1. The Jurisprudence Rulings of *Ṣiyām*
2. Rulings Pertaining to *Ṣiyām*
3. The Sunnahs of *Ṣiyām*
4. Voluntary *Ṣiyām*
5. *I’tikāf* (Seclusion in the Mosque)

The Book of *Ṣiyām* (Fasting)

1. The Jurisprudence Rulings of *Ṣiyām*

- **Fasting:** is refraining from eating, drinking, sexual intercourse and all the things that break fast from dawn to sunset, with the intention of fasting, as a means of seeking nearness to Allah (ﷻ).

- **The wisdom of having many acts of worship:**

Allah (ﷻ) legislated acts of worship to test his servant and see whether he will follow his vain desires or obey Allah's command so that Allah will open the doors of goodness for him. Thus Allah legislated acts of worship like fasting which consists of prohibiting people from engaging in what they like, because it is refraining from beloved things like food, drink and sexual intercourse thereby seeking Allah's (ﷻ) pleasure. There are types of worship like *Zakāh* and charity which involve spending beloved things. This is through spending the beloved thing which is wealth thereby seeking Allah's (ﷻ) pleasure. It may be easy for a man to spend a thousand riyals and not fast for a single day and the opposite is true. Thus Allah legislated different acts of worships to test his worshippers, open the doors widely so that people can reach these types of worship and the ways of attaining reward may be easy.

Allah (ﷻ) said:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ

رَحِيمٌ ﴿

“This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful.”

[Sūrah al-Mā'idah (5): 3]

- **The uprightness of hearts:**

The uprightness and righteousness of hearts is attained by completely turning to Allah, their closeness to Him and their pleasure in supplicating to Him. Due to the fact that excessive eating, drinking, talking, sleeping and mixing with people cut off the hearts from their Lord, increase their disarray and disorganize their affairs, the Mercy of the Most Powerful and Most Merciful for his worshippers necessitated that he legislates for them fasting which does away with excess food and drink, and empties the heart from the mixture of desires which impede it on its course to Allah.

He legislated *I'tikāf* whose objective is the heart's devoutness, concentration on Allah, seclusion with Him and cutting off others beside Him. He legislated for the *ummah* safeguarding the tongue from talking things which are not beneficial in the Hereafter. He legislated for His servants the late night prayer (*tahajjud*) which benefits the heart and the body. Therefore all praise and thanks are for Allah.

- **The wisdom of the legality of fasting:**

1. Fasting is a means of fearing Allah (ﷻ) by performing the compulsory deeds and refraining from the prohibited things.
2. Fasting makes a man get used to self-control and self-restraint. It trains him to assume responsibility and have patience on difficult things.
3. Fasting makes a Muslim feel and experience the pains of his brothers, and that drives him to spend and do good to the poor and the needy. Thus love and brotherhood between the Muslims is attained by that.
4. There is the purification of the soul in fasting, cleansing it from bad manners and base qualities.
5. Fasting is a rest for the digestive system, it rests from being full and digesting food. Thus it regains its activity, strength and health.

- **The *fiqh* of fasting:**

Fasting is of two types:

Firstly: The lesser fasting, which is the fasting of the body during the day whereby it abstains from food and drink until sunset as is the case in the fasting of Ramaḍān and voluntary fasts.

Secondly: The greater fasting, which is the fasting of the heart and the limbs of the body from all what Allah has prohibited like (bad) intentions, speech, actions and manners, day and night, rather this should be done for the whole of a person's life.

This fasting starts when a person attains the age of puberty and continues until he dies. The breaking of this fast is by drinking the water of the *al-Kawthar* pond (in Paradise) and eating the caudate (i.e., extra) lobe of the fish. Thereafter there will be eternity in Paradise, in everlasting delights which no eye has seen, no ear has heard and no one has imagined.

It is from Allah’s mercy that he has made the lesser fasting a means and a ladder to embark on the greater fasting which is doing all what Allah has commanded and refraining from what he has prohibited.

Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾

“O you who believe, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.”

[Sūrah al-Baqarah (2): 183]

As for the unbelievers; they have no share in the lesser and greater fasting and they have no share in the rewards of these two types of fasting. Therefore, they are like cattle, rather they are more astray and do not refrain from anything.

Allah (ﷻ) said:

﴿ وَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَهُمْ ءَاذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ﴾

“And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless.”

[Sūrah al-A‘rāf (7): 179]

- **The position of fasting:**

Fasting in the month of Ramaḍān is the fourth pillar of Islam. Allah has attached fasting to himself¹ as a means of honoring it and giving it respect. Allah (ﷻ) made fasting compulsory in the second year after the emigration of the Prophet (ﷺ) to Madinah. Due to the status of fasting, Allah legislated it for this *ummah* and the previous *ummahs*. The Prophet (ﷺ) fasted nine Ramaḍāns.

¹ Allah says, in an authentic hadeeth, “Fasting is for Me and I will give the reward for it.” [Translator’s note].

- **The virtues of the month of Ramaḍān:**

1- Allah (ﷻ) said:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْتُمْ وَلِعَلَّكُمْ تَشْكُرُونَ ۝ ﴾

“The month of Ramaḍān [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.”

[Sūrah al-Baqarah (2): 185]

2- Abū Hurayrah (رضي الله عنه) narrated:

Allah's Messenger (ﷺ) said, “When the month of Ramaḍān comes, the gates of Paradise are opened and the gates of the (Hell) Fire are closed, and the devils are chained.”¹

- **The virtues of fasting:**

1- Abū Hurayrah (رضي الله عنه) narrated:

Allah's Messenger (ﷺ) said, “Every (good) deed of the son of Adam would be multiplied, a good deed receiving a tenfold to seven hundredfold reward. Allah, the Exalted and Majestic, has said: With the exception of fasting, for it is done for Me and I will give a reward for it, for one abandons his passion and food for My sake. There are two occasions of joy for one who fasts, joy when he breaks it, and joy when he meets his Lord, and the breath (of an observer of fast) is sweeter to Allah than the fragrance of musk.”²

2- Abū Hurayrah (رضي الله عنه) narrated:

Allah's Messenger (ﷺ) said, “Whoever observes fasts during the month of Ramadan out of sincere faith, and hoping to attain Allah's rewards, then all his past sins will be forgiven.”³

3- Sahl ibn Sa'd (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Paradise has eight gates, and one of them is called Ar-Rayyan. No one will enter through it but those who observe fasting.”¹

¹ Agreed upon, transmitted by Bukhārī (no. 3277) and Muslim (no. 1079) and this is his wording.

² Agreed upon, transmitted by Bukhārī (no. 1894) and Muslim (no. 1151) and this is his wording.

³ Agreed upon, transmitted by Bukhārī (no. 1901) and Muslim (no. 860) and this is his wording.

2. Rulings Pertaining to *Ṣiyām*

- **The ruling of fasting in Ramaḍān:**

It is compulsory for every mature (i.e. a person who has reached the age of puberty), sane, capable, resident (i.e. not a traveler) Muslim, male or female, who is free from prohibitors of fasting like menstruation, post-partum bleeding-and this is specific to women- to fast in the month of Ramaḍān.

Allah has made fasting compulsory upon this *ummah* in the same manner that he made it compulsory for the previous *ummahs*.

1-Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾

“O you who believe, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.”

[Sūrah al-Baqarah (2): 183]

2- Ibn ‘Umar (رضي الله عنه) narrated:

“I heard Allah’s Messenger (ﷺ) saying “Verily, Islam is founded on five (pillars): testifying the fact that there is no god but Allah, establishment of prayer, payment of *Zakāh*, fasting in Ramaḍān and Pilgrimage to the House.”²

- **The establishment of the start of the month of Ramaḍān:**

The start of the month of Ramaḍān is established by one of two things:

Firstly: sighting the crescent of the month of Ramaḍān by an upright Muslim with a strong eyesight whether male or female.

Secondly: Completion of the thirty days of Sha‘bān if the crescent for Ramaḍān was not sighted.

Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Start fasting on seeing the crescent (of Ramaḍān), and give up fasting on seeing the crescent (of Shawwal), and if the sky is overcast (and you cannot see it), complete thirty days of Sha‘ban.”¹

¹ Agreed upon, transmitted by Bukhārī and this is his wording (no. 3257) and Muslim (no. 1152) .

² Agreed upon, transmitted by Bukhārī (no. 8) and Muslim (no. 16) and this is his wording.

- **The rulings of sighting the crescent of Ramaḍān:**

If the start of the month of Ramaḍān has been established it is compulsory to fast.

If the crescent of Ramaḍān has not been sighted and the sky is clear on the twenty-night of Sha‘ban, the people should not fast the following day. The same applies if the crescent cannot be sighted due to clouds or darkness. If the people fast for twenty eight days and then sight the crescent for Shawwāl they should break their fast and it will be compulsory for them to fast after ‘Īd (to replace the missing day). If they fast for thirty days based on someone’s testimony and do not sight the crescent they should continue fasting until they sight the crescent of Shawwāl.

- **Those upon whom fasting becomes compulsory after sighting the crescent:**

1- If the people of a country sight the moon fasting becomes compulsory upon them. Due to the fact that the points at which the crescent comes out differ from place to place, each region or country has a specific ruling concerning the start and finishing of fasting. This is according to their sighting of the moon. If the crescent is sighted in the east it must appear in the west, and when it is seen in the west it must appear to the people in the east.

It is a good thing if all Muslims in all the countries on earth fast based on a single sighting of the moon. The people of one country should not divide themselves whereby they fast on different dates based on a sighting in that country and a sighting in another country. Beginning fasting on the same day (in one country) effectively eradicates differences which have been prohibited by Allah.

2- Whoever sees the crescent of Ramaḍān and then his testimony is rejected should fast secretly and whoever sees the crescent of Shawwāl and then his testimony is rejected should break the fast secretly. If the crescent of Ramaḍān is sighted during the day then it is for the previous night, and if it disappears before sunset then it is for the previous night.

- **The ruling of announcing the start of Ramaḍān:**

It is incumbent upon the Muslim ruler to announce the start of Ramaḍān through the permissible means when the sighting of the crescent has been established according to

¹ Agreed upon, transmitted by Bukhārī (no. 1909) and this is his wording and Muslim (no. 1081).

the *Sharee'ah*. The same applies when the month of Ramaḍān ends. By the grace of Allah (ﷻ) it has now become easy to establish the start and the end of Ramaḍān.

I ask Allah to unite the Muslims in all the countries of the earth so that they may start the fast of Ramaḍān on the same day and have 'Īd on the same day.

- **The ruling of the fasting of a person who does not know the time:**

Whoever does not know the time of fasting like a blind person, a prisoner and others has three states:

Firstly: If his fasting coincides with the start of the month of Ramaḍān or some days thereafter then his fasting is valid save for the days in which fasting is not permissible.

Secondly: If he fasts before the commencement of Ramaḍān, his fasting is not valid because it was before the fixed time.

Thirdly: If his fast coincides with the night and not the day then it is not valid because the night is not the time for fasting.

Allah (ﷻ) said:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ كُنَّا مُّسِيئِينَ أَوْ نَحْنُ سَاهُونَ وَلَا تُحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ

الْكٰفِرِيْنَ ﴿

“Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people.”

[Sūrah al-Baqarah (2): 286]

- **The ruling of a person who began fasting in one country then he travelled:**

If a Muslim begins fasting in one country, then he travels to another country, his ruling in fasting and breaking the fast is that he follows the country that he travelled to in respect of that. Thus he should break fast with the people of that country when they break the fast. However, if he breaks the fast (because of the end of Ramaḍān) having fasted for less than twenty-nine days he should make up for the shortfall and fast another day after 'Īd. If he fasts for more than thirty days he should not break his fast except with them (i.e. he should continue fasting with the people of that country until

their 'Īd day) or else he should return to his country and break his fast with the people of his country.

- **The rulings of the intention of fasting:**

1- For a Muslim to attain reward he should fast with sincere faith and seeking Allah's reward. He should not fast for show-off, reputation, imitating people, or following the people of his country. He should fast because Allah ordered him to do so and he should seek reward from Allah. This applies to the rest of the acts of worship.

2- It is compulsory to have the intention for a compulsory fast like fasting in the month of Ramaḍān and others fasts, at night before dawn. A single intention is sufficient for the whole month and this is the case in consecutive fasts because the principle is that fasting should be accompanied by an intention, and the whole of Ramaḍān is like one day (for purposes of intention).

A voluntary fast is valid if the intention is made during the day, if the person did not engage in any issue which breaks the fast after dawn.

3- It is permissible to fast a compulsory fast with an intention that was made during the day if the concerned person did not know of the compulsoriness of the fast at night like if there is proof during the day that the sighting was established, then the Muslim should fast for the rest of the day. It is not incumbent upon him to make up for that day even if he had eaten because he was engaged in the compulsory deed when he came to know of its compulsoriness.

4- If the fasting becomes compulsory for a person during the day like a mad person who regains his senses, a young boy who attains puberty and a disbeliever who becomes a Muslim and so on, it is sufficient for that person to make the intention when the fasting becomes compulsory even if he has eaten or drunk something and it is not incumbent upon him to make up for that day.

5- Whoever intends to fast and partakes *suhūr* and is overpowered by sleep and does not wake up except after sunset (thereby missing the Fajr prayer), his fast is valid and it is not incumbent upon him to make up for it. However, he will be sinful if he is lax and oversleeps and he should repent and seek Allah's forgiveness.

6- Whoever intends to break the fast is considered to have invalidated the fast because the fast is made up of two pillars:

Intention and refraining from the things which break the fast.

Thus, when a person intends to break the fast the first pillar falls away and it is the basis of action, the greatest constituent of acts worship, and it is the intention.

7- Whoever sleeps on the thirtieth night of Sha‘ban and says, “If tomorrow is Ramaḍān then I am fasting,” and then it becomes apparent that it indeed is Ramaḍān, then his fast is valid.

- **The ruling of the fasting of the elderly and the sick:**

1- Whoever breaks his fast due to old age or an incurable sickness-whether he is resident or travelling-he should feed a poor person for each day of a missed fast. That suffices him for the missed fast. Thus he should prepare food which is equivalent to the days which are due from him, call the poor people to eat it, or send it to them. He has a choice; if he wishes he may feed the poor on each single day that he misses and if he wishes he can delay that to another day. He is allowed to take out half a Ṣā‘ of food for each missed day and give it to the poor.

2- Whoever is afflicted by senility and mental confusion, no fasting or expiation is incumbent upon him because his actions are not recorded.

Allah (ﷻ) said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢٠١﴾ أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٢٠٢﴾﴾

“O you who believe, decreed upon you is fasting as it was decreed upon those before you that you may become righteous. [Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers excess - it is better for him. But to fast is best for you, if you only knew.”

[Sūrah al-Baqarah (2): 183-184]

- **The ruling of the fasting of the menstruating woman and the one experiencing post-partum bleeding:**

It is prohibited for a menstruating woman and the one experiencing post-partum bleeding to fast. They should break the fast and make up for it later. If these two types of people become clean during the day, or if a traveler arrives during the day, then

fasting is not compulsory for them, rather it is incumbent upon them to make up for the missed day. It is allowed for a woman to take medication which prevents menstruation for the sake of fasting or hajj if experienced doctors establish that this does not harm her. However, it is better for her to avoid that.

- **The ruling of the fasting of a pregnant woman and a suckling one:**

If a pregnant woman and a suckling one can fast, they should do so. However, if they fear for themselves or fear for themselves and their children they should break the fast during the day in Ramaḍān and make up later for the missed days, and no expiation is due from them.

- **The ruling of fasting during a journey:**

1- Every Muslim follows the ruling of the country that he is in with regards to prayer and fasting. The fasting person begins his fast and breaks it according to the times of the place that he is in, whether he is on the surface of the earth, in a car travelling on land, in an aero plane in the air or a ship at sea.

2- It is better in general for a Muslim to break his fast while on a journey.

With respect to a traveler in Ramaḍān; if fasting and breaking the fast are the same for him (i.e., he suffers no harm in either case) then fasting is better for him. If fasting is difficult for him in Ramaḍān then it is better for him to break the fast. If fasting is very difficult for a traveler then breaking the fast is compulsory for him, and he should make up later for the missed days.

Anas ibn Mālik (رضي الله عنه) narrated:

We used to travel with the Prophet (ﷺ) and neither did the fasting persons criticize those who were not fasting, nor did those who were not fasting criticize the fasting ones."¹

- **The ruling of the fasting of the unconscious person:**

1- Whoever intends to fast then loses consciousness for the whole day or part of the day, his fasting is valid.

¹ Agreed upon, transmitted by Bukhārī (no. 1947) and Muslim (no. 1118).

2- Whoever loses his senses in Ramaḍān and other months through fainting or sickness and then regains his senses, making up for fasting or prayer is not incumbent upon him because during the time that he lost his senses he was not considered legally responsible. Whoever loses his senses through his own action and choice by taking a drug or an intoxicant and then he regains his senses, it is incumbent upon him to make up for the missed day.

- **The rules of fasting people:**

If a Muslim eats, drinks or has sexual intercourse due to forgetfulness during the day in Ramaḍān, his fast is valid and there is no sin upon him. If a Muslim has a wet dream while fasting his fasting is valid, he should take a ritual bath and there is no sin upon him.

It is prohibited for a person to fast if fasting is difficult for him and harms him. Breaking the fast is compulsory for him and he can make up later for the missed day.

It is preferable for a Muslim to be in a state of purity at all times. It is permissible to delay the ritual bath, the bath for the completion of menstruation and post-partum bleeding until dawn for a person who intends to fast, and the fast is valid.

Whoever intends to travel should not enjoy the concessions given to travelers unless he has travelled away from the buildings of his city.

The Sunnah is that if a person intends to travel in Ramaḍān and wants to break the fast he should not do so except after having travelled away from the buildings of his city.

If the plane takes off before sunset and goes high up in the air, it is not allowed for a fasting person to break the fast until the sun sets.

Whoever eats thinking that it is night and it becomes clear that it is day, or eats thinking that the sun has set and discovers that it has not set, his fasting is valid and he is not required to make up for this day.

Whoever breaks the fast willingly for the benefit of others like saving a drowning person or putting out a fire, he should only make up for that day and there is no sin upon him.

- **How to fast in countries where the sun does not set:**

Whoever is in a country where the sun does not set in winter, and does not rise in winter, or in countries where the day extends for six months, and the night is likewise or even more or less, should pray and fast based on the times of the nearest country to them where day and night are distinct, and their total number of hours is twenty-four hours. Such people should set the beginning of Ramaḍān and its end, the time to start fasting and the time for breaking fast according to the times of that country.

Whoever stays in a country where day and night are distinct by the coming of dawn and sunset-even if one of them is very long- should fast and pray like the rest of the Muslims in the times that are prescribed by the *Sharec'ah*.

Allah (ﷻ) said:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ ﴾

“So fear Allah as much as you are able and listen and obey and spend [in the way of Allah]; it is better for your selves. And whoever is protected from the stinginess of his soul - it is those who will be the successful.”

[Sūrah at-Taghābun (64): 16]

- **The ruling of the one who does not fast in Ramaḍān:**

Whoever does not fast in Ramaḍān and denies its compulsoriness leaves the fold of Islam.

Whoever leaves fasting out of neglect and laziness does not leave the fold of Islam and his prayer is valid. However, by doing that, he perpetrates a great sin because he will be leaving a great pillar of Islam.

Allah (ﷻ) said:

﴿ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴾

“And let those who oppose the Messenger's commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some *Fitnah* (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them.”

[Sūrah al-Nūr (24): 63]

- **The ruling of the person who hears the *adhān* of Fajr while the food container is in his hand:**

Whoever hears the *adhān* of Fajr while the container is in his hand should not put it down until he has eaten what suffices him.

- **The following things break the fast:**

- 1- Deliberately eating and drinking during the day in Ramaḍān.
 - 2- Sexual intercourse during the day in Ramaḍān.
 - 3- Ejaculation of semen while awake through bodily contact, kissing, masturbation and so on during the day in Ramaḍān.
 - 4- Using nourishing injections during the day in Ramaḍān.
- These things break the fast if the fasting person does them deliberately, knowing the ruling and being aware that he is fasting.
- 5- The coming out of the menstrual blood and post-partum blood during the day in Ramaḍān.
 - 6- Apostasy from Islam.
 - 7- Kidney dialysis, and kidney dialysis is divided into two:

Firstly: Hemodialysis, and this is taking out the patients' blood through one of his veins so that it may pass through a machine which performs the function of a natural kidney, and adds some materials to it. Then the blood returns to the body in a clean state in a period of three to four hours. The going out and coming in of blood does not invalidate ablution but it invalidates fasting.

Secondly: Peritoneal dialysis, this is when a pipe is inserted into the stomach of the sick person between his navel and groin. The tube collects blood, urine and liquids, and then the sick person empties what has been collected in this pipe.

Its ruling: if what comes out is blood, it does not invalidate ablution, however, if it is urine, feces, or what has the qualities of these two things-and this is what occurs mostly-then it invalidates ablution and does not invalidate fasting.

- It is prohibited for the fasting person and others beside him to swallow expectoration because it is repugnant and harmful. However, it does not break the fast. When blood appears on the tongue or teeth of the fasting person or he tastes food he should not swallow it, and if he swallows it his fast is broken.

- **Types of invalidators of fasting:**

Firstly: The entry into the body of something which benefits it, nourishes it and strengthens it like eating, drinking and what plays their role like blood injections which are administered to the sick person or things which harm him like drinking blood, intoxicants and so on.

Secondly: The coming out of the body of things which exhaust it, weaken it such that its weakness increases like deliberately having sexual intercourse, masturbation, menstrual blood and post-partum blood.

- **The things which do not invalidate fasting are many and some of them are:**

Kohl, injections, what is dropped into a male's private parts, wet dreams, vaginal washes, suppositories, dyes, creams, band-aids, healing wounds, perfume, oil, incense, henna, drops in the eye, ear or nose, swallowing saliva without gathering it, vomiting, cupping, bloodletting from the veins, taking out blood from the body, nosebleed, the blood from the wounds, taking out of the teeth, the coming out of the pre-seminal fluid (spermatorrhea) and *wadiy* (a thick, white fluid which may come after urination or due to other reasons such as illness), bathing for cooling oneself or cleanliness, blood test, asthma inhaler and toothpaste. All these things do not break the fast.

If an injection is for medication and not nourishment, it does not invalidate fasting like the injection for diabetes and so on. However, delaying the administering of the injection to the night if possible is better. Pills which are put under the tongue to cure heart attacks do not break the fast, because nothing from them enters the body, rather they are sucked in the mouth. Thus they resemble gargling the mouth. However, what dissolves from them should not be swallowed.

A gastroscopy is a medical pipe which the doctor inserts into the sick person through the tongue, pharynx, gullet until it reaches the stomach so that it may take a picture of the ulcers that are there.

This gastroscopy does not break the fast unless if an oily nourishing substance is applied to it to make it easier for it to enter the stomach. In this case it will break the fast.

Local anesthesia to some parts of the body does not break the fast whether that is administered through smelling, or inserting a dry injection into the skin, or injecting the veins. All this does not break the fast because it is local. As for overall anesthesia; if the

sick person does not wake up during the whole day then his fast is not valid. If he wakes up for a part of the day, his fast is valid.

An arterial catheter does not break the fast because it is neither food nor drink, nor anything which plays their role.

Artificial insemination in the womb of the woman does not break her fast. However, taking out the sperm from a man for the purpose of insemination breaks the fast, whether the man takes out the sperm himself or someone else does it.

A gastroscopy which is inserted through a woman's private parts to the womb does not invalidate the fast. Similarly, implanting the intra-uterine device in a woman does not nullify the fast. The wet fluids and blood which come out of a woman's vagina during examination do not break her fast because fasting is not broken except by menstrual blood or the blood from post-partum bleeding.

If an enema has food substances then it breaks the fast, otherwise it does not.

Allah (ﷻ) said:

﴿يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِيُتِمَّ مَوْلُوا الْعِدَّةَ وَلِيُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْتُمْ وَلَعَلَّكُمْ تَشْكُرُونَ﴾

“Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.”

[Sūrah al-Baqarah (2): 185]

- **The ruling of fasting person's donating of blood:**

Blood donation does not invalidate the fast. However, it is better to delay it until a person has broken his fast so that he does not becoming weakened by donating blood during fasting.

- **What is detestable for a fasting person:**

It is detestable for a fasting person to engage in excessive gargling of the mouth and inhalation of water (during ablution), tasting food if there is no need for that, gathering his saliva and then swallowing it, cupping and similar things if they make him weak.

- **What is compulsory upon the fasting person:**

It is compulsory upon the fasting person to refrain from the invalidators of fasting like eating, drinking and other things, when it becomes apparent to him that the true dawn

has appeared. It is incumbent upon him to avoid lying, backbiting and swearing at all times, and in Ramaḍān this is most emphasized.

Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, "Whoever does not give up false statements (i.e. telling lies), and evil deeds, and speaking bad words to others, Allah is not in need of his (fasting) leaving his food and drink."¹

- **The ruling of uninterrupted fasting (al-Wiṣāl):**

Al-Wiṣāl: is fasting for two or more days without eating or drinking in between them.

Al-Wiṣāl is of two types:

1- *Wiṣāl* to the time of *suhūr*, this is permissible but it is contrary to the preferable method of fasting.

2- *Wiṣāl* to the sunset of the following day, or for consecutive days, this is prohibited.

Abū Sa‘eed al-Khudri (رضي الله عنه) narrated:

“Allah's Messenger (ﷺ) said, "Do not fast continuously day and night (practice *al-Wiṣāl*) and if anyone of you intends to fast continuously day and night, he should continue till the *suhūr* time." They said, "But you practice *al-Wiṣāl*, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said, "I am not similar to you; during my sleep I have One Who makes me eat and drink."²

- **The ruling of kissing and embracing one's wife while fasting:**

It is permissible for a man to kiss his wife, touch her and embrace her while he is fasting, even if his desire is excited, if he is sure that he can control himself. If he is afraid of falling into what Allah has prohibited like ejaculation then these things will be prohibited for him.

‘A’ishah (رضي الله عنها) narrated:

“The Prophet (ﷺ) used to kiss and embrace (his wives) while he was fasting, and he had more power to control his desires than any of you.”³

¹ Transmitted by Bukhārī (no. 6057).

² Transmitted by Bukhārī (no. 1967).

³ Agreed upon, transmitted by Bukhārī (no. 1927) and this is his wording, and Muslim (no. 1106).

- **The ruling on having sexual intercourse during the day in Ramaḍān:**

1-If a man ejaculates because of masturbation or embracing his wife without having sexual intercourse, he is sinful for violating the sanctity of fasting. It is incumbent upon him to repent, make up for that day and expiation is not required from him.

2-Whoever travels in Ramaḍān and fasts during his journey, then he has sexual intercourse with his wife during the day should make up for that day and no expiation is required from him. There is no sin on him because he is a traveler.

3-Whoever has sexual intercourse with his wife during the day in Ramaḍān, whilst he is a resident, willingly, aware of the ruling and not because of forgetting is a sinner because he has violated the sanctity of Ramaḍān. He should repent, make up for that day later and expiation is required from him. If he is forced to this, or does it because of ignorance or forgetfulness, his fast is correct and there is no sin on him. He is not required to make up for that day nor is expiation required from him. A woman takes the ruling of a man in the issues discussed above.

i- If a man has sexual intercourse with his wife in two or more days during the daytime in Ramaḍān expiation and making up for those days are compulsory for him equivalent to the number of the days that he transgressed. If he repeatedly has sexual intercourse with his wife in one day, one expiation is sufficient together with fasting to make up for that day.

ii- If a traveler arrives from his journey while not fasting and his wife becomes pure from menstruation and post-partum bleeding during that time, it is allowed for him to have sexual intercourse with her.

- **The expiation for breaking the fast by sexual intercourse during the day in Ramaḍān:**

The expiation for that is freeing a slave, if the culprit cannot find a slave he should fast consecutively for sixty days, and if he cannot manage to fast he should feed sixty poor people whereby he gives each poor person half a *Ṣā'* of food. If he cannot manage this then the expiation falls away.

Expiation does not become compulsory except if a person who is required to fast has sexual intercourse while knowing the impermissibility of that, deliberately engages in sexual intercourse and does not do so out of forgetfulness. There is no expiation required for a person who engages in sexual intercourse during the day while engaged in a voluntary fast, a fast for a vow, or a fast to make up for a missed day.

Abū Hurayrah (رضي الله عنه) narrated:

A person came to the Messenger of Allah (ﷺ) and said: “Messenger of Allah, I am undone. He (the Holy Prophet) said: What has brought about your ruin? He said: I have had intercourse with my wife during the month of Ramadan. Upon this he (the Holy prophet) said: Can you find a slave to set him free? He said: “No.” He (the Prophet again) said: “Can you observe fast for two consecutive months?” He said: “No.” He (the Holy Prophet) said: “Can you provide food to sixty poor people?” He said: “No.” He then sat down and (in the meanwhile) there was brought to the Messenger of Allah (ﷺ) a basket which contained dates. He (the Holy Prophet) said: “Give these (dates) in charity.” He (the man) said: “Am I to give to one who is poorer than I? There is no family poorer than mine between the two lava plains of Medina.” The Messenger of Allah (ﷺ) laughed in such a manner that his molar teeth became visible and said: “Go and give it to your family to eat.”¹

- **The things which do not break the successiveness of fasting:**

The things which do not break the successiveness of fasting for the person who is required for sixty consecutive days and so on are: the two ‘Īds, a journey, sickness which requires a person to break his fast, menstruation and post-partum bleeding.

- **How to make up for the missed fasting of Ramaḍān:**

1- Allah (ﷻ) has prescribed that the fasting of Ramaḍān should be done at the due time by people who have no valid excuses. Those who have valid temporary excuses like travelling, menstruation and feeding the poor for the one who cannot fast at the due time. An old person who cannot fast and a person with an incurable illness and so on do not make up for the missed fasting of Ramaḍān.

2- It is Sunnah to make up for the missed fasting of Ramaḍān promptly by fasting on consecutive days. When there is limited time before the next Ramaḍān and a person still owes days from the previous Ramaḍān it becomes compulsory to fast (those days). If a person delays making up for missed fasts in Ramaḍān until after the next Ramaḍān without a valid excuse, he is sinful, and he should make up for those days, repent and seek Allah’s forgiveness.

3- Whoever does not fast the month of Ramaḍān or some of its days, deliberately, while knowing the ruling, not out of forgetfulness, without a valid excuse, it is not legislated for him to make up for the fast and if he fasts his fasting will not be valid. Such a person commits a great sin, thus he should repent and seek Allah’s forgiveness.

¹ Agreed upon, transmitted by Bukhārī (no. 1936), and Muslim (no. 1111), and this is his wording.

- **The ruling of making up the fast for a dead person:**

1- Whoever dies while a fast from Ramaḍān is due from him but he had a valid reason for not fasting like sickness and so on, then it is not required to fast on his behalf or feed the poor on his behalf. If the deceased person was able to fast but did not do so until he died then the person who is responsible for his affairs should fast on his behalf.

2- It is recommended that the person responsible for the affairs of the dead person should fast on his behalf, if he dies while a fast, hajj or *I'tikāf* for a vow are due from him. A person who is responsible for the affairs of the deceased is one who inherits him. If someone else fasts on behalf of the dead person this is valid and it will suffice. And Allah will reward the deceased and the one who fasted on his behalf.

‘A’ishah (رضي الله عنها) narrated:

The Prophet (ﷺ) said: “If anyone dies when some fast due from him has been unfulfilled, his heir must fast on his behalf.”¹

- **The ruling of fasting of ‘Īd:**

It is prohibited for a Muslim to fast on the day of ‘Īd al-Fiṭr and ‘Īd al-Aḍḥa, and such a fast is not valid. If a prohibition applies to a certain type of worship that worship becomes *ḥarām* and invalid, like if a Muslim fasts on the day of ‘Īd. If a prohibition applies to a statement or action that is specific to an act of worship this invalidates the act of worship, like a person who eats while fasting. If a prohibition applies generally to acts of worship and other things, it does not invalidate the worship. However, it reduces its reward like backbiting by a fasting person; it is prohibited by it does not invalidate the fast. This applies to all acts of worship.

¹ Agreed upon, transmitted by Bukhārī (no. 1952), and Muslim (no. 1148).

3. The *Sunnahs* of *Ṣiyām*

1- It is Sunnah for a fasting person to have the *suḥūr* meal because it is a blessed meal. It is Sunnah to delay this meal and have it a little while before the *adhān* of Fajr. Dates are the best *suḥūr* for a believer.

Part of the blessings of *suḥūr* is that it strengthens a person in obeying and worshipping Allah. It is a reason for waking up at the time of *suḥūr*, the time of seeking Allah's forgiveness, supplication, the Fajr prayer in congregation and being different from the People of the Book.

2- It is Sunnah to hasten in breaking the fast (when it is time to do so), by eating dates before praying. If dates cannot be found then a person can break his fast with water. If it is not available then a person can break the fast with any permissible food or drink that he can find. If he does not have food he makes the intention to break the fast in his heart. Breaking fast by eating a date is an act of worship and a date is a sweet fruit, nourishment and medication.

The fasting person loses a certain amount of sugars that are stored in his body, and the decrease of the level of sugar in a person's body from the normal levels causes him to feel weak, lazy and have a blurred vision. By Allah's Will, eating dates makes a person regain the lost sugars and vigor in the quickest possible time.

3- It is Sunnah for a capable person to provide food for the fasting people to break their fast, because this entails helping the poor, bringing love between the Muslims and attaining reward. He who provides a fasting person something with which to break his fast, will earn the same reward as the one who was observing the fast, without diminishing in any way the reward of the latter.

4- It is Sunnah for the fasting person to engage very much in the remembrance of Allah, supplication and recital of the Qur'an. It is Sunnah for the fasting person to break his fast with the following supplication:

ذَهَبَ الظَّمْأُ وَابْتَلَّتِ الْعُرُوقُ وَتَبَّتِ الْأَجْرُ إِن شَاءَ اللَّهُ

“Thirst has gone, the arteries are moist, and the reward is sure, if Allah wills.”¹

5- It is Sunnah for the fasting person and those not fasting to brush their teeth with a *miswāk* at all the times whether it is in the morning or evening.

¹ A sound narration transmitted by Abū Dawūd (no. 2307).

6- It is Sunnah for a fasting person that when someone swears at him or quarrels with him, he should say, “I am fasting, I am fasting.”

7- It is Sunnah for the fasting person to increase his acts of worship and perform many of them by engaging in acts like remembering Allah, reciting the Qur’an, enjoining good, prohibiting evil, generosity, charity, providing the poor and needy with what comforts them, seeking Allah’s forgiveness and repentance.

8- It is Sunnah to perform the *Tarāwīḥ* prayer during the nights of Ramaḍān after the ‘Ishā’ prayer. (The prayer consists of eleven or thirteen *rak’ats* including *witr*). This is the Sunnah, and whoever prays more, there is no problem with that nor is it detestable. Whoever prays the *Tarāwīḥ* with the Imām until he completes it will have the reward of a person who stood the whole night in prayer.

9- It is Sunnah for a person who has been invited for a meal during the day while he is fasting to say, “I am fasting”, because of the statement of the Prophet (ﷺ) that:

If any one of you is invited to a meal when he is fasting, he should say: “I am fasting.”¹

10- It is Sunnah for a fasting person and the one who is not fasting that when they eat a meal at someone’s house to say after the meal:

أَفْطَرُ عَنْدَكُمْ الصَّائِمُونَ، وَأَأْكُلُ طَعَامَكُمْ الْأَبْرَارُ، وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ

“May fasting people break their fast with you, may the righteous eat your food, and may the angels send blessing upon you.”²

11- It is Sunnah to perform ‘*umrah* in Ramaḍān because of the statement of the Prophet (ﷺ) that:

“Performing ‘*umrah* in Ramaḍān is equivalent to performing hajj with me.”³

- Whoever goes into the state of *iḥrām* on the last day of Ramaḍān but did not do any of the actions of ‘*umrah* except on the night of ‘Īd, his ‘*umrah* will be considered to have been performed in Ramaḍān, because what is considered is the time that the person started the ‘*umrah* (i.e. by going into the state of *iḥrām*).

¹ Transmitted by Muslim (no. 1150).

² An authentic narration transmitted by Abū Dawūd (no. 3854) and this is his wording, and Ibn Mājah (no. 1747).

³ Agreed upon, transmitted by Bukhārī (no. 1863) and Muslim (1256), and this is his wording.

12- It is Sunnah for a fasting person to strive in worship in the last ten nights of Ramaḍān by engaging in different acts of worship. He should spend the whole night in worship, wake up his family (so that they can also engage in worship at night) and search for the night of Decree (*laylatul qadr*) in the odd-numbered nights from the last ten nights of Ramaḍān.

- **The best times in the *Sharee'ah*:**

The month of Ramaḍān is the best month, and the last ten nights of Ramaḍān are better than the first ten nights of Dhul Hijjah because *laylatul qadr* is in them. The first ten days of Dhul Hijjah are better than the last ten days of Ramaḍān because the day of Sacrifice (i.e., the tenth of Dhul Hijjah) is in them. Friday is the best day of the week, the day of Sacrifice is the best day of the year, and *laylatul qadr* is the best night of the year.

- **The virtues of *laylatul qadr*:**

Laylatul qadr has a great value, in it every matter is decreed, and the sustenance, appointed times and conditions for that year are decreed.

Laylatul qadr is hoped to be found in the last ten nights of Ramaḍān and it is most likely to be on the twenty-seventh night. Allah hid *laylatul qadr* in the last ten nights of Ramaḍān like he hid the precise moment that the supplications are answered on Friday, so that the worshippers should strive more in worship and attain a greater reward.

- **Characteristics of *laylatul qadr*:**

Laylatul qadr is better than a thousand months and that is eighty three years and four months. *Laylatul qadr* is from the things that are specific to this *ummah*. It is recommended to spend the whole night of *laylatul qadr* in worship, remembering Allah a lot, seeking His forgiveness and supplicating to Him with the supplications that were established in the Qur'an and the Sunnah.

1- Allah (ﷻ) said:

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿۱﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿۲﴾ لَيْلَةُ الْقَدْرِ حَقٌّ مِّنْ أَلْفِ شَهْرٍ ﴿۳﴾ تَنزِيلُ الْمَلَكِ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ

كُلِّ أَمْرٍ ﴿۴﴾ سَلَّمَ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿۵﴾

“Verily! We have sent it (this Quran) down in the night of Al-Qadr (Decree). And what will make you know what the night of Al-Qadr (Decree) is? The night of Al-Qadr (Decree) is better than a thousand

months (i.e. worshipping Allah in that night is better than worshipping Him a thousand months, (i.e. 83 years and 4 months). Therein descend the angels and the *Rūḥ* [Jibrael (Gabriel)] by Allah's Permission with all Decrees. Peace! (All that night, there is Peace and Goodness from Allah to His believing slaves) until the appearance of dawn.”

[Sūrah al-Qadr (97): 1-5]

2- Abū Hurayrah (رضي الله عنه) narrated:

“Whoever stood for the prayers in the night of Qadr out of sincere faith and hoping for a reward from Allah, then all his previous sins will be forgiven.”¹

3- It was narrated on the authority of ‘Ā’ishah (رضي الله عنها) that she said:

“O Messenger of Allah, what do you think I should say in my supplication, if I come upon *Laylatul-Qadr*?” He said: “Say:

اللَّهُمَّ إِنَّكَ عَفُوفٌ مُحِبُّ الْعَفْوِ فَاعْفُ عَنِّي

“O Allah, You are Forgiving and love forgiveness, so forgive me.”²

¹ Agreed upon, transmitted by Bukhārī (no. 1901) and Muslim (no. 760).

² An authentic narration transmitted by Ahmad (no. 25898) and Ibn Mājah (no. 38750), and this is his wording.

4. Voluntary *Ṣiyām*

- **A description of the fast of the Prophet (ﷺ) and how he would sometimes not fast:**

1- Ibn ‘Abbās (رضي الله عنه) narrated:

“The Prophet (ﷺ) never fasted a full month except the month of Ramaḍān, and he used to fast till one could say, “By Allah, he will never stop fasting,” and he would leave fasting till one would say, “By Allah, he will never fast.”¹

2- Humayd narrated that he heard Anas (رضي الله عنه) saying:

“Sometimes Allah’s Messenger (ﷺ) would not fast (for so many days) that we thought that he would not fast that month and he sometimes used to fast (for so many days) that we thought he would not leave fasting throughout that month and (as regards his prayer and sleep at night), if you wanted to see him praying at night, you could see him praying and if you wanted to see him sleeping, you could see him sleeping.”²

- **The Prophet’s (ﷺ) guidance in voluntary fasting:**

The voluntary fasting of the Prophet (ﷺ) was of three types:

Firstly: The fasting which he encouraged people to engage in and the one that he regularly fasted like fasting three days from each month and the tenth of Muharram.

Secondly: The fasting which he encouraged and the one which he fasted a lot like the fasting of Sha‘bān.

Thirdly: The fasting which he encouraged but it has not been transmitted that he fasted it due to some commitments and so on, like fasting six days in Shawwāl, fasting on Mondays, fasting on every other day, and fasting in Muharram.

It is incumbent upon us to obey him (ﷺ), and follow him well in his sayings, actions and manners.

Allah (ﷻ) said:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾

¹ Agreed upon, transmitted by Bukhārī (no. 1971), and this is his wording, and Muslim (no. 1157).

² Transmitted by Bukhārī (no. 1972).

“Indeed in the Messenger of Allah you have a good example to follow for him who hopes in (the meeting with) Allah and the Last Day and remembers Allah much.”

[Sūrah al-Aḥzāb (33): 21]

- **Types of legislated fasting:**

Compulsory: like fasting in the month of Ramaḍān, fasting for a vow, fasting to expiate for an oath, killing someone by mistake, *Zihār*, and breaking fast by having sexual intercourse during the day in Ramaḍān.

Voluntary: and it is of two types: a general voluntary fast and a specific voluntary fast. Some of these fasts are more emphasized than the others.

Voluntary fasting has great reward, it results in an increase in reward and compensates for the shortcomings or defects that occur in the compulsory fast, benefit for the body, happiness with breaking the fast and the reward, and it is a protection of the Muslim’s limbs throughout the year.

Abū Hurayrah (رضي الله عنه) narrated:

Allah's Messenger (ﷺ) said, “Allah said, 'All the deeds of Adam's sons (people) are for them, except fasting which is for Me, and I will give the reward for it.' Fasting is a shield or protection from the fire and from committing sins. If one of you is fasting, he should avoid sexual relation with his wife and quarreling, and if somebody should fight or quarrel with him, he should say, 'I am fasting.' By Him in Whose Hands my soul is, the unpleasant smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk. There are two pleasures for the fasting person, one at the time of breaking his fast, and the other at the time when he will meet his Lord; then he will be pleased because of his fasting.”¹

- **Types of voluntary fasting:**

The legislated voluntary fasting is of four types:

- 1- The fasting which recurs with the recurrence of days, like fasting every other day.
- 2- The fasting which recurs with the recurrence of weeks, and it is fasting on Mondays.
- 3-The fasting which recurs with the recurrence of months, and it is fasting three days every month.
- 4-The fasting which recurs with the recurrence of years and it is the following: fasting on the day of ‘Arafah, the tenth of Muharram, six days in Shawwāl, nine days in Dhul

¹ Agreed upon, transmitted by Bukhārī and Muslim (no. 1904) and this is his wording, and Muslim (no. 1151).

Hijjah, fasting for the greater part of Allah's sacred month of Muharram, and fasting for the greater part of Sha'bān.

- **Divisions of voluntary fasting:**

Voluntary fasting is divided into eight sections and they are:

Firstly: The best form of voluntary fasting, the fasting of Dāwūd (ﷺ) who used to fast every other day.

Secondly: The best fasting after the fasting of Ramaḍān is fasting in Allah's sacred month of Muharram. The most emphasized day to fast in that month is the tenth, then the ninth. Fasting on the tenth of Muharram expiates for the sins of the past year. It is recommended to fast on the ninth and the tenth so as to be different from the Jews.

Abū Hurayrah (رضي الله عنه) narrated:

“The best fast after (fasting) in the month of Ramadan is the fast in Allah's month al-Muharram, and the best prayer after the compulsory prayers is the night prayer.”¹

Thirdly: Fasting six days in Shawwāl.

Abū Ayyūb (رضي الله عنه) narrated:

“Whoever fasts during the month of Ramadan and then follows it with six days of Shawwāl will be (rewarded) as if he had fasted the entire year.”²

It is best that these days should be fasted consecutively after 'Īd, and it is permissible to fast the days separately.

Fourthly: Fasting three days every month, and it is like fasting for the whole year. It is Sunnah that the three days should be the days of the full moon (*al-ayyām al-bīḍ*). These days are the thirteenth, the fourteenth and fifteenth day of each lunar month. If a person wishes he may fast these days at the beginning of the month or the end.

¹ Transmitted by Muslim (no. 1163).

² Transmitted by Muslim (no. 1164).

Mu‘ādhath al-‘Adawiyah narrated that she asked ‘Ā’ishah (رضي الله عنها):

“Did the Messenger of Allah (ﷺ) used to observe three days of fasting in every month?” She replied, “Yes.” I asked, “On which days in the month did he observe fast?” She replied, “He did not mind on which days of the month he observed fast.”¹

Fifthly: Fasting the first nine days of Dhul Hijjah, and the best of these days is the ninth day, and this is fasting on the day of ‘Arafah for the non-pilgrims. Fasting on this day expiates for the sins of the previous year and the coming year. Thus it expiates for the sins of two years.

Sixthly: Fasting while engaged in *jihād* for the sake of Allah.

Abū Sa‘eed al-Khudri (رضي الله عنه) narrated:

I heard the Prophet (ﷺ) saying, “He who observes fast for a day while engaged in *jihād* in the cause of Allah, He will remove his face from the Hell to the extent of seventy years' distance.”²

Seventhly: It is recommended to fast many days in Sha‘ban starting from the beginning of the month.

‘Ā’ishah (رضي الله عنها) narrated:

“Allah's Messenger (ﷺ) used to fast till one would say that he would never stop fasting, and he would leave fasting till one would say that he would never fast. I never saw Allah's Messenger (ﷺ) fasting for a whole month except the month of Ramadan, and did not see him fasting in any month more than in the month of Sha‘bān.”³

Eighthly: Fasting on the Monday of each week.

Abū Qatādah al-Anṣārī (رضي الله عنه) narrated that the Messenger of Allah (ﷺ):

Was then asked about fasting every other day, whereupon he said: “That is the fasting of my brother Dāwūd (عليه السلام).” He was then asked about fasting on Monday, whereupon he said: “It was the day on which I was born, and a day on which I was commissioned with prophethood or revelation was sent to me,” (and he further) said: “Three days' fasting every month and fasting for the whole of Ramadan every year is (equivalent) to a perpetual fast.” He was asked about fasting on the day of ‘Arafah, whereupon he said: “It expiates the sins of the preceding year and the coming year.” He was asked

¹ Transmitted by Muslim (no. 1160).

² Agreed upon, transmitted by Bukhārī (no. 2840) and this is his wording, and Muslim (no. 1153).

³ Agreed upon, transmitted by Bukhārī (no. 1969) and this is his wording, and Muslim (no. 1156).

about fasting on the tenth of Muharram, whereupon he said: "It expiates the sins of the preceding year."¹

- It is recommended for a travelling person to fast on the day of 'Arafah, the tenth of Muharram so that he may attain the reward, because the times of these fasts pass. It is not legislated for the pilgrim to fast on the day of 'Arafah. This is following the guidance of the Prophet (ﷺ) and it enables the pilgrim to be stronger in performing the rites of Hajj.

- **The ruling of fasting on Saturday and Sunday:**

It is recommended to fast on Saturday and Sunday because they are the *'Ids* of the polytheists, and fasting on these days ensures difference from them.

- **The days on which fasting is prohibited:**

1- It is prohibited to fast on *'Id al-Fiṭr*, *'Id al-Aḍḥa*, and on the day of doubt which is the thirtieth day of Sha'ban if the intention is to fast as a precautionary measure (i.e. so as not to miss Ramaḍān if it has started). It is also prohibited fast on the days of days of *Tashreeq*² except for the one who is fasting in lieu of sacrificing an animal for Hajj Tamatu' and Hajj al-Qirān.³ It is permissible to fast everyday of the year.

2- It is prohibited to single out the whole month of Rajab for fasting, because that is from the rituals of the pre-Islamic period of Ignorance. If a person fasts Rajab and other months then this is not prohibited. It is also prohibited to fast on Friday only because it is from the *'Ids* of the Muslims. However, if a person fasts another day in addition to Friday then his fasting is not detested.

3- It is not allowed for a woman to observe the voluntary fast if her husband is present except with his permission. As for the fast of Ramaḍān, and fasting to make up for missed fasts in Ramaḍān if the time for doing so is running out, then the woman can observe these fasts without the husband's permission.

¹ Transmitted by Muslim (no. 1162).

² That is the eleventh, twelfth and thirteenth of Dhul Hijjah.

³ Two types of hajj where the person performing any of them has to sacrifice an animal or fast if he cannot do so.

- **The ruling of fasting six days from Shawwāl before observing the fast to make up for missed days in Ramaḍān:**

Whoever is required to fast in order to make up for missed fasts in Ramaḍān, then fasts the six days of Shawwāl without making up for them will not receive the mentioned reward, rather, he should start with the compulsory fast before the voluntary fast. He should complete the missing days of Ramaḍān first, then follow it up with the six days of Shawwāl so that he may acquire the consequent reward.

- **The ruling of breaking the voluntary fast:**

Whoever fasts voluntarily then decides to break the fast can do so, and he is not required to make up for that day. A fasting person should not break his fast except for a valid reason. A voluntary fast can be observed with an intention that is made during the day.

‘Ā’ishah (رضي الله عنها) narrated:

“The Messenger of Allah (ﷺ) came to me one day and said: “Is there anything with you (to eat)?” I said: “No.” Thereupon he said: “I shall then be fasting.” Then he came to us another day and we said: “O Messenger of Allah, *hays*¹ has been offered to us as a gift.” Thereupon he said: “Show that to me; I had been fasting since morning.” He then ate it.”²

¹ A meal made of dates, fat and cottage cheese.

² Transmitted by Muslim (no. 1154).

5. *I'tikāf* (Seclusion in the Mosque)

- ***I'tikāf***: is remaining in the mosque in obedience to Allah, in a specific manner, done by a man or woman.
- **The *fiqh* of *I'tikāf***:

I'tikāf is confining oneself for the worship of Allah (ﷻ), closeness to Allah, cutting links with the creation, and freeing the heart from all what distracts from the remembrance of Allah (ﷻ).

- **The ruling of *I'tikāf***:

I'tikāf is Sunnah at all times, it can be made when one is not observing the fast and it is compulsory if one has made a vow to do it.

It is Sunnah in Ramaḍān. The best and most emphasized form of *I'tikāf* is the one that occurs in the last ten days of Ramaḍān as a means to seek *laylatul qadr*. *I'tikāf* in the Sacred Mosque of Makkah, the Prophet's (ﷺ) mosque in Madinah or Masjid al-Aqṣa is better than that which is performed elsewhere. If a person specifies that he wants to observe *I'tikāf* in a mosque of great status like the Sacred Mosque of Makkah, it is not allowed for him to observe it elsewhere. If he specifies that he wants to observe *I'tikāf* in a mosque of a lesser stature, it is allowed for him to observe it in a mosque of higher stature.

Allah (ﷻ) said:

﴿وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ﴾

“And We commanded Ibrahim (Abraham) and Ismā'īl (Ishmael) that they should purify My House (the *Ka'bah* at Makkah) for those who are circumambulating it, or staying (*I'tikāf*), or bowing or prostrating themselves (there, in prayer).”

[Sūrah al-Baqarah (2): 125]

- **The conditions for the validity of *I'tikāf***:

The following are the conditions for a valid *I'tikāf*:

Islam, the intention for *I'tikāf*, the *I'tikāf* should be observed in a mosque where the congregational prayer is held and it is better when it is observed when a person is fasting.

- **The ruling of a woman's observance of *I'tikāf* in a mosque:**

It is lawful for a woman to observe *I'tikāf* in the mosque as is the case with a man. This is permissible whether the woman is in a state of ritual purity or having her menses. However, she should be wary so as to avoid polluting the mosque.

For a woman's *I'tikāf* it is conditional: that she should get her guardian's consent, and the *I'tikāf* should not be a source of temptation for her or others, and that men should be away from the place that is reserved for women.

- **The best mosques:**

The best mosque is the Sacred Mosque of Makkah, and a single prayer performed there is one hundred thousand times better than prayer performed elsewhere. Next in rank comes the Prophet's mosque in Madinah, and a single prayer there is one thousand times better than prayers performed elsewhere except the Sacred Mosque of Makkah. Thereafter, comes the *masjid al-Aqsa* and a single prayer performed there has the reward of two hundred and fifty prayers performed elsewhere except the two holy mosques of Makkah and Madinah. Next in rank are the rest of the mosques on earth, and one prayer in them is rewarded ten times.

- **The ruling of making a vow for *I'tikāf*:**

Whoever vows to pray or make *I'tikāf* in one of the three great mosques of Islam, it will be incumbent on him to do so, as has been previously discussed. Whoever vows to pray or observe *I'tikāf* in any other mosque beside these three he is not required to do so in that specific mosque, rather, he can fulfill his vow in any mosque.

- **The start of *I'tikāf* and its end:**

1- Whoever vows to make *I'tikāf* at a particular time he should enter the place of his *I'tikāf* before sunset so as to start the first night of his *I'tikāf* thereafter. He should come out of his place of *I'tikāf* after the sunset of the last fixed day of his *I'tikāf*. This will apply, for example, if he says, "I vow to Allah to observe *I'tikāf* for one week in Ramaḍān."

2- If a Muslim wants to make *I'tikāf* in the last days of Ramaḍān, he should enter the place of his *I'tikāf* before sunset on the twenty-first night of Ramaḍān. He should come out of his place of *I'tikāf* after the sunset of the last day in Ramaḍān.

- **What the person in *I'tikāf* does:**

1- It is Sunnah for the person in *I'tikāf* to be engaged in and strive in various types of worship like recital of the Qur'an, remembering Allah, supplicating, seeking Allah's forgiveness, voluntary prayers, the night prayer, avoiding speech and actions which do not concern him, being heedful of His Lord, crying and humbling himself before Allah.

2- It is allowed for the person observing *I'tikāf* to go out of the mosque to fulfill a need, make ablution, Friday prayer, eating, drinking, visiting a sick person, following a funeral procession for a person who has rights over him like a relative, friend and so on.

3- It is allowed for a woman to visit her husband in his place of *I'tikāf* and to talk to him for some time and so on. The same applies to his family and friends.

- **The best time for *I'tikāf*:**

The best time for *I'tikāf* is the last ten days of Ramaḍān. There is no problem if a person breaks his *I'tikāf* or part of it, unless if his *I'tikāf* is for a vow.

'Ā'ishah (رضي الله عنها) narrated:

"The Prophet (ﷺ) used to observe *I'tikāf* during the last ten days of Ramadan till he passed away; thereafter, his wives followed this practice."¹

- **The nullifiers of *I'tikāf*:**

I'tikāf is nullified by needlessly going out of the place of *I'tikāf*, having sexual intercourse with a woman, apostasy of the person observing *I'tikāf* and if he becomes drunk.

Allah (ﷻ):

﴿ وَلَا تَبْشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۚ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴾

"And do not have sexual relations with them (your wives) while you are in *I'tikāf* in the mosques. These are the limits (set) by Allah, so approach them not. Thus does Allah make clear His *Ayāt* (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allah's set limits, orders, etc.) to mankind that they may become pious."

[Sūrah al-Baqarah (2): 187]

¹ Agreed upon, transmitted by Bukhārī (no. 2026) and this is his wording, and Muslim (no. 1172).

- **The ruling of sleeping in the mosque:**

It is permissible for a person who has need to sleep in the mosque like a stranger or a poor person who has no house to sometimes sleep in the mosque. The mosque should not be used as a place for siesta or sleeping at night except by a person observing *I'tikāf* and so on.

It is Sunnah that the person observing *I'tikāf* should choose a place in the mosque that helps him to constantly engage in the remembrance of Allah, purity of worship and provides him with tranquility, fear of Allah, and the sweetness of supplicating to His Lord.

- **The time of *I'tikāf*:**

It is permissible to engage in *I'tikāf* at any time, day or night, or a number of days.

1- 'Umar ibn al-Khaṭṭāb (رضي الله عنه) narrated:

I said, "O Messenger of Allah (ﷺ)! I vowed in the pre-Islamic period of Ignorance to stay in *I'tikāf* for one night in the Sacred Mosque." The Prophet (ﷺ) said to him, "Fulfill your vow." Then 'Umar made *I'tikāf* for one night."¹

2- Abū Hurayrah (رضي الله عنه) narrated:

"The Prophet (ﷺ) used to observe *I'tikāf* every year (during Ramaḍān) for ten days but in the year in which he passed away, he observed *I'tikāf* for twenty days."²

- **The ruling of making up for a missed Sunnah *I'tikāf*:**

Whoever had a habit of observing *I'tikāf* in Ramaḍān, or in the last ten days, but could not so (in a particular year due to some reason), it is Sunnah for him to make up for that.

¹ Agreed upon, transmitted by Bukhārī (no. 2042) and this is his wording, and Muslim (no. 1656).

² Transmitted by Bukhārī (no. 2044).

‘*Ibādāt* (Acts of Worship)

6. The Book of *Ḥajj* and ‘*Umrah* (Pilgrimage)

Consisting of the following:

1. The Jurisprudence Rulings of *Ḥajj*
2. The *Mīqāts*
3. *Ihrām*
4. *Fidyah* (Compensation)
5. Types of *Ḥajj* Rites
6. The Meaning of ‘*Umrah* and its Ruling
7. Description of ‘*Umrah*
8. Description of *Ḥajj*
9. Rulings Pertaining to *Ḥajj* and ‘*Umrah*
10. *Hadī* and *Uḍḥiyah* (Sacrificial Animals)
11. Contemporary Matters Related to *Ḥajj* and ‘*Umrah*
12. The Characteristics of the Three Mosques

The Book of *Hajj* and '*Umrah* (Pilgrimage)

1. The Jurisprudence Rulings of *Hajj*

- ***Hajj***: is worshipping Allah (ﷻ) by going to Makkah at fixed times to perform the rites of *Hajj*.

- **The borders of the sacred territory of Makkah:**

The Western side: Ash-Shumaysi (Al-Hudaybiyyah) and it lies 22 kilometers away from the Sacred Mosque on the road to Jeddah.

The Eastern side: The Western bank of the 'Uranah valley which is located 15 kilometers away from the Sacred Mosque and the road to Taif passes through this place. From the side of Ju'rānah the border is Sharā'i' al-Mujahideen and it is situated 16 kilometers away from the Sacred Mosque.

The northern side: At-Tan'im, which is approximately 7 kilometers away from the Sacred Mosque.

The southern side: Aḍāh Līn, on the road to Yemen, and it is approximately 12 kilometers away from the Sacred Mosque.

- **The characteristics of the Sacred Mosque:**

The Sacred Mosque refers to the whole sacred territory of Makkah. It is the largest mosque on earth. Allah placed in it the *Ka'bah* which is the first House of worship established for mankind. He made it the *qiblah* of all the mosques in the world from all directions, and He made it blessed and a guidance for the worlds.

Prayer in the sacred mosque and all the mosques in the sacred territory of Makkah is one hundred thousand times better than prayer performed elsewhere. However, prayer in the mosque of the *Ka'bah* is better and purer, because of the large number of worshippers, and proximity to the *qiblah*.

This is the great favor which Allah has specified Makkah with, made it a place of rites, and a place where the creation worship Allah. In the sacred territory which the Lord has made equal for all the people it is not allowed to spill blood, to startle the game of Makkah from its hiding place, to pick up lost things there, and its grass should not be cut, and it is not allowed for the polytheists to enter it. Sinning in Makkah is very serious.

The sacred territory of Makkah and the place where the rites are performed is the Sacred Mosque which Allah has endowed all the Muslims, and they are the same with regards to that.

1- Allah (ﷻ) said:

﴿ إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَنكِفُ فِيهِ وَالْبَادِ وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِن عَذَابٍ أَلِيمٍ ﴾

“Verily! Those who disbelieve and hinder (men) from the Path of Allah, and from the Sacred Mosque which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there [as regards its sanctity and pilgrimage (Hajj and 'Umrah)]. And whoever inclines to evil actions therein or to do wrong (i.e. practice polytheism and leave Islamic Monotheism), him We shall cause to taste a painful torment.”

[Sūrah al-Ḥajj (22): 25]

2- Allah (ﷻ) said:

﴿ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿١﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَن دَخَلَهُ كَانَ ءَامِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴾

“Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds. In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds.”

[Sūrah Āl ‘Imrān (3): 96-97]

3- Jābir (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “One prayer in my mosque is better than one thousand prayers elsewhere, except the Sacred Mosque, and one prayer in the Sacred Mosque is better than one hundred thousand prayers elsewhere.”¹

4- Ibn ‘Abbās (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ), “The Prophet (ﷺ) said, 'Allah has made Makkah, a sanctuary, so it was a sanctuary before me and will continue to be a sanctuary after me. It was made legal for me (i.e. I was allowed to fight in it) for a few hours of a day. It is not allowed to uproot its shrubs or to cut its trees, or to chase (or disturb) its game, or to pick up its fallen things except by a person who would announce that (what he has found) publicly.' Al-‘Abbas said, 'O Allah's Messenger (ﷺ)! Except *al-Ithkhir* (a kind

¹ An authentic narration transmitted by Aḥmad (no. 14750), and Ibn Ḥibbān (1406), and this is his wording.

of grass) (for it is used) by our goldsmiths and for our graves.' The Prophet (ﷺ) then said, 'Except *al-Idhkhir*.'¹

- **The status of the Sacred House:**

Allah made the Sacred House to be honored and He made the Sacred Mosque its courtyard. He made Makkah the courtyard of the Sacred House and He made the sacred territory of Makkah the courtyard of Makkah. He made the *mīqāts* the courtyard of the sacred territory of Makkah, and He made the Arabian Peninsula the courtyard of the *mīqāts*.² All that was to honor the His Sacred House.

Allah (ﷻ) said:

﴿ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿١٢٤﴾ فِيهِ ءَايَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَن دَخَلَهُ كَانَ ءَامِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴾

“Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds. In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds.”

[Sūrah Al ‘Imrān (3): 96-97]

- **Merits and secrets of Ḥajj:**

1- *Ḥajj* is a practical manifestation of Islamic brotherhood and the unity of the Islamic *ummah* whereby differences in races, colors, languages, countries and social class vanish and the reality of servitude to Allah and brotherhood becomes prominent. All the people wear the same clothes, they face the same *qiblah* and they worship one God.

2- *Ḥajj* is a school where a Muslim becomes accustomed to patience and remembers the day of Judgment and its horrors. He feels the sweetness of servitude to Allah, he knows the greatness of His Lord and the entire creation’s need of Him.

3- *Ḥajj* is a great time to earn reward and expiation of sins. A servant stands before His Lord affirming His Oneness, acknowledging his sins and his inability to fulfill the rights of His Lord. Thus he will return from *Ḥajj* clean from his sins like he was the day he was born.

4- In *Ḥajj* there is a reminder of the conditions of the prophets and their acts of worship, their *da‘wah*, their *jihād* and their manners. A person also gets accustomed to separation from his wife and children.

¹ Agreed upon, transmitted by Bukhārī (no. 1833) and this is his wording, and Muslim (no. 1353).

² These are the stations at which pilgrims on the *Ḥajj* or *‘umrah* are required put on *iḥrām*.

5- *Hajj* is a scale by which the Muslims know the condition of each other, and their condition in terms of knowledge, ignorance, richness, poverty, uprightness and deviation. *Hajj* brings out their qualities and it is a sign of their unity.

- **The ruling of *Hajj*:**

Hajj is the fifth pillar of Islam and it is compulsory on every free, mature, sane capable Muslim once in his lifetimes as soon as he acquires the means to do so.

Hajj was made compulsory in the ninth year of Hijrah, and the Prophet made one *Hajj* and it is the farewell *Hajj*.

1- Allah (ﷻ) said:

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾

“And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds.”

[Sūrah Āl ‘Imrān (3): 97]

2- Ibn ‘Umar (رضي الله عنه) narrated:

“The Messenger of Allah (ﷺ) said, “Islam is founded on five (pillars): testifying the fact that there is no god but Allah, establishment of prayer, payment of *zakāh*, fast of Ramaḍān and pilgrimage to the House.”¹

- **Upon whom is *Hajj* compulsory:**

Hajj is compulsory on the capable person.

A capable person: is a healthy person, capable of travelling, with provision and transportation which enables him to perform *Hajj* and return to his home. Enough money should remain with the person intending to perform *Hajj* after paying for the necessary things like debts which are due, and legitimate expenditure for himself and his family.

Whoever is capable of performing *Hajj* physically and financially , it is compulsory for him to perform *Hajj* physically. Whoever can afford *Hajj* financially but cannot physically perform it, it is incumbent upon him to appoint someone who will make *Hajj* on his behalf. Whoever is physically capable of performing *Hajj* but does not have the

¹ Agreed upon, transmitted by Bukhārī (no. 8), and Muslim (no. 16), and this is his wording.

financial capability to do so, *Hajj* is not compulsory on him. The requirement to perform *Hajj* falls away from whoever is physically and financially incapable of performing *Hajj*. It is permissible for a person who has no money to take funds from *zakāh* to perform *Hajj* because *Hajj* is an endeavor in the cause of Allah. If a person upon whom *Hajj* is incumbent dies without performing it, some money should be taken out of his estate to finance a person to make *Hajj* on his behalf.

Hajj is not compulsory on a woman except if she has a *maḥram*¹ like her father, son or husband and so on to accompany her on the journey.

Allah (ﷻ) said:

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾

“And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds.”

[Sūrah Āl ‘Imrān (3): 97]

- **The virtues of *Hajj* and ‘*umrah*:**

1- Abū Hurayrah (رضي الله عنه) narrated:

“The Prophet (ﷺ) was asked, "Which is the best deed?" He said, "To believe in Allah and His Messenger." He was then asked, "Which is the next (in goodness)?" He said, "To participate in *jihād* in Allah's Cause." He was then asked, "Which is the next?" He said, "To perform an accepted *Hajj*.”²

2- Abū Hurayrah (رضي الله عنه) also narrated:

“The Prophet (ﷺ) said, "Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew.”³

3- Abū Hurayrah (رضي الله عنه) also narrated:

“The Prophet (ﷺ) said, “An ‘*umrah* is an expiation for the sins committed between it and the next, and *Hajj* which is accepted will receive no other reward than Paradise.”⁴

¹ A *maḥram* is a woman’s husband or a man with whom that woman cannot marry at all according to Islamic Jurisprudence. This can be due to blood relationship [such as father, son, brother, paternal uncle etc] or due to a foster relationship.

² Agreed upon, transmitted by Bukhārī (no. 1519) and this is his wording, and Muslim (no. 83).

³ Agreed upon, transmitted by Bukhārī (no. 1521) and this his wording, and Muslim (no. 1350).

⁴ Agreed upon, transmitted by Bukhārī (no. 1773) and this is his wording, and Muslim (no. 1349).

- **The virtues of following up a *Hajj* with an ‘*umrah*’.**

Ibn Mas‘ūd (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Perform *Hajj* and ‘*umrah* consecutively, for they remove poverty and sin as the bellows remove impurity from iron, gold and silver, and an accepted *Hajj* brings no less a reward than Paradise.”¹

- **The ruling of performing *Hajj* and ‘*umrah* on behalf of someone:**

It is permissible for a Muslim to perform *Hajj* on behalf of someone if he has already performed *Hajj* for himself.

It is permissible for a Muslim to perform ‘*umrah* on someone’s behalf like a dead person or an incapable person, whether male or female.

It is valid for a physically incapable person to delegate someone to deputize for him in a voluntary *Hajj* or ‘*umrah* for a fee or for no fee. The delegated person is not required to refrain from the forbidden things in *ihrām* during the performance of the rites.

Whoever makes *Hajj* on behalf of someone due to his old age, incurable illness, or for a dead person, he can enter the state of *ihrām* from any *mīqāt* that he wishes. He is not required to start the *Hajj* journey from the country of the person that he is performing *Hajj* for.

Buraydah (رضي الله عنه) said:

When we were sitting with the Messenger of Allah (ﷺ), a woman came to him and said: “I had gifted to my mother a maid-servant, and now she (the mother) has died.” Thereupon he (the Holy Prophet) said:” There is a definite reward for you and she (the maid-servant) has been returned to you as an inheritance.” She (that woman) again said: “Fasts of a month (of Ramaḍān) are due upon her; should I observe them on her behalf?” He (the Holy Prophet) said: “Observe fasts on her behalf.” She (again) said: “She did not perform Hajj, should I perform it on her behalf?” He (the Holy Prophet) said: “Perform *Hajj* on her behalf.”²

¹ A sound narration transmitted by Aḥmad (no. 3669), and at-Tirmidhī (no. 810) and this is his wording.

² Transmitted by Muslim (no. 1149).

- **Description of the *iḥrām* of a menstruating woman and the one experiencing post-partum bleeding:**

It is permissible for a menstruating woman or the one having post-partum bleeding to bath and enter the state of *iḥrām* for *Ḥajj* or *‘umrah*. She should then remain in her state of *iḥrām* and perform the rites of *Ḥajj*. However, a woman in such a state does not circumambulate the House of Allah until she becomes clean and has a ritual bath. Then she should complete her rites and get out of the state of *iḥrām*. If a woman has put on the *iḥrām* for *‘umrah*, she should wait until she becomes clean, has a ritual bath and perform the rites of *‘umrah* and then get out of the state of *iḥrām*.

- **The ruling of the *Ḥajj* and *‘umrah* of a young person:**

1- If a young person enters into the state of *iḥrām* for *Ḥajj*, his *Ḥajj* would be valid as a voluntary one. If he has reached the age of discernment then he should do what the mature man and women do in their rites. If he is young, his guardian should make the intention for *iḥrām* on his behalf, circumambulate with him, walk between Ṣafā and Marwah with him, and stone the *jamarāt* on his behalf. It is better for the young person to do for himself the rites of *Ḥajj* and *‘umrah* that he can manage and when he attains puberty it will be compulsory for him to perform the *Ḥajj* of Islam.

2- If a young person enters into the state of *iḥrām* then does not manage to complete the rites due to illness, or overcrowding and so on, he is not required to complete the rites because he is not legally responsible. If he engages in any of the prohibited things in the state of *iḥrām*, nothing is due from him.

3- If a young or mad person perform *Ḥajj*, their *Ḥajj* is valid, and when the young person reaches puberty and the mad person regains his senses, they are required to perform the *Ḥajj* of Islam.

4- If a mature slave who is owned by a master makes *Ḥajj* alone or with someone who provides for him, his *Ḥajj* is valid, and suffices to be considered as the *Ḥajj* of Islam.

5- It is Sunnah to make hajj with a young boy. Whoever makes *Ḥajj* with him will be rewarded. However, it is better not to enter into the state of *iḥrām* with a young boy if there is overcrowding or difficulty.

Ibn ‘Abbās (رضي الله عنه) narrated:

A woman lifted up her child and said: “O Messenger of Allah! would this child be credited for having performed *Ḥajj*?” He replied, “Yes, and there would be a reward for you.”¹

¹ Transmitted by Muslim (no. 1336).

- **The ruling of the polytheist’s entry into the Sacred Mosque:**

A polytheist is not allowed to enter the Sacred Mosque, and whoever makes a polytheist enter is a sinner. He should repent and take him out.

It is permissible for a polytheist to enter the rest of the mosques for a lawful benefit like hope in his embracing Islam and his guidance.

1- Allah (ﷻ) said:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَابِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِن شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ﴾

“O you who believe, indeed the polytheists are unclean, so let them not approach the Sacred Mosque after this, their [final] year. And if you fear privation, Allah will enrich you from His bounty if He wills. Indeed, Allah is Knowing and Wise.”

[Sūrah at-Tawbah (9): 28]

2- Abū Hurayrah (رضي الله عنه) narrated:

“The Prophet (ﷺ) sent some horsemen to Najd and they brought a man called Thumāmah ibn Uthāl from Bani Ḥanīfah. They fastened him to one of the pillars of the mosque. The Prophet (ﷺ) came and ordered them to release him. He went to a (garden of) date-palms near the mosque, took a bath and entered the, mosque again and said, "None has the right to be worshipped but Allah and Muhammad is His Messenger (i.e. he embraced Islam).”¹

¹ Agreed upon, transmitted by Bukhārī (no. 462) and this is his wording, and Muslim (no. 1764).

2. The *Mīqāts*

- **The *mīqāts*:** are plural of *mīqāt*, and this means the place and time of worship.
- **The wisdom of specifying the *mīqāts*:**

Due to the fact that the Sacred House of Allah is honored and revered Allah made Makkah a fortress for it, and the sacred territory of Makkah a protection for it. The sacred territory of Makkah has entry points and these are the *mīqāts* which a person who intends to perform *Ḥajj* or *‘umrah* is not allowed to pass without *ih̄rām*, as respect to Allah, His House and an honor to the visitors of His Sacred House.

- **Types of *mīqāts*:**

Mīqāts are of two types:

The first type: Times-based *mīqāts* and in terms of *Ḥajj* these are the months of *Ḥajj* (i.e., Shawwāl, Dhul Qa‘dah and Dhul Ḥijjah). *‘Umrah* may be performed at any time.

The beginning of the *ih̄rām* for *Ḥajj* is at the commencement of Shawwāl, and the latest time to enter the state of *ih̄rām* for *Ḥajj* is before dawn on the night of the day of Slaughter (i.e. on the night of the 9th of Dhul Ḥijjah). All the works of *Ḥajj* end at sunset on the thirteenth of Dhul Ḥijjah except for the farewell *Ṭawāf*, the *Ṭawāf* and walking between Ṣafā and Marwah for a person who has a valid reason to delay that. In this case it is allowed to delay it until the end of Dhul Ḥijjah.

The second type: *Mīqāts* which are linked to place, and these are the points from which a person intending to perform *Ḥajj* or *‘umrah* enters into the state of *ih̄rām*. These are five and they are:

Firstly: Dhul al-Ḥulayfah: This is the *mīqāt* of the people of Madinah and whoever passes through that point. It is approximately 420 kilometers from Makkah, and it is the farthest *mīqāt* from Makkah. It is called Wādī al-‘Aqīq (i.e., al-‘Aqīq valley), and its mosque is called Masjid ash-Shajarah. This *mīqāt* lies to the south of Madinah, and it is 13 kilometers away from the Prophet’s mosque. It is recommended for the pilgrim to pray in this blessed valley.

Secondly: al-Juhfah: This is the *mīqāt* of the people of the Levant, Turkey, Egypt, Morocco, and whoever passes through that point or goes past a place that is in line with

it. It is approximately 186 kilometers away from Makkah. Nowadays people enter into the state of *iḥrām* at Rabigh which is to the west of al-Juḥfah and lies on the (east) coast of the Red Sea.

Thirdly: Yalamlam: This is *mīqāt* of the people of the people of Yemen and whoever passes through that point or goes past a place that is in line with it. Yalamlam is a valley and a mountain that is approximately 120 kilometers away from Makkah. Nowadays people enter the state of *iḥrām* from as-Sa‘diyyah which lies on the valley of Yalamlam on the eastern coast of the Red Sea.

Fourthly: Qarn al-Manāzil: This is the *mīqāt* of the people of Najd, Taif and whoever passes through that point or goes past a place that is in line with it. It is now known as as-Sayl al-Kabeer. It is approximately 200 kilometers from Makkah. The valley for entering the state of *iḥrām* is the upper part of Qarn al-Manāzil, and the Hadā road to Makkah passes through it.

Fifthly: Dhāt al-‘Irq: This is the *mīqāt* of the people of Iraq and whoever passes through that point or goes past a place that is in line with it. It is a valley called al-Ḍarībah and it is 100 kilometers from Makkah.

If a person’s house lies after the *mīqāts* in the direction of Makkah, then he enters the state of *iḥrām* from his house.

Ibn ‘Abbās (رضي الله عنه) narrated:

“The Prophet (ﷺ) fixed Dhul al-Ḥulayfah as the *mīqāt* for the people of Madinah, Al-Juḥfah for the people of the Levant, Qarn-al-Manāzil for the people of Najd, and Yalamlam for the people of Yemen; and these *mīqāts* are for those living at those very places, and besides them for those whom come through them with the intention of performing *Ḥajj* and ‘*umrah*; and whoever is living within these *mīqāts* should assume *iḥrām* from where he starts, and the people of Makkah can assume Ihram from Makkah.”¹

- **The ruling of passing the *mīqāt* without entering into the state of *iḥrām*:**

1- It is not permissible for the person intending to perform *Ḥajj* or ‘*umrah* to pass the *mīqāt* without entering the state of *iḥrām*. It is incumbent on whoever passes the *mīqāt* without entering the state of *iḥrām* to go back to the *mīqāt* and enter the state of *iḥrām*.

¹ Agreed upon, transmitted by Bukhārī (no. 1526) and this is his wording, and Muslim (no. 1181).

2- Whoever passes the *mīqāt* not intending to perform *Ḥajj* or *‘umrah*, then makes an intention to perform *Ḥajj* or *‘umrah* later should enter the state of *iḥrām* at the place that he made the intention, except for *‘umrah* which if a person coming from Makkah intends to perform, then he has to go outside the borders of the sacred territory of Makkah. If he makes the intention while within the boundaries of the sacred territory of Makkah, then he can enter the state of *iḥrām* at the place that he made the intention.

- **The *mīqāt* of a person who is beyond the *mīqāts***

If a person who is beyond the *mīqāts* intends to perform *Ḥajj*, *‘umrah* or both these acts of worship together, he makes his intention from his house where he made the intention. Ibn ‘Abbās (رضي الله عنه) narrated:

“Allah’s Messenger (ﷺ) made Dhul Ḥulayfah as the *mīqāt* for the people of Madinah; Al-Juḥfah for the people of the Levant; Qarn-al-Manāzil for the people of Najd; and Yalamlam for the people of Yemen; and these *mīqāt* are for the people at those very places, and besides them for those who come thorough those places with the intention of performing *Ḥajj* and *‘umrah*; and whoever is living within these boundaries can assume *iḥrām* from the place he starts, and the people of Makkah can assume *iḥrām* from Makkah.”¹

- **The *mīqāt* of a person going towards Makkah:**

1- If a person who is not a resident of Makkah is coming towards Makkah and intends to perform *Ḥajj* or *‘umrah*, he has to enter into the state of *iḥrām* at the *mīqāt* which he passes through.

If he is performing the *Ifrād* or *Qirān* Ḥajj he should circumambulate the Ka‘bah and make *sa‘y*. Then he should remain in his state of *iḥrām* until he stones the *Jamarāt* and shaves his head on the day of slaughter (i.e., the 10th of Dhul Hijjah). If he is performing a *Tamattu‘ Ḥajj*, he should complete his *‘umrah*, and wear his clothes. Then he should enter the state of *iḥrām* on the eighth day of Dhul Hijjah from Makkah, and then go to Mina.

Jābir ibn ‘Abdillāh (رضي الله عنه) narrated:

That he performed Hajj with the Messenger of Allah (ﷺ) in the year when he took sacrificial animals with him (i.e. during the 10th year of Hijrah known as the Farewell Pilgrimage) and they had put on *iḥrām* for Hajj only (as Mufrid). The Messenger of Allah (ﷺ) said: “Put off *iḥrām* and circumambulate the House, and (walk) between al-Ṣafā and al-Marwah, and get your hair cut and stay as non-*Muhrims*.

¹ Agreed upon, transmitted by Bukhārī (no. 1524) and this is his wording and Muslim (no. 1181).

When it is the day of Tarwiyah, then put on *iḥrām* for Ḥajj and make *iḥrām* for *Tamattu'* (you had put on *iḥrām* for Ḥajj, but take it off after performing *'umrah* and then again put on *iḥrām* for Ḥajj). They said: "How should we make it *Tamattu'* although we entered in the state of *iḥrām* in the name of Ḥajj?" He said: "Do whatever I command you to do. Had I not brought sacrificial animals with me, I would have done as I have commanded you to do, but it is not permissible for me to put off Ihram till the sacrifice is offered." Then they also did accordingly."¹

2- Whoever comes to Makkah for Ḥajj or *'umrah*, then completes the rites, and wants to perform another *'umrah* for himself or on behalf of someone else should go to at-Tan'cem to enter the state of *iḥrām* from there.

Whoever wants to make Ḥajj after his *'umrah* should enter the state of *iḥrām* from the place that he is located in Makkah.

‘Ā’ishah (رضي الله عنها) narrated:

That she put on *iḥrām* for *'umrah* and arrived at Makkah but did not circumambulate the House as she had entered in the period of menses, and then put on *iḥrām* for Ḥajj and performed all the rituals concerning it (except circumambulating the House). The Messenger of Allah (ﷺ) said to her on the day of march (when pilgrims come to Mina): "Your circumambulation would suffice both Ḥajj and *'umrah*." She, however, felt reluctant. Thereupon the Prophet (ﷺ) sent her with ‘Abdurrahman to Tan‘im and she performed *'umrah* (with separate rituals) after Ḥajj."²

- **Description of how to enter the state of *iḥrām* in a aero plane:**

1- Whoever boards a plane, intending to perform Ḥajj, *'umrah* or both these rites together should enter the state of *iḥrām* in the plane when the aero plane becomes parallel to one of the *mīqāts*. He should wear the clothes for *iḥrām* and make the intention for *iḥrām*. If he does not have the clothes for *iḥrām* he should wear any type of cloths like sheets and use them as his *ridā*³ and *izār*⁴. If he cannot find that he should make his garment (*thawb/thobe*) his *izār* and his headdress (*ghutra*). If he only has a trousers (and no *thwb* or *ghutra*) he should enter the state of *iḥrām* with it, and when he disembarks from the plane, he should wear the clothes for *iḥrām* when he finds them.

¹ Agreed upon, transmitted by Bukhārī (no. 1668) and this is his wording, and Muslim (no. 1216).

² Agreed upon, transmitted by Bukhārī (no. 1556) and Muslim (no. 1216), and this is his wording.

³ Upper garment.

⁴ Lower garment.

Ibn ‘Abbās narrated:

“Whoever does not get an *izār* can wear trousers, and whoever cannot get a pair of shoes can wear *khufṣ* (socks made from thick fabric or leather).”¹

2- It is not permissible for a person intending to perform *Ḥajj* or ‘*umrah* to delay entering the state of *iḥrām* until he disembarks from the plane at the airport in Jeddah, and enter the state of *iḥrām* there. If he does that it will be incumbent upon him to go to the nearest *mīqāt* which is al-Juḥfah and enter the state of *iḥrām* from there.

3- Whoever travels to Jeddah for a need, then decides to make ‘*umrah* should enter the state of *iḥrām* from there.

Whoever goes to Jeddah with the intention of work then ‘*umrah*, he should enter the state of *iḥrām* at the nearest *mīqāt* to Jeddah, like al-Juḥfah, when he finishes his work. Then he should head for Makkah to perform ‘*umrah*.

- **The ruling of a person who passes through two *mīqāts*:**

It is incumbent upon whoever passes through two *mīqāts* and intends to perform *Ḥajj* or ‘*umrah* that he should not pass the first of those *mīqāts* except after entering the state of *iḥrām*. Thus he should enter the state of *iḥrām* that he passes through.

Thus when an Egyptian, a person from the Levant, a Moroccan and others like them like the people of Europe, America, and Africa pass through the *mīqāt* of the people of Madinah before reaching his original *mīqāt* which is al-Juḥfah, he should enter the state of *iḥrām* from Dhul al-Ḥulayfah. It is not allowed for him to delay entering into the state of *iḥrām* until he reaches al-Juḥfah, his original *mīqāt*, because the *mīqāts* are for the people of that area and whoever passes through them intending to perform *Ḥajj* or ‘*umrah*.

¹ Agreed upon, transmitted by Bukhārī (no. 1843), and Muslim (no. 1178).

3. *Ihrām*

- ***Ihrām***: is the intention to start the rites of *Hajj* or *'umrah*.
- **The wisdom of *ihrām***:

Allah has put borders and *mīqāt*s for His Sacred House which a person who intends to go to the sacred territory of Makkah cannot pass except in a specific state and intention.

- **The place for wearing *ihrām***:

The Sunnah is that the clothes for *ihrām* should be worn after a ritual bath at the *mīqāt*. The *ihrām* for men is an *izār*, *ridā'* and sandals. It is permissible for a person whose house is near the *mīqāt* like the people of Madinah and Taif to wear the *ihrām* clothes from his house, then enter the state of *ihrām* from the *mīqāt*. This ruling applies to those who travel by air on their journey to Makkah.

'Abdullah ibn 'Abbas (رضي الله عنه) narrated:

"The Prophet (ﷺ) with his companions started out from Medina after combing and oiling his hair and putting on two sheets of *ihrām* (upper body cover and waist cover). He did not forbid anyone to wear any kind of sheets except the ones colored with saffron because they may leave the scent on the skin. And so in the early morning, the Prophet (ﷺ) mounted his Mount while in Dhu al-Ḥulayfah and set out till they reached Baydā', where he and his companions recited *al-Talbiyah*, and then they did the ceremony of *taqīd* (which means to put the colored garlands around the necks of the *budn* (camels for sacrifice). And all that happened on the 25th of Dhu al-Qa'dah."¹

- **How to enter into the state of *ihrām***:

1- It is Sunnah that when a man wants to enter into the state of *ihrām* for *Hajj* or *'umrah* he should take a ritual bath, clean himself, and apply the best perfume that he can find. He should not perfume his clothes, and he should wear a clean white *izār* and *ridā'* after removing sewn clothes.² He should wear sandals. It is Sunnah for a woman to bath for entering into the state of *ihrām* even if she is menstruating or experiencing post-partum bleeding, and then wear any non revealing clothes that she wishes to wear. She should avoid wearing garments for gaining fame, tight clothes and clothes which are similar to men's or disbelievers'. She should not wear the *niqāb* or gloves.

¹ Transmitted by Bukhārī (no. 1545).

² i.e., clothes which are sewn in the form of human limbs like trousers and shirts, etc.

2- It is Sunnah to enter the state of *iḥrām* after a compulsory or voluntary prayer if possible. The person should intend in his heart entry into the rites that he wants to perform whether that is *Ḥajj* or *‘umrah*. It is Sunnah to make *iḥrām* and commence the rites after prayers in mosques, or at the back of an animal facing the *qiblah*. It is Sunnah for the person intending to perform pilgrimage to praise Allah, make *tasbīḥ* (i.e., saying, “*Subḥānallah*”) and make *takbīr* (i.e., saying “*Allahu Akbar*”) before commencing for the rites.

3- It is Sunnah for the person entering the state of *iḥrām* to mention the rites that he wants to engage in. Thus a person going for *‘umrah* says:

لبيك عمرة

“I am here before You, O My Lord to perform *‘umrah*.”

A person intending to perform the *Ifrād Ḥajj* says:

لبيك حجا

“I am here before You, O My Lord to perform *Ḥajj*.”

If he is to perform a *Qirān Ḥajj*, he should say:

لبيك عمرة وحجا

“I am here before You, O My Lord to perform *Ḥajj* and *‘umrah*.”

If he wants to perform *Tamattu‘ Ḥajj*, he should say:

لبيك عمرة

“I am here before You, O My Lord to perform *‘umrah*.”

• **The ruling of making it a condition to get out of the state of *iḥrām* for a valid reason:**

If a mature person enters the state of *iḥrām* for *Ḥajj* or *‘umrah*, it is incumbent upon him to complete the rites. However, a small boy is not required to complete the rites because he is not legally responsible, nor is he required to perform the compulsory duties.

If the person who is in the state of *iḥrām* is sick or fearful (that something may disturb his performance of the rites), it is Sunnah for him to say “If something prevents me from completing the rites, I will exit the state of *iḥrām* at the place where You stop me (i.e., I am unable to go further). If something which prevents him from completing the rites comes up, or his sickness increases, he should exit the state of *iḥrām* and there will be no sacrificial animal due from him. If he did not make the condition and something stops

him from completing the rites, it is incumbent upon him to sacrifice an animal, and exit the state of *iḥrām* after cutting his hair.

1- Allah (ﷻ) said:

[وَأْتِمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَخْلِقُوا زُؤُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ]

“And complete the *Hajj* and ‘*umrah* for Allah. But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals. And do not shave your heads until the sacrificial animal has reached its place of slaughter.”

[Sūrah al-Baqarah (2): 196]

2- ‘Ā’ishah (رضي الله عنها) narrated:

Allah's Messenger (ﷺ) entered (the house of) Ḍubā’ah bint Az-Zubair and said to her, “Do you have a desire to perform the Hajj?” She replied, “By Allah, I feel sick.” He said to her, “Perform *Hajj* but with a condition and say, “O Allah, I will exit my *iḥrām* at any place where You stop me (i.e. I am unable to go further).”¹

- **The ruling of prayer at the time of entering the state of *iḥrām*:**

It is Sunnah for whoever intends perform *Hajj* or ‘*umrah* to enter the state of *iḥrām* after prayer. If it is the time for a compulsory prayer, he should pray it and then enter the state of *iḥrām* afterwards. If it is not the time of a compulsory prayer then he should offer a two *raka‘at* voluntary prayer, and then enter the state of *iḥrām* after that.

The Prophet (ﷺ) entered the state of *iḥrām* at Dhul Ḥulayfah after a compulsory and a voluntary fast-and this is the best way.

Whoever enters into the state of *iḥrām* after a voluntary or compulsory prayer would have followed part of the command, and whoever does not enter the state of *iḥrām* after a compulsory or voluntary prayer will not have followed the command, because he did not do anything which the Messenger of Allah (ﷺ) did when he entered the state of *iḥrām*.

Ibn ‘Abbās (رضي الله عنهما) narrated that he heard ‘Umar (رضي الله عنه) saying:

In the valley of al-‘Aqīq I heard Allah's Messenger (ﷺ) saying, “Tonight a messenger came to me from my Lord and said, “Pray in this blessed valley and say, ‘I have assumed *iḥrām* for *Hajj* and ‘*umrah* together.’”²

¹ Agreed upon, transmitted by Bukhārī (no. 5089) and this is his wording, and Muslim (no. 1207).

² Agreed upon, transmitted by Bukhārī (no. 1534).

- **The form of *talbiyah*:**

1- It is Sunnah for the person who is in the state of *iḥrām* that after entering that state, or when he sits on his riding animal after praising Allah the Exalted, making *tasbīḥ* and *takbīr*, he should say:

لَبَّيْكَ اللَّهُمَّ، لَبَّيْكَ لَبَّيْكَ، لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالْبِعْثَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ

“I respond to Your call O Allah, I respond to Your call, and I am obedient to Your orders, You have no partner, I respond to Your call All the praises and blessings are for You, All the sovereignty is for You, And You have no partners with you.”¹

2- Abū Hurayrah (رضي الله عنه) narrated:

“Part of the *talbiyah* of the Messenger of Allah was:

لَبَّيْكَ إِلَهَ الْحَقِّ، لَبَّيْكَ

“Here I am, O God of truth.”²

- **The virtues of *talbiyah*:**

It is Sunnah for a person who is in the state of *iḥrām* (*muḥrim*) to make *talbiyah* a lot. Men should say it with a loud, and a women may do so too if there is no fear of temptation. The *muḥrim* should sometimes make *talbiyyah*, at times he should say the *tahlīl* (saying, “Lā ilāha illa Allah”) and at times he should make *takbīr* (saying, “Allahu Akbar”). *Talbiyah* in ‘*umrah* ends when the *muḥrim* reaches the outermost borders of the sacred territory of Makkah. The *talbiyah* for *Ḥajj* ends when the *muḥrim* pelts the Jamarah al-‘Aqabah on the day of ‘Īd.

Sahl ibn Sa‘d narrated:

The Messenger of Allah (ﷺ) said: “There is no Muslim who says the *talbiyah* except that - on his right and left, until the end of the land, from here to there - the rocks, or trees, or mud say the *talbiyah*.”³

¹ Agreed upon, transmitted by Bukhārī (no. 1549), and Muslim (no. 1184).

² An authentic narration transmitted by an-Nasā‘ī (no. 2752), and this is his wording, and Ibn Mājah (no. 2920).

³ An authentic narration transmitted by at-Tirmidhī (no. 828) and this is his wording, and Ibn Mājah (no. 2921).

- **Actions that are compulsory upon the person performing *Hajj*:**

It is compulsory on the person performing *Hajj* or ‘*umrah* to perform the rites as they were done by the Prophet (ﷺ), or in the way that he ordered that they should be performed according to so that these acts of worship can be accepted. It is incumbent on the person performing *Hajj* and others to strive in doing acts of worship, avoiding prohibited things, to guard the tongue from lying, backbiting, arguments, and bad manners. He should choose good companions and take lawful, pure wealth for his *Hajj* and ‘*umrah*.

Allah (ﷻ) said:

﴿ الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوفَ وَلَا جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمَهُ اللَّهُ ۗ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ الْقُرَىٰ ۚ وَأَتَّقُوا يَتَأْتَى الْآكَابِ ۚ﴾

“The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islamic calendar, i.e. two months and ten days). So whosoever intends to perform *Hajj* therein by assuming *Ihrām*, then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the *Hajj*. And whatever good you do, (be sure) Allah knows it. And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness, etc.). So fear Me, O men of understanding!”

[Sūrah al-Baqarah (2): 197]

- **The prohibited things in *ihrām*:**

These are things which the *muḥrim* is prohibited from doing because of the fact that he is in the state of *ihrām*.

‘Abdullah ibn ‘Umar (رضي الله عنه) narrated:

A man said, “O Allah's Messenger (ﷺ)! What type of clothes should a *muḥrim* wear Allah's Messenger (ﷺ) replied, 'He should not wear shirts, turbans trousers hooded cloaks or *khuffs* (socks made from thick fabric or leather); but if someone cannot get sandals, then he can wear *khuffs* after cutting them short below the ankles. Do not wear clothes touched by saffron or *wars* (two kinds of perfumes).”¹

- It is not permissible for a man to enter the state of *ihrām* with socks or *khuffs*, except if he cannot find sandals, then he may wear *khuffs*. However, he must not cut them because the issue of cutting was abrogated. What is meant by *khuffs* is: what covers the ankles like leather and so on. Socks are an item of dressing which is made of cotton and the like and covers the ankles.

¹ Agreed upon, transmitted by Bukhārī (no. 1542), and this is his wording, and Muslim (no. 1177).

It is permissible for a woman who is in the state of *iḥrām* to wear socks and khuffs. As for gloves-and they are an item of dressing worn on the hands-; they are not permitted for a male or female *muḥrim* to wear.

- **The following things are prohibited for a *muḥrim* whether he is male or female:**

1- Shaving the hair or clipping it.

2- Cutting the nails.

3- Men are not allowed to cover their heads.

4- Men are not allowed to wear sewn clothes.

Sewn clothes: are those which have been sewn according to the size of the whole body like a shirt, or those which have been sewn according to the size of upper half of the body like a vest, or those which have been sewn according to the size of the lower half of the body like the trousers, or what has been sewn according to the size of a part of the body, like gloves for the hands and *khuffs* for the feet, and a turban, *Ṭāqiyah* (Muslim cap or *topi*) and the like for the head.

5- Using perfume and incense on the body or clothing in any manner.

6- Killing the permitted game of the land or hunting it.

7- Contracting a marriage.

8- A woman should not cover her face with a *niqāb* or *burqa* or the like, nor should she cover her hands with gloves.

9- A man should not touch his wife in areas other than the private parts. If he ejaculates because of touching (and embracing his wife without engaging in sexual intercourse) his state of *iḥrām* and *Ḥajj* do not become invalid. However, he is guilty of a great sin, and it is incumbent upon him to take a ritual bath, repent, ask for Allah's forgiveness and complete his rites.

10- Sexual intercourse, and this is the most serious of the prohibited things in *iḥrām* in terms of the gravity of the sin.

11- A *muḥrim* should avoid having sexual relations, committing sins, (unjustified) disputes, and squabbles.

- Whoever does any of these prohibited things out of ignorance, forgetfulness, or being coerced there is no sin upon him nor compensation, and he should leave the prohibited thing forthwith.

Whoever does these things save for sexual relations, committing sins, and (unjustified) disputes, knowing the ruling, deliberately and out of his own choice because of a valid reason, hardship, or sickness should pay the compensation of hardship and there is no sin upon him. If he does these things for no valid reason or need then he is sinful, and it is

required of him to pay the compensation which has been stated in the texts of the *Sharee'ah*, repent and desist from the prohibited things forthwith.

- **The ruling of the one who has sexual intercourse while he is in a state of *ihrām*.**

Whoever enters the state of *ihrām* for *Hajj* or *'umrah* and then has sexual intercourse in *ihrām* has two conditions:

Firstly: If he has sexual intercourse with his wife out of ignorance, forgetfulness, or being coerced, then there is no sin on him nor is compensation required from him, and his rites are valid.

Secondly: If he deliberately has sexual intercourse with his wife while he is in the state of *ihrām*, then he committed a great sin, and has exposed his rites to nullification because of his overstepping of Allah's boundaries, violating the sanctity of *ihrām*, and infringing of the sacredness of the rites. He should repent from his great sin.

1- Allah (ﷻ) said:

﴿ الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۗ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمَهُ اللَّهُ ۗ وَتَزَوَّدُوا

فَارِبْ خَيْرَ الْبَرَادِ النَّقْوَى ۗ وَاتَّقُوا بَنَاتِي الْأَلْبَابِ ۗ﴾

“The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islamic calendar, i.e. two months and ten days). So whosoever intends to perform *Hajj* therein by assuming *Ihrām*, then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the *Hajj*. And whatever good you do, (be sure) Allah knows it. And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness, etc.). So fear Me, O men of understanding!”

[Sūrah al-Baqarah (2): 197]

2 - ‘Ā’ishah (رضي الله عنها) narrated:

“The Prophet (ﷺ) said: “He who does an act which we have not commanded, will have it rejected [by Allah].”¹

- **The difference between a man and a woman in *ihrām*.**

A woman takes the ruling of a man in the prohibited things of *ihrām* discussed above save for wearing sewn clothes. She may wear any clothes that she wants provided that they do not display her beauty. She should avoid wearing the *niqāb*. She should cover her head, and let her veil fall over her face if she is in the presence of men whom she can

¹ Agreed upon, transmitted by Bukhārī (no. 2697), and Muslim (no. 1718).

be legally married to. She should avoid wearing gloves, and it is permissible for her to wear jewellery.

- **The time for exiting the rites:**

1- The first stage of exiting from *iḥrām* in *Ḥajj* is when everything except sexual relations with women becomes permissible. This occurs after pelting the *Jamrah al-‘Aqabah* and shaving the hair. When the pilgrim circumambulates the *Ka‘bah* everything including having sexual relations with women becomes permissible.

Whoever has brought an animal to be sacrificed during *Ḥajj* his exiting from the *iḥrām* is dependent on his slaughtering the animal together with pelting the *Jamarāt* and shaving the hair.

2- Exiting from the *iḥrām* in *‘umrah* is after circumambulation, *sa‘y* between *Şafā* and *Marwah*, shaving or clipping the hair.

- **The ruling of a woman in the state of *iḥrām* when she menstruates:**

When a woman who is performing the *Tamattu‘ Ḥajj* menstruates before circumambulation and fears that she may miss *Ḥajj* (because of her condition), she should enter into the state of *iḥrām* for *Ḥajj* and thus perform the *Qirān Ḥajj*. Such a woman is excused.

A menstruating woman or the one experiencing post-partum bleeding should do all the rites expect circumambulation of the *Ka‘bah*. If a woman’s menstruation starts during circumambulation, she should stop. If the time is constricted (i.e., for the performance of *Ḥajj*) she should enter the *iḥrām* for *Ḥajj* such that her *‘umrah* and *Ḥajj* become linked and thus she will perform a *Qirān Ḥajj*.

- **The ruling of clipping the hair and nails in the state of *iḥrām*:**

A *muḥrim* is not permitted to clip the hair of the head, to remove bodily hair, or clip the nails. As for the hair of the head; keeping it is part of the rites and (at some point) shaving it is part of the rites. Allah (ﷻ) said:

﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَخْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ﴾

“And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad (ﷺ)), the *Ḥajj* and *‘umrah* (i.e. the pilgrimage to Makkah) for Allah. But if you are prevented (from completing

them), sacrifice a *hady* (animal, i.e. a sheep, a cow, or a camel, etc.) such as you can afford, and do not shave your heads until the *hady* reaches the place of sacrifice.”

[Sūrah al-Baqarah (2): 196]

As for clipping the nails and removing bodily hair; these are the unkemptness which Allah has commanded that it should be removed after exiting *iḥrām*. This proves that it is prohibited to remove them in the state of *iḥrām*.

Allah (ﷻ) says:

﴿ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴾

“Then let them end their untidiness and fulfill their vows and perform *Tawāf* around the ancient House.”

[Sūrah al-Ḥajj (22): 29]

It has not been transmitted about the Prophet (ﷺ) during the whole time of his *iḥrām* that he clipped his nails, or removed any hair from his body. Thus it is not permissible for a *muhrim* to remove anything from his body without proof for such an action.

Jābir (رضي الله عنه) narrated:

I saw Allah's Messenger (ﷺ) flinging pebbles while riding his camel on the day of Slaughter (i.e., on the 10th of Dhul Ḥijjah) and he was saying: “Learn your rituals (by seeing me performing them), for I do not know whether I would be performing Ḥajj after this Ḥajj of mine.”¹

- **What a *muhrim* is permitted to do:**

1- A *muhrim* is permitted to slaughter cattle, chicken and so on. He is permitted to kill a harmful attacking animal like a lion, wolf, tiger, leopard, snake, scorpion, rat and any harmful creature like the gecko, in the state of *iḥrām* and out of it. It is better to kill the gecko with the first strike and whoever does this will get a reward of one hundred good deeds. It is permissible for a *muhrim* to hunt game from the sea and its food.

Allah (ﷻ) said:

﴿ أَحِلٌّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَعًا لَكُمْ وَلِلسَّيَارَةِ ط وَحُرْمٌ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا وَأَتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشُرُونَ ﴾

“Lawful to you is game from the sea and its food as provision for you and the travelers, but forbidden to you is game from the land as long as you are in the state of *iḥrām*. And fear Allah to whom you will be gathered.”

[Sūrah al-Mā'idah (5): 96]

¹ Transmitted by Muslim (no. 1297).

‘Ā’ishah (رضي الله عنها) narrated:

“Five are the vicious beasts which should be killed even in the state of *iḥrām*: scorpion, rat, kite, crow and voracious dog.”¹

2- After exiting from *iḥrām* a *muḥrim* is allowed to bath, wash his head and clothes. He is allowed to change his clothes.

A *muḥrim* is permitted to wear a silver ring, spectacles, earpieces, a hand watch, belt and shoes even-if the belt and shoes are sewn. He is also allowed to bandage his wounds, be injected and have blood taken for tests and so on.

3- A *muḥrim* is allowed to smell a basil, to seek shade inside a tent, or under an umbrella, or the roof a car. He is permitted to scratch his hair even if some hairs may fall off during the process.

- Whoever wants to slaughter a sacrificial animal (for ‘Īd al-Aḍḥā), and has made *Ḥajj* during the first ten of Dhul Ḥijjah, should not remove any hair from his body or clip his nails when entering into the state of *iḥrām*. He is only permitted to shave or clip his hair if he is performing a *Tamattu’ Ḥajj*, because shaving or clipping the hair are part of the rites.

- **What is done to a *muḥrim* if he dies:**

Whoever died while he is performing *Ḥajj* or ‘*umrah*, the remaining actions of *Ḥajj* or ‘*umrah* should not be done on his behalf. He should be buried in his clothes that he died in, because he will be resurrected on the day of Judgment while saying *talbiyah*.

Whoever dies while not performing prayers at all; then it is not permissible to make *Ḥajj* on his behalf or give charity on his behalf because he is an apostate.

Ibn ‘Abbās (رضي الله عنه) narrated:

“A man was killed by his camel while we were with the Prophet (ﷺ) and he was a *muḥrim*. So the Prophet (ﷺ) said, "Wash him with water and lotus leaves and shroud him in two pieces of cloth and neither perfume him nor cover his head, for Allah will resurrect him on the Day of Resurrection and he will be saying the *talbiyah*.”²

¹ Agreed upon, transmitted by Bukhārī (no. 1829), and Muslim (1198) and this is his wording.

² Agreed upon, transmitted by Bukhārī (no. 1267) and this is his wording, and Muslim (no. 1206).

4. *Fidyah* (Compensation)

- The prohibited things in *iḥrām*, in terms of paying compensation, are divided into three:

Firstly: Things which have no compensation, like contracting a marriage.

Secondly: Things whose compensation is a fixed penalty (sacrificing a specific animal) or its equivalent, and this applies to killing edible land game.

Thirdly: Things whose compensation is the “compensation of harm” and this applies to the rest of the permissible things like shaving hair, applying perfume and so on.

Whoever is sick or has a valid excuse and needs to do one of the mentioned prohibited things in *iḥrām* like shaving the hair of the head, wearing sewn clothes, excluding sexual intercourse, may do so but he is required to pay the “compensation of harm.”

- The compensation of harm:

In the compensation of harm a *muḥrim* is given the choice between three things:

- 1- Fasting for three days.
- 2- Or feeding six poor people, a *Sā'* of wheat, rice, dates, and so on, or a meal for each poor person according to the customs or practices (of each place).
- 3- Or he can slaughter a sheep and distribute it among the poor, and he should not eat anything from it.

Fasting in any place is sufficient. However, feeding the poor and slaughtering an animal are for the poor people of Makkah if the person is in the sacred territory of Makkah.

Allah (ﷻ) said:

﴿ وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَخْلِفُوا زُرُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَبَن كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِرَأْسٍ أَدَىٰ مِنْ رَأْسِهِ ففِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ﴾

“And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad (ﷺ)), the *Hajj* and *‘umrah* (i.e. the pilgrimage to Makkah) for Allah. But if you are prevented (from completing them), sacrifice a *hady* (animal, i.e. a sheep, a cow, or a camel, etc.) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *fidyah* (ransom) of either observing *sawm*

(fasts) (three days) or giving *Sadaqah* (charity - feeding six poor persons) or offering sacrifice (one sheep).”

[Sūrah al-Baqarah (2): 196]

- **The ruling of a person who does any of the prohibited things in *iḥrām*:**

Whoever does any of the prohibited things in *iḥrām* out of ignorance, forgetfulness or coercion, there is no sin upon him nor is compensation required from him. He should leave the prohibited thing forthwith.

Whoever does any of the prohibited things in *iḥrām* deliberately, because of a need should pay the compensation stated in the texts of the *Sharee'ah*.

Whoever does any of the prohibited things in *iḥrām*, excluding sexual intercourse or intimately touching one's wife, without a valid excuse or need, is sinful and he should pay the compensation of harm stated in the texts of the *Sharee'ah*. He must repent and seek Allah's forgiveness.

Whoever has a wet dream while he is a *muḥrim*, there is no sin upon him. He must take a ritual bath and complete his rites.

- **The compensation for killing land game:**

Whoever deliberately kills land game while he is a *muḥrim*, if he has an animal equivalent to that which he has killed in the form of cattle, he is given a choice between taking out that equivalent animal so that it may be slaughtered, and he will feed it to the poor, or this animal is valued in cash so that he will buy food with the cash and feed each poor person half a *Ṣā'* of food, or he can fast one day in lieu of feeding each poor person.

If he has game and does not have an equivalent in the form of cattle, the game is valued, then he is given a choice between feeding the poor or fasting.

Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَلِغَ الْكَعْبَةِ أَوْ كَفْرَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلٌ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمْ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴾

“O you who believe! Kill not game while you are in a state of *iḥrām* for *Ḥajj* or ‘*umrah* (pilgrimage), and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka‘bah, of an eatable animal (i.e. sheep, goat, cow, etc.) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed *masakīn* (poor persons), or its equivalent in *sawm* (fasting), that he may taste the heaviness (punishment) of his deed. Allah has forgiven what is past, but whosoever commits it again, Allah will take retribution from him. And Allah is Almighty, All-Able of Retribution.”

[Sūrah al-Mā‘idah (5): 95]

- **Game which an equivalent and game which does not have an equivalent:**

1- Game which has an equivalent from cattle:

For example, slaughtering an ostrich attracts a penalty of a cow or camel, for slaughtering an onager, ibex, and a deer a penalty of cow is applicable. Whoever slaughters a hyena must pay a penalty of a ram, slaughtering a gazelle attracts a penalty of a goat. Whoever kills a coney or a mastigure must pay a penalty of a young goat. Killing a rabbit attracts the penalty of a young she-goat, whilst killing a dove and the like attracts a fine of a sheep, and this is to be adjudged by two just, experienced men.

2- Game which has no equivalent: the game is valued in dirhams (monetary terms) and food for its value is bought and given to the poor. Each poor person gets a *mudd*, or the guilty person fasts in lieu of that.

- **The ruling of cutting the trees of the sacred territory of Makkah or killing its game:**

1- It is prohibited for a *muḥrim* and those not in the state of *iḥrām* to cut the trees of Makkah and its grass except the *idhkhir*¹ grass and what was planted by humans, and there is no compensation for this. It is also prohibited to kill the game of the sacred territory of Makkah, and whoever hunts it must pay a penalty.

2- It is prohibited to hunt the game of the sacred territory of Madinah and to cut its trees. However, there is no penalty for doing so. However the one who hunts the game of Madinah gets a discretionary punishment and he is a sinner. A person may take from the grass of Madinah what he needs to feed his animals. There are no other sacred places in the world except the two sacred places of Makkah and Madinah.

¹ It is a kind of grass which was used in the process of melting of the metals. It was also laid down on the roofs and floors of houses.

- **The ruling of a person who repeatedly does a prohibited thing in *iḥrām*:**

Whoever repeatedly does one type of prohibited thing in *iḥrām* and did not pay the compensation has to pay the penalty only once unlike in the case of hunting game.

Whoever repeatedly does different types of prohibited things in *iḥrām* like shaving the head and applying perfume must pay the penalty once for each type of prohibited thing that he did.

- It is prohibited to contract a marriage in the state of *iḥrām* and such a marriage is invalid. There is no compensation for that. However, it is valid to take back one's wife (after divorcing her) while in the state of *iḥrām*.

- **Types of sacrificial animals in *Ḥajj* and *'umrah*:**

There are four types of compulsory sacrificial animals in *Ḥajj* and *'umrah*:

Firstly: Animals which are sacrificed for the *Tamattu' Ḥajj*. The *muḥrim* can eat from these animals, and he should give part of it as gifts and he should also feed the poor from their meat.

Allah (ﷻ) said:

﴿ وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ﴾

“And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad (ﷺ)), the *Ḥajj* and *'umrah* (i.e. the pilgrimage to Makkah) for Allah. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel, etc.) such as you can afford.”

[Sūrah al-Baqarah (2): 196]

Secondly: The animal which is sacrificed as a penalty by a person who does anything from the prohibited things in *iḥrām* for a valid reason like shaving the head, wearing sewn clothes and so on. Thus the *muḥrim* has to pay the compensation of harm and he is given a choice between fasting, feeding the poor and sacrificing an animal.

Thirdly: The animal that is sacrificed by a person who has been prevented from completing the rites for some reason, or from reaching the Ka'bah, and did not stipulate a conditional exit from ihram.

Allah (ﷻ) said:

﴿وَأْتُمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِفُوا زُورًا حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِرَأْسِهِ فِدْيَةٌ مِّن رِّسْمِهِ أَوْ صَدَقَةٌ أَوْ نُسْكٌ﴾

“And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad (ﷺ)), the *Hajj* and ‘*umrah* (i.e. the pilgrimage to Makkah) for Allah. But if you are prevented (from completing them), sacrifice a *hady* (animal, i.e. a sheep, a cow, or a camel, etc.) such as you can afford, and do not shave your heads until the *hady* reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *fidyah* (ransom) of either observing *Ṣawm* (fasts) (three days) or giving *Ṣadaqah* (charity - feeding six poor persons) or offering sacrifice (one sheep).”

[Sūrah al-Baqarah (2): 196]

Fourthly: The animal that is sacrificed as a penalty by the one who kills edible land game.

Allah (ﷻ) said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ ۚ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعْمِ بِحَيْثُ بِهِ ذُو عَدْلٍ مِنْكُمْ ۚ هَدْيًا بَلِغَ الْكَعْبَةِ أَوْ كَفَّرَةً طَعَامًا مَّسْكِينٍ أَوْ عَدْلٌ ذَٰلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِ ۗ عَفَا اللَّهُ عَمَّا سَلَفَ ۚ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ ۗ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ﴾

“O you who believe! Kill not game while you are in a state of *iḥrām* for *Hajj* or ‘*umrah* (pilgrimage), and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka‘bah, of an eatable animal (i.e. sheep, goat, cow, etc.) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed *masakīn* (poor persons), or its equivalent in *sawm* (fasting), that he may taste the heaviness (punishment) of his deed. Allah has forgiven what is past, but whosoever commits it again, Allah will take retribution from him. And Allah is Almighty, All-Able of Retribution.”

[Sūrah al-Mā‘idah (5): 95]

These last three types of sacrificial animals are for compensation for shortcoming in the rites, and missing some of the rites, and the pilgrim should not eat their meat, rather, he should slaughter them and feed them to the poor people of Makkah if he is there. If he does a prohibited action in *iḥrām* outside Makkah he should feed the people at that place.

It is Sunnah for the well-to-do people to voluntarily give gifts to the poor people of Makkah during the rites of *Hajj* and ‘*umrah*.

Allah (ﷻ) said:

﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مِمَّا أَنْفَقُوا مَنًّا وَلَا أَذًى هُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

يَحْزَنُونَ﴾

“Those who spend their wealth in the Cause of Allah, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.”

[Sūrah al-Baqarah (2): 262]

- **Upon whom are the sacrificial animals compulsory?**

The people of the Sacred Mosque are all the people who reside in the sacred territory of Makkah. Those who are in the vicinity of the Sacred Mosque are those whose dwellings are close to the sacred territory but are not part of it like the neighbouring villages to Makkah. It is not incumbent upon these people to slaughter a sacrificial animal, nor is it incumbent upon them to perform the farewell Ṭawāf because they are like the people who stay in Makkah (regarding this ruling).

A sacrificial animal is incumbent on a person performing *Tamattu‘* and *Qirān Hajj* if they are not from the residents of Makkah or the nearby villages. The sacrificial animal is a sheep, one- seventh of a camel or a cow.

Whoever cannot find a sacrificial animal or cannot afford its price, must fast for three days during *Hajj* before the day of ‘Arafah or after it, whereby the last of those days will be the thirteenth of Dhul Ḥijjah and that is the best thing to do. He should fast seven days when he returns to his family. As for the person performing *Ifrād Hajj*; no sacrificial animal is due from him.

Allah (ﷻ) said:

﴿وَأْتُمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أُمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

“And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad (ﷺ)), the *Hajj* and ‘*umrah* (i.e. the pilgrimage to Makkah) for Allah. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel, etc.) such as you can afford, and do not

shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing *Ṣawm* (fasts) (three days) or giving *Ṣadaqah* (charity - feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the *‘umrah* in the months of *Hajj*, before (performing) the *Hajj*, (i.e. *Hajj at-Tamattu’* and *al-Qirān*), he must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe *Ṣawm* (fasts) three days during the Hajj and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at al-Masjid al-Ḥarām (i.e. non-resident of Makkah). And fear Allah much and know that Allah is Severe in punishment.”

[Sūrah al-Baqarah (2): 196]

- **The place of slaughtering the sacrificial animals:**

All slaughtering and feeding the poor has to be in Makkah; the killing of the animal and distributing the food has to be there.

The compensation for harm and wearing sewn clothes and so on and the animal that is sacrificed by a person who has been prevented from reaching Makkah or completing the rites is to be rendered where the reason which requires it occurs.

The penalty of hunting in the sacred territory of Makkah is for the poor people of the sacred area. It is sufficient to fast in any place in lieu of the penalty.

The sacrificial animal for *Tamattu’*, *Qirān* and optional sacrificing is slaughtered in the sacred territory of Makkah. It is Sunnah to eat from that meat, give some of it as a gift and distribute a part of it to the poor people of the sacred territory of Makkah.

It is incumbent on the person who cannot complete the rites for some reason or has been prevented from reaching Makkah that he should sacrifice an animal that he can afford and then shave his head. If he cannot find a sacrificial animal he should exit from *iḥrām* and nothing is due from him, because a compulsory thing falls away because of inability.

- **The ruling of transporting meat to an area outside the sacred territory of Makkah (*Haram*):**

The animals that are slaughtered by the pilgrims are of three types:

Firstly: The sacrifice for *Tamattu'* or *Qirān* which is slaughtered in the *Haram*. The pilgrim can eat part of this meat and feed the poor from a part of it. He is allowed to transport this meat outside the *Haram*.

Secondly: What is slaughtered inside the *Haram* as a penalty for hunting, or compensation for harm, or doing a prohibited thing in *ihrām*. All of this meat is for the poor people of the *Haram* and the pilgrim should not eat it.

Thirdly: What is slaughtered outside the *Haram* as a sacrifice by the one who has been prevented from completing the rites, or as penalty and so on. This meat is distributed at the point of slaughter, and the pilgrim can transport it to another place, but he should not eat anything from it.

5. Types of *Hajj* Rites

- There are three types of *Hajj*: *Tamattu'*, *Qirān* and *Ifrād*.

1- **Description of *Tamattu'***: The person intending to make pilgrimage enters into the state of *iḥrām* for '*umrah*' in the months of *Hajj*. He finishes '*umrah*' and then makes *iḥrām* for *Hajj* from Makkah, or near it during the same year. He continues to be in the state of *iḥrām* until he pelts the *jamrah al-'aqabah* on the day of '*Id*' and shaves his hair. It is incumbent on a person doing this type of pilgrimage to slaughter an animal for *Tamattu'*. When a person first gets into the state of *iḥrām* for *Tamattu'*, he should say:

لبيك عمرة

“Here I am (O My Lord before You) to perform '*umrah*.”

2- **Description of *Qirān***: The person intending to make pilgrimage enters into the state of *iḥrām* for *Hajj* and '*umrah*' together, or he may enter into the state of *iḥrām* for *Hajj* firstly then join '*umrah*' to it. It is incumbent on a person doing this type of pilgrimage to slaughter an animal for *Qirān*. When a person first gets into the state of *iḥrām* for *Qirān*, he should say:

لبيك عمرة وحجا

“Here I am (O My Lord before You) to perform '*umrah* and *Hajj*.”

It is permitted for a person who has a valid reason to join *Hajj* to '*umrah*' before beginning its circumambulation (*Tawāf*). This applies to people who have started menstruating, are experiencing post-partum bleeding, and those for whom time has become constricted and so on.

3- **Description of *Qirān***: The person intending to perform pilgrimage enters into the state of *iḥrām* for *Hajj* only. When a person first gets into the state of *iḥrām* for *Qirān*, he should say:

لبيك حجا

“Here I am (O My Lord before You) to perform *Hajj*.”

The actions that are performed by a person performing *Qirān* and *Ifrād* are the same, except that it is incumbent for the person in *Qirān* to slaughter an animal, while a person in *Ifrād* is not required to slaughter an animal.

Qirān is better than *Ifrād* and *Tamattu‘* is better than them both. It is Sunnah for a Muslim to sometimes make a *Qirān* and *Ifrād Hajj* as a means of reviving the Sunnah and doing the rites according to the *Sharce’ah*. He should regularly perform *Tamattu‘ Hajj* because it is better.

‘Ā‘ishah narrated:

“We went with the Messenger of Allah (ﷺ) (to Makkah). He said: “He who intended among you to put on *iḥrām* for *Hajj* and ‘*umrah* should do so. And he who intended to put on *iḥrām* for *Hajj* may do so, and he who intended to put on *iḥrām* for ‘*umrah* only may do so.” ‘Ā‘ishah said: The Messenger of Allah (ﷺ) put on *iḥrām* for *Hajj* and some people did that along with him. And some people put on *iḥrām* for ‘*umrah* and *Hajj* (both). and some persons put on *iḥrām* for ‘*umrah* only, and I was among those who put on *iḥrām* for ‘*umrah* (only).”¹

- **The best types of *Hajj*:**

Every person performing *Hajj* should make the *Tamattu‘ Hajj* because that is the best type of *Hajj* and the most preferable because it is the one which the Messenger of Allah (ﷺ) ordered his companions to perform, and compelled them to do except those who had not driven an animal (from Madinah) for sacrifice.

Tamattu‘ is the easiest *Hajj* and the one with the most reward and work.

If a person enters *iḥrām* for *Qirān* or *Ifrād* it is better for him to change his rites to ‘*umrah* so that he will perform *Tamattu‘ Hajj* even after he has made *Ṭawāf* and *sa‘y* if he has not driven an animal for slaughter from outside Makkah. He should shave his hair and exit ‘*umrah* so as to follow the command of the Prophet (ﷺ).

As for the one who has driven an animal for slaughter from outside Makkah; he should remain in his *iḥrām* and not exit from *iḥrām* except after pelting the *Jamarāt* and shaving the hair on the day of Slaughter.

‘Ā‘ishah (رضي الله عنها) narrated:

“We went out with the Prophet (ﷺ) (from Madinah) with the intention of performing *Hajj* only and when we reached Makkah we performed *Ṭawāf* round the Ka‘bah and then the Prophet (ﷺ) ordered those who had not driven the *hady* along with them to exit their *iḥrām*. So the people who had not

¹ Agreed upon, transmitted by Bukhārī (no. 319), and Muslim (no. 1211), and this is his wording.

driven the *hady* along with them exited their *iḥrām*. The Prophet's wives, too, had not driven the *hady* with them, so they too, exited their *iḥrām*.¹

- **Description of entry into Makkah:**

If a Muslim enters the state of *iḥrām* for *Ḥajj* or *‘umrah* he should head for Makkah while making *talbiyyah*. It is Sunnah to enter Makkah from its upper part if that is easier for entry into it. It is also Sunnah to bath prior to entering Makkah.

Then the pilgrim should enter the Sacred Mosque from any direction that he wishes. When entering the mosque he should enter with the right foot first and say what is said when entering mosques:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

“O Allah! Open for me the doors of Your Mercy.”²

And:

أَعُوذُ بِاللَّهِ الْعَظِيمِ، وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ

“I seek refuge in Allah, the Magnificent, and in His noble face, and in his eternal domain, from the accursed Devil.”³

- **What a pilgrim does when he enters the Sacred Mosque:**

1- When a person who is in the state of *iḥrām* for *Ḥajj* or *‘umrah* enters the Sacred Mosque he should begin by immediately making *Ṭawāf* except if it is the time for a compulsory prayer or the funeral prayer, which he should perform first, and then make *Ṭawāf*.

2- A person who intends to make *‘umrah* only, or the *‘umrah* of *Tamattu‘* starts with the *Ṭawāf* of *‘umrah*. The person who intends to perform *Qirān* or *Ifrād Ḥajj* starts by performing *Ṭawāf al-Qudūm* (the *Ṭawāf* of arrival) and it is Sunnah not compulsory.

- **States of exiting *iḥrām*:**

Exiting from *iḥrām* (for the rites of *Ḥajj* and *‘umrah*) is as follows:

Either by finishing the rites, or exiting *iḥrām* because of a valid excuse if the person had made a conditional intention, or because of being prevented from completing the rites.

¹ Agreed upon, transmitted by Bukhārī (no. 1561) and this is his wording and Muslim (no 1211)

² Transmitted by Muslim (no. 713)

³ An authentic narration transmitted by Abū DawĒd (no. 466)

In the latter case the person has to slaughter a sacrificial animal and shave his head thereby exiting the iḥrām.

The Etiquettes of the *al-Masjid al-Ḥarām* (the Sacred Mosque)

The mosques are the houses of Allah, He called every Muslim to enter them and worship Him therein through various forms of worship.

It is compulsory that a Muslim should know the Majesty of his Lord Who has permitted Him to enter His house. He should prepare to supplicate to Him. He should behave well in Allah's house and in a manner which befits His Grandeur and Loftiness. A Muslim should love Allah's mosques, revere them and respect them especially the Sacred Mosque, because they are the houses of Allah, built for His worship, remembrance, reverence, reciting His Book and learning His *Sharce'ah*.

- **Some etiquettes for houses of Allah:**

A Muslim should go to the mosque after making ablution (*wudhu'*) at his home. He should apply perfume, wear clean and nice clothes, walk to the mosque in a self-composed and dignified manner. When he enters the mosque he should pray the *tahiyyah al-masjid* (a Sunnah prayer that is performed when a person enters the mosque). He should avoid crowding his Muslim brothers and stepping over their necks. He should accommodate his brothers and make space for them. He should avoid eating garlic, onions, leeks and what has a loathsome smell which offends the worshippers and the angels. He should switch off communication devices which offend the people of the mosque with their sounds and ringing. He should not pollute the mosque with filthy things like sputum, mucus, used tissues and so on. He should avoid amusement, play, foolish talk, talkativeness, raising the voice, quarrels, buying and selling, making lost and found announcements and begging people for money. He should safeguard the cleanliness, furnishing, and the Qur'ans of the mosque. Women should avoid adornment, perfume and displaying their beauty. They should pray in the place that is specified for women and not tempt men by words or actions.

1- Allah (ﷻ) said:

﴿يَبْنَئِ آدَمَ خُدُوعًا زَيْتُونًا عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

“O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.”

[Sūrah al-A'raf (7): 31]

2- Allah (ﷻ) said:

﴿ فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ
الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾ لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُمْ مِنْ فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَنْ
يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

“[Such niches are] in mosques which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings. [Are] men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah. They fear a Day in which the hearts and eyes will [fearfully] turn about. That Allah may reward them [according to] the best of what they did and increase them from His bounty. And Allah gives provision to whom He wills without account.”

[Sūrah an-Nūr (24) 36-38]

3- Allah (ﷻ) said:

﴿ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۗ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ ۗ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۗ سُبْحٰنَهُ ۗ وَتَعَالٰى عَمَّا يُشْرِكُونَ ﴿٦٧﴾

“They have not appraised Allah with true appraisal, while the earth entirely will be [within] His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him.”

[Sūrah Az-Zumar (39): 67]

4- Allah (ﷻ) said:

﴿ وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَاتِ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٧﴾

“And [mention, O Muhammad], when We designated for Ibrāhīm the site of the House, [saying], "Do not associate anything with Me and purify My House for those who perform *Tawāf* and those who stand [in prayer] and those who bow and prostrate.”

[Sūrah al-Hajj (22): 27]

6. The Meaning of ‘*Umrah* and its Ruling

- ‘*Umrah*: is worshipping Allah by circumambulating the Ka‘bah, *sa‘y* between Şafā and Marwah, and shaving or clipping the hair.
- **The ruling of ‘*umrah*:**

‘*Umrah* is an emphasized Sunnah. It is Sunnah to perform it at all times of the year. It is better to perform it in the months of *Hajj*, and ‘*umrah* in Ramaḍān is equivalent to *Hajj*. It is Sunnah to perform ‘*umrah* repeatedly, doing it many times and it is compulsory to finish it when one starts it.

Allah (ﷻ) said:

﴿ وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ﴾

“And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad (ﷺ)), the *Hajj* and ‘*umrah* (i.e. the pilgrimage to Makkah) for Allah. But if you are prevented (from completing them), sacrifice a *hady* (animal, i.e. a sheep, a cow, or a camel, etc.) such as you can afford.”

[Sūrah al-Baqarah (2): 196]

- **The number of ‘*umrahs* that were performed by the Prophet (ﷺ):**

The Prophet (ﷺ) made four ‘*umrahs*, all of them in the months of *Hajj* and they are: The ‘*umrah* that he intended to perform in the year of the Treaty of Ḥudaybiyah (i.e. the Prophet (ﷺ) has set out from Madinah wanting to make ‘*umrah* but the Quraysh prevented him from doing so), the ‘*umrah* to make up for the missed ‘*umrah* in the year of the Treaty of Ḥudaybiyah, the ‘*umrah* of al-Ja‘rānah (i.e., when he went out to Ḥunayn then he came back to Makkah and performed ‘*umrah* from al-Ja‘rānah) and his ‘*umrah* which he made with his *Hajj*. All his ‘*umrahs* were in the Dhul al-Qa‘dah.

- **The pillars of ‘*umrah*:**

The pillars of ‘*umrah* are three and they are: *Ihrām*, *Ṭawāf* and *sa‘y*.

- **The compulsory things of ‘*umrah*:**

Ihrām from the *mīqāt*, shaving the hair and or clipping it.

- **The conditions for the validity of circumambulating the Ka‘bah:**

- The conditions for the validity of circumambulating the Ka‘bah are as follows: intention, cleanliness from minor and major ritual impurity, covering the parts of the body are supposed to be covered in public (*‘awrah*), making *Ṭawāf* seven times, starting at the Black Stone and ending there, and keeping the Ka‘bah to the left when making *Ṭawāf*, and making the rounds around the Ka‘bah consecutively unless if there is a valid excuse for not doing so.

- **The ruling of being in state of ritual purity when making *Ṭawāf*:**

It is a condition for the validity of *Ṭawāf* of the Ka‘bah that the pilgrim should be in a state of ritual purity and free from major and minor ritual impurity. This is in line with the actions of the Prophet (ﷺ), because he made ablution before *Ṭawāf*, and he instructed that all the rites should be done according to his example and he prohibited the menstruating women from circumambulating the Ka‘bah until they become ritually pure.

1- ‘Ā‘ishah (رضي الله عنها) narrated:

“When the Prophet (ﷺ) reached Makkah, the first thing he started with was the ablution, then he performed *Ṭawāf* of the Ka‘bah and his intention was not *‘umrah* alone (but *Ḥajj* and *‘umrah* together).” Later Abū Bakr and ‘Umar (رضي الله عنهما) performed the *Ḥajj* and *‘umrah* in the same manner.”¹

2- ‘Ā‘ishah (رضي الله عنها) narrated:

“We set out with the sole intention of performing *Ḥajj* and when we reached Sarif, (a place six miles from Makkah) I got my menses. Allah’s Messenger (ﷺ) came to me while I was weeping. He said “What is the matter with you? Have you got your menses?” I replied, “Yes.” He said, “This is a thing which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the *Ṭawāf* (round the Ka‘bah until you (become clean from your menses and) take a ritual bath.”²

3- ‘Ā‘ishah (رضي الله عنها) narrated:

Ṣafiyah bint Ḥuyay, the wife of the Prophet (ﷺ) menstruated during Farewell *Ḥajj*. The Prophet (ﷺ) said, “Is she going to detain us?” I said to him, “She has already come to Mecca and performed the *Ṭawāf* (al-Ifāḍah) around the Ka‘bah, O Allah’s Messenger (ﷺ).” The Prophet (ﷺ) said, “Let her then proceed on (to Medina).”³

¹ Agreed upon, transmitted by Bukhārī (no. 1615) and this is his wording, and Muslim (no. 1230).

² Agreed upon, transmitted by Bukhārī (no. 94) and Muslim (no. 1211) and this is his wording.

³ Agreed upon, transmitted by Bukhārī (no. 4401) and this is his wording, and Muslim (no. 1211).

7. Description of 'Umrah

- The description of the 'umrah which was done and demonstrated by the Prophet (ﷺ):

The pilgrim should enter the state of *iḥrām* at the *mīqāt* if he is passing through it. Whoever is at a point beyond the *mīqāt* should enter the state of *iḥrām* at the point that he has made the intention for 'umrah.

It is recommended that the pilgrim should enter Makkah from its higher part from the side of Kadaa if it is on his way. Today this is known as Rī' al-Ḥajūn. This applies whether he enters Makkah during the day or night. When going out of Makkah, it is recommended that he should exit from Kuda if it is along his way, this is the area in the direction of the project of Mount 'Umar. He should stop the *talbiyah* when he reaches the outermost border of the *Ḥaram*.

- If the pilgrim arrives at the Sacred Mosque he should enter it in a state of ablution, from any door that he wishes. He should begin *Ṭawāf* of the Ka'bah from the Black Stone, putting the Ka'bah on his left.

It is Sunnah for a man to wear his *iḥrām* in *iḍṭibā'*¹ fashion before *Ṭawāf* in all the rounds of *Ṭawāf*. It is Sunnah to walk quickly with short steps (*raml*), that is walking with power and energy in the first three rounds. In the last four rounds a person should walk normally.

Iḍṭibā' and *raml* are Sunnah for men only and not women, in the *Ṭawāf al-Qudūm* and in *Ḥajj* and the *Ṭawāf* of 'umrah.

- When the pilgrim is in line with the Black Stone he should face it, and touch it with his hand, and kiss it with his mouth. If he cannot do this he should kiss his right hand and if he cannot do this he should touch it with a staff or stick and so on which will be in his hand and kiss it.

¹ Placing the middle of the upper cloth of ihram (*riḍā'*) under the right arm and the ends of it over the left shoulder during *Ṭawāf*.

If he cannot do this he should point at it with his right hand and he should not kiss it. He should walk on and not stop. When he comes in line with it he should say once:

الله أكبر

“Allah is the Greatest.”

He should do that in each round of *Ṭawāf*. During his *Ṭawāf* he should supplicate to Allah with any legal supplications that he wants. He should remember Allah, attributing Oneness to Allah and should not talk except good.

It is permitted for a pilgrim to eat and drink during *Ṭawāf* and *sa'y* if he so wishes.

- When he passes the Yemeni corner (*ar-Rukn al-Yamānī*) he should touch it with his right hand in each round if that is possible, without kissing it or saying *takbīr* (i.e., saying, “Allahu Akbar.”) If it is difficult to touch it he should go on with his *Ṭawāf* without *takbīr* or pointing to it.

It is prohibited for a woman to crowd men in *Ṭawāf* and other rites.

When the pilgrim is between the Yemeni Corner and the Black Stone he should say:

﴿ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴾

“Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!”

[Sūrah al-Baqarah (2): 201]

He should make seven complete rounds and each time he is in line with the Black Stone he should touch it and kiss it in every round if possible. He should not touch the Levantine corners. After *Ṭawāf al-Qudūm* or *al-Wadāʿ* or other *Ṭawāfs* he should stick to the area between the Black Stone and the door of the mosque if possible. He should put his chest, face and arms on it and supplicate to Allah the Exalted.

- When a pilgrim has finished *Ṭawāf* he should cover his right shoulder and go to the *Maqām Ibrāhīm* (ﷺ) while reciting:

﴿ وَأَتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ﴾

“And take you (people) the *Maqām* (place) of Ibrāhīm as a place of prayer (for some of your prayers, e.g. two *Rakʿat* after the *Ṭawāf* of the Kaʿbah).”

[Sūrah al-Baqarah (2): 125]

- After that it is Sunnah for the pilgrim to pray two light *rak'ats* of prayer behind the *Maqām Ibrāhīm* if possible, or else he should pray at any place in the Sacred Mosque. In the first *rak'ah* of that prayer it is Sunnah for him to read what he can from the Qur'an after reciting *Sūrah al-Fātiḥah*. In the second *rak'ah* after reciting *Sūrah al-Fātiḥah* he should recite whatever he can from the Qur'an. After making the *tasleem* he may go away.

Supplication after these two *rak'ats* is not legislated just like supplication behind the *Maqām Ibrāhīm*, and whoever goes against the Sunnah falls into innovation.

- After completing the prayer the pilgrim should go to the Black Stone and touch it if possible.

- He should then go to *Ṣafā*, and it is Sunnah that when he is near it he should say once:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ﴾

“Indeed, al-*Ṣafā* and al-*Marwah* are among the symbols of Allah. So whoever makes *Hajj* to the House or performs ‘*umrah* - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is appreciative and Knowing.”

[*Sūrah al-Baqarah* (2): 158]

And he should say:

أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ

“I will start with what Allah started with.”

When he climbs *Ṣafā* and sees the House (*Ka‘bah*), he should stand whilst facing the *qiblah*, make *takbīr* four times while raising his hands in the format of the remembrance of Allah and supplication and not like how they are raised during prayer. He should attribute Oneness to Allah and praise Him saying:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحُكْمُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أُنْجَزَ وَعْدُهُ، وَنَصَرَ عَبْدُهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

“None has the right to be worshipped but Allah, Alone Who has no partner. All the Kingdom belongs to Him and all the praises are for Him and He is Omnipotent. Allah fulfilled His Promise, granted victory to His slave and He Alone defeated all the clans.”¹

¹ Agreed upon, transmitted by Bukhārī, (no. 4114), and Muslim (no. 1218) and this is his wording.

Then he should make any supplication that he pleases. Then he should repeat the format of remembering Allah mentioned above for a second time, and thereafter make any supplication that he wishes. Then he should repeat the above-mentioned format of remembering Allah for the third time and not supplicate. He should remember Allah loudly and supplicate silently.

- The he should get down from Şafā and head for Marwah whilst remembering Allah and supplicating to Him in fear and submission. He should walk until he reaches the green sign. When he reaches it he should walk fast until the next green sign. Then he should walk normally to Marwah. He should do all this while engaged in *tahlīl*, *takbīr* and supplication. A woman walks normally in all sections of the *sa'y*.
- When he arrives at Marwah, he should climb it, face the House, make *takbīr* three times, raising his hands. He should stand whilst remembering Allah and supplicating. He should utter the remembrances of Allah and supplications that he uttered on Şafā. He should repeat that three times as has been previously discussed.

Then he should descend from Marwah and head for Şafā. He should walk at the places that he is supposed to walk and increase pace at the appropriate places. He should do that seven times; going to Marwah from Şafā is counted as one round and coming back is counted as another round. He should begin at Şafā and end at Marwah.

It is Sunnah for the person engaging in *sa'y* to be ritually pure, and he should do it consecutively. If a woman's menstruation starts while she is in *sa'y*, she should complete it and whatever comes after it. *Sa'y* should be performed after *Ṭawāf*, thus it is not permitted for a menstruating woman to make *Ṭawāf* then *sa'y* after she becomes pure from her menses. This ruling (i.e. the impermissibility of starting with *Ṭawāf* and then making *sa'y*) applies to everyone. It is Sunnah to make *Ṭawāf* and *sa'y* on the ground floor. It is permissible to make *Ṭawāf* and *sa'y* on the upper floors for a reason or for no reason.

It is Sunnah to make *Ṭawāf* and *sa'y* consecutively if possible. The pilgrim may rest in the middle of *Ṭawāf* or *sa'y* for a reason like tiredness and so on. He should not go out during *Ṭawāf* or *sa'y* except for a necessity or for a permissible reason like wanting to make ablution and so on. If he goes out he should return immediately and continue from where he stopped.

A woman performs *Ṭawāf* in the same manner like a man. However, she does not make *raml* in *Ṭawāf* nor does she move fast in *sa'y*. She must avoid displaying adornment, exposing her face to men who can be legally married to her, raising her voice and crowding men.

- When a pilgrim finishes *sa'y* he should he should shave his head- and that is better- or he may clip his hair from the whole head (i.e. an even clipping). The best form of shaving is the one that removes all the hair like shaving with a razor.

As for shaving with a machine; if it removes all the hair, it is considered shaving, if some hair remains then it is considered to be clipping. Shaving and clipping hair in the rites of *Hajj* and *'umrah* is for the whole head.

Whoever shaves or clips part of his head will have done part of the required thing, and his shaving or clipping is incomplete. Thus he should complete what is left so that he gets a complete reward from His Lord. A bald person is not required to shave his head or clip it, and he is not required to pass a razor over his head, because the requirement of shaving or clipping his hair falls away due to the fact that he has no hair. As for a woman; she should clip a fingertip's length from her hair.

In this way the *'umrah* would have ended, and everything that was prohibited for the person in *'umrah* like wearing sewn clothes, perfume, sexual intercourse and so on will become permissible.

- **What a person who is engaged in *Ṭawāf* or *sa'y* does when the *iqāmah* for prayer is made:**

When the *iqāmah* for prayer is made when a person is in *Ṭawāf* or *sa'y* he should pray with the congregation. Men should stand in the lines for men and women should stand in the lines for women. When the prayer is completed the pilgrim should complete the round from the point that he stopped, and he is not required to start from the beginning of the round. If the person has already prayed, he should pray with the congregation and his prayer will be considered to be a voluntary prayer.

It is prohibited for a woman to stand in the lines of men. If she stands with them she is sinful, and her prayer is valid. When there is much overcrowding, and the woman cannot come out from the midst of men, she should pray wherever she is, and her prayer is valid

and there is no sin upon her, because relief is commensurate with the magnitude of the exigency, and Allah does not burden a person beyond his capacity.

Allah (ﷻ) said:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ ۚ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْفَالِحُونَ ﴾

“So fear Allah as much as you are able and listen and obey and spend [in the way of Allah]; it is better for your selves. And whoever is protected from the stinginess of his soul - it is those who will be the successful.”

[Sūrah at-Taghābun (64): 16]

- **The ruling of kissing the Black Stone**

Kissing the Black Stone, touching it, pointing to it, *takbīr*, and rubbing the Yemeni Corner are all from the Sunnah. If anything from these are difficult for anyone, or he forgets it, he should leave it and proceed with his *Ṭawāf*, there is no sin upon him and his *Ṭawāf* is valid.

The Sunnah is that kissing the Black Stone and touching it during *Ṭawāf*, and in the period between *Ṭawāf* and *sa‘y* should be done by a person who can easily do so. In times of overcrowding or when there may be harm to other pilgrims, it is better to leave it, especially for women, because kissing and touching the Black Stone is Sunnah, and harming people is prohibited. Thus it is prohibited to do a Sunnah act which leads to committing a prohibited thing.

The Black Stone originally descended from Paradise while its colour was whiter than milk and it was blackened by the sins of people. If it was not defiled by the impurities of the people of the period of Ignorance, any disabled person who touched it would have been cured. On the Day of Judgment Allah will resurrect the Black Stone and it will testify for those people who touched it in truth. Touching the Yemeni Corner and the Black Stone leads to forgiveness of sins.

Kissing the Black Stone and touching the Yemeni Corner is not legislated except for someone who has made *Ṭawāf* of the House because it is part of rites of *Hajj*.

- **The virtues of *Tawāf* of the Ka‘bah:**

1- It is recommended for a Muslim to make a lot of *Tawāf* of the House, as a reverence to the Lord, and seeking an increase in reward.

‘Abdullah ibn ‘Ubayd narrated that he heard his father saying to Ibn ‘Umar (رضي الله عنه):

“Why is it that I have not seen you touching except these two corners, the Black Stone and the Yemeni Corner? Ibn ‘Umar said: If I do that it is because I have heard the Messenger of Allah (ﷺ) saying, “Touching them makes the sins fall away.”

Ibn ‘Umar said, “I heard the Messenger of Allah (ﷺ) saying, “Whoever performs *Tawāf* around this House seven times and he keeps track of it, then it is as if he freed a slave.”

He also said, “I heard the Messenger of Allah (ﷺ) saying, “A man does not lift his leg and put it down (in *Tawāf*) except that ten good deeds are written for him, and ten of his sins are forgiven, and his status is raised by ten grades.”¹

2- It is better to leave optional *Tawāf* during times of overcrowding like Ramaḍān and *Hajj*, and engage in other forms of worship like remembrance of Allah, optional acts of worship, reciting the Qur’an, enjoining good, forbidding evil and similar good actions. The reward of the person who leaves *Tawāf* (because of overcrowding) is similar to the one who performs it.

1- Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴾

“O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.”

[Sūrah al-Ḥajj (22): 77]

2- Allah (ﷻ) said:

﴿ وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴾

“And We commanded Ibrahim and Isma‘īl that they should purify My House (the Ka‘bah at Makkah) for those who are circumambulating it, or staying (*I‘tikāf*), or bowing or prostrating themselves (there, in prayer).”

[Sūrah al-Baqarah (2): 125]

¹ An authentic narration transmitted by Ahmad (no. 4462) and this is his wording, and at-Tirmidhī (no. 959).

- **The ruling of talking during *Tawāf* and *sa‘y*:**

Tawāf and *sa‘y* are acts of worship, and instances for remembering Allah and supplication only. Whoever speaks should not speak except goodness like enjoining good, preventing evil, answering a questioner, answering the *salām* and so on from the things which are necessary.

The pilgrim should avoid excessive talk like arguments, tittle-tattle, talking on the cell phone.

1- Allah (ﷻ) says:

﴿ذَلِكَ وَمَنْ يُعْظِمِ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ﴾

“That [is so]. And whoever honors the symbols of Allah - indeed, it is from the piety of hearts.”

[Sūrah al-Ḥajj (22): 32]

2- Ibn ‘Abbās (رضي الله عنه) reported that:

“While the Prophet (ﷺ) was performing *Tawāf* of the Ka‘bah, he passed by a person who had tied his hands to another person with a rope or string or something like that. The Prophet (ﷺ) cut it with his own hands and said, “Lead him by the hand.”¹

- **The ruling of performing ‘*umrah* repeatedly:**

The Prophet (ﷺ) encouraged the general Muslims to perform *Ḥajj* and ‘*umrah*, as reverence to the Lord, respect to Allah’s prophet and His rites. It is recommended for a Muslim to repeatedly perform *Ḥajj* and ‘*umrah*, by making journeys from his country or another country (to Makkah). Increasing acts of worship and goodness in a way that is consistent with the Sunnah is recommended.

‘*Umrah* is better than *Tawāf* only because *Tawāf* is part of ‘*umrah*. Performing consecutive ‘*umrahs* ensures forgiveness of the sins of the intervening period. Thus it is lawful for the people of Makkah and those who come to it to repeatedly perform ‘*umrah* for themselves or others who have died, or those who cannot do so (due to sickness and so on).

1- Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “‘*Umrah* is an expiation for what is between it and the next ‘*umrah*, and the only reward for an accepted *Ḥajj* is Paradise.”¹

¹ Transmitted by Bukhārī (no. 1620).

2- 'Ā'ishah (رضي الله عنها) narrated:

That she said, "O Allah's Messenger (ﷺ)! Your companions are returning with the reward of both *Hajj* and *'umrah*, while I am returning with (the reward of) *Hajj* only." He said to her, "Go, and let Abdurrahmān (i.e. your brother) make you sit behind him (on the animal)." So, he ordered Abdurrahman to let her perform *'umrah* from at-Tani'm. Then the Prophet (ﷺ) waited for her at the higher region of Makkah till she returned.²

3- Ibn Mas'ūd (رضي الله عنه):

"The Messenger of Allah (ﷺ) said: "Perform *Hajj* and *'umrah* consecutively, for they remove poverty and sin as the bellows removes impurity from iron and gold and silver, and an accepted *Hajj* brings no less a reward than Paradise."³

- **The ruling of the Farewell *Ṭawāf* after *'umrah*:**

It is imperative for everyone who performs *Hajj* who is not a resident of Makkah to perform the Farewell *Ṭawāf* if he wants to return to his country. This excludes the menstruating woman or the one experiencing post-natal bleeding. As for the person who is performing *'umrah*; there is no Farewell *Ṭawāf* for him, whether he is from the residents of Makkah or a non-resident.

The Prophet (ﷺ) performed *'umrah* three times excluding the *'umrah* that he performed with his *Hajj* and he did not do the Farewell *Ṭawāf* in any of them. In the year of the conquest of Makkah he stayed in Makkah for some days, then he went out to Taif but he did not engage in the Farewell *Ṭawāf*.

Ibn 'Abbās (رضي الله عنه) narrated:

"People were commanded to make the *Ṭawāf* round the Ka'bah their last rite; (Farewell *Ṭawāf*) but the menstruating women were excused from it."⁴

¹ Agreed upon, transmitted by Bukhārī (no. 1773) and Muslim (no. 1349).

² Agreed upon, transmitted by Bukhārī (no. 2984) and this is his wording, and Muslim (no. 1211).

³ An authentic hadith, transmitted by Ahmad (no. 3696), and at-Tirmidhī (no. 810) and this is his wording.

⁴ Agreed upon, transmitted by Bukhārī (no. 1755) and Muslim (no. 1328).

8. Description of *Hajj*

- **Description of an accepted *Hajj*:**

An accepted *Hajj* is the one that is done sincerely for the sake of Allah, according to the practical and verbal Sunnah of the Messenger of Allah (ﷺ). It is one in which the rites are performed at their right time, and it should be done from pure wealth. The pilgrim should spend his time in this *Hajj* in remembering Allah, worshipping Him, enjoining good, forbidding evil, and being kind to people. He should avoid sins and harming people.

Allah (ﷻ) said:

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

“So whoever would hope for the meeting with his Lord, let him do righteous work and not associate in the worship of his Lord anyone.”

[Sūrah al-Kahf (18): 110]

- **Description of going to the sacred territory:**

1- Mina, Muzdalifah, and ‘Arafah are from the sacred territory and it is not allowed for anyone to own them.

Mina is the place that those who made pilgrimage in the past (before the era of the Prophet Muhammad (ﷺ)) used to stay. If a pilgrim does not sleep at Mina for two nights or three from the days of *Tashriq*, or does stay there during the day for no valid reason, he is a sinner. His rites are correct but incomplete and he has to repent and ask Allah for forgiveness.

Whoever cannot find a place to stay in Mina should stay close to the last tent in Mina from any direction, even if he is outside Mina. There is nothing wrong with this and he is not required to sacrifice an animal in compensation. A pilgrim should not sleep on the pavements or the streets of Mina, so that he does not hurt himself or others.

2- Mina, Muzdalifah and ‘Arafah are sacred places like mosques. It is not allowed for anyone to build a house there, rent it out, or take a piece of land and rent it out. If he does that the people who pay rent to him are excused and the sin is upon the person who receives the rent.

3- The leader of the Muslims should organize the going of people to the sacred territory in a manner that he sees suitable enough to attain the benefit of peace and comfort for the pilgrims.

‘Abdurrahman ibn Mu‘ath narrated on the authority of a man from the companions of the Prophet (ﷺ) that he said:

“The Prophet (ﷺ) addressed the people at Mina and he made them stay in their dwellings. He then said: “The Muhājirīn (Emigrants) should stay here, and he made a sign to the right side of the *qiblah*, and the Ansār (the Helpers) here, and he made a sign to the left side of the *qiblah*, the people should stay around them.”¹

- It is Sunnah for the people who come to Makkah and its residents to cleanse and apply perfume to themselves and enter into *iḥrām* for *Ḥajj* before noon on the day of Tarwiyah,² and it is the eighth day of Dhul Ḥijjah. The pilgrim enters into *iḥrām* at the place that he staying (in Makkah). When making the intention for ihram, a pilgrim should say:

لَبَّيْكَ حَجًّا

“Here I am (before O Allah!) to perform *Ḥajj*.”

As for the people performing *Qirān* and *Ifrād Ḥajj*; they should remain in *iḥrām*, and go with the pilgrims before noon to Mina.

Whoever comes on the eight day of Dhul Ḥijjah and afterwards while in *iḥrām* for the *Tamattu’ Ḥajj* should not perform *‘umrah* because the time of *Ḥajj* would have started, therefore his *Ḥajj* will change into *Qirān*. Thus he should make *Ṭawāf*, *sa‘y* and immediately go to Mina.

- Whoever wants to make *Ifrād*, *Qirān* or *Tamattu’ Ḥajj* should go Mina before noon whilst making *talbiyah*. In Mina if possible he should pray behind the Imām (i.e., in congregation, at the al-Khayf mosque). He should pray Dhuhr, Aṣr, Maghrib, ‘Ishā’ and Fajr at their appropriate times without shortening. If that is not possible he should pray with a congregation at the place that he is staying. He should shorten the prayers but not join them. He should spend that day engaged in *talbiyyah*, remembrance of Allah, supplication, to exchange the greetings of peace (*As-Salamu Alaykum...*) with the people all the time, advising people, enjoining good, prohibiting evil, providing people with food and being kind.

¹ An authentic narration, transmitted by Abū Dawūd (1951) and this is his wording, and An-Nasā‘i (2996).

² The day of *Tarwiyah* is the eighth day of Dhul-Ḥijjah. That name (the Day of Tarwiyah) is traced back to the fact that pilgrims used to drink water to quench their thirst in Mecca and then they proceed to Mina for at that time there was no water in Mina.

- **The borders of Mina:**

The Western border: is Jamrah al-‘Aqabah.

The Eastern border: is at Muḥassir valley.

The Northern border: is demarcated by the huge, high mountain.

The Southern border: is demarcated by the huge, high mountain that faces Mina.

Signboards which show the borders of Mina have been placed and the pilgrims should look out for them.

- When the sun comes out on the ninth day of Dhul Ḥijjah which is the day of ‘Arafah, the pilgrim should set out for ‘Arafah from Mina, whilst making *talbiyah* and *takbīr*. He should stay at Namira until the sun passes the meridian. Namira is a place near ‘Arafah but it is not part of it. It lies west of ‘Uranah valley from the direction of the sacred territory of Makkah. ‘Uranah is a valley which is not part of ‘Arafah.

The Prophet (ﷺ) stopped at ‘Arafah and when the sun passed the meridian he went inside the valley of ‘Uranah from the valley of ‘Arafah and he delivered a lecture and prayed Dhuhr and ‘Asr in a shortened and joined format. Then he went to stand at ‘Arafah.

- **The borders of ‘Arafah:**

The western border: is the ‘Uranah valley.

The eastern border: is demarcated by the surrounding mountains which overlook the plain of ‘Arafah.

The northern border: where the valley of Waṣīq and ‘Uranah meet.

The southern border: lies about one and half kilometers south of Namirah.

Signboards have been placed to indicate the borders of ‘Arafah, therefore, the pilgrim should be on the lookout for them.

- When the sun passes the meridian the pilgrim should go to the beginning of ‘Arafah from the mosque of ‘Arafah. At that place there is a spot (inside ‘Arafah) where the Imām delivers a lecture to the people. The place is now inside the mosque. The mu’adhin should call the *adhān* for the Dhuhr prayer, then make the *iqāmah*. Then the Imām should pray with the people the Dhuhr and ‘Asr prayers joined and shortened, two *rak‘ats* for each prayer. He should join them in such a manner that he prays ‘Asr at the time of Dhuhr with one *adhān* and two *iqāmahs*.

If it is not possible for the pilgrim to pray with the Imām, he should perform the prayers in a shortened and joined format with his companions as has been previously discussed. It is Sunnah for the pilgrims to listen to the Imām's lecture (and after it ends) they can make the *adhān* and *iqāmah* at their respective places.

- After the prayers it is Sunnah for the pilgrims to head for 'Arafah and stand at the mountain that is named mount 'Arafah. The pilgrim should stand in such a manner that the mountain will be between him and the *qiblah*. He should face the *qiblah*, at the same time facing mount Mushaah. He should not ascend the mountain because the Prophet (ﷺ) did not do that, nor did he command that it should be ascended.

The pilgrim should keep on standing at the stones that are at the bottom of the mountain, remembering Allah, supplicating to Him, asking Allah's forgiveness with submissiveness and subservience, raising his hands, supplicating, making *talbiyah* and *tahlīl*. He may engage in this act of worship whilst sitting on his riding animal, or sitting on the earth. It is best to do what ensures that he attains maximum submissiveness and concentration.

- He should supplicate a lot with the supplications that are in the Qur'an and those which were transmitted in the authentic Sunnah, or the supplications that he wishes if they are in line with the revealed ones. He should seek Allah's forgiveness many times as well as repenting, making *takbīr*, *tahlīl*, praising Allah the Exalted, sending Allah's peace and blessings to the Prophet (ﷺ). He should show need to Allah, persist in supplication, he should not think that Allah has been late in answering his prayers. He should keep on remembering Allah and supplicating to Him until the sun sets.

If a pilgrim cannot stand near the stones that are at the bottom of mount 'Arafah he should stand at any place in 'Arafah, whether it is the place that he pitched up in or at any other spot in 'Arafah. The whole of 'Arafah is a standing place except for the valley of 'Arafah.

- **The time for standing on 'Arafah:**

Standing on 'Arafah begins when the sun passed the meridian on the day of 'Arafah to sunset. The time of standing extends to the dawn of the following day. It is permissible

for a pilgrim to enter ‘Arafah before the sun passes the meridian or the night of ‘Arafah. However, the Sunnah is to enter ‘Arafah after the sun passes the meridian. Whoever, stands at ‘Arafah for a moment during the day or night even for a moment that will suffice for him.

Standing (at ‘Arafah): remaining at ‘Arafah on a riding animal or sitting on the ground, (it does not mean) standing.

Whoever stands at ‘Arafah during the day, then goes before sunset has left a compulsory issue and has acted in line with the people of the pre-Islamic period of Ignorance who left ‘Arafah before sunset, and contradicted the command of the Prophet (ﷺ) who departed from ‘Arafah after sunset. He is a sinful, he should repent, his *Hajj* is valid but it is not proper.

‘Urwah ibn Muḍarris (رضي الله عنه) narrated:

“I came to the Messenger of Allah at Al-Muzdalifah when he left for the prayer. I said: “O Messenger of Allah! I came from the two mountains of (the tribe of) Tai, wearing out my mount and exhausting myself. By Allah! I did not leave sand dune without stopping on it. So is there *Hajj* for me?” The Messenger of Allah said: 'Whoever attends this prayer of ours, and stays here with us until departing, while he has stood during the night or the day before that at ‘Arafat, then he has completed his *Hajj* and it has become permitted for him to end his unkemptness (by shaving or clipping hair, clipping the nails, etc).”¹

- **The time for leaving ‘Arafah:**

When the sun sets the pilgrim should leave ‘Arafah and head for Muzdalifah whilst making *talbiyah*, *tahlīl*, and *takbīr* in a self-composed and calm manner. He should not crowd people with his body, riding animal or riding camel, and when he finds an empty space he may move faster.

When he arrives at Muzdalifah he should pray Maghrib there and ‘Isha as two-*rak‘ah* prayer. He should join the prayers in such a manner that he prays Maghrib at the time of ‘Isha. The prayers should be performed with one *adhān* and two *iqāmahs*. He should sleep at Muzdalifah, pray *tahajjud* and *witr* there. He should pray Fajr with the two Sunnah *rak‘ahs* in the darkness of dawn after the time has set in.

¹ An authentic hadīth, transmitted by Abū Dawūd (no. 1950), and at-Tirmidhī (no. 891), and this is heading.

- **The borders of Muzdalifah:**

The western border: is at the valley of Muḥassir.

The eastern border: is at western Mazamīn spillway.

The northern border: is at Thabīr mountain.

The southern border: is at the al-Murīkhiyāt mountains.

Signboards have been placed to indicate the borders of al-Muzdalifah, so the pilgrim should be on the lookout for them.

- **The time for standing at Muzdalifah:**

When the pilgrim prays Fajr he should go to Mash‘ar al-Ḥarām (Sacred Monument) and now it is the mosque of Muzdalifah. He should remember Allah a lot, praise Him, make *tahlīl*, *takbīr*. He may supplicate to Allah whether seated on his riding animal or sitting on the ground until daylight has spread, as Allah stated:

﴿ فَإِذَا أَفْضَيْتُمْ مِنْ بَيْنِ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَعَنَّ الضَّالِّينَ ﴾

“Then when you leave 'Arafat, remember Allah (by glorifying His Praises, i.e. prayers and invocations, etc.) at the Mash‘ar-il-Haram. And remember Him (by invoking Allah for all good, etc.) as He has guided you, and verily, you were, before, of those who were astray.”

[Sūrah al-Baqarah (2): 198]

If the pilgrim cannot go Mash‘ar al-Ḥarām, then the whole of Muzdalifah is the place for standing, thus he can supplicate wherever he is until daylight spreads.

- **The time of going to Mina from Muzdalifah:**

Then the pilgrim should go Mina from Muzdalifah before sunrise in a self-composed manner.

Allah (ﷻ) said:

﴿ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾

“Then depart from the place from where [all] the people depart and ask forgiveness of Allah. Indeed, Allah is Forgiving and Merciful.”

[Sūrah al-Baqarah (2): 199]

When he reaches Muḥassir - which is a valley between Muzdalifah and Mina and not part of Mina - he should increase pace whether he is riding or walking for a distance of a stone's throw. He should pick seven pebbles at al-Jamarāt, or on his way to al-Jamarāt from Mina. It is permissible to pick the pebbles in Muzdalifah. On his way to al-Jamarāt he should make *talbiyah* and *takbīr*. He should stop the *talbiyah* when he starts stoning the Jamrah al-‘Aqabah.

It is permissible for the weak and people with valid excuses, whether male or female and those who accompany them and serve them to go to Mina from Muzdalifah when the moon sets, or when the major part of the night passes, and stone the Jamrah al-‘Aqabah when they arrive at Mina.

- **The time to stone the Jamrah al-‘Aqabah:**

Pelting the Jamrah al-‘Aqabah starts on the night of the tenth of Dhul Ḥijjah after the setting of the moon for people with excuses and those who accompany them.

When the pilgrim arrives at Jamrah al-‘Aqabah - and it is the last Jamrah from the direction of Mina - he should pelt it with seven pebbles after sunrise, in such a manner that Mina will be on his right side and Makkah will be on his left side. He should throw with his right hand. While throwing each pebble he should make *takbīr* saying:

الله أكبر

“Allahu Akbar.”

The Sunnah for the Jamarāt pebbles is that they should be small; and range in size between the chickpea and the soapberry.

It is prohibited to pelt with large pebbles, nor is it allowed to pelt with things which are not pebbles like *khuffs*, shoes, jewelry, minerals and so on. The pilgrim should not harm and crowd the Muslims when pelting and doing other acts of worship.

- **What the pilgrim does after pelting:**

After pelting the pilgrim who is performing the *Tamattu‘* and *Qirān Ḥajj* should slaughter the sacrificial animal. During slaughtering pilgrim should say:

باسم الله والله أكبر، اللهم تقبل مني

“In the name of Allah, Allah is the Greatest. O Allah! Accept (my sacrifice) from me.”

Anas (رضي الله عنه) narrated:

“Allah's Messenger sacrificed with his own hands two horned rams which were white with black markings reciting the name of Allah and saying Allahu-Akbar. He placed his foot on their sides (while sacrificing).”¹

It is Sunnah for the pilgrim to eat part of the sacrificial meat, drink its soup, feed with poor with a part of it and he can take some of it to his country. As for the pilgrim who is making *Ifrād Ḥajj*; he should shave his hair after pelting, because no sacrificial animal is due from him. Likewise a sacrificial animal is not due from the people of Makkah and those who live in its environs.

After slaughtering the pilgrim should shave his hair or clip it if he is a man. Shaving is better than clipping. It is Sunnah for the barber to start shaving the right side of the head of the person who is being shaved. The woman should clip a finger nail's length of her hair.

Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “O Allah, pardon those who shave their heads.” They (Companions of the Holy Prophet) said: “O Messenger of Allah! (What about those) who clip their hair?” He said: “O Allah! Pardon those who shave their heads.” They said: “O Messenger of Allah! (What about those) who clip their hair?” He said: “O Allah! Pardon those who shave their heads.” They said: O Messenger of Allah, (what about those) who clip their hair? He said: (O Allah, pardon) those who clip their hair.”²

- **The first stage of exiting *iḥrām*:**

After the pilgrim does what has been discussed above all what has been prohibited for him in the state of *iḥrām* becomes permissible except sexual intercourse. He is permitted to wear clothes, apply perfume, cover the head and so on. If he pelts the Jamrah al-‘Aqabah and shaves his head everything from the prohibited things in *iḥrām* will be permissible for him except sexual intercourse with women, even if he has not sacrificed an animal, save the one who drove an animal for slaughter to Makkah; he will not reach the first stage of exiting *iḥrām* until he pelts the Jamrah, slaughters the animal and shaves his head. It is Sunnah for the Muslim leader to deliver a lecture on the forenoon

¹ Agreed upon, transmitted by Bukhārī (no. 5558) and Muslim (no. 1966), and this is his wording.

² Agreed upon, transmitted by Bukhārī (no. 1728) and Muslim (no. 1302).

of the day of Slaughter at the Jamarāt where he will teach people the rites of *Hajj*. He should advise them to fear Allah the Exalted, cooperate in goodness and fear of Allah, remember Allah a lot and thank Him.

- **The second stage of exiting *iḥrām*:**

After pelting the Jamarāt, slaughtering the animal, and shaving the hair, the pilgrim removes his unkemptness (cutting the nails, etc), cleans himself, wears his clothes, applies perfume, and heads for Makkah in the forenoon. He should circumambulate the House the *Ṭawāf* of *Hajj*. This is called *Ṭawāf al-Ifāḍah* or *Ziyārah* and he should make *raml* in this *Ṭawāf*.

Allah (ﷻ) said:

﴿ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴾

“Then let them end their untidiness and fulfill their vows and perform *Ṭawāf* around the ancient House.”

[Sūrah al-Ḥajj (22): 29]

Then he should make *sa’y* between *Ṣafā* and *Marwah* if he is performing *Tamattu’ Hajj*. If he is performing *Qirān* or *Ifrād* and he did not make *sa’y* with *Ṭawāf al-Qudūm*, he should make *Ṭawāf* and *sa’y* like a person who is performing *Tamattu’ Hajj*. If he had already made *sa’y* after *Ṭawāf al-Qudūm* – which is better – no *Ṭawāf* is required from him after *Ṭawāf al-Ifāḍah*. After this everything that was prohibited for the pilgrim will be permissible for him including sexual relations with women.

- **The earliest time for performing *Ṭawāf al-Ifāḍah*:**

Ṭawāf al-Ifāḍah is *Ṭawāf az-Ziyārah*.

It starts after the passage of the major part of night of Slaughter. It is Sunnah for the pilgrim to make *Ṭawāf* in the forenoon of the day of Slaughter. He may delay it but should not perform it after the months of *Hajj* except for valid reason.

- **The time of returning to Mina:**

The pilgrim should return to Mina from Makkah and pray Dhuhur there if possible. He should spend the rest of *'Īd* day there and the days and night of the days of *Tashrīq*. He should sleep in Mina on the eleventh, twelfth and thirteenth of Dhul Ḥijjah-if he delays his departure- and that is better. If he cannot sleep in Mina, he should spend the major part of the night from these nights in Mina. If that he is not possible he should sleep near Mina, because the compulsory things fall away because of inability to fulfill them.

- **The ruling of the remaining of the pilgrims at the Sacred Monument:**

The gathering of the pilgrims at the Sacred Monument is part of the rites of *Ḥajj*. Their remaining at the Sacred Monument to perform their rites is a legally intended act of worship. This enables the pilgrims to know each other, benefit from each other and cooperate in goodness and fear of Allah. Thus it is compulsory for every pilgrim to remain in Mina, 'Arafah and Muzdalifah during the day and night as the Prophet (ﷺ) did. It is not allowed to go out of these places during the times of *Ḥajj* except for a valid reason like *Tawāf, sa'y*, or a necessary need. He should return as soon as his purpose for going out is accomplished.

- **The time of pelting the Jamarāt in the days of *Tashrīq*:**

The pilgrim should pray the five daily prayer in congregation at their time in a shortened manner and without joining them, in al-Khayf mosque, if it is possible. If this is not possible he should pray at any place in Mina.

He should pelt the three Jamarāt in the days of *Tashrīq* after the sun passes the meridian. Every day he should pick the pebbles from any place in Mina.

1- The Sunnah is that he should go to the Jamarāt walking if this is possible. On the eleventh day of Dhul Ḥijjah he should pelt the first Jamrah which is the smallest one and is after al-Khayf mosque. He should stone it with seven consecutive pebbles. He should raise his right hand with each pebble that is cast and say, "Allahu Akbar" whilst facing the *qiblah* if possible.

If he has finished he should move a little towards the right, stand while facing the *qiblah*, raise his hands and supplicate for a long time according to his ability.

2- The he should go to the middle Jamrah and pelt it seven times as has been described. He should raise his right hand with each pebble and make *takbīr*. He should move a little

to the left, stand facing the *qiblah*, racing his hands. He should supplicate for a long time but less than the time that he supplicated at the first Jamrah.

3- He should proceed to the Jamrah al-‘Aqabah, pelt it seven times, in such a manner that Makkah is to his left and Mina is to his right. He should not stand there for supplication. In this way he will have cast twenty one pebbles.

It is permissible for a person with a valid excuse not to sleep in Mina, make the stoning of two days in one day, delay stoning until the last day of Tashrīq, or stone at night-and that is better-save for the stoning of the thirteenth day of Dhul Ḥijjah which should be before sunset.

- On the twelfth of Dhul Ḥijjah the pilgrim should do what he did on the eleventh of Dhul Ḥijjah. He should pelt the three Jamarāt in the prescribed order after the sun passes the meridian as mentioned above.

The Sunnah is that the pilgrim should pelt the three Jamarāt on the ground floor, and it is permissible for him to pelt them in the upper floors.

- If the pilgrim wants to hasten his departure and go after the passage two days from the days of Tashrīq, he should depart before sunset on the twelfth day of Dhul Ḥijjah.

If he delays his departure to the thirteenth of Dhul Ḥijjah, he should pelt the three Jamarāt after the sun passes the meridian as has been mentioned previously and that is better, because it is the action of the Messenger of Allah (ﷺ). The woman takes the ruling of the man in all what has been discussed above. Having done the above the pilgrim would have finished the actions of *Ḥajj*.

The Prophet (ﷺ) made one *Ḥajj* and it the Farewell *Ḥajj*. He performed the rites of *Ḥajj*, taught the people their rites, gave the *ummah* the responsibility of calling people to Allah.

At ‘Arafah the religion of Islam was completed, and on the day of Slaughter the *ummah* was given the responsibility of calling people to Allah as the Prophet (ﷺ) said in his *Ḥajj*:

“Let those who are present convey to those who are absent.”¹

¹ Agreed upon, transmitted by Bukhārī (no. 67) and this is his wording, and Muslim (no. 1679).

- **Remembering Allah very much after completing the rites of *Hajj*:**

Whenever a Muslim finishes an act of worship like prayer, fasting and *Hajj*, it is prescribed for him to remember Allah, who has granted him the ability to do that act of worship, very much, praise him for facilitating the completion of a compulsory duty, seeking His forgiveness for shortcomings, and ask him from the good of this life and the Hereafter. He should not be like a person who feels that he has performed the act of worship perfectly, and wants to make that a favor on His Lord.

Allah (ﷻ) said:

﴿ فَإِذَا قَضَيْتُمْ مَنَسِكَكُمْ فَأَذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمَنْ الْتَمَسَ النَّاسَ مِنْ يَقُولِ رَبِّنَا إِنَّا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ﴿٢٠٠﴾ وَمَنْهُمْ مَنْ يَقُولُ رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقَنَا عَذَابَ النَّارِ ﴿٢٠١﴾ أُولَٰئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ﴾

“And when you have completed your rites, remember Allah like your [previous] remembrance of your fathers or with [much] greater remembrance. And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share. But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire. Those will have a share of what they have earned, and Allah is swift in account.”

[Sūrah al-Baqarah (2) 200-202]

- After pelting on the thirteenth day of Dhul Ḥijjah after the sun passes the meridian, the pilgrim should leave Mina. The Sunnah is that a person who stays outside the Sacred territory of Makkah should stop at al-Abṭāḥ, pray Dhuhr, ‘Aṣr, Maghrib and ‘Ishā’ there, as well as spending a part of the night there.
- **The time for making the Farewell *Tawāf*:**

The pilgrim should go to Makkah and circumambulate the Farewell *Tawāf* if he is not from the residents of Makkah. The menstruating woman and the one experiencing post-partum bleeding do not perform the Farewell *Tawāf*. After making this circumambulation he should go back to his country. He may carry with him Zamzam water if he wishes, if that is easy for him. It is allowed for the pilgrim to come out of Mina after pelting the Jamarāt, make Dhuhr, the Farewell *Tawāf* and leave immediately.

Ibn ‘Abbās (رضي الله عنه) narrated:

“The people were ordered to perform the Ṭawāf of the Ka‘bah (Ṭawāf al-Wada’) as the last thing, before leaving (Makkah), except the menstruating women who were excused.”¹

- **The ruling of not performing the Farewell Ṭawāf:**

If the pilgrim delays the *Ṭawāf al-Ifāḍah* and performs it when leaving Makkah; that will suffice for the Farewell *Ṭawāf* if the pilgrim makes the intention that it is the Farewell *Ṭawāf*. However, if he does that he would left doing the better thing, which is making the *Ṭawāf al-Ifāḍah* on the day of Slaughter.

If the Farewell *Ṭawāf* is incumbent upon someone and he leaves Makkah without performing it, it will be incumbent upon him to return to Makkah and perform it. If he does not return, he is sinful, his *Hajj* is incomplete, and he should repent and ask Allah for forgiveness.

- **A description of the hajj of the Prophet (ﷺ):**

Jābir (رضي الله عنه) narrated:

“The Messenger of Allah (ﷺ) stayed in (Madinah) for nine years but did not perform *Hajj*, then he made a public announcement in the tenth year to the effect that Allah's Messenger (ﷺ) was about to perform the *Hajj*. A large number of persons came to Madinah and all of them were anxious to follow the Messenger of Allah (ﷺ) and do according to his doing. We set out with him till we reached Dhul al-Hulayfah. Asma daughter of Umayyā gave birth to Muhammad ibn Abu Bakr. She sent message to the Messenger of Allah (ﷺ) asking him: What should I do? He (the Holy Prophet) said: Take a bath, bandage your private parts and put on *iḥrām*. The Messenger of Allah (ﷺ) then prayed in the mosque and then mounted al-Qaṣwā’ (his she-camel) and it stood erect with him on its back at al-BaydÉ. And I saw as far as I could see in front of me but riders and pedestrians, and also on my right and on my left and behind me like this. And the Messenger of Allah (ﷺ) was prominent among us and the (revelation) of the Holy Qur'an was descending upon him. And it is he who knows (its true) significance. And whatever he did, we also did that. He pronounced the Oneness of Allah (saying):" Here I am, O Allah!, Here I am. You have no partner, praise and grace is Yours and the Sovereignty too; You have no partner." And the people also pronounced this *talbiyah* which they pronounce (today). The Messenger of Allah (May peace be upon him) did not reject anything out of it. But the Messenger of Allah (ﷺ) adhered to his own *talbiyah*. Jābir (رضي الله عنه) said: We did not have any other intention but that of *Hajj* only, being unaware of the *‘umrah* (at that season), but when we came with him to the House, he touched the pillar and (made seven circuits) making *raml* in three of them and walking (normally) in four of them. And then going to the Station of Ibrahim (MaqÉm IbrÉhim) , he recited:" And adopt the Station of Ibrahim as a place of prayer." And this Station was between him and the House. My father said (and I do not know whether he had made a mention of it but that was from Allah's Messenger [May peace

¹ Agreed upon, transmitted by Bukhārī (no. 1755) and Muslim (no. 1328)

be upon him] that he recited in two *rak'ahs*: "say: He is Allah One," and say: "Say: O unbelievers." He then returned to the pillar (*Ījar Aswad*) and kissed it. He then went out of the gate to Ṣafā and as he reached near it he recited: "Al-Ṣafā and al-Marwah are among the signs appointed by Allah," (adding) I begin with what Allah (has commanded me) to begin. He first mounted al-Ṣafā till he saw the House, and facing qiblah he declared the Oneness of Allah and glorified Him, and said: "There is no god but Allah, One, there is no partner with Him. His is the Sovereignty, to Him praise is due, and He is Powerful over everything. There is no god but Allah alone, Who fulfilled His promise, helped His servant and routed the confederates alone." He then made supplication in the course of that saying such words three times. He then descended and walked towards al-Marwah, and when his feet came down in the bottom of the valley, he ran, and when he began to ascend he walked till he reached al-Marwah. There he did as he had done at al-Ṣafā. And when it was his last running at al-Marwah he said: If I had known beforehand what I have come to know afterwards, I would not have brought sacrificial animals and would have performed an *'umrah*. So, he who among you who does not have the sacrificial animals with him should put off *ihrām* and treat it as an *'umrah*. Suraqaḥ ibn Maalik ibn Ju'sham got up and said: O Messenger of Allah! does it apply to the present year, or does it apply forever? Thereupon the Messenger of Allah (May peace be upon him) intertwined the fingers (of one hand) into another and said twice: The *'umrah* has become incorporated in the *Hajj* (adding): "No, but forever and ever." 'All came from the Yemen with the sacrificial animals for the Prophet (May peace be upon him) and found Fatimah (Allah be pleased with her) to be one among those who had put off *ihrām* and had put on dyed clothes and had applied antimony. He ('Ali) showed disapproval to it, whereupon she said: My father has commanded me to do this. He (the narrator) said that 'Ali used to say in Iraq: I went to the Messenger of Allah (ﷺ) showing annoyance at Fatimah for what she had done, and asked the (verdict) of Allah's Messenger (ﷺ) regarding what she had narrated from him, and told him that I was angry with her, whereupon he said: She has told the truth, she has told the truth. (The Prophet then asked 'Ali): What did you say when you undertook to go for Hajj? I ('Ali) said: O Allah, I am putting on Ihram for the same purpose as Your Messenger has put it on. He said: I have with me sacrificial animals, so do not put off the *ihrām*. He (Jābir) said: The total number of those sacrificial animals brought by 'Ali from the Yemen and of those brought by the Messenger (ﷺ) was one hundred. Then all the people except the Messenger (ﷺ) and those who had with them sacrificial animals, put off *ihrām*, and got their hair clipped; when it was the day of Tarwiyah (8th of Thu al-Ḥijjah) they went to Mina and put on the *ihrām* for *Hajj* and the Messenger of Allah (ﷺ) rode and led the Dhuhr, 'Asr, Maghrib, 'Isha and Fajr prayers. He then waited a little till the sun rose, and commanded that a tent of hair should be pitched at Namirah. The Messenger of Allah (ﷺ) then set out and the Quraysh did not doubt that he would halt at al-Mash'ar al-Haram (the sacred site) as the Quraysh used to do in the pre-Islamic period. The Messenger of Allah (ﷺ), however, passed on till he came to 'Arafah and he found that the tent had been pitched for him at Namirah. There he got down till the sun had passed the meridian; he commanded that al-Qaṣwā' should be brought and saddled for him. Then he came to the bottom of the valley, and addressed the people saying: Verily your blood, your property are as sacred and inviolable as the sacredness of this day of yours, in this month of yours, in this town of yours. Behold! Everything pertaining to the Days of Ignorance is under my feet completely abolished. Abolished are also the blood-revenges of the Days of Ignorance. The first claim of ours on blood-revenge which I abolish is that of the son of Rabi'a ibn al-HÉrith, who was nursed among the tribe of Sa'd and killed by Hudhayl. And the usury of the pre-Islamic period is abolished, and the first of our usury I abolish is that of 'Abbas ibn 'Abd al-Muttalib, for it is all abolished. Fear Allah concerning women! Verily you have taken them on the security of Allah, and intercourse with them has been made lawful unto you by words of Allah. You too have right over them, and that they

should not allow anyone to sit on your bed whom you do not like. But if they do that, you can chastise them but not severely. Their rights upon you are that you should provide them with food and clothing in a fitting manner. I have left among you the Book of Allah, and if you hold fast to it, you would never go astray. And you would be asked about me (on the Day of Resurrection), (now tell me) what would you say? They (the audience) said: We will bear witness that you have conveyed (the message), discharged (the ministry of Prophethood) and given wise (sincere) counsel. He (the narrator) said: He (the Holy Prophet) then raised his forefinger towards the sky and pointing it at the people (said):" O Allah, be witness. O Allah, be witness," saying it thrice. (BilÉl then) pronounced *athÉn* and later on *iqÉmah* and he (the Holy Prophet) led the noon prayer. He (BilÉl) then uttered *IqÉmah* and he (the Holy Prophet) led the afternoon prayer and he observed no other prayer in between the two. The Messenger of Allah (ﷺ) then mounted his camel and came to the place of stay, making his she-camel al-Qaṣwā', turn towards the side where there are rocks, having the path taken by those who went on foot in front of him, and faced the qiblah. He kept standing there till the sun set, and the yellow light had somewhat gone, and the sun had disappeared. He made UsÉmah sit behind him, and he pulled the nose string of Qaṣwā' so forcefully that its head touched the saddle (in order to keep her under perfect control), and he pointed out to the people with his right hand to be moderate (in speed), and whenever he happened to pass over an elevated tract of sand, he slightly loosened it (the nose-string of his camel) till she climbed up and this is how he reached al-Muzdalifa. There he led the evening and 'Isha prayers with one *ÉthÉn* and two *iqÉmahs* and did not glorify (Allah) in between them (i. e. he did not observe supererogatory *rak'ahs* between Maghrib and 'Isha prayers). The Messenger of Allah (ﷺ) then lay down till dawn and offered the dawn prayer with an *ÉthÉn* and *iqÉmah* when the morning light was clear. He again mounted al-Qaṣwā', and when he came to al-Mash'ar al-ḥaram, he faced towards qiblah, supplicated Him, Glorified Him, and pronounced His Uniqueness (*La ilÉha illa Allah*) and Oneness, and kept standing till the daylight was very clear. He then went quickly before the sun rose, and seated behind him was al-Fadl ibn 'Abbas and he was a man having beautiful hair and fair complexion and handsome face. As the Messenger of Allah (ﷺ) was moving on, there was also going a group of women (side by side with them). Al-Fadl began to look at them. The Messenger of Allah (ﷺ) placed his hand on the face of Fadl who then turned his face to the other side, and began to see, and the Messenger of Allah (ﷺ) turned his hand to the other side and placed it on the face of al-Fadl. He again turned his face to the other side till he came to the bottom of Muḥassir. He urged her (al-Qaṣwā') a little, and, following the middle road, which comes out at the greatest Jamrah, he came to the Jamrah which is near the tree. At this he threw seven small pebbles, saying Allahu-Akbar while throwing every one of them in a manner in which the small pebbles are thrown (with the help of fingers) and this he did in the bottom of the valley. He then went to the place of sacrifice, and sacrificed sixty-three (camels) with his own hand. Then he gave the remaining number to 'Ali who sacrificed them, and he shared him in his sacrifice. He then commanded that a piece of flesh from each animal sacrificed should be put in a pot, and when it was cooked, both of them (the Prophet and 'Ali) took some meat out of it and drank its soup. The Messenger of Allah (May peace be upon him) again rode and came to the House, and offered the Dhuhr prayer at Makkah. He came to the tribe of Abd al-Muḥalib, who were supplying water at Zamzam, and said: Draw water. O Bani 'Abd al-Muttalib! were it not that people would usurp this right of supplying water from you, I would have drawn it along with you. So they handed him a basket and he drank from it."¹

¹ Transmitted by Muslim (no. 1218).

9. Rulings Pertaining to *Hajj* and *'Umrah*

- **The pillars of *Hajj***

The four pillars of *Hajj* are:

Ihrām, standing at 'Arafah, *Tawāf az-Ziyārah* and *sa'y*.

- **The compulsory things in *Hajj*:**

Ihrām from the required *mīqāt*, sleeping at Mina in the nights of the days of *Tashrīq* for people not working as suppliers of water, shepherds, and so on, sleeping at Muzdalifah on the night preceding the day of Slaughter, or for most of that night if that is in the case of weak people and the like, pelting the Jamarāt, shaving or clipping the hair, *Tawāf al-Wadā'* for non-residents of Makkah when they leave the city.

- **The ruling of a person who leaves something from the rites of *Hajj* and *'umrah*:**

1- Whoever does not enter into the state of *Ihrām*, his rites will not begin unless he gets into it. Whoever leaves a pillar from the pillars of *Hajj* or *'umrah* his rites will not be complete until he does it.

2- Whoever deliberately leaves a compulsory thing from *Hajj* or *'umrah*, by his own choice, knowing the ruling, sins because he goes against the action of the Prophet (ﷺ) and his command. His rites are incomplete and not proper. Whoever leaves a compulsory thing because of an acceptable reason, there is no sin upon him, and he should pay the compensation as stated in the texts of the *Sharee'ah*.

3- There is nothing due from a person who leaves a Sunnah, however, he misses the reward. The Sunnah is something which is not a pillar or a compulsory thing whether it is an action or a word.

- **How to perform the actions of the Day of Slaughter:**

It is better for the pilgrim to arrange the actions of the day of *'Id*- and it is the tenth of Dhul Hijjah- as follows:

Pelting the Jamrah al-'Aqabah, then slaughtering the sacrificial animal, then shaving or trimming the hair, then *Tawāf*, and then *sa'y*.

This is the Sunnah and if he does some things before others there is no problem, like if he shaves his head before slaughtering, or makes *Ṭawāf* before pelting the Jamrah al-‘Aqabah and so on.

It is not legislated for the pilgrim to perform ‘*umrah* or repeatedly do it on the day of ‘*Īd* or the days of *Tashrīq*. The pilgrim should remain with the other pilgrims until he finishes his rites.

The time for slaughtering the sacrificial animals extends to the sunset of the thirteenth of Dhul Hijjah.

‘Abdullah ibn ‘Amr ibn al-‘Āṣ (رضي الله عنه) narrated:

“Allah's Messenger (ﷺ) stopped (for a while near the Jamarāt) at Mina during his last *Hajj* for the people and they were asking him questions. A man came and said, "I forgot and got my head shaved before slaughtering the (sacrificial animal)." The Prophet (ﷺ) said, "There is no harm, go and do the slaughtering now." Then another person came and said, "I forgot and slaughtered (the camel) before throwing of the pebbles at the Jamrah." The Prophet (ﷺ) said, "Pelt now and there is no harm." The narrator added: So on that day, when the Prophet (ﷺ) was asked about anything (as regards the ceremonies of *Hajj*) performed before or after its due time, his reply was: "Do it (now) and there is no harm."¹

- **The ruling of doing sa‘y before Ṭawāf:**

In all his rites of *Hajj* and ‘*umrah* the Prophet (ﷺ) first made *Ṭawāf* then sa‘y between Ṣafā and Marwah. Thus it is not allowed at all to perform sa‘y before *Ṭawāf*, whether it is the sa‘y for *Hajj* or ‘*umrah*.

- **The ruling of the *Hajj* of a person who has been prevented from reaching Muzdalifah:**

If a person heads for Muzdalifah from ‘Arafah, and is prevented from reaching it by a valid reason like overcrowding, and fears that the time for ‘Ishā will expire, he should pray on the way. Whoever cannot reach Muzdalifah in time and only manages to arrive after dawn, or after sunset, he should stand for a little while in Muzdalifah. Then he should proceed to Mina, there is no sin upon him, no sacrificial animal in compensation is required from him, and his *Hajj* is valid.

¹ Agreed upon, transmitted by Bukhārī (no. 83) and this is his wording, and Muslim (no. 1306).

- **The ruling of sleeping in Mina:**

It is compulsory for all the pilgrims to sleep in Mina during the nights of the days of Tashrīq, and to remain there during the day, and not to leave Mina except for a need or performing the rites of *Hajj*, because the gathering of the pilgrims during the time of performing the rites is a thing intended by the *Sharee'ah* because of the benefits, probity and goodness that is in it. It is permissible for the shepherds and those who work in the fields of general benefit for the pilgrims like traffic officers, security officers, firemen, doctors and the like to sleep outside Mina during these nights if the situation calls for it, and no compensation will be required from them.

Allah (ﷻ) said:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ ۚ وَمَنْ يُوقْ شِحْحَ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴾

“So fear Allah as much as you are able and listen and obey and spend [in the way of Allah]; it is better for your selves. And whoever is protected from the stinginess of his soul - it is those who will be the successful.”

[Sūrah at-Taghābun (64): 16]

- **The time for pelting the Jamarāt in the days of Tashrīq:**

1- Pelting the Jamarāt in all the days after *'īd* should occur when the sun passes the meridian. Whoever pelts before the sun passes the meridian should repeat the pelting after the sun passes the meridian. If he does not repeat the pelting until the sunset of the thirteen of Dhul Hījjah, he is a sinner. He should repent and not pelt because the time of pelting would have passed. His *Hajj* is valid, however, it is incomplete and not proper. He should ask Allah's forgiveness for his transgression.

The pilgrim should pelt the Jamarāt in each of the days of Tashrīq in an organized manner after the sun passes the meridian: he should first pelt the smallest Jamrah, then the medium Jamrah, and then the largest Jamrah.

2- As far as pelting is concerned the three days of Tashrīq are like one day. Thus, whoever has a valid excuse and pelts what was due to be pelted on another day instead of the appropriate day will not be considered sinful. However, not doing this is better. Whoever, throws all the pebbles at once will be considered to have thrown one pebble, and he has to throw the remaining six pebbles to complete the pelting.

The place where the pebbles are thrown is the place where they gather after being thrown and not the pillar which was erected to show the pilgrims the receptacle for throwing.

- **The ruling of throwing at night:**

It is better for the pilgrim to pelt the Jamarāt in the days of *Tashrīq* after the sun passes the meridian in the afternoon. If the pilgrim is afraid of overcrowding he may pelt at night because the Prophet (ﷺ) set the time for the beginning of pelting but did not set the time for its end.

Ibn ‘Abbas (رضي الله عنه) narrated:

“The Prophet (ﷺ) was asked questions during the days of Mina and a man said: 'I stoned (the Jamarāt) after evening came.' He said: "There is no harm.”¹

- **The ruling of delaying pelting the Jamarāt:**

The Sunnah is that the pilgrims should pelt the Jamarāt at the prescribed times and days like the Prophet (ﷺ) did.

It is permitted for the shepherds, the sick, people with valid excuses or those who are harmed by overcrowding to delay pelting in the days of *Tashrīq* to the thirteenth of Dhul Ḥijjah. Such a person should then pelt in order for each day. He should pelt for the eleventh of Dhul Ḥijjah starting by the first Jamrah, then the medium Jamrah and ending at Jamrah al-‘Aqabah. He should do the same for the twelfth and thirteenth of Dhul Ḥijjah in the same manner.

If a pilgrim delays pelting until after the thirteenth of Dhul Ḥijjah for no reason, he is a sinner, his *Hajj* is valid but it is incomplete and not proper. If he delays pelting for a reason, there is no sin upon him and in both of these conditions he should not pelt, because the time will have passed, and his *Hajj* is valid.

- **The ruling of delegation in pelting:**

It is permissible for a person who cannot pelt like weak men, women, and children to delegate people who can pelt on their behalf. The delegated person should pelt on his own behalf and then pelt on behalf of the person who sent him, and he should do this for all the Jamarāt.

¹ Agreed upon, transmitted by Bukhārī (no. 1733) and this is his wording, and Muslim (no. 1306).

- **The ruling of delaying *Ṭawāf al-Ifāḍah*:**

The Sunnah is that the pilgrim should perform *Ṭawāf al-Ifāḍah* on the day of ‘*Id*. It is permitted for a person with a valid excuse to delay it to the days of *Tashrīq* and the end of the month of Dhul Ḥijjah.

It is not allowed to delay *Ṭawāf al-Ifāḍah* until the end of Dhul Ḥijjah except for a continuous, unavoidable excuse like a sick person who cannot perform *Ṭawāf* walking, or after having been carried, or a woman who has experienced post-partum bleeding before making *Ṭawāf* and so on.

Ṭawāf al-Ifāḍah is one of the greatest pillars of *Ḥajj*, and whoever leaves it for a reason or forgets it must do it.

- **The ruling of the *Ṭawāf* of the menstruating woman and the one experiencing post-partum bleeding:**

1- If a woman menstruates before *Ṭawāf al-Ifāḍah* or experiences post-partum bleeding she should not perform *Ṭawāf* until she becomes pure. She should stay in Makkah until she takes a ritual bath and then performs *Ṭawāf*.

If she is with companions who will not wait for her and she cannot remain in Makkah, then she should use harmless medication to stop menstruation. She should then take a ritual bath and make *Ṭawāf*, because she has no choice, and Allah does not overburden a soul beyond its capacity. Her *Ḥajj* is valid *Inshaa Allah*. If she has no way out then she should make *Ṭawāf* while menstruating, because the condition of compulsoriness falls away due to inability to fulfill it.

2- If a woman enters the state of *iḥrām* for ‘*umrah* and then menstruates before *Ṭawāf* and becomes pure before the ninth of Dhul Ḥijjah, she should complete her ‘*umrah*, enter into *iḥrām* for *Ḥajj*, and go to ‘Arafah.

If she does not become clean before the day of ‘Arafah she should join her *Ḥajj* to her ‘*umrah* by saying:

لبيك حجا وعمرة

“Here I am O my Lord to perform *Ḥajj* and ‘*umrah*.”

Thus her *Ḥajj* becomes a *Qirān Ḥajj*. She should stand with the people at the sacred monuments, and perform the rites. When she gets pure, she should take a ritual bath, circumambulate the House and make *sa‘y*.

- **The ruling of changing the type of *Hajj*:**

It is Sunnah for a person performing *Ifrād* or *Qirān Hajj*, when he comes to Makkah and makes *Tawāf* and *sa'y* to change the *Hajj* into *Tamattu'*. He may do so before *Tawāf* or after it and after *sa'y*.

Whoever is menstruating or has an excuse and fears that they may miss *Hajj* may change the intention of *'umrah* to *Qirān*, and go to 'Arafah to stand with the people.

- **The ruling of entering the Ka'bah:**

Entering the Ka'bah is not compulsory or a Sunnah act of *Hajj* or *'umrah*. However, entering it is a good thing at any time if it is possible. It is recommended that whoever enters it should pray therein. He should revere Allah and supplicate to Him. When he enters through the door he should go forward until the distance between him and the wall is three cubits (arm's length) and the door is behind him and pray two *rak'ahs* like the Prophet (ﷺ). Whoever prays in the *Hijr (hatim)*¹, it is as if he has prayed inside the Ka'bah.

- **The places to stand for supplication in *Hajj* and *'umrah*:**

There are six places to stand and supplicate in *Hajj*:

On *Ṣafā*, at *Marwah* at the beginning of each round of *sa'y*, at 'Arafah, at *Muzdalifah*, after pelting the first *Jamrah*, and after pelting the medium *Jamrah*.

- **The departures of *Hajj*:**

There are three departures in *Hajj*:

Firstly: the departure from 'Arafah to *Muzdalifah* on the night of the day of Slaughter.

Secondly: the departure from *Muzdalifah* to *Mina* on the day of Slaughter.

Thirdly: the departure from *Mina* to Makkah to perform *Tawāf al-Ifāḍah*.

¹ A low wall originally part of the Ka'ba. It is a semi-circular wall opposite, but not connected to, the north-west wall of the Ka'bah.

1- Allah (ﷻ) said:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ فَإِذَا أَقَضْتُم مِّنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِندَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِّن قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿٢٠﴾ ثُمَّ أَفِيضُوا مِمَّنْ حَيْثُ أَقَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

“*Hajj* is [during] well-known months, so whoever has made *Hajj* obligatory upon himself therein [by entering the state of *ihrām*], there is [to be for him] no sexual relations and no disobedience and no disputing during *Hajj*. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah . And fear Me, O you of understanding. There is no blame upon you for seeking bounty from your Lord [during *Hajj*]. But when you depart from ‘Arafat, remember Allah at *al-Mash‘ar al-Harām*. And remember Him, as He has guided you, for indeed, you were before that among those astray.”

[Sūrah al-Baqarah (2): 198-199]

- The rulings of missing *Hajj* and being prevented from performing it:

If a person has made a conditional *Hajj* and is prevented from performing *Hajj* because of sickness, an excuse, some reason, menstruation, and finishing of expenditure, he should get out of the state of *ihrām* and there is nothing due from him in terms of compensation. If he had not put a condition while going into the state of *ihrām*, he should sacrifice any sacrificial animal that he can, then shave his head or clip it and exit the *ihrām*. He should make *Hajj* in the following year if had made the missed *Hajj* compulsory on himself.

Whoever has missed standing at ‘Arafah has missed *Hajj*, and he should exit the *ihrām* after completing ‘*umrah*. He should make up for this *Hajj* later if he had made it compulsory upon himself. He should slaughter the sacrificial animal. If he had made a condition at the time of entering the state of *ihrām*, he should exit *ihrām* and there is nothing due from him.

Whoever is prevented by an enemy from reaching the House of Allah should slaughter a sacrificial animal, then shave his head or clip it, and then exit *ihrām*. If he is prevented from reaching ‘Arafah, he should exit his *ihrām* after completing ‘*umrah*.

Allah (ﷻ) said:

﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَخْلِقُوا زُجُجًا حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ر﴾

“And complete the *Hajj* and ‘*umrah* for Allah. But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals. And do not shave your heads until the sacrificial animal has reached its place of slaughter.”

[Sūrah al-Baqarah (2): 196]

If a woman hears the news of her husband's death during the rites of *Hajj* or *'umrah* she should finish her rites, because it is compulsory to finish the rites, because the rites and a woman's prescribed retreat or waiting period after the death of her husband are two acts of worship which are equally compulsory, thus it is incumbent to give precedence to the one which starts before the other.

- **What a person who returns from *Hajj*, *'umrah* or another journey says:**

'Abdullah ibn 'Umar (رضي الله عنه) narrated:

"Whenever Allah's Messenger (ﷺ) came back from the battle or from expeditions or from *Hajj* or *'umrah* and as he reached the top of the hillock or upon the elevated hard ground, he uttered, "*Allahu Akbar*" thrice, and then said:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، آيُّونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ
وَعَدَّهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

There is no god but Allah. He is One, there is no partner with Him, His is the sovereignty and His is the praise and He is Potent over everything. (We are) returning, repenting, worshipping, prostrating before our Lord, and we praise Him Allah fulfilled His promise and helped His servant, and routed the confederates alone."¹

¹ Agreed upon, transmitted by Bukhārī (no. 1797), and Muslim (no. 1344), and this is his wording.

10. *Hadī* and *Uḍḥiyah* (Sacrificial Animals)

- **Sacrificial animals:** are the cattle that are gifted to the (people of the) sacred territory as a means of seeking nearness to Allah (ﷻ), and what becomes incumbent to slaughter because of the engaging in *Tamattu'*, *Qirān Ḥajj*, or being prevented from performing *Ḥajj*.

- **The time for slaughtering the sacrificial animals:**

Firstly: The sacrifice for *Tamattu'* and *Qirān* starts from the morning of the day of Slaughter to sunset on the thirteenth of Dhul Ḥijjah. It is recommended to eat part of that meat, and feed the poor and the needy with part of it. The sacrificial animals should be slaughtered within the borders of the Ḥaram in Makkah, Mina, Muzdalifah or any other place.

Allah (ﷻ) said:

﴿وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ إِذَا وَقَّعْتُمْ مِنْهَا فَكُلُوا مِنْهَا وَأَطِيعُوا أَلْقَاعَهَا وَالْمُعَرَّةَ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

“And the camels and cattle We have appointed for you as among the symbols of Allah ; for you therein is good. So mention the name of Allah upon them when lined up [for sacrifice]; and when they are [lifeless] on their sides, then eat from them and feed the needy and the beggar. Thus have We subjected them to you that you may be grateful.”

[Sūrah al-Ḥajj (22): 36]

Secondly: The sacrifice of being prevented, and its time is when the reason for its compulsoriness comes, whether a person is inside the *Ḥaram* or outside it. He should feed the poor and needy from the sacrifice and not eat it.

Allah (ﷻ) said:

﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَخْلِقُوا رُؤُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ﴾

“And complete the *Ḥajj* and *‘umrah* for Allah. But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals. And do not shave your heads until the sacrificial animal has reached its place of slaughter.”

[Sūrah al-Baqarah (2): 196]

- **Voluntary sacrifice:**

1- It is Sunnah for the capable pilgrim to sacrifice many animals for the poor people of the *Ḥaram* and others besides them.

In the hadith which describes the *Hajj* of the Prophet (ﷺ) Jābir (رضي الله عنه) narrated:

“He then went to the place of sacrifice, and sacrificed sixty-three (camels) with his own hand. Then he gave the remaining number to ‘Ali who sacrificed them, and he shared him in his sacrifice. He then commanded that a piece of flesh from each animal sacrificed should be put in a pot, and when it was cooked, both of them (the Prophet and ‘Ali) took some meat out of it and drank its soup.”¹

2- It is Sunnah for the person performing ‘*umrah* to drive an animal from his country or the nearest border of the *Haram*, slaughter it and give it as a gift to the poor people of the *Haram* and others.

Miswar ibn Makhrama (رضي الله عنه):

“The Prophet (ﷺ) set out from Madinah with over one thousand of his companions at the time of the Treaty of Hudaibiyah and when they reached Thu al-Hulayfah, the Prophet (ﷺ) garlanded his sacrificial animal and marked it and assumed *ihrām* for ‘*umrah*.”²

3- It is Sunnah for a person who is resident in his country to send a sacrificial animal to the *Haram*.

‘Ā’ishah (رضي الله عنها) narrated:

“I twisted the garlands for the *hady* (animals meant for sacrifice) of the Prophet (ﷺ) and then he marked and garlanded them (or I garlanded them) and then made them proceed to the Ka'bah (at Makkah) but he remained in Madinah and no permissible thing was regarded as illegal for him then.”³

- **The *uḍḥiyah*:** are the animals like camels, cows, goats and sheep which are sacrificed on the days of sacrifice for ‘*Īd al-Aḍḥa* as a means of seeking nearness to Allah.

- **The ruling of the *uḍḥiyah*:**

It is Sunnah to sacrifice the *uḍḥiyah* on behalf of a living person. It is also permissible to sacrifice the *uḍḥiyah* on behalf of a dead person after a person slaughters on his own behalf and not independently, except for the case of a person whose will stated that.

¹ Transmitted by Muslim (no. 1218).

² Transmitted by Bukhārī (no. 1690).

³ Agreed upon, transmitted by Bukhārī (no. 1699), and this is his wording, and Muslim (no. 1321).

Allah (ﷻ) said:

﴿ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۖ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴾

“Verily, We have granted you (O Muhammad (ﷺ)) al-Kawthar (a river in Paradise). Therefore turn in prayer to your Lord and sacrifice (to Him only).”

[Sūrah al-Kawthar (108) 1-2]

- **The time for sacrificing the *udḥiyah*:**
- The time for sacrificing *udḥiyah* begins after the *‘Īd* prayer to the end of the days of Tashrīq. Thus the days of slaughter are four: *‘Īd* day and the three following days.

It is recommended that the one who sacrifices for *udḥiyah* should eat part of the meat, give a part as a gift, and another part as charity to the poor.

The *udḥiyah* have great virtues, because they are a means of attaining closeness to Allah (ﷻ), abundantly providing for the family, benefiting the poor, maintaining ties of kinship, and being kind to relatives and the neighbors.

- **The conditions of the sacrificial animals and *udḥiyah*:**

Firstly: In the slaughtering of animals for sacrifice, *udḥiyah*, and *‘Aqīqah* (sacrificial animal for the newborn) it will not suffice except to slaughter a camel which is five years old and above, a cow which is two years old and above, a sheep which is six months old and above, and a goat which is one year old and above. When an animal has been set aside for *udḥiyah* it is not permissible to sell it, and give it away as a gift. However, it is allowed to exchange it for a better animal.

Secondly: The animal that is sacrificed for *udḥiyah*, *‘Aqīqah* and *hady* must be from cattle and of the required age. It must be free from any defects. The best animal for sacrifice is the fattest, the most expensive, and the most beloved to its owner.

A sheep suffices for one person, a camel and a cow suffice for seven people. It is sufficient to slaughter a sheep, camel or cow on behalf of the person himself and his family members; the living and the dead from them.

It is recommended for a well off pilgrim to slaughter many animals, as a means of following the Prophet (ﷺ), honoring the pilgrims to the House of Allah, comforting the poor of the *Haram*, and attaining rewards.

- **What is prohibited for the one who wants to slaughter the *udḥiyah*.**

It is prohibited for the one who wants to slaughter the *udḥiyah* to remove anything from his hair, skin, or nails in the first ten days of Dhul Ḥijjah. If he does that he should seek Allah’s forgiveness and no compensation is due from him.

Umm Salamah (رضي الله عنها) narrated:

“When the (first) ten (days of Dhul Ḥijjah) begin, and one of you wants to offer a sacrifice, let him not remove anything from his hair or skin.”¹

- **How to sacrifice:**

The Sunnah is that a camel should be slaughtered while it is standing and its upper left leg should be tied. Other animals besides it like cows and sheep should be slaughtered while they are lying down. It is permissible to slaughter a camel while it is sitting on the ground. Slaughtering a camel while it is standing is done by cutting the lower part of its neck from the direction of the chest. Cows and goats are slaughtered by cutting the top part of the neck from the head. The person who is slaughtering should let the animal lie on its left side, put his right leg over its neck, hold its head and slaughter. When slaughtering a person should say:

باسم الله، الله أكبر، اللهم تقبل مني

“In the name of Allah, Allah is the Greatest. O Allah! Accept from me.”

1- Allah (ﷻ) said:

﴿وَالْبُدْنَ جَعَلْنَاهَا لَكُم مِّنْ شَعَائِرِ اللَّهِ لَكُم فِيهَا حَبِيرٌ فَادْكُرُوا اللَّهَ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ جُنُوبَهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ

وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

“And the camels and cattle We have appointed for you as among the symbols of Allah; for you therein is good. So mention the name of Allah upon them when lined up [for sacrifice]; and when they are [lifeless] on their sides, then eat from them and feed the needy and the beggar. Thus have We subjected them to you that you may be grateful.”

[Sūrah al-Ḥajj (22): 36]

2- Anas (رضي الله عنه) narrated:

“The Prophet (ﷺ) slaughtered two rams, black and white in color (as sacrifices), and I saw him putting his foot on their sides and mentioning Allah's Name and takbīr (Allahu Akbar). Then he slaughtered them with his own hands.”¹

¹ Transmitted by Muslim (no. 1977).

3- It is Sunnah that a person should slaughter the *hady* and *udḥiyah* himself. If he cannot slaughter himself, then he should be present when the animal is presented. He should not give the butcher part of the animal in payment (for slaughtering the animal). He should state the name of the person on whose behalf the animal is being sacrificed at the time of sacrifice.

A sacrificial animal becomes permissible to eat when its gullet, esophagus, two veins or one of them are cut and blood is spilled.

- **What is not sufficient to slaughter for *hady* and *udḥiyah*:**

If a Muslim slaughters a *hady* or *udḥiyah* and other sacrificial animals that are sacrificed to attain closeness to Allah, and does not know of its sickness except after slaughtering, it will not suffice, because it does not fulfill the goal of slaughtering.

The following types of animals: an animal with a cut rump, removed hump, a blind animal, and animal with a cut leg, do not suffice for *hady* or *udḥiyah* and sacrifices which are done to attain closeness to Allah.

Al-Bara ibn Azib (رضي الله عنه) narrated:

“I heard the Prophet (ﷺ) saying, “Four types of animals do not suffice as sacrifices. The animal that clearly has one bad eye: the sick animals that is obviously sick; the lame animal with an obvious limp; and the animal that is so emaciated that it is as if there is no marrow in its bones.”²

- **The best *hady* and *udḥiyah*:**

The best *hady* and *udḥiyah* is to slaughter a whole camel, then a whole cow, then a sheep, then one seventh of a camel or cow. In an *‘Aqīqah* the camel, cow or sheep suffices for only one person, and a sheep is better than a camel in this instance, because it is the one which was transmitted in the Sunnah (for the occasion), and the male sheep (ram) is better (for slaughter).

¹ Agreed upon, transmitted by Bukhārī (no 5565) and Muslim (no. 1966).

² An authentic hadith transmitted by Abū Dawud (no. 2802) and an-Nasā‘i (no. 4370).

11. Contemporary Matters Related to *Hajj* and *'Umrah*

- **The ruling of permits and visas:**

Permits and visas for *Hajj* and *'umrah*, quotas for pilgrims are all part of the organization for the performance of this great act of worship in ease. They are not there to stop or restrict *Hajj* and *'umrah*. They are part of the conditions for the compulsoriness of *Hajj* for a Muslim like provision and transport. Whoever is prevented from performing *Hajj* because of these issues should not delegate someone else to perform *Hajj* on his behalf.

It is prohibited to sell *Hajj* permits and visas, and they should not be used except by the people they were issued to. It is not permissible to circumvent regulations by using forged passports, permits, or visas because all that involves disobeying the command of the ruler, lying, opening the door to anarchy, security flaws and unlawful earnings.

- **The ruling of *Hajj* quotas:**

The principle is that *Hajj* should be followed by *'umrah*, and it is recommended to repeatedly perform *'umrah* in one year, because the principle in acts of worship which are not fixed to times is that it is recommended to perform them repeatedly like voluntary prayer and fasting. When there is overcrowding during *Hajj* or *'umrah*, the Muslim ruler can fix quotas which allow people who want to perform *Hajj* or *'umrah* to engage in their rites in ease and tranquility.

The Muslim ruler can fix a time for *Hajj* for a person who has already performed it in a time-frame which lessens overcrowding and realizes benefit for the Muslims. For example, he may say that, if someone has previously performed *Hajj* then he can only make another *Hajj* after five years. However, scholars, callers to Allah, doctors, soldiers and others who work in caring after the pilgrims, guiding them and safeguarding them will be exempt from this.

It is incumbent upon individuals, rulers and people from the Islamic countries to cooperate with the Saudi ruler in realizing these general benefits.

Allah (ﷻ) said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Mā'idah (5): 2]

- **The ruling of *Hajj* and *'umrah* companies:**

It is permissible for organizations and companies to announce *Hajj* and *'umrah* tours provided they do that according to the standards of the *Sharce'ah*. It is permissible for the state to demand a bank guarantee from *Hajj* tours companies, so as to guarantee the rights of the pilgrims, and let them perform their rites according to their agreements with the companies. It is lawful for the scholars and callers of Allah to accompany *Hajj* and *'umrah* tours to teach people the rules of the rites of *Hajj* and *'umrah*, and guide them in their religion. Whoever from them is given money without making it a condition may take it.

A Muslim who wants reward should not go for *Hajj* with companies which charge exorbitant prices, because that involves wastage, show off, going against the guidance of the Prophet (ﷺ) and his companions who showed their need and humility to their Lord.

- **The ruling of going for *Hajj* from with government departments:**

It is permissible for all the employees who are required to work in *Hajj* in government departments to perform *Hajj* under the sponsorship of those departments. It is also permissible for scholars, callers to Allah, doctors and the like who are invited by those departments for some need to go for *Hajj* under their sponsorship.

Whoever takes part in serving the pilgrims like soldiers, doctors, employees and general workers and others, and wants to perform the compulsory *Hajj* and is not permitted by his supervisor or sponsor, and if his performance of *Hajj* will affect his work, then it is not allowed for him to perform *Hajj* except with the permission of his supervisor; otherwise he will breach his contract of employment.

Whoever goes into the state of *ihrām*, and is required to work during *Hajj*, should complete his *Hajj* if he is allowed by his supervisor to perform *Hajj*. However, he should also do his work. If he is prohibited from making *Hajj* and had stipulated that he was performing a conditional *Hajj* (by stating, while going into the state of *ihrām* that “If an impediment obstructs me from completing *Hajj* then I will exit *ihrām* at that point.”) he should exit *ihrām* and he is not required to sacrifice an animal in compensation. If he had not stipulated a condition he should sacrifice the animal that is slaughtered by a person who is impeded from completing *Hajj*, then he should shave his hair and exit *ihrām*.

Whoever is tasked to work during the time of *Hajj*, and wants to perform *Hajj*, and does not know whether he will be allowed to perform *Hajj* or not, it is not incumbent upon him to enter into the state of *iḥrām* from the *mīqāt*. If he is permitted to perform *Hajj* then he should enter into the *iḥrām* at the point that he got the permission.

- **The ruling of the woman's travelling for *Hajj* or '*umrah*:**

It is not permissible for a woman to travel for *Hajj*, '*umrah* or another journey without a *maḥram*, whether she is a caller to Allah, doctor, servant and so on. The same applies whether she is old or young.

Whoever has a female nurse or servant, and wants to travel for *Hajj* or any other journey, and the woman does not have a *maḥram* who stays with them, or a safe place where she can be, and she cannot remain alone, and the person is in need of her services, then this is a necessity which permits him to travel with her together with his family, as a means of averting a greater evil by doing a thing with lesser harm.

- **New issues in *mīqāts*:**

The *mīqāts* for *Hajj* and '*umrah* are: Thu al-Ḥulayfah, al-Juḥfah, Yalamlam, Qarn al-Manāzil, and Dhāt 'Irq. Jeddah is inside the borders of the *mīqāt*, and it is not permissible for anyone to enter into *iḥrām* there except for its residents, and the people who go there and then decide to enter *iḥrām* while there and make the intention for that. Whoever passes the *mīqāt* and then enters into the state of *iḥrām* after that because he does not have a *Hajj* permit, his *Hajj* is valid but it is not proper and his action is prohibited because it is a transgression of the limits of Allah by not entering the state of *iḥrām* at the *mīqāt*, and disobedience of the ruler.

Whoever makes *Hajj* without a permit, and enters into *iḥrām* for *Hajj*, and is forced to remove the *iḥrām*, and then wears clothes, and wears the *iḥrām* after passing the security point, he is considered to have been in a state of *iḥrām* in his heart, although he wore clothes on his body. His *Hajj* is valid, however, it is incomplete and not proper. He is sinful for disobeying the ruler and he should sacrifice an animal in compensation for wearing sewn clothes.

Whoever enters into the state of *iḥrām* for *Hajj* and '*umrah* and is prevented from performing his rites by anything, if he had stipulated a condition that he will get out of *iḥrām* at the point that he is impeded from performing *Hajj*, he should exit *iḥrām* and no sacrificial animal is required from him.

If he had not stipulated a condition, then he is an impeded person, and he should slaughter an animal that is sacrificed by impeded people. He should then shave his hair and exit *iḥrām*. If he cannot find a sacrificial animal or cannot afford it he should shave his hair and there is nothing required from him.

- **New issues related to *iḥrām*:**

It is permissible for a person in *iḥrām* to use soap, shampoo and other things which have a good smell for washing his body or clothes, if the ingredients are not from a perfume source like incense, musk, ambergris and so on.

The person in *iḥrām* is permitted to take food or drinks in which mint, saffron and other sweet-smelling plants have been placed like fruit juices and so on.

In the state of *iḥrām* it is permitted to use dry, perfumed tissues. However, it is not permitted to use wet, perfumed tissues.

Whoever makes *Ṭawāf* in state of *iḥrām*, and wants to touch the Black Stone or the Yemeni Corner, and he is perfumed then he should not touch them if the perfume is wet. If the perfume is dry, there is no problem if he touches or kisses them.

It is not permissible for person in *iḥrām* to wear a kilt- and this is known as *al-wazarah*- and this is a garment which has a waist on top which is tied like the skirt for women.

In times of need it is permissible to wear masks in *iḥrām*, and to seek shade from the sun under an umbrella.

- **New issues in *Ṭawāf* and *sa'y*:**

The Sunnah and the better thing is to make *Ṭawāf* and *sa'y* on the ground floor. However, it is permissible to make *Ṭawāf* and *sa'y* on the first floor and above.

The Sunnah is that *Ṭawāf* and *sa'y* should be done while walking. It is permissible to make *Ṭawāf* and *sa'y* on a cart or electric vehicle, whether the person doing that has an excuse or not, because the Prophet (ﷺ) performed *Ṭawāf* walking and riding.

The place for *sa'y* is an independent rite. However, now it is part of the mosque of the Ka'bah. During the time of *sa'y* this place is for the use of the pilgrims and those performing *'umrah*. Everything beside it takes the ruling of the mosque. The outside

spaces of the Sacred Mosque which have been prepared for prayer take the specific rulings of the Sacred Mosque in everything. When a woman needs to complete her rites she is allowed to take medication which prevents menstruation if that is not harmful to her. If the menstrual blood flows, and the woman needs to take what prevents it so that she can perform a compulsory *Tawāf*, (she may do so) and if the blood stops completely, and she sees that she is pure, then she can pray and make *Tawāf*. If the blood returns then it is considered to be menstruation until it stops.

Whoever performs *Tawāf* while caring impurities like a urine catheter, and whoever has continuous ritual impurity like enuresis, fecal incontinence, flatus incontinence, his prayer, *Tawāf* and *sa'y* are valid, because he is excused due to the falling away of the condition of compulsoriness because of inability.

The principle of supplication in *Tawāf* and *sa'y* is that everyone should supplicate for himself. Gathering and supplicating together with one voice in *Tawāf* and *sa'y* is an innovation, and whoever goes against the Sunnah falls into innovation.

Supplication is originally to be made silently, and the voice should not be raised supplication in *Tawāf* or *sa'y*, because this involves disturbing the people making *Tawāf* and supplicating loudly which is not desirable because supplication should be done silently.

The principle is that everyone who is making *Tawāf* or *sa'y* should supplicate on his own with the lawful supplications in the Qur'an and the Sunnah, and it is permitted to make supplications that are in line with those which are in the Qur'an and Sunnah.

As for hiring people to make *Tawāf* and *sa'y* on behalf of people; that is an innovation by which people consume people's money using the cover of religion. The issue causes differences, quarrels, raising voices, harming the people engaging in *Tawāf*, and a Muslim should not do it.

The principle is that men and women should perform *Tawāf* separately. If there is much overcrowding a Muslim should avoid places of temptation and overcrowding.

Şafā and Marwah are part of the rites and what is between them is the area for *sa'y*. Mounting Şafā and Marwah is Sunnah. It is compulsory to completely cover the distance between them during *sa'y*. The length of the area for *sa'y* is 394 meters and its width is 40 meters.

It is not permissible to shave the hair or clip it in the area for *sa'y*, because it is a place for rites, worship, prayer and it should be cleansed and not polluted. Whoever wants to shave his hair should go to the barber shops which are outside the mosque.

- **New issues at ‘Arafah:**

The area of ‘Arafah is ten square meters. The Namirah mosque lies to the west of ‘Arafah and its first part is in the valley of ‘Uranah and its last part is in ‘Arafah.

Whoever stands in the first part of this mosque will not be considered as having stood at ‘Arafah, thus his *Hajj* is not valid if he does not enter ‘Arafah.

Whoever stands at ‘Arafah then loses consciousness, his *Hajj* is valid. Whoever enters it having loses consciousness and does not gain consciousness for a single moment his “standing” is valid.

- **New issues at Muzdalifah:**

Sleeping at Muzdalifah on the night preceding the day of *‘Id* is compulsory, and whoever cannot enter Muzdalifah because of a valid excuse like sickness or overcrowding until sun rises, should pass through it and supplicate. His *Hajj* is valid, and there is no sin upon him because he is excused.

Whoever passes through Muzdalifah but could not stop his car there because of overcrowding, or went out of Muzdalifah but could not return to it, his passing through suffices, and his *Hajj* is valid *Insha Allah*.

Whoever passes through it and does not stop for no reason, rather he moves on because he is just hastening, has left a compulsory thing. He is sinful, his *Hajj* is valid, but it is incomplete and not proper.

Whoever does not sleep at Muzdalifah because he is engaged in a beneficial issue for the pilgrims like a soldier, doctor and so on; if he stays there until the middle of the night he may proceed to Mina at that time like the weak and sick.

Whoever does not sleep at Muzdalifah for fear of separation from his companions, being lost, or tiredness; then if these people are in one car, and they weak people among them, it is better that they should spend the night together at Muzdalifah. However, if the

weak cannot stay at Muzdalifah the rest of the people should accompany them, because separation from them entails difficulty for them.

If they are in different cars, the cars which are carrying the fit people should remain, and the cars which are carrying the weak and those who are accompanying them should proceed to Mina.

The Sunnah is that Maghrib and 'Isha should be performed together in such a manner that Maghrib is performed at the time of 'Isha (*jam' ta'khīr*). Whoever makes these prayers before reaching Muzdalifah for no valid reason has left the Sunnah, but his prayer will suffice for him.

The Sunnah is that whoever reaches Muzdalifah before the start of the time for 'Isha should wait until its time starts, then they should pray the *jam' ta'khīr*. It is permissible for them to offer the prayers *as jam' taqdīm* (that is joining the prayers in such a manner that they make 'Isha at the time of Maghrib).

If the pilgrim who has been held back by an excuse fears the expiry of the time for 'Isha before his arrival in Muzdalifah, then it is compulsory for him to pray Maghrib and 'Isha on the way before the time for 'Isha expires.

Whoever cannot get down to pray on the ground because of an excuse or sickness should pray in his car according to his condition.

Whoever leaves Muzdalifah before or after midnight for fear of overcrowding has contradicted the Sunnah, whoever does that must go back to Muzdalifah, if he does not go back he is sinful and his *Hajj* is incomplete and not proper, because it is not permissible for the weak and others besides them to leave Muzdalifah before midnight, and it is not permissible for people with no valid reasons to depart for Mina except after Fajr prayer and the spread of dawn.

- **New issues in Mina:**

The size of Mina is approximately four square kilometers, and it is a rectangular area, covered by two large mountains from the north and the south.

- It is permissible to sell and rent the lands and buildings of Makkah. As for the rest of the areas for the performances of the rites and the sacred areas, and they are Mina, Muzdalifah, and 'Arafah; it is not allowed to sell them or rent them because they

are areas of worship for all the Muslims like mosques. It is permissible for the state to erect buildings on mountain tops so that they can become a common right of the Muslims. These buildings can be rented out to whoever wants them because this increases the available space and creates space for people.

- **The ruling of renting out tents in the sacred areas:**

It is permissible for the state to erect tents in the sacred areas, as a means of realizing the public interest, and safety for the pilgrims. It is permissible for the state to rent out these tents so that it can recoup costs. Then after that the cost of renting the tents should be only sufficient to cover the cost of services and maintenance.

It is not allowed for the pilgrim or organization to take tents which are in excess of their needs. Whoever has extra tents should return them to the person who rented them out to him. If he cannot do this he should rent them out at the same cost that he hired them. He may increase the cost to cover services provided.

The location of the tent has no bearing on the cost of the rentals because the rent is for the cost of the tents and not for the land, and the tents are similar from the beginning of Mina to the end.

The tents are distributed by lots, so as to do away with arguments and disputes between the pilgrims and the *Hajj* organizations.

Whoever cannot find a place to stay in Mina except by paying for it, and if the required price is in the country's currency (Saudi currency) or a currency which is close to it, he should do so if he has the means.

If the price of hiring the place is more than the price for similar places then it is not compulsory for him to hire it, especially if the additional cost is very much. This person should stay at the nearest place to Mina which is habitable like Muzdalifah or the areas which surround Mina.

If he is capable of paying the excessive price for hiring the place it is permissible for him to pay for the place, and the sin is upon the person who receives the money.

It is incumbent upon the pilgrim to sleep at Mina during the nights of the days of Tashrīq. Whoever cannot find a place in Mina should sleep at the nearest place to Mina like Muzdalifah because one of the major goals of *Hajj* is the gathering of all the

pilgrims in one place, and their sameness in worship, dressing and place of residence, and ease of knowing and visiting each other.

The principle is that the every pilgrim should remain and stay at Mina during the day and night. A pilgrim is not allowed to leave Mina except for a valid reason like performing the rites like *Ṭawāf al-Ifāḍah*, *sa'y*, slaughtering *hady*, or fulfilling a necessary need. Then he should return and sleep at Mina, except if he is held back by a valid excuse like sickness, overcrowding, or being busy in performing the rites.

It is not permissible for the pilgrim in Mina to sleep in the streets, bridges, and passageways that are used by the people, because that causes harm to the person doing that and others, and disturbs movement of the people.

As for a road that is not used by the people, or is not a passageway for pedestrians, and does not lead to harming a pilgrim, or obstruction of a beneficial thing; then it is allowed for a pilgrim to sleep there, because the sacred area can be equally used by all the people.

It is permissible for people with excuses like the sick, doctors, soldiers, security men and others like them who are involved in work which is for the benefit of the pilgrims, to leave Mina during the day or night according to the need and then they should come back.

- **New issues in pelting the Jamarāt:**

It is permissible for the weak and those who are accompanying them to pelt the Jamrah al-‘Aqabah when the moon sets after the middle of the night of Slaughter. Whoever pelts the Jamrah before that time should pelt again.

Pelting the Jamarāt after the sun passes the meridian in the days of Tashrīq is the Sunnah. It is not permissible for anyone to pelt the Jamarāt for fear of overcrowding, because the problem of overcrowding ended after the building of the Jamarāt bridge which is made up of a number of wide floor, and all Praise is due to Allah.

The excuse of booking time and travel does not make it permissible to delegate someone to pelt the Jamarāt on behalf of others, nor does it make it permissible to pelt before the sun passes the meridian in the days of Tashrīq, because completing the rites takes precedence over other actions whatever they may be, because a pilgrim came for the sake of the rites and he must complete them.

It is permissible to pelt whilst riding a cart and the like on the ground floor and above, on the floors of the bridge of Jamarāt.

The Sunnah when pelting the Jamrah al-‘Aqabah is that that Mina should be to the right side of the pilgrim and Makkah should be to his left. As for pelting this Jamrah from the back which is the northern side; it is allowed as long as the pebbles strike the target, because what is considered is the place of pelting, and the issue concerning the direction is relaxed.

The place for pelting is the basin covering the pillar, and the pillar is a sign for it. The pillar that is prominent on the Jamarāt is wider than the place for pelting. The pebbles for pelting roll from all the floors until they fall in the place for throwing- which the gathering place for the pebbles on the ground- and the extension was in the area of pelting and not in the throwing place whose area is approximately six cubits. This has remained in its state and has not been extended.

Whoever delegates someone to pelt the Jamarāt on his behalf, then performs *Ṭawāf al-Wadā’* and travels before the delegated person pelts the Jamarāt; the delegation and pelting are not valid. Such a person is sinful, his *Ḥajj* is not proper, and his Farewell *Ṭawāf* is invalid.

If the person has a valid excuse then his delegation is valid but the Farewell *Ṭawāf* is invalid because this *Ṭawāf* is not valid until the whole process of pelting the Jamarāt is finished.

Whoever travels and did not perform the *Ṭawāf al-Ifāḍah* because of sickness or menstruation should make the *Ṭawāf* after the reason which is holding him back goes away even if this is after the end of the Dhul Ḥijjah. However, such a person should not have sexual intercourse with his wife except after performing *Ṭawāf al-Ifāḍah*.

Whoever delays *Ṭawāf al-Ifāḍah* for no reason is sinful. He should repent and make up for it, because this *Ṭawāf* is a pillar by which *Ḥajj* is not complete unless it is done.

The ruler should organize the going out of the pilgrims in groups to ‘Arafah, Muzdalifah, Mina, pelting the Jamarāt, and *Ṭawāf* of Allah’s House, because of the large number of the pilgrims and excessive overcrowding. Organization helps in attaining peace and benefit in Makkah and the sacred territory. It is compulsory upon all the *Ḥajj* organizations and pilgrims to cooperate in realizing these benefits.

Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴾

“O you who believe, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.”

[Sūrah an-Nisā' (4): 59]

- **New issues in *hady*:**

Slaughtering the *hady* animals is compulsory for the person performing *Tamattu'* and *Qirān Hajj*. It is recommended to eat part of this meat and distribute part of it. It is better for a pilgrim to slaughter the animal himself. It is permissible for a pilgrim to delegate a trusted person or reliable organizations to slaughter on his behalf.

It is lawful to slaughter the *hady* in the whole of the *Haram*, and it is not permissible to slaughter *hady* outside the borders of the *Haram*. It is better to slaughter in Mina and the surrounding areas so as to make it easy to slaughter, and benefit from the *hady* by eating, feeding the pilgrims and the poor.

The principle is that the *hady* meat should be given to the poor people of the *Haram*, however, it can be transported to areas outside the *Haram* if there is need to do so.

- **New issues in shaving and clipping the hair:**

Shaving the hair is better than clipping it. The best form of shaving is that which removes the whole hair by a razor. If shaving the hair with a machine removes all of it, it will be considered to be shaving. However, if it leaves out some hair which can be seen then it is considered to be clipping.

Shaving and clipping in the rites of *Hajj* and *'umrah* is for the whole head. Whoever shaves or clips part of the head, or leaves part of it unshaved or unclipped then his shaving or clipping is incomplete, and he should remove what he has left.

- **New issues in the Farewell *Ṭawāf*:**

If a pilgrim departs from Makkah without performing the Farewell *Ṭawāf* he should return to do it, and there is no sin on him if he did that because of ignorance or forgetfulness.

There is no sin on whoever travels for a valid excuse before the completions of his rites.

Whoever performs the Farewell *Ṭawāf*, then pelts the Jamarāt, and departs for his country; his pelting is valid, but the Farewell *Ṭawāf* is invalid because it is supposed to be after the completion of the rites.

Whoever is seriously sick such that he cannot perform *Ṭawāf* while walking, riding or being carried, the Farewell *Ṭawāf* falls away from him because a compulsory deed falls away because of inability.

Whoever makes the Farewell *Ṭawāf* should immediately leave Makkah and should not remain there except for a necessity like sickness, searching for a lost person, waiting for companions, being overpowered by sleep and so on.

- **The ruling of a quick *Hajj*:**

A quick *Hajj* is: that the pilgrim comes to ‘Arafah at night and stand there, then go to Muzdalifah and sleep there until the middle of the night. Then he heads for Mina and pelts the Jamrah al-‘Aqabah, shaves or clips his hair and exits his *iḥrām*. Then he proceeds to Makkah, makes *Ṭawāf* and *sa’y* combining *Ṭawāf al-Ifāḍah* and the Farewell *Ṭawāf*. Then he delegates someone who will pelt the Jamarāt on his behalf during the days of Tashrīq. Then he travels to his place of origin on the day of ‘Id. This is called the *Hajj* of the weak. This *Hajj* is not valid because it transgresses Allah’s limits, tampers with His *Sharee‘ah*, contradicts His commands and disregards the guidance of the His Messenger (ﷺ).

1- Allah (ﷻ) said:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

“And let those who oppose the Messenger's (Muhammad (ﷺ)) commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some *Fitnah* (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them.”

[Sūrah an-Nūr (24): 63]

2- ‘Ā’ishah (رضي الله عنها) narrated:

“He who innovates something in this matter of ours [i.e., Islam] that is not of it will have it rejected [by Allah].”¹

¹ Agreed upon, transmitted by Bukhārī (no. 2697) and Muslim (no. 1718).

- **The ruling of caring for the sacred areas of *Hajj*:**

It is incumbent upon us to care for the sacred areas of *Hajj* and they are: ‘Arafah, Muzdalifah, and Mina. We should maintain their cleanliness, safety, and not direct any physical or verbal offense at them.

It is permissible to sit in these areas outside the time of *Hajj* provided that no action which violates their sanctity like engaging in unlawful things is done there, because they are sacred areas like mosques, and sacred areas are revered according to the sanctity of their location.

Allah (ﷻ) said:

﴿ذَلِكَ وَمَنْ يُعْظِمَ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ﴾

“That [is so]. And whoever honors the symbols of Allah - indeed, it is from the piety of hearts.”

[Sūrah al-Ḥajj (22): 32]

- **How to benefit from the time of *Hajj*:**

The pilgrim must spend his time in what is beneficial to him and others.

The scholars and callers to Allah should benefit from the presence of people at the time of *Hajj* and *‘umrah* by visiting them in their tents and the places that they are staying, preaching to them, guiding them, and teaching them the compulsory things so that they can perform their rites in the right manner. The pilgrims should benefit from the scholars and callers to Allah, and increase their goodness.

The pilgrims spend a lot of time in buses and cars which carry them between the sacred areas and Makkah. Thus the scholars and callers to Allah should benefit the people during those times and when they are boarding the train, advice them, encourage them to cooperate in goodness and fear of Allah, being endowed with good manners, and good etiquette in those blessed lands.

The pilgrims are Allah’s delegation from all parts of the world, thus the rich people should treat them hospitably by providing them with food, drink, accommodation and so on during their period of their stay in the sacred areas and Makkah. Allah helps a servant as long as that servant help his Muslim brother.

1- Allah (ﷻ) said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Mā'idah (5): 2]

2- Allah (ﷻ) said:

﴿وَلَكِن كُونُوا رَبَّانِيَٰنَ بِمَا كُنتُمْ تَعْلَمُونَ الْكِتَابَ وَبِمَا كُنتُمْ تَدْرُسُونَ﴾

“Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.”

[Sūrah Āl 'Imrān (3): 79]

12. The Characteristics of the Three Mosques

- **The characteristic of the three mosques:**

The three mosques are: the Sacred Mosque, the Prophet’s Mosque and Masjid al-Aqsa.

1- The Sacred Mosque was built by Ibrahim (عليه السلام) and his son Isma’il (عليه السلام). It is the *qiblah* of the Muslims and they perform their *Hajj* there. It was the first house which was established for mankind, Allah made it blessed and a guidance for the worlds.

The Prophet’s Mosque was built by Muhammad (ﷺ) and his companions (رضي الله عنهم), and it was established on piety. There is no other *Haram* in the world except these two *Harams*.

Masjid al-Aqsa was built by Ya’qūb (عليه السلام). It is the first of the two *qiblahs*, and the place of the night journey for the Messenger of Allah (ﷺ).

2- There is an increase for in the reward for prayer in these three mosques, and because of this and other reasons no journeys should be made specifically to visit any mosque except these three.

1- Allah (ﷻ) said:

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ﴾

“Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds.”

[Sūrah Āl ‘Imrān (3): 96]

2- Allah (ﷻ) said:

﴿لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِن أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ﴾

“A mosque founded on righteousness from the first day is more worthy for you to stand in.”

[Sūrah at-Tawbah (9): 108]

3- Allah (ﷻ) said:

﴿سُبْحٰنَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ السَّمَاءِ إِنَّهُ هُوَ

السَّمِيعُ الْبَصِيرُ﴾

“Exalted is He who took His Servant by night from al-Masjid al-Ḥarām to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.”

[Sūrah al-Isrā’ (17): 1]

4- Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Do not set out on a journey except to three mosques i.e. Al-Masjid-Al-Haram, the mosque of Allah's Messenger (ﷺ), and the mosque of Al-Aqsa (mosque of Jerusalem).”¹

- **The virtues of prayers in the three mosques:**

1- Ibn ‘Umar (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Prayer in this mosque of mine is better than a thousand prayers (observed in other mosque) besides it, except that of Masjid al-Haram.”²

2- Jābir (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “One prayer in my mosque is better than one thousand prayers elsewhere, except the Sacred Mosque, and one prayer in the Sacred Mosque is better than one hundred thousand prayers elsewhere.”³

3- Abū Dharr (رضي الله عنه) narrated:

“We were discussing when we were with the Messenger of Allah (ﷺ), which is better, the Mosque of the Messenger of Allah ((ﷺ) or Bayt al-Maqdis (Jerusalem). The Messenger of Allah (ﷺ) said: “One prayer in my mosque is better than four prayers offered there (in Bayt al-Maqdis), and what a good place of prayer it is.”⁴

- **The virtues of prayer in Quba mosque:**

1- Ibn ‘Umar (رضي الله عنه) narrated:

“The Prophet (ﷺ) used to go to the Mosque of Quba every Saturday (sometimes) walking and (sometimes) riding.”⁵

2- Sahl ibn Ḥunayf (رضي الله عنه) narrated:

“Whoever purifies himself in his house, then comes to the Quba mosque and offers one prayer therein, will have a reward like that for ‘*umrah*.”¹

¹ Agreed upon, transmitted by Bukhārī (no. 1189) and this is his wording, and Muslim (no. 1397).

² Agreed upon, transmitted by Bukhārī (no. 1190) and this is how wording, and Muslim (no. 1395).

³ An authentic Ḥadīth, transmitted by Aḥmad (no. 14750) and Ibn Mājah (1406), and this is his wording.

⁴ An authentic Ḥadīth transmitted by al-Ḥākim (no 8553).

⁵ Agreed upon, transmitted by Bukhārī (no. 1193) and this is his wording, and Muslim (no. 1399).

- **The borders of the *Ḥaram* of Madinah:**

The western border: is at the western stony area.

The eastern border: is at the eastern stony area.

The northern border: is mount Thawr which is behind mount Uhud.

The southern border: is at mount ‘Ir and the valley of al-‘Aqīq is at its lower northern foot.

In the *Ḥaram* of Madinah it is not permitted to cut trees and drive away game. Hunting in Makkah is a sin and it necessitates payment of compensation. However, hunting in Madinah is a sin which does not necessitate payment of compensation.

1- ‘Ali ibn Abū Ṭālib (ؓ) narrated:

The Prophet (ﷺ) said, “Medina is a sanctuary from the ‘Air Mountain to such and such a place, and whoever innovates in it an heresy or commits a sin, or gives shelter to such an innovator in it will incur the curse of Allah, the angels, and all the people, none of his compulsory or optional good deeds of worship will be accepted. And the asylum (of protection) granted by any Muslim is to be secured (respected) by all the other Muslims; and whoever betrays a Muslim in this respect incurs the curse of Allah, the angels, and all the people, and none of his compulsory or optional good deeds of worship will be accepted, and whoever (freed slave) befriends (take as masters) other than his manumitters without their permission incurs the curse of Allah, the angels, and all the people, and none of his compulsory or optional good deeds of worship will be accepted.”²

2- Jābir (ؓ) narrated:

“Ibrahim declared Mecca as sacred; I declare Medina, that between the two mountains, as inviolable. Its trees should not be lopped and its game should not be hunted.”³

- **The ruling of visiting the Prophet’s mosque:**

1- It is Sunnah for a Muslim to visit the Prophet’s mosque. When he enters it he should pray two *rak’ats* of *tahiyyatul Masjid*. Then he should go to the Prophet’s (ﷺ) grave, stand in front of it and greet him saying: “May the peace and blessings of Allah be upon you O Prophet.” Then he should move a step to his right and also greet Abū Bakr (ؓ). Then he should move a step to the right and also greet ‘Umar (ؓ).

¹ An authentic Ḥadīth, transmitted by an-Nasā’i (no. 699) and Ibn Mājah (no. 1412) and this is his wording.

² Agreed upon, transmitted by Bukhārī (no. 1870) and Muslim (no. 1370), and this is his wording.

³ Transmitted by Muslim (no. 1362).

Abū Hurayrah (رضي الله عنه) narrated:

“The Messenger of Allah (ﷺ) said, “Whenever someone greets me, Allah returns the soul to my body (in the grave) so that I may return his greeting.”¹

When the Prophet (ﷺ) died he was buried in his house and was not buried in the mosque, thus the mosque was not built over a grave, rather, the mosque was built during the lifetime of the Prophet (ﷺ). Now, the grave is not in the mosque because it is in a room which is not part of the mosque.

2- Visiting the Prophet’s (ﷺ) mosque which is in Madinah is not part of the rites of *Hajj* or *‘umrah*, and *Hajj* is complete without them, rather, it is Sunnah to visit the Prophet’s (ﷺ) mosque for prayer at any time.

Abū Hurayrah (رضي الله عنه) narrated:

“The Prophet (ﷺ) said, “Between my house and my pulpit there is a garden of the gardens of Paradise, and my pulpit is on my fountain tank (i.e. Al-Kawthar).”²

- It is Sunnah to visit the Baqee‘ graveyard, the martyrs of Uhud and to greet them, supplicate for them and ask for Allah’s forgiveness for them. When visiting the graves the pilgrim should say:

السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَلْآحِقُونَ

“Peace be upon the inhabitants of this city (graveyard) from among the believers and the Muslims, and may Allah have mercy on those who have gone ahead of us, and those who come later on, and we shall, God willing, join you.”³

Or he may say:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا، إِنْ شَاءَ اللَّهُ لَلْآحِقُونَ، أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

“Peace be upon you, O believing men and women, O dwellers of this place. Certainly, Allah willing, we will join you. We supplicate to Allah to grant us and you well being.”⁴

- **The ruling of revering monuments:**

Being interested in monuments is from the customs of the non-believers, because it involves excessive veneration of the righteous people which leads to polytheism,

¹ A sound Ḥadīth, transmitted by Aḥmad (no.1196) and Muslim (no. 1391).

² Agreed upon, transmitted by Bukhārī .

³ Transmitted by Muslim (no. 974).

⁴ Transmitted by Muslim (no. 975).

revering things which are not the Symbols of Allah, obscuring the religion for the people, and consuming people's wealth unlawfully.

Summarized

Islamic Fiqh

In Light of the Qur'ān and Sunnah

مُخْتَصَرٌ

الفِقهُ الإِسْلامِيّ

في ضوء القرآن والسنة

By one in need of his Lord's pardon:

Muḥammad bin Ibrāhīm bin 'Abdullāh al-Tuwayjirī

1st Edition

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Chapter Four:

Mu'āmalāt (Transactions)

Consisting of the following:

1. The Book of Sales
2. *Khiyār* (Option of Cancelling Sales)
3. *Salam* (Buying in Advance)
4. *Ribā* (Interest)
5. *Qard* (Personal Loans)
6. *Rahn* (Security Deposits)
7. *Damān* (Guaranteeing) & *Kafālah* (Sponsorship)
8. *Hawālah* (Transference of Debts)
9. *Ṣulḥ* (Conciliation)
10. *Hajr* (Banning People from Financial Dealings)
11. *Wakālah* (Commissioning)
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13. *Musāqāh* (Watering) & *Muzāra'ah* (Sharecropping)
14. *Ijārah* (Renting and Hiring)
15. *Sabq* (Competitions)
16. *'Ariyyah* (Lending Something for Use)
17. *Ghaṣb* (Wrongfully Seized Property)
18. *Shuf'ah* (Preemption) & *Shafā'ah* (Intercession)
19. *Wadī'ah* (Deposits for Safekeeping)
20. *Ihyā' al-Mawāt* (Reclamation of Wastelands)

21. *Ja'ālah* (Job Wages)
22. *Luqāṭah* (Lost and Found) & *Laqīṭ* (Lost Child)
23. *Waqf* (Endowments)
24. *Hibah* (Gift Giving) & *Ṣadaqah* (Charity)
25. *Waṣiyyah* (Bequests)
26. *Itq* (Manumission)

Mu'āmalāt (Transactions)

1. The Book of Sales

- **The difference between acts of worship and transactions:**

Islam is a complete religion which came to organize the relations between the Creator and the creations by acts of worship which purify souls, cleanse hearts and refine manners.

Islam also came to organize transactions between the created beings by legislating transactions which consist of justice and kindness like sales, marriage, inheritance, prescribed punishments, gifts, bequests and other transactions which bring friendliness, achieve love and open the door of mercy, so that people can stay as brothers in peace, justice, love and mercy, rendering the rights of Allah and His creation, and obeying Allah's commands in acts of worship and transactions is worshipping Allah (in the required manner).

- **The *fiqh* of the major interests in religion:**

The interests upon which the laws of Allah revolve are three:

Firstly: Avoidance of harm, which are called necessities.

Secondly: Accrue ment of interests, which are called needs.

Thirdly: Action based on good morals, which are called refinements.

The necessities are achieved by avoidance of harm in five things, which are:

Religion, life, intellect, dignity and wealth.

Accrue ment of interests is achieved by permitting needs and common benefits between people in a lawful manner, thus through this a person acquires his needs and benefits from others in the best and just manner. This occurs in issues like sales, renting things and hiring people's services, loans and so on.

Action based on good morals is attained by doing virtuous things which increase goodness, tranquility, love, security and happiness. This is in things like overlooking faults, forbearance, patience, kindness, pity and mercy.

Allah (ﷻ) says:

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾

“This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion.”

[Sūrah al-Ma'idah (5): 3]

The Keys and Means of Sustenance

The keys and means of sustenance which cause them to descend from Allah (ﷻ) are:

- Seeking Allah's forgiveness and repenting to Him (ﷻ) from sins:

1- Allah (ﷻ) said about Nuh (ﷺ):

﴿ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾ وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيَبْنِيَنَّ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٢﴾ ﴾

﴿ أَنْهَارًا ﴾

"I said (to them): 'Ask forgiveness from your Lord; Verily, He is Oft-Forgiving. He will send rain to you in abundance, and give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.'"

[Sūrah Nuh (71): 10-12]

2- Allah (ﷻ) said about Hud (ﷺ):

﴿ وَيَقُولُوا اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مَجْرِمِينَ ﴿١١﴾ ﴾

"And O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength. And do not turn away, [being] criminals."

[Sūrah Hud (11): 52]

- Supplicating to Allah (ﷻ):

1- Allah (ﷻ) said:

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ﴿١٨٦﴾ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ﴿١٨٧﴾ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٨﴾ ﴾

"And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided."

[Sūrah al-Baqarah (2): 186]

2- Allah (ﷻ) said:

﴿ قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾ ﴾

"Jesus, the son of Mary said, "O Allah , our Lord, send down to us a table [spread with food] from the heaven to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, and You are the best of providers."

[Sūrah al-Ma'idah (5): 114]

- Fear of Allah (ﷻ):

1- Allah (ﷻ) said:

﴿ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿١٠٠﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ﴿١٠١﴾ وَمَنْ يَتَّكِلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴿١٠٢﴾ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ ﴿١٠٣﴾ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿١٠٤﴾ ﴾

﴿ شَيْءٍ قَدْرًا ﴾

“And whoever fears Allah - He will make for him a way out. And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent.”

[Sūrah al-Alaq (65) 2-3]

2- Allah (ﷻ) said:

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَأَتَّقُوا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ﴾

“And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning.”

[Sūrah al-A`raf (7): 96]

• **Obeying Allah and His Messenger (ﷺ):**

Allah (ﷻ) said:

﴿وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

“And whoever obeys Allah and His Messenger has certainly attained a great attainment.”

[Sūrah al-Ahzab (33): 71]

• **Avoiding sins:**

Allah (ﷻ) said:

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُم بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾

“Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness].”

[Sūrah ar-Rum (30): 41]

• **Dependence on Allah (ﷻ):**

This means the heart’s reliance on the Disposer of all things, and seeking sustenance with the body.

1-Allah (ﷻ) said:

﴿وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ إِنَّ اللَّهَ بَلِغٌ أَمْرِهِ ۗ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا﴾

“And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent.”

[Sūrah al-Alaq (65): 3]

2- ‘Umar ibn al-Khattab (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “If you were to rely upon Allah with the reliance He is due, you would be given provision like the birds: They go out hungry in the morning and come back with full bellies in the evening.”¹

¹ An authentic hadith transmitted by at-Tirmidhi (no. 2344), and Ibn Majah (no. 4164).

- **Safeguarding time by using it to engage in different types of worship:**

1- Allah (ﷻ) said:

﴿ فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُذَكَّرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ
الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾ لِيَجْزِيَهمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَنْ
يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

“[Such niches are] in mosques which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings. [Are] men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of *zakah*. They fear a Day in which the hearts and eyes will [fearfully] turn about -That Allah may reward them [according to] the best of what they did and increase them from His bounty. And Allah gives provision to whom He wills without account.”

[Sūrah an-Nur (24): 36-39]

2- Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۗ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٩١﴾ فَإِذَا
قُضِيََتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٩٢﴾ وَإِذَا رَأَوْا تِجَارَةً أَوْ هَمَّوا بِأَنْفُسِمْا إِلَيْهَا وَتَرَكُوكَ
قَائِمًا ۗ قُلْ مَا عِندَ اللَّهِ خَيْرٌ مِّنَ اللَّهِو وَمِنَ التِّجَارَةِ ۗ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿٩٣﴾

“O you who believe, when [the *adhan*] is called for the prayer on the day of Jumu’ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew. And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed. But when they saw a transaction or a diversion, [O Mu’ammad], they rushed to it and left you standing. Say: What is with Allah is better than diversion and than a transaction, and Allah is the best of providers.”

[Sūrah al-Jumu’ah (62) 9-11]

3- Ma’qal ibn Yasir (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said that our Lord says, “O child of Adam! Devote your time for worshipping me, and I will fill your heart with contentment and give you sufficient provision. O child of Adam! Do not disobey my commands because if you do so, I will keep you busy with work but keep you poor.”¹

- **Consecutively performing *Hajj* and ‘*Umrah*’:**

‘Abdullah ibn Mas’ud (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Perform *Hajj* and ‘*Umrah*’ consecutively, for they remove poverty and sin as the bellows removes impurity from iron and gold and silver, and an accepted *Hajj* brings no less a reward than Paradise.”²

¹ An authentic hadith transmitted by al-Hakim (no. 7926).

² An authentic hadith transmitted by at-Tirmidhi (no. 810), and this is his wording; and an-Nasa’i (2631).

- **Spending in the path of Allah (ﷺ):**

1- Allah (ﷻ) said:

﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أُلْقِيَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبًّا ۗ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ

عَلِيمٌ﴾

“The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.”

[Sūrah al-Baqarah (2): 261]

2- Allah (ﷻ) said:

﴿قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۖ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ﴾

“Say: Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers.”

[Sūrah Saba' (34): 39]

3- Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said that Allah (ﷻ) says, “Spend (on charity), O son of Adam, and I shall spend on you.”¹

- **Spending on those who are seeking knowledge :**

Anas (رضي الله عنه) narrated:

There were two brothers in the days of the Prophet (ﷺ); one of them used to attend the Prophet’s circle (to acquire knowledge) and the other used to earn their living. Once, the latter complained to the Prophet (ﷺ) against the former (for not earning his living). He (ﷺ) replied, “Perhaps you are being provided because of him.”²

- **Maintaining ties of kinship:**

Anas (رضي الله عنه) narrated:

I heard Allah’s Messenger (ﷺ) saying, “He who desires that his means of sustenance should be expanded for him or that his age may be lengthened, should maintain good relations with his kith and kin.”³

- **Honoring the weak and being kind to them:**

Mus‘ab ibn Sa‘d (رضي الله عنه) narrated:

Once, Sa‘d (رضي الله عنه) thought that he was superior to those who were below him in rank. On that, the Prophet (ﷺ) said, “You gain no victory or livelihood except through (the blessings and invocations of) the poor amongst you.”⁴

¹ Transmitted by Muslim (no. 993).

² Transmitted by at-Tirmidhi (no. 2345).

³ Agreed upon, transmitted by al-Bukhari (no. 2067) and Muslim (no. 2557).

⁴ Transmitted by al-Bukhari (no. 2896).

Another narration states:

“Rather, Allah supports this *Ummah* because of the supplication, prayer and sincerity of the weak.”¹

- **Migrating for the sake of Allah:**

Allah (ﷻ) said:

﴿وَمَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعِمًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

“And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him - his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful.”

[Sūrah an-Nisa’ (4): 100]

- **Going out early to seek sustenance:**

A person should go out early to seek sustenance because of the supplication of the Prophet (ﷺ) where he said:

“O Allah, bless my *Ummah* in their early mornings (i.e. what they do early in the morning).”²

- **The ruling on being truthful and straightforward in transactions:**

It is incumbent to be truthful and straightforward in transactions between people.

Hakim ibn Hizam (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The buyer and the seller have the option to cancel or to confirm the deal as long as they have not parted, or till they part. If they spoke the truth and told each other the defects of the commodity, then blessings would be in their deal; but if they hid something and told lies, the blessing of the deal would be lost.”³

Thus it is incumbent on the buyer, seller and others to be truthful and straightforward so as to attain the blessings of a sale. In this manner it will be an act of worship and will have great reward.

Truthfulness on the part of the seller is clarifying the required qualities, the value of the goods and so on. Clarification occurs by stating the undesirable features in the goods. On the part of the buyer, truthfulness is by paying the price without delay or paying less than the required price. If the seller states the true qualities of the commodity, he will have been truthful; and if he states qualities which are not in the commodity, although they are desirable, he will have lied. If he sells the goods to the buyer and clarifies the defects, he would have stated them and not hidden them. However, if he sells the goods to the buyer and hides the undesirable qualities in them, he would have hidden the truth

¹ An authentic narration transmitted by at-Tirmidhi (no. 3178).

² An authentic narration, transmitted by Abu Dawud (no. 2606) and at-Tirmidhi (1212).

³ Agreed upon, transmitted by al-Bukhari (no. 2082) and this is his wording, and Muslim (no. 1533).

and not have stated it. Blessings in a transaction cannot be attained except by being truthful and straightforward.

- **The virtue of fearing Allah in transactions:**

Every Muslim's buying, selling, eating and drinking, and all his transactions should be according to the Sunnah. He should act according to things which are clearly permissible. He should avoid clearly impermissible things, and not deal in them.

As for doubtful things; they should be avoided, as a way of safeguarding a Muslim's religion and honor, and protection from falling into sin.

An-Nu'man ibn Bashir (رضي الله عنه) narrated:

I heard the Messenger of Allah (ﷺ) say, "What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things which many people do not know. So he who guards against doubtful things keeps his religion and his honor blameless. But he who falls into doubtful things falls into that which is unlawful, just as a shepherd who grazes his cattle in the vicinity of a pasture declared prohibited (by the king); he is likely to stray into the pasture. Mind you, every king has a protected pasture and Allah's involved limits are that which He has declared unlawful. Verily, there is a piece of flesh in the body, if it is healthy, the whole body is healthy, and if it is corrupt, the whole body is corrupt. Verily, it is the heart."¹

- **A sale:** is the exchange of wealth (i.e. something that has value) in order to possess it; and selling is similar to it in definition.

Thus, selling is: exchange of a commodity for a price, like selling food for money; and buying is: exchange of a commodity for a price, like buying a garment for money.

- **The wisdom behind the legislation of trade:**

Trade was legislated because the need for money, commodities and things for sale is found in all people, and a person needs what is owned by another person who will not part ways with it without something in return.

In allowing trade, there is fulfillment of a person's need and acquisition of his goal. If trade had not been permitted, people would have resorted to looting, stealing, stratagems and fighting. This is why Allah permitted trade for the achievement of these benefits and avoidance of the above-mentioned evils.

Trade is permissible according to the unanimous consensus of the scholars, while *ribā* (interest) is prohibited also by their unanimous consensus.

Allah (ﷻ) said:

﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾

¹ Agreed upon, transmitted by al-Bukhari (no.52), and Muslim (no. 1599) and this is his wording.

“But Allah has permitted trade and has forbidden *ribā* (interest).”

[Sūrah al-Baqarah (2): 275]

• **Conditions for the validity of a sale:**

There are seven conditions for the validity of a sale. They are:

Firstly: Mutual agreement between the buyer and seller, except for the one who has been justifiably coerced.

Secondly: The people engaged in the sale must be legally permitted to do so; meaning that they should both be free (i.e. not slaves), legally responsible and discerning in their behaviour.

Thirdly: The commodity being sold should be something which can be lawfully used in all respects.

Thus, it is not permissible to sell something which is not useful like a mosquito and cockroach, or anything which has unlawful benefit, like alcohol and swine, or anything whose use is permitted at times of need and necessity, like a dog and an animal which died without being slaughtered. However, fish and locusts are exempted from this ruling.

Fourthly: The commodity being sold should be the property of the seller, or he should have the permission to sell it at the time of the transaction.

Fifthly: The commodity being sold should be known by the two parties to the sale, either by seeing it or by description (i.e. a description of all its qualities).

Sixthly: The price should be known.

Seventhly: The sold commodity should be one that can be handed over to the buyer.

Thus, it is not permitted to sell fish in the sea, a bird in the sky and so on, because of the aleatory nature of such a contract.

These conditions ensure that there is no injustice, dispute, cheating or interest involved between the two parties; the buyer and the seller.

Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٨﴾ وَمَنْ يَفْعَلْ ذَلِكَ عُذُّوْنَا وَعَظْمًا فَسَوْفَ نُصَلِّبُهُ تَارَةً وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٢٩﴾ ﴾

“O you who believe, do not consume one another’s wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful. And whoever does that in aggression and injustice - then We will drive him into a Fire. And that, for Allah, is [always] easy.”

[Sūrah an-Nisa’ (4): 29-30]

- **How is a transaction concluded?**

A transaction is concluded by one of the two following things:

Firstly: Verbal conclusion, like when the seller says, “I have sold this thing to you,” or, “I have given you the ownership of this thing,” and so on, and the buyer says, “I have bought it,” or “I have accepted,” and so on, and other such expressions which are customarily uttered on such occasions.

Secondly: Physical conclusion. This is reciprocal delivery where, for example, the buyer gives the seller one dollar and he takes bread, without saying anything, and other forms of sales like this which are customarily concluded on a daily basis for goods which have a fixed price or those that do not.

- **The virtue of leniency in buying and selling:**

A Muslim should be easy and lenient in his transactions so that he may attain Allah’s mercy.

Jabir (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “May Allah’s mercy be on him who is lenient in his buying, selling and in demanding back his money.”¹

- **Description of taking possession of the sold goods:**

1- Tangible possession, which is possessing wealth by the hand, measuring, or weighing if this concerns measureable or weighed food, or transfer of the goods to the ownership of the possessor (i.e. the buyer).

2- Indiscernible possession, which is giving the buyer access to the goods and allowing him to act with regards to them, even if there was no tangible possession. For example, the buyer will hand the seller a check, instead of cash, if his bank account has sufficient funds for honoring the check.

Recording a transaction in the books of a bank is considered to be possession in the case of a person who wants to exchange currency.

Receiving a check from a person who has sufficient funds in his account to honor the check is considered to be possession in a sales session.

- **Types of people in trade:**

There are three types of people in trade: There are people who trade fairly, some who trade unfairly and others who trade kindly.

The one who trades fairly is a person who hands over a thing to the buyer and takes its price fairly and does not oppress anyone. The ones who trade unfairly and unjustly are

¹ Transmitted by al-Bukhari (no. 2086).

people like the cheater, the liar, the usurer and so on. The one who trades kindly is the one who is lenient in buying and selling, and demands payment leisurely, is prompt in repaying debts and does not increase the price of goods. Such a person is the best type of person in trade. Trading like the first type of a person is permissible, however, trading in the manner of the second type of person is prohibited because it involves consuming people's wealth unjustly.

1- Allah (ﷻ) said:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾

“Indeed, Allah orders justice, good conduct and giving to relatives, and forbids immorality, bad conduct and oppression. He admonishes you that perhaps you will be reminded.”

[Sūrah an-Nahl (16): 90]

2- Jabir (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “May Allah’s mercy be on him who is lenient in his buying, selling and in demanding back his money.”¹

- **The ruling on stipulating a condition in a sale:**

Every sale that is dependent upon a condition which does not make the impermissible permissible, or the opposite, is valid. For example, if the seller stipulates a condition that he will stay in a house that he is selling for a month after the sale, or if the buyer stipulates that the seller has to carry firewood which is bought and cut, or if the buyer stipulates that the seller must clean the house being sold, and so on.

- **The virtue of earning a lawful livelihood:**

1- Allah (ﷻ) said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾

“O you who believe, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.”

[Sūrah al-Baqarah (2): 172]

2- Al-Miqdam (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Nobody has ever eaten a better meal than that which one has earned by working with one’s own hands. The Prophet of Allah Dawud (عليه السلام) used to eat from the earnings of his manual labor.”²

- **The best means of earning a livelihood:**

Professions differ according to people, and the best profession for each person is what suits his situation whether it is agriculture, industry, or trade, provided the conditions of the *Shari’ah* are followed in these professions. All honorable work makes a person

¹ Transmitted by al-Bukhari (no. 2086).

² Transmitted by al-Bukhari (no. 2072).

independent so that he will not be a beggar, and it fulfills the needs of the *Ummah*. The companions of the Prophet (ﷺ) used to engage in mutual sales and trade. However, whenever a right from the rights of Allah (ﷻ) was due from them, they were not distracted from rendering it by neither trade or selling.

Allah (ﷻ) said:

﴿ فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُذَكَّرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾ رِجَالٌ لَا تُلَهِيمُهُمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ
الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾ لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُمْ مِّن فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَن
يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

“[Such niches are] in mosques which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings. [Are] men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of *zakah*. They fear a Day in which the hearts and eyes will [fearfully] turn about - That Allah may reward them [according to] the best of what they did and increase them from His bounty. And Allah gives provision to whom He wills without account.”

[Sūrah an-Nur (24): 36-38]

- **The ruling on earning a living:**

It is incumbent upon a man to strive in seeking lawful sustenance so that he may eat from it and feed his family, spend for the cause of Allah, be independent and thus need not to beg people. The best earnings are the proceeds from a person’s manual labor and every blessed sale.

Abu Hurayrah (رضي الله عنه) narrated:

Allah’s Messenger (ﷺ) said, “By Him in Whose Hand my life is, it is better for anyone of you to take a rope and cut the wood (from the forest) and carry it over his back and sell it (as a means of earning his living), rather than to ask a person for something and that person may give him or not.”¹

- **The wisdom behind engaging in work which provides a livelihood:**

A Muslim engages in any work which provides him with a livelihood so that he will fulfill Allah’s command by engaging in that work. He will please his Lord by obeying His commands and revive the Sunnah of the Prophet (ﷺ) in that work. He will also be engaging in permissible causes (for earning a livelihood). Then Allah will provide him with good sustenance and grant him the ability to spend it in a good manner, and He will give him his reward in full.

¹ Agreed upon, transmitted by al-Bukhari (no. 1470) and this is his wording, and Muslim (no. 1042).

Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴾

“O you who believe, when [the *adhan*] is called for the prayer on the day of Jumu‘ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew. And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.”

[Sūrah al-Jumu‘ah (62): 9-10]

- **The ruling on buying and selling using modern means of communication:**

Buying and selling is not concluded except by the seller’s offer of the goods and the buyer’s acceptance of the offer, regardless of whether this occurs in the sales session, through documented writing, over the internet by a computer, or by a telephone or facsimile. The period of the option (to cancel or affirm the sale) ends with completion of the sales process by the affirmation of the offer and acceptance. The sale is concluded by the arrival of the offer to the person whom it is directed to and its acceptance.

- **Where are doubtful funds spent?**

Doubtful funds should be spent in ways which are far removed from a person’s physical benefit. The nearest way of spending money is by (buying food and) eating through which food reaches the stomach; followed by spending on what is worn externally, like clothes; then the means of transportation that can be seen, like horses, cars and so on; then what is needed by these means of transportation like fodder, fuel and so on.

- **The danger of frequent oaths in trade:**

Truthfulness in buying and selling is a means for the attainment of blessings, while lying is a reason for the loss of blessings. Frequently making oaths in trade will lead to the sale of the commodities and loss of profit. The Prophet (ﷺ) prohibited that by his statement:

“Beware of excessive swearing in sales, because it may promote trade but eliminate the blessings.”¹

- **The ruling on fixing prices:**

Fixing prices: is when the government prescribes a certain price for goods, in such a manner that the owner of the commodities is not oppressed and the buyer is not overburdened.

Fixing prices has two conditions:

¹ Transmitted by Muslim (no. 1607).

Firstly: Fixing prices is prohibited if it involves oppressing people, or unjustifiably coercing them to do something which they do not like, or prohibiting them from something which Allah has allowed.

Secondly: Fixing prices is permissible if the benefit of the people cannot be achieved except through it, like if the owners of the goods refuse to sell them unless the price is raised yet the people are in need of the commodities. In this case, prices will be fixed according to the value of similar goods, and there should be no mutual harm.

- **The ruling of trade profits:**

The principle is that trade profits are not fixed because they follow demand and supply; when there is more demand there is more profit, and the opposite is true. However, the trader should be lenient in his buying and selling, and he should not hoard goods and exploit the people's need.

If the public interest necessitates fixing prices, then the ruler should fix the prices in a manner which ensures justice and benefit for the buyer and the seller, such that the seller attains a profit without overburdening the buyer, like where a profit of one third of the price of the commodity or less is fixed.

- **The ruling on hoarding:**

Hoarding is: buying the goods which the people need and keeping them so that they will become few in the market, and their price will rise. Hoarding is unlawful because it involves greed and oppressing people.

Ma'ar ibn 'Abdullah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, "No one hoards but the sinner."¹

- **The ruling on *Tawarruq*:**

***Tawarruq*:** is when a person buys goods on credit, then sells them for cash to a third party for a price which is less than the one that he bought with.

If a person needs money and does not find anyone who will lend him cash, it is permissible for him to buy a commodity on credit and sell it to a third party, and benefit from the price of the goods.

- **The ruling on down payments:**

Down payments involve selling goods whereby the buyer pays a certain amount to the seller on the condition that if he takes the goods, the down payment will be considered to be part of the price paid for the commodity. However, if the buyer does not take the

¹ Transmitted by Muslim (no. 1605).

goods (i.e. he does not affirm the sale), then the down payment remains with the seller. This type of sale is permissible if the waiting period is specified.

- **The ruling on cheating:**

Cheating: is concealment of the truth and lying to people by covering up the defects of the goods.

Cheating is prohibited in all things and in all transactions with all people.

Thus, it is prohibited in professional work, industries, contracts and so on, because it consists of lying, cheating, harm to people, and causes wrangles, clashes, divisions and disagreement.

Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “He who took up arms against us is not of us and he who cheats us is not of us.”¹

- **The ruling on cancelling a sale:**

Cancelling a sale: is revoking a contract and the withdrawal of the two parties to the sale from it.

Cancelling a sale is Sunnah for the person who regrets, whether it be the buyer or the seller. It is Sunnah for the one who initiates it and also for the other party which accepts it. It is lawful if one of the parties to the sale regrets, or if one no longer has need for the commodity, or cannot pay the price and so on.

Agreeing to cancel a sale is a good deed which a Muslim does for his Muslim brother if he needs it. The Prophet (ﷺ) encouraged it with his statement:

“Whoever agrees with a Muslim to cancel a transaction, Allah will forgive his sins on the Day of Resurrection.”²

- **The ruling on a penalty clause:**

The penalty clause which is stipulated in contracts between people is a valid condition which is taken into consideration and should be stipulated. It is permissible because it ensures that contracts are completed at their due time. It closes the door to disorder and abuse of people’s rights. The penalty clause is valid as long as there is no legal reason that leads to its violation, in which case the conditional penalty falls away. If the stipulated penalty is excessive in relation to the customary penalties, then a just and fair penalty should be implemented by a judge in relation to the lost benefit (caused by violation), or harm caused.

¹ Transmitted by Muslim (no. 102).

² An authentic narration, transmitted by Abu Dawud (no. 3460), and Ibn Majah (2199), and this is his wording.

- **The ruling on dealing with the disbelievers:**

1- It is permissible to deal with the disbelievers in agriculture, industry, trade, building and in other areas which are not incompatible with the *Sharī'ah*, and do not involve interest, cheating or impermissible things.

2- It is permissible to engage in trade with every Muslim and disbeliever in things which are permissible in the *Sharī'ah*.

‘Abdul-Rahman ibn Abi Bakr (رضي الله عنه) narrated:

We were with the Prophet (ﷺ) when a tall pagan with long matted unkempt hair came driving his sheep. The Prophet (ﷺ) asked him, “Are those sheep for sale or for gifts?” The pagan replied, “They are for sale.” So the Prophet (ﷺ) bought one sheep from him.¹

- **The ruling on working in unlawful professions:**

Lawful earning is an act of worshipping Allah (ﷻ), and a believer is good because of his faith. Thus, it is not befitting that he should work in professions which anger Allah, in bad and unlawful places, and jobs like working in banks which deal with interest; unlawful companies; places where music, dancing and photography exist; places where alcohol is produced, drunk and sold; hotels and restaurants which serve alcohol and other things which were prohibited by Allah and His Messenger (ﷺ), because all those are ill-gotten gains, and Allah is Pure and he does not accept except pure things. Allah’s sustenance is not acquired by disobedience, because that involves temptation, corruption, cooperating in sin and transgression, and exposing oneself to Allah’s punishment by intermingling with the sinful and unjust people.

The doors of lawful sustenance are greater in blessing and more than the doors of unlawful sustenance.

1- Allah (ﷻ) said:

﴿ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۖ ﴾

﴿ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۖ ﴾

“And whoever fears Allah - He will make for him a way out. And He will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent.”

[Sūrah al-Baqarah (2): 2-3]

2- Allah (ﷻ) said:

﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۖ ﴾

¹ Agreed upon, transmitted by al-Bukhari (no. 2216), and this is his wording, and Muslim (no. 2056).

“And cooperate in righteousness and piety, but do not cooperate in sin and transgression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Ma'idah (5): 2]

• **The ruling on a Muslim who works for a disbeliever:**

It is permissible for a Muslim to work for a disbeliever if three conditions are met:

Firstly: His work should be permitted for a Muslim, like building, agriculture, driving a car and other jobs which do not infringe the Muslim's honor.

Secondly: He should not work for the disbelievers in an area which harms the Muslims, like cheating, spying and so on.

Thirdly: The work should not involve the humiliation of a Muslim, like serving alcohol, pork and so on.

But it is better for a Muslim to benefit from another Muslim in work, trades and so on.

Also, it is permissible for a Muslim to hire a disbeliever when there is need for that.

1- Allah (ﷻ) said:

﴿ قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ ﴾

“One of the women said, ‘O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy.’”

[Sūrah al-Qasas (28) 26]

2- ‘A’ishah (رضي الله عنها) narrated:

Allah's Messenger (ﷺ) and Abu Bakr hired a man from the tribe of Bani ad-Dil as an expert guide who was a pagan. The Prophet (ﷺ) and Abu Bakr gave him their two riding camels and took a promise from him to bring their riding camels in the morning of the third day to the Cave of Thawr.”¹

¹ Transmitted by al-Bukhari (2264).

Types of Permissible Sales

1- **Tawliyah** or **Commissioned sale (resale at cost price)**: is when the seller says to the buyer, “I commission you to sell this commodity at the cost price.”

2- **Murābahah** sale: is when the buyer mentions the commodity and its cost price, then he says, for example, “I have sold it to you for a profit of one-fifth of the cost price.”

3- **Muwāḍa’ah** sale or a sale for a loss: is when the buyer mentions the commodity and its cost price, then he says, for example, “I have sold it to you for a loss of a tenth of its price.”

4- **Musāwamah** or **Bargaining sale**: is when the price of the commodity is bargained, then the buyer buys it if the seller is happy with the bargain.

5- **Sharikah** or **Partnership sale**: is when the buyer says, after possessing the commodity, for example, “I have partnered with you in half of what I have bought.”

6- **Mubādalah** or **Exchange sale**: is when a commodity is sold in exchange for another. This is also known as a *Muqāyahadah* sale, like selling dates in exchange for a garment.

7- **Muzāyahadah** or **Auction sale**: is inviting people by calling them or writing to them to participate in an auction where the goods are sold to the person who pays the highest price. The auction is organized by an individual or company to sell many goods, inherited property, a bankrupt person’s property, booty from war and so on.

An auction sale is permissible provided that it is compliant with rulings of sales in Islam, like the offer to sell the goods by the seller and the acceptance of that by the buyer, and so on. If some of the people who are present agree to leave bidding so that they can buy a certain commodity as partners, then that is permissible for them. However, it is not permissible for everyone who is present to leave bidding because that harms the seller.

1- Allah (ﷻ) said:

﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾

“But Allah has permitted trade and has forbidden *ribā* (interest).”

[Sūrah al-Baqarah (2): 275]

2- Jabir (رضي الله عنه) narrated:

A man decided that a slave of his would be manumitted after his death and later on he was in need of money, so the Prophet (ﷺ) took the slave and said, “Who will buy this slave from me?” Nu‘aym ibn ‘Abdullah bought him for such and such price, and the Prophet (ﷺ) gave him the slave.¹

¹ Agreed upon, transmitted by al-Bukhari (no. 2141) and this is his wording, and Muslim (no. 997).

- **The ruling of tender contracts:**

A tender is the opposite of an auction; an auction is a request for selling, while a tender is a request for buying or import.

A tender is when a person who wants to buy a commodity - whether it is an individual, company or government - announces his request to buy, or execution of a project, so that people may bid to do the required job at costs which are lower than those offered by others. The tender is won by the person who offers the lowest price whilst adhering to the required conditions which are agreed upon.

Tender contracts are permissible if they are compliant with conditions that are set in the *Shari'ah* for them, whether they are sales, hiring, executing a project like building roads and houses, manufacturing goods and so on.

Tenders are of two types:

Firstly: An import contract is permissible according to certain conditions for a certain amount of money like importing food for hospitals, schools and so on; water, electricity and gas; and importing goods like cars and carpets after their manufacture. All this is permissible in the *Shari'ah* according to the agreed conditions.

Secondly: Build-operate and transfer contracts, which is when a contractor like a company and so on, pledges to build a permissible project for a country or another entity like a road, building, residential project; or pledges to transport goods through the air, land, or sea in return for money which is paid by the other party. All this is permissible in the *Shari'ah* according to the agreed conditions.

Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالِكُمْ بَيْنَكُمْ بِيِّنَاتٍ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ

بِكُمْ رَحِيمًا ﴿

“O you who believe, do not consume one another’s wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.”

[Sūrah an-Nisa’ (4): 29]

- **The ruling on maintenance contracts:**

A maintenance contract: is when an institution, company or individual undertakes to maintain a machine, building, road, or airplane and the like, on a periodical basis for a known time for a known fee.

This is a permissible contract because it benefits the two parties, whether the contract is for maintenance only, or for work and the supply and installation of materials. However, all this is dependent on the condition that the fee and the material should be known and specified, so that there will be no dispute between the two parties. The two parties must fulfill the conditions mentioned in the contract.

It is permissible for a trader to sell his building, car or an appliance like a refrigerator for example, and undertake to maintain it for a specific period. This is so because there are benefits for the two parties, and there is no harm or obscurity involved.

- **The ruling on a shared sale:**

If someone sells a commodity which is shared by him and others, the sale is valid for his share only. If his partner allows him, then the sale is valid for the whole of the commodity. The buyer has the option to affirm or cancel the sale if he is not aware of the status of the property.

Types of Prohibited Sales

Islam permitted everything which brings goodness, blessings and permitted benefit.

Islam prohibited some types of sales because some of them involve obscurity, loss, risk, harm to traders, resentment, cheating, lying, harm to the body and intellect and so on, and this results in grudges, wrangles, rivalry and harm. Thus, these sales are forbidden.

These are the types of prohibited sales:

1- **Mulāmasah sale:** is like when the seller says to the buyer, “Any garment that you touch is yours for ten dollars.” This is an invalid sale because it contains obscurity and uncertainty.

2- **Munābadhah sale:** is like when the seller says to the buyer, “Any garment which I throw is sold for so much.” This is an invalid sale because it contains obscurity and uncertainty.

3- **Ḥuṣāh or stone-throwing sale:** is like when the seller says, “Throw these stones on the condition that if they fall on any commodity, then it is yours for so much.” This is an invalid sale because it contains obscurity and uncertainty.

4- **Najash sale:** when a person who does not intend to buy a commodity offers a higher price to entice the buyer to pay more for the commodity. This sale is prohibited because it deceives and cheats the other buyers. If a sale occurs having involved *najash*, it is valid but the person involved in *najash* will be sinful. In such a sale, the buyer’s option to affirm or cancel the sale will be affirmed if the increase in price is too much, because this is part of the option to cancel a sale after having been cheated.

Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) forbade artificially inflating prices.¹

5- **The sale where a town-dweller acts as an agent for a desert-dweller:** this involves an agent who sells goods for a price which is higher than the price for a certain day. This type of sale is invalid because it harms and constrains people. However, if a desert-dweller comes to a town-dweller and requests him to buy or sell on his behalf, then there is no problem.

6- **Selling goods before possessing them:** is not permissible because it leads to disputes and cancellation of sales, especially if the buyer sees that the seller will make a profit.

7- **‘Īnah sale:** this is when a person buys goods on credit and then resells them to the original owner at a lesser price for cash. Thus, there are two transactions in this sale.

¹ Agreed upon, transmitted by al-Bukhari (no. 2727) and Muslim (no. 1515).

This is an invalid and prohibited sale because it is a means to interest. If the original owner buys the goods after having gotten their price, after the goods' qualities have changed, or from a third part without the involvement of stratagems, then this is permissible.

8- Underselling a Muslim brother: like when a person buys goods for ten dollars, and before the conclusion of the sale, another person comes and says, "I will sell similar goods to you for nine dollars or for less than the price you wanted to buy for."

Similarly, this occurs in selling, like when someone says to a person who sold goods for ten dollars, "I will buy the goods from you for fifteen dollars," so that he may leave the first buyer and give him the goods. This type of buying and selling is prohibited because it harms the Muslims, and it makes the Muslims resentful of one another.

9- Selling after the second *adhan* for the Jumu'ah Prayer: is invalid for a person upon whom Jumu'ah is compulsory. Similarly, all transactions are prohibited at this time, which also applies to buying and selling in all mosques.

10- Buying and selling every prohibited thing: like alcohol, pork, idols, or a means to a prohibited thing, like musical instruments; because that involves harm and transgression of Allah's limits.

11- Sales which involve ambiguity and uncertainty: sales prohibited for this reason include: selling the fetus of an animal while it is still in the womb of its mother; selling produce before it is grown; *Malāqīh* sale, which is selling what is in the wombs of mothers; *Maḍāmīn* sale, which is selling what is in the loins of males; and stud fees for a camel and stallion. It is also prohibited to accept the price of a dog, cat, the earning of a prostitute, or the money given to a soothsayer. Also prohibited is selling an unknown item, a deceptive sale, selling what cannot be handed over like birds in the air, fish in the sea and so on.

12- Selling fruits before they become ripe, etc., which will be discussed later.

1- Allah (ﷻ) said:

﴿يَأْتِيَا الَّذِينَ آمَنُوا مِنَّا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَأَجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾﴾

"O you who believe, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?"

[Sūrah al-Ma'idah (5): 90-91]

2- Abu Hurayrah (رضي الله عنه) said:

Allah's Messenger (ﷺ) said, "Do not go forward to meet the caravan (to buy from it on the way before it reaches the town). Do not urge buyers to cancel their purchases to sell them (your own goods) yourselves. Do not practice *najsh*. A town dweller should not sell the goods for the desert dweller. Do not leave sheep un milked for a long time when they are on sale, and whoever buys such an animal has the option of returning it after milking it, along with a *Ṣā'* of dates, or keeping it (it has been kept un milked for a long period by the seller to deceive others)."¹

• **The ruling on selling water, pasture and fire:**

Muslims share in owning three things: water, pasture and fire. Thus, rain water from the sky and water in springs is not owned by a particular individual, and it is invalid to sell it as long as a person has not put it in his container, his pond and so on.

It is not permissible to sell pasture, whether it is dry or wet, as long as it is on the ground where it grew.

It is also not permissible to sell fire, whether it is fuel like wood in the desert, or embers like a burning log (in the desert) and so on.

These three things are the things which Allah gave common ownership to his creation. Thus, they should be given to the one who needs them, and it is prohibited to prevent anyone from them because there is great need for these things. It is easy to allow people to give access to them and they have great benefit.

Allah (ﷻ) said:

﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۗ ﴾

"And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty."

[Sūrah al-Ma'idah (5): 2]

• **The ruling on an increase or decrease in the sold commodity:**

1- When a person buys a house, this sale includes the land, the upper and lower space of the land, and all that is in it. If the sold thing is the land, the sale includes all what is on it without exception.

2- When a person buys a house on the presumption that its area is one hundred meters, then discovers that it is less or more than that, the sale is valid, the extra area is for the seller, and he will bear the shortfall in the area. Whoever is unaware and does not get his intended benefit from a sale has the option to affirm or cancel the sale.

¹ Agreed upon, transmitted by al-Bukhari (2105) and this is his wording, and Muslim (1515).

- **The ruling on selling evil magazines and newspapers:**

Magazines and newspapers which have evil ideologies like being anti-religion or anti-religious people; pornographic magazines and newspapers which call to shamelessness and immorality; video tapes and cassettes which contain songs and musical instruments, and show images of unveiled women who are singing and acting; everything that contains dishonorable speech, indecent love poetry and calls to depravity and so on; the selling, buying, listening to, looking at and trade in these things is prohibited. Money gained from these things through buying, selling or hiring is ill gotten, prohibited and unlawful for its owner.

1- Allah (ﷻ) said:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ ؕ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ؕ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿﴾

“O you who believe, do not consume one another’s wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.”

[Sūrah an-Nisa’ (4): 29]

2- Allah (ﷻ) said:

﴿إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمُ وَهُمْ فِيهَا كَالِحِينَ ﴿﴾

“Indeed, those who have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great attainment.”

[Sūrah al-Buruj (85): 10]

- **The ruling on commercial insurance:**

Commercial insurance is a contract by which the insurer pays the insured person agreed material compensation when an accident or loss occurs, in return for fees which the insured person pays.

This type of interest is prohibited because it involves uncertainty and ambiguity. It is a form of gambling and consuming people’s money unjustly. This applies to whether the insurance is on the person, goods, instruments and so on.

Allah (ﷻ) said:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ ؕ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ؕ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿﴾

“O you who believe, do not consume one another’s wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.”

[Sūrah an-Nisa’ (4): 29]

- **The ruling on selling harmful things:**

It is not permissible to buy juice from a person who uses it to manufacture alcohol, nor sell weapons at the time of tumult, nor sell something alive for something dead, or decayed food, alcohol, drugs and the rest of the unlawful things, because of what it involves of corruption and harm.

- **Authorship and invention (patent) rights:**

Every author or inventor has the rights to what he has produced, and no one should override his rights without his permission, because it is not permissible to consume a Muslim's wealth except with his consent. These things are the owner's rights during his lifetime, and they are inherited from him when he dies, provided that the produced thing is beneficial to the *Ummah* and not harmful to the people. If the productions are harmful to the *Ummah*, the ruler should prohibit them and remove them from the markets so as to safeguard people from corruption and harm.

- **The ruling on selling or renting out the sacred land where pilgrimage rites are performed:**

The land of Mina, Muzdalifah, 'Arafah are sacred, like mosques, for the general Muslims. Thus, it is not allowed to sell them or rent them out. Whoever does that is disobedient, sinful and unjust. The rents collected for those areas are unlawful, and whoever pays the rent out of need, there is no sin upon him.

It is permitted for the ruler (of those lands) to erect tents for a beneficial purpose, and rent them out for a fee to cover their cost, lighting and maintenance.

Whoever erects tents on the sacred land, prepares them for the staying of people, it is permissible for him to rent them out at the rate charged for similar structures, in return for the benefits acquired from the tents, and whatever is more than that is ill gotten, and it is not permissible to take it, because it is exploiting commonly owned property for personal benefit.

Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا شَعْبِيرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أَمْثِلَ الْحَرَامِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ

وَرِضْوَانًا ﴿

“O you who believe, do not violate the rites of Allah or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals and garlanding [them] or [violate the safety of] those coming to the Sacred House seeking bounty from their Lord and [His] approval.”

[Sūrah al-Ma'idah (5): 2]

- **The ruling of selling on credit:**

Selling on credit is of two categories:

Firstly: If the price is payable at the current time and the goods will be provided later, then this is called a *Nasi'ah* and *Taqsiṭ* sale.

Secondly: If the goods are handed over at the current time and the price is payable later, then this is a *Salam* sale.

Both these two types of sales are permissible in the *Shari'ah*.

• **The ruling on an installment sale:**

An installment sale is a type of credit sale and it is permissible. A credit sale is for a fixed period, while an installment sale occurs when the installments are paid over different periods. Here are the most important rulings for installment sales:

1- It is permissible for the bank to buy goods like cars, buildings and so on, and then sell them to people for cash or credit. It is not permissible for the buyers of these things to sell these things to the banks that they bought them from, because that is the *'Inah* sale which is prohibited in the *Shari'ah*. Rather, they should sell these commodities to any other party, if they wish.

2- It is permissible to increase the price because of credit or installment, like selling a commodity for one hundred dollars for cash and for one hundred and twenty dollars for one instalment, or several instalments, provided that the increase is not excessive, or if there is no exploitation of needy people.

3- Selling for credit or installment is recommended if the seller intends to be kind to the buyer, and does not increase the price because of the increased repayment time. If the buyer does that, he will be rewarded for his kindness.

An installment sale is permissible if the buyer intends to earn a profit and compensation, and increases the price because of the additional time to pay for the commodity. The price of the goods should be paid in installments over a known period of time.

4- It is not permissible for the seller to take an additional amount for the price of the goods from the buyer if he delays in paying the installments, because that is the prohibited interest. However, he is permitted to take the sold commodity as collateral until the buyer repays his debt.

5- It is not permissible to stipulate a condition that the rest of the installments will become due if the buyer cannot pay at the fixed time. It is not permissible for the seller to impose an interest percentage on the amount which the buyer cannot pay. Rather, it is compulsory that if the buyer is constrained financially he should be given respite until he is able to pay the debt.

Allah (ﷻ) said:

﴿ وَإِنْ كَانَتْ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴾

“And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give [from your right as] charity, then it is better for you, if you only knew.”

[Sūrah al-Baqarah (2): 280]

• **The ruling on unlawful contracts:**

Sharī'ah compliant contracts are binding and should be fulfilled.

As for the prohibited contracts, whether they are interest, commercial, or marriage related, they are invalid contracts and they should be annulled. This applies to whether they are originally invalid or they became invalid later on.

1- Allah (ﷻ) said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ﴾

“O you who believe, fulfill [all] contracts.”

[Sūrah al-Baqarah (5): 1]

2- Allah (ﷻ) said:

﴿وَمَا ءَاتَاكُمُ الرُّسُلُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

“And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Hashr (59): 7]

3- Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Allah the Almighty is Good and accepts only that which is good. And verily Allah has commanded the believers to do that which He has commanded the Messengers. So the Almighty has said:

﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا﴾

“O messengers, eat from the good foods and work righteousness.”

[Sūrah al-Mu'minūn (23):51]

And the Almighty has said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾

“O you who believe, eat from the good things which We have provided for you.”

[Sūrah Al-Baqarah 2:172]

Then he (ﷺ) mentioned [the case] of a man who, having journeyed far, is disheveled and dusty, and who spreads out his hands to the sky saying, “O Lord! O Lord!” while his food is unlawful, his drink is unlawful, his clothing is unlawful and he has been nourished with what is unlawful; so how can [his supplication] be answered?”¹

¹ Transmitted by Muslim (no. 1015).

- **The ruling on a *Muḥāqalah* sale:**

Muḥāqalah: is selling seed crops in the ear of plants for seed crops of the same type. This is prohibited for two reasons: ambiguity in quantity and quality, and the involvement of interest because equality has not been set in this sale.

- **The ruling on a *Muzābanah* sale:**

Muzābanah: is selling fresh dates for dried dates while they were still on the trees by measuring, and this is not allowed like the *Muḥāqalah* sale.

Anas (رضي الله عنه) narrated:

Allah's Messenger (ﷺ) forbade *Muḥāqalah*, *Mukhāḍarah*¹, *Mulāmasah*, *Munābadhah* and *Muzābanah*.²

- **The ruling on a '*Ariyyah* sale:**

It is not permissible to sell dry dates for fresh dates which are on the date trees because this involves uncertainty and interest. However, an exception is the '*Ariyyah* sale due to necessity, whereby an estimate of the fresh dates is made and an equivalent of that in dry dates is given, provided that they are not more than five *wasaqs*, and they are handed over in the sales session where the transaction is concluded.

Jabir (رضي الله عنه) narrated:

The Prophet (ﷺ) forbade the selling of fruits unless they get ripe, and none of them should be sold except for dinars or dirhams (i.e. money), except the '*Ariyyah* trees (the dates of which could be sold for dates)."³

- **The ruling on selling human body parts:**

1- It is not permissible to sell a human body part, or even a section of it, before the death of a person or after it. Whoever requires a part of a deceased person's body because of necessity and cannot acquire it except by paying a price, it is permissible for him to pay due to necessity. The money that is paid is not permissible for the receiver. If a person, before his death, donates a body part to be used after his death by a person who needs it, and gets it before death and is given remuneration before his death, there is no problem if he takes it.

2- It is not permissible to sell blood for treatment or other purposes. If a person needs blood for treatment and cannot get it except by paying, it is permissible for him to pay, but it is impermissible for the person who provides the blood to receive the price that is paid for it.

¹ Selling fruits before they ripen.

² Transmitted by al-Bukhari (no. 2207).

³ Agreed upon, transmitted by al-Bukhari (no. 2189) and this is his wording, and Muslim (no. 1536).

- **The meaning of *Gharar*:**

Gharar: is that of which the knowledge is hidden from a person and whose internal qualities are not known to him, like something which does not exist, or is unknown, or cannot be acquired or obtained.

- **The ruling of a *Gharar* sale and gambling:**

Gharar, gambling and games of chance are dangerous, destructive and prohibited transactions which have impoverished financial institutions, caused others to gain wealth without effort and the unjust impoverishment of others. This has resulted in suicide, enmity and aversion, all of which is from the work of Shaytan through which he has deceived the Jews and those who have agreed with them.

Allah (ﷻ) said:

﴿يَأَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ

الشَّيْطَانُ أَن يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنتُمْ مُنْتَهُونَ ﴿٩١﴾

“O you who believe, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Shaytan, so avoid it that you may be successful. Shaytan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?”

[Sūrah al-Ma'idah (5): 90-91]

- **The evils of a *Gharar* sale:**

The *Gharar* sale brings about two great evils:

Firstly: Unjustly consuming people’s wealth, as one of the two parties to the sale either wins without loss or loses without gaining, because this sale involves betting and gambling.

Secondly: Enmity and hatred between the two parties to the sale, in addition to malice, rivalry, driving people away from the path of Allah and their obligatory religious duties.

2. *Khiyār* (Option of Cancelling Sales)

- **The wisdom behind the legislation of having an option to cancel a sale:**

The option to affirm or cancel a sale is from the good qualities of Islam, because a sale may occur unexpectedly without thinking, pondering or considering the value, thus the two parties to the sale or one of them may regret.

That is why Islam gave a chance for deliberateness which is called the *Khiyār* (option). It enables the two parties to the sale to choose what is suitable to each of them with regards to affirming or cancelling the sale.

Hakim ibn Hizam (رضي الله عنه) narrated:

Allah’s Messenger (ﷺ) said, “The seller and the buyer have the right to keep or return goods as long as they have not parted or till they part; and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessing in their transaction, but if they told lies or hid something, then the blessings of their transaction would be lost.”¹

- **Types of options of cancelling sales:**

The option of cancelling sales has several types. Here are the most famous types:

Firstly: The option of cancelling the sale during the sales session: this is established for sales, reconciliation, renting things and hiring people’s services, and other compensatory transactions whose purpose is to receive money. The option of cancelling during the sales session is a right of the two parties to the sale.

The period of the option of cancelling during the sales session lasts until the buyer and seller physically separate from each other. If this option is overlooked by both parties, it falls away. If it is discarded by one of them, it remains for the other party. When the buyer and seller physically separate, the sale is binding. Also, it is prohibited to leave the sales session for fear that one of the parties may cancel the sale.

Secondly: The option of cancelling the sale by stipulating a condition: this is when the buyer and seller, or one of them, stipulates that the option of cancelling the sale should be up to a known time. This type of option is valid even if the period set is long. The period of this option is from the time of the contract until the end of the stipulated period.

If the option period ends and the person who stipulated the condition has not cancelled the sale, it becomes binding.

Thirdly: The option of cancelling the sale due to a difference in the commodity or price: like when the buyer and seller differ about the value of the price or the identity of the

¹ Agreed upon, transmitted by al-Bukhari (no. 2079) and this is his wording, and Muslim (no. 1533).

commodity or its qualities, and there is no proof; then the considered claim is the claim of the seller together with his oath. The seller is given the option between affirming or accepting the sale.

Fourthly: The option of cancelling the sale due to a defect: this is when the value of the goods is reduced. If a person buys a commodity and finds it defective and did not know of it before buying, then he has the option; either he returns the commodity and takes his money or he keeps it and gets an indemnity for the defect. Thus, the sound commodity and the defective commodity are evaluated and the buyer takes the difference. If they differ concerning who caused the defect, like crookedness in the commodity or spoiling of the food, then the claim that is considered is the seller's claim together with his oath, otherwise they will return the goods and the price to each other.

- **The ruling of returning the goods after receiving the goods:**

The buyer has no right to return the goods that he has received and used to the seller except if they are defective. It is not permissible for the seller to stipulate that when the goods are sold and taken (from the shop, etc.), they will not be returned or exchanged, because that deprives the buyer of the right of the option to cancel the sale if the goods are defective, or if the sale is grossly unfair.

If the buyer and seller agree that the buyer may return the goods on the condition that they will be sold to someone else, then this condition is invalid.

Fifthly: The option of cancelling the sale due to a loss: it is when the buyer or seller suffers a loss for a commodity which is very severe according to the norms. This is prohibited. When a person suffers a severe loss, he has the choice to keep the goods or cancel the sale, like a man who has been cheated in price by someone who met the desert-dwellers before they reached the market, bought their produce and later sold it for a higher price to another person who is unaware, or the addition in price by a person who makes a bid without an intention to buy the goods (*najash*), or a person who was unaware of the real price, or a person who cannot bargain in sales. In such cases, the victim has the choice to affirm or cancel the sale.

Sixthly: The option of cancelling the sale due to deceit: this is when the seller presents the commodity in a desirable form whereas in reality it is not desirable, like not milking an animal for a long time, then selling it to give the impression that the animal produces milk profusely, and so on.

This action is prohibited. If it occurs, the buyer has the choice between keeping the animal or cancelling the sale. If he milks the animal, he should return it along with a *Ṣā'* of dates as compensation for the milk.

Seventhly: The option of cancelling the sale due to cheating: if the stated cost of the goods is not true, like when it is lower than what the buyer was told, then the buyer has the choice between keeping the commodity and taking the difference, or cancelling the sale, like when he buys a book for one hundred dollars, and then a man comes to him and says, “Sell it to me for the cost price,” and he says, “Its cost price is one hundred and fifty dollars,” and he sells it to him. Then the buyer’s lying becomes known later on; in this case, the buyer has the option to affirm or cancel the sale.

This type of option is established in a commissioned sale, partnership, *murābahah*, *muwāḍa‘ah*, and so on. In all these sales, the buyer and seller should know the cost price of the goods.

Eighthly: The option of cancelling the sale due to insolvency: if it becomes clear that the buyer is insolvent or a dilatory debtor, the seller may cancel the sale if he wishes so as to safeguard his wealth.

Ninthly: The option of cancelling the sale due to not seeing: this is when a person buys something which he did not see, and stipulates that when he sees it, he has the option to affirm or cancel the sale.

Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَن تَرَاضٍ مِّنكُمْ ؕ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ؕ إِنَّ اللَّهَ كَانَ

﴿ بِكُمْ رَحِيمًا ۝﴾

“O you who believe, do not consume one another’s wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.”

[Sūrah an-Nisa’ (4): 29]

3. *Salam* (Buying in Advance)

- **Types of contracts:**

There are four types of contracts in terms of receiving goods and their prices:

Firstly: A concurrent sale. This is permissible, like when a person sells a book for ten dollars in a cash sale (the buyer gets the money and the seller gets the book concurrently).

Secondly: A deferred sale from both parties, like when a person sells a car to a person and describes its attributes, on the understanding that he will receive it after a year and its price of ten thousand dollars will be payable after a year. This is not permissible because it is selling a debt for a debt.

Thirdly: The price is paid in cash but the commodity is delivered later. This is a *Salam* sale and it is permissible.

Fourthly: The commodity is provided presently but its price is payable later. This is permissible. This occurs, for example, when a person sells a car to another for one hundred thousand dollars payable after one year.

***Salam*:** is a contract where payment is made in advance for a commodity which will be provided later. It was permitted by Allah as a means of making life easy for the Muslims, and for them to fulfill their needs. It is also known as *Salaf*. Thus, it is a sale where the price is paid in advance and the commodity is delivered later.

- **The ruling on *Salam*:**

Salam is permissible and its example is: when a person gives the seller fifty dollars on the understanding that he will give him fifty kilograms of certain type of dates after a year.

Ibn ‘Abbas (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Whoever pays in advance the price of a thing to be delivered later should pay it for a specified measure, at a specified weight, for a specified period.”¹

- **The conditions for the validity of *Salam*:**

In order to regulate *Salam*, there are additional conditions which are stipulated for it above those which are prescribed for a normal sale, and they are:

Knowledge of the form of the payable price, knowledge of the price of the commodity, receiving it in the sales session, the seller must be liable for the sold item (and deliver it later), the sold item must be described in a manner which clears ambiguity, the time

¹ Agreed upon, transmitted by al-Bukhari (no. 2240) and this is his wording, and Muslim (no. 1604).

when the item is to be delivered and the place where it should be delivered must be stated.

4. *Ribā* (Interest)

- **The types of financial transactions:**

Financial transactions are of three types: just, extra and unjust.

The just financial transactions are sales and the like, the extra financial transactions are charity and the like, and the unjust ones are interest and similar transactions.

- **The sources of prohibited transactions:**

Prohibited transactions revolve around three things which are: *ribā*, injustice and *gharar*.

Every transaction which consists of one of these three things was prohibited by the *Sharī‘ah*, and everything besides that is permitted, because the original ruling for transactions is that they are lawful and allowed.

Allah (ﷻ) said:

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

“It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things.”

[Sūrah al-Baqarah (2): 29]

- ***Ribā*** is an addition in the sale of two things upon which interest is applicable. The person engaged in interest either adds something to a thing or delays in collecting payment in return for an increase in payment.

- **The ruling on *Ribā*.**

1- Consuming *ribā* is one of the major sins, and it is one of the seven major destructive sins. It was prohibited in all the legislations of Allah (i.e. those of the past nations) because it involves great harm. It is a cause of enmity between people, it leads to increase of wealth at the expense of grabbing the poor person’s money. It is oppression of a needy person, domination of the rich person over the poor one, a closure of the door of charity and kindness. It kills the feelings of sympathy in man because the heart of the person engaged in interest will become used to selfishness, stinginess, impatience, hard-heartedness and servitude to money.

2- *Ribā* is consuming people’s wealth unjustly. It involves hindrance of ways of earning sustenance, business and industries which are required by people. The usurer increases his wealth without effort, thus he leaves trade and beneficial things which are useful to the people. Anyone who involves himself in *ribā* will see a decline in wealth (and blessings); he will be worried and disgraced because of his misdeeds.

Due to the danger of *ribā* to individuals, nations and countries, Allah has announced war against the person who consumes it and the one who pays it, and the Messenger of Allah

(ﷺ) cursed the one who consumes it, the one who pays it, the one who records it and the two witnesses to it.

1- Allah (ﷻ) said:

﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾

“But Allah has permitted trade and has forbidden *ribā* (interest).”

[Sūrah al-Baqarah (2): 275]

2- Allah (ﷻ) said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ﴾

“O you who believe, fear Allah and give up what remains [due to you] of *ribā* (interest), if you are (real) believers. And if you do not, then be informed of a war [against you] from Allah and His Messenger.”

[Sūrah al-Baqarah (2): 278-279]

3- Jabir (رضي الله عنه) narrated:

Allah’s Messenger (ﷺ) cursed the accepter of *ribā*, its payer, one who records it and the two witnesses.”¹

4- Abu Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Avoid the seven great destructive sins.” They (the Sahabah) asked, “O Allah’s Messenger! What are they?” He said, “To associate partners in worship with Allah; to practice sorcery; to kill the life which Allah has forbidden except for a just cause (according to Islamic law); to consume *ribā*, to consume the property of an orphan; to give one’s back to the enemy and fleeing from the battle-field at the time of fighting and to falsely accuse chaste, believing, unwary women of illegal sexual intercourse.”²

• Types of *Ribā*

Ribā is divided into three types:

Firstly: *Ribā al-Nasī’ah* (Credit Interest): This is the additional amount which the seller takes from the buyer in return for delay in payment. For example, a person may give someone one thousand dollars in cash on the condition that he will return it after one year and it will be one thousand one hundred dollars.

This also applies to adding interest to the debt of an insolvent person, like when a person is owed money by someone and when the time to repay is due, he says to him, “Will you repay today or should I add interest to it?” If the debtor repays the debt, there will be no interest; but if he does not, interest will be added and he will be given more time to repay. Thus, the money due from the debtor will be increased.

¹ Transmitted by Muslim (no. 1598).

² Agreed upon, transmitted by al-Bukhari (no. 2766), and this is his wording, and Muslim (no. 89).

This was the source of interest in the pre-Islamic period of *Jāhiliyyah* (Days of Ignorance), which was prohibited by Allah. He made it compulsory to give respite to an insolvent person. This type of *ribā* is the most dangerous type because of its great harm.

This type of *ribā* combines all types of interest: credit interest, interest of exchange surplus and the debt interest.

This type of *ribā* also applies in selling two types of commodities which are governed by the interest rulings, and delaying in collecting them or one of them, like selling gold for gold, wheat for wheat and so on. This type of *ribā* also applies to selling one type of commodity which is affected by the interest rulings for another type in a credit sale.

Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٩﴾ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿٤٠﴾

﴿ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤١﴾

“O you who believe, do not consume *ribā* (interest), doubled and multiplied, but fear Allah that you may be successful. And fear the Fire, which has been prepared for the disbelievers. And obey Allah and the Messenger that you may obtain mercy.”

[Sūrah Aal ‘Imran (3): 130-132]

Secondly: *Ribā al-Faḍl* (Interest of Exchange Surplus): This is selling cash for cash, or food for food with a surplus amount, and it is prohibited. The *Shari’ah* has stated that this type of interest is prohibited in six things.

‘Ubaydah ibn al-Samit (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Gold is to be paid for by gold, silver by silver, wheat by wheat, barley by barley, dates by dates and salt by salt; like for like and equal for equal, payment being made hand to hand. If these classes differ, then sell as you wish if payment is made hand to hand.”¹

The ruling for these six types of commodities applies to all other commodities which share the same reason for prohibition.

The reason for the prohibition of *ribā* in gold and silver is that they are used as a means for buying and selling (i.e. they have value), while interest is prohibited in the four other remaining types of commodities because they are measurable foods or weighed foods. The measure that is considered is the measure of Madinah (i.e. the measure that was used during the Prophet’s time in Madinah and thereafter), and the weight that is considered is the weight of the people of Makkah (i.e. the weight that was prevalent during the Prophet’s time and thereafter). If the Makkan weight and the Madinite measure cannot be found, then the local measurements according to custom are

¹ Transmitted by Muslim (no. 1587).

considered. *Ribā al-Faḍl* is prohibited in everything in which *Ribā al-Nasī'ah* is prohibited.

Thirdly: *Ribā al-Qarḍ* (Debt Interest): Its description is: when a person lends someone something and stipulates that he should return more than what he has borrowed, or he stipulates a certain benefit, like that he should stay at the debtor's house for a month, for example. This is prohibited because it involves exploitation of the needs of the people and injustice to them.

If the lender does not stipulate anything and the debtor gives him a benefit or something extra by his own volition, this is permissible and he will be rewarded. He will have done good to his Muslim brother who would have done good to him, and the best person is he who is the best in repaying back debts.

Allah (ﷻ) said:

﴿ هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴾

“Is the reward for good [anything] but good?”

[Sūrah ar-Rahman (55): 60]

Every addition to a debt whose repayment is due and the debtor has failed to repay, is impermissible interest. Likewise, every addition to the debt from the time when the contract begins is interest which is unlawful in the *Shari'ah*. All the bank interests for transactions, debts and other things are unlawful interest, and it is impermissible to pay them or take them.

Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٥٧﴾ وَمَنْ يَفْعَلْ ذَلِكَ عَدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّهِ نَارًا ۚ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴾

“O you who believe, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful. And whoever does that in aggression and injustice - then We will drive him into a Fire. And that, for Allah, is [always] easy.”

[Sūrah an-Nisa' (4): 29-30]

- **The rulings pertaining to *Ribā al-Faḍl*:**

1- If the sale is in one type of commodity where the rulings of interest are applicable, it is prohibited for one commodity to be more than the other, neither should the sale be a credit sale. For example, when a person sells gold for gold, or wheat for wheat, it is conditional for the validity of this sale that the quantities should be the same and the commodities should be handed over at the time of the sale, because the two products

being exchanged are of the same type and the same reason for the prohibition of interest is in them.

2- If the sale involves two products which share the same reason for the prohibition of *Ribā al-Faḍl* and they are of different types, it is prohibited to sell them for credit, but giving more of one commodity is allowed, like when a person sells gold for silver or wheat for barley, and so on.

It is permissible to sell in different quantities if the goods are handed over at the time of the sale because they are of two different types, although the reason for the prohibition of interest in them is the same.

3- If the sale involves two commodities in which the rulings of interest are applicable and they have a different reason for the prohibition of interest in them, it is allowed to sell these goods in different quantities and to sell them for credit, like selling food for gold or silver, and so on.

Thus, it is allowed to sell the commodities whereby different quantities are exchanged for different ones and to sell the goods for credit because the two items being exchanged are different in type and the reason for the prohibition of interest in them is different.

4- If the sale is between two types of commodities which are not affected by the rulings of interest, it is allowed to sell them for different quantities and for credit, like selling one camel for two camels, or one garment for two garments, and so on. Thus, selling these commodities in different quantities and for credit is allowed because they are not affected by the interest rulings.

5- It is not permissible for anyone to sell one class of a type of food for the other except if they are of the same quality. Thus, fresh dates cannot be sold for dry dates, because dates lose weight when they become dry, thus prohibited differentiation in quantities will occur.

Allah (ﷻ) said:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾

“And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty.”

[Al-Hashr (59): 7]

• **The ruling of selling processed gold:**

It is not allowed to sell processed gold or silver for unprocessed gold for different quantities because of the difference that occurs in the processed gold. Rather, a person should sell the gold that he has for cash and use it to buy the processed gold.

- **The ruling on the interest that is taken by banks:**

The interest that is taken by banks for lending money to people is prohibited. Similarly, the interest that the bank pays to depositors is unlawful and no one should take it because that causes loss and not gain.

Banks call interest “benefits” in order to misrepresent concepts to people and encourage them to consume prohibited wealth.

Allah (ﷻ) said:

﴿يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ﴾

“Allah destroys *riba* (interest) and gives increase for charities. And Allah does not like every sinning disbeliever.”

[Sūrah al-Baqarah (2): 276]

- **The ruling on transacting with bank cards:**

It is permissible to transact with an instant debit card when selling, buying, or paying a bill. It is also permissible to transact with a credit card, if the benefitting person undertakes repaying at the stipulated time. The party that issued the card may charge fees for issuing it, because this takes the ruling of collecting fees for being a guarantor, thus it is payment in return for benefit. It is not permissible for the issuing party to take interest from the owner of the card after the end of the stipulated time for the card, because that is prohibited *riba*.

- **The ruling on depositing money in banks which deal in interest:**

1- When Muslims need to deposit or transfer funds, they should do so through an Islamic bank. If it cannot be found, they can deposit in non-Islamic banks out of necessity. However, they should not take interest. Muslims can also transfer funds through non-Islamic banks if this does not involve contravening the *Shari'ah*.

2- It is prohibited for a Muslim to work in any bank or institution which takes or gives interest, and the money that a worker receives from such work is ill gotten and he will be held accountable for it on the Day of Judgment, whether or not he worked in an area dealing with interest.

Allah (ﷻ) said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Ma'idah (5): 2]

- **The ruling on taking interest:**

If a Muslim deposits his money in a bank which deals with interest, and it gives him interest for his money, it is not permissible for him to take it because it is ill-gotten

money. It is not permissible to benefit from this money because it is from evil earnings, and Allah is Pure and He does not accept except what is pure.

The solution: is that he should leave the interest and not take it from the bank, even if they use it for prohibited things, or to wage war against Muslims, because the Muslim did not command them to do that and did not give the money to them because he does not own it. Whoever takes interest exposes himself to punishment and disobeys His Lord.

Consuming interest is one of the major sins, and Allah has announced war against the person who consumes it. Thus, giving interest or taking it is prohibited whether it is much or little. It always results in destruction, war from Allah and His Messenger, as has occurred before and is still occurring.

Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴾

“O you who believe, fear Allah and give up what remains [due to you] of *riba* (interest), if you should be believers.”

[Sūrah al-Baqarah (2): 278]

- **The ruling on interest funds after repentance:**

If Allah (ﷻ) blesses a usurer and he repents to Allah (ﷻ), but he has collected some money from the proceeds of interest and he wants to get rid of them, his situation will be either one of the following:

1- The interest that is due to him is still with people and he has not yet received it; he should get his capital and leave the additional interest.

2- He has already collected the interest. Such a person has two states:

Firstly: He is ignorant that a transaction involving interest is prohibited; in such a case the interest money will be his and there is nothing upon him, like a new Muslim, or a person who lives in a far-off desert (not having knowledge of Islamic rulings).

Allah (ﷻ) said:

﴿ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴾

“But Allah has permitted trade and has forbidden *riba* (interest). So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury] - those are the dwellers of the Fire; they will abide eternally therein.”

[Sūrah al-Baqarah (2): 275]

Secondly: He is knowledgeable of the prohibition of the transaction involving interest, then he sincerely repents to Allah; such interest belongs to him because Allah did not order the returning of interest, rather, he commanded that it should not be accepted in the future.

Whoever repents from consuming interest should only get his capital. His capital is his original money and the money that he received before repenting.

If a person's capital is thousands of dollars, then after some years it reaches millions, then Allah blesses him with sincere repentance, the repentance cancels out his previous sins.

Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٩﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتِغُوا

فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٨٠﴾

“O you who believe, fear Allah and give up what remains [due to you] of *riba* (interest), if you should be believers. And if you do not, then be informed of a war [against you] from Allah and His Messenger. But if you repent, you may have your principal - [thus] you do no wrong, nor are you wronged.”

[Sūrah al-Baqarah (2): 278-279]

- **The ruling on selling animals:**

There is no interest in animals as long as they are alive, and also in all enumerated things.

Thus, it is permissible to sell one camel for two and three camels. However, when animals are slaughtered and become weighable meat, the rulings of interest apply to them. Thus, it is not permissible to sell one kilogram of goat meat for two kilograms of goat meat. However, it is permissible to sell one kilogram of goat meat for two kilograms of beef, because these types of meat are different. Such a sale is valid if the handover of the meat to both parties occurs in the sales session.

- **The ruling on trading gold and silver:**

It is permissible to buy gold and silver for possession, or to get a profit, like a person who buys gold and silver when their price drops and sells them when it increases, because gold and silver are types of wealth whose buying and selling are permissible according to certain conditions like any other commodity.

- **The ruling on money-exchange and buying currency:**

Money-exchange: is selling currency for currency, whether the currency is the same or different, whether the money is gold-based or silver-based, or from the paper currency that is being used by people these days. These currencies take the ruling of gold and silver because they all have value, like dollars, riyals, dinars and so on.

Cash: is all that is used as a means of the exchange of goods, whether it is gold, silver, paper money and so on.

Here are some rulings concerning money-exchange:

1- When a person sells currency of the same type for a similar one, like gold for gold, or paper money of the same currency like dollar notes for dollar notes, or coins; it is compulsory that the values must be the same and that mutual handover between the buyer and the seller should occur in the sales session.

2- When a person sells currency for currency of a different type, like gold for silver, or notes of Saudi riyals for American dollars for example, it is permissible for their value to be different, and it is incumbent that mutual handover should occur in the sales session.

3- When the two people engaging in a money-exchange transaction physically part before handover of all the currency or part of it, the transaction is valid for what has been handed over and invalid in respect of what has not been handed over, like if a person hands another one dinar so that he may change them for ten dirhams, and he cannot find except five dirhams; the transaction will be valid for half of the dinars, and the remaining half will be a trust with the seller until he gives the buyer currency which is equivalent to it.

5. *Qard* (Personal Loans)

- **Types of contracts:**

Transactional contracts are divided into three:

Firstly: Commutative contracts, like selling, hiring and renting people's services, and so on.

Secondly: Voluntary contracts, like gifts, wills, endowments, loans, charity and similar contracts which involve help, kindness and donation.

Thirdly: Documentary contracts, like mortgages, guarantees, commissioning, testimonies and similar contracts which involve proof and documentation.

- A *Qard* is giving money to someone who will benefit from it and return a similar amount, or someone who will benefit from it without repaying, as a means of seeking reward from Allah (ﷻ) in both these conditions.

- **The wisdom behind the legality of loans:**

A loan is a good deed which is recommended because it involves kindness to the needy and fulfillment of their needs, and whenever the need is more and the action (of giving the loan) is most sincere to Allah, the reward from Allah is greater.

- **The virtue of giving loans:**

1- Allah (ﷻ) said:

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ أَمْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ﴾

“Who is it that would loan Allah a goodly *qard* (loan) so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned.”

[Sūrah al-Baqarah (2): 245]

2- Allah (ﷻ) said:

﴿إِنْ تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفَهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿٦٤﴾ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ﴾

“If you loan Allah a goodly *qard* (loan), He will multiply it for you and forgive you. And Allah is Most Appreciative and Forbearing. Knower of the unseen and the witnessed, the Exalted in Might, the Wise.”

[Sūrah at-Taghabun (64): 17-18]

3- Abu Hurayrah (رضي الله عنه) said:

“If anyone relieves a believer from one of the hardships of this worldly life, Allah will relieve him of one of the hardships of the Day of Resurrection. If anyone makes it easy for the one who is indebted to him (while finding it difficult to repay), Allah will make it easy for him in this worldly life and in the

Hereafter. And if anyone conceals the faults of a Muslim, Allah will conceal his faults in this world and in the Hereafter. Allah helps His slave as long as he helps his brother.”¹

- **The ruling on giving loans:**

1- Giving a loan is recommended for the lender and permissible for the debtor. Everything that can be bought can be validly loaned, if it is known, and if the lender is a person whose donation is valid. The debtor must return the equivalent in condition and value to what he has borrowed.

2- Every loan which accrues benefit to the lender is part of prohibited *ribā*, like if a person lends something to someone and stipulates that he should stay in his house; or he lends him money which is repaid with interest, like lending someone one thousand dollars and stipulating that he should repay it back as one thousand two hundred dollars after one year.

- **The ruling on specifying a time period for loans:**

Whoever lends money to a person up to a specified time, the specified time will be valid, because loans were legislated for kindness to the debtor and not to harm him, and the debtor received the loan because of the specified time for repaying back which is agreed upon between the two parties.

The rulings of the *Sharī‘ah* were legislated to bring benefit and avert harm. Thus, loans, borrowing and debts which are due should be paid at the specified time, and the person owing them should not be requested to pay them before the time is due.

If the two parties do not agree on the specified time of repaying the loan, then they should follow the custom. If there is no custom, and the debtor is harmed by returning the money because he has used it all for his personal benefit, it is incumbent upon the lender to grant him respite. If the money is still held by the debtor, and he is not harmed by repaying the debt, and he can repay without being adversely affected, then it is incumbent upon him to repay the debt as soon as the lender requests payment, because of Allah’s statement:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا﴾

“Indeed, Allah commands you to render trusts to whom they are due.”

[Sūrah an-Nisa’ (4): 58]

- **How to repay a debt:**

1- What is considered in repaying debts and other things from a certain currency, like dollars, for example, is the equivalent amount and not the market value, because debts are paid by their equivalent value. Debts are not tied to currency values, thus they are repaid back in equivalent value.

¹ Transmitted by Muslim (no. 2699).

If a person borrows an amount of money like one hundred thousand American dollars, for example, for a certain period, it is incumbent upon him to repay the debt in the same currency and the same value. However, if he repays more than what he borrowed without that being a condition or request from the buyer, and it is from his own volition, then that is goodness in return for goodness.

2- When repaying the loan, if the two parties agree that repayment should be in a different currency, then there is no problem in that, provided that the repaid money is of the same value, like the borrowed currency on the repayment day, and the handover should occur at the appointed time.

- **The ruling on kindness in repaying loans:**

Kindness in repaying loans (i.e. repaying more than what a person borrowed) is recommended if it is not a condition in the loan, like if a person borrows a young camel and then returns an older camel, because that is goodness in repaying and from noble manners. Moreover, whoever lends a Muslim twice, it is as if he has given him charity once.

Abu Rafi' (رضي الله عنه) narrated:

Allah's Messenger (ﷺ) took from a man as a loan a young camel (below six years). Then the camels of *Sadaqah* were brought to him. He ordered Abu Rafi' to return to that person the young camel (as a return of the loan). Abu Rafi' returned it to him and said, "I did not find among them but better camels above the age of six." So he (ﷺ) said, "Give that to him, for the best men are those who are best in paying off debts."¹

- **The virtue of giving respite to an insolvent person and overlooking the debt:**

Giving respite to an insolvent person is part of noble manners, and what is better than that is overlooking the debt.

1- Allah (ﷻ) said:

﴿وَإِنْ كَانَتْ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

"And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give [from your right as] charity, then it is better for you, if you only knew."

[Sūrah al-Baqarah (2): 280]

2- Abu Busr (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, "He who gives respite to someone who is in straitened circumstances, or grants him remission, Allah will shelter him in the shade of His Throne on the Day of Resurrection, when there will be no shade except its shade."²

¹ Transmitted by Muslim (no. 1600).

² Transmitted by Muslim (no. 3006).

- **The circumstances of the debtor:**

The debtor has four circumstances:

Firstly: That he does not have anything at all; it is incumbent to give respite to such a person and not compel him to repay the debt.

Secondly: That he has money which is more than his debt; it is permissible to demand repayment from him and compel him to pay.

Thirdly: That his money is equivalent to his debt; he should be enjoined to repay the debt.

Fourthly: That his money is less than his debt; this is a bankrupt person and he should be interdicted if his creditors or some of them request that. His wealth should be divided amongst his creditors according to their share of the debts.

- **The punishment for one who borrows money with no intention of repaying it:**

It is incumbent upon the person who borrows money to have the intention of repaying it back, or else he will be destroyed by Allah, as the Prophet (ﷺ) said:

“Whoever takes the money of the people with the intention of repaying it, Allah will repay it on his behalf; and whoever takes it in order to destroy it, then Allah will destroy him.”¹

¹ Transmitted by al-Bukhari (no. 2387).

6. *Rahn* (Security Deposits)

- **Types of contracts in terms of permissibility and legal binding:**

Contracts are divided into three in terms of permissibility and legal binding:

Firstly: Contracts which are legally binding between two parties, like sales, renting and hiring and so on.

Secondly: Contracts which are permissible between two parties where each of them can cancel them, like commissioning and so on.

Thirdly: Contracts which are permissible to one party and not the other, like a *rahn* (security deposit), which are permissible for the lender and legally binding for the debtor, and similar contracts in which one party has the right over the other.

A *Rahn*: is guaranteeing a debt with a material thing which can be used to cover the debt, or whose price can be used to cover the debt if the debtor fails to repay.

- **The wisdom behind the legality of issuing a security deposit:**

The security deposit was legislated to safeguard wealth, so that the lender's right is not lost. If the debtor refuses to repay the debt, and the debtor allows the lender to sell the security deposit, he may do so and cover the debt, or else the judge will force him to repay the debt or sell the security deposit. If he does not do so, the judge will sell the security deposit and use the money received to repay the debt.

1- Allah (ﷻ) said:

﴿وَأِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَيْنَ مَقْبُوضَةً﴾

“And if you are on a journey and cannot find a scribe, then a *rahn* (security deposit) [should be] taken.”

[Sūrah al-Baqarah (2): 283]

2- ‘A’ishah narrated:

“The Prophet (ﷺ) bought some foodstuff on credit for a limited period and gave his steel armor as *rahn* (security deposit) for it.”¹

- **The conditions for the validity of a security deposit:**

The following are the conditions for the validity of a security deposit:

The debtor must be legally allowed to act with regards to wealth, the offer and acceptance of the security deposit must occur from both parties, the security deposit and its type should be known, the security deposit must be presented even if its ownership is

¹ Agreed upon, transmitted by al-Bukhari (no. 2068) and Muslim (no. 1603).

shared, it should also be owned by the debtor, and the lender should receive the thing being given as a security deposit.

If these conditions are met, the security deposit deal will be valid and legally binding.

- **Whose responsibility is the expenditure of the thing being given as a security deposit?**

The expenses of the security deposit are upon the debtor. So whatever needs to be spent on, the lender may ride it if it can be ridden (if it is a vehicle) and milk it if it is milked (if it is an animal) according to what he spends on these things.

The security deposit is a trust held by the lender or his representative. He is not liable for it except if he exceeds bounds or is negligent.

- **Reducing part of a debt so that it may be paid earlier:**

It is permissible to reduce part of a debt which is due after some time so that it can be payable earlier, whether that is by a request from the lender or the debtor. Whoever pays a compulsory right on someone else's behalf, like a debt or an expense, may demand it from him if he wishes.

- **The ruling on selling the security deposit:**

It is not permissible for the debtor to sell the security deposit except with permission from the lender. If he sells it and the lender allows it, the sale is valid. If he does not allow it, the transaction is invalid.

- **The ruling on issuing a security deposit for real estate:**

It is permissible for companies, institutions and individuals to build residences like villas, apartments and so on, and sell them to people for manageable installments, and make the real estate as a security deposit until the payment for them is completed. This should be according to *Shari'ah* criteria.

- **The ending of the security deposit contract:**

The security deposit contract ends in one of the following ways:

Repayment of the whole debt to the lender, handing over of the thing that was given as a security deposit to its owner, forced sale of the security deposit by the debtor based on a ruling from a judge, cancellation of the security deposit by the lender, clearance of the debt by any means, destruction of the material used as a security deposit, disposal of the thing that was given as a security deposit by selling or giving it away as a gift by mutual consent of the two parties.

If one these things occur, the security deposit deal ends.

Whoever buys a commodity or borrows money is permitted to make a certified bank check as a security deposit for payment at a future specified date.

It is permissible to make lawful stock shares a security deposit, because whatever can be sold is permissible to be made as a security deposit. That is because the goal of issuing the security deposit is to have a guarantee by selling it if the debtor cannot repay the debt. It is not permissible to make stock shares which are unlawful as a security deposit to sell, like prohibited shares or shares which involve interest.

7. *Damān* (Guaranteeing) & *Kafālah* (Sponsorship)

- A *Damān* is an undertaking by the legally responsible person to pay what is due on someone else, like financial rights.

- **The ruling concerning the guarantee:**

The guarantee is a permissible contract. The general interests of people necessitate it; rather, the need may call for it. It is cooperation in doing good and piety and it involves fulfilling the rights of a Muslim and relieving a Muslim of his suffering.

Allah (ﷻ) said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Ma'idah (5): 2]

- **The conditions for the validity of the guarantee:**

For the validity of the guarantee, it is conditional that: the guarantor must be legally allowed to act, consenting out of his own volition and not forced, and capable of paying for the right.

- **The things by which the guarantee becomes valid:**

1- The guarantee is valid by every word which indicates it, such as, “I have guaranteed it,” or, “I have borne the right on his behalf.”

2- The guarantee is valid for every known amount and unknown amount of money, like saying, “I guarantee you your money which is due from so and so,” or what ensures that the money is repaid - whether the person on whom the money is paid is dead or alive.

- **The ruling concerning the letter of the guarantee:**

The document for the guarantee is issued by banks if they have complete cover, or if the guarantee was preceded by giving the whole guaranteed amount to the bank. In this case, it is permissible for the bank to take a service fee.

However, if the document for the guarantee is not covered, it is not permissible for the bank to issue it and take a service fee for it, because this involves *gharar* and lying.

- **Implications of the guarantee:**

When a person guarantees a debt, the debtor is not free from the debt, rather the debt will now be upon the debtor and the guarantor, and the creditor may demand the debt from any one of them. It is better for him to demand the debt from the debtor before demanding it from the guarantor. If the debtor cannot pay, then the creditor should demand payment from the guarantor, because the guarantor is a person who is doing good and those who do good are not to be put to blame.

- **The end of the guarantee contract:**

The guarantor is freed from obligation to repay the debt if the creditor is repaid by the debtor, or if the creditor absolves him from repaying the debt.

As for the debtor, he is free from obligation to repay the debt if he gives the creditor his money or if the creditor absolves him from repaying the debt.

***Kafālah* (Sponsorship)**

- **A *Kafālah*:** is an undertaking by a discerning person by his own volition to bring a person who owes a financial right to the indebted person.

- **The wisdom behind the legality of a sponsorship:** to safeguard rights and acquire them.

- **The ruling on having a sponsorship:**

Having a sponsorship is permissible, and it is cooperation upon goodness and piety. It is recommended for the sponsor to go ahead and undertake it because it is an act of kindness to the indebted person.

Allah (ﷻ) said:

﴿ قَالَ لَنْ أُرْسَلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِنْ رَبِّ اللَّهِ لَتَأْتِنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴾

“[Ya’qub] said, ‘Never will I send him with you until you give me a promise by Allah that you will bring him [back] to me, unless you should be surrounded by enemies.’ And when they had given their promise, he said, ‘Allah, over what we say, is Witness.’”

[Sūrah Yusuf (12): 66]

- **When is the sponsor absolved of his duty?**

The one sponsor becomes absolved of his duty by the following:

The death of the indebted person, when the debtor surrenders himself to the owner of the right, when the guaranteed thing is destroyed by Allah, when the creditor absolves him, or when the owner of the right absolves him of the sponsorship.

As for the debtor, he is absolved of his responsibility when the debtor absolves him or when he repays the debt.

- **The difference between the *Ḍamān* and the *Kafālah*:**

The *ḍamān*: is an undertaking by a legally responsible person to pay the rights that are due on someone else.

The *kafālah*: is an undertaking by a discerning person to bring a person who owns a right (to its owner).

Thus, the *kafālah* is bringing forth the debtor, while the *ḍamān* is bringing forth the debt.

The *kafālah* is lower in status than the *ḍamān* because it is linked with the body and not the debt. Therefore, if the one undertaking the *kafālah* brings the debtor to the owner of the right, he will be absolved, whether the debtor repays the debt or not.

If a person undertakes to bring the debtor and does not do so, he will be fined and should pay what the debtor owes.

- **The ruling on the travelling of an indebted person:**

An indebted person who wants to travel, but owes a debt which is due before the time of his departure, may be prevented from travelling by the creditor. If he appoints a solvent guarantor, or gives the debtor a security deposit which can cover the debt when it is due, he may travel, because in this case there will be no harm in his travelling.

- **The ruling on the sponsorship of recruitment:**

The sponsorship of recruitment is permissible and it comes under sponsoring people, and it has benefits for the sponsor and the sponsored person. If the sponsor and the worker agree that the employee will work for the sponsor for a fixed salary, or a rate which is lesser than the market rate, that is permissible based on the criteria of the *Sharī'ah*.

If the sponsor agrees with the worker that the sponsor will carry out the administrative work and insurance of what is required for work like tools, and the worker does labor work, and they agree that a certain proportion of the sponsor's profit is to be paid to the worker, that is permissible, because this is a partnership.

As for recruiting a worker and leaving him to work for anyone he wants, while the sponsor gets paid financially for that, or gets a share of the income; that is not permissible, because it involves ambiguity, *gharar* and injustice.

- **The ruling on labor strikes:**

A strike is when a group of employees or laborers stop doing their work, demanding a raise in their salaries, improvement of their working conditions or any other benefit.

If the worker agrees with the employer, whether the employer is the government, a company or an individual, it is compulsory for the two parties to fulfill what they agreed upon in the contract. However, when oppression or harm occurs against the worker, he may leave work, or refrain from working until his just requirements are realized; provided that the laws of the country that he is in permit that, that the strike does not cause harm to things of public interests like buildings, facilities and so on, that the strike is according to specific directives and does not contravene the *Sharī'ah*, and that it is far removed from public and personal mischief.

1- Allah (ﷻ) said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ﴾

“O you who believe, fulfill [all] contracts.”

[Sūrah al-Ma'idah (5): 1]

2- Allah (ﷻ) said:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾

“Indeed, Allah orders justice, good conduct and giving to relatives, and forbids immorality, bad conduct and oppression. He admonishes you that perhaps you will be reminded.”

[Sūrah an-Nahl (16): 90]

8. *Hawālah* (Transference of Debts)

- **A *Hawālah*:** is the transference of a debt from the liability of the debtor to the liability of a third person.

- **The ruling concerning the transference of debts:**

The transference of debts is permissible because it involves benefit, safeguarding of wealth from theft and people from danger.

- **The wisdom behind the legality of the transference of debts:**

Allah legislated the transference of debts as insurance for wealth and a fulfillment of people's needs. A person may need to free himself from the liability of the right of the creditor, or to get his rights from someone who owes him. He may need to transfer his wealth from one country to another and this transference may not be easy, either because of the difficulty in carrying it, long distance, or the lack of safety of the road; thus Allah legislated the transference of debts for the realization of these apparent benefits.

Allah (ﷻ) said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Ma'idah (5): 2]

- **The conditions of the transference of debts:**

The following are the conditions for a valid transference of debt:

- 1- The debtor and the third person to whom the debt has been transferred must be legally allowed to act with respect to wealth.
- 2- The substitute debtor must be indebted to the original debtor.
- 3- The transferred debt must be due.
- 4- The substitute debt must be identical to the transferred debt in value, kind and quality.
- 5- The offer and acceptance between the original debtor and substitute debtor should occur according to the norms.

- **The ruling on accepting a transference of debt:**

When the debtor transfers his creditor to a solvent person, he should accept the transference. If the debtor transfers the creditor to a bankrupt person and he does not know this, when he knows of this he should demand his right from the creditor. If he knows of the substitute debtor's bankruptcy and consents to the transference of the

debt, he should not demand his right from the debtor. It is prohibited for a solvent person to delay in repaying a debt, because that is injustice.

Abu Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Procrastination (delay) in paying debts by a wealthy man is injustice. So if your debt is transferred from your debtor to a rich debtor, you should agree.”¹

- **The implications of a transference of debt:**

When the transference of the debt is concluded, the debt transfers from the liability of the original debtor to the substitute debtor, and the original debtor is freed from the obligation to repay the debt.

- **The virtue of overlooking the debt of an insolvent person:**

If the the transference of the debt is concluded, and then the substitute debtor becomes bankrupt, it is recommended to give him respite, or cancel the debt, and that is better.

1- Allah (ﷻ) said:

﴿ وَإِنْ كَانَتْ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴾

“And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give [from your right as] charity, then it is better for you, if you only knew.”

[Sūrah al-Baqarah (2): 280]

2- Abu Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “There was a merchant who used to lend the people, and whenever his debtor was in straitened circumstances, he would say to his employees, ‘Forgive him so that Allah may forgive us.’ So Allah forgave him.”²

- **The ruling of a bank transfer:**

A bank transfer: is when a person gives money to a bank in the country that he is in, then he takes a check or a payment order from the bank so that he can collect his money in another country or place.

This transaction is permissible, because it makes it easy to fulfill the people’s needs, safeguards money from thieves and safeguards people from danger, whether the transferred money will be received in the same currency or in a different currency.

Handing over a certified check or a valid payment order is considered to be the handover of currency in the issue discussed under paying funds through a bank transfer.

It is permissible for the bank to take a fee from the client for processing the transfer.

¹ Agreed upon, transmitted by al-Bukhari (no. 2287) and this is his wording, and Muslim (1564).

² Agreed upon, transmitted by al-Bukhari (no. 2078) and this is his wording, and Muslim (1562).

Allah (ﷻ) said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۗ﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Ma'idah (5): 2]

9. *Sulh* (Conciliation)

- A *Sulh* is a contract which leads to the end of disputes between two quarreling parties.

- **The wisdom behind the legality of conciliation:**

Allah legislated conciliation as a means of establishing harmony between two disputing parties, ending the differences between them, which results in the purification of souls, the removal of hostility between them and attainment of harmony between them.

Reconciling between people is one the noblest of good deeds, it is one of the greatest means of seeking nearness to Allah if a servant does it seeking Allah's Pleasure, because it is concerned with purifying hearts, and removal of enmity and difference.

- **The virtues of reconciling people:**

1- Allah (ﷻ) said:

﴿لَا حَرَّ فِي كَثِيرٍ مِّنْ نُّجُوبِهِمْ إِلَّا مَن أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾

“No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.”

[Sūrah an-Nisa' (4): 114]

2- Abu Hurayrah (رضي الله عنه) narrated:

Allah's Messenger (ﷺ) said, “There is charity to be given for every joint of the human body; and for every day on which the sun rises there is a reward of charity for the one who establishes justice among people.”¹

- **The ruling concerning conciliation:**

Reconciling between people is recommended, rather, it is one of the greatest means of seeking nearness to Allah, because it involves safeguarding love and ridding people of what disunites them.

There are different types of conciliation:

Conciliation is legislated between the Muslims and the disbelievers, the just people and the unjust people, husband and wife when differences occur, neighbors, relatives, friends, people disputing in non-financial issues and people disputing in financial issues, and that is what is meant here.

¹ Agreed upon, transmitted by al-Bukhari (no. 2707) and this is his wording, and Muslim (no. 1009).

1- Allah (ﷻ) said:

﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَت إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخُوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾

“And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah. And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly. The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.”

[Sūrah al-Hujurat (49): 9-10]

2- Abu ad-Darda' (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Shall I not inform you of something more excellent in degree than fasting, prayer and almsgiving?” The people replied, “Yes, Prophet of Allah!” He said, “It is putting things right between people; spoiling them is the shaver (destructive).”¹

- **Types of conciliation:**

Conciliation is divided into two:

Conciliation in financial issues and conciliation in non-financial issues.

Conciliation in financial issues is further divided into two:

Firstly: Conciliating for affirmation of something:

For example, if someone owes another person a material thing or a debt and both parties are unaware of the value. If the person who owes affirms the debt and conciliates with the other party by giving him something; this is permissible. If a person owes a debt whose repayment time is due, and he affirms it, and the creditor cancels part of it and postpones the repayment of the remaining part; the cancellation and postponement are valid. If he conciliates with the debtor who has a debt which is due in the future by letting him pay part of it at the current time; this is also permissible.

This type of conciliation is valid if the affirmation is not conditional, like saying, “I affirm the debt to you on the condition that you must give me so much.” The debtor should not withhold the creditor’s right.

Secondly: Conciliation for denial of something:

For example, if the plaintiff has a right over the defendant which he does not know and he denies it. If they conciliate on something (i.e. payment); the conciliation is

¹ An authentic hadith transmitted by Abu Dawud (no. 4919) and at-Tirmithi (no. 2509), and this is his wording.

permissible. However, if one of them lies, the conciliation will be internally invalid for him, and what he takes will be unlawful.

- **The permissible conciliation:**

Muslims are bound by their conditions, and conciliation between the Muslims is permissible except that which makes the unlawful lawful and the lawful unlawful. The permissible conciliation is the just one, which Allah and His Messenger have commanded. This is the conciliation whose goal is seeking the pleasure of Allah (ﷻ), then the pleasure of the disputing people. Allah (ﷻ) has praised this conciliation because it involves attainment of great good.

Allah (ﷻ) said:

﴿وَالصُّلْحُ خَيْرٌ﴾

“And reconciliation is best.”

[Sūrah an-Nisa’ (4): 128]

- **The conditions of a just conciliation:**

The following are the conditions for the validity of a just conciliation:

The people involved in the conciliation must be legally qualified to engage in it, in that they should have a valid legal capacity to act in transactions. The pacifier should be a pious person, knowledgeable of realities, knowledgeable of what should be done and intending to attain justice.

Allah (ﷻ) said:

﴿لَا خَيْرَ فِي كَثِيرٍ مِّنْ نُّجْوَاهُمْ إِلَّا مَنَ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۗ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ

نُؤْتِيهِ أَجْرًا عَظِيمًا﴾

“No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.”

[Sūrah an-Nisa’ (4): 114]

- **The ruling on conciliation for a debt which is due later:**

If a person conciliates for his debt which is due later by having part of the amount paid at the current time, that is permissible, and that is part of doing good to his brother.

Ka’b (رضي الله عنه) narrated:

I asked Ibn Abi Hadrad to pay the debts which he owed to me and our voices grew louder. Allah’s Messenger (ﷺ) heard that while he was in his house. So he came to us raising the curtain of his room and said, “O Ka’b!” I replied, “Here I am, O Allah’s Messenger!” He said, “O Ka’b! Reduce your debt

to one half,” gesturing with his hand. I said, “O Allah’s Messenger! I have done so.” Then Allah’s Messenger said (to Ibn Abi Hadrad), “Get up and pay the debt to him.”¹

- **The rights of the neighbor:**

It is prohibited for an owner of property to perform an action on his property which will discomfort his neighbor, like using heavy machinery, an oven and so on. If the neighbor is not harmed by that, then there is no problem.

The neighbor has many rights over his neighboring brother, the most important of which are:

Keeping good relations with him, doing good to him, advising him, refraining from harming him, being patient over harm emanating from him and other things which are incumbent on a Muslim to his neighbor.

Ibn ‘Umar (رضي الله عنه) narrated:

Allah’s Messenger (ﷺ) said, “Jibril kept on advising me about treating the neighbors in a kind and polite manner, so much so that I thought that he would order (me) to make them (my) heirs.”²

¹ Agreed upon, transmitted by al-Bukhari (no. 458) and this is his wording, and Muslim (no. 1558).

² Agreed upon, transmitted by al-Bukhari (no. 6015) and this is his wording, and Muslim (no. 2625).

10. *Hajr* (Banning People from Financial Dealings)

- ***Hajr***: is preventing a person from acting with regards to his wealth for a legal reason.

- **The wisdom behind the legality of banning people from financial dealings:**

Allah (ﷻ) commanded that wealth should be safeguarded, and made such banning a means of blocking a person who cannot deal well with his wealth from action in it, like a mentally challenged person; or a person whose actions cause the loss of money, like a small boy; or a person whose actions involve wastage of wealth, like a foolish person; or a person whose disposal of what he has infringes on the rights of others, like a bankrupt person who is weighed down by debts.

Thus, Allah legislated banning certain people from financial dealings to safeguard the wealth of these people as a mercy and kindness to them.

Allah (ﷻ) said:

﴿ وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴾

“And do not give the weak-minded your property, which Allah has made a means of sustenance for you, but provide for them with it and clothe them and speak to them words of appropriate kindness.”

[Sūrah an-Nisa’ (4): 5]

- **Types of banning people from financial dealings:**

Banning people from financial dealings is of two types:

Firstly: Banning someone to safeguard the rights of others: like the case of a bankrupt person to safeguard the rights of the creditors.

Secondly: Banning someone to safeguard his own rights: like in the case of a young person, a foolish person and a mentally challenged person to safeguard their wealth.

- **The ruling on a bankrupt person:**

A bankrupt person: is he whose debts are more than his wealth. The judge bans such a person from financial dealings based on the request of his creditors or some of them. Thus, he is prohibited from acting with regards to his wealth in a manner which harms his creditors, and his action is not executed even if he was not officially banned.

- **The rulings concerning a bankrupt person:**

1- He whose wealth is equivalent to his debt or more than it should not be banned from financial dealings. He should be ordered to fulfill his obligations. If he refuses, he should be imprisoned at the request of the creditor. If he insists on not repaying his debt and does not sell his wealth, the judge should sell it and hand over the proceeds to the creditor.

2- He whose wealth is less than the debts whose repayments are due from him is bankrupt and should be banned from financial dealings. People should be informed about him so that they should not be deceived by him. He is banned based on the request of his creditors or some of them.

3- If a bankrupt person is banned from financial dealings, he should not be requested to pay back debts; he does not have the authority to act with regards to his wealth. The judge sells his wealth and divides the proceeds according to the debts of his creditors which are currently due. If after this no debt is due from him, the banning is cancelled because what necessitates it is no longer existent.

4- If the judge divides the wealth of a bankrupt person among his creditors, he should not be requested to repay his debts, even if he remains indebted to some people.

It is not permissible to compel him to pay this remaining debt or imprison him because of it. Rather, he should be left alone and given respite until Allah grants him sustenance which enables him to repay his remaining creditors.

- **The ruling on imprisoning an indebted person:**

It is compulsory for a solvent debtor to pay his due debts.

If the debtor is a solvent person who is delaying in repayment, the judge should imprison him, because a wealthy person who delays in repaying a debt is unjust. He should be imprisoned as a means of disciplining him so that he may quickly repay his due debts.

If he is insolvent, he should be given respite until he becomes solvent. It is unlawful to imprison him and cancelling his debt is better.

Whoever cannot repay his debt should not be compelled to do so. It is unlawful to imprison him, it is compulsory to give him more time to repay and it is recommended to cancel the debt.

1- Allah (ﷻ) said:

﴿ وَإِنْ كَانَتْ ذُو عُسْرٍ فَنظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴾

“And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give [from your right as] charity, then it is better for you, if you only knew.”

[Sūrah al-Baqarah (2): 280]

2- Abu Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Procrastination (delay) in paying debts by a wealthy man is injustice. So if your debt is transferred from your debtor to a rich debtor, you should agree.”¹

¹ Agreed upon, transmitted by al-Bukhari (no. 2278), and this is his wording, and Muslim (no. 1564).

- **Conditions for imprisoning a debtor:**

The following are the conditions for imprisoning a debtor:

The debt should be due, the debtor should be able to repay, he should be delaying in repayment, he should not be the creditor's mother or father and the creditor should request the judge to imprison him.

- **The virtue of granting an insolvent person respite:**

Granting an insolvent person respite when his debt becomes due is a highly rewardable act because of the statement of the Prophet (ﷺ):

“Whoever grants respite to an insolvent person, he will get the reward of two days’ charity for each single day of respite.”¹

- **The ruling on a person who finds his goods with a bankrupt person:**

If a person finds his goods in their original form with a bankrupt person, he has more right over them than anyone else, if he has not received their price from the debtor.

Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “He who found his property intact with a person (who bought it but who later on) became insolvent (or a person who became insolvent), he (the seller) is entitled to get it more than anyone else.”²

- **The ruling on banning a young person and a mentally challenged one:**

Banning a young person and a mentally challenged one from financial dealings does not need the judge's involvement. The person who should be the guardian of such people is their father if he is just and discerning, then the testamentary guardian, then the ruler. The guardian should act with regards to the wealth of a young person and a mentally challenged one in a manner that is most beneficial to them.

Allah (ﷻ) said:

﴿ وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴾

“And do not give the weak-minded your property, which Allah has made a means of sustenance for you, but provide for them with it and clothe them and speak to them words of appropriate kindness.”

[Sūrah an-Nisa' (4): 5]

- **When does the ban from financial dealings end for of a young person?**

The banning of a young person ends as a result of two things:

Firstly: By attaining maturity, as has been previously discussed.

¹ An authentic Hadith, transmitted by Ahmad (no. 23,433).

² Agreed upon, transmitted by al-Bukhari (no. 2402) and this is his wording, and Muslim (no. 1559).

Secondly: Discernment, which is acting well with regards to wealth. This is known by testing a person by giving him money and seeing how he conducts himself in buying and selling so that his conduct is known.

• **When does the ban from financial dealings end for the foolish and mentally challenged person?**

When a mentally challenged person regains his senses and becomes discerning, or when a foolish person becomes discerning by conducting himself well with regards to wealth such that he is not cheated in sales, and does not use his wealth in prohibited things, or in useless things; the ban on them ends and their wealth is returned to them after getting people to witness that.

Allah (ﷻ) said:

﴿وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبُرُوا وَمَن كَانَ غَنِيًّا

فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿

“And test the orphans [in their abilities] until they reach marriageable age. Then if you perceive in them sound judgment, release their property to them. And do not consume it excessively and quickly, [anticipating] that they will grow up. And whoever, [when acting as guardian], is self-sufficient should refrain [from taking a fee]; and whoever is poor - let him take according to what is acceptable. Then when you release their property to them, bring witnesses upon them. And Allah is sufficient in taking account.”

[Sūrah an-Nisa’ (4): 6]

11. *Wakālah* (Commissioning)

- ***Wakālah***: is the delegation of a legally accountable person of another legally accountable person to act in a matter in which such delegation is permissible.

- **The wisdom behind the legality of commissioning:**

Commissioning is one of the merits of Islam, because everyone has rights due to him or from him that result from interaction with people. He may either take or give these rights himself, or someone else may do that on his behalf. Not everyone is able to do all his affairs himself; hence, Islam permitted the commissioning of other people who will act on his behalf.

Allah (ﷻ) said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Ma'idah (5): 2]

- **The ruling on commissioning:**

Commissioning is a permissible contract, and it is permissible for every authorizer and representative to cancel it at any time.

The commissioning is established by all what indicates it, like a statement, an action in buying, selling, marriage and so on.

1- Allah (ﷻ) said:

﴿فَاتَّبِعُوا أَحَدَكُمْ يَورِقْكُمْ هَيْدِومَةً إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا﴾

“So send one of you with this silver coin of yours to the city and let him look to which is the best of food and bring you provision from it and let him be cautious. And let no one be aware of you.”

[Sūrah al-Kahf (18): 19]

2- ‘Urwah (رضي الله عنه) narrated:

That the Prophet (ﷺ) gave him one dinar so as to buy a sheep for him. ‘Urwah bought two sheep for him with the money. Then he sold one of the sheep for one dinar, and brought one dinar and a sheep to the Prophet (ﷺ). On that, the Prophet (ﷺ) invoked Allah to bless him in his deals. So ‘Urwah used to gain (from any deal) even if he bought dust.”¹

- **Matters in which commissioning is permissible:**

Compulsory things and rights are of three types:

¹ Transmitted by al-Bukhari (3642).

Firstly: Matters where commissioning is always valid. These are issues where commissioning is permissible, like contracts, cancellations and so on. Commissioning is valid when it is done by an individual for a group, and by a group, for an individual.

Secondly: Matters where commissioning is not valid at all, like physical acts of worship like purification, prayer and so on, and commissioning in unlawful matters like being appointed to sell alcohol on someone's behalf, kill an innocent person whose life is protected by the *Sharī'ah*, usurp wealth and so on.

Thirdly: Issues where commissioning is permissible because of inability, like in the case of a compulsory *Hajj* and its *'Umrah*.

- **Circumstances of commissioning:**

There is commissioning which is valid at all times, like saying, "I have appointed you to represent me in the administration of my business." There is also commissioning which is valid for a limited period, like saying, "You are my agent for one month." Then there is commissioning which is valid if it is attached to certain conditions, like saying, "When the period of renting my house is over, sell it." There is also commissioning which is valid at the current time, like saying, "I want you to be my agent now." Commissioning can be accepted at the current time or later on.

- **The ruling on the appointment of an agent by an agent:**

An agent cannot appoint a representative in an issue which he has been commissioned to act in except with the permission of the authorizer. If he cannot get the permission, then he may appoint a representative except in financial matters which need the permission of the authorizer.

- **The end of the commissioning:**

The commissioning becomes void by any one of the following:

- 1- Cancellation by one party.
- 2- Death of one party or his mental instability.
- 3- Dismissal of the agent by the authorizer.
- 4- Banning of one the parties due to being foolish.

- **Description of the commissioning:**

It is permissible to commission someone for a fee or for no fee. It is conditional that the fee should be known and mutually acceptable by the two parties. The agent is a trustee in the issues that he has been commissioned. He is not liable for what is destroyed while in his possession if that does not happen because of his negligence. If he exceeds bounds or is negligent, then he is liable. His statement in denying negligence is acceptable if accompanied by an oath.

- **The ruling on requesting commissioning:**

Whoever knows that he is able and honest, and is not afraid that he will cheat, and the commission does not preoccupy him from doing what is more important, then commissioning is recommended for him, because it involves reward and kindness, even if he is receiving a fee, provided that he is sincere and completes the work.

Allah (ﷻ) said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Ma'idah (5): 2]

12. *Sharikah* (Partnerships)

- **A *Sharikah*:** is the partnership of two or more people for the purpose of claiming (a right) or acting (with regards to wealth).

And example of the first is two people sharing money, like in an inheritance or gift. An example of the second is the partnership of two people in buying and selling.

- **The wisdom behind the legality of partnerships:**

Partnerships are from the merits of Islam. They are a cause of the attainment of blessings and growth of wealth if they are established on truth and trust. The *Ummah* is in need of partnerships especially in large projects which one person cannot accomplish alone, like industrial, building, commercial, agricultural projects and so on.

- **The ruling on a partnership:**

A partnership is a permissible contract that can be entered with a Muslim or a non-Muslim. It is permissible to partner with a disbeliever provided that the disbeliever does not act independently and deal in what Allah has prohibited, like interest, cheating, or trading in what Allah has prohibited like alcohol, pork, idols and so on.

1- Allah (ﷻ) said:

﴿وَأَنَّ كَثِيرًا مِّنَ الْخَالِفَةِ لِيَتَّبِعِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ﴾

“And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and few are they.”

[Sūrah Ṣād (38): 24]

2- Ibn ‘Umar (رضي الله عنه) narrated:

Allah’s Messenger (ﷺ) gave the land of Khaybar to the Jews on the condition that they work on it and cultivate it, and be given half of its yield.”¹

- **The conditions of a lawful partnership:**

The partnership which has been permitted by the *Sharī‘ah* has the following conditions:

- 1- The capital should be lawful and known by each partner.
- 2- The profit should be shared by the partners according to the money they invested in the business, or one of them may take a third or the fourth of the profit while the remainder being for the other partner.
- 3- The partnership should work in things that are permitted by the *Sharī‘ah*.

- **Types of companies:**

¹ Agreed upon, transmitted by al-Bukhari (no. 2331) and Muslim (no. 1551).

Firstly: Property partnership: this is the partnering of two people or more in a financial claim, like partnering in owning real estate, a factory, cars and so on.

These partners should not act with regards to the partnership except with the permission of their partners. If they act, their action is valid for their portion of the partnership only, except if their partners agree with their actions, in which case it will be valid for the whole property.

Secondly: Contractual partnership: this is partnership in deals, like buying, selling, renting and so on.

The contractual partnership has five types, all of which are permissible. They are:

Firstly: Cooperative partnership: is when two or more people partner with their labor and known capital, even if it is of different values, and agree to work on the capital with their labor, or that one of them works and he will get more profit than the other.

It is conditional that the capital should be known, whether it is cash or goods which are valued. The profit and loss will be according to each proportion of financial investment in the capital. This should be according to stipulation by the partners and mutual consent.

Secondly: The *Muḍārabah* partnership: is when one of the partners gives money to the other so that he may trade in it for a known share of the profit, like half, one third and so on. If they mutually agree on any of these things, their agreement will be valid. The remainder of the profit will be for the other partner.

If money is lost after acting with regards to it, it will be replaced with the capital, and there will be nothing due from the person working with money. If the money is destroyed without exceeding bounds or negligence, the person who is trading in it will not be liable.

The person working with the money is a trusted party in receiving the money, he is an agent in acting with regards to the money, a hired employee in working with the money and a partner in the profit.

- **Exceeding bounds:** is acting in an impermissible manner.
- **Negligence:** is not doing what should be done.

Thirdly: Reputable partner partnership: is when the two partners buy something on credit based on their reputation, with no capital from any of them. This will be based on the traders' trust in them. The profit will be shared between them, and each of them is an agent for the other and commissioned to work for the other. Ownership of the assets of the partnership is shared between them according to what they stipulate and mutually agree upon.

Fourthly: Mutual partnership: is when two or more people partner in the permissible things that they acquire with their manual labor, like collecting wood, and all other trades and professions. Whatever Allah has provided them in the form of sustenance is shared between them according to their agreement and mutual consent.

Fifthly: Entrustment partnership: is when each partner entrusts the other for financial and physical dealings in buying, selling, hiring, commissioning and so on. This is a combination of the four previous partnerships. The profit is shared between the partners according to the stipulated conditions, and the loss is according to each partner's share in the partnership.

All these partnerships are permissible, rather, they are legislated because they involve cooperation in earning lawful sustenance, benefiting people, increasing wealth and attaining blessings.

- **The benefits of partnership:**

1- The cooperative, *Muḍārabah*, reputable partner and mutual partnerships are the best ways of increasing wealth, benefiting the *Ummah*, realizing justice and facilitating the acquisition of sustenance.

The cooperative partnership involves money and work from both parties. The *Muḍārabah* partnership is based on the provision of money from one of the partners and work from the other. The mutual partnership involves work from both partners. And the reputable partner partnership is based on what the partners get from the people because of their reputation.

2- These partnerships and transactions leave no need for involvement of *ribā* which is oppression and consuming people's wealth unjustly. They extend the means of earning in a lawful manner. The Islamic *Sharī'ah* has permitted a person to earn sustenance as an individual or in partnership with others according to what is related in the *Sharī'ah*.

Allah (ﷻ) said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Ma'idah (5): 2]

- **The ruling on financial markets and commercial goods (stock exchange market):**

The stock market is where the buying and selling of shares, bonds and instruments which are issued by governments or companies.

The operations that are carried out in this market are of two types:

1- Urgent operations: where the buyer pays the price and collects the stock at that particular time. These operations are permissible.

2- Deffered operations: where the buyer pays the price and collects the stock later. These operations are not allowed because they involve the sale of what a person does not own.

All the bond loans which are interest-bearing are invalid contracts because they are part of prohibited interest.

As for the commodities market, if the commodities are present and in the possession of the owner, the sale is concluded by paying the price and collecting the goods, in line with the rulings of the Islamic *Shari'ah*. These contracts are permissible.

If the commodities are not present, and the price is paid at the current time, and the goods which are not handed over will be given later; then this type of contract is not permissible because the seller has sold what he does not own, and that is not allowed.

1. Allah (ﷻ) said:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾

“O you who believe, do not consume one another’s wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.”

[Sūrah an-Nisa’ (4): 29]

2- Allah (ﷻ) said:

﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾

“But Allah has permitted trade and has forbidden *ribā* (interest).”

[Sūrah al-Baqarah (2): 275]

• **The ruling on using someone else’s name in business:**

If one of the citizens of a country agrees with a company, bank, or hotel, for it to use his name and goodwill, and do not request him to work or provide money, and in return they give him a certain amount of money or a share of the profit; that is not permissible and the contract is invalid because it involves lying, cheating, *Gharar* and harm, and the previously mentioned partnerships leave no need for this action.

Allah (ﷻ) said:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٧٥﴾ وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّبُهُ تَرَاءً وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا﴾

“O you who believe, do not consume one another’s wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever

Merciful. And whoever does that in aggression and injustice - then We will drive him into a Fire. And that, for Allah, is [always] easy.”

[Sūrah an-Nisa' (4): 29-30]

- **The ruling on worker's welfare funds:**

Its description: is that each member of the fund contributes an equal amount of money to that which is contributed by others at the end of the month, then the collected amount is paid to one person at the end of the first month of collection, this is followed by giving someone else in the next month, and so on until every member receives an amount that is equal to what was received by the others.

The ruling of this fund is that it is permissible, because the original ruling for transactions is that they are permissible, and this fund is beneficial to all the members, and the *Shari'ah* is based on bringing benefit and preventing harm. The permission of this fund covers the needs of the needy people and enables them not to resort to prohibited transactions like *riba* and so on.

An-Nu'man ibn Bashir (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever.”¹

¹ Agreed upon, transmitted by al-Bukhari (no. 6011) and Muslim (no. 2587).

13. *Musāqāh* (Watering) & *Muzāra'ah* (Sharecropping)

- ***Musāqāh***: is giving trees and plants to someone to water them and do the required work until they bear fruit. The farmer is then given a specified share of the fruits, like a half, or a quarter and so on, and the remainder for the owner.

- ***Muzāra'ah***: is giving a piece of land to someone to cultivate it and take care of the plants for a specified portion of the harvest, like a half, or a quarter and so on, and the rest for the landowner.

- **The virtues of *Musāqāh* and *Muzāra'ah***

Anas (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person, or an animal eats from it, but is regarded as a charitable gift for him.”¹

- **The wisdom behind the legality of *Musāqāh* and *Muzāra'ah***

There are people who own land and tree-crops, or land and crops, but cannot water them and care for them, either due to lack of knowledge, being busy or inability.

Then there are people who have the ability to work, but they do not have tree-crops, seeds or land. Thus, for the benefit of the two parties, Islam permitted *Musāqāh* and *Muzāra'ah* as a means of utilizing the land, increasing wealth and employing the workforce that has the ability to work but does not possess money, land and tree-crops.

- **The ruling on *Musāqāh* and *Muzāra'ah***

Musāqāh and *Muzāra'ah* are binding contracts, and it not permitted to cancel them except with the consent of the other party.

It is stipulated that they should be for a known period even if it is long, and they should be based on mutual consent.

It is permissible to combine *Musāqāh* and *Muzāra'ah* in one field by having a *Musāqāh* contract for one part of the field for a specific share of the produce, and a *Muzāra'ah* contract for the other part of the field for a known share of the harvest.

Ibn ‘Umar (رضي الله عنه) narrated:

The Prophet (ﷺ) made a deal with the people of Khaybar that they would have half the fruits and vegetation of the land they cultivated.²

¹ Agreed upon, transmitted by al-Bukhari (no. 2330) and Muslim (no. 1553).

² Agreed upon, transmitted by al-Bukhari (no. 2328) and this is his wording, and Muslim (no. 1551).

- **The ruling on *Mukhābarah*:**

Mukhābarah: is a system of crop sharing between the landlord and the cultivator at a pre-agreed quantity, irrespective of whether production is low or high.

Mukhābarah is prohibited because it involves *Gharar*, obscurity and danger. It may result in gain or loss to one party, as well as the occurrence of disputes.

Hanzalah al-Zuraqi narrated that he heard Rāfi‘ ibn Khadīj (رضي الله عنه) saying:

We were the major agriculturists of the Ansār and so we let out land (saying), “The produce of this (part of land) would be ours and (the produce) of that would be theirs.” But it so happened that at times, this (land) gave harvest, but the other one produced nothing. So the Prophet (ﷺ) forbade this. But so far as the payment in silver (dirham, a coin) is concerned, he did not forbid it.¹

- **The ruling on leasing land:**

It is permitted to lease land for money, and for a known portion of the produce, like a half, a third and so on.

Thabit ibn al-Dahhak (رضي الله عنه) narrated:

Allah’s Messenger (ﷺ) forbade *Muzāra‘ah* and commanded leasing out land on rent (for money), and said, “There is no harm in it.”²

- **The ruling on selling gardens:**

1- If a person sells land which has date trees or fruit trees, if the dates have been fertilized and the fruits have appeared on the trees, then they are for sale, except if the buyer stipulates that he wants them, in which case they are his. If the dates have not been fertilized and the fruits have not appeared on the trees, then they are for the buyer.

2- It is not valid to sell the fruits of date trees or any other trees until they ripen. Similarly, it is not valid to sell crops before the seeds ripen. If a person sells fruits before they ripen together with their trees, or sells green crops together with the land; that is permissible, or if he sells the fruits on the condition that they should be harvested at the current time; that is also valid.

3- Whoever buys produce and leaves it until the harvest time without delaying or negligence, and then it is afflicted by natural disaster like wind, ice and so on, and it is destroyed, the buyer may get his money from the seller. If it is destroyed by a human being, the buyer is given the option to cancel the sale or affirm it and demand the person who destroyed his produce to give him substitute produce.

¹ Transmitted by Muslim (1547).

² Transmitted by Muslim (1549).

‘Abdullah ibn ‘Umar (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) forbade the sale of fruits till their benefit is evident. He forbade both the seller and the buyer (from such sale).¹

- **The ruling on owning a dog:**

It is unlawful for a Muslim to own a dog except for a beneficial purpose, like a hunting dog, or a guard dog for the animals and crops.

Abu Hurayrah (رضي الله عنه) narrated:

Allah’s Messenger (ﷺ) said, “He who kept a dog which is neither meant for hunting, nor for watching the animals, nor for watching the fields, would lose two *qirāt* every day out of his reward.”²

¹ Agreed upon, transmitted by al-Bukhari (no. 2194) and this is his wording, and Muslim (no. 1534).

² Agreed upon, transmitted by al-Bukhari (no. 2322) and Muslim (no. 1575).

14. *Ijārah* (Renting and Hiring)

- ***Ijārah***: is a contract entered into for a permissible, known benefit, for a known period of time, for a known amount of compensation.

- **The ruling on *Ijārah***:

Ijārah is permissible, and it is a contract which binds the two parties when it is concluded.

It is concluded by a statement which indicates it, like, “I have rented this to you,” or, “I have leased this to you,” and similar expressions which are customarily spoken at the time of entering into an *Ijārah* contract.

1- Allah (ﷻ) said:

﴿إِنَّ خَيْرَ مَنْ آسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ﴾

“Indeed, the best one you can hire is the strong and the trustworthy.”

[Sūrah al-Qasas (28): 26]

2- ‘A’ishah (رضي الله عنها) narrated:

Allah’s Messenger (ﷺ) and Abu Bakr hired a man from the tribe of Bani ad-Dil as an expert guide who was a pagan (follower of the religion of the pagans of Quraysh). The Prophet (ﷺ) and Abu Bakr gave him their two riding camels and took a promise from him to bring their riding camels in the morning of the third day to the Cave of Thawr.”¹

- **The wisdom behind the legality of *Ijārah***:

There is an exchange of benefits between people in *Ijārah* because they need tradesmen to work for them, houses to reside in, animals, cars, machines and so on, to carry things for them; they also need these things for riding and benefiting from.

This is why Allah permitted *Ijārah* as a means of making things easy for people, fulfilling their needs with a small amount of money, with benefit to both parties. So all praise is due to Allah and blessings are from Him.

- **Types of *Ijārah***:

Ijārah is of two types:

Firstly: that it should be for a known thing, like saying, “I have rented this house, or car, to you for so much.”

Secondly: that it should be for known work, like hiring a person to build a wall, till the land and so on.

¹ Transmitted by al-Bukhari (no. 2264).

- **The conditions of *Ijārah*:**

The following are the conditions for the validity of *Ijārah*:

- 1- Both parties must be legally permitted to enter into contracts.
- 2- Knowledge of the benefit sought, like staying in a house, or serving a person.
- 3- Knowledge of the fee and time period of the *Ijārah*.
- 4- The benefit sought should be permissible, like a house for residing in. Thus, *Ijārah* is invalid for an unlawful benefit, like renting out a house or shop for selling alcohol, or renting houses for prostitution, or if a person hires out his house so that it can be used as a church, or for selling unlawful things and so on.
- 5- The rented thing should be known by sight or description, and the contract should be for utilizing its benefits and not buying certain parts of it.
- 6- It should be possible to handover the rented thing, it should have a permissible benefit sought from it, it should be owned by the person who rented it out, or he should have permission to rent it out.
- 7- The *Ijārah* should be by mutual consent, except for a person who is justifiably forced to enter into an *Ijārah* contract.
- 8- The offer and acceptance must emanate from both parties.

Allah (ﷻ) said:

﴿ قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَجِرْهُ ۖ إِنَّ خَيْرَ مَنِ اسْتَجِرْتَهُ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾ قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَنِي حَجْجِ ۖ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ ۖ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ ۚ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٧﴾ ﴾

“One of the women said, ‘O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy.’ He said, ‘Indeed, I wish to wed you one of these, my two daughters, on [the condition] that you serve me for eight years; but if you complete ten, it will be [as a favor] from you. And I do not wish to put you in difficulty. You will find me, if Allah wills, from among the righteous.’”

[Sūrah al-Qasas (28): 26-27]

- **The ruling on selling the rented property:**

It is permissible to sell the rented property, like a house, car and so on. The buyer can take the property after the person renting it has fully benefited as per his agreement with the owner and the period of renting has ended.

- **The ruling on renting out rented property:**

It is permissible for the person who has rented property to benefit from it himself. He may also rent it out to someone who will be in his place for an amount of money that he wishes, on condition that the third party will use the property in a manner similar to his or less than it, but not more than it.

- **The customary ways of paying *Ijārah* fees:**

If a person boards an airplane, car or ship, or if he gives his cloth to a tailor to make him a garment, or hires a porter; all without a contract, the *Ijārah* is valid, and this applies to all customarily known things which commonly occur.

- **The ruling on renting out an endowment:**

It is valid to rent out an endowment. When the person who rented it out dies and the contract transfers to those who live on after him, it does not get cancelled. The one to whom the contract is transferred to receives his share of the rent money. It is unlawful to engage in *Ijārah* in things which are not lawful to sell except for an endowment, a free person and a slave girl who is married by her master and gives birth to his child.

- **When is the rent money due?**

The rent money is compulsorily due according to the contract, and it is compulsory to pay it after the end of the period of the *Ijārah*. If the two parties mutually agree to delay the payment, pay it earlier, or pay it in installments, all of that is permissible.

A hired person deserves his fee when he has completed his work perfectly, and he should be given his wages before his sweat dries.

Abu Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Allah said, ‘I will be an opponent to three types of people on the Day of Resurrection: one who makes a covenant in My Name, but proves treacherous; one who sells a free person and consumes his price; and one who employs a laborer and takes full work from him but does not pay him for his labor.’”¹

- **The ruling on liability for the rented property:**

The hired person is not liable for property which has been destroyed in his possession, as long as he was not negligent or did not exceed bounds. It is not permissible for a wife to be hired for any work or suckling without the permission of her husband.

- **The ruling on combining a sales and rent contract:**

If a person combines a sale and rent, and says, “I have sold you this house for one hundred thousand dollars, and I have rented out this garden to you for ten thousand dollars,” and the other party says, “I have accepted,” the sale and rent are valid.

Similarly if he says, “I have sold this house to you, and rented out this shop to you for one hundred thousand dollars,” the transactions are valid. If need be, the compensation to be paid in installments for these things is determined by experts in the field.

¹ Transmitted by al-Bukhari (no. 2270).

- **The ruling on rent-to-own schemes:**

The form of a rent-to-own scheme is: that two parties will agree to a transaction whereby one of them hires out to the other a certain commodity, like a car or real estate, in return for a fee which is payable in fixed installments. After these installments are fully paid, the ownership of the commodity transfers to the person who was renting the property.

This contract is impermissible because it involves the combination of two contracts, a sale and rent on one commodity when either of them is not certain. This can be replaced by making the contract one of an installment, and the bank or third party takes a security deposit which will ensure that the payment will be made. This can be in the form of a *rahn* or *kafalah*, and there will be no need to be involved in the rent-to-own scheme. If the buyer fails to pay the installments, the *rahn* can be sold and the seller will redeem his right according to the agreement between the two parties.

Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالِكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴾

“O you who believe, do not consume one another’s wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.”

[Sūrah an-Nisa’ (29): 4]

- **The ruling on getting paid for an act of worship:**

It is permissible to take a fee for teaching. It is also permissible for the Imam, Mu’adhin, or teacher of the Qur’an to take a salary from the Muslim treasury.

Whoever among them works for the sake of Allah will be rewarded even if he takes a salary, and what he takes from the Muslim treasury is merely assistance for him in the performance of obedience from the ruler, if he has chosen him for this job, and it is not considered compensation for this job or payment for his work.

It is not permissible to engage in these acts of worship for a wage which one stipulates because his reward is from Allah (ﷻ).

Allah (ﷻ) said:

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ ۖ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُفْرِكْ بِعِبَادَةِ رَبِّهِ ۚ أَحَدًا ﴾

“Say, ‘I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone.’”

[Sūrah al-Kahf (18): 110]

- **The ruling on renting out property to those who engage in prohibited activities:**

It is not permissible to rent out houses and shops to people who sell prohibited things, like musical instruments, pornographic films and tempting pictures. Similarly, it is prohibited to rent out property to those who engage in prohibited transactions, like banks which deal in *riba*, or those who use houses as factories to manufacture alcohol, or as shelter for people who engage in music, adultery and other prohibited uses, like shops for shaving beards, selling cigarettes, musical cassettes and videos; because hiring out to such individuals is aiding people in doing prohibited things, which is forbidden by Allah and His Messenger.

1- Allah (ﷻ) said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Ma'idah (5): 2]

2- Allah (ﷻ) said:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

“So let those beware who dissent from the Prophet’s order, lest *fitnah* strike them or a painful punishment.”

[Sūrah an-Nur (24): 63]

- **The ruling on paying ‘key money’ (for vacating a property):**

Key money is: an amount of money paid by the property owner or the tenant to a third party. It has several forms:

1- That the new tenant pays the old tenant a sum of money during his period of tenancy in return for leaving his lease so that the new tenant may come in his place. This key money is allowed in the *Sharī‘ah* if the rental contract is open-ended, or limited, and the owner of the property consents to it.

2- If the agreement occurred only after the end of the tenancy period, the key money is not permissible, because the tenancy period would have ended and the property will return to the owner.

3- That the tenant pays the owner of the property a separate amount of money which is not the rental money, due to the high value of the rented property, and this amount will be considered to be part of the rent that is agreed upon. This is permissible if it occurs once.

- **The ruling on recruiting disbelievers to work in the Arabian Peninsula:**

It is not permissible for the disbelievers of *Ahl al-Kitāb* (the People of the Book) to enter the Arabian Peninsula except for an urgent need, then leaving after fulfilling it,

because the Prophet (ﷺ) commanded their removal so that there should not be two religions in the Arabian Peninsula.

Also, it is not permissible to recruit women – whether Muslims or non-Muslims – for work or service in houses, institutions and ministries, except under three conditions:

The presence of the woman along with her *mahram*¹, that no man remains in seclusion with her and a pressing need for recruiting a non-Muslim woman.

1- Allah (ﷻ) said:

﴿ وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾

“And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Hashr (59): 7]

2- ‘Umar ibn al-Khattab (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “I will certainly expel the Jews and Christians from the Arabian Peninsula and will not leave anyone except Muslims.”²

3- Ibn ‘Abbas (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “A woman should not travel except with a *mahram*, and no man may visit her except in the presence of a *mahram*.”³

• **The ruling on the raising the symbols of the disbelievers:**

It is not permissible to hold or raise the rites which involve disbelief in Allah on Allah’s earth in any place. This prohibition is emphasized in the Arabian Peninsula; thus, it is not permitted to build churches, temples and synagogues there, because there cannot exist two religions in the Arabian Peninsula. However, this does not disbar a person from practicing his non-Islamic religion by himself, but it is not permitted for the disbelievers to stay in the Arabian Peninsula.

¹ A woman’s *mahram* is a person whom she is never permitted to marry because of their close blood relationship (such as her father, grandfather, son, grandson, paternal and maternal uncles, brother, nephew, etc.), or because of breastfeeding (such as the brother and husband of the woman who breastfed her), or because they are related by marriage (such as the mother’s husband, the husband’s father, grandfather, etc., and the husband’s son, grandson, etc.).

² Transmitted by Muslim (no. 1767).

³ Agreed upon, transmitted by al-Bukhari (no. 1862) and this is his wording, and Muslim (no. 1341).

Allah (ﷻ) said:

﴿ وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ ﴿٥٠﴾ أَفَحُكْمَ الْجَبِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنْ اللَّهِ حُكْمًا لِقَوْمٍ يُوفُونَ ﴾

“And judge, [O Muḥammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you. And if they turn away - then know that Allah only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient.”

[Sūrah al-Ma'idah (5): 49-50]

15. *Sabq* (Competitions)

- ***Sabq*** is to reach a goal before anyone else.

Competitions are permitted and they may even be recommended according to a person's intention and goal.

Sabaq is the reward given to the person who preceded all the others.

- **The wisdom behind the legislation of competitions:**

Competitions and contests are part of the merits of Islam. They were legislated because they consist of flexibility and training for military drills, fighting, strengthening bodies, patience, endurance and preparing the body parts and bodies for *jihād* in Allah's cause.

- **Types of competitions:**

Competitions can be in the form of a race between people, shooting with arrows and weapons, horse races and camel races.

- **Conditions for the validity of competitions:**

The following are the conditions for legal competitions:

1- The animal that is being ridden, or the instrument being used for shooting, should be from the same type for all participants.

2- Specifying the competition and the distance for shooting.

3- The prize must be known and permissible.

4- The riders or shooters must be identified.

- **The ruling on wrestling and boxing:**

1- Wrestling, swimming and all things which strengthen the body, and result in patience and endurance, are permissible if they do not distract from performing a compulsory duty or what is more important than them, or if they involve doing a prohibited thing, or if they have many dangers.

2- The boxing and wrestling matches which are practiced nowadays in sports arenas are prohibited, because they consist of referring to laws other than the *Shari'ah* when injuries occur, exposing oneself to destruction, danger and harm, exposing the '*awrah*¹, and deeming prohibited things as permissible.

It is not permissible to incite animals and instigate them to fight each other. It is not allowed to use animals for target practice. Whoever does that is a sinner, oppressor and exceder of bounds.

¹ The intimate parts of the body which must be covered and not seen by others as laid out in the *Shari'ah*.

1- Allah (ﷻ) said:

﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

“And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good.”

[Sūrah al-Baqarah (2): 195]

2- Allah (ﷻ) said:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِإِتِبَاطٍ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ

بِكُمْ رَحِيمًا ﴿٢٩٠﴾ وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّبُهُ تَرَاءً وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا﴾

“O you who believe, do not consume one another’s wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful. And whoever does that in aggression and injustice - then We will drive him into a Fire. And that, for Allah, is [always] easy.”

[Sūrah an-Nisa’ (4): 29-30]

- **The ruling on taking a prize in competitions:**

Taking a prize in competitions has three circumstances:

Firstly: It is permissible to compete for a prize in camel racing, horse racing, shooting (with arrows or weapons) and similar sports which help in *jihād* for the cause of Allah, because of the Prophet’s statement:

“There should be no awards (for victory in a competition) except on arrows, camels or horses.”¹

It is permissible to compete in religious knowledge and award prizes to winners, because that is beneficial to Islam, results in the acquisition of knowledge and is an encouragement to those who seek knowledge, memorize it and teach it.

Secondly: Competitions which are not permissible, whether there is a prize or not. These are all forbidden things like backgammon, chess, gambling and similar games.

Thirdly: Competitions which are permissible if no prize is awarded, but impermissible if a prize is awarded. This is the principle and the ruling which applies most of the time to competitions involving running, boat racing, wrestling and other beneficial sports. However, it is permissible for the winner to be given an unstipulated prize or remuneration as an encouragement.

- **The party who awards the prize:**

It is permissible for the ruler, some of the competitors, or other people to award the prize. However, it is prohibited for all the competitors to share in giving a prize to the winner among them, because this is similar to gambling and causes hatred.

¹ An authentic hadith, transmitted by Abu Dawud (no. 2584), and at-Tirmidhi (no. 1700).

- **Qimār:** means all financial transactions which result in gain or loss without effort, which is known as gambling or games of chance.

- **The ruling on Qimār and gambling:**

Qimār, gambling, all games of chance and playing with a dice (backgammon) are prohibited.

1- Allah (ﷻ) said:

﴿يَتَأْتِيَ الَّذِينَ آمَنُوا إِنَّمَا الْحَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رَجَسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ

الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْحَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَبِهُونَ ﴿٩١﴾

“O you who believe, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Shaytan, so avoid it that you may be successful. Shaytan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?”

[Sūrah al-Ma'idah (5): 90-91]

2- Buraydah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “He who played *Nardashīr* (a game similar to backgammon) is like one who dyed his hand with the flesh and blood of swine.”¹

- **The ruling of competitions on television:**

If all competitions and contests are free from injustice, *ribā*, *gharar*, gambling, consuming people’s wealth unjustly; and if the competitor either wins or does not lose anything; then they are permissible if a benefit is sought through them and they do not consist of harm. This applies to competitions on various television channels.

However, if the competitor may either gain or lose by paying money to enter the competition, or to contact the organizers of the competition, then this is not permissible because the competitor gains if he wins, and loses if he does not win, which is considered unjustly consuming people’s wealth.

- **The ruling on lotteries:**

The lottery is: a game where a group of people each pay a small amount of money seeking to win the grand prize. Each participant will have a number, and these numbers are collected and one number is drawn from them. The person whose number is drawn out is the winner and he takes all the money in the group.

Lotteries are part of prohibited gambling and games of chance, because each of the participants may either win the lottery, or lose the amount that he paid. This is unlawful

¹ Transmitted by Muslim (no. 2260).

because the sin involved is more than the benefit. Thus, all types of lottery are prohibited.

Allah (ﷻ) said:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْحَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾

“O you who believe, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Shaytan, so avoid it that you may be successful.”

[Sūrah al-Ma'idah (5): 90]

• **The ruling of playing ball sports:**

Playing sports involving a ball is permissible if it is within the bounds of the *Sharī'ah*.

If playing such sports leads to leaving a compulsory duty or delaying it, or falling into sin, or is a cause for bringing harm and loss of benefit; it becomes invalid amusement which prevents the remembrance of Allah and prayer, and it becomes prohibited because of this, because prevention of evil takes precedence over bringing benefit. How much money, time and prayer has been lost because of sports competitions? How much cursing and swearing, allegiance and disassociation, is based on these sports teams? How much intermingling between men and women, and other evils which Allah (ﷻ) has prohibited has occurred because of these sports?

It is better for a Muslim to safeguard his time and use it in what is beneficial to him and benefits others, like worshipping Allah, calling to Islam, teaching the *Sharī'ah*, earning a livelihood, kindness to people and similar things which will benefit in this world and the hereafter. A Muslim should only set aside a little time for recreation.

As for receiving prizes in such sports matches, and buying and selling players; all these activities are considered consuming people's wealth unjustly and spending money in prohibited things.

1- Allah (ﷻ) said:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾

“Then did you think that We created you for no purpose, and that to Us you would not be returned?”

[Sūrah al-Mu'minun (23): 115]

2- Allah (ﷻ) said:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ ۗ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

“Say, ‘Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims.’”

[Sūrah al-An'am (6): 162-163]

3- Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ ؕ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ؕ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ۝ وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّبُهُ تَرَاةً وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ۝﴾

“O you who believe, do not consume one another’s wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful. And whoever does that in aggression and injustice - then We will drive him into a Fire. And that, for Allah, is [always] easy.”

[Sūrah an-Nisa’ (4): 29-30]

• **The ruling on incentives to buy:**

Incentives to buy in institutes, companies, commercial shops and so on are permissible, provided that the owner of the shop does not increase the price of the goods, or harm the other shops, and does not stipulate that the client should pay in order to enter the competition. His actions should not involve cheating, or deceiving the consumer, and the customer should not buy a commodity he does not need because of the competition.

Cards from hotels, airline companies and institutes which give points which entail permissible benefits are allowed if they are free, because they involve benefit for the two parties. If they are issued in return for a fee, then they are not permissible because they will consist of *gharar* and unjustly consuming people’s wealth.

Allah (ﷻ) said:

﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Ma’idah (5): 2]

16. 'Āriyyah (Lending Something for Use)

- 'Āriyyah: is permission for benefiting from an article whose use is permissible and then the borrowed article remains after its use and is returned to the owner without payment.

It was named 'Āriyyah (lit. to strip) because it is stripped of any payment.

- **The wisdom behind the legislation of 'Āriyyah:**

A person may need to benefit from an item but he may not have the means to own it, and he may not have the money to hire it, while some other people may not be willing to give away things in charity or as gifts. Thus, Islam legislated 'Āriyyah to fulfill the needs of the debtor, while the lender acquires a reward, benefits his brother and the borrowed item remains his.

Allah (ﷻ) said:

﴿لَا حَرِّ فِي كَثِيرٍ مِّنْ نُّجُوتِهِمْ إِلَّا مَنَ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۗ وَمَن يَفْعَلْ ذَٰلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾

“No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.”

[Sūrah an-Nisa' (4): 114]

- **The ruling on 'Āriyyah:**

'Āriyyah is a recommended Sunnah, because it consists of kindness, fulfilling needs, bringing love and cordiality. It is concluded by every word and action that indicates its conclusion.

It is emphasized when the owner of the article does not need it, and it is cooperation upon goodness and piety.

1- Allah (ﷻ) said:

[وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۗ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ]

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Ma'idah (5): 2]

2- Anas ibn Malik (رضي الله عنه) narrated:

Once there was consternation in Madinah, so the Prophet (ﷺ) borrowed a horse from Abu Talha called *Al-Mandub*, and rode it. When he came back, he said, “We have not seen anything (to be afraid of), but the horse was as inexhaustible as the water of the sea (i.e. very fast).”¹

¹ Agreed upon, transmitted by al-Bukhari (no. 2627) and Muslim (no. 2307).

- **Conditions for the validity of ‘*‘Ariyyah*’:**

The item must be useful and remain existant after use, the benefit must be permissible and the lender must have the legal capacity to donate.

- **What can be permissibly borrowed:**

‘*‘Ariyyah*’ is allowed for all things with permissible benefits, like a house, animal, car, machines and other permissible things. It is permissible to lend everything which can be sold. It is recommended to lend everything that involves obedience to Allah (ﷻ) and assists towards it, like religious books, machines for copying and printing, and other things which benefit people.

- **Things which are prohibited to borrow:**

It is prohibited to borrow things which consist of Allah’s disobedience, like utensils for drinking alcohol, houses for prostitution, devices to view and listen to prohibited things, like music, obscenity and so on.

Allah (ﷻ) said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Ma’idah (5): 2]

- **Safeguarding the borrowed item:**

It is incumbent upon the borrower to safeguard the borrowed item, and return it intact to the owner. It is not allowed for the borrower to lend the borrowed thing to a third party without the owner’s permission.

- **Liability for the borrowed item:**

It is incumbent upon the borrower to safeguard the borrowed item, use it well and return it intact to the owner.

The borrower is liable for the borrowed item, whenever it is destroyed while in his possession and whether this happened through his negligence or not, because the borrower is entrusted with the borrowed article until he returns it, except if the lender waives his right, thereby causing the liability to become cancelled.

1- Allah (ﷻ) said:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا

بَصِيرًا﴾

“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.”

[Sūrah an-Nisa’ (4): 58]

2- ‘Ali (ﷺ) narrated:

The Messenger of Allah (ﷺ) said to me, “When my messengers come to you, give them thirty shields and thirty camels.” I asked, “O Messenger of Allah! Is it a loan with a guarantee of its return, or a loan to be paid back?” He replied, “It is a loan to be paid back.”¹

• **The termination of the ‘*Āriyyah* contract:**

The ‘*Āriyyah* contract ends by one of the following ways:

- 1- The lender’s request of the borrowed item or its return by the borrower.
- 2- The death of one of the two parties or his mental instability.
- 3- Banning the borrower from dealings because of bankruptcy.
- 4- Banning one of the two parties from dealings due to being foolish.

¹ An authentic hadith transmitted by Abu Dawud (no. 3566).

17. *Ghaṣb* (Wrongfully Seized Property)

- ***Ghaṣb***: is seizing other people’s possessions, like money and other things, by force and wrongfully.

- **Types of injustice:**

Injustice is of three types:

Injustice which Allah will not allow to pass (i.e. without reckoning), injustice which is forgiven and injustice which is not forgiven.

As for the injustice which will not be forgiven, it is *shirk*; Allah will not forgive a person who dies while he is a *mushrik*.

As for injustice which is forgiven, it is injustice which is done by the servant with respect to Allah’s rights.

As for the injustice which will not be allowed to pass without reckoning, it is injustice between the servants; Allah will let there be retaliation between them on the Day of Judgment.

Allah (ﷻ) said:

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

“Verily! Allah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases sins other than that, and whoever sets up partners in worship with Allah, has indeed strayed far away.”

[Sūrah an-Nisa’ (4): 116]

- **Types of prohibited things:**

Prohibited things in the *Sharī‘ah* are of two types:

Firstly: Prohibited things like an animal which died without being slaughtered, blood, swine flesh, impurities and similar things which are abhorred by people and are considered disgusting.

Secondly: Prohibited actions like *ribā*, gambling, games of chance, hoarding, cheating, wrongfully seizing property, *gharar* sales and similar things which involve unjustly consuming people’s wealth.

Both these types of prohibited things consist of harm, diseases and danger.

The first type of prohibited things is abhorred by people and thus does not need a deterrent to prevent people from doing them. On the other hand, the second type is liked by people, thus they need a deterrent and an inhibitor which prevents people from doing them.

- **The ruling on wrongfully seizing property:**

Wrongfully seizing someone's property is prohibited, because it is a transgression on their wealth without justification.

It is unlawful for anyone to take someone's property except with his consent, while wrongfully seizing property is the opposite of that.

1- Allah (ﷻ) said:

﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبِطْلِ وَتُدْخِلُوا بِهَا إِلَىٰ آثِكُمْ لِتَأْكُلُوا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ﴾

“And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful].”

[Sūrah al-Baqarah (2): 188]

2- Sa'id ibn Zayd (رضي الله عنه) narrated:

I heard Allah's Messenger saying, “If anyone takes a span of land unjustly, his neck will be encircled with it down seven earths on the Day of Resurrection.”¹

- **The ruling on action taken on wrongfully seized land:**

1- Whoever wrongfully seizes land and then plants crops on it or builds on it, should uproot his plants and remove the building, be liable for the loss caused on the land and reach a settlement with the owner if he demands that. If they mutually agree on an amount of money for the loss, that is permissible.

2- If the one who wrongfully seizes land plants crops on it and then returns the land after taking the plants, then they are his and he should pay rentals to the owner. If the crops are still in the field, he is given a choice between leaving them until harvesting time and pay rentals which are payable for similar lands, or taking the crops (in their current state) at his cost.

Allah (ﷻ) said:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾

“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”

[Sūrah an-Nahl (16): 90]

- **The ruling on returning the wrongfully seized property:**

It is incumbent upon the one who wrongfully seizes property to return what he has wrongfully taken to the owner, even if he loses much more than the value of the wrongfully seized property, because it is someone else's right and it is compulsory to return it. If he trades in the wrongfully seized property, the profit is equally shared

¹ Agreed upon, transmitted by al-Bukhari (no. 3198), and this is his wording, and Muslim (no. 1610).

between him and the owner. If the wrongfully seized property is usually used for renting out, the one who wrongfully seized it must pay the rental based on a similar property for the time that he stayed with the wrongfully seized property.

- **The ruling on causing a change on the wrongfully seized property:**

If the one who wrongfully seizes property spins the yarn, shortens the garment, planes the wood and so on, he should return the property to the owner together with the indemnity for the change caused, and he will not get anything in return because he is a transgressor.

- **The ruling on mixing the wrongfully seized property with other things:**

If the one who wrongfully seizes something mixes what he has taken with something where no distinction can be made between the two, like mixing oil with something similar, or rice with something similar, and so on; if the value of the substance does not decrease or increase, then the two are partners in it, each according to the value of his property in the mixture. But if the value decreases, then the one who wrongfully seized the item is liable; and if the value of one of the items increases, then this increase is for the owner of the property.

- **The ruling on wrongfully seized property that becomes damaged:**

If wrongfully seized property is damaged or becomes defective, its value will be double the price of a similar item. If this cannot be found, then its cost should be paid (in compensation).

- **The ruling on the actions of the one who wrongfully seizes property:**

The actions of the one who wrongfully seizes something, like selling, renting out, marrying, performing *Hajj* and so on, are dependable on the permission of the owner of the wrongfully seized property. If he allows them, then it is fine, otherwise the actions will be invalid, because whatever is based on something invalid is itself invalid.

- **Whose word is accepted concerning wrongfully seized property?**

As far as the value of the destroyed thing, its size and description is concerned; the word of the one who wrongfully seized it along with his oath are accepted, as long as the owner of the property does not have proof (to the contrary). The word of the owner is accepted concerning the return of the wrongfully seized item or its non-return, as long as there is no proof to the contrary.

- **The ruling on a person who causes someone to lose possession of something:**

1- If a person opens a cage, tent, or unties a water skin, a rope or a fetter, and what is in it escapes or is destroyed, he is liable, whether he is legally responsible or not, because he caused the owner of the property to lose it.

2- Whoever owns a wild dog, lion, bear, or bird of prey, and he releases it and then it harms something; he will be liable.

- **The ruling on what is destroyed by livestock:**

If livestock destroy something, like crops and the like, at night; their owner is liable, because he must look after his animals at night. The owner of the livestock is not liable for what they destroy during the day, because the owners of the fields must safeguard them during the day, except if the owner of the animals is negligent, in which case he is liable.

- **The rulings concerning returning the wrongfully seized property:**

1- If the one who wrongfully seizes something wants to return it but does not know the owner, he should return it to the ruler if he is just, or he may give it in charity on his behalf, and he will be liable if its owner is later found and does not approve of the charity.

2- If the one who wrongfully seizes something has possession of wrongfully seized wealth, stolen goods, trusts, deposits for safekeeping, security deposits and so on, but does not know their owners, he may give them out in charity on their behalf. He may use them for the benefit of the Muslims and he will be freed from the responsibility of looking after them. He may hand them to an honest ruler if he wishes.

- **The ruling on destroying unlawful things:**

There is no liability for destroying musical instruments, crosses, utensils for alcohols, books which contain misguidance and indecency, instruments for magicians and so forth, because they are unlawful and it is not permitted to sell them. However, their destruction must be by an order from the ruler and supervisors who work for him. The destruction of these things guarantees benefit and prevents harm.

- **The ruling on what is destroyed by fire:**

Whoever lights a fire on his property for a valid reason and it extends to someone else's property because of his negligence and destroys something there; he is liable. However, if the fire is driven there by a wind which came up, he is not liable because this is not from his action or negligence.

- **The ruling on running over animals on the road:**

When an animal crosses a public road which is paved with tar and so on, and it is hit by a car and dies, then it is a waste and the person who hit it is not liable if he was not negligent and did not exceed bounds. The owner of the animal is sinful for leaving it, neglecting it and letting it cross a road used by cars.

- **The ruling on wrongfully seized wealth:**

It is prohibited for the one who wrongfully seizes wealth to benefit from the money and he must return it. This applies to all unjust acts.

1- Allah (ﷻ) said:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

“So let those beware who dissent from the Prophet's order, lest *fitnah* strike them or a painful punishment.”

[Sūrah an-Nur (24): 36]

2- Abu Hurayrah narrated:

The Prophet (ﷺ) said, “He who has done a wrong affecting his brother’s honor or anything else, let him ask his forgiveness today before the time (i.e. the Day of Resurrection) when he will have neither a dinar nor a dirham. If he has done some good deeds, a portion equal to his wrong doings will be subtracted from them; but if he has no good deeds, he will be burdened with the evil deeds of the one he had wronged in the same proportion.”¹

• **The ruling on repelling an attacker:**

It is permissible for a person to defend himself and his property if someone intends to kill him or take his money. If he is killed in the process, he is a martyr; and if the criminal is killed, he will be in the Hellfire.

Abu Hurayrah (رضي الله عنه) narrated:

A person came to the Messenger of Allah (ﷺ) and said, “O Messenger of Allah! What do you think if a man comes to me in order to appropriate my possession?” He (ﷺ) said, “Don’t surrender your possession to him.” He (the inquirer) said, “If he fights me?” He (the Prophet) remarked, “Then fight back.” He (the inquirer) again said, “What do you think if I am killed?” He (the Prophet) observed, “You would be a martyr.” He (the inquirer) said, “What do you think of him if I kill him?” He (ﷺ) said, “He would be in the Hellfire.”²

¹ Transmitted by al-Bukhari (no. 2449).

² Transmitted by Muslim (no. 140).

18. *Shuf'ah* (Preemption) & *Shafā'ah* (Intercession)

- ***Shuf'ah***: is one's right to take his partner's share from its buyer for the price which the sales contract established between him and the seller.

- **The wisdom behind the legislation of preemption:**

Preemption is one of the merits of Islam. It was legislated to avert harm to an individual because his partner's share may be bought by his enemy or an ill-mannered person, which causes mutual hatred and annoys one's neighbor. Thus, there is prevention of annoyance and harm in the legislation of preemption.

Abu Hurayrah (رضي الله عنه) narrated:

Allah's Messenger (ﷺ) said, "Beware of suspicion, for it is the worst of false tales; don't look for the other's faults; don't spy; don't hate each other; and don't desert (cut your relations with) one another. O Allah's slaves! Be brothers!"¹

- **The ruling on preemption:**

Preemption is permissible for the preemptor, and it is established in everything that has not been divided, like land, a house, or a wall. It is unlawful to resort to stratagems to prevent it, because it was legislated to remove harm from the partner.

Jabir ibn 'Abdillah (رضي الله عنه) narrated:

Allah's Messenger (ﷺ) decreed the validity of preemption in every joint undivided property. But if the boundaries were well marked, or the paths and streets were fixed, then there is no preemption."²

- **The time for preemption:**

1- Preemption is the partner's right as soon as he knows of the sale. If he delays, his preemption will be invalid unless he was absent, or had a valid excuse; then his preemption will be valid whenever he can institute it. If he can get witnesses to testify for his request for preemption and does not do so, then his preemption is invalid.

2- If the preemptor dies, his preemption is established for his inheritors. The preemptor takes the goods for the whole cost; if he cannot pay the whole cost, his preemption falls away and the first buyer takes the sold items.

- **The establishment of preemption:**

It is not permissible for a partner to sell his share without informing his partner. If he sells without informing his partner, then the partner has the most right to it. If he

¹ Agreed upon, transmitted by al-Bukhari (no. 6066), and this is his wording, and Muslim (no. 2063).

² Agreed upon, transmitted by al-Bukhari (no. 2257) and this is his wording, and Muslim (no. 1608).

informs him and he says, “I do not need it,” he does not have the right to request preemption after the sale.

- **The ruling on the preemption of the neighbor:**

A person is most entitled to the preemption of his neighbor, and if two neighbors have a shared right, like a road or water source, the preemption is established for both of them, because of the statement of the Prophet (ﷺ) that:

“The neighbor is most entitled to the right of preemption, and he should wait for its exercise even if he is absent, when the two properties have one road.”¹

- **Shafā'ah (Intercession):** is seeking the help of others.

- **Types of intercession:**

Intercession has two types: good and bad.

1- **Good intercession:** is in areas which are recommended by the *Sharī'ah*, like in removing harm, bringing benefit to a deserving person, or removing an injustice from an oppressed person. This type of intercession is commendable and the one who does it is rewarded.

2- **Bad intercession:** is in areas which are prohibited by the *Sharī'ah*, like the prevention of a *ḥadd* (*Sharī'ah*-sanctioned punishment), violation of rights, denial of rights, or giving them to undeserving people. This type of intercession is blameworthy and the person who does it will be punished and he not rewarded.

1- Allah (ﷻ) said:

﴿مَنْ يَشْفَعْ شَفَعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِمَّا ۖ وَمَنْ يَشْفَعْ شَفَعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِمَّا ۖ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِبًا ۝﴾

“Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allah is Ever All-Able to do (and also an All-Witness to) everything.”

[Sūrah an-Nisa' (4): 85]

2- Allah (ﷻ) said:

﴿وَتَعَاوَنُوا عَلَىٰ الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَىٰ الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Ma'idah (5): 2]

¹ An authentic hadith, transmitted by Abu Dawud (no. 3518), and Ibn Majah (no. 2494).

19. *Wadī' ah* (Deposits for Safekeeping)

- ***Wadī' ah***: is property that is given to a person who safekeeps it for no fee.
- **The wisdom behind the legislation of safekeeping deposits:**
A person may be in a situation in which he is not able to safekeep his property, either because he has no place for it or due to lack of ability to do so, while there may be some of his Muslim brothers who are able to safekeep his money for him.

Thus, Islam permitted *Wadī' ah* to safeguard money, and the trustee will earn reward for his role. There is great reward for the trustee in his safeguarding of the property, and Allah helps a servant as long as he helps his Muslim brother.

- **The ruling on safekeeping deposits:**
Having deposits for safekeeping is a permissible contract, and if the owner requests his trust, it is imperative to return it to him. When the trustee gives the trust to its owner, it is incumbent upon him to accept it. Having deposits for safekeeping is permissible for the owner and recommended for the trustee, because it is kindness which Allah likes and in it is fulfillment of the needs of a Muslim.

Allah (ﷻ) said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۗ﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Ma'idah (5): 2]

- **The ruling on accepting deposits for safekeeping:**
It is recommended for a person who knows that he is trustworthy and has the ability to safeguard trusts to accept deposits for safekeeping, because it is cooperation upon goodness and piety, and there is great reward in it. In this case, the deposits for safekeeping will be a matter which he is permitted to engage in. As for the person who knows that he is not trustworthy and has no ability to safeguard trusts, he should not accept deposits for safekeeping.
- **Liability for safekeeping deposits:**
 - 1- If the safekeeping deposits are destroyed while they are among the trustee's property, and he did not exceed bounds nor was he negligent, he is not liable. The safekeeping deposits should be kept in a safe place where similar things are kept. If the owner allows him to act with regards to the property, it becomes a guaranteed loan.
 - 2- If the trustee fears for the safekeeping deposits or wants to travel, it is compulsory for him to return the trust to its owner or his representative. If this is not possible, he should

hand it over to the judge if he is fair. If this is not possible, he should give it to a trustworthy person who will return it to its owner.

3- Whoever is entrusted with an animal and then rides it for a matter which is not for its own benefit, or is entrusted with dirhmas and takes them from their secure place, or mixes them with others such that they are indistinguishable and they all become lost, he is liable for that.

4- The trustee is a trusted person and is not liable for any loss unless he exceeds bounds or is negligent. The trustee's word together with his oath are accepted concerning returning the trust, its destruction, or his not being negligent, provided there is no proof to the contrary.

- **The ruling on returning the trust:**

1- The safekeeping deposits, whether money or other things, are a trust in the possession of the trustee. It is imperative for him to return them when their owner requests them. If he does not return them for no reason after the owner's request, and they are destroyed, he is liable for them.

Allah (ﷻ) said:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا

بَصِيرًا﴾

“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.”

[Sūrah an-Nisa' (4): 58]

2- If someone from a group of owners requests his share from measured goods, weighed goods, or countable goods which are divisible, he should be given his share.

- **The ruling on money that is deposited in a bank:**

Bank deposits are divided into two:

Firstly: Current deposits: these are amounts of money which the owner puts in his bank accounts and withdraws them whenever he wishes, and he does not take interest for them.

This is called a current account, and it is a debt which the bank guarantees for the depositor. The bank may act with regards to this money and return it to its owner when he requests it. Therefore, if the bank and its money is burnt without exceeding bounds or negligence, the bank will guarantee the loans, and it will not be liable for the deposits, because the trustee is a trusted person who received the money by the owner's permission, for the benefit of the owner. Thus, the bank will not be liable unless it exceeded bounds or was negligent. On the other hand, the borrower borrowed money for

his own benefit by the permission of its owner, thus he guarantees the loans for their owner.

Secondly: Fixed deposits: these are amounts which the owner deposits in the bank for a fixed term, and he does not withdraw anything from them during this period. In return, he gets a fixed interest, whether the deposits were for a specific fixed term or savings deposits.

The bank gives interest for all these different types, and due to the fact that these amounts are guaranteed debts, it is not permitted to take interest for them because it is *ribā* which is prohibited in the *Sharī'ah*, thus it is prohibited for both the one who pays it and the one who receives it.

As for depositing certificates, documents and so on, if their owner deposits them in the bank for safeguarding and takes a receipt from the bank for their storage for a fixed period for an agreed fee, that is permissible, because this is an *Ijārah* transaction for safekeeping deposits, for a period which is known by both parties, and in that there is benefit for both parties.

20. *Ihya' al-Mawāt* (Reclamation of Wastelands)

- ***Al-Mawāt***: are lands which are not owned by anyone. These are lands which are not for specific purposes and are not owned by an inviolable person. Lands which are for specific purposes are lands like floodplains, places for firewood, places for pasture, and public utilities like gardens and cemeteries.

Property owned by an inviolable person is what is owned by people. There are four types of inviolable people:

A Muslim, a *Mu'āhid* (one who signed a covenant with the Muslims), a *Dhimmī* (non-Muslim citizen of an Islamic state) and a *Musta'man* (one who has been given an assurance of protection by the Islamic state).

It is impermissible to transgress on the property that is owned by these people.

Allah (ﷻ) said:

﴿وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ﴾

“But do not transgress. Indeed, Allah does not like transgressors.”

[Sūrah al-Baqarah (2): 190]

- **The wisdom behind the legislation of reclaiming wastelands:**

There is creation for more opportunities to acquire livelihoods in the reclamation of wastelands, the reward of a good intention for the person who has a good intention, benefit of the Muslims by what is produced from the land like food and so on, *zakāh* which is distributed to the deserving people and charity which is given to the poor.

- **The virtue of reclaiming wastelands for the person who has a good intention:**

Anas (رضي الله عنه) narrated:

Allah's Messenger (ﷺ) said, “Never does a Muslim plant trees or cultivate land and birds or a man or a beast eat out of them, but that is a charity on his behalf.”¹

- **The ruling of reclaiming wastelands:**

Whoever reclaims a wasteland which is not owned by anyone, it is his whether he is a Muslim or a *Dhimmī*, whether he got the permission of the ruler or not, whether it is in a Muslim land or not, as long as this area is not linked to the interests of the Muslims like a cemetery, a place for finding wood and so on. The wastelands of the *Haram* and 'Arafah cannot be owned by living people.

'A'ishah narrated on the authority of the Prophet (ﷺ):

“He who cultivates land that does not belong to anybody is more rightful (to own it).”¹

¹ Agreed upon, transmitted by al-Bukhari (no. 2320) and this is his wording, and Muslim (no. 1553).

1- If the ruler decides to regulate matters, implement justice, end disputes and order people to seek permission when they want to reclaim wastelands, it will be compulsory to obey him, because obedience of the ruler is compulsory in issues which do not involve the disobedience of Allah.

1- Allah (ﷻ) said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهٗ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

“O you who believe! Obey Allah and obey the Messenger (Muhammad SAW), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (ﷺ), if you believe in Allah and in the Last Day. That is better and more suitable for final determination.”

[Sūrah an-Nisa’ (4): 59]

2- Allah (ﷻ) said:

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

“It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things.”

[Sūrah al-Baqarah (2): 29]

- **How to reclaim wastelands:**

Reclamation of wastelands is achieved by one of the following:

Either by building a strong wall as is customary, or providing water to the wasteland, or planting trees, all of which is governed by the norms in all times and places. Whatever is considered by people to be reclamation ensures that the land is owned by the person who does it. Who legally reclaims land will own the land and what is contained in it, whether it is big or small. If he fails to reclaim the land, then the ruler can take it and give it to a person who can reclaim it and benefit from it.

- **The ruling on owning land which is nearby:**

Land which falls in the city, or near it, cannot be owned except with the permission of the ruler. The Muslims may need it for a cemetery, building a mosque, school, hospital, sinking a well and so on, and owning such land will lead to the loss of these public benefits.

Wastelands whose water descends into land which is owned by someone else is specifically subject to that land and cannot be reclaimed or given to other people except

¹ Transmitted by al-Bukhari (no. 2335).

with the permission of the owners of the adjacent land, as a means of averting harm from them.

- **The land which the ruler can distribute:**

It is permissible for the ruler to give wastelands to people who can revive them and to give areas to people for sitting in large markets for buying and selling, as long as that does not inconvenience people. If the ruler does not give places to people, then whoever comes first can sit there. If people arrive at the same time, they may draw lots to select the one who can sit.

If people differ concerning a street's width, it is adjudged to be seven cubits. The ruler should carry out what attains public interest for the people of his country. This varies based on different countries, means and needs.

- **The ruling on drawing boundaries on land:**

Drawing boundaries around a certain land does not mean possession of it, rather it means that a person has a special interest in it and has more right than others to it, like erecting a wall which is not that strong around it, encircling it with a fence, digging a trench around it, erecting a sand barrier, or digging a well which does not reach the water table.

Such a person will be given a specific time period by the ruler to reclaim the land. If he legally reclaims it, then it is his; otherwise it should be taken away from him and given to a person who desires to revive it, who is able to invest in it and benefit from it.

- **Description of using water from a permissible water source:**

It is permissible for a person who is on the upper part of the land where water is available, like the water of the river or valley, to restrict the water until it reaches the ankles; then he should let it go to his neighbors who are below him.

- **The ruling on having a sanctuary:**

Muslims share three things: water, pasture and fire.

It is not permitted to have a sanctuary except for the public benefit of the Muslims.

It is permissible for the ruler, and others besides him, to have a sanctuary which will be a pasture for the animals and horses which are from the Muslim treasury, like the horses for *jihād*, the camels for charity and so on, as long as the Muslims are not harmed by this.

Whoever attains a permissible thing before others, like game, firewood and so on, it is his.

- **The ruling on transgressing on the rights of others:**

It is not permissible for a Muslim to transgress on the rights of others, like money, real estate and so forth.

1- Allah (ﷻ) said:

﴿ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴾

“These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - it is those who are the wrongdoers.”

[Al-Baqarah (2): 229]

2- ‘A’ishah narrated:

The Prophet (ﷺ) said, “Whoever usurps even one span of the land of somebody, his neck will be encircled with it down the seven earths.”¹

3- ‘Abdullah ibn ‘Umar (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Any person who takes a piece of land unjustly will sink down the seven earths on the Day of Resurrection.”²

¹ Agreed upon, transmitted by al-Bukhari (no. 2453) and this is his wording, and Muslim (no. 1612).

² Transmitted by al-Bukhari (no. 2454).

21. *Ja'alah* (Job Wages)

- A *Ja'alah* is specifying a known amount of money for a person who does permissible, known work or unknown work, like building a wall, returning a run-away animal and so on.

- **The ruling on job wages:**

A job wage is a prize which is specified because of people's need for it, and each of the two parties can annul it. However, if its annulment causes harm to others, then it is not permissible to annul it.

Allah (ﷻ) says:

﴿ قَالُوا نَفَقْدُ صُوعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴾

“They said: ‘We have missed the (golden) bowl of the king, and for him who produces it is (the reward of) a camel load; I will be bound by it.’”

[Sūrah Yūsuf (12): 72]

- **The description of job wages:**

It is that a man says, for example, “Whoever builds a house for me, or sews this garment, or returns this horse, he will have so much money.” Thus, whoever carries out the task deserves the reward.

The difference between *Ijarah* and *Ja'alah*: is that *Ijarah* is with a specific person, whilst *Ja'alah* is with everyone; whoever wishes can do the work and get the prize.

- **The ruling on annulling job wages:**

It is permissible to annul job wages. If the annulment is from the worker, he will not deserve anything, but if the annulment is from the person who specified the prize, then if this is before the worker has started doing the job, then he does not deserve anything. However, if it is after the worker has already done some work, then he must be given a fee for the work that he has done.

- **The ruling on a person who causes a benefit:**

1- He who returns a thing that is picked up, a lost thing and so on, for which no prize has been specified, does not deserve compensation. It is recommended to give him whatever is possible as a means of thanking him for his goodness.

2- Whoever saves someone's wealth from destruction and returns it to its owner deserves the fee that is given to a person who does a similar task, even if no fee was stipulated.

1- Allah (ﷻ) says:

﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۗ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Ma'idah (5): 2]

2- Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْسُوا زَكَاةً وَأَسْجُدُوا وَعَبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴾

“O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.”

[Sūrah al-Hajj (22): 77]

22. *Luqatah* (Lost and Found) & *Laqit* (Lost Child)

- A *Luqatah*: is wealth or a personal item which is lost by the owner and picked up by someone else.

The item whose owner is not known, if he is a human being, is called *Laqit*; if it is for an animal, it is called *Dallah*, and if it is other than the above, then it is called *Luqatah*.

- **The ruling on lost and found items:**

The permissibility of taking a lost and found item, and informing people about it, is from the merits of Islam, because it involves safeguarding someone else's property and attainment of reward for the person who finds it, informs people about it and returns it to its rightful owner.

It is recommended for a person who is sure that he will not misuse the lost and found item, and is able to inform people about it, to take it and let people know about it, because that involves the safeguarding of his Muslim brother's wealth and attaining reward.

It is prohibited for a person to take the lost and found item if he knows that he wants it for himself and will not give it back to its rightful owner.

Allah (ﷻ) said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Ma'idah (5): 2]

- **Types of lost property:**

Lost property is of three types:

Firstly: What average people are not concerned with, like a rope, stick, loaf of bread, a piece of fruit and so on. These things can be possessed by the person who finds them by taking them if he does not find their rightful owner, and it is not compulsory to inform people about them.

Secondly: Stray animals which can resist small predators, like camels, cows, horses, lizards, birds and so on. These are not to be taken, and whoever takes them is himself led astray because he causes them to remain astray from their rightful owner. Whoever takes them will be compulsorily liable for them, and he should continuously inform people about them (until their rightful owner is found).

Zayd ibn Khalid al-Juhani (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “He who finds a stray animal is himself led astray if he does not advertise it.”¹

Thirdly: Other property, like money, belongings, bags and animals which cannot protect themselves from predators, like goats, young weaned camels and so forth.

It is permissible for a person who trusts himself and can inform people about these items to take them, take the testimony of two witnesses, protect their ‘*ifās*, *wikā*’ and their contents. He should then inform people for a whole year in places where people gather, like marketplaces and doors of mosques, and should use other permissible means of informing people.

A ‘*ifās*’ is a container which contains money; and *wikā*’ is the rope which ties the ‘*ifās*’.

The person who picks up the lost and found item is absolved from responsibility if he hands it over to the responsible authorities who have been appointed by the government in a country.

Allah (ﷻ) said:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُم بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا

﴿بَصِيرًا﴾

“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.”

[Sūrah an-Nisa’ (4): 58]

• **The ruling on a lost and found item after people have been informed about it:**

1- If a person informs people about the lost and found item for a whole year, and he finds the rightful owner, he should hand it over to him without asking for proof or an oath.

If he does not find the rightful owner, he should figure out the value of the lost and found item, use it and possess it; and whenever the rightful owner comes and describes it, he should give it to him or give him a similar item if the lost and found item has been used up.

2- If the lost and found item dies or is destroyed without violation or negligence during the year which is set aside for informing people about it, then there is no liability for it.

• **What should a person do with a lost and found item if he takes it:**

If a person takes a lost and found item which is a sheep, young weaned camel, or similar stray animals; or food which is likely to be spoiled, then the person who has taken the it should act according to the best interests of the item’s owner, like eating the food and giving the owner the value of the food when he comes, or selling and keeping its worth

¹ Transmitted by Muslim (1725).

(for the owner when he comes) or keeping the item during the period that is set aside for informing people about it. The person should then demand what he spent on the lost and found item from the owner if he comes.

The guardian of a foolish and small person informs the people about the lost and found item that is taken by them. The person who took the item can inform the people about it himself or he can delegate other people to do so for him.

Zayd ibn Khalid (رضي الله عنه) narrated:

Allah's Messenger (ﷺ) was asked about the picking up of stray gold or silver, whereupon he said, "Recognize well the *wikā'* and the *'ifāṣ* (containing) that, and then make an announcement regarding that for one year. If none recognizes it, then spend that and it would be a trust with you; and if someone comes one day to make demand of that, then pay that to him." He (the inquirer) asked about the stray camel, whereupon he (ﷺ) said, "You have nothing to do with that. Leave that alone, for it has feet and also a leather bag, it drinks water, and eats (the leaves) of the trees." He asked him about sheep, whereupon he (ﷺ) said, "Take it; it is for you, or for your (Muslim) brother, or for the wolf."¹

- **The ruling on the lost and found items of the sacred area of Makkah:**

It is not permitted to take the lost and found item of the sacred area of Makkah (*al-Haram al-Makkī*) except if a person feels that it will be destroyed or lost (if he does not take it). It is compulsory upon the person who picks the lost and found item of Makkah to inform people about it as long as he is in Makkah, or hand it over to the responsible authorities, like the officials of the Province of Makkah or the police of the *Haram*.

When the person intends to leave Makkah, he should hand over the lost and found item to the responsible authorities, like the ruler or his representatives.

It is not permissible to own the lost and found item of Makkah at all, and no one is permitted to take it except for a person who will inform people about it continuously. This applies to the lost and found item belonging to the pilgrims, and it is forbidden to pick them up whether this is done inside the *Haram* or outside it, except for a person who will inform the people about them continuously.

Ibn 'Abbas (رضي الله عنه) narrated:

The Prophet (ﷺ) said, "Allah has made Makkah a *haram* (sanctuary), so it was a *haram* before me and will continue to be a *haram* after me. It was made legal for me (i.e. I was allowed to fight in it) for a few hours of a day. It is not allowed to uproot its shrubs or to cut its trees, or to chase (or disturb) its game, or to pick up its lost and found items except by a person who would announce that (what he has found) publicly." Al-'Abbas said, "O Allah's Messenger! Except the *Idhkhir* (a kind of grass), for it is used by our goldsmiths and for our graves." So the Prophet (ﷺ) said, "Except the *Idhkhir*."²

¹ Agreed upon, transmitted by al-Bukhari (91) and Muslim (1722), and this is his wording.

² Agreed upon, transmitted by al-Bukhari (1349) and this is his wording, and Muslim (1353).

- **The ruling on inquiring about stray animals in the mosque:**

It is not permissible to inquire about stray animals inside the mosque, because the mosques were built for remembering Allah and worshipping Him.

Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “If anyone hears a man inquiring in the mosque about his stray animal, he should say, ‘May Allah not restore it to you,’ for mosques are not built for this purpose.”¹

Laqīṭ (Lost Child)

- **A *Laqīṭ*:** is a child who is found left at a certain place, or is lost, and his lineage or masters are unknown.

- **The ruling on picking up a lost child:**

Picking up a lost child is a communal obligation. Whoever picks up a lost child and upbrings him will attain great reward, because his action involves saving a soul from destruction, upbringing a lost child and preparing him for the obedience of Allah (ﷻ).

Allah (ﷻ) said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Ma’idah (5): 2]

- **The ruling on a lost child:**

When a lost child is found in a Muslim land, he should be considered to be a Muslim, and he is regarded to be a free person wherever he is found, because that is the general principle when there is nothing to indicate the contrary. A name to call him should be chosen, and he should not be attributed to the person who picked him up, but he should be attributed to a general name, or a general attribution, like calling him Muhammad ibn Muslim (Muhammad son of a Muslim), Sulayman al-‘Arabi (Sulayman the Arab), or Fatimah al-Janubi (Fatimah the Southerner), or other similar general names. He should be registered with this name at the relevant authorities’ offices.

- **Custody of a lost child:**

The custody of a lost child is for the person who picked him up if he is legally responsible, honest and just. His expenditure is taken from the Muslim treasury; and if he is found with some money, it should be spent on him.

¹ Transmitted by Muslim (568).

- **The ruling on the inheritance of a lost child:**

The inheritance of a lost child and his blood money are for the Muslim treasury if he does not leave behind an inheritor. His guardian, in a case where he is killed intentionally, is the Muslim ruler who has a choice between executing *qisās* (retribution) or letting the killer pay blood money to the Muslim state.

- **Who should a lost child be returned to?**

When a man or a woman married to a Muslim or a disbeliever affirms that the lost child is theirs, he is attributed to them. If a group of people claim him, then the person who has proof takes precedence; and if there is no proof, then whoever is attributed to the child by resemblance will have the child.

- **The ruling on adoption:**

Adoption: is attributing a child to a person who is not his father, in such a manner that he takes the position of a biological father.

Allah prohibited adoption with His statement:

﴿ مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَتَيْنِ فِي جَوْفِهِ ۖ وَمَا جَعَلَ أَزْوَاجَكُمْ أَلْفَىٰ تُظَاهِرُونَ مِثْلَ أُمَّهَاتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۗ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ﴿٤٥﴾ أَدْعَوْهُمْ لِأَبَائِهِمْ ۚ هُوَ أَقْسَطُ عِنْدَ اللَّهِ ۚ فَإِن لَّمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ ۙ ﴾

“Allah has not made for a man two hearts in his interior. And He has not made your wives whom you declare unlawful your mothers. And he has not made your adopted sons your [true] sons. That is [merely] your saying by your mouths, but Allah says the truth, and He guides to the [right] way. Call them by [the names of] their fathers; it is more just in the sight of Allah. But if you do not know their fathers - then they are [still] your brothers in religion and those entrusted to you.”

[Sūrah Al-Ahzab (33): 4-5]

It is preferable for who a person who has the ability to pick up a lost child, upbringing him, feed him, educate him and be kind to him until he becomes mature and gets married. The lost child is not a son of the person who picked him up, rather, he is unrelated to the family except if the wife or the daughter of the person who takes custody of him suckles him. In this case, he will be prohibited from marrying the females of that household because of the suckling.

If the state does not allow custody of the lost child except if the custodian attributes the lost child to himself (i.e. gives him his surname), and leaving custodianship of the lost child means that he will be taken by the disbelievers, and they do not raise him upon Islam, then there is no problem in registering the lost child by the name of the person who picked him up. However, a document should be written stating that this child is not the child of the person he has been attributed to, and witnesses should testify to this. There is no problem if the lost child is given a third of the inheritance or less as part of

the deceased's will. This should be according to the lost child's need so that he can fend for himself as per necessity. The lost child's custodian should inform him about his lineage, and the reality of his life when he reaches puberty, as a means of warding off misfortunes that may occur (such as marrying someone he is not permitted to marry because of blood-relations with her).

23. *Waqf*(Endowments)

- A *Waqf* is retention of any property that can be benefited from by suspending its disposal and dedicating its revenues to public use as a means of seeking reward from Allah (ﷻ).

- **The wisdom behind the legislation of endowments:**

Endowments encourage well-off people to increase in acts of worship and dedicate some of their corporeal property which they can retain and whose revenues are continual, to be used as endowments, out of fear that after their death these properties will go to people who will not safeguard or protect them.

This is why Allah legislated an increase in the reward of the endower and benefit for the beneficiaries from the endowment.

Allah (ﷻ) said:

﴿إِنْ تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يَضْعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ﴾

“If you lend to Allah a goodly loan (i.e. spend in Allah’s Cause) He will double it for you, and will forgive you. And Allah is Most Ready to appreciate and to reward, Most Forbearing.”

[Sūrah at-Taghabun (64): 17]

- **The ruling on endowments:**

Endowments are recommended, and they are from the best charities which Allah recommended. They are from the noblest acts of worship, goodness and kindness. The most general endowments have the most benefit. Endowments are from the actions which do not stop after a person’s death. Endowments are valid by any statement or action which indicates them.

1- Allah (ﷻ) said:

﴿إِنَّ الْمَصْدِقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يَضْعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ﴾

“Indeed, the men who practice charity and the women who practice charity and [they who] have loaned Allah a goodly loan - it will be multiplied for them, and they will have a noble reward.”

[Sūrah al-Hadid (57): 18]

2- Abu Hurayrah (رضي الله عنه) narrated:

“When a man dies, his acts come to an end, except for three: recurring charity, knowledge (by which people) benefit, or a pious son who prays for him (the deceased).”¹

- **The conditions for the validity of an endowment:**

The following are the conditions for a valid endowment:

¹ Transmitted by Muslim (no. 1631).

- 1- The endowment must be for a known material thing which can be benefited from and remain in existence.
- 2- The endowment should be for a charitable cause like a mosque, buildings, bridges, and helping relatives and the poor.
- 3- The endowment should be for a specific party like a specific mosque, a specific person like Zayd for example, or a type of people like the poor.
- 4- The endowment should be perpetual, executable, not time-bound and not attached to a condition unless the endower links the endowment to his death.
- 5- The endowment should be from a person whose financial dealings are permissible.
- 6- The endowment should be property that is owned by the endower.

- **What causes the endowment to be executed:**

The endowment is executed by a statement, like when the endower says, “I have endowed,” or, “I have retained the property but given its benefits for charity,” or, “I have given the property for the Cause of Allah,” and so on.

An endowment is also valid by an action, like a person who builds a mosque and allows people to pray in it, or a person who builds a cemetery and allows people to bury their dead in it, or a person who digs a well and allows people to drink and draw water from it.

- **How to act with regards to an endowment:**

It is compulsory to act according to the conditions of the endower in collecting funds, planning, and so on, as long as this does not contradict the *Sharī'ah*. If the endower gives the endowment in general and does not specify any conditions, the endowment should be dealt with according to the norms and recurrent practices, as long as they do not go against the *Sharī'ah*, otherwise the beneficiaries will have equal rights in the endowment.

- **The conditions that should be present in the endowed property:**

It is conditional that the endowed property should have perpetual benefit like real estate, an animal, a garden, a weapon, furniture and so on. The endowed property should consist of permissible benefit. It is recommended that the endowment should be from the best of wealth.

- **How is the endowment written:**

Ibn ‘Umar (رضي الله عنه) narrated:

When ‘Umar got a piece of land in Khaybar, he came to the Prophet (ﷺ) saying, “I have got a piece of land better than which I have never gotten before. So what do you advise me regarding it?” The Prophet (ﷺ) said, “If you wish you can keep it as an endowment to be used for charitable purposes.”

So ‘Umar gave the land in charity (i.e. as an endowment) on the condition that the land would neither be sold nor given as a present, nor bequeathed, (and its yield) would be used for the poor, the kinsmen, the emancipation of slaves, *Jihād*, and for guests and travelers; and its administrator could eat in a reasonable just manner, and he also could feed his friends without intending to be wealthy by its means.”¹

- **The rulings concerning an endowment:**

1- If an endowment is made on a group of people who can be enumerated, it is compulsory to specify them and let them benefit equally. If they cannot be enumerated, like if is for such and such tribe, it is compulsory to prefer some of them over others and limit the endowment to a section of the tribe.

2- If a person states that the endowment is to be given to his children, then to the poor, then this endowment is for his male and female children, and their children as long as the lineage continues. The males will get a share that is double that of the females. If some of them have families, are needy, or cannot earn, then the endower can specify them with something which covers their needs.

3- If the endower says, “This endowment is for my sons or the sons of so-and-so,” then the endowment is exclusively for the males and excludes the females, unless the beneficiaries are a tribe, like Bani Hashim and so on, in which case women will also benefit from the endowment alongside men.

4- An endowment is a fixed asset which can be given to someone who then manages it with his money for a fixed percentage of its profit.

5- An endowment has no defined limit; it differs according to the endowers. If a person is rich and has no inheritors, it is recommended that he should endow all his property. It is Sunnah for a rich person who has inheritors to endow part of his wealth.

Allah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢١٧﴾ ﴿٢١٦﴾

“O you who believe, bow, prostrate, worship your Lord and do good - that you may succeed.”

[Sūrah al-Hajj (22): 77]

- **The ruling if the benefits of the endowment become inactive:**

An endowment is a binding contract that is not permissible to cancel, sell, gift, inherit or use as a security deposit. So if its benefits become inactive due to devastation or some other reason, it is incumbent to sell it and use its proceeds for something similar, like a mosque whose benefits become inactive; it should be sold and its benefits moved to another mosque as a means of preserving the interest of the endowment, as long as no greater evil results from it or harm to anyone.

¹ Agreed upon, transmitted by al-Bukhari (2772) and this is his wording, and Muslim (1632).

Allah (ﷻ) said:

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَارِبٌ مَسْئُولًا﴾

“And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.”

[Sūrah al-Isra’ (17): 34]

- **The ruling on changing the form of the endowment:**

It is recommended to change the form of the endowment if its benefits or some of them become inactive, if this is done for a useful reason, like changing houses into shops, or gardens into houses, or spending on the endowment from its returns if the endower did not make it a condition that funds from elsewhere should be spent on the endowment.

It is permissible to go against what the endower stated and do something which is better and more beloved to Allah.

- **The supervisor of the endowment:**

If the endower did not appoint a supervisor for the endowment, supervision will be for the beneficiary if he is a specific person. If the endowment is for a place like a mosque, or people who cannot be enumerated like the poor, then in this case the endowment will be administered by the ruler.

- **The best ways of endowing property:**

Everything which is permissible to sell and benefit from, while its source remains existant, can be endowed.

The best ways of endowing property are in areas of general benefit to the Muslims in every time and place, like endowing for a mosque, institutes for Islamic knowledge, and printing Qur’ans and beneficial books; as well as endowments for students of Islamic knowledge, *Mujāhidūn* fighting for the Cause of Allah (ﷻ), relatives, poor Muslims, weak Muslims, orphans and widows; and endowing springs and wells, farms and gardens, and so on.

Allah (ﷻ) said:

﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أُنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبًّا وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ وَاللَّهُ وَاسِعٌ

﴿عَلِيمٌ﴾

“The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.”

[Sūrah al-Baqarah (2): 261]

- **The ruling on the *zakāh* of an endowment:**

An endowment has two conditions:

Firstly: If the endowment is for a party which deserves *zakāh*, like the poor and the needy, then there is no *zakāh* due from it because it would have reached the people of *zakāh* already.

Secondly: If the endowment is for a party which does not deserve *zakāh*, like the endower's children, then each of these people should wait for one year, and if their property has reached *niṣāb* (while in their possession for one whole year), they should give *zakāh*.

• **The ruling on the endowment of a disbeliever:**

An endowment is an act of worship by which a servant draws closer to Allah (ﷻ), thus there is no reward in it for a disbeliever.

A legal endowment is valid if it is endowed by a disbeliever. However, he will be rewarded in this worldly life for his charity by his wealth, a child, or good health; and he will not have any portion of reward in the hereafter because of his disbelief which prevents the acceptance of his deeds.

1- Allah (ﷻ) said:

﴿وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخٰسِرِينَ﴾

“And whoever denies *īmān* - his work has become worthless, and he, in the hereafter, will be among the losers.”

[Sūrah al-Ma'idah (5): 5]

2- Anas (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Indeed, Allah does not treat a believer unjustly in regard to his good deeds. He would confer upon him (His blessing) in this world and would give him reward in the hereafter. As regards to a disbeliever, he would be made to taste the reward of deeds done for Allah in this world, so much that when it would be the hereafter, he would find no good deed for which he should be rewarded.”¹

¹ Transmitted by Muslim (no. 2808).

24. *Hibah* (Gift Giving) & *Ṣadaqah* (Charity)

- A *Hibah*: is handing over the ownership of property to someone during the giver's lifetime for no compensation in return. Presents and donations take the ruling of gifts.
- A *Ṣadaqah*: is the property that is given to the poor and the needy, as a means of seeking reward from Allah (ﷻ).

- **Helping others with property is of three types:**

Firstly: Bringing the needy person down to the level of your slave and giving him without his asking and ensuring that he does not need to ask. This is the lowest type of help.

Secondly: Bringing the needy person up to the level of yourself and being happy that he partners you in your wealth. This is the middle type of help.

Thirdly: Giving preference to the needy person over yourself. This is the stage of the true worshippers of Allah.

- **The ruling on gift giving and charity:**

Gift giving and charity are both recommended. Islam has encouraged giving gifts, presents, donations and charity because they cause the unity of hearts, the strengthening of the ties of affection between people and cleanses people from the evil of stinginess, covetousness and greed. Allah will grant a person who does this a great reward.

Allah (ﷻ) said:

﴿إِنَّ الْمَصْدِقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَعَّفَ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ﴾

“Verily, those who give *Ṣadaqāt* (i.e. *zakāt* and alms, etc.), men and women, and lend to Allah a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honorable good reward (i.e. Paradise).”

[Sūrah al-Hadid (57): 18]

- **The guidance of the Prophet (ﷺ) in spending:**

Allah is the Most Bounteous and Most Generous. He loves bounteousness, beneficence, generosity and kindness.

The Messenger of Allah (ﷺ) was the most generous person; he was even more generous in Ramaḍān. He used to accept gifts and reward people for them. He called people to accept gifts and encouraged people to give them.

He was the person who gave the most of what he owned in charity. If anyone asked him for something, he would give them whether it was a lot or a little. He used to give in the manner of someone who does not fear poverty. Giving people, kindness and charity were the most beloved things to him. His happiness with what he gave was more than the

happiness of the person who would receive the given item. If a needy person was presented to him, he would prefer him over himself. He used to vary the methods of giving and charity. Sometimes he would give a gift, at other times he would give charity and on some occasions he would give presents. Sometimes he would buy something and pay more than its price. He would borrow and pay back the debt with more than he had borrowed, and at times he would buy a thing and give the seller the price of his merchandise and return the merchandise to him. That is why he was the happiest person, the person with the best heart and the best character. May Allah’s blessings and peace be upon him.

Allah (ﷻ) said:

﴿وَأِنَّكَ لَعَلَىٰ خُلُقِي عَظِيمٌ﴾

“And indeed, you [Muhammad] are of a great moral character.”

[Sūrah al-Qalam (68): 4]

- **The virtue of generosity and kindness:**

1- Allah (ﷻ) said:

﴿وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٩﴾ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَنُظُمِينَ

الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٢٠﴾﴾

“And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good.”

[Sūrah Āl ‘Imrān (3): 133-134]

2- Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “If one gives in charity what equals one date-fruit from the honestly earned money - and Allah accepts only the honestly earned money - Allah takes it in His right (hand) and then enlarges its reward for that person (who has given it), as anyone of you brings up his baby horse, so much so that it becomes as big as a mountain.”¹

- **The ruling on accepting a gift:**

Whoever is given property without looking forward to it or begging should accept and not return it, because it is Allah’s sustenance which He has provided him with. If he wishes, he may take it or give it out in charity.

Ibn ‘Umar (رضي الله عنهما) narrated:

The Messenger of Allah (ﷺ) gave to ‘Umar ibn al-Khattab some gift. ‘Umar said to him, “O Messenger of Allah! Give it to one who needs it more than me.” Upon this, the Messenger of Allah (ﷺ) said, “Take it; either keep it with you or give it as a charity, and whatever comes to you in the

¹ Agreed upon, transmitted by al-Bukhari (no. 1410) and this is his wording, and Muslim (no. 1014).

form of this type of wealth, without your being avaricious or begging for it, accept it, but in other circumstances do not let your heart hanker after it.”¹

- **What makes a gift binding:**

A gift becomes binding by any statement which indicates giving ownership of a thing to someone else for no compensation, like saying, “I have gifted you,” or, “I have given you a gift,” or, “I have given you,” and all other givings that indicate this. It is permissible to give anything that that can be sold as a gift. It is detestable to return a gift even if it is something small.

- **How does a person give his children?**

1- It is Sunnah for a capable person to give gifts to his children during his lifetime. It is compulsory upon him to give them equally according to their shares of inheritance. If he gives some more than others, he should give them equally by taking back the additional share given to others.

2- If a person gives a gift to one of his children because of a reason which is specific to him, such as need, chronic illness, having many children, sickness, or his engagement in seeking Islamic knowledge and so on; it is permissible in this situation to give that child specifically because of these reasons. It is forbidden to do this in order to prefer some children over others.

‘Amir narrated:

I heard Nu‘man ibn Bashir on the pulpit saying, “My father gave me a gift but ‘Amrah bint Rawahah (my mother) said that she would not agree to it unless he made Allah’s Messenger (ﷺ) a witness to it. So my father went to Allah’s Messenger (ﷺ) and said, ‘I have given a gift to my son from ‘Amrah bint Rawahah, but she ordered me to make you a witness to it, O Allah’s Messenger!’ Allah’s Messenger (ﷺ) asked, ‘Have you given (the like of it) to every one of your sons?’ He replied in the negative. Allah’s Messenger (ﷺ) said, ‘Fear Allah and be just to your children.’ My father then returned and took back his gift.”²

- **The ruling on a person who works with his father’s wealth:**

It is better that a father should make his son who manages his business a partner with a specific registered share in the business to avoid disputes. If this is not done and dispute occurs, then the father has a choice from the following three things:

1- That he should treat his son like a partner who has a share which is determined by business experts, like a quarter, a fifth and so on.

¹ Agreed upon, transmitted by al-Bukhari (no. 7164) and Muslim (1045), and this is his wording.

² Agreed upon, transmitted by al-Bukhari (no. 2578), and this is his wording, and Muslim (1623).

2- That the experts should determine the value of the son's work for his father and he is given a payment equivalent to that of a third party (i.e. a person who is not related to the father) who would do similar work.

3- That the father should be fair and give his son who has worked with him fair wages for his work on the condition that this happens during the father's lifetime.

- **The ruling on taking back a gift:**

It is impermissible for a person who gives someone a gift to take it back, except for a father who can take back his gift to his child. It is permissible for the father to take from his son's wealth an amount which is not detrimental to the child, nor needed by the child. The child has no right to seek repayment of a debt from his father. The child can only demand the compulsory expenses which the father has to pay for his upbringing. It is Sunnah for a capable father to pay back his son's debt with money for charity or *zakāh*.

Ibn 'Abbas (رضي الله عنه) narrated:

The Prophet (ﷺ) said, "He who takes back his gift is like one who swallows his vomit."¹

- **What is the Sunnah for the person giving the gift and the one taking it:**

A gift is an act of worship which brings affection if it is given for the sake of Allah (ﷻ).

It is recommended to give gifts to relatives, friends, notables, distinguished people and the rest of people as a means of seeking Allah's reward. It is recommended to accept a gift and reward people for it in order to reward a person who has done good in a similar manner, or with something better, so that the giver will not feel that he has done the receiver a favor. If a person cannot find a reward for the giver, he should supplicate for him; and if he can reward him as well as supplicate for him, then that is better.

1- 'A'ishah (رضي الله عنها) narrated:

Allah's Messenger (ﷺ) used to accept gifts and used to give something in return.²

2- Usamah ibn Zayd (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, "He who is favored by another and says to his benefactor, '*Jazākallāhu Khayr* (may Allah reward you well),' has indeed praised (the benefactor) satisfactorily."³

- **The ruling on returning a gift:**

It is permissible to return a gift for a valid reason, such as if the beneficiary knows that the benefactor is a person who reminds people of his favors to them, or shames people

¹ Agreed upon, transmitted by al-Bukhari (2579) and Muslim (1622).

² Transmitted by al-Bukhari (no. 2585).

³ This is an authentic narration that was transmitted by at-Tirmidhi (no. 2035).

for receiving gifts from him, or talks about the gift and so on. It is incumbent to return the gift if it is stolen, wrongfully seized or plundered.

- **The ruling on giving a gift in order to obtain some benefit:**

Whoever gives a gift to the ruler so that he does an impermissible thing for him, the gift will be unlawful for the benefactor and the beneficiary, and it is considered bribery whose giver and taker are cursed.

If a person gives a gift to a ruler so as to avert his injustice, or give him his right which he is being denied, the gift will be impermissible for the taker, and will be permissible for the giver to give it to him so as to avoid his evil and preserve the giver's right which he is being denied.

- **The greatest charity:**

Abu Hurayrah (رضي الله عنه) narrated:

A man came to the Prophet (ﷺ) and asked, "O Allah's Messenger! Which charity is the most superior in reward?" He replied, "The charity which you give while you are healthy, niggardly and afraid of poverty while wishing to become wealthy. Do not delay it to the time of approaching death and then say, 'Give so much to such-and-such, and so much to such-and-such,' while it has already belonged to such-and-such (as it is too late)."¹

- **The ruling on giving a gift at the time of death:**

Whoever has a deadly ailment like a plague, pleurisy and so on, his donation to his inheritor is neither binding nor valid, except if the other inheritors allow it after his death. Similarly, his donation with more than a third of his wealth to a person who is not from his inheritors is not allowed, except if his inheritors allow it after his death.

- **The ruling on giving a gift to a *mushrik* and accepting a gift from him:**

It is permissible to give a *mushrik* a gift and accept it from him, as a means of establishing harmony between people and having hope for his acceptance of Islam.

1- Allah (ﷻ) said:

﴿ لَا يَنْهَىكَ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ تُخْرِجُوا مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ حُبِّبَ الْمُقْسِطِينَ ﴾

"Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly."

[Sūrah al-Mumtahaanah (60): 8]

¹ Agreed upon, transmitted by al-Bukhari (1419) and this is his wording, Muslim (1032).

2- Anas (رضي الله عنه) narrated:

A cloak made of thick silken cloth was presented to the Prophet (ﷺ). The Prophet (ﷺ) used to forbid people to wear silk. So the people were astonished to see it. The Prophet (ﷺ) said, “By Him in Whose Hands Muhammad’s soul is, the handkerchiefs of Sa’d ibn Mua’dh in Paradise are better than this.”¹

3- Asma’ (رضي الله عنها) narrated:

During the period of the peace treaty of Quraysh with Allah’s Messenger (ﷺ), my mother accompanied by her father came to visit me, while she was a pagan. I consulted Allah’s Messenger (ﷺ), “O Allah’s Messenger! My mother has come to me and she desires to receive a reward from me, shall I keep good relation with her?” He said, “Yes, keep good relation with her.”²

• **The best form of charity:**

The best form of charity is the one which a person gives when he has ample means, and he should start with the people that he looks after.

Jabir (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Start with your own self and spend your wealth on yourself; and if anything is left, it should be spent on your family; and if anything is left (after meeting the needs of the family), it should be spent on relatives; and if anything is left from the family, it should be spent like this and like this.” He was saying, “In front of you, on your right and on your left.”³

• **The virtue of spending in ways of goodness:**

Spending for the Cause of Allah and for the benefit of the Muslims is one of the greatest acts of worship.

A good deed is rewarded tenfold and the reward goes up to seven-hundred fold and even more, and Allah increases the reward for whoever He wills. The reward of spending differs according to the condition of the spender and his intention, faith, sincerity, kindness, his feeling at ease while spending and his happiness in doing so. It also differs according to the value of what is spent, its benefit, where it is given and its impact. Furthermore, it differs according to the source of funds, the soundness of the source, its purity and how the money is spent.

1- Allah (ﷻ) said:

﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أُنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٩٦﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مِمَّا وَلَا أُذَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٩٧﴾﴾

¹ Agreed upon, transmitted by al-Bukhari (no. 2615) and this is his wording, and Muslim (no. 2469).

² Agreed upon, transmitted by al-Bukhari (no. 2620) and Muslim (no. 1003), and this is his wording.

³ Transmitted by Muslim (997).

“The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing. Those who spend their wealth in the way of Allah and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.”

[Sūrah al-Baqarah (2): 261-262]

2- Allah (ﷻ) said:

﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُم بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

“Those who spend their wealth [in Allah’s way] by night and by day, secretly and publicly - they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.”

[Sūrah al-Baqarah (2): 274]

3- Abu Hurayrah (رضي الله عنه) narrated:

Allah’s Messenger (ﷺ) said, “If any one of you improves (follows strictly) his Islamic religion, his good deeds will be rewarded ten times to seven-hundred times for each good deed.”¹

¹ Agreed upon, transmitted by al-Bukhari (42) and Muslim (129), and this is his wording.

25. *Waṣiyyah* (Bequests)

- A *Waṣiyyah*: is a command for dealing with a person's wealth after his death, or a donation of property after death.

- **The wisdom behind the legislation of bequests:**

Allah (ﷻ) legislated bequests through the Prophet (ﷺ) because of His Kindness and Mercy to His worshippers, when He specified for a Muslim a share of his wealth which he can set aside before his death so that it can be used in works of goodness that benefit the poor and the needy in goodness and kindness. This ensures reward for the bequestor at a time when he can no longer do any good deeds.

- **The ruling on having a bequest:**

1- The bequest is recommended for a person who has ample wealth and his inheritors are not needy. He should bequeath part of his wealth, but it should not exceed one third of his wealth. The wealth should be used for charitable purposes and kindness, so that he may get the reward of that after his death.

2- It is compulsory for a person who owes a loan to Allah or a human being to make a bequest. Likewise, a person who was given a trust by another person should write it down and clarify it, so that rights may not be lost. If a person will leave behind a lot of wealth, he should bequeath one third of it to those relatives who do not inherit from him, but the bequest should not exceed one third of the wealth as stated previously.

Allah (ﷻ) said:

﴿كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ﴾

“It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon (the pious).”

[Sūrah al-Baqarah (2): 180]

3- A prohibited bequest is the one in which one of the inheritors is given a bequest because he is preferred over the others, like the eldest son or the person's wife, while the rest of the inheritors are excluded from the bequest. It is also prohibited to make a bequest for prohibited purposes, like brothels, nightclubs and liquor stores. Such a bequest should not be executed.

1- Allah (ﷻ) said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Ma'idah (5): 2]

2- ‘A’ishah (رضي الله عنها) narrated:

The Messenger of Allah (ﷺ) said, “He who innovates something in this matter of ours [i.e. Islam] that is not of it will have it rejected [by Allah].”¹

- **Whose bequest is valid?**

A bequest is valid if it is given by a mature discerning person, or a sane young boy, or a righteous person, or a sinful person and so on; male or female.

- **The value of the wealth that is bequeathed:**

It is Sunnah for a person who has inheritors to make a bequest of one third or one quarter of his wealth if he will leave behind a lot of wealth, although it is better to make a bequest of one fifth of the wealth.

It is permissible to make a bequest of one third of the wealth to a person who is not a person’s inheritor. It is detestable for a poor man to make a bequest when his inheritors are needy. It is permissible for a person who has no inheritors to make all his wealth a bequest.

It is not permissible to make a bequest of more than a third of a person’s wealth to a person who is not the bequestor’s relative, nor is it permissible to make a bequest in favor of a person who is an inheritor.

It is permissible for a bequestor to take back a bequest, decrease it and increase it as long as he is alive. But when he dies, the bequest is concluded and cannot be changed.

If a person makes a will for his mother, father, brother and so forth, that they should go for *Hajj* or that an animal should be sacrificed for them from his wealth, that is permissible because this is part of kindness and doing good to them in order to attain a reward, but it is not a bequest which is intended to give them ownership of wealth.

- **The conditions for the person who is given control of the bequest:**

The person who is given control of the bequest should be a Muslim, sane, discerning, and a person who is able to manage what he has been given control over. The person can be a man or a woman.

- **The difference between a bequest and a gift:**

A bequest: is giving ownership of wealth to another person after death through donating.

A gift: is giving ownership of wealth to another person at the present time. Both of these are valid if they are done by a Muslim or non-Muslim.

¹ Agreed upon, transmitted by al-Bukhari (no. 2697) and Muslim (1718).

It is better for the bequestor to hasten in giving a bequest for charitable causes during his lifetime, because charity and gifts during a person's lifetime are better than bequests after death.

- **The form of the bequest:**

The bequest is valid by all phrases which are heard from the bequestor (i.e. his pronouncements about making a bequest), or something that he writes, like if he writes, "I have bequeathed such and such a thing."

It is better to write down a bequest and have witnesses to it so as to avoid disputes.

Ibn 'Umar (رضي الله عنه) narrated:

Allah's Messenger (ﷺ) said, "It is not permissible for any Muslim who has something to bequest to stay for two nights without having his last will and testament written and kept ready with him."¹

- **Who can be given a bequest?**

A bequest can be validly given to a person who can legally own it. It can be given to a Muslim or a specific disbeliever, and it can be from anything that has permissible benefit.

It is recommended to make a bequest for a mosque, building bridges, schools and other charitable causes and ways of good.

Allah (ﷻ) said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

"And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty."

[Sūrah al-Ma'idah (5): 2]

- **Types of bequests:**

A bequest is of two types, which are:

Firstly: A bequest which is for a specific action after the bequestor's death, like that his daughters should be married, his young children should be looked after, or that a third of his wealth should be divided among the recipients. This is recommended and a person who can carry out the bequest is rewarded.

Secondly: A bequest which is in the form of a donation of wealth, like a person who bequeathes one fifth of his wealth to the poor, scholars of Islamic knowledge, the *Mujāhidūn* fighting for Allah's Cause, building mosques, digging a well in order to get water which people can drink and other charitable causes.

¹ Agreed upon, transmitted by al-Bukhari (no. 2738) and this is his wording, and Muslim (no. 1627).

- **The ruling on changing the bequest:**

A bequest should be for a good cause. If the bequestor intends to harm the interests of his inheritors by making a bequest, then the bequest is prohibited for him.

The beneficiary is prohibited from changing a fair bequest. Whoever changes it is exceeding bounds and is a sinner.

It is Sunnah for a person who knows that there is injustice or sin in a bequest to advice the bequestor to do the better and most just thing. He should prohibit him from unfairness and injustice so that justice and mutual agreement may occur, and the soul of the dead benefactor is freed from sin.

Allah (ﷻ) said:

﴿ كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨١﴾ فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨٢﴾ ﴾

“It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon the pious. Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allah is All-Hearer, All-Knower. But he who fears from a testator some unjust act or wrongdoing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allah is Oft-Forgiving, Most Merciful.”

[Sūrah al-Baqarah (2): 180-182]

- **The best will to make:**

1- Allah (ﷻ) said:

﴿ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَإِيَّاكُمْ أَن اتَّقُوا اللَّهَ ﴾

“And We have instructed (as a will) those who were given the Scripture before you and yourselves to fear Allah.”

[Sūrah al-Nisa’ (4): 131]

2- Allah (ﷻ) said:

﴿ وَالْعَصْرُ ﴿١﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ﴿٣﴾ ﴾

“By time, indeed, mankind is in loss. Except for those who believe, do righteous deeds, advise each other to truth and advise each other to patience.”

[Sūrah al-‘Asr (103): 1-3]

3- Talha ibn Musarrif said:

I asked ‘Abdullah ibn Abi Awfa, “Did the Prophet (ﷺ) make a will (to appoint his successor or bequeath wealth)?” He replied, “No.” I said, “How is it prescribed then for the people to make wills,

and they are ordered to do so while the Prophet (ﷺ) did not make any will?" He said, "He made a will wherein he recommended Allah's Book."¹

- **The ruling on making bequests for sinful things:**

It is not valid and impermissible to make bequests for sinful things, like building churches, places of unlawful play and amusement, brothels and tombs. This is applicable whether the person who made the bequest is a Muslim or a disbeliever. A person who makes such a bequest is sinful, and he bears the sin of those who become misguided and corrupted because of him. The ruler must change such a bequest and direct it to permissible charitable ventures.

Allah (ﷻ) said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

"And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty."

[Sūrah al-Ma'idah (5): 2]

- **The time for the consideration of a bequest:**

A bequest is considered to be valid or invalid at the time of death.

If a bequest was made for a person and at the time of the bequestor's death he is no longer able to inherit, like the person's brother who is excluded from inheritance by his son who was born later, the bequest will still be valid.

If a person made a bequest for a person who does not inherit from his wealth, but he becomes an inheritor after his death, like if he makes a bequest for his brother while his son is alive at the time of the bequest and then the son dies, the bequest will be invalid if the rest of the inheritors do not allow it after the death of the bequestor.

- **How the deceased wealth is divided:**

If a person passes away, the money to purchase his burial shroud is taken from his estate, then the money to repay debts is taken out, then the bequest and lastly the inheritance is divided.

Allah (ﷻ) said:

﴿وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلِئَلَةً أَوْ امْرَأَةً وَوَلَّهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ ۚ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي

التُّلُثِ ۚ مِنْ بَعْدِ وَصِيَّتِ يَوْصِي بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ﴾

"And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a sixth. But if they are more than two, they share a third, after any bequest

¹ Agreed upon, transmitted by al-Bukhari (no. 2740) and this is wording, and Muslim (no. 1634).

which was made or debt, as long as there is no detriment [caused]. [This is] an ordinance from Allah, and Allah is Knowing and Forbearing.”

[Sūrah al-Nisa' (4): 12]

- **The ruling of the actions of beneficiaries:**

It is permissible for the beneficiary to be one or more people. If there are numerous beneficiaries and each one has been given a specific share, that share is valid. If the bequestor makes a bequest which appoints two people for one task, like looking after his children or wealth, then none of these people has the right to act without consulting the other.

- **The time of the acceptance of a bequest:**

It is permissible for the beneficiary to accept the bequest during the life of the bequestor and after his death. If the beneficiary refuses to accept the bequest before death and after it, his right to it falls away because of his non-acceptance.

- **The rulings concerning the bequest:**

If a bequestor makes a bequest and says, “I have given to so-and-so what is equal to that which I have given my son, or any inheritor,” then that person gets the equivalent of that. But if the bequestor simply states that a person will get a part or share of his wealth, then the inheritors should give him what they want.

If a person dies in a place where there is no ruler or custodian, like in the desert or wastelands, it is permissible for the Muslims around him to take his inheritance and dispose of it in a manner which achieves benefit and reward.

- **The text of the bequest:**

If the bequestor wishes, he can write at the beginning of the bequest what has been established in the hadith of Anas (رضي الله عنه), who stated:

They used to write at the beginning of their wills:

This is what so-and-so, the son of so-and-so, has written as a will. He has written that he bears witness that none is worthy of worship except Allah, who Has no partner; that Muhammad is His servant and Messenger; that the Hour is coming and that there is no doubt about that; and that Allah will resurrect those who are in the graves. He advises those members of his family whom he has left behind to fear Allah in the manner that He should be feared. They should settle differences between them, and obey Allah and His Messenger if they are indeed believers. He advises them with what Ibrahim and Ya‘qub advised their sons:

﴿يَنْبَىٰ إِنَّ اللَّهَ أَحْصَىٰ لَكُمْ الَّذِينَ فَلَا تَمُوتُونَ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

“O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims.”

[Sūrah al-Baqarah (2): 132]¹

Then he should mention what he wants to bequest.

• **That which invalidates the bequest:**

The bequest is invalidated by the following:

- 1- If the term for the bequest finishes or the task that was delegated to the beneficiary is completed by him.
- 2- If the beneficiary who was delegated to act has become mentally instable.
- 3- If the bequestor goes back on his bequest.
- 4- If the beneficiary dies before the bequestor.
- 5- If the material substance of the bequest becomes destroyed.
- 6- If the beneficiary rejects it.
- 7- If the beneficiary kills the bequestor.

¹ An authentic hadith transmitted by Bayhaqi (no. 16463) and Dārquṭnī (4/154). Refer to *Irwā al-Ghālīl* (no. 1647).

26. 'Itq (Manumission)

- 'Itq is freeing a human being from the bonds of slavery.

- **Freedom and slavery in Islam:**

Slavery was present at the advent of Islam, and there were many ways in which people could be enslaved. Islam opened the doors for freedom from slavery.

All people are free by default and they do not become slaves except for one reason, and that is if they are captured as disbelieving combatants. Even then, through Islam, Allah has opened many doors for the freedom of slaves.

He has decreed a number of means for the freedom of people and their manumission from the humiliation of slavery and servitude. Allah decreed that freeing a slave is the prime means of compensation for a person who has sexual intercourse with his wife during the day in Ramaḍān (i.e. while fasting). Similarly, freeing a slave is compensation for a person who is involved in *Zihār*¹, unintentional killing or breaking an oath.

Allah (ﷻ) said:

﴿ وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقتُلَ مُؤْمِنًا إِلَّا خَطَأً وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَتْ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنَ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ حَبِيبٌ فِدْيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِمْ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴾

“And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake - then the freeing of a believing slave and a compensation payment presented to the deceased's family [is required] unless they give [up their right as] charity. But if the deceased was from a people at war with you and he was a believer - then [only] the freeing of a believing slave; and if he was from a people with whom you have a treaty - then a compensation payment presented to his family and the freeing of a believing slave. And whoever does not find [one or cannot afford to buy one] - then [instead], a fast for two months consecutively, [seeking] acceptance of repentance from Allah. And Allah is ever Knowing and Wise.”

[Sūrah al-Nisa' (4): 92]

- **The wisdom behind the legislation of manumission:**

Manumission is one of the greatest recommended acts of worship because Allah (ﷻ) made it compensation for unintentional killing and other sins, and it is also a means of freeing an inviolable human being from the detriment of slavery, thereby enabling him to act as he wishes with regard to himself and his property.

¹ See: *Zihār*, under the Book of Divorce.

- **The best kind of manumission of slaves:**

Abu Dharr al-Ghifari (رضي الله عنه) narrated:

I asked the Prophet (ﷺ), “What is the best deed?” He replied, “To believe in Allah and to fight for His Cause.” I then asked, “What is the best kind of manumission (of slaves)?” He replied, “The manumission of the most expensive slave and the most beloved to his master.” I said, “If I cannot afford to do that?” He said, “Then help the weak or do good for a person who cannot work for himself.” I said, “If I cannot do that?” He said, “Then refrain from harming others, for this will be regarded as a charitable deed for your own good.”¹

- **The virtue of freeing slaves:**

1- Allah (ﷻ) said:

﴿ فَلَا اقْتَحَمَ الْعَقَبَةَ ۚ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ۚ فَكُ رَقَبَةً ۚ ﴾

“But he has made no effort to pass on the path that is steep. And what will make you know the path that is steep? It is the freeing of a slave.”

[Sūrah al-Balad (90): 11-13]

2- Abu Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Whoever frees a Muslim slave, Allah will save all the parts of his body from the Hellfire as he has freed the body-parts of the slave.”²

- **What leads to the occurrence of manumission:**

Manumission occurs, whether a person is serious or joking, by any statement which indicates it, like, “You are free,” or, “You are a free person,” and so on. Whoever owns a relative whom it is prohibited for him to enslave, like his mother, father and so on, they are automatically freed as soon as he gets ownership of them. Any slave-girl who bears a child for her master will become free when he dies.

- **The ruling on entering into a manumission contract:**

The manumission contract: is when a slave buys himself from his master for credit, and the money is payable in installments.

1- A manumission contract is compulsory if a righteous slave requests it from his master, as Allah (ﷻ) said:

﴿ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۚ وَءَاتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي ءَاتَاكُمْ ۚ ﴾

“And those who seek a contract [for eventual emancipation] from among whom your slaves - then make a contract with them if you know there is within them goodness and give them from the wealth of Allah which He has given you.”

[Sūrah al-Nur (24) :33]

¹ Agreed upon, transmitted by al-Bukhari (no. 2518) and this is his wording, and Muslim (no. 84).

² Agreed upon, transmitted by al-Bukhari (no. 2517) and this is his wording, and Muslim (no. 1509).

2- It is compulsory for the master to help the slave who seeks a manumission contract by giving him part of the price of freedom from his wealth, like a quarter of it, or he may reduce the price by a quarter and so on. It is permissible to sell a slave who has entered into a manumission contract; and if he pays what is due upon him, he will be a free man; but if he fails, he will remain a slave.

- **The ruling on *Tadbīr* (manumission that will occur after the master's death):**

Tadbīr: is linking manumission to death, like if a person says to his slave, “When I die, you shall be a free man.” So when the master dies, the slave becomes free if his value is not more than a third of the master's wealth. It is permissible to sell a slave who is in the state of *tadbīr* (i.e. before the death of his master), and it is also permissible to give him to someone as a gift.

Jabir (رضي الله عنه) narrated:

The Prophet (ﷺ) came to know that one of his companions had given the promise of freeing his slave after his death, but as he had no other property than that slave, the Prophet (ﷺ) sold that slave for 800 dirhams and sent the price to him.”¹

O Allah! Free us, along with the believing men and women, from the Hellfire; and save us from disgrace in the world and punishment in the hereafter.

¹ Agreed upon, transmitted by al-Bukhari (7186) and this is his wording, and Muslim (997).

Chapter Five:

Nikāh (Marriage) & Relevant Matters

Consisting of the following:

1. The Book of *Nikāh* (Marriage)
2. The Book of *Talāq* (Divorce)
3. *Raj'ah* (Taking Back a Divorcee)
4. *Khul'* (Releasing the Wife)
5. *Īlā'* (Vow of Abstention)
6. *Zihār* (Comparing One's Wife to His Mother)
7. *Li'ān* (Public Imprecation)
8. *'Iddah* (Postmarital Waiting Period)
9. Breastfeeding
10. Custody
11. Maintenance

[Foods, Drinks, Slaughterings and Hunting]

1- The Book of *Nikāḥ* (Marriage)

1. Rulings Pertaining to *Nikāḥ*

- ***Nikāḥ***: is a legal contract that meets the requirements of Islamic law that allows intimacy between a man and a woman.
- **The Fiqh of Marriage:**

Marriage and the existence of creation in pairs are from the natural instincts that Allah (ﷻ) dictated in His creation; practiced without restrictions and exists in its absolute form in the animal, flora and non-living creation worlds:

﴿وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ﴾

“And of all things We created two mates; perhaps you will remember.”

[Sūrah al-Dhāriyāt (51):49]

However, mankind is never left to operate within their unrestricted instinctual desires and lust like animals, for Allah (ﷻ) laid down an appropriate system. The system dictates that the relationship between a man and a woman to be noble, consensual and public under the umbrella of marriage. By this means, not only can people fulfill their sexual needs and protect their progeny from ruin, but also safeguard women from being mistreated and abused by anyone. Truly, Allah (ﷻ) has lavished mankind with honor.

Allah (ﷻ) said:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَهُمْ فِي الْوَجْرِ وَالْبَحْرِ وَرَزَقْنَهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا﴾

“And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.”

[Sūrah al-Isrā’ (17):70]

- **The virtue of Marriage:**

Marriage is one of the acts that Allah’s messengers have frequently practiced and one of the practices that the Prophet (ﷺ) encouraged his nation to do.

1 – Allah (ﷻ) says:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ

لِقَوْمٍ يَتَفَكَّرُونَ﴾

“And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.”

[Sūrah al-Rūm (30):21]

2 – And Allah (ﷻ) says:

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً﴾

“And We have already sent messengers before you and assigned to them wives and descendants.”

[Sūrah al-Ra'd (13):38]

3 – And ‘Abdullah bin Mas’ud (رضي الله عنه) narrated:

I was with other young men in the company of the Prophet (ﷺ) and, at that time, we were poor, so he said to us: “O young people! Whoever can afford marriage should marry, for that will help him lower his gaze and guard his chastity (i.e. private parts from committing illegal sexual intercourse, etc.). Whoever is not able to marry is recommended to fast, as fasting diminishes (his) sexual power.”¹

• **The wisdom behind prescribing marriage:**

1- Marriage presents a good environment that leads to building families and bonds among household members, maintaining and safeguarding one’s chastity. It is a haven and a state of tranquility because of the affability, love and joy that it gives to the couple.

2- It is the best way to produce children, increase one’s progeny while protecting the lineage of people whereby they get to know each other, support, ally, and cooperate with each other.

3- It is the best means whereby one can fulfill their lust without being exposed to diseases.

4- It allows one to build a good family, which represents the essence of any society, i.e. the husband works hard, earns some income and provides for his family while the wife raises the children and looks after the home. This integrated process will rectify the affairs of the society.

5- It fulfills the instinct of fatherhood and motherhood in people, which becomes fully developed after having children.

6- It protects mankind from extinction through production of children.

Allah (ﷻ) says:

﴿وَاللَّهُ جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِّنْ أَوْجَانِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِّنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ

يُؤْمِنُونَ وَيُبَعِّمَتِ اللَّهُ هُمُ الْكَافِرُونَ ﴿٣١﴾﴾

¹ Agreed upon; narrated by Bukhārī (no. 5066) and Muslim (no. 1400). The wording is that of Bukhārī’s.

“And Allah has made for you from yourselves mates and has made for you from your mates sons and grandchildren and has provided for you from the good things. Then in falsehood do they believe and in the favor of Allah they disbelieve?”

[Sūrah al-Nahl (16):72]

- **The ruling of marriage:**

There are five rulings concerning marriage:

The ruling of marriage depends on the situation of the person.

It is recommended for those who have sexual desires but do not fear on themselves falling into adultery. The reason being is that it encompasses many benefits for men, women, and the Muslims at large.

It is obligatory on those who fear on themselves falling into fornication lest they are not married.

It is permissible for those who can afford marriage but have no persisting sexual desires.

It is disliked for those who are poor and have no persisting sexual desires. The reason being is that they are neither in need of marriage nor can afford it.

It is forbidden for men who are already married and fear that they would not be just between them (if they marry another woman).

1 – Allah (ﷻ) says:

﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبْعًا ۚ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَلِكَ أَدْرَأَ أَلَّا تَعُولُوا ﴿٣﴾﴾

“And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those, your right hand possesses. That is more suitable that you may not incline [to injustice].”

[Sūrah al-Nisā’ (4):3]

2 – And Allah (ﷻ) says:

﴿وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٢﴾﴾

“And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and Knowing.”

[Sūrah al-Nūr (24):32]

- **Selection of the wife:**

Whoever wishes to get married should ensure to find a woman with the following qualities: she is affectionate; fertile; a virgin; is religious; beautiful; honorable; and has good character and manners.

On the authority of Abu Hurairah (رضي الله عنه):

The Prophet (ﷺ) said, “A woman is sought for marriage because of [either or all] four reasons: for her wealth, family status, beauty, and religiousness and piety. However, seek the pious woman and you will be a winner.”¹

- **The best of all women:**

The best woman is the one who when her husband looks at her, she makes him delighted; who obeys his orders; who does not do anything in herself or her wealth that which he dislikes; who is righteous and does what Allah orders her to do, and stays away from all that which Allah has forbidden.

Abdullah ibn Amr (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “This world is nothing but about temporary conveniences, and the greatest joy in this world is a righteous woman.”²

- **The wisdom behind polygyny:**

1- Allah (ﷻ) has made it permissible for the man to have no more than four wives at a time, on the condition that he is just between them and has the physical, and financial ability. The wisdom behind this ruling is noticed in the great benefits that occur – that being: maintaining one’s chastity (i.e. the man does not fall into adultery), protecting the chastity of the women he marries, being kind to them, increasing his offspring which accordingly will increase the population of the Ummah and the number of people who worship Allah alone.

If the man feels he will not be just between them, then he should marry only one, or that which his right hand possesses because he is not obligated to divide his time and money between them equally as it is the case with the wives.

Allah (ﷻ) says:

﴿ وَإِنْ حِفْظَكُمْ أَلَّا تُفْسِدُوا فِي آلَيْتِنِي فَأَدِّكُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَتَى وَتِلْكَ وَرُبَّعٌ فَإِنْ حِفْظَكُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَلِكَ أَدَّتْكُمْ أَلَّا تَعْدِلُوا ﴿٤٠﴾ ﴾

¹ Agreed upon; narrated by Bukhārī (no. 5090) and Muslim (no. 1466). The wording is that of Bukhārī’s.

² Sahih Muslim (1467).

“And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those, your right hand possesses. That is more suitable that you may not incline [to injustice].”

[Sūrah al-Nisā’ (4):3]

2- Allah (ﷻ) has permitted polygyny but the All-Knowing, the Most Wise, has not made it unrestricted for He (ﷻ) has made it forbidden for the man to combine between close relatives, such as sisters, and such as woman and her aunt, whether paternal or maternal. The reason being, this kind of marriages will result in cutting the ties of kinship and will sprout animosity between the relatives, because jealousy between co-wives is very tense and severe.

3- Allah (ﷻ) did not restrict the number of wives for the Prophet (ﷺ) but has specified who he will marry, and so he (ﷺ) only married those women and no one else. For Muslims, Allah (ﷻ) has restricted the number to four, but did not specify who the four wives should be; hence the Muslim can marry whoever he wishes anytime during their lifetime.

Allah (ﷻ) says:

﴿لَا خِلْفَ لَكَ لِلنِّسَاءِ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَاقِبًا ۝﴾

“Not lawful to you, [O Muhammad], are [any additional] women after [this], nor [is it] for you to exchange them for [other] wives, even if their beauty were to please you, except what your right hand possesses. And ever is Allah, over all things, an Observer.”

[Sūrah al-Aḥzāb (33):52]

- **The description of the proposal:**

1- To propose to a woman, the man should approach her father or her guardian in marriage whereby the proposing man can see her according to Islamic law. Given the great risks the woman many face, it is impermissible for the woman to make herself available for marriage proposals through matrimonial and matchmaking websites, and be in contact with non-maḥram men through the internet or any other means.

If a person is engaged to a woman but has not conducted the marriage contract, it is allowed for him to talk with her on the phone or by any other means provided that it happens with the permission of her family, and the conversation is according to the need and does not include any vile words. This is because the woman in this case is still considered unlawful for the one she is engaged to:

﴿فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ۝﴾

“Then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech.”

[Sūrah al-Aḥzāb (33):32]

2- Is it recommended for the one who wants to propose to a woman to see from her that which is enough to encourage him to marry her. The same also applies to the woman but there should be no privacy (i.e. they can see each other in the presence of her maḥram). Furthermore, he is not allowed to shake hands with her or touch her. Moreover, he must not disclose to anyone what he saw from her.

It is permissible for the woman, being seen for marriage, to beautify herself with lawful adornment such as kohl and similar cosmetics, as long as it reaches the level of deception and cheating regarding her looks.

If the proposing man is unable to see her directly, then he can send a trustworthy woman to see her and then describe her to him.

It is impermissible for the man and his fiancée to exchange pictures, before their marriage contract is conducted. The man is not allowed to wear a gold ring, which people refer to as the engagement ring. This is because not only is it forbidden in religion, but also represents a resemblance to the disbelievers.

Mughirah ibn Shu‘bah (رضي الله عنه) narrated:

I proposed to a woman [whom he did not look at], so the Prophet (ﷺ) said to me: “Look at her, for it is better for the continuation of your marital life.”¹

• **The ruling on proposing to a woman to whom someone else has already proposed:**

It is prohibited to propose to a woman to whom someone else has already proposed unless the proposal of the first man is rejected or that he withdraws his proposal or gives permission to the second. Nonetheless, the marriage contract is considered valid if the second proposal is accepted but the man in this case will be sinful and disobedient to Allah (ﷻ) and His Messenger (ﷺ).

• **The ruling on proposing to a woman during her ‘iddah:**

1. It is not allowed offer an explicit proposal of marriage to a woman who is observing ‘iddah following the death of her husband or irrevocable divorce. However, it is permissible to hint at a proposal during the ‘iddah such as saying, I am interested in marrying a person like you, and she can response by saying, no woman would reject you, and such similar implicit statements.

¹ Sunan al-Tirmidhi (1087) and Sunan al-Nasa’i (3235).

2. It is permissible for the man to offer an explicit and implicit proposal of marriage to his wife while observing ‘iddah following a revocable divorce.

- **The ruling on soliciting the permission of the woman:**

1. It is obligatory on the guardian of the woman who has reached the age of puberty to ask her permission before the marriage, whether she is a virgin or not. It is impermissible for the guardian to force her to marry someone she dislikes. Therefore, the woman has the right to annul the marriage contract if she was forced into marriage.

1- Abu Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said: “No previously-married woman should be married off without being consulted, and no virgin should be married off without asking her permission.” They said: “O Messenger of Allah, what is her permission?” He said: “If she remains silent.”¹

2- Khansā’ bint Khadām (رضي الله عنها) narrated:

My father gave her in marriage, when I was previously married, and I disliked that marriage. Because of that, I went and complained to Allah’s Messenger (ﷺ), who nullified the marriage accordingly.²

2. It is permissible for the father to wed his daughter who is under the age of nine to a person who is competent to her, without the need for her permission.

- **The pillars of the marriage contract:**

The pillars of a marriage contract are three:

The first: The absence of all the reasons that may nullify the validity of the marriage, such as: breastfeeding (both were breastfed by the same woman) and different religion (i.e. the man is not a Muslim or the woman is neither a Muslim nor from the People of the Book).

The second: The guardian of the woman or his proxy offering the woman under his authority in marriage i.e. he should say, for example, ‘I gave you her in marriage’ and so on.

The third: The proposing man, or his proxy, accepts the offering, by saying, for example: ‘I accept this marriage’. If affirmation and acceptance happen, then the marriage is considered conducted.

- **Conditions of the marriage:**

In order for the marriage to be valid, the following requirements must be met:

¹ Agreed upon; Sahih al-Bukhāri (5136) and Sahih Muslim (1419).

² Sahih al-Bukhāri (5138).

1. Both the proposing man and the woman he is proposing to must be clearly identified.
2. Both the man and the woman must give their permission.
3. The one who does the contract on the woman's behalf should be her guardian because the marriage of a woman without the consent of her guardian is invalid.
4. The woman should have mahr (i.e. a mandatory payment, in the form of money or possessions paid by the groom to the bride that legally becomes her property, and is typically specified in the marriage contract.)
5. There are no reasons to prevent the two from marrying each other, such as reasons related to blood ties, breastfeeding and difference of religion, etc.

- **Conditions of the guardian:**

The guardian in marriage is the person who has the authority to marry off the woman.

The guardian in marriage must be a male, a free man, past the age of puberty, sane, and sensible. The Muslim ruler has the authority to marry off a non-Muslim woman who has no guardian.

The most rightful to be the guardian in marriage are put in a certain order as follows: The woman's father, then his proxy, then her paternal grandfather, then her son, then her brother, then her paternal uncle, then the closest male relative, then the Muslim ruler (or his deputy such as the judge).

The guardian should ensure that he is marrying off the woman under his guardianship to a righteous man. There is nothing wrong for him to suggest the woman under his guardianship to righteous people for marriage purposes.

If the guardian who is more-closely related prevents the woman from getting married, or does not meet the specified conditions, or is absent and cannot be reached except through hardship, the authority of guardianship is transferred to the next most rightful guardian in the line.

- **The ruling on marriage without a guardian:**

Marriage without a guardian is invalid. However, if a marriage occurs without a guardian, then the woman is entitled to a mahr that is equivalent to the mahr that other women in her status would receive. Furthermore, both must be separated from each other or they have the option to renew the marriage contract in the presence of her guardian. In the case where they were blessed with children from this invalid marriage, then the children are attributed to them.

1 – Allah (ﷻ) says:

﴿وَأَنْكِحُوا الْأَيْمَىٰ مِنَكُمُ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

“And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and Knowing.”

[Sūrah al-Nūr (24):32]

2 – And ‘A’ishah (رضي الله عنها) reported:

There were four kinds of marriage in pre-Islamic Arabia: The first was similar to present-day Islamic marriage procedures, in which case a man gives his daughter in marriage to another man after a mahr has been agreed on. Then, after she mentioned the other kinds, she said: “When the Prophet (ﷺ) was sent with the Truth, he cancelled all these forms of sexual contacts except that of present Islamic marriage.¹

3 – And Abu Musa Al-Ash‘ari (رضي الله عنه) reported:

The Prophet (ﷺ) said: “There is no marriage without a guardian.”²

4 – And ‘A’ishah (رضي الله عنها) reported:

The Prophet (ﷺ) said: “Any woman who gets married without the permission of her guardian, her marriage is invalid, her marriage is invalid, her marriage is invalid. But if the marriage is consummated then the mahr is hers because he was intimate with her. If they dispute, then the [Muslim] ruler is the guardian of the one who has no guardian.”³

• **The proper time to conduct the marriage:**

It is allowed to conduct the marriage with the woman while she is menstruating and while she is in a state of purity. However, divorce is prohibited while she is menstruating, but is permissible when she is in a state of purity, as will be explained later on, by the will of Allah.

It is also permissible that the person, after conducting the marriage, to meet with his wife, to be alone with her and to enjoy her, because she is his wife. With that said, all that are impermissible before conducting the marriage contract, even if they are engaged.

¹ Sahih al-Bukhāri (5127).

² Sahīh: Musnad Ahmad (19518) and Sunan al-Tirmidhi (1101).

³ Sahīh: Sunan Abi Dawud (2083) and Sunan al-Tirmidhi (1102). The wording is that of al-Tirmidhi.

- **The procedure to conduct the marriage contract:**

1. The marriage contract is conducted after the guardian offers the woman under his authority in marriage and the acceptance of the man to marry the woman in the same sitting.

However, it is permissible to conduct the marriage over the internet in the case of necessity provided that it is guaranteed that there will be no manipulation and deception, and the identity of the guardian and the proposing man can be verified. In this scenario, the guardian and the groom can talk and see each other online i.e. the guardian utters the words of offering while the husband and witnesses, on the other side, can hear and see him; then the husband utters the words of acceptance in the presence of the witnesses. If this occurs, then the contract is complete, but whoever wants to be on the safe side, he can assign someone to conduct the marriage on his behalf if he cannot be present at the same place with the other party.

2. It is considered a valid marriage if the guardian offers the woman under his guardianship in marriage and the groom in return accepts marrying her, even if the marriage is not registered officially or a marriage certificate has been issued. However, it is better and recommended today to register the marriage with official agencies in order to protect the interest of both the husband and wife; protect the rights of the spouses, neither of the spouses can deny the marriage; refer to the marriage contract in cases of disputes, and to know and protect the lineage for centuries. If the Muslim ruler (or whoever he authorizes to act on his behalf) dictates that marriage contracts need to be registered, then his order must be complied with.

3. If a man says to a woman that he loves, marry yourself to me, and she replies by saying she married herself to him, and they write a paper to say they are married, then they have an intimate relationship like a husband and wife, then this is not considered a valid marriage, but rather adultery. The reason is that the marriage was concluded without the guardian of the woman. That being said, whoever did that sin, must repent, end this evil relationship, and to marry the woman properly through her guardian.

- **The ruling on having witnesses:**

It is the Sunnah that the marriage contract is witnessed by two credible adult men. The perfect form is if the marriage is announced and witnessed by two men, but if it is announced without witnesses, or witnessed without being announced, then the marriage is valid.

- **Competency in Marriage:**

The competences that are considered in marriage in respect to the husband and wife are religion and freedom. Thus, if the guardian gives a chaste woman in marriage to a

sinner, or a free woman to a slave, the marriage is valid but the woman has the choice either to remain (married) or to nullify the marriage.

- **The ruling on the wedding sermon:**

Is it recommended for the groom to deliver the ‘Sermon for Necessities’ before proposing; as previously mentioned in the section about the Friday sermon. The wording of the sermon in marriage is the same in any other event, and it reads as follows: “All praise is due to Allah alone, we praise Him, seek His help...” then, the groom should recite the prescribed ‘ayāt, and then the marriage contract be conducted in the presence of two male witnesses.

- **The ruling on congratulating on the marriage:**

It is recommended to congratulate either or both spouses on the marriage by saying the congratulations statement mentioned in the Sunnah:

It was narrated from Abu Hurayrah (رضي الله عنه):

When any man was married, the Prophet (ﷺ) would congratulate him and pray for him, saying: “May Allah bless you and bring blessings upon you and bring you together in goodness.”¹

- **What the husband should do when secluding with his wife:**

1. It is prescribed for the man, when he wants to consummate the marriage, to be kind and gentle with his wife and to put his hand on her forehead and then mention the Name of Allah and ask for Allah’s blessings, then say:

“O Allah, I ask You for the goodness within her and the goodness that You have made her inclined towards, and I take refuge with You from the evil within her and the evil that You have made her inclined towards.”²

2. The intention of both spouses for marriage is to protect their chastity and safeguard themselves from falling into sins so their intercourse be written as a good deed accordingly.

3. It is prescribed to say ‘bismillāh’ as well as that which is prescribed to say before intercourse:

Ibn Abbās (رضي الله عنه) narrated:

The Prophet (ﷺ) said: “When one of you wants to approach (have intercourse with) his wife, if he says: ‘By the Name of Allah [I begin], O Allah, protect us from Shaytan and protect whatever You give to us from Shaytan’ – then if they are given a child, Shaytan will not harm it.”³

¹ Sahih: Sunan Abu Dawud (2130) and Sunan Ibn Majah (1905). The wording is that of Ibn Majah.

² Hasan: Sunan Abu Dawud (2160) and Sunan Ibn Majah (2252). The wording is that of Abu Dawud.

³ Agreed upon: Sahih al-Bukhāri (6388) and Sahih Muslim (1434). The wording is that of al-Bukhāri.

4. It is permissible for the husband to have intercourse with his wife in her vagina in whatever manner he wishes, from behind or from the front, on the condition that it is in her vagina. It is not permissible for the husband under any circumstances whatsoever to have anal sex with his wife, or to have intercourse with her during her menstruation.
5. It is forbidden for both spouses to have intercourse or be intimate in the presence of others, or to disclose any details related to their sex life to anyone.

- **The purposes of marriage:**

The purposes of marriage are six, namely:

The preservation and propagation of the human race; increasing the number of Muslims; attaining peace and tranquility; establishing affection and mercy; safeguarding oneself from sins; and fulfilling the sexual desire. The latter will be alone the feature that will be present in Paradise where it will be fully fulfilled.

Allah (ﷻ) says:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٣١﴾﴾

“And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.”

[Sūrah al-Rūm (30):21]

- **The ruling on both spouses taking the ritual bath together:**

If the man if he has intercourse with his wife and wants to come back to her a second time, he should perform ablution though taking the ritual bath would be better. The wisdom behind that is because it helps him to regain his energy. It is permissible for both spouses to have a ritual bath together and in the same place (i.e. shower or bathtub), even if that entails seeing the ‘awrah of each other. It is recommended that none of them sleep in a state of impurity, and at least to perform ablution although it is better for them to take the ritual bath.

‘Aa’ishah (رضي الله عنها) narrated:

The Messenger of Allah (ﷺ) used to bathe from a *qadah* – which is the *faraq* (vessel containing 7 to 8 seers, i.e. 15 to 16 pounds of water); and me and him would bathe from the same vessel.

Qutaybah said that Sufyan stated, “Al-Faraq is three Sa’ (a cubic measuring of varying magnitude).”¹

¹ Agreed upon: Sahih al-Bukhāri (250) and Sahih Muslim (319). The wording is that of Muslim.

2. Women Whom a Man Cannot Marry

- It is a condition that the woman whom the man intends to marry is not prohibited for him.

- **The types of women whom a man cannot marry:**

There are women whom a man is allowed to marry; and there are certain women whom a man is prohibited to marry.

The women whom a man cannot marry are of two types:

The first type: are the women who are permanently prohibited to marry, and they are of three types:

1- Those Forbidden Due to Blood Relations: The mother no matter how far the line of ascent reaches (i.e. a man's mother, grandmother, great grandmother, etc.); the daughter, no matter how far the line of ascent reaches (i.e. a man's daughter, granddaughter, great granddaughter and etc.); the sister; the maternal aunt; the paternal aunt; and the daughter of one's brother or sister.

The causes of permanent prohibition are: blood relation, suckling (i.e. from the same woman), and relationship through marriage.

The guideline pertaining to women who are prohibited to marry is:

All the female relatives related by blood are prohibited for the man to marry, except the daughters of his aunts and uncles; for they are lawful for him to marry.

2- Those Permanently Forbidden Due to Suckling: What becomes forbidden for marriage) through breastfeeding is that which become forbidden through blood ties, except the mother of his brother through suckling, and the sister of his son through suckling; both are not lawful for him to marry.

The minimal number of times of suckling that produces the legal impediment to marriage is five, if the baby is breastfed during the first two years of breastfeeding.

3- Those Permanently Forbidden Because of Marital Relations: They are: The mother in law; the step daughter if he had intercourse with her mother; the wife of the father; the wife of the son; and one's wife who he was separated from due to li'aan (oath of condemnation).

To recap, the women who are forbidden to marry because of blood relations are seven, and those who are forbidden to marry because of suckling are also seven while those forbidden because of martial relations are four.

1 – Allah (ﷻ) says:

﴿وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَجِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ﴿٢٢﴾ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْتُمْ عَلَيْكُمْ وَأَخَوَاتُكُمْ مِنَ الرِّضَاعِ وَأُمَّهَاتُ نِسَائِكُمْ وَزَوَّجْتِكُمُ اللَّاتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَخَالَاتُكُمُ اللَّاتِي أُتْنِيَكُمْ مِنَ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٢٣﴾﴾

“And do not marry those [women] whom your fathers married, except what has already occurred. Indeed, it was an immorality and hateful [to Allah] and was evil as a way. Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your [milk] mothers who nursed you, your sisters through nursing, your wives' mothers, and your step-daughters under your guardianship [born] of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you. And [also prohibited are] the wives of your sons who are from your [own] loins, and that you take [in marriage] two sisters simultaneously, except for what has already occurred. Indeed, Allah is ever Forgiving and Merciful.”

[Sūrah al-Nisā' (4):22-23]

2 – And Ibn 'Abbās (رضي الله عنه) narrated:

The Prophet (ﷺ) said concerning the daughter of Hamza (رضي الله عنه), “She is not permissible for me (i.e. to marry) because what becomes forbidden for marriage through breastfeeding is that which become forbidden through blood ties, and she is my niece through breastfeeding.”¹

The second type: are the women who are prohibited to marry for a certain period of time, and they are:

1. The sister-in-law; and marrying a woman and her maternal or paternal aunt at the same time whether they are related through blood or suckling. However, if one of them dies, or the couple divorces, the other woman (meaning either the woman or her aunt, depending on who he was married to) becomes lawful for the man to marry, after the 'iddah (i.e. it is the period a woman must observe after the death of her spouse or after a divorce, during which she may not marry another man).
2. The woman who is still in her 'iddah.
3. The woman who the man divorced three times i.e. he can marry her only after she marries another man (then divorces her after he consummated the marriage).
4. The woman who is in a state of Ihraam, meaning that a man cannot marry a woman who is performing either Hajj or Umrah, until after she is finished.

¹ Agreed upon; narrated by Bukhārī (no. 2645) and Muslim (no. 1447). The wording is that of Bukhārī's.

5. A Muslim woman is not allowed to marry a disbeliever until he embraces Islam.
6. The Muslim is not allowed to marry a disbelieving woman who is not from the People of the Book (i.e. she is neither a Christian nor a Jew) until she becomes a Muslim.

7. The wife of another man. However, if her husband dies or she is divorced or their contract is annulled, then it is lawful to marry her.

8. It is impermissible for a female adulterer to marry anyone until after she repents and her 'iddah ends.

It is not allowed to marry any of the above mentioned women until the reason preventing the Muslim to marry them comes to an end.

9. The hermaphrodite that unambiguous assignment of male or female has not yet been made until after the gender of the person is identified.

- It is impermissible for a man to marry his illegitimate daughter. It is impermissible for a mother to marry her illegitimate son. It is also impermissible for a brother to marry his illegitimate sister.

- It is impermissible for a male slave to marry his female master, nor is a male master allowed to marry his female slave, because they are what their right hand possesses. It is impermissible for the man to have intercourse with a slave woman whom he is not allowed to marry (because of their religion, blood relation etc.), except in the case where the slave woman is from the People of the Book (i.e. she is a Christian or a Jew); it is not allowed to marry her but it is permissible to have sexual intercourse with her. It is impermissible for a man to have sexual intercourse with a woman unless she is his wife or his female slave.

- If a man marries the sister of his wife whom he divorced during the 'iddah but the divorce was revocable, then the marriage is considered void. It is forbidden to marry the sister of one's wife if the wife was during her 'iddah as a result of having an irrevocable divorce.

- **The ruling on the female slave who bore a child from her master:**

The 'iddah of the female slave who became pregnant from her master and as a result delivered a child is one menstrual cycle through which it can be assured she is not pregnant. After she becomes in a state of ritual purity, her master is allowed to have intercourse with her. It is permissible for the master of this female slave to have sexual intercourse with her and to engage her in paid jobs just like any other female slave but cannot sell her or give her away as a gift or dedicate her to be an endowment just like any free female.

- **The ruling on marrying a woman whose husband is declared missing:**

If a man marries a woman whose husband was declared missing, and then her missing husband returned before he has sexual intercourse with her, then she remains the wife of the first husband (i.e. the husband who was missing). However, if the first husband showed up after the second husband has already sexual intercourse with her, he can claim her his wife without the need for the second husband to divorce her but he can have intercourse with her after the expiry of her 'iddah, or he (i.e. the first husband) can allow the second husband to have her and take from him in return the amount that he (the first husband) paid to her as mahr.

The woman whose husband passed away but married another man again will be the wife of her last husband on the Day of Judgment.

- **The ruling on the marriage if either of the spouses does not pray at all:**

1. If the husband does not pray at all, then it is impermissible for the wife to remain with him, and it is forbidden for him to have sexual intercourse with her. This is because abandoning the prayer is an act of disbelief, and no authority should be given to a disbelieving man over a Muslim woman. If the wife was the one who does not pray at all, then the man must leave her if she does not repent, because she is considered a disbeliever, and disbelieving women are not lawful for Muslim men.

2. If neither of the spouses prays at the time their marriage contract is conducted, then their marriage is valid because, at that time, they are both disbelievers. However, if at the time the marriage contract was conducted, only either of the spouses was observing the obligatory prayers, but later on they were guided and started to pray, then they must renew their marriage contract because in this case one of them was considered a disbelieving person at the time of conducting the marriage contract.

Allah (ﷻ) says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۗ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ۗ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۚ لَا هُنَّ حِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۗ وَءَاتُوهُنَّ مَّا أَنفَقُوا ۗ وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنكِحُوهُنَّ إِذَا ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ ۗ وَلَا تُمْسِكُوا بِعِصَمِ الْكُوفَارِ ۗ وَسَلُّوا مَّا أَنفَقْتُمْ وَلَيْسَ لَكُمْ أَنْفِقُوا ۗ ذَٰلِكُمْ حُكْمُ اللَّهِ ۗ حُكْمُ اللَّهِ ۗ حَكِيمٌ ﴿٥٠﴾﴾

“O you who believe, when the believing women come to you as emigrants, examine them. Allah is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers; they are not lawful [wives] for them, nor are they lawful [husbands] for them. But give the disbelievers what they have spent. And there is no blame upon you if you marry them when you have given them their due compensation. And hold not to marriage bonds with disbelieving women, but ask for what you have spent and let

them ask for what they have spent. That is the judgment of Allah; He judges between you. And Allah is Knowing and Wise.”

[Sūrah al-Mumtaḥinah (60):10]

3. Conditions of Marriage

- The conditions stipulated in a marriage contract are of two types:

Valid conditions and invalid conditions.

The first type: are the valid conditions: If the wife-to-be or her guardian makes the condition [in the marriage contract] that her husband may not marry another woman [as long as she is married to him], or that he may not make her live in another house or country, or that her mahr to be increased, or whatsoever conditions that do not contravene the contract, and the husband accepts these conditions, then the conditions are considered valid and must be complied with. Thus, if the husband fails to comply with the agreed on conditions, then the wife has the right to annul the contract, if she likes.

If the husband makes the condition that the wife to be virgin or that is from a respected honorable family or any other similar conditions, but [after the marriage] he found that his conditions were not met, then he has the right to annul the marriage contract, if he likes. Also, if the husband makes the condition that he will not sleep with her equal nights like he will with his other wife, and she accepts that, then the condition is deemed valid and effective. The reason is that the night he has to spend with her is her right; and she can relinquish it.

- **The ruling on the marriage of *Misyār*:**

Misyār is a legitimate marriage contract between a man and a woman that fulfills the pillars and conditions of marriage that does not obligate the husband to spend on his wife to be or to allocate time stay overnight with her.

In this type of marriage contracts the husband to be makes the condition that he is not obliged to spend on the wife to be, and/ or provide her with accommodation and/ or stay overnight with her; therefore, he can visit her anytime he wants, and she agrees and accept these conditions and that he can come anytime. If they agree that the man has to spend on her, provide her with accommodation, and stay overnight with her, then that is how it should be in the first place.

This type of marriage is valid if it meets with certain prescribed conditions but it is not the optimal form of marriage whereby the purposes of marriage can be achieved.

The second type: are the invalid conditions. This type is divided into two groups:

The first group: includes the invalid conditions that would cause the contract to be void, namely:

1. ***Shighār* (Quid-Pro-Quo) Marriage:**

This type of marriage refers to when a man gives his daughter, sister or other female relative under his guardianship in marriage on the basis that the other man will marry him off to his daughter or sister and etc. Not only is this type of marriage invalid but also forbidden, whether a mahr was set or not.

Ibn Umar (رضي الله عنه) narrated:

The Prophet (ﷺ) forbade shighār (i.e. quid-pro-quo marriage).¹

If this type of invalid marriages occurs, then the marriage contract for both sides must be renewed without the quid pro quo condition being made, and a new mahr must be set. There is no need for divorce because a legitimate marriage never occurred.

2. ***Muhallil* Marriage:**

It is when a man marries a woman who was divorced three times and then divorces her so that she can go back to her first husband. The purpose of this marriage is either declared or kept in secret or agreed on before conducting the marriage contract. This type of marriages is invalid and forbidden, and whoever performs it is cursed. Moreover, it does not make the woman lawful for the first husband.

It was narrated that Ibn Mas'ūd (رضي الله عنه) said:

The Messenger of Allah (ﷺ) cursed the *muhallil* and *muhallal lahu* (the *muhallil* is the one who marries a woman and divorces her so that she can go back to her first husband, and the *muhallal lahu* is the first husband).²

3. ***Mut'ah* Marriage:**

It refers to temporary marriages where a man temporarily marries a woman for a specified period of time; one day or less, a week, a month, a year or more, and he pays her the mahr but when the period is over, he leaves her.

This type of marriage is invalid and forbidden. Not only does it harm the woman causing her to become an object that keeps circulating in the hands of men, but also harms the children as then they will have no house where they can live and be raised. This is because the only purpose of this kind of marriages is to fulfill one's sexual desire, not to have children or raise them. This type of marriage was allowed in the beginning of Islam for a short period of time, but at a later time it was made forbidden forever.

¹ Agreed upon: Sahih al-Bukhāri (5112) and Sahih Muslim (1415). The wording is that of al-Bukhāri.

² Sahīh: Sunan al-Tirmidhī (1120) and Sunan al-Nasā'i'e (3416). The wording is that of al-Tirmidhī.

Sabrah al-Juhaniy (رضي الله عنه) reported:

The Prophet (ﷺ) said: “O people! I used to allow you to engage in mut’ah marriages, but now Allah has made it forbidden until the Day of Resurrection. Whoever is still married to a woman through this type of marriage should let leave her. Do not take anything of the (money) you have given them.”¹

- **The ruling on civil marriages:**

Civil marriage refers to a marital relationship that is established between a man and woman, regardless of the religion of each partner, and the contract thereof is registered at the concerned authority.

It is found on the basis of equality between the husband and wife i.e. the wife does not receive a dowry, the husband is not responsible to look after his wife, the wife is not required to obey her husband, the husband cannot divorce her and so their marriage does not end until either of the spouses dies, and covering the cost of living and accommodation is according to their agreement.

This type of marriage is invalid because it contravenes the religion i.e. it allows the Muslim woman to marry a man from a different faith, and it does not fulfill the prerequisites of a valid marriage. Therefore, the rulings of a valid marriage are inapplicable to it, meaning it does not make sexual intercourse lawful or allow either to inherit the other spouse or attributing the children to the father, etc.

Allah (ﷻ) says:

﴿وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

“And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.”

[Sūrah Āl ‘Imrān (3):85]

- **The ruling on fake marriages:**

A fake marriage refers to the case where the man and woman does not intend to be married to each other lawfully but rather is conducted as a formality procedure whereby the involved parties serve an interest or avert harm. It is similar to the muhallil type of marriage.

This type of marriage is impermissible because it includes lying and cheating, it is not intended to be a lawful and it does not fulfill the purposes of marriage such as chastity and producing children, etc.

This type of marriage is invalid and so what is built on wrong will remain wrong for this type of marriages is a form of playing with the rules of religion.

¹ Sahih Muslim (1406).

Allah (ﷻ) says:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٥٩﴾ ﴾

“And whatever the Messenger has given you - take; and what he has forbidden you -refrain from. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Ḥashr (59):7]

- **The ruling on marrying with the intention of divorce:**

It refers to the case where a man marries a woman, all the while; he has intended to divorce her after a specific period of time such as intending to divorce her after completing his studies or work in the country he moved to, for example.

This type of marriage is invalid because it is a temporary marriage, and temporary marriages are invalid. Furthermore, it involves deception and cheating of the wife and her family.

- **The ruling on marrying a fifth wife:**

If a person is married to four wives, and then married a fifth one then the marriage contract of the fifth wife is considered void and must be immediately ended. The reason being is because the Muslim is not allowed to have more than four wives at a time.

Allah (ﷻ) says:

﴿ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَادْكُوهَا مَا طَابَ لَكُمْ مِّنَ النِّسَاءِ مَثْنَىٰ وَثَلَاثَ وَرُبْعَ ۚ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَلِكَ أَذَقْتُمْ أَلَّا تَعْدِلُوا ﴿٤٠﴾ ﴾

“And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those, your right hand possesses. That is more suitable that you may not incline [to injustice].”

[Sūrah al-Nisā' (4):3]

However, the man is allowed to have sexual intercourse with as many of his female slaves. If the man buys a slave girl, then she must completed one menstrual cycle so he may have sexual intercourse with her.

- **The ruling on a Muslim woman marrying a non-Muslim man:**

It is forbidden for a Muslim woman to marry a non-Muslim man, whether he is from the People of the Book or any other faith. This is because the Muslim woman is superior because of her monotheism, faith, and chastity. If this type of marriage occurs, it is considered invalid and impermissible. In this case, it must be ended because there should be no guardianship of a disbeliever over a believer.

1 – Allah (ﷻ) says:

﴿ وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ تُؤْمِنَ ۚ وَلَا أُمَّةً مُّؤْمِنَةً حَتَّىٰ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَتْكُمْ ۚ وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ
يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۚ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۗ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ
ۗ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

“And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember.”

[Sūrah al-Baqarah (2):221]

2 – And ‘A’ishah (رضي الله عنها) narrated:

The Messenger of Allah (ﷺ) said, “Whoever innovates anything in this matter of ours (Islam) that is not a part of it will have it rejected.”¹

The second type: are invalid conditions that do not invalidate the marriage contract, such as:

1- The case where the man stipulates in the marriage contract that the wife shall renounce one of her rights such as stipulating that she will not have a dowry, or that he will not have to provide for her, or that he will divide his time between her and his other wives unequally, or where the woman stipulates that he has to divorce her co-wife. In these cases, the marriage contract is valid, but the condition is invalid and has no value.

2- The case where the man stipulates that the woman he is about to marry must be a Muslim but afterwards he finds out she is from the People of the Book, or that she must be a virgin and then found out she is not, or stipulates that his wife-to-be must be free of defects of the type that do not invalidate the contract such as blindness or muteness etc., but then it turned out that the condition is not met. In these cases, the marriage contract is valid, but he has the right to annul it, if he wishes, and to take back the mahr he paid from the person who deceived him.

3- The case where a man marries a woman under the assumption that she is a free woman but after conducting the marriage he finds out that she is a slave woman. In this case, he has the choice; either he stays with her or leaves her, as long as she is among those who are permissible for him to marry. Likewise, if a woman marries a man under the assumption that he is a free man but it turned out that he is a slave man, then she has the choice; either to stay with him or annul the marriage.

¹ Agreed upon; narrated by Bukhārī (no. 2697) and Muslim (no. 1718).

Allah (ﷻ) says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Mā'idah (5):2]

- **The ruling on hymen restoration:**

If a woman loses her virginity through sexual intercourse, or by falling or jumping etc., then it is forbidden to have a hymen restoration operation because of the consequent corruption of this act, let alone it requires the woman to show her private part and allowing the doctor to touch her and see her. Needless to mention, it will facilitate the crime of adultery for women.

4. Defects in Marriage

- **A defect:** refers to any fault that prevents or imperfects the sexual pleasure between the husband and wife.

- **Defects in marriage are of two types:**

The first type: Defects that prevents sexual intercourse; this defect in men happens when the man is mutilated or castrated, or that he is impotent.

If the man is found sterile after the marriage, then the woman has the choice, either to stay with him in marriage or leaves him because it is her right to have children.

If the man is found impotent after marriage, the wife has the right to demand separation from him after giving the husband one year to see if things change. However, if she did not mind that he is impotent before he enters upon her, or after, then she no longer has the choice to demand separation.

As for defects that prevent the woman from having sexual intercourse, they are: congenital vaginal obstruction, pathologic vaginal obstruction, and the presence of discharge in the vagina that prevents having sexual pleasure from intercourse.

The second type: Defects in men or women that do not prevent having sexual intercourse but are repulsive in nature or contagious, such as leprosy, insanity, hemorrhoids, fistula, castration, tuberculosis, bad breath, bad smell, and swelling vaginal blisters, etc. It is enough that one of the spouses to have one of these defects so the other can demand separation, if they wish. If there was no objection after knowing about the presence of the defect and proceeded with the marriage, then the choice to demand separation on the ground that the spouse has such a defect is no longer applicable. However, if this defect occurred after conducting the marriage contract, then the other spouse is given the choice to either stay in marriage or demand separation.

If the wife finds out that her husband had a penis removal or that the remaining parts of his member does not enable him to copulate, then she has the right to annul the marriage contract. However, if she knew about it and accepted it before conducting the marriage contract or did not object to it after he entered upon her, the right of the woman to demand separation will be relinquished.

- If the marriage contract is annulled before entering upon her, due to any of these previously mentioned defects, or such similar defect, then the woman is not entitled to have the dowry she should receive from the husband. However, if the annulment of the contract happened before the man enters upon her, then she has the right to receive the dowry specified in the marriage contract. In this case, the husband is entitled to demand

the one who deceived him to compensate him the dowry he paid. The marriage of a hermaphrodite is invalid only until after their gender is identified.

5. Marriages of the Disbelievers

- The ruling on the marriage of disbelievers, including the People of the Book, is similar to the ruling on the marriage of Muslims in respect to obligation of setting a dowry for the wife, husband spending on the wife and the choice of divorce, etc. The types of women to whom we are not allowed to marry are the same types for them too.

- **The invalid marriages of disbelievers are recognized in Islam provided that:**

1. They believe that the marriage is valid in their religion.
2. They do not raise the case of their marriage to us to give our judgment because if they do, the judgment will be according to the truth that Allah has revealed to us.

1 – Allah (ﷻ) says:

﴿ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ ۖ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ ۗ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۗ ﴾

“And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth.”

[Sūrah al-Mā'idah (5):48]

2 – And Allah (ﷻ) says:

﴿ سَمْعُونََ لِكَذِبٍ كَلْبُونَ ۗ لِلشَّخْتِ ۗ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ ۗ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا ۗ وَإِنْ حَكَمْتَ فَاحْكُم بِالْقِسْطِ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٩﴾ وَكَيْفَ يُحْكِمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمٌ ۗ اللَّهُ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ ۗ وَمَا أَوْلَتْكَ بِالْمُؤْمِنِينَ ﴿٥٠﴾ ﴾

“[They are] avid listeners to falsehood, devourers of [what is] unlawful. So if they come to you, [O Muhammad], judge between them or turn away from them. And if you turn away from them - never will they harm you at all. And if you judge, judge between them with justice. Indeed, Allah loves those who act justly. But how is it that they come to you for judgment while they have the Torah, in which is the judgment of Allah? Then they turn away, [even] after that; but those are not [in fact] believers.”

[Sūrah al-Mā'idah (5):42-43]

- **The description of the marriage contract of the disbelievers:**

If the disbelievers approach us to conduct their marriage contract, then we conduct it according to the rulings of Islam, meaning all the conditions for the validity of marriage in Islam will be applied such as the requirements of the consent of the guardian of the woman, the offering and acceptance, and setting a lawful dowry for the wife and so on.

However, if they approach us after they have conducted the marriage contract, and the woman was lawful for the man to marry, then we acknowledge and accept this marriage. But, if the woman was found unlawful for the man, then we separate them from each other.

If the dowry of the disbelieving woman was specified and the woman received it, regardless of its validity and whether if it was pork or alcohol, then it is hers. However, if she did not receive her dowry as yet, then she can take it if the dowry is lawful, and if the dowry was not specified, then she receives a dowry that any girl in her status and position would take just like that of a Muslim woman.

Allah (ﷻ) says:

﴿وَأَنِ احْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ ﴿٤٩﴾ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْتَغُونَ ؕ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴿٥٠﴾﴾

“And judge, [O Muhammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you. And if they turn away - then know that Allah only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient. Then is it the judgment of [the time of] ignorance they desire? But who is better than Allah in judgment for a people who are certain [in faith].”

[Sūrah al-Mā'idah (5):49-50]

- **The ruling on the marriage if one of the two disbelieving spouses accepts Islam:**

If the husband and wife became Muslims together at the same time, or the husband whose wife is from the People of the Book was the one who embraced Islam, then their marriage remains valid.

If the husband of a Christian or a Jewish woman becomes a Muslim before consummation the marriage, then the marriage becomes invalid.

If the disbelieving woman enters Islam before consummating the marriage, the marriage contract becomes void because it is forbidden for a Muslim woman to marry a non-Muslim man.

If either of the spouses embraces Islam after consummating the marriage, then the the ruling on their marriage will be as follows: If the husband embraced Islam, and the wife became Muslim before her 'iddah is over, then she remains his wife. If the wife embraced Islam and her 'iddah passed while her husband has yet to become Muslim, she is allowed to marry another man, or if she likes, she can wait for him to become Muslim as then she will be his wife again without the need to renew their marriage contract or

set a new dowry. However, she is not allowed to let him touch her until after he becomes Muslim. If he does not become Muslim, then she can marry someone else after her ‘iddah is over.

Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۗ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ۗ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۗ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۗ ﴾

“O you who believe, when the believing women come to you as emigrants, examine them. Allah is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers; they are not lawful [wives] for them, nor are they lawful [husbands] for them.”

[Sūrah al-Mumtaḥinah (60):10]

- **The ruling on the marriage if one of the spouses apostates:**

If either or both of the spouses apostatize before consummating the marriage, then their marriage contract is invalid. However, if apostasy occurred after the consummation, then the ruling depends on the ‘iddah of the woman; if whoever apostatized repents during that time, then they remain married, otherwise the contract is deemed invalid from the time that that person apostatizes, after the ‘iddah is over.

- **The difference scenarios if the husband accepts Islam:**

1. If the husband becomes Muslim, and whoever is beneath him [i.e. whoever he is married to] is from the People of the Book, then their marriage remains intact. But, if the woman beneath him is not from the People of the Book, then the women either becomes Muslim or they must be separated from each other.

2. If a non-Muslim man becomes Muslim while being married to more than four women from the People of the Book, then he must choose four of them and leave the rest.

3. If a non-Muslim man becomes Muslim while being married to two sisters, he must choose one and leave the other. This is also the case if he marries a woman and her aunt, whether maternal or paternal i.e. he must choose one of them and leave the other one.

The law of Islam regarding marriage and all other aspects is applicable to every person who becomes Muslim.

Allah (ﷻ) says:

﴿ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾ ﴾

“And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.”

[Sūrah Āl ‘Imrān (3):85]

- **The amount of women’s dowry:**

1. It is recommended to reduce the amount of dowry because the best dowry is that which is easy [on the man to pay and not too much], because otherwise it could cause the husband to dislike his wife. It is impermissible to set a woman’s dowry that is deemed extravagant or entails boasting or causes the husband to be overburdened with debts.

Indeed, setting an affordable dowry is one of the main reasons that brings forth Allah’s blessings into the marriage and encourages people to be married, which religion advocates.

It was narrated by Abu Salamah (رضي الله عنه):

I asked ‘A’ishah (رضي الله عنها) about the dowry that the Messenger of Allah (ﷺ) offered to his wives? She said: “He (ﷺ) offered all his wives twelve and a half ounces, which is equivalent to five hundred dirhams; that was the dowry that the Messengers of Allah (ﷺ) offered to his wives.”¹

2. The dowry that the wives of the Prophet (ﷺ) was five hundred dirhams, which is about one hundred and forty Saudi riyals; and the dowry of his daughters was four hundred dirhams, which about one hundred and ten Saudi riyals.

We should follow the good example of the Messenger of Allah (ﷺ) while taking into account the changes in people’s norms and circumstances, and the goods prices and values today as opposed to before. We ask Allah to protect us against prices hikes and facilitate the marriage of the children of Muslims.

3. It is permissible to increase the dowry provided the dowry does not become excessive. This is because the general rule is that it is allowed to increase it.

Allah (ﷻ) says:

﴿ وَإِنْ أَرَدْتُمْ أَنْ تَسْتَبَدَّالَ زَوْجَ مَكَارِبَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَهُنَّ قِطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا ؕ أَتَأْخُذُونَهُ بِهَعْنًا وَإِنَّمَا

﴿ مِيثَاقًا ﴾

“But if you want to replace one wife with another and you have given one of them a great amount [in gifts], do not take [back] from it anything. Would you take it in injustice and manifest sin?”

[Sūrah al-Nisā’ (4):20]

- **Types of dowry:**

A dowry can be anything that has a value, regardless of the value because a woman’s dowry has no minimum or maximum limit. If the husband is poor, it is permissible for

¹ Sahih Muslim (1426).

him to make the dowry a serve from which the wife can benefit, such as teaching her Quran and so on.

It is permissible for the man to free his female slave as her dowry so she becomes his wife.

- **The time for paying the dowry:**

It is recommended for the husband to pay the bride the full dowry as soon as possible though it is permissible to delay it, or to pay it partially and gradually.

If the dowry was not specified in the marriage contract, this contract is valid, but the dowry of the wife will be the dowry that a woman in her status would have been offered. However, if they agree on offering more or less dowry, it is allowed.

The wife becomes the legit owner of the dowry offered by the as soon as the marriage contract is conducted, and she becomes entitled to all of it only after the marriage is consummated or if the husband entered upon her and they were alone in private.

- **The ruling on the husband taking from the dowry of his wife:**

The dowry is a woman's right that the husband must pay to her after she became lawful for him. It is impermissible for anyone to take from her dowry except with her permission. However, her father is allowed to take from the dowry that which does not harm her and that which she does not need, even if she does not agree.

Allah (ﷻ) says:

﴿وَأْتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۚ فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُنَّ نَفْسًا فَكُلُوهُنَّ حَيْثُمَا مَرَرْتُمْ﴾

“And give the women [upon marriage] their [bridal] gifts graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease.”

[Sūrah al-Nisā' (4):4]

- **The dowry of a wife whose husband separates from her:**

If the marriage contract is conducted without specifying the dowry of the wife but the husband dies prior to the consummation of marriage or before he spends enough time alone with her in private, she will be entitled to inherit from him and receive a dowry that is equivalent to the dowry that a woman like her would have been offered, and she has to observe the 'iddah.. However, if the dowry is specified and the husband divorces her before consummating the marriage, then he must pay her half of the specified dowry, and if a dowry was not specified, then she is not entitled to receive any dowry, but the husband must offer his a compensation gift, depending on his level of wealth.

It is obligatory for the man to pay the woman a dowry that is equivalent to the dowry that a woman like her would have been offered if they had sexual intercourse through an

invalid marriage contract, such as the cases where the man is married to four wives and he marries a fifth wife, or where the marriage happens during the 'iddah of the woman, and the marriage is deemed doubtful, and so on.

If the spouses disagreed about the dowry, be it related to its amount or type, then the word of the husband is accepted but he must swear on it; and if they disagree about whether the wife has received her dowry or not, and neither has evidence to support their claim, then the word of the wife is accepted.

7. Announcing the Marriage

1- It is recommended to announce the marriage to men and women, and for the young girls to beat on the duff and sing lawful songs that do not describe the beauty of women or mention vile acts and wrongdoings, particularly among women.

‘A’ishah (رضي الله عنها) narrated:

I celebrated the wedding night of a woman before she was given away to her husband who was from the tribe of al-Ansār. The Prophet (ﷺ) said, “O ‘A’ishah! Have not you got any amusement (during the marriage ceremony); for the Ansar like amusement?”¹

2- It is impermissible for men and women to mingle in wedding parties or any other celebrations. It is not allowed for the husband to enter upon his wife while there are uncovered women, or sit in front of them (as it often happens in weddings) because that will be a cause of temptation occur for everyone.

3- It is impermissible at all times to be excessive in spending on food, drinks and clothing, etc.

Allah (ﷻ) says:

﴿يَبْنَیْ ءَادَمَ خُدُوًا زَیْنَتُهُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۗ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿۳۱﴾

“O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.”

[Sūrah al-A’rāf (7):31]

4- It is not allowed to sing songs that describe the beauty of women, or make them subject vileness and temptation.

Not only is it impermissible at all times to play any musical instruments such as lutes and flutes, etc., but it is also impermissible to hire a male or female singer to sing at the wedding or any other occasion. The burden of sin lies on the shoulders of who hired the singer, the singer and the listeners.

It was narrated from Abu ‘Amir al-Ash’arī (رضي الله عنه):

The Prophet (ﷺ) said: “From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allah will destroy them during the night and will let the

¹ Sahih al-Bukhārī (5162).

mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection.”¹

- **The ruling on taking pictures:**

Pictures are of different types:

Firstly: Hand drawing: It is divided into two categories:

1- Drawing non-animated creatures such as mountains, oceans, and trees. This type is permissible.

2- Drawing creatures that have souls such as: humans and animals. This type is impermissible whether the image is being respected or not.

Secondly: Photographs and videos. This type is also divided into two categories:

1- Photographs and videos of non-animated creatures, such as: mountains, trees, and so on. This is permissible.

2- Photographs and videos of creatures that have souls, such as: humans and animals. This is completely impermissible except in the cases of necessity such as taking photos for ID cards, passports, medical and security purposes, etc.

It is impermissible to take pictures of either or both men or women at weddings. It is even worse to videotape the wedding, and even worse than that is to sell the wedding video and show it to people due to the great consequent corruption.

Ibn ‘Umar (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said: “The one who make these pictures will be punished on the Day of Resurrection. It will be said to them, Bring life to that which you have created.”²

- **The ruling on removing hair:**

The hair of the body is of three types:

The first type: is hair that is forbidden to remove, namely the beard, the eyebrows and the head hair of women.

The second type: is hair that we are ordered to remove, namely the mustache, the armpit hair, and the pubic hair.

The third type: is hair that religion has not specified whether it is permissible to remove or not, namely the rest of the hair on the body, such as the hair on chest, arm and legs.

¹ Sahih al-Bukhāri (5590) and Sunan Abu Dawūd (4039).

² Agreed on: Sahih al-Bukhāri (5951) and Sahih Muslim (2108) and the wording of the hadith is of al-Bukhāri.

This type of hair should not be shaved or removed unless there is a need to remove it provided that it will not harm the body and is not intended to imitate the opposite gender or the disbelievers. The same ruling applies to women.

- **The ruling on the purification of one who dyes their hair:**

Hair dye is of three types:

The first type: is a vegetable dyes such as henna and katam. It is permissible to use these because they are only colors and do not prevent water from reaching the skin in ablution or ghusl.

The second type: is metallic dyes such as dye made from sulfur, lead or copper.

The third type: is a hair dye using H₂O₂.

If either of these dyes is a substance that prevents water from reaching the hair, then it not allowed keeping it on the hair (in ablution or ghusl). If the dye does not make a thick layer on the hair, then it is permissible to keep it on the hair.

- **Rulings pertaining to women adornment:**

It is prescribed for the woman to wear beautiful body-covering clothing.

However, it is not allowed for the Muslim woman to wear pants in the presence of men and women except her husband because it defines the details of her body; it tempts the one who looks at it; it is an imitation of men; it is an imitations of disbelieving women, and does not conform to chastity and modesty.

It is also impermissible for the woman to dye her hair with vibrant colors that are odd and attract attention because it calls for popularity and entails imitation of the disbelieving women.

It is recommended to dye grey or white hair with henna or katam, and it is allowed to dye the hair with its original hair color whether it is black, blonde and so on.

The use of cosmetics whose ingredients come from embryos is impermissible even it was transformed into a complete new ingredient during the process. This is because the general rule is that the body of a human is sacred and protected dead and alive. It is therefore not allowed to sell a free person as a slave even if the person is a disbeliever.

Contrary to men, it is permissible for women to wear gold and silk. It is also permissible for the woman to paint her nails with colors that do not prevent water from reaching the nails in ablution, such as henna and so on. Moreover, it is permissible for the woman to remove the facial hair, or any hair that grows in any unsuitable place.

Wearing high heels is forbidden because: (i) it resembles the disbelieving women; (ii) it is considered to be from the adornment which Allah has made forbidden, (iii) and because it is proven medically harmful. The woman should avoid wearing a loose niqab that shows more than the eyes because it will become a means of justifying more luminance in matters that are forbidden, and this has already happened.

Eyebrows plucking, hair extensions, tattoos filling the teeth, fake eyebrows and dancing with the men are all forbidden. As for growing the nails for more than forty days, it is not allowed because it contravenes the sound innate nature.

As for wearing a wig: if it is worn to cover a defect such as in the case where the man or the woman are bald then it is allowed. However, if the purpose of wearing a wig is beautification, then it is not allowed, whether or not the hair is from a Muslim, a disbeliever or an animal.

It is forbidden for a woman to wear any of the clothing of men. It is also not allowed for the woman to wear that which would make her the center of attention and famous or show off, and that which is extravagant or entails adorning herself in a manner that allow unrelated men to see from her what they are not allowed to see.

It is forbidden for women to intermingle with men in events, schools or work and so on, because of the great temptation it causes for both men and women.

As for using contact lenses, there are two cases [regarding this]:

The first case: is where the purpose of wearing contact lenses is a medical reason. This is permissible so long as it does not cause any harm to the eye. The same ruling applies to the case where the eye is deformed and wearing the contact lenses is intended to conceal the defect.

The second case: is where the purpose of wearing contact lenses is for adornment, to attract the attention and show off, or to tempt, attract or deceive people; this is all forbidden.

1 – Allah (ﷻ) says:

﴿ يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْبِرْنَ عَنْكِ مِنْ جَلْبِيبِهِنَّ ۚ ذَٰلِكَ أَدْقَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَنَنَّ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٣٣﴾ ﴾

“O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.”

[Sūrah al-Aḥzāb (33):59]

2 – And Allah (ﷻ) says:

﴿ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٤﴾ ﴾

“So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment.”

[Sūrah al-Nūr (24):63]

3 – And Allah (ﷻ) says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا^ط وَاتَّقُوا اللَّهَ^ط إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾﴾

“And whatever the Messenger has given you - take; and what he has forbidden you -refrain from. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Ḥashr (59):7]

- **The ruling on plastic surgeries:**

Beauty and adorning oneself is loved by every person; and Allah loves beauty.

Plastic surgery is a medical operation to beautify the look of the human body, which has been subject to an accident causing deficiency, damage, a defect.

Body defects are of two types:

The first type: are natural defects and deformities that existed in the body before birth, such as an arm or leg being paralyzed and so on.

The second type: are defects which occurred after the birth such as burns and cuts, which happen because of accidents and so on.

One is allowed to cure both types of defects, because it is from the medical treatment that Allah has made permissible since the intention is to remove the harm and the adornment and beautification came subsequently.

The ruling on plastic surgeries intended to improve the appearance of the body such as nose jobs and facelifts is forbidden. This is because it changes the creation of Allah for the sole purpose of making it more beautiful, and not to remove a defect.

1- Abdullah bin Mas'ūd (رضي الله عنه) narrated:

The Prophet (ﷺ) said: “No one who has an atom's weight of pride in his heart will enter paradise” A man said: "And if the man likes his clothes to be good and his sandals to be good?" He said, "Allah is Beautiful and loves beauty. Pride means to renounce the truth and to despise the people.”¹

2- And Abdullah bin Mas'ūd (رضي الله عنه) said:

“Allah has cursed those women who practice tattooing and those who get themselves tattooed, and those who remove their facial hairs, and those who create a space between their teeth [artificially to look beautiful], and women who change the features created by Allah [to beautify themselves]. Why then should I not curse those whom the Prophet has cursed?”²

¹ Sahih Muslim (91).

² Agreed upon: Sahih al-Bukhari (5931) and Sahih Muslim (2125).

8. The *Walimah* (Wedding Banquet)

- **The *Walimah*:** refers to the food prepared for the two spouses, their families, and whoever is dear to them.

- **The time of the wedding banquet:**

The wedding banquet should take place upon or after the marriage is conducted, or upon or after the consummation of the marriage. It depends on the norms and customs of the people. It can be during the day or night, in the house of the husband or wife or any other place.

- **The ruling on the wedding banquet:**

1- The wedding banquet is obligatory on the husband. It is Sunnah to [slaughter] one sheep or more, depending on the financial situation of the groom, and depending on the number of family members and friends attending the wedding. It is forbidden to be excessive in the wedding banquet and anything else.

2- It is recommended to invite righteous people to the wedding banquet, whether they are poor or rich. It is allowed to provide any type of permissible food and it is forbidden to make the wedding banquet exclusive for the rich people.

3- It is recommended that wealthy people to contribute [financially] to the wedding banquet.

It was narrated by Anas bin Malik (رضي الله عنه):

The Messenger of Allah (ﷺ) saw traces of yellow perfume on Abdur-Rahman ibn 'Auf (رضي الله عنه) and said: 'What is this?' He said: 'I married a woman for a five Dirhams of gold.' He said: 'May Allah bless you. Prepare a wedding banquet, even if it is with one sheep.'¹

- **The ruling on accepting an invitation to a wedding:**

Accepting an invitation to a wedding is a form of appreciation to the inviter; it appeases their heart, makes them happy, maintains the ties of kinship, establishes brotherhood, and strengthens love and compassion among people.

It is obligatory to accept the invitation if the inviter is Muslim and the invitee is invited by name as long as one does not have a [valid] excuse such as being sick or busy, or there will be abominable or wrongdoings that the invitee cannot change, and there will be no harm or trouble caused.

¹ Agreed upon: Sahih al-Bukhari (5155) and Sahih Muslim (1427) and the wording is of Muslim.

Abu Hurairah (رضي الله عنه) narrated:

The Prophet (ﷺ) said: “When any of you is invited, he should accept the invitation; if you are fasting, he should supplicate [for the host] and if he is not fasting, he should eat.”¹

• **From the etiquettes of gatherings:**

1- It is recommended when meeting someone in the street or the market or any other place to greet the person and to shake their hand. If the person was travelling, then it is recommended to greet the person and hug them.

2- It is recommended when entering on gatherings to say greet everyone only once without shaking their hands. This is because the Prophet (ﷺ) used to enter gatherings and greet the people without shaking their hands, then he would sit down wherever there is an available place.

3- It is recommended for the one who wants to eat and drink while there is one person on the right and another one on the left, and wants to honor them and show hospitality to them, to begin with the one to the right even if the person is younger than the other person on the left.

4- It is recommended when entering a gathering to serve food, drink, or incense, to serve the oldest first and then serve those who are on one's right until everyone on that side is served. Then, serve those who are on the right of the oldest.

• **The ruling on attending a wedding banquet that has a wrongdoing:**

If the invitee knows that there will be a wrongdoing that they can change, they must attend and change it. If they knew that they will not be able to change it then they are no longer obliged to attend. However, if the invitee attends the wedding banquet and there they find out there is a wrongdoing they must remove it; if could not, they must leave. And if they know of the wrongdoing, but did not witness it or hear it, the invitee has the choice either to stay or to leave.

Allah (ﷻ) says:

﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۗ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾﴾

“And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they enter into another conversion. And if Shayṭān should cause you to forget, then do not remain after the reminder with the wrongdoing people.”

[Sūrah al-An'ām (6):68]

¹ Sahih Muslim (1431).

- **The ruling on eating from the wedding banquet:**

It is recommended to eat from the food [provided] at the wedding banquet, although it is not obligatory. If the person is offering an obligatory fast on that day, the person should and supplicate for them and leave. However, it is recommended for the one who is offering an optional fast, to break the fast and eat from the wedding banquet in order to bring happiness to the heart of the inviter; if one eats, they should supplicate for them and then leave.

Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَبْظِرِينَ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَعْسِبِينَ لِخَدِيثِ ۚ إِنَّ ذَلِكُمْ كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ ۗ ﴾

“O you who believe, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that [behavior] was troubling the Prophet, and he is shy of [dismissing] you. But Allah is not shy of the truth.”

[Sūrah al-Aḥzāb (33):53]

- **What to say when attending a wedding banquet:**

It is recommended from the one who is invited to a wedding banquet and attends, to supplicate for their inviter after finishing with supplications reported from the Prophet (ﷺ):

1- “Oh Allah! Bless them in what you provided for them, forgive them, and have mercy on them.”¹

2- “Oh Allah! Feed them who fed me and give drink to them who provided drink for me.”²

3- “May Allah reward you for providing a fasting people with food to break their fast; the pious people have eat your food and the angels invoked blessings on you.”³

- **What the husband should do on the morning after consummating the marriage:**

It is recommended for the husband on the morning after the consummation of the marriage to visit his relatives who accepted his invitation, to greet them, and to supplicate for them. In return, they should do the same i.e. greet him, congratulate him, and supplicate for him.

¹ Sahih Muslim (2042).

² Sahih Muslim (2055).

³ Sunan Abu Dawūd (3854) and Sunan Ibn Majah (1747).The report is authentic and the wording is of Abu Dawūd.

It is also prescribed for the family of the wife to visit her at her home, to greet her, congratulate her and supplicate for her.

- **What a man should do if he sees a woman whom he finds attractive:**

Jabir (رضي الله عنه) reported:

Allah’s Messenger (ﷺ) saw a woman, and so he came to his wife, Zainab, as she was tanning leather and had sexual intercourse with her. He then went to his Companions and told them: ‘The woman advances and retires in the shape of a devil, so when one of you sees a woman, he should come to his wife, for that will repel what he feels in his heart.’”¹

- **Honoring scholars and notable people:**

It is the habit of Prophets and from the mannerism of noble people to honor and celebrate notable persons, scholars, and righteous people.

1 – Allah (ﷻ) says:

﴿ هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٥١﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا ۗ قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ ﴿٥٢﴾ فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٥٣﴾ فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٥٤﴾ ﴾

“Has there reached you the story of the honored guests of Abraham? -When they entered upon him and said, ‘[We greet you with] peace.’ He answered, ‘[And upon you] peace, [you are] a people unknown.’ Then he went to his family and came with a fat [roasted] calf-And placed it near them; he said, ‘Will you not eat?’”

[Sūrah al-Dhāriyāt (51):24-27]

2 – And Abu Hurairah (رضي الله عنه) related:

The Messenger of Allah (ﷺ) went out (of his house) one day or one night, and there he found Abu Bakr and 'Umar (رضي الله عنهما) also. He said: “What has brought you out of your houses at this hour?” They said: “O Allah's Messenger, it is hunger.” He then said: “By He in Whose Hand is my soul, what has brought you out has brought me out too; get up.” They got up along with him and (all of them) came to the house of an Ansari, but he was not at home. When his wife saw him she said: “[You] are most welcomed,” and the Messenger of Allah said to her: “Where is so and so?” She said: “He has gone to get some fresh water for us.” When the Ansari came and he saw the Messenger of Allah and his two companions, he said: “Praise be to Allah, no one has more honorable guests today than I (have).” He then went out and brought them a bunch of ripe dates, dry dates and fresh dates, and said: “Eat from these.” He then took hold of his long knife (for slaughtering a goat or a sheep). The Messenger of Allah (ﷺ) said to him: “Beware of killing a milch animal.” He slaughtered a sheep for them and after they had eaten from it and of the bunch and drank, and when they had taken their fill and had been fully satisfied with the drink, the Messenger of Allah (ﷺ) said to Abu Bakr and Umar (رضي الله عنهما): “By he in Whose Hand is my soul, you will certainly be questioned about this

¹ Sahih Muslim (1403).

bounty on the Day of Judgment. Hunger has brought you out of your house, and then you did not return until this bounty came to you.”¹

¹ Agreed upon; narrated by Bukhārī (no. 3435) and Muslim (no. 28). The wording is that of Bukhārī’s.

9. Marital Rights

- Marriage has certain etiquettes and rights that ought to observe by spouses i.e. each spouse must fulfill the rights of the other and be considerate when it is about their rights so that marital happiness is achieved, life stays untroubled, and the [environment] is healthy for a family.

- **The rights of the wife over her husband:**

1- The husband is obliged to spend on his wife and children and provide for them clothes and accommodation, within reason. The husband should be good hearted person that is good to be in his company i.e. he lives with his wife with kindness, gentleness and cheerfulness; he is patient with her when she is angry, makes up with her if she is discontent, tolerates her harm, looks after her when she is sick, helps her in the housework, and orders her to perform that which is obligatory in religion and refrain from that which is forbidden.

2- The husband must explain to her the ruling of religion on matters that she did out of ignorance or neglect. Furthermore, he must not burden her with something she cannot handle or forbid her from something she asks for if it is allowed and he can fulfill. The husband should protect the honor of her family and allow her to be in contact with them.

3- The husband should enjoy his wife in a lawful manner anytime that is lawful so long as it does not harm her or keep her away from an obligation. Likewise, he must not forbid her from the lawful innate desires she wants to fulfill.

4- The husband must feed her when he feeds himself and clothe her when he clothes himself. He is not allowed to hit her in the face, or to say ‘May Allah make your face ugly.’ And he is not allowed to forsake her, except in bed. Also, he is not allowed to reproach her in the presence of their children or hurt her feelings in the presence of people.

5- If the marriage contract is conducted and all its conditions are met, but the woman decided to relinquish her right in bed and accommodation, then the marriage is still valid, and the spouses may continue to act according to these conditions.

1 – Allah (ﷻ) says:

﴿وَهُنَّ مِثْلُ الَّذِي عَلَيْنَّ بِالْعُرْفِ ۗ وَاللِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

“And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise.”

[Sūrah al-Baqarah (2):228]

2 – And Abu Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, "...and act kindly towards women, for women are created from a rib, and the most crooked part of the rib is its top. If you attempt to straighten it, you will break it, and if you leave it, its crookedness will remain there. So act kindly towards women."¹

• **The rights of the husband over his wife:**

1- The wife must attend to her husband's needs, take care of and manage the house, raise the children, and advise him.

2- The wife needs to save herself only for her husband, protect his house and his wealth; she should be cheerful and smiling when being with him, and she should beautify herself for him.

3- The wife should dignify her husband, respect him, keep good terms with him, answer his call to bed, and ensure that he is comfortable and happy so that he can find happiness and serenity at home.

4- The wife must obey her husband as long as he does not order her to do something that is sinful, avoid angering him and not to leave the house except with his permission. She must not spread his secrets or use his wealth without his permission. She should not admit anyone into his house except people whom he approves, respect his family and help him as much as she can when he is sick or weak.

Ibn Umar (رضي الله عنه) said:

The Messenger of Allah (ﷺ) said: "All of you are guardians and are responsible for your subjects. The ruler is a guardian of his subjects, the man is a guardian of his family, the woman is a guardian and is responsible for her husband's house and his offspring; a servant is a guardian over the wealth of his master and shall be questioned about it [as to how he safeguarded his trust]; so all of you are guardians and are responsible for your subjects."²

With that have been said, we come to understand the big role that the woman plays in family and in society at large. It is evident that the role of woman is not less important than that of the man. It is obvious that the voices calling for the woman to leave her house where she plays a great role in order to join men in their work and compete with them have gone far astray from knowing the wellbeing of religion and life; and so they have lead others astray and corrupted societies. It is also forbidden for either of the spouses to procrastinate that which they have to do for each other, or show frustration for doing it or show as if they do a favor to the other because of that.

¹ Agreed upon; narrated by Bukhārī (no. 5186) and Muslim (no. 1468). The wording is that of Bukhārī's.

² Agreed upon; narrated by Bukhārī (no. 893) and Muslim (no. 1829). The wording is that of Bukhārī's.

- **The ruling on sexual intercourse with a menstruating wife:**

1- It is forbidden for the man to have intercourse with his wife while she is menstruating, until after she becomes pure. If intercourse occurs during this time, then the husband has committed a great sin, and transgressed the boundaries Allah has set. The husband needs to repent from his sin and ask Allah for forgiveness; and the woman must do the same if she did it willingly.

2- It is forbidden to have anal sex that even animals refuse to do. The rectum is the place from which waste matter is expelled, and even animals don't do it, so how could a human agree to do it!?

3- The husband is allowed to intercourse with his wife after the menstrual blood stops and she takes the ritual bath (Arabic: ghusl). The husband has the right to force his wife to take the ritual bath after her menstruation ends, and remove any impurity or anything that he finds disgusting, whether it is hair or anything else.

Allah (ﷻ) says:

﴿وَسْئَلُونَكَ عَنِ الْمَحِيضِ ۗ قُلْ هُوَ أذى فَأَعْرَبُوا ۗ وَالنِّسَاءَ فِي الْمَحِيضِ ۗ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۗ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُتَطَهِّرِينَ ۗ﴾

“And they ask you about menstruation. Say, ‘It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.’”

[Sūrah al- Baqarah (2):222]

- **What a man should do if he marries another woman (i.e. second, third, etc.):**

1- If a married man marries a second wife that is virgin, it is the Sunnah to stay with her for seven days, then to spilt [the days] between them equally.

However, if the new wife was a previously married woman, then he should stay with her for three days then split [the days] equally between her and the first wife. If the new wife likes that he stays with her for seven [days] instead of three, then he should do it and stay with the rest [of his wives] the same number [of days], then divide [the days] after that by [giving] one night to each one of them.

Umm Salamah (رضي الله عنها) narrated:

The Messenger of Allah (ﷺ) stayed with her for three days when he married her and then said: “There is no lack of estimation on the part of your husband for you. If you wish I can stay with you for a week, but in case I stay with you for a week, then I shall have to stay for a week with all my wives.”¹

2- The reason the new virgin wife is given more nights after she is married is that, contrary to the previously married woman, she feels more unfamiliar with her husband and feels out of place leaving her family. It is for these reasons she is given more nights to relieve her from the feelings of loneliness.

- **The ruling on having more than one wife living in the same house:**

In principle, the husband should have a separate house for each wife, and it is not permissible to gather them all in one house [to live] except with their consent. The reason is that the jealousy between co-wives is very strong, and it increases when they are together, especially when there are many children. It is recommended that the husband goes to his wives in their homes, but it is permissible for him to make a house for himself that each one of his wives comes to when it is their turn.

It is impermissible for the man to gather more than one wife in a single house except with their contentment, and it is not permissible for him to choose one of his wives to travel with him except by drawing lots.

Whoever has two wives and favors one of them over the other, will come on the Day of Resurrection with one of his sides leaning.

- **The description of justice between the wives:**

It is obligatory that the husband divides his time among his wives fairly, and be just in respect to provision, housing, spending and time spent with them.

As for intercourse, the husband is not required to be just between them [in this regard], though it is better if he does. There is no sin if his heart inclines towards one more than the other, because no person can control his heart. Thus, the husband should stand firm, does his best without exaggerating, and to fear Allah in what Allah has placed under his guardianship.

1 – Allah (ﷻ) says:

﴿وَلَنْ نَسْتَعْتِبَ عَنَّا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ ۖ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ ۗ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٦٥﴾﴾

¹ Sahih Muslim (1460).

“And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging. And if you amend [your affairs] and fear Allah - then indeed, Allah is ever Forgiving and Merciful.”

[Sūrah al-Nisā’ (4):129]

2 – And Allah (ﷻ) says:

﴿ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَنِّي وَتِلْكَ وَرِثَةٌ لِّلَّذِينَ خِفْتُمْ أَلَّا يَكُونُوا مُؤْمِنِينَ ۗ وَاللَّهُ يَبْشُرُ الْمُؤْمِنِينَ بِكُلِّ خَيْرٍ ۗ ﴾

“And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those, your right hand possesses. That is more suitable that you may not incline [to injustice].”

[Sūrah al-Nisā’ (4):3]

• **The rulings pertaining to division of time among wives:**

1- It is obligatory on every man with sound reasoning to divide his time among his wives fairly, whether he is sick or not. However, if it was difficult for the sick person to do so, then he must ask the permission of his wives to stay with one of them. If they refused, he has to draw lots and does not make up the days for the other wives.

2- If a wife gives her day up to her co-wife or to her husband, then he can give the day to any of his wives.

3- It is permissible for the one who has multiple wives to visit any of his wives whose day is not theirs on that day; check on them and approach them, but without having intercourse. However, when night befalls, he must go to the wife whose turn it is and to reserve the night for her.

4- If the woman travels without the permission of her husband, or refuses to travel with him, or to sleep in bed with him, then she has no right to her day and be spent on because she is disobedient.

‘A’ishah (رضي الله عنها) said:

Whenever the Messenger of Allah (ﷺ) wanted to go on a journey, he would draw lots as to which of his wives would accompany him. He would take her whose name came out. He used to fix for each of them a day and a night. But Sawdah bint Zam’ah gave up her [turn] day and night to ‘A’ishah, the wife of the Prophet (ﷺ) in order to seek the pleasure of Allah's Messenger (ﷺ) [by that action].¹

5- If the husband is imprisoned, and they (i.e. his wives) are able to stay with him then he should divide the time among them fairly, otherwise division of time is no longer

¹ Agreed upon; Sahih al-Bukhāri (2593) and Sahih Muslim (1463).

obligatory; and if he is allowed to [stay with them] for a few nights, he must be just between them.

6- The insane wife must have her days too if she is not dangerous, otherwise the husband does not have to include her in the days allocated to each wife.

7- Whoever travels with his wives must divide the time between them once they land (arrive) whether he is staying for a long time or not. However, if he resides in a certain place, then the ruling regarding splitting [the days] would be the same as the one who is a resident (i.e. residing back where he originally resides).

8- If the husband travels with one of his wives based on drawing lots and he returns, he does not have to make it up for the rest of his wives. After he returns from travelling, he should divide the time starting with the wife whose turn it was before he travelled.

9- If a wife travels without the permission of her husband then she has no right to her time, and if she travelled with his permission to do Hajj or Umrah, for example, then she is not included in time division. However, if she travels with his permission to do something for him then he must make up [the days] that she missed, and if she travelled with his permission but for the need of a different person then she is not included in the time division.

10- Contrary to the right hand possession, the Christian or Jewish wife has the same right as the Muslim wife in regards to time division.

- **The time for each wife:**

The man whose work is during the daytime should divide the night, and if his work is during the nighttime, then the share of his wives should be during the daytime.

The husband must divide time among his wives including the ones menstruating; and if he agrees with his wives not to allocate time for the menstruating or sick ones then that is allowed. He must divide the time among his wives regardless of their age, be the wife is old or young, and whoever among them gives up her right in time, he can not to give her a share of time, if he wishes. The divorcee whose divorce is revocable is not entitled to a share from the husband's time.

The Sunnah is to give for each wife a day and a night, but if he decides to give each one a one day is also permissible. It is an open matter and it is allowed to divide the time according to what the husband and his wives agree on if it is fair.

- **How a man who has been long absent returns to his wife:**

It is Sunnah for the husband to approach his family with a clean body, nice clothes, a good smell, and with a cheerful face.

It is Sunnah for the husband who was away for some time not to surprise his family with his arrival, rather he should inform them the time he is coming so the disheveled wife may comb her hair and the one whose husband is away may shave her pubes, to prepare herself to welcome him in the best manner.

- **The ruling on the woman who does not answer the call of her husband to bed:**

It is forbidden for the wife to refuse the call of her husband to bed unless she has a valid excuse.

Abu Hurairah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said: “If a woman spends the night deserting her husband's bed (does not sleep with him), then the angels send their curses on her until she comes back (to her husband).”¹

- **The ruling on shaking hands with a non-Mahram woman:**

It is not allowed for a man to shake hands or be alone with a non-mahram woman – that being every woman who is not his wife or from his mahram women.

A mahram woman is one with whom marriage is permanently unlawful. This permanent prohibition of marriage is established in three ways: By kinship, foster relationship and relationship through marriage.

1- It is impermissible for the wife’s brothers in laws, paternal and maternal uncles of the husband, and the paternal and maternal cousins of the husband to shake the hands of their brothers’ wives, their paternal and maternal uncles’ wives, and their paternal and maternal cousins’ wives. This ruling is similar to the ruling on shaking the hands of all other foreign women, because they (i.e. these men) are not mahram for the wife.

2- It is not allowed for any man to shake the hands of any women foreign to him, and it is even worse to kiss her, whether the woman is young or old, and whether the man shaking their hand is young or old, and whether there is barrier between them or not (i.e. whether they are wearing gloves or covering their hand with something, etc.)

Umaimah bint Ruqayyah (رضي الله عنها) narrated:

The Messenger of Allah (ﷺ) said: “I do not shake hands with women.”²

3- It is impermissible for the Muslim woman to shake the hands of a man who is foreign to her, and it is impermissible for her to ride in a car by herself with a foreign man such as a driver and so forth.

¹ Agreed upon; Sahih al-Bukhāri (5194) and Sahih Muslim (1436).

² Authentic; Sunan al-Nasa’i (4181) and Sunan Ibn Majah (2874).

- **The ruling on the woman travelling without a Mahram:**

It is forbidden for the woman to travel without a mahram, whether she is travelling by car, airplane, ship, train, or any other means of transportation.

Ibn Abbas (رضي الله عنه) narrated:

The Prophet (ﷺ) said: “A woman should not travel except with a Mahram, and no man should enter on her except in the presence of a Mahram.”

- **The conditions of the legislated hijab:**

The hijab must fulfill the following conditions and requirements:

Proper hijab dictates that the entire body must be covered. The clothing must be long and loose-fitting so that the shape of the woman is not outlined in her garments. Garments should not be transparent as to reveal the color of a woman's skin or to expose the hair or body in any way. Colors and styles should be as plain as possible so that unnecessary attention is not drawn to the woman. The dress should not resemble the garments of men, nor should it imitate the dress of non-Muslims, nor should it have images or crosses. Perfume is strictly prohibited for Muslim women when outdoors or in the presence of non-mahram men.

- **The ruling on the legislated hijab:**

The hijab is obligatory on every female Muslim who has reached the age of puberty, and it dictates that the entire body of the woman must be covered to avert tempting men such as the face, the hands, the hair, the neck, the feet, the leg, the arm, and so on.

It is also obligatory for the woman to wear the hijab in the presence of her non-mahram men such as her sister’s husband, her male paternal and maternal cousins, and so on. However, in cases of necessity and in the presence of her mahram, it is permissible for her to show her face for the doctor, judge and so forth.

It is not permissible for the woman to mix with foreign men at work, schools, and hospitals and so on. It is also not allowed for her to wear make-up or show her beauty and adornments in the presence of non-mahram men. The woman must not show her beauty and adornments to anyone but her husband; otherwise it will lead to cause temptation and facilitate the spread of fornication and corruption among the believers.

1 – Allah (ﷻ) says:

﴿وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِن وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ﴾

“And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts.”

[Sūrah al-Aḥzāb (33):53]

2 – And Allah (ﷻ) says:

﴿يَأَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْبِرْنَ عَلَيْنَّ مِنْ جَلْبِيبِهِنَّ ۚ ذَلِكَ أَدَّتْ أَنْ يُعْرَفْنَ فَلَا يُؤْذَنَنَّ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾﴾

“O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.”

[Sūrah al-Aḥzāb (33):59]

3 – And Allah (ﷻ) says:

﴿وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ ۗ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۗ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾﴾

“And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakat and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet’s] household, and to purify you with [extensive] purification.”

[Sūrah al-Aḥzāb (33):33]

- **The ruling on the woman driving a car:**

Allah (ﷻ) has blessed His slaves with blessings that are too numerous to count.

In this time, Allah (ﷻ) has blessed us with the blessing of means of media and communication such as radios, cell phones and so on. He (ﷻ) has also blessed us with means of comfortable transportation such as ships, airplanes, trains, cars and so on. The ruling on using and benefiting from these means of transportation is allowed for both men and women, whether be it in the form of driving or riding them, so long as it will not result in any evil [or harm or corruption].

Thus, if using these means will result in any type of evil, harm, or temptation they must be prevented. The example of the latter is women driving cars in cities, villages and highways because of what has occurred and what will occur from evils, harms, and temptations. It is also not allowed because driving a car requires the woman to show her face to men and mix with them, which will cause temptation for both women and men.

Given that repelling harm is favored over procuring benefit, and that whatever leads to something unlawful is considered forbidden, it is obligatory to prevent women from driving cars, to safeguard them from the vile people, protect their honors, and close the doors in the face of the evil and temptation that can be noticed in the countries that allow women to drive cars.

The person who heeds to the rulings of religion has done good, whereas the person who departs the adherents to the Qur’an and Sunnah, opens the door to temptation for men

and women and contributes to the spreading of wrongdoings among the believers has done evil. Indeed, Allah does not forbid something except that He allows a better alternative.

1 – Allah (ﷻ) says:

﴿ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ كُحْمَهُنَّ عَلَىٰ جُجُوبِهِنَّ ﴾

“And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their head covers over their chests.”

[Sūrah al-Nūr (24):31]

2 – And Allah (ﷻ) says:

﴿ يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْرِيْنَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ ۚ ذَٰلِكَ أَدْقَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴾

“O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.”

[Sūrah al-Aḥzāb (33):59]

3 – And Allah (ﷻ) says:

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُولِمْ مَا نُوَلِّىٰ وَمَنْ نُضَلِّهِمْ ۖ فَهُمْ فِي سَاءَتٍ ۗ مَصِيرًا ﴾

“And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.”

[Sūrah al-Nisā' (4):115]

4 – And Allah (ﷻ) says:

﴿ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴾

“Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know.”

[Sūrah al-Nūr (24):19]

10. Rulings Pertaining to Pregnancy & Childbirth

- **The secret of resemblance (between parent & child) and male or female:**

1 – ‘A’ishah (رضي الله عنها) narrated:

A woman said to the Messenger of Allah (ﷺ): “Should a woman wash herself when she sees a sexual dream and sees (the marks) of liquid?” He [the Prophet] said: “Yes.” ‘A’ishah said to her: “May your hand be covered with dust and injured [for asking such a question].”

She went on to narrate: The Messenger of Allah (ﷺ) said: “Leave her alone. In what way does the child resemble her but for the fact that when the genes contributed by woman prevail upon those of man, the child resembles the maternal family, and when the genes of man prevail upon those of woman the child resembles the paternal family.”¹

2 – And Thawban (رضي الله عنه) narrated:

While I was standing beside the Messenger of Allah (ﷺ), one of the rabbis of the Jews came and said: “I have come to ask you about the child.” He [the Prophet] said: “The reproductive substance of man is white and that of woman yellow, and when they have sexual intercourse and the male’s substance prevails on the female’s substance, it is the male child that is created by Allah’s Decree, and when the substance of the female prevails on the substance contributed by the male, a female child is formed by the Decree of Allah.” The Jew said: “What you have said is true; verily you are a prophet.” He then turned and went away.²

- **The ruling on coitus interruptus:**

It is permissible for the man to deliberately withdraw his penis before ejaculation; however it is better that he does not do it. This is because it will reduce the pleasure of his wife and it does not conform to the purpose of increasing the number of offspring, which is form the most important purposes of marriage.

- **The ruling on aborting a sperm-drop:**

It is allowed to abort the sperm-drop using a lawful medicine before forty days from the date of its development in the womb with the conditions that the husband permits it and that no harm would afflict the wife. It is not permissible to abort the sperm-drop because of fearing to have many children, or fearing that one may not be able to provide for or raise the new child because it entails one’s mistrust and bad assumption about Allah.

¹ Narrated by Muslim (no. 314).

² Narrated by Muslim (no. 315).

- **The ruling on taking birth control pills:**

1. Children are a great blessing from Allah to his slaves. Islam encourages and promotes having children; therefore it is not allowed to plan having a certain number of children in all cases, and it is not permissible to use contraceptive methods if the reason for that is the fear of poverty or of being unable to raise the child because it entails one's mistrust and bad assumption about Allah (ﷻ).

Allah (ﷻ) says:

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ۗ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۗ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿٣١﴾﴾

“And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin.”

[Sūrah al-Isrā' (17):31]

2. The act of making the man or the woman infertile (unable to reproduce), alias sterilization, is forbidden, except in the case where harm is certain if this procedure is not performed. The reason it is not allowed is that it entails transgressing the limits of Allah, and ruins the organs of reproduction.

3. It is permissible for the woman, with the approval of her husband, to use contraception to avoid a certain expected harm such as: The woman cannot give birth naturally (i.e. she only can deliver by having a caesarean), or that she has a sickness that becoming pregnant every year will cause harm to her. In such cases, the woman is allowed to use contraception or birth control methods to delay pregnancy for a while so long as both the husband and wife agree on that it, and provided that it is done through harmless means and is decided upon the advice of a trustworthy doctor.

- **The ruling on treating sterility:**

Sterility is the state of being unable to produce offspring; in a woman it is an inability to conceive; in a man it is an inability to impregnate.

It can be treated through artificial insemination so long as the procedure complies with the set prerequisites in religion.

- **The rulings pertaining to artificial insemination:**

There are different forms of artificial insemination, each of which has a different ruling, as follows:

1. The concept of surrogate mothers where a woman bears a child for a couple because the wife is unable to do so is forbidden. The same ruling applies on the case where the wife uses the sperm of a man other than her husband to impregnate her. Both cases are forbidden and considered fornication.

2. If the wife is impregnated from her husband's semen after the expiry of their marriage contract because of his death or divorce, then this is also forbidden.
3. If impregnation happened from the husband's semen and wife's egg but the womb was of another foreign woman, then this is forbidden.
4. If impregnation happened from the husband's semen and wife's egg but the womb was of one his other wives, then this is forbidden whether it happens through In Vitro Fertilization (IVF) or Intrauterine Insemination (IUI).
5. If the semen is from the husband and the egg is from the wife and impregnation happens through IVF or IUI, so as it is then transferred into the womb of the wife whose egg is used, then this is a procedure that reduces the risks and so it is allowed in the case of necessity, which is decided upon the circumstances of each case. The person should ask those whom he trusts their piety and knowledge before resorting to this option.

Allah (ﷻ) says:

﴿ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴾

“So ask the people of the message if you do not know.”

[Sūrah al-Nahl (16):43]

- **The term of pregnancy:**

The minimum gestation period is six lunar months and the maximum is nine months, but in some cases the term may exceed the nine months for few weeks. However, anything beyond that is considered very rare, and so the rulings are given based on the common and not the rare incidents. Thus, in such rare cases, evidence must be established to confirm lineage, inheritance and so forth.

- **The ruling on changing the gender of the unborn:**

If the development of the body characteristics of the unborn child is completed, it is not permissible to change the gender of the child. It is a punishable crime to play with the gender of the unborn child, after its gender is identified, because it changes Allah's creation and is considered an act of aggression against the fetus, hence it is forbidden.

If the child has the characteristics of both males and females, it should be investigated so that if masculinity or femininity was more prevalent, then it is permissible to remove the less prevalent characteristics through surgery or hormones.

- **Types of pregnancy:**

1- Every month one of the female internal reproductive organ releases an egg, by the permission of Allah. If it is predestined, the egg meets the sperm and becomes fertilized, resulting in pregnancy. This is called the sperm mixture.

2- Most women give birth to one child once a year. However, it is possible for women to give birth to same-sex twins, opposite-sex twins, triplets and even more. It is also possible that a woman never give birth.

Twins are of two types:

(1) Identical Twins: Either of two twins developed from the same fertilized ovum (having the same genetic material).

(2) Fraternal Twins: Either of two twins who developed from two separate fertilized eggs.

Exalted be He for He is above any fault, shortcoming, corrupt notions or false idea! Indeed, He is All-Powerful and His Knowledge is all-encompassing; He does all what He wishes and it is He Who He creates you in the wombs of your mothers, creation after creation, within three layers of darkness!

1 – Allah (ﷻ) says:

﴿ إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ۝ ﴾

“Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing.”

[Sūrah al-Insān (76):2]

2 – And Allah (ﷻ) says:

﴿ لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ خَلَقَ مَا يَشَاءُ ۚ يَهَبُ لِمَنْ يَشَاءُ إِنثًا وَيَهَبُ لِمَنْ يَشَاءُ الذَّكَوْرَ ۝ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا

وَإِنثًا ۖ وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا ۚ إِنَّهُ عَلِيمٌ قَدِيرٌ ۝ ﴾

“To Allah belongs the dominion of the heavens and the earth; He creates what he wills. He gives to whom He wills female [children], and He gives to whom He wills males. Or He makes them [both] males and females, and He renders whom He wills barren. Indeed, He is Knowing and Competent.”

[Sūrah al-Shūrā (42):49-50]

- **Types of delivery:**

In our times, there are three types of delivery:

Natural birth delivery: This is normal and most common type.

Caesarean section: This is resorted to in the case where there is a risk.

Assisted birth delivery: This method is used to help move the baby through the birth canal when it is difficult for the baby to come out because of its abnormal size or deviation in position.

If the fetus dies in the womb and it was not possible to come out in one unit, then it is allowed to cut it and remove it from the womb in order to save the life of the mother.

After the dead fetus is removed, its parts should be collected and gathered, washed, enshrouded, and then prayed on and buried. This procedure is justified and called for due to the sensitivity of the situation, rather its necessity:

Allah (ﷻ) says:

﴿ فَمَنْ أَضْطُرُّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٧٣﴾ ﴾

“But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful.”

[Sūrah al-Baqarah (2):173]

- **The ruling on stimulating labor contractions:**

Allah has created the fetus in the womb of its mother and made it natural for the mother to have contractions to facilitate for the baby to come out, by His Mercy. However, stimulating labor contractions is sometimes required before delivery when the life of the mother or the baby is at risk. In this case, it is allowed to use this method to protect the life of the mother or the child. However, if the danger is serious, it becomes obligatory in order to save the life of the mother and the fetus on the condition that it does not cause harm to the mother.

The resorting to the stimulation of labor contractions at the time of delivery is considered obligatory if not doing so will endanger the life of the mother or the fetus. If the mother is overdue, then it is permissible to use this method so long as it will not cause harm to the mother or the fetus.

If the fetus died in the womb and it did not come out, then then it is allowed to use the method of stimulation of labor contractions or have cesarean operation to bring it out.

Allah (ﷻ) says:

﴿ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۗ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾ ﴾

“And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.”

[Sūrah al-Nisā’ (4):29]

- **The ruling on a cesarean operation :**

This operation is used to deliver a fetus by surgical incision through the abdominal wall of the pregnant woman.

This operation is allowed if otherwise there is a danger on the health of either or both the mother or the fetus. However, if such operation is not needed, then it is not allowed to do it because the One who has created the fetus facilitated for it to come out from the womb naturally:

﴿ قِيلَ الْإِنْسَانُ مَا أَكْفَرَهُ ﴿١٧﴾ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿١٨﴾ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ ﴿١٩﴾ ثُمَّ أَلْسَيْلَ بَسْرَهُ ﴿٢٠﴾ ثُمَّ ﴿٢١﴾

﴿ أَمَاتَهُ فَأَقْبَرَهُ ﴿٢٢﴾ ثُمَّ إِذَا شَاءَ أَنْشَرَهُ ﴿٢٣﴾ ﴾

“Cursed is man; how disbelieving is he. From what substance did He create him? From a sperm-drop He created him and destined for him; Then He eased the way for him.”

[Sūrah ‘Abasa (80):17-22]

If the mother dies while the fetus is still alive in her womb, it is obligatory for the doctor to save the life of the fetus by surgical incision through the abdominal wall of the mother.

- **The ruling on giving good-tidings of a newborn:**

It is recommended for the Muslim to bring good news to his brethren and inform them of what would make them happy. It is commendable to congratulate the parents of the newborn for the gift that Allah has bestowed upon them, to invoke Allah for him, and remind the parents of the bounty of Allah so they thank Him.

Allah (ﷻ) says:

﴿ يَزَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ﴿١٩﴾ ﴾

“[He was told], ‘O Zakariyya, indeed We give you good tidings of a boy whose name will be John. We have not assigned to any before [this] name.’”

[Sūrah Maryam (19):7]

- **The time to name the newborn:**

1. The Sunnah is to give a name to the newly born on the day of its birth.

Anas bin Malik (رضي الله عنه) narrated:

The Prophet (ﷺ) said: “I had a son born to me tonight and I called him after my ancestor Ibrahim.”¹

2. It is recommended not to delay naming the newly born beyond the seventh day from its birth. Nonetheless, there is no restriction concerning the day on which the newborn is named and so the newborn can be named before or after the seventh day.

Samurah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said: “Every child is in pledge for its Aqiqah which is sacrificed for it on its seventh day, and it is named on it, and its head is shaved.”²

- **Naming the newborn:**

It is from the Sunnah to choose the best and most beloved name to Allah, such as Abdullah and Abdur-Rahman. The second best names are those that ascribing one as a

¹ Sahih Muslim (2315).

² Authentic: Musnad Ahmad (20188) and the wording is of Ahmad, Sunan Abu Dawud (2838).

slave to Allah where the Name is any of the other Names of Allah, such as: Abdul-Aziz, Abdul-Malik. The second best names are the names of Prophets and Angels, and then the names of righteous people, then names that suggest truthful description such as Yazaced, Hasan, and similar names. It is obligatory to change forbidden given names such as Abdul-Dar [the slave of the house] to a beautiful name such as Abdullah, and from Abdul-Husayn (slave of al-Hussain) to Husayn, from Himar [donkey] to Asad [lion] for example.

It is from the Sunnah that a man is called after his oldest son i.e. father of so and so.

- **The ‘Aqiqah:** is to slaughter an animal on behalf of the newborn as a sacrifice to draw closer to Allah.

It takes the same rulings of Udhiyah in regards to age and description, except that it cannot be shared by more than one person i.e. one animal is slaughtered for one person only at a time, be it a goat, a cow, or a camel.

It is prescribed after having a newborn; therefore whenever a newborn is born alive, it is the Sunnah to offer the ‘Aqiqah.

It manifests one’s appreciation to Allah for a continuing favor, as a sacrifice for the newborn and an act whereby one draws closer to Allah.

Given that male newborns are perceived as bigger grace and bounty from Allah (ﷻ), it was prescribed to slaughter two sheep for male newborns and one sheep for female newborns.

- **The ruling on the ‘Aqiqah and its timing:**

The ‘Aqiqah is an established Sunnah; two sheep for the boy and one sheep for the girl, and is slaughtered on the seventh day after birth. The seventh day is the prescribed time to name the baby and shave its head hair. If the prescribed time was missed, for whatsoever valid reason, it can be offered anytime afterwards. However, if it was missed for no valid reason, one should not slaughter it because its time has passed. It is from the Sunnah to do Tahneek [embrocate the upper side of the inside of the mouth] for the newborn using a date or similar food.

Umm Kurz (رضي الله عنها) narrated:

I asked the Messenger of Allah (ﷺ) about the ‘Aqiqah, so he said: “The ‘Aqiqah of a boy is two sheep and of a girl is one sheep.”¹

¹ Authentic: Sunan Abu Dawud (2836) and Sunan al-Tirmidhī (1516). The wording is that of al-Tirmidhī.

11. *Nushūz* (Fractiousness) & its Cure

- ***Nushūz***: in the context of marriage refers to the case where the wife disobeys her husband in regards to that which is obliged to fulfill, and to the case where the husband deprives his wife from her rights.

The innate nature of humans apt to dislike fulfilling its duties and be keen to acquire its rights! It is for this reason, in order for the husband to be in accord with his wife, they should get rid of this low mannerism and replace it with its opposite – that is, to be permissive, meaning to be concerned with fulfilling one’s obligations and feeling self-content with receiving some of the rights, and the qualities of patience, forbearance and forgiveness. This will rectify the affairs of the spouses and set marriage life right, thereby love is assured and grudge is removed.

Allah (ﷻ) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ ؕ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفُرُوا
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾﴾

“O you who believe, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful.”

[Sūrah al-Taghābun (64):14]

- **The ruling on *Nushūz***:

Fractiousness is disobedience and it is prohibited because it entails injustice and depriving others of their rights.

If the wife feels dislike or desertion on the part of her husband and fears the he would leave her, she is allowed to ask for separation by relinquishing all her rights or part of them, such as the right to have her husband spending the night with her, maintenance or clothing, etc. The husband can accept this proposal from her and there is no sin on either of them in this case. This is better than division, quarrelling and disputing on a daily basis.

Allah (ﷻ) says:

﴿وَإِنْ أَمْرَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصَلِحَا بَيْنَهُمَا صُلْحًا ؕ وَالصُّلْحُ خَيْرٌ ؕ وَأُحْضِرَتِ
الْأَنْفُسُ الشُّحَّ ؕ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾﴾

“And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them - and settlement is best. And present in [human] souls is stinginess. But if you do good and fear Allah - then indeed Allah is ever, with what you do, Acquainted.”

[Sūrah al-Nisā’ (4):128]

- **Dealing with a disobedient wife:**

1- If the wife shows signs of rebelliousness such as not answering the call of her husband to bed, or refusing to allow him to enjoy her, or she allows it but while showing contempt or dislike, the husband ought to advise her and remind her to fear Allah (ﷻ), and should discipline her using the easiest method then the less easy. If she insists on her disobedience, he should desert joining her in bed as long he wishes, and not speaking to her for three days.

2- If she still insists, he should discipline her physically in a light manner without causing any severe harm or injury. The husband must not hit her on the face, or to curse her, because the aim is to bring reconciliation and discipline, not causing damage or revenge.

If the aim is satisfied through the previous methods and the wife complies, the husband should avoid blaming her for the past and to forgive her and be kind to her. In fact, he should honor her more, and show more kindness to her, in statement and action.

Allah (ﷻ) says:

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَنِينَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَاللَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ ۗ فَإِنْ أَطَعْتَكُمْ فَلَا تَتَّبِعُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٤٣﴾﴾

“Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand.”

[Sūrah al-Nisā’ (4):34]

3- If both spouses claim that the other spouse is being unfair, and the wife insists on staying disobedient, and thus it becomes difficult to bring them to accord, the ruler (the judge) should send two arbitrators, one from the husbands family, and one from the family of the wife, to decide that which is in the best interest of both - that is to say, either to bring them back together or to separate them from each other for a compensation or without compensation.

Allah (ﷻ) says:

﴿وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِّنْ أَهْلِهِمْ وَحَكَمًا مِّنْ أَهْلِهَا ۚ إِن يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٤٤﴾﴾

“And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever Knowing and Acquainted [with all things].”

[Sūrah al-Nisā’ (4):35]

4- If the two arbitrators did not agree, or were unavailable, and living together in kindness between the spouses becomes difficult, the judge should judge in their matter and order the husband to divorce his wife. If the husband refuses, the judge can dissolve the marriage as he sees fit, according to the Islamic law, with or without compensation, so as to end the harm, difficulty and disharmony.

Allah (ﷻ) says:

﴿يٰۤاٰدٰوُدُ اِنَّا جَعَلْنٰكَ خَلِيْفَةً فِى الْاَرْضِ فَاَحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيْلِ اللّٰهِ ۗ اِنَّ الَّذِيْنَ يَضِلُّوْنَ عَنْ سَبِيْلِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌۢ بِمَا كَسَبُوْا يَوْمَ الْحِسَابِ ﴿٣٨﴾﴾

“[We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah ." Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.”

[Sūrah Şād (38):26]

2- The Book of *Ṭalāq* (Divorce)

1. Rulings Pertaining to *Ṭalāq*

- *Ṭalāq* is to totally or partially dissolve the ties of marriage.
- The wisdom behind allowing divorce:

Allah has legislated marriage to establish a stable marital life built on love and compassion between the spouses. It is a relationship that allows each spouse to protect the chastity of the other spouse and help them to produce offspring and fulfill their sexual desires.

However, if these benefits are compromised, and the intentions of either or both spouses become corrupt due to ill-mannerism and bad treatment, or where the spouses could not get along with each other and living together become difficult, or whatsoever reasons that lead to continuous dispute that make married life difficult; if the marriage reaches this state, then Allah has legislated a way out through divorce to end the disputes between them. This is indeed a mercy from Allah (ﷻ).

Allah (ﷻ) says:

﴿ يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ ۖ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يُخْرِجَنَّ إِلَّا أَنْ يُبَيِّنَ بِفَحِشَةٍ مُّبَيَّنَةٍ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ۚ لَا تَدْرِي لَعَلَّ اللَّهَ يُخْدِثُ بَعْدَ ذَلِكَ أَمْرًا ﴿٦٥﴾

“O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period, and fear Allah, your Lord. Do not turn them out of their [husbands’] houses, nor should they [themselves] leave [during that period] unless they are committing a clear immorality. And those are the limits [set by] Allah. And whoever transgresses the limits of Allah has certainly wronged himself. You know not; perhaps Allah will bring about after that a [different] matter.”

[Sūrah al-Ṭalāq (65):1]

- Who has the right to divorce?

Divorce is the right of the husband alone. This is because the husband is keener to maintain the marriage life that he spent his wealth to achieve it. Furthermore, the nature of the man, in general, makes him more patient and forbearing, and resort to his mind more than his emotions. For these reasons, Allah has made the authority to divorce in the hand of the husband.

On the other hand, the nature of women makes the woman easily angered, has less endurance and lacks in-depth insight. Furthermore, the wife does not bear the same consequences of divorce like the husband does. That being said, if the right to divorce

was given to both spouses, divorce cases would have multiplied for the silliest of reasons. The husband has three separate divorces, that he can apply, whether his wife was free, or a slave, and whether she agrees or disagrees.

- **Valid divorces:**

A valid divorce is that which is issued by an adult man who is sane and does it with his free will. In contrast, divorce is not considered valid if it is issued by a coerced man, nor is it accepted from a drunk who does not know what he is saying, or an angry man who is not thinking about what he is saying. Also, divorce is not valid when it is issued by mistake, by someone who is heedless or forgetful, and by those who are mentally insane, and so forth.

Divorce is accepted from the husband or his agent, and in this case the agent can convey one divorce whenever he decides unless the husband designated the number of divorces and a time limit for his agent. The divorce is considered effective whether the husband is serious or just joking in order to protect the marriage tie from fraud and jesting.

- **The ruling of divorce:**

Divorce is allowed if there is a need to do it such as the case where the wife is ill-mannered, or it is difficult to live with her, or is sick and that prevents the husband from having intercourse with her, and so on. Otherwise, divorce is forbidden if the husband's marriage life is stable, or is intended to deprive the wife from inheritance.

Divorce is recommended when the wife will suffer from a bearable harm if she stayed married. The ruling is the same if she dislikes her husband or staying married will harm the husband, or it happens that the husband dislikes his wife and so forth.

Divorce becomes obligatory if the wife does not pray, or she is not protecting her honor, unless she repents and accepts advice. The same applies if there is clear harm for the husband or the wife if their marriage continues.

Allah (ﷻ) says:

﴿ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴾

“These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - it is those who are the wrongdoers.”

[Sūrah al-Baqarah (2):229]

- **The ruling of obeying parents with regards to divorce:**

If one's wife is honorable and he loves her, and she did not cause harm to his parents, then the husband is not allowed to divorce his wife if either of his parents asks him to do so. This is because obeying the parents is obligatory only in matters that will bring

benefit to them and do not cause harm to the son. If obeying them in a matter will result in the son then he is no longer obliged to obey them in this case, just as he is not allowed to obey them in anything sinful. Nonetheless, the son is required to be kind to his parents and keep relations with them in that which makes them pleased with him.

- **Cases where divorce is prohibited:**

It is prohibited for the husband to divorce his wife while she is in her menses, or during her time of purity during which he had sexual intercourse with her and it was not clear if she was pregnant or not. It is also disallowed to divorce his wife thrice in the same sitting.

- **Terms that produces divorce:**

Verbal divorce is of two types:

First: Explicit divorce, which happens by using terms that only mean divorce and nothing else, such as saying I have divorced you, you are divorced, and such similar statements.

Second: Implicit divorce, which happens by using terms that may mean divorce and other aims, such as saying to the wife: go to your family, and similar statements.

Explicit divorce takes place because its meaning is evident and undisputed whereas implicit divorce does not occur unless the statement was uttered with the intention of divorce.

- **The ruling of a husband who says to his wife, ‘You are forbidden for me’:**

If the husband said to his wife: you are forbidden for me, then it depends on his intention i.e. it is considered a divorce if he intended divorce or an oath that requires expiation if it was intended as such or dhihār (it I saying to the wife, you are like the back of my mother to me) that requires expiation if it was intended as such.

'Umar bin Al-Khattab (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said: “Indeed, all deeds do not count without intentions and every person will be rewarded according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, then his emigration will be for what he emigrated for.”¹

- **Forms of divorce:**

Divorce can be instant, timed, or conditional as follows:

¹ Sahih al-Bukhari (1) and Sahih Muslim (1907), and the wording is of al-Bukhari.

1. **Instant divorce:** It is when the husband says to his wife: you are divorced or I have divorced you, and so forth. This divorce occurs immediately because it is unconditional.

2. **Timed divorce:** It is when the husband says to his wife: You are divorced tomorrow or you are divorced at the end of the month, etc. This divorce occurs after the commencement of the specified time.

3. **Conditional divorce:** It is when the husband specifies a condition so the divorce takes place. This divorce is of two types:

1. If he intends with his statement to force an action or prevent an action on the part of his wife by threatening divorce, or to encourage or prohibit her, or to assert a statement he is making, such as saying: If you go to the marketplace you are divorced, meaning to stop her from going there, then divorce does not occur in this case, and if she disobeys him he is required to offer the expiation for a broken vow.

The expiation in this case is to feed or clothe ten needy people, or to free a slave, otherwise, if one is unable to do the first two, he needs to fast for three days.

2. If his intention is to divorce his wife should the condition he specified is fulfilled, such as saying: If you give me such and such, then you are divorced. This divorce occurs only if the specified condition is fulfilled.

- **The ruling of divorce using contemporary communication means:**

Divorce takes place if it is sent via SMS or uttered in a phone call or sent via email, fax, or any other contemporary communication means if the husband is the one who sent or the message of divorce or made the phone call, and it was his intention to divorce his wife using explicit words of divorce and after the husband ensures that his wife received the message.

- **The ruling of the case where divorce is doubted:**

The general ruling is that the current status remains established until it is changed with certainty i.e. the marriage remains effective and is not broken until after the issuance of divorce is certain.

If the husband doubted whether he divorced his wife or was unsure about the conditions he stipulated for divorce then the divorce does not become effective. And, if the husband doubted the number of divorces he issued in one sitting, then it is counted as one.

Divorcing the wife while being uncertain about the divorce he made will result in three issues:

It will lead to separation between the spouses, it will make this woman lawful to marry by another man even though she is still his wife, and the wife will be deprived from maintenance and inheritance if he dies.

- **The ruling on giving a pecuniary gift for the divorcee:**

Pecuniary gift is gift money the husband gives to his divorcee according to his financial capacity to comfort her heart after the separation.

There are three cases for giving divorcees pecuniary gifts:

First: if the divorcee had no dowry specified and the divorce happened before consummating the marriage, then the husband is obliged in this case to give her a pecuniary gift; the rich from his means and the poor from his means, and she is not entitled to a dowry.

Second: if the divorcee had no dowry specified and the divorce happened after consummating the marriage, then she is entitled to a dowry equals that which women similar to her would be given. The divorcee in this case is not entitled to receive any pecuniary gift.

Allah (ﷻ) says:

﴿لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَىٰ أَلْوَسَعِ قَدْرُهُ وَعَلَىٰ الْمُقْتَرِ قَدْرُهُ مَتَّعًا بِالْمَعْرُوفِ حَقًّا عَلَىٰ الْحَسَنِينَ﴾

“There is no blame upon you if you divorce women you have not touched nor specified for them an obligation. But give them [a gift of] compensation - the wealthy according to his capability and the poor according to his capability - a provision according to what is acceptable, a duty upon the doers of good.”

[Sūrah al-Baqarah (2):236]

Third: if the husband divorces his wife according to the Sunnah, then he should grant her a pecuniary gift according to his means and according to her situation. This is to comfort her heart and to compensate her in case he fell in short in fulfilling her rights.

1 – Allah (ﷻ) says:

﴿لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَىٰ أَلْوَسَعِ قَدْرُهُ وَعَلَىٰ الْمُقْتَرِ قَدْرُهُ مَتَّعًا بِالْمَعْرُوفِ حَقًّا عَلَىٰ الْحَسَنِينَ﴾

“There is no blame upon you if you divorce women you have not touched nor specified for them an obligation. But give them [a gift of] compensation - the wealthy according to his capability and the poor according to his capability - a provision according to what is acceptable, a duty upon the doers of good.”

[Sūrah al-Baqarah (2):236]

2 – And Allah (ﷻ) says:

﴿وَالْمُطَلَّقَاتُ مَتَّعٌ بِالْمَعْرُوفِ حَقًّا عَلَىٰ الْمُتَّقِينَ﴾

“And for divorced women is a provision according to what is acceptable - a duty upon the righteous.”

[Sūrah al-Baqarah (2):241]

• **The ruling on divorcing a wife for whom dowry was designated:**

1- If the husband divorces his wife before consummating the marriage or after being alone with her, and he had designated a dowry for her, then she is entitled to a half of the dowry, unless this right is relinquished by the wife or her guardian. If the separation was caused by her, she loses all her right in her dowry, and if the separation came after consummating the marriage, then the husband is required to pay the entire dowry.

Allah (ﷻ) says:

﴿وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَوَيْضَةٌ مِمَّا فَرَضْتُمْ إِلَّا أَنْ يَعْفُوَا الَّذِي

بِيَدِهِ عَقْدَةُ النِّكَاحِ ۚ وَأَنْ تَعْفُوَا أَقْرَبُ لِلتَّقْوَىٰ ۚ وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ ۚ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٤١﴾

“And if you divorce them before you have touched them and you have already specified for them an obligation, then [give] half of what you specified - unless they forego the right or the one in whose hand is the marriage contract foregoes it. And to forego it is nearer to righteousness. And do not forget graciousness between you. Indeed Allah, of whatever you do, is Seeing.”

[Sūrah al-Baqarah (2):237]

2- If the separation occurred because the marriage contract was invalid and the spouses separated before the marriage is consummated, then the wife is neither entitled to receive her dowry nor pecuniary gift. However, if it happened after consummating the marriage, then she is entitled to the entire designated dowry, and if it was not specified, then she is entitled to get the dowry that would be given to a woman in her status.

2. The Legislated & Innovative Divorces

- **Types of legislated divorces:**

1. **A legislated divorce:** occurs when a husband divorces his wife after consummating the marriage, using one divorce during her time of purity (meaning she is not in her menses) during which he did not have sexual intercourse with her. In this case, he is allowed to take her back during her 'iddah, which is three menstrual cycles.

If the husband does not take his wife back during her 'iddah and the time of her 'iddah passed, she becomes divorced. In this case, a new marriage contract and dowry are required if both of them wanted to remarry each other. If the husband takes his wife back during the time of her 'iddah, then he can do that as she is still his wife.

If he divorces her a second time, then he does what he did regarding the first divorce; if he takes her back during the 'iddah then she is still his wife, and if he does not, then she becomes divorced and a new marriage contract and dowry are required if both of them wanted to remarry each other.

If he divorces her for a third time as previously explained, then the divorce becomes irrevocable; she is no longer lawful for him until she marries another man and her new marriage was valid.

Allah (ﷻ) says:

﴿الطَّلُقُ مَرَّتَانٍ ۖ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَنٍ ۗ وَلَا تَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا ۚ أَلَّا يُقِيمَا حُدُودَ اللَّهِ ۚ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٩﴾ فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّىٰ تَكَحَّ زَوْجًا غَيْرَهُ ۗ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۗ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾﴾

“Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allah. But if you fear that they will not keep [within] the limits of Allah, then there is no blame upon either of them concerning that by which she ransoms herself. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - it is those who are the wrongdoers. And if he has divorced her [for the third time], then she is not lawful to him afterward until [after] she marries a husband other than him. And if the latter husband divorces her [or dies], there is no blame upon the woman and her former husband for returning to each other if they think that they can keep [within] the limits of Allah. These are the limits of Allah, which He makes clear to a people who know.”

[Sūrah al-Baqarah (2):229-230]

2. Also, among legislated divorces: is when the husband divorces his wife once, after he confirms that she is pregnant.
3. If his wife is menopause or she has no menstrual cycle, the husband can divorce her anytime he wishes.

If divorce happens and separation occurs it is recommended for the husband to give his divorcee a pecuniary gift according to his means to her situation. This is to comfort her heart and to compensate her in case he fell in short in fulfilling her rights.

Allah (ﷻ) says:

﴿وَلِلْمُطَلَّقاتِ مَتَعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ﴾

“And for divorced women is a provision according to what is acceptable - a duty upon the righteous.”

[Sūrah al-Baqarah (2):241]

The divorce according to the aforementioned manner is a legislated divorce, in respect of the number of divorces, timing and condition.

Allah (ﷻ) says:

﴿يَأَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يُخْرِجَنَّ إِلَّا أَنْ يُبَيِّنَ بَفَحِشَةٍ مُبَيَّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُخْدِثُ بَعْدَ ذَلِكَ أَمْرًا﴾

“O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period, and fear Allah, your Lord. Do not turn them out of their [husbands’] houses, nor should they [themselves] leave [during that period] unless they are committing a clear immorality. And those are the limits [set by] Allah. And whoever transgresses the limits of Allah has certainly wronged himself. You know not; perhaps Allah will bring about after that a [different] matter.”

[Sūrah al-Ṭalāq (65):1]

- **An Innovative divorce:** is the divorce that contravenes the rules of religion, and it is of two types:

The first type: is an innovative divorce pertaining to timing, such as the husband divorcing his wife during her menses, or in the time of her purity during which he had sexual relations with her, and her pregnancy was not yet confirmed. Even though this divorce counts, it is prohibited and thus the person is considered sinful and transgressing the limits of Allah. In this case, the person is required to take her back (meaning during the ‘iddah) if it was not the third divorce. If he takes his wife back while she is still in her menses, he should keep her until she reaches the time of purity, and then wait for her

to have her second menses and then wait for her purity, then if he wishes he can divorce her.

1- Ibn ‘Umar (رضي الله عنه) narrated:

I divorced his wife during the time of her menses and then ‘Umar mentioned it to the Prophet (ﷺ) who said: “Order him to take her back, and then to divorce her while she is pure or pregnant.”¹

2- Ibn ‘Umar (رضي الله عنه) also narrated:

I divorced his wife while she was menstruating, and so Umar (رضي الله عنه) asked the Prophet (ﷺ) about it. The Prophet (ﷺ) said: “Order him to take her back until she is purified from her menses, and wait until she has her menses and becomes pure from it, and then he can either divorce her or keep her.”²

The second type: is an innovative divorce with regards to the number of divorces such as divorcing the wife three times in one statement such as saying: ‘you are divorced thrice’, or to divorce her in three separate statements in the same sitting, such as saying: ‘you are divorced, you are divorced, you are divorced.’

This divorce counts but it is prohibited, thus the one who does it is considered sinful and transgressing the limits of Allah. However if the divorce three times, in one statement or in more than one statement, occurs while the wife is pregnant or in the time of her purity during which the husband had intercourse with her, the divorces counts as one divorce and the husband is considered sinful.

If the wife does not have a menses because of menopause or because she is too young or the marriage was not yet consummated, then the husband can divorce her anytime as there are no restrictions.

¹ Sahih al-Bukhari (5251) and Sahih Muslim (1471)(5) and the wording is of Muslim.

² Sahih al-Bukhari (5251) and Sahih Muslim (1471) (6) and the wording is of Muslim.

3. The Revocable & Irrevocable Divorces

- **Divorce is of two types:**

First: The revocable divorce, which is when the husband consummated the marriage and then divorces his wife one time. The husband in this case can take his wife back during the period that she is in her ‘iddah. If he takes her back and then divorces her for the second time, then he can take her back during the period that she is in her ‘iddah. In either of these cases, she remains his wife so long as she is in her ‘iddah; he inherits from her and she inherits from him; she has the right of being spent on and being housed, and it is impermissible for the husband to keep her as his wife in order to harm her.

Allah (ﷻ) says:

﴿ وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرَ حَوْهِنَّ بِمَعْرُوفٍ ۖ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِيَتَعْتَدُوا ۖ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوعًا ۚ وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ لِيُعْظِمَكُمْ بِهِ ۚ وَأَتَّقُوا اللَّهَ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣١﴾

“And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress [against them]. And whoever does that has certainly wronged himself. And do not take the verses of Allah in jest. And remember the favor of Allah upon you and what has been revealed to you of the Book and wisdom by which He instructs you. And fear Allah and know that Allah is Knowing of all things.”

[Sūrah al-Baqarah (2):231]

- **Where should the divorcee stay during her ‘iddah if the divorce is revocable?**

It is obligatory for the woman who was subject to a revocable divorce – that is to say a woman who was divorced once or twice after the marriage was consummated or after she was with her husband together in private- to stay at her husband's house during her Iddah in hope the husband might take her back. It is not permissible for the husband to remove her from her house except for a [legally] valid reason.

It is recommended for her to beautify herself for him to encourage him to take her back.

1 – Allah (ﷻ) says:

﴿ يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ ۚ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يُخْرِجَنَّ ۚ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُّبِينَةٍ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ۚ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ﴿٢٣٢﴾ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِنْكُمْ

وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِرُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٦٥﴾ وَيَرْزُقْهُ

مِن حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَلِغٌ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٦٦﴾ ﴿٦٥﴾

“O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period, and fear Allah, your Lord. Do not turn them out of their [husbands’] houses, nor should they [themselves] leave [during that period] unless they are committing a clear immorality. And those are the limits [set by] Allah. And whoever transgresses the limits of Allah has certainly wronged himself. You know not; perhaps Allah will bring about after that a [different] matter. And when they have [nearly] fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for [the acceptance of] Allah. That is instructed to whoever should believe in Allah and the Last day. And whoever fears Allah - He will make for him a way out; And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent.”

[Sūrah al-Ṭalāq (65):1-3]

2 – And Allah (ﷻ) says:

﴿أَسْكِنُوهُنَّ مِن حَيْثُ سَكَنْتُمْ مِن وُجْدِكُمْ وَلَا تُضَارُوهُنَّ لِيُضَيِّقُوا عَلَيْهِنَّ ۚ وَإِن كُنَّ أُولَاتٍ حَمِلًا فَلَا تُفْسِدُوا عَلَيْهِنَّ حَتَّىٰ

يَضَعْنَ حَمْلَهُنَّ ۚ فَإِن أَرْضَعْنَ لَكُمْ فَرَاتُوهُنَّ أُجُورَهُنَّ ۗ وَأَتَمُّوا بِبَيْتِكُمْ مِّمَّعْرُوفٍ ۗ وَإِن تَعَاَسَرْتُم فَسَرِّضُوا لَهُنَّ آخَرَ ۗ﴾ ﴿٦٧﴾

“Lodge them [in a section] of where you dwell out of your means and do not harm them in order to oppress them. And if they should be pregnant, then spend on them until they give birth. And if they breastfeed for you, then give them their payment and confer among yourselves in the acceptable way; but if you are in discord, then there may breastfeed for the father another woman.”

[Sūrah al-Ṭalāq (65):6]

Second: Irrevocable divorce, which is the divorce that separates the wife from her husband conclusively.

This type of divorce is of two types:

The First: Minor irrevocable divorce:

This type refers to the case where the husband divorces his wife once or twice and does not take her back during her ‘iddah. In this case, the husband can, just like anyone else, marry her again with a new marriage contract and a new dowry as it is not required that she marries someone else before he can marry her again.

This is also the case with the woman who was separated from her husband [by the guardian or judge], whether the annulment of the marriage contract was after the wife compensated the husband or not.

Allah (ﷻ) says:

﴿وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَبِغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضُوا بَيْنَهُمْ بِالْمَعْرُوفِ ۗ ذَٰلِكَ يُوعَظُ بِهٖ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَٰلِكُمْ أَزْوَاجٌ لَكُمْ وَأَطْهَرُ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾﴾

“And when you divorce women and they have fulfilled their term, do not prevent them from remarrying their [former] husbands if they agree among themselves on an acceptable basis. That is instructed to whoever of you believes in Allah and the Last Day. That is better for you and purer, and Allah knows and you know not.”

[Sūrah al-Baqarah (2):232]

The Second: Major irrevocable divorce:

This type refers to the case where the husband divorces his wife three times. Upon the occurrence of the third divorce, the wife becomes separated from her husband conclusively. In this case, the husband cannot remarry her until after she marries another man after the end of her ‘iddah through a valid marriage while the intention of such marriage is to remain with each other and the new husband had sexual intercourse with her. If the new husband divorces her and her ‘iddah ends, her first husband is allowed to marry her again with a new contract and dowry just like anyone else.

If the husband is doubtful of her divorce or the condition he stipulated so that divorce takes place, then the marriage remains valid until he is sure that divorce took place.

Allah (ﷻ) says:

﴿الطَّلَاقُ مَرَّتَانٍ ۗ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ ۗ وَلَا تَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا ءَاتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا ۗ أَلَّا يُفِيمَا حُدُودَ اللَّهِ ۗ فَإِنْ خِفْتُمْ أَلَّا يُفِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهٖ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۗ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٣٣﴾﴾ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُفِيمَا حُدُودَ اللَّهِ ۗ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٤﴾﴾

“Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allah. But if you fear that they will not keep [within] the limits of Allah, then there is no blame upon either of them concerning that by which she ransoms herself. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - it is those who are the wrongdoers. And if he has divorced her [for the third time], then she is not lawful to him afterward until [after] she marries a husband other than him. And if the latter husband divorces her [or dies], there is no blame upon the woman and her former husband for returning to each other if they think that they can keep [within] the limits of Allah. These are the limits of Allah, which He makes clear to a people who know.”

[Sūrah al-Baqarah (2):229-230]

- **Where should the divorcee stay during her ‘iddah if the divorce is irrevocable?**

The woman who has been divorced three times should stay in her family house, because she is no longer lawful for her husband. In this case, the husband is no longer obliged to give her any maintenance or provide her accommodated. During her ‘iddah, she should not leave the house except there is a need to do so.

- **The situations where the woman is allowed to ask for a divorce:**

The woman is allowed to request before the judge to be divorced if she was subject to a harm that she cannot live with.

The following are some of the scenarios where the woman is allowed to ask for a divorce:

- 1- If the husband does not spend on her as he is required to.
- 2- If the husband harms his wife a harm that makes life with him unbearable such as the case where the husband verbally abuses her, hits her, hurts her with that which she cannot forbear, or forces her to do something impermissible and so forth.
- 3- If the wife fears falling in sins and is affected due to the absence of her husband (i.e. living far away from him).
- 4- If the husband is imprisoned for a long time, and his absence will harm her.
- 5- If the husband suffers from a serious issue such as impotency, inability to have sexual intercourse or a dangerous sickness that makes her lose interest in intimacy, etc.
- 6- If the husband does not pray and did not heed her advice, or that he commits major sins and does not repent from them.
- 7- If the wife dislikes her husband for his shortcomings regarding his religion, or that he is a dayyūth (i.e. a man who does not have protective jealousy over the women for whom he is responsible for and so he does not mind their engagement in illicit acts) or his honor is criticized and so forth.

It is impermissible for the woman to ask her husband to divorce her co-wife so that she may be his only wife because in Islam there should be no harm caused from or to a person.

- **When can the woman divorce herself?**

If a husband gives his wife the authority to divorce herself, then she can divorce herself three times according to the Sunnah, unless the husband only intended to limit her authority to issue one divorce. In order for the divorce to be valid, she should say: I divorce

myself from my husband. Thereupon, the time of her 'iddah begins and if the husband does not take her back during her 'iddah, she becomes divorced from him.

- **Types of irrevocable divorce:**

The woman is considered divorced conclusively in any of the three different cases:

1. If the judge dissolves the marriage.
2. If the husband issues the divorce in return for compensation, a.k.a. khul'.
3. If the wife is divorced for the third time.

Irrevocable divorce can happen either if the husband issues the divorce in return for compensation or before consummating the marriage or if he divorces his wife for the third time.

- **The ruling on conditional divorce:**

If the husband says to his wife: If you give birth to a boy then I am giving you one divorce, and if you give birth to a girl then you are divorced twice. The wife then gives birth to a boy and then a girl. In this case, she becomes divorced for the first birth and then after the second birth she receives the remaining two divorces and so becomes divorced conclusively.

If the husband says to his wife: 'Whenever your menses starts then you are divorced,' she becomes divorced by her first clear menses.

- **The ruling on divorce during postpartum:**

It is permissible for a man to divorce his wife during the time of her postpartum, because it is certain that she is not pregnant and this period is counted from the time of 'iddah. Contrary to the wife who is divorced during her menses, if the wife is divorced during her postpartum, then she should start her iddah immediately. This is because the woman who is in her menses does not start her iddah immediately but after the menses ends.

3. *Raj'ah* (Taking Back a Divorcee)

- ***Raj'ah*** means to take the wife back during the time of her 'iddah, without conducting a new marriage contract.
- **The wisdom behind the legislation of the revocable divorce:**

Divorce can take place during a time of anger and hastiness. It can occur without contemplating and being patient, or thinking about the consequences of divorce and what that would lead to of harms and ill-results.

This is why Allah (ﷻ) legislated revoking the divorce in married life, which is just like divorce, one of the exclusive rights of the husband.

Among the good aspects of Islam is that divorce and taking back the divorcee [during the iddah] are allowed. If conflict between the spouses makes continuing married life very difficult, divorce becomes allowed. However, if the relation between the spouses becomes better and things go back to their normal way, taking back the divorcee [during the iddah] is made permissible. All praise and gratitude are for Allah alone for His countless bounties upon His slaves.

Allah (ﷻ) says:

﴿وَمَا تَنْتُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾﴾

“And He gave you from all you asked of Him. And if you should count the favor of Allah, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful.”

[Sūrah al-Baqarah (14):34]

- **The ruling on a divorcee that can be taken back:**

During the 'iddah, the divorcee still remains a wife and so she is subject to all the rulings related to wives, hence she spends the period of her 'iddah in her husband's house, and she is entitled to receive her maintenance and is obliged to obey her husband; she is allowed to uncover her face for her husband and to wear good scents for him; to go out with him, to eat with him, and to do all what a wife does with her husband except the rights in bed. This is because she was separated from him [by divorce].

The divorcee in such case is not allowed to leave the house of her husband, and can spend the 'iddah time in the house of her family if there is a valid reason. The husband is not allowed to make her leave the house unless there is a valid reason.

If a man marries a woman then divorces her before consummating the marriage or being alone with her, he cannot take her back because the woman in this case has no 'iddah, and the right to take the wife back happens only during her 'iddah. If he wishes to have her as his wife again, then he can propose to her just like any other man.

1 – Allah (ﷻ) says:

﴿ يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يُخْرِجَنَّ إِلَّا أَنْ يُبَيِّنَنَّ بِفَحِشَةٍ مُبَيَّنَةٍ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ۚ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ﴿٦٥﴾

“O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period, and fear Allah, your Lord. Do not turn them out of their [husbands’] houses, nor should they [themselves] leave [during that period] unless they are committing a clear immorality. And those are the limits [set by] Allah. And whoever transgresses the limits of Allah has certainly wronged himself. You know not; perhaps Allah will bring about after that a [different] matter.”

[Sūrah al-Ṭalāq (65):1]

2 – And Allah (ﷻ) says:

﴿ وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا ۚ وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۚ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾

“Divorced women remain in waiting for three periods, and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day. And their husbands have more right to take them back in this [period] if they want reconciliation. And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise.”

[Sūrah al-Baqarah (2):228]

• **The conditions for the validity of a revocable divorce:**

There are conditions that must be fulfilled in order for a revocable divorce be valid, namely:

1. The divorcee should have had her marriage consummated.
2. The divorce should be either the first or the second divorce.
3. Divorce is not given in return for compensation, because if there is compensation she the divorce is considered irrevocable.
4. Taking the wife back should be during her ‘iddah.

• **How to take the wife back?**

Taking the wife back occurs by uttering a statement such as saying: I am taking back my wife or I am keeping her or any similar statements, whether she was during the time of purity or menses. It occurs in action by having sexual intercourse with her with the intention of taking her back.

- **The ruling on having a witness for divorce and revoking a divorce:**

It is from the Sunnah to divorce or take back a divorced wife in the presence of two male witnesses. Nonetheless, divorcing and taking back a divorced wife is still valid even if there were no witnesses.

A divorcee is still considered a wife to her husband during her ‘iddah if it was the first and second divorces. The time for taking the wife back expires when the ‘iddah ends.

Taking back a divorced wife does not require the consent of her guardian, a dowry, or the agreement or even the knowledge of the divorced wife.

Allah (ﷻ) says:

﴿ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ۚ ذَٰلِكُمْ يُوعِظُ بِهِ مَن كَانَ يُؤْمِرُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٦٥﴾ وَيَرْزُقْهُ مِن حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَلِغٌ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٦٦﴾ ﴾

“And when they have [nearly] fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for [the acceptance of] Allah. That is instructed to whoever should believe in Allah and the Last day. And whoever fears Allah - He will make for him a way out; And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent.”

[Sūrah al-Ṭalāq (65):2-3]

4. *Khul'* (Releasing the Wife)

- *Khul'*: is the separation of a husband from his wife in return for compensation.
- The wisdom behind the legislation of *khul'*:

If love no longer exists in the life of spouses and such love was replaced with feelings of dislike and resentment; and problems started to rise, and the defects of either or both of the spouses started to appear, and attempts at reconciliation were unsuccessful, then Allah has made a way out and a relief from this situation.

If the decision to stop this married life was from the part of the husband, then Allah has endowed him with the right to divorce his wife. However, if separation is sought by the wife, then Allah has allowed her to separate from her husband wife by giving the husband what she took from him (i.e., the dowry) or less or more in return for his divorcing her.

Dissolution of Marriage could be upon the request of the husband, the wife or her guardian.

1 – Allah (ﷻ) says:

﴿الْمُطَلَّقُ مَرَّتَانٍ ۖ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ ۗ وَلَا جُنَاحَ لَكُمْ أَنْ تَأْخُذُوا بِمَا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُفِيمَا حُدُودَ اللَّهِ ۚ فَإِنْ خِفْتُمْ أَلَّا يُفِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٩﴾﴾

“Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allah. But if you fear that they will not keep [within] the limits of Allah, then there is no blame upon either of them concerning that by which she ransoms herself. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - it is those who are the wrongdoers.”

[Sūrah al-Baqarah (2):229]

2 – And Ibn ‘Abbas (رضي الله عنه) narrated:

The wife of Thabit ibn Qais ؓ came to the Prophet ﷺ and said, "Oh Messenger of Allah! I do not blame Thabit for defects in his character or his religion, but I, being a Muslim, dislike behaving in un-Islamic manner [if I remain with him]." On that the messenger of Allah said [to her]: "Will you give back the garden which your husband has given you [as a dowry]?"

She said, "Yes." Then the Prophet said to Thabit, "O Thabit! Accept your garden, and divorce her once."¹

- **The ruling on *khul'*:**

1- *Khul'* is a dissolution of marriage whether it is referred to as *khul'*, annulment, or ransoming.

If *khul'* occurs using words of divorce or the statement was implicit and pronounced with the intention of divorce, then it counts a divorce. In this case, the man cannot take back his wife after it happens, but he can marry her again with a new marriage contract and dowry after her 'iddah so long as it was not the third divorce.

2- *Khlu'* is allowed if the woman dislikes her husband either because it is very difficult to live with him, or his ill-manners or his ugliness, or if she fears falling into sin by neglecting his rights if she remained as his wife. The husband is encouraged to comply with her request whenever *khul'* is allowed.

3- If the wife dislikes her husband because of his shortcomings regarding his religion, such as him not praying, or not being chaste, and it is not possible to rectify him, then it is obligatory on her to take all the means to leave him. If the husband does some things which are forbidden, and he does not force her to do those forbidden things, then she is not obligated to ask for *khlu'*. In fact, any woman who asks divorce from her husband for no valid reason, the smell of paradise will be forbidden on her.

- **Who is eligible to be separated from through *khul'*:**

It is valid for the husband whose issuance of divorce would be valid if he issued it to accept the request of separation through *khul'* provided the money is paid by someone who is eligible to give it away. It is accepted to take the money of *khul'* from the wife, her guardian or other people from among those who are charitable.

- **The time of *khul'*:**

Khul' is allowed at any time, whether it happens while the woman is pure or in her menses. The 'iddah of the woman who did *khlu'* is one menstrual cycle. It is permissible for the husband to remarry the woman from whom he was separated through *khul'* if she agrees to his proposal and the marriage needs to be after the end of her 'iddah with a new marriage contract and dowry.

¹ Narrated by Bukhārī (no. 5273).

- **The ruling on making difficulties for one’s wife:**

Both spouses are obliged to treat each other with goodness and live with each other in kindness.

It is impermissible for the husband to make difficulties for his wife to force her to ask for khul’ so that he can take her dowry except if she committed a clear adultery. In that case, the ruling changes and so it is not forbidden.

Allah (ﷻ) says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرْتُوا النِّسَاءَ كَرْهًا ۗ وَلَا تَعْضُلُوهُنَّ لِذَهُبُنَّ إِذْهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ ۗ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۗ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ۝﴾

“O you who believe, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good.”

[Sūrah al-Nisā’ (4):19]

- **The money involved in *khul’*:**

Everything that is allowed to be a dowry is also allowed to be paid as the compensation of khul’. If the wife says to her husband: “I ask you to agree to do khul’ and in return I will give you one thousand, and he agrees, then the separation becomes irrevocable and the husband becomes entitled to the one thousand. It is allowed to do khul’ in return for something that is not identified, such as offering a non-specific sheep. The husband can take in return for agreeing to do khul’ the dowry that he gave her, or less than it, or more than it. However, mannerism necessitates that he does not take more than what he gave to her.

It is permissible to offer non-monetary compensation such as serving him, teaching his kids and so forth.

5. *Īlā'* (Vow of Abstention)

- *Īlā'*: refers to the case where a husband who is able to have sexual intercourse with his wife swears by Allah, or by any of His Names or Attributes not to have a vaginal sex with his wife forever, or for a period more than four months.

- **The wisdom behind the permissibility of *Īlā'*:**

The purpose of *Īlā'* is to discipline disobedient rebellious wives, hence it is allowed according to what is needed to achieve its purpose, that is to say, up to four months. The period that exceeds the four months is considered impermissible and a form of oppression, because the man in this case made an oath to abandon an obligation.

- **The wisdom behind specifying the time period of *Īlā'*:**

During the pre-Islam era, husbands who did not love their wives but did not wish to let them go and marry someone else, used to swear that they will not touch his wife ever again, or to abstain from her for one or two years. The intention of them was to harm the wife so she becomes neither married nor divorced. For this reason, Allah put an end to this oppression by limiting the period to four months, and declared anything past that [four months] void in order to avert the harm.

Allah (ﷻ) says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۗ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Mā'idah (5):2]

- **The consequences of *Īlā'*:**

If a husband swears not to have intercourse with his wife ever again or for more than four months, he becomes subject to the rulings of *Īlā'*. Thus, if the husband has intercourse with his wife anytime during the four months, then his oath is considered broken, and so he must pay the required expiation, which is to feed ten poor people, or clothe them, or free a slave, and if he is unable to any of that, then he must fast for three days. If the four months passes and during which he did not have sexual intercourse with his wife, then the wife has the right to demand sexual intercourse, and if he does then all he is required to do is just to pay the expiation for breaking the oath.

If he refuses [to have sexual intercourse with her] she can ask him to divorce her, and if he refuses to divorce her, then [she can raise her case to] the ruler (judge) who can divorce her one time [from her husband], in order to avert any harm may happen to the wife.

If the husband does not have sexual intercourse with his wife in order to harm her, then he will be demanded change his position otherwise the judge can divorced him from her.

Allah (ﷻ) says:

﴿لِّلَّذِينَ يُؤْتُونَ مِن نِّسَابِهِمْ تَرِيصًا أَرْبَعَةَ أَشْهُرٍ ۖ فَإِن فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٢٦﴾ وَإِن عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ

﴿٢٢٧﴾ عَلِيمٌ

“For those who swear to abstain from sexual relations with their wives is a waiting time of four months, but if they return [to normal relations] - then indeed, Allah is Forgiving and Merciful. And if they decide on divorce - then indeed, Allah is Hearing and Knowing.”

[Sūrah al-Baqarah (2):226-227]

6. *Zihār* (Comparing One's Wife to His Mother)

- *Zihār*: refers to the case where a man claims his wife or parts of her are sexually impermissible like an unmarriageable woman forever, such as saying: 'You are unlawful to me just like how my daughter is unlawful for me,' or: 'You are unlawful for me like how the back of my mother is unlawful for me,' and so forth.
- **The ruling on *zihār*:**

Zihār is prohibited and Allah has chastised those who practice it by saying:

﴿الَّذِينَ يُظَاهِرُونَ مِنكُم مِّن نِّسَائِهِم مَّا هُنَّ أُمَّهَاتُهُمْ إِنَّ أُمَّهَاتَهُمْ إِلَّا اللَّائِي وَلَدَتْهُنَّ ۗ وَأَنتُمْ لَيَقُولُونَ مُكْرَمًا مِّنَ الْقَوْلِ وَزُورًا ۗ وَإِنَّ اللَّهَ لَعَفُورٌ غَفُورٌ ﴿٥٨﴾﴾

“Those who pronounce Dhihar among you [to separate] from their wives - they are not [consequently] their mothers. Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood. But indeed, Allah is Pardoning and Forgiving.”

[Sūrah al-Mujādilah (58):2]

- **The wisdom behind prohibiting *zihār*:**

During the times before Islam, the man would say to his wife whenever he is angry: “You are like the back of my mother to me,” and that would make her divorced. However, Islam saved women from this difficulty, and clarified that such practice is an objectionable statement and a falsehood. This is because such statement is baseless since the wife is not his mother so she can be unlawful for him like his mother. Thus, Islam voided the consequences of such practice, meaning that the wife is no longer considered divorced by such statement, but the religion made the wife prohibited for her husband until he pays the expiation for committing it.

- **Types of *zihār*:**

There are three forms of *zihār*:

1. Immediate such as saying to the wife: You are like the back of my mother to me.
2. Delayed such as saying to the wife: When Ramadan begins, you will be to me like the back of my mother.
3. Specific to Time such as saying to the wife: You are like the back of my mother in January. If the husband does not have intercourse with his wife during the designated month, then the *zihār* becomes ineffective and he is not required to offer any expiation. However, if he has intercourse with her during the designated month, then he must offer the expiation of *zihār*.

- **The rulings pertaining to *zihār*.**

If a husband said to his wife: ‘If you go to such and such place, then to me you are like the back of my mother,’ with the intention that she is unlawful for him, then he has committed *zihār*. In this case, he is not allowed to have intercourse with her until after he pays the required expiation.

However, if he intended by his statement to threaten her to stop her from doing something and did not intend to make her prohibited on him, then she does not become prohibited from him. In this case, he is required to pay the expiation for breaking a vow, and this is how he is released from his vow. But, if he intended divorce, then it is counted as one divorce.

'Umar bin Al-Khattab (رضي الله عنه) narrated:

Allah’s Messenger (ﷺ) said: “Indeed, all deeds do not count without intentions and every person will be rewarded according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, then his emigration will be for what he emigrated for.”¹

If a person makes *zihār* from multiple wives with one statement, he is required to pay one expiation. However, if he made *zihār* from them in separate statements, then he is required to pay the expiation for each statement.

- **The ruling of expiation for *zihār*.**

If *zihār* took place and the husband then wanted to have intercourse with his wife, then he is required to pay the expiation before doing that. If he had intercourse with her before paying the expiation, then he has sinned and still must pay the expiation and repent and seek Allah’s forgiveness.

The following is a list of the expiations for *zihār*, arranged in order:

1- Free a believing slave; if one cannot do it.

2- Fast for two consecutive months. The fasting is not considered interrupted because of the two Eids or when breaking the fast due to travelling or severe illness. If one is unable to do this option then he must.

3- Feed sixty poor people from the staple foods or from the regular foods of one’s area. The quantity should be half of one *ṣā’* (one kg & twenty grams) given for each poor person. If one feeds the poor people for lunch or dinner it will suffice.

Indeed, Allah is the Most Compassionate with His slaves in that He made feeding the poor and needy ones an expiation for sins and an eraser for sins.

¹ Agreed upon; Sahih al-Bukhari (1) and Sahih Muslim (1907) – the wording is of al-Bukhari.

Allah (ﷻ) says:

﴿وَالَّذِينَ يُظَاهِرُونَ مِن نِّسَابِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَاسَا ۚ ذَٰلِكُمْ تُوعَظُونَ بِهِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٥٨﴾ فَمَن لَّمْ يَجِدْ فَصِيَامٌ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَاسَا ۗ فَمَن لَّمْ يَسْتَطِعْ فِلِإِطْعَامِ سِتِّينَ مِسْكِينًا ۗ ذَٰلِكَ لِنُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۗ وَتِلْكَ حُدُودُ اللَّهِ ۗ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٥٩﴾﴾

“And those who pronounce thihar from their wives and then [wish to] go back on what they said - then [there must be] the freeing of a slave before they touch one another. That is what you are admonished thereby; and Allah is Acquainted with what you do. And he who does not find [a slave] - then a fast for two months consecutively before they touch one another; and he who is unable - then the feeding of sixty poor persons. That is for you to believe [completely] in Allah and His Messenger; and those are the limits [set by] Allah . And for the disbelievers is a painful punishment.”

[Sūrah al-Mujādilah (58):3-4]

7. *Li'ān* (Public Imprecation)

- *Li'ān* is that both spouses testify and swear; the husband invokes Allah's curse on him if he was lying about his accusation and the wife invoke Allah's Anger upon her if she was lying. The testimony of both and their oaths should be in the presence of the ruler or his deputy (i.e. judge).

- **The wisdom behind legislating *li'ān*:**

If a man caught his wife committing adultery but could not establish evidence against her or if he accuses her of committing adultery and she denies his accusation, and so that the husband does not become ashamed of her adultery and to safeguard his honor and prevent an illegal child be attributed to him, then Allah has legislated this practice to solve this problem. It is recommended that both spouses be advised and warned to fear Allah before initiating *li'ān*.

If the husband accused his wife of adultery and then he refused to follow the procedures of *li'ān* then he will receive eighty lashes as a punishment for accusing a woman with adultery with presenting the required evidence. If the wife refused to take the oath and admits committing adultery, then she receives the punishment of adultery, which is stoning to death.

- **The ruling of a person who accuses a woman who is not his wife of adultery:**

Whoever accuses someone other than his wife of adultery and could not produce the evidence which is four witnesses who can testify to the truthfulness of his accusation, the person will be punished with eighty lashes, and he will be considered a *fasiq* whose testimony is not accepted unless he repents thereafter and does good deeds.

Allah (ﷻ) says:

﴿وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٤﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾﴾

“And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient, Except for those who repent thereafter and reform, for indeed, Allah is Forgiving and Merciful.”

[Sūrah al-Nūr (24):4-5]

- **The conditions of *li'ān*:**

In order for *li'ān* be valid, the following conditions need to be fulfilled:

1. The involved sides should be the husband and wife, and both should be adults and accountable (in religion) and this must take place before the ruler or his deputy.

2. It is preceded by the husband accusing his wife of adultery.
3. The wife accuses him of lying and continues to do so until the end of li'ān.

• **The description of *li'ān*:**

If the husband accuses his wife of adultery and did not produce evidence, then he either receives the punishment for false accusation. The punishment cannot be avoided unless he agrees to proceed with li'ān.

The steps of li'ān are as follows:

1. The husband starts by saying four times in front of a judge: “I testify by Allah that I am saying the truth in what I am accusing this wife of mine of adultery”; and he should point to her if she was present or provide her name if she was absent. Then, he adds this statement in the fifth sentence: “the curse of Allah be upon him if he should be among the liars.”

2. Then, the wife says four times: “I testify by Allah that he is lying in what he accused me of, of adultery. Then, says in the fifth statement: “the wrath of Allah be upon her if he was of the truthful.”

It is recommended that each of the spouses be advised before they start the li'ān, and to place the hand on the mouth of the husband before he makes the fifth statement saying to him: fear Allah because punishment in this life is less than the punishment in the hereafter, and this statement you are about to make will surely bring you a torment.

The same should be done with the woman but without placing the hand on her mouth unless the one advising her is a woman.

The Sunnah is for the li'ān to take place in the presence of the ruler or his deputy and that the spouses do it while standing in the presence of a group of people.

Allah (ﷻ) says:

﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَدُوا أَحَدَهُمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُمْ لَمِنَ
الصَّادِقِينَ ﴿٦﴾ وَالْخَامِسَةَ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٧﴾ وَيَدْرُؤُاَ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعُ شَهَادَاتٍ
بِاللَّهِ إِنَّهُمْ لَمِنَ الْكَاذِبِينَ ﴿٨﴾ وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾﴾

“And those who accuse their wives [of adultery] and have no witnesses except themselves - then the witness of one of them [shall be] four testimonies [swearing] by Allah that indeed, he is of the truthful. And the fifth [oath will be] that the curse of Allah be upon him if he should be among the liars. But it will prevent punishment from her if she gives four testimonies [swearing] by Allah that indeed, he is of the liars. And the fifth [oath will be] that the wrath of Allah be upon her if he was of the truthful.”

[Sūrah al-Nūr (24):6-9]

- **The consequences of *li'ān*.**

If *li'an* occurs there are five rulings that come as a consequence to it:

1. The husband avoids the punishment prescribed for who accuses a woman of adultery without producing the required evidence
2. The wife avoids the punishment of stoning to death.
3. The spouses become separated from each other
4. They are forever forbidden for each other.
5. If the woman gives birth, the child will be attributed to the wife and not the husband.

The woman separated from her husband by *li'an* is not entitled to maintenance or housing during her *'iddah*.

8. 'Iddah (Postmarital Waiting Period)

- **The 'Iddah:** is a waiting period that is legislated and comes as a consequence of separation within a valid marriage.

It is a period of time, during which the wife waits and does not remarry another man after her husband dies or divorces her.

- **The wisdom behind legislating 'iddah:**

1. Ensure that the wife is not pregnant in order to avoid any mixture of genealogical relations.
2. Give the husband the opportunity to take back his wife if he regrets divorcing her. This is only if it was a revocable divorce.
3. Magnifying the status of marriage and that it can only be conducted after fulfilling its conditions and cannot be revoked but after waiting and being patient.
4. Respect the married life in that the divorcee cannot marry another man except after a period of waiting.
5. Protect the right of the fetus if the divorcee was pregnant.

The 'iddah involves the right of four parties: The right of Allah, the right of the husband, the right of the wife, and the right of the offspring.

- **The ruling on the 'iddah:**

The 'iddah must be observed if the woman became a widow before or after consummating the marriage, or was separated from her husband after being alone in private with her husband whether the separation was in the form of regular divorce, khul', or annulment of the marriage. This waiting period is prescribed so that it will be known if she is pregnant by either giving birth or for menses to have passed or by waiting for a few months.

Allah (ﷻ) says:

﴿ يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ ط وَأَتَّقُوا اللَّهَ رَبَّكُمْ ط ﴾

“O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period, and fear Allah, your Lord.”

[Sūrah al-Ṭalāq (65):1]

- **Rulings pertaining to the 'iddah:**

The divorcee is required to observe the waiting period if the divorce happened after consummating the marriage. If the divorce occurred before consummating the marriage, then she is not required to observe the waiting period.

The widow is required to observe the ‘iddah, whether the death of her husband happened before or after the consummation of marriage. The waiting period of widows is four months and ten days and that is to show respect for the memory of the husband and to be mindful of his rights.

1 – Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَعِيَهُنَّ وَسَرَخُوهُنَّ سَرَاحًا جَمِيلًا ﴿٣٣﴾ ﴾

“O you who believe, when you marry believing women and then divorce them before you have touched them, then there is not for you any waiting period to count concerning them. So provide for them and give them a gracious release.”

[Sūrah al-Aḥzāb (33):49]

2 – And Allah (ﷻ) says:

﴿ وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ فِإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾ ﴾

“And those who are taken in death among you and leave wives behind - they, [the wives, shall] wait four months and ten [days]. And when they have fulfilled their term, then there is no blame upon you for what they do with themselves in an acceptable manner. And Allah is [fully] acquainted with what you do.”

[Sūrah al-Baqarah (2):234]

- **Types of women observing the ‘iddah:**

The First: The Pregnant: The ‘iddah of pregnant women extends until they give birth to a developed fetus, whether their iddah is a result of the death or divorce of the husband or the annulment of marriage. The least time for pregnancy is six months calculated from the date on which the marriage was consummated and the longest period of pregnancy is often nine months.

Allah (ﷻ) says:

﴿ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ ۚ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴿٦٥﴾ ﴾

“And for those who are pregnant, their term is until they give birth.”

[Sūrah al-Ṭalāq (65):4]

The Second: The Widow: If she is pregnant then her ‘iddah ends upon giving birth, otherwise her iddah is four months and ten days. During this period, it will become known if she was pregnant or not.

Allah (ﷻ) says:

﴿ وَالَّذِينَ يَتُوفُونَ مِنْكُمْ وَيَذُرُونَ أَزْوَاجًا يَتَرْتَضِينَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا

فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾

“And those who are taken in death among you and leave wives behind - they, [the wives, shall] wait four months and ten [days]. And when they have fulfilled their term, then there is no blame upon you for what they do with themselves in an acceptable manner. And Allah is [fully] acquainted with what you do.”

[Sūrah al-Baqarah (2):234]

The Third: The divorcee who is not pregnant: The ‘iddah is three full menstrual cycles. As for those separated from their husband through khul' or annulment, the term is one menstrual cycle.

Allah (ﷻ) says:

﴿ وَالْمُطَلَّقَاتُ يَتَرْتَضِينَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ

وَالْيَوْمِ الْآخِرِ ۚ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا ۚ وَهُنَّ مِثْلُ الَّذِي عَلَيْهُنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ

دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾

“Divorced women remain in waiting for three periods, and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day. And their husbands have more right to take them back in this [period] if they want reconciliation. And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise.”

[Sūrah al-Baqarah (2):228]

The Fourth: The divorcee who does not menstruate due to being underage or because of menopause. The ‘iddah is three months.

Allah (ﷻ) says:

﴿ وَالنِّسَاءُ الَّتِي لَا يَنْتَظِرْنَ الْمَحْضَ مِنْ نِسَائِكُمْ إِنْ أَرَبْتُمْ قَعْدَتَهُنَّ ثَلَاثَةَ أَشْهُرٍ ۚ وَالَّتِي لَا تَحْمِلُ

“And those who no longer expect menstruation among your women - if you doubt, then their period is three months, and [also for] those who have not menstruated. And for those who are pregnant, their term is until they give birth. And whoever fears Allah - He will make for him of his matter ease.”

[Sūrah al-Ṭalāq (65):4]

The Fifth: The woman whose menses stopped and does not know the reason behind that. The ‘iddah is one year; nine months to count for the pregnancy and three to count for the ‘iddah.

The Sixth: The woman whose husband went missing and so no one knows his whereabouts or whether he is alive or dead. The wife is required to wait for his return or

to receive verified news about him. The wife should wait for a period that does not cause her harm, which is set by the ruler to be certain about the fate of the husband.

If this period passes and the husband does not return, the ruler will declare him dead, and accordingly his wife starts her 'iddah for four months and ten days, which is the iddah of widows. The term starts from the time of the declaration and after the 'iddah ends, she can marry another man, if she wishes.

The 'iddah of a divorcee slave girl who has menses is two menses and the 'iddah of those who do not have menses because of menopause or being underage is two months. The 'iddah of the pregnant ends upon giving birth.

- **The 'iddah of non-married women:**

1. If a man has a slave girl whom he can have intercourse with (i.e. she is in an age that she can have intercourse), it is not allowed to do it until after she gives birth if she was pregnant, or after one month if she was too young or has menopause.

2. The 'Iddah of a woman who was separated from her husband because of Khul' and the woman who had intercourse because of a dubious marriage contract or invalid marriage contract, is one menstrual cycle to make sure she is not pregnant.

3. The divorce 'iddah of a woman whose husband died during her 'iddah, and the divorce was revocable, ends upon his death and she has to start the 'iddah of widows.

- **The ruling on mourning:**

Mourning refers to the case where the wife remains in the house of her deceased husband and avoid wearing perfumes, attractive clothes, Henna, Jewelry, or kohl (eyeliner), and anything that women do to beautify themselves.

The mourning period of a widow is the term of her 'iddah to show respect to her deceased husband. If the wife did not comply with the requirements of mourning, then she becomes sinful and must repent. This mourning is only limited to women.

It is not allowed for a woman to mourn the death of kings, presidents, or important personalities. This is because the Prophet (ﷺ) died and none of his companions mourned his death. The same did happen when Abu Bakr, Umar ibn al-Khattab, 'Uthman ibn 'Affan and 'Ali ibn Abi Talib (رضي الله عنه) though they are the best of creation after the prophets.

1- Umm 'Atiyyah (رضي الله عنها) reported:

The Messenger of Allah (ﷺ) said: "No woman should mourn for a dead person for more than three days, except for a husband, (in which case the period of mourning is) four months and ten days. She should not wear any colored clothes, only simple dress. She should not apply kohl to her eyes, or use

perfume, except for a little qust or izfaar (types of perfume), when she cleans herself after finishing her period.”¹

2- ‘A’ishah narrated:

The Messenger of Allah (ﷺ) said: “Whoever introduces to this religion that which is not from it, will be rejected.”²

- **The period of mourning:**

It is allowed for women to mourn the death of someone other than her husband for three days. As for mourning the death of her husband, then it is connected to her ‘iddah, which is four months and ten days. As for a woman whose husband died during her pregnancy, then her ‘iddah and mourning period ends by giving birth.

- **The place for spending the ‘iddah due to death:**

1- The wife whose husband died should her ‘iddah in the house of her husband where he died while she is living in it. If she leaves that house out of fear or by force or because of someone’s right, then she can move out to any other place where she can be safe. During this iddah, she can leave her house if she needs to for a valid reason or if there is a pressing need.

The wife whose absent husband dies or who divorces her during his absence but did not inform her of her divorce, her iddah starts from the time her husband dies, or divorces her.

2- The wife who received a revocable divorce remains in her husband’s house, and during the term she is entitled to maintenance and housing because she is still his wife. It is not allowed for the husband to drive her out of his house and she is not allowed to leave her husband’s house, unless she commits a dishonorable statement or act that brings harm to the household.

3- The wife who received irrevocable divorce is entitled to maintenance if she was pregnant until she gives birth. If she was not pregnant, then she is not entitled to maintenance or housing. The divorcee who received revocable divorce or her marriage was annulled or separated because of khul’ spends the iddah in the house of her family (meaning not her husbands).

- **The things that a mourning wife is allowed to do:**

The woman can during the mourning period is allowed to do the following:

¹ Agreed upon; Sahih al-Bukhari (5342) and Sahih Muslim (938) and the wordings are of Muslim.

² Agreed upon; Sahih al-Bukhari (2697) and Sahih Muslim (1718).

Look after her personal hygiene, take showers, comb her hair, and wear regular clothes and use soaps and some good scents after washing up from menses. She is allowed to leave her house for a need provided that she wears decent covering clothes, and she is allowed to talk to men in an honorable way.

Allah (ﷻ) says:

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾

“Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.”

[Sūrah al-Baqarah (2):222]

- **The ruling on leaving the house during the mourning period:**

There are three different scenarios where a mourning widow may choose to leave her house:

First: Leaving her house for no need or necessity, such as going out for a walk or to go for Umrah. In this case, she should be prevented from doing so as long as she is in her iddah.

Second: Leaving the house is for a pressing need such as seeing a doctor as she is being ill or it is not safe to stay in the house, or for fearing for herself and so forth. In this case, she is allowed to leave her house until the need is satisfied, and then she goes back to the house.

Third: Leaving the house for a need such like leaving the house to buy food for herself and her children, or to go to work. In this case, she is allowed to leave to satisfy her need then come back.

9. Breastfeeding

- **Breastfeeding:** refers the suckling or drinking of babies who are less than two years old from the milk produced by the breast of a woman as a result of giving birth.
- **The ruling on breastfeeding:**

What becomes forbidden for marriage through blood ties becomes forbidden for marriage through breastfeeding:

1 – Allah (ﷻ) says:

﴿ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمْ أَلْبَنِي
أَرْضَعْتَكُمْ وَأَخَوَاتُكُمْ مِنْ أَرْضَعْتَكُمْ ﴾

“Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your [milk] mothers who nursed you, your sisters through nursing.”

[Sūrah al-Nisā' (4):23]

2 – And Ibn ‘Abbās (رضي الله عنه) narrated:

The Prophet (ﷺ) said regarding the daughter of Hamza (رضي الله عنه): “She is prohibited to me, and what becomes mahram (forbidden for marriage) through breastfeeding is that which becomes forbidden for marriage through blood ties. She is the daughter of my brother through breastfeeding.”¹

- **What becomes prohibited through breastfeeding:**

Five sucklings during the first two years of the child’s life are sufficient to establish the milk-kinship and marriage-ban:

If a woman breastfeeds a child other than her children five times before completing the first two years of the child’s life, this child becomes her son or daughter and the son or daughter of her husband. This makes the people who are considered mahram for the woman and her husband to be mahram for the breastfed child, and so the child becomes the sibling of their children.

This ruling is limited to the breastfed child and does not extend to include his biological parents and relatives. This means that his biological siblings can marry from the children of his milk-mother.

¹ Agreed upon; narrated by Bukhārī (no. 2645) and Muslim (no. 1447). The wording is that of Bukhārī’s.

- **The rule of the breastfeeding that entails relationship-prohibition:**

1- The milk-kinship establishes prohibition on the milk-son and his descendants; his children no matter how far the line reaches. This ruling does not apply on his ascendants relatives; his fathers and mothers no matter how far the line reaches, or his siblings, paternal uncles and aunts and maternal uncles and aunts.

2- The milk-kinship establishes prohibition on the milk-mother's relatives (ascendants and descendants), siblings, paternal uncles and aunts and maternal uncles and aunts. The children of the husband and the milk-mother become the siblings of the milk-son. The parents of the milk-mother are considered his grandparents, and her brothers and sisters are his uncles and aunts and the same with the brothers and sisters of the husband and so on.

- **The limit of breastfeeding:**

If the child suckles from the breast then leaves it by his choice or changes the breast from which he sucks milk, this is considered one breastfeeding. If the child suckles again, then it is considered two breastfeeding. The determination of the number depends on norms of people.

It is encouraged that the nursing mother to be religious, of a good character and appearance as it affects the infant.

- **How to establish milk-relationship:**

The milk-relationship can be proven by the testimony of two men, one man and two women or one woman of a good character whether she is the nursing mother or not.

- **The consequences of breastfeeding:**

The following rulings are the consequences of breastfeeding:

First: If a woman breastfeeds a child, the child becomes her child. As a result, marriage-ban is established and the child is permitted to look at her, be with her alone and her mahram become his. However, maintenance, guardianship and inheritance are not obligatory.

Second: The milk of an animal does not establish prohibition as the milk of a woman. If two infants suckle from an animal, the milk-relationship between them is not considered established. Blood transfusion between a man and woman does not establish milk-kinship, and so the application of prohibition is not valid.

Third: If there is a doubt regarding the milk-kinship or the completion of the five suckling, and there is no evidence to prove it, then there is no prohibition.

- **Adult breastfeeding:**

The breastfeeding that establishes prohibition is the suckling of milk for five times or more before the age of two years.

However, if there is a necessity to breastfeed the adult who cannot be dispensed from entering the house and there is a difficulty in being veiled in his presence, it is permissible for the woman to pour milk from her breasts five times into a bowl for the adult to drink it on five times.

‘A’ishah (رضي الله عنها) reported:

Salim, the freed slave of Abu Hudhaifah (رضي الله عنه), lived with him and his family in their house. The daughter of Suhail came and said: Salim has attained puberty as men do, he knows what they know, and he enters our house freely, and I sense that this bothers the heart of Abu Hudhaifah. So the Messenger of Allah (ﷺ) said: “Let him be fed with breast milk and he will become unlawful for you in marriage, then the feelings in his heart will disappear.” She returned and said, “I fed him with breast milk and the feelings in Abu Hudhaifa’s heart disappeared”¹

¹ Agreed upon; Sahih al-Bukhari (4000) and Sahih Muslim (1453) and the wording is of Muslim.

10. Custody

- **Custody:** is the protection of a child or an insane person against that which harms him and look after his affairs until he can be independent.

- **Types of custodianship for the child:**

First: The custody of the father takes precedence over the mother in respect of providing the financial maintenance and guardianship in marriage.

Second: The custody of the father takes precedence over the father in respect of custody and breastfeeding.

- **The ruling on custody:**

The custody is prescribed in Islam due to its Hereafter reward whether in return for payment or not.

Allah (ﷻ) says:

﴿أَسْكِنُوهُمْ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجُوهِكُمْ وَلَا تُضَارُّوهُمْ لِنَصِيْقُوا عَلَيْهِمْ ۖ وَإِنْ كُنَّ أُولَاتٍ حَمَلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ

يَضَعْنَ حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ ۗ وَأَتَمُّوا بَيْنَكُمْ بِمَعْرُوفٍ ۗ وَإِنْ تَعَاَسَرْتُم فَسْتَرْضِعْ لَهُنَّ أُخْرَىٰ ۗ﴾

“Lodge them [in a section] of where you dwell out of your means and do not harm them in order to oppress them. And if they should be pregnant, then spend on them until they give birth. And if they breastfeed for you, then give them their payment and confer among yourselves in the acceptable way; but if you are in discord, then there may breastfeed for the father another woman.”

[Sūrah al-Ṭalāq (65):6]

- **Those who are more worthier of taking the custody:**

The custodianship of children is from the beauty legislations of Islam and its concern for children. The person who is a pious trustworthy Muslim and capable of raising children and looking after them has more right to have the custody than others. The custodianship is a right given to the custodian and so he has the right to relinquish his right in custody, and then the right passes to the next person in order.

The person who is more entitled to custody is the closest in kinship. If two persons happen to be in the same level of closeness, the female is more entitled than the male, i.e. the mother take precedence over the father.

In the event of separation, the mother is more entitled to custody because she is more caring and patient with the child and she knows how to deal with him and put him to sleep. If the mother is not alive, or suffers from something prevents her from taking the custody for the child such as suffering from a disease, then the custody's right passes to the mother's mother, then the grandmother, etc. ... then the father, then his mother(s)

... and then the grandfather. These are six options ordered from the closest family relatives “ascendants”. Then comes in order the sibling sister followed by the maternal sister and then the paternal sister, and then the sibling maternal aunt, then the maternal aunt, and then the paternal aunt because the maternal aunt is in the position of the mother.

Then comes in order: the sibling aunt, then the mother’s paternal aunt, then the father’s paternal aunt.

Then comes in order: the mother’s maternal aunts, then the father’s maternal aunt, then his mother’s paternal aunts, then his father’s paternal aunts, then his nieces from his brothers, then the father then the mother, then his nieces from his sisters.

The right then passes to the daughters of his uncles, and then the daughters of his aunts.

The right then passes to the daughters of the father’s uncles, and then the daughters of his father’s aunts.

The right then passes to the rest of the cycle according to their blood closeness, then to his relatives, and finally to the ruler.

1 – Allah (ﷻ) says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٠﴾﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Mā'idah (5):2]

2 – And Allah (ﷻ) says:

﴿وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾﴾

“But those of [blood] relationship are more entitled [to inheritance] in the decree of Allah. Indeed, Allah is Knowing of all things.”

[Sūrah al-Anfāl (8):75]

- **The loss of the custodianship:**

If a person relinquishes his right to custody, or the custodian is found incompetent, or the best interest of the child is not found to be achieved with the custodian, the right passes to next person in line.

If the mother remarries again, she loses her right to custody and it passes to the next one in line from the line of custodians unless her husband accepts the mother to remain the custodian.

- **The custody after the age of discretion:**

1- If the boy becomes seven years old, he will be given the choice to either stay with his mother or his father. The custody is not given to someone who will maltreat the child or does not look after his affairs, and a disbeliever cannot be the custodian if the child is Muslim.

2- The father is the most entitled to the custody's right of his daughter after reaching the age of seven years old. If the interest of the daughter is not served with her father, she returns to her mother. This is because the mother is more caring than everyone else, including the father, and as her father will leave to work then she will be left alone at home deprived of her mother. However, the father is the only one responsible for approving the marriage of his daughter.

3- The male adult is entitled to be wherever he wants.

- **The maintenance related to custody:**

The father is responsible to cover the expenses of his children who are under custody. If the father is poor, then he can spend on the child from the child's money, but if the child did not have any wealth, then the father must spend on him. This obligation is removed only if the father fulfills the obligation or there is evidence of clearance of liability.

11. Maintenance

- **Maintenance:** is to provide the family and dependents food, clothing and shelter and all that which is relevant thereof.

There are three reasons that make maintenance obligatory, namely marriage, blood relationship, and ownership.

For a person to spend on his family is better than spending on anyone else. This is because Allah has made it obligatory on every man to spend on his family and made spending on people other than family a sufficiency duty that if someone does its obligation is removed from the rest of people.

- **The virtue of maintenance:**

1 – Allah (ﷻ) says:

﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

“Those who spend their wealth [in Allah’s way] by night and by day, secretly and publicly - they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.”

[Sūrah al-Baqarah (2):274]

2 – And Allah (ﷻ) says:

﴿لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنْفُسِكُمْ ۗ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ﴾

“Not upon you, [O Muhammad], is [responsibility for] their guidance, but Allah guides whom He wills. And whatever good you [believers] spend is for yourselves, and you do not spend except seeking the countenance of Allah. And whatever you spend of good - it will be fully repaid to you, and you will not be wronged.”

[Sūrah al-Baqarah (2):272]

3 – And Abu Mas’ud al-Ansari (رضي الله عنه) narrated:

The Prophet (ﷺ) said: “When the Muslim spends on his family with the hope of earning reward, this is an act of charity for him.”¹

¹ Agreed upon; narrated by Bukhārī (no. 5351) and Muslim (no. 1002). The wording is that of Bukhārī’s.

4 – And Abu Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said: “The one who strives to help widows and the poor is like the one who strives in jihad for the sake of Allaah and the one who prays at night and the one who fasts during the day.”¹

- **The money from which a person spends on family:**

Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ ۗ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِكَافِرِيهِ إِلَّا أَنْ تَغْمُضُوا فِيهِ ۗ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٢٦٧﴾ الشَّيْطَانُ يُعِدُّكُمْ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ ۗ وَاللَّهُ يُعِدُّكُمْ مَغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾ ﴾

“O you who believe, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy. Shayṭān threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing.”

[Sūrah al-Baqarah (2):267-268]

- **Maintenance of the wife:**

1- The husband is obliged to spend on his wife i.e. he must provide food, clothing and shelter, and all that which is considered suitable to her, which differs from one culture to another and depends on the situation and the traditions of the spouses. If a dispute arises between the spouses about this issue, the maintenance is determined according to the situation of the husband.

1 – Allah (ﷻ) says:

﴿ لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ ۗ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا ءَاتَاهُ اللَّهُ ۗ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا ءَاتَاهَا ۗ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٦٥﴾ ﴾

“Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what Allah has given him. Allah does not charge a soul except [according to] what He has given it. Allah will bring about, after hardship, ease.”

[Sūrah al-Ṭalāq (65):7]

¹ Agreed upon; narrated by Bukhārī (no. 5353) and Muslim (no. 2982). The wording is that of Bukhārī’s.

2 – And Jabir bin ‘Abdullah (رضي الله عنه) narrated:

The Prophet (ﷺ) said: “Your blood and your wealth are sacred to you ... Fear Allah with regard to women, for you have taken them as a trust from Allah, and intimacy with them has become permissible to you by the Word of Allah... Their rights over you are that you should provide for them and clothe them in a reasonable manner.”¹

2- In the event of revocable divorce, the husband is obliged to provide shelter and clothing and food for his wife. But the husband is not obliged to include her in the division of time between his wives.

3- In event of irrevocable divorce and separation, the woman is entitled to receive her maintenance if she is pregnant; otherwise, she is not entitled to be spent on or provided shelter.

4- The maintenance is terminated upon the death of the husband unless the wife was pregnant. In this case, her maintenance is taken from her share from her husband’s inheritance. If there was no inheritance, the obligation to spend on her during her pregnancy passes to the husband’s rich heirs.

5- If the wife is disobedient to her husband or she is kept away from him, she no longer becomes entitled to her maintenance unless she was pregnant.

- **The rights of the wife of an absent husband:**

1- If the husband is absent and has not paid maintenance to his wife during the period of his absence, then he is obliged to pay off for the previous period to his wife.

2- If the husband is unable to spend on his wife or provide accommodating or clothing, or went away without leaving his wife money enough to spend on herself, and she is not able to take from his money, then she has the right to end the marriage by the permission of the judge. The right of the wife to be spent on her during the time of her husband’s absence will remain as a debt that the absent husband must pay to her.

- **The ruling on spending on ascendants, descendants and relatives:**

It is obligatory to spend on parents, no matter how far the line of ascent reaches, including the kinship among them. The mother takes precedence over the father in respect of spending and kind treatment. It is obligatory to spend on one’s children, no matter how far the line of descent reaches, including the kinship among them, if the spender can afford it and the one spent on is in need. The father is obliged to spend on his children alone.

¹ Narrated by Muslim (no. 1218).

1 – Allah (ﷻ) says:

﴿ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنْمِ الرِّضَاعَةَ وَعَلَى الْوَالِدِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ
لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بَوْلِدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ﴾

“Mothers may breastfeed their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is the mothers' provision and their clothing according to what is acceptable. No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child. And upon the [father's] heir is [a duty] like that [of the father].”

[Sūrah al-Baqarah (2):233]

2 – And Abu Hurayrah (رضي الله عنه) narrated:

A man came to the Messenger of Allah (ﷺ), "O Messenger of Allah! Who is most deserving of my fine treatment?" He (ﷺ) said, "Your mother, then your mother, then your mother, then your father, then your nearest, then nearest."¹

• **The conditions under which one is responsible for spending on relatives:**

- 1- The spender is obligated to spend on any poor person that he can inherit.
- 2- The conditions under which the person should spend on his non-close relatives who are not part of ascendants or descendants:
 - a. The spender must be one of the heirs of the recipient of his spending,
 - b. The recipient of money must be in need and the spender must be able to afford spending on him.
 - c. The spender and recipient must be from the same religion.

Allah (ﷻ) says:

﴿ وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ
اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

“And those who believed after [the initial emigration] and emigrated and fought with you - they are of you. But those of [blood] relationship are more entitled [to inheritance] in the decree of Allah. Indeed, Allah is Knowing of all things.”

[Sūrah al-Anfāl (8):75]

• **The rights of slaves:**

The master is obliged to provide maintenance to his slaves. If the slave man asks to marry, his master is required help him with marriage expenditures or sells him. If the

¹ Agreed upon; narrated by Bukhārī (no. 5971) and Muslim (no. 2548). The wording is that of Muslim's.

slave woman asks her master, he will have three choices; to have intercourse with her, marry her to another man or to sell her.

- **The ruling on spending on animals:**

It is obligatory on people to spend on the animals and birds they own i.e. a person is obliged to provide food, water and anything else needed. The animals should not be burdened with over work. In the event of incapacity to spend on the animal, one should sell, rent or slaughter - if it is lawful to eat - the animal. However, it is impermissible to slaughter the animal if it is ill or old, and the person should look after the animal if it is old or sick.

Abdullah Ibn Ja'far (رضي الله عنه) narrated:

The Prophet (ﷺ) entered a garden and saw a camel. When the camel saw the Prophet (ﷺ), it started crying with tears coming out of its eyes. The Prophet (ﷺ) approached the camel and rubbed off the tears asking, "Who is the owner of this camel." The owner replied, "It is mine, O Prophet of Allah." The Prophet (ﷺ) then said, "Don't you fear Allah in these animals which the Almighty made you owners? Indeed your animal complained to me that you starve and overwork it."¹

- **The provider's condition:**

The provider of maintenance has two conditions:

First: If the wealth of the provider is little, then he must start with obligatory maintenances, meaning his wife ascendants, descendents and slaves. The person must start with himself first, and then those whom he is obliged to spend on in the times of ease and hardships i.e. the wife, slaves and animals. Then, those who are entitled to be spent on even if he is not from their heirs such as the ascendants such as parents and descendents such as children, then the other relatives if the spender can inherit them.

Allah (ﷻ) says:

﴿لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ ۗ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ ۚ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا ۗ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٦٧﴾

“Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what Allah has given him. Allah does not charge a soul except [according to] what He has given it. Allah will bring about, after hardship, ease.”

[Sūrah al-Ṭalāq (65):7]

Second: If the man is wealthy, he shall give maintenance for everyone and he will have his great reward.

¹ Sahih: Musnad Ahmad (1745) and Sunan Abu Dawud (2549) and the wording is of Abu Dawud.

Allah (ﷻ) says:

﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

“Those who spend their wealth [in Allah’s way] by night and by day, secretly and publicly - they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.”

[Sūrah al-Baqarah (2):274]

• **The ruling on co-ops / charity funds:**

A charity fund is established when a group of people agree that each one of them contribute a set amount of money. This money is collected to be used during hardships that may affect any of them.

This is a lawful of act because it is cooperation in good deeds and helps people in their hardships and supports those who are in need.

1 – Allah (ﷻ) says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Mā'idah (5):2]

2 – And Abu Musa (رضي الله عنه) narrated:

The Prophet (ﷺ) said: “When the food of the Ash’aris ran short during military campaigns or if their food supplies ran low in Madeenah, they would gather what they had in a single cloth, then share it out equally amongst themselves by measuring it with a bowl; they are of me and I am of them.”¹

¹ Agreed upon; narrated by Bukhārī (no. 2486) and Muslim (no. 2500).

Foods & Drinks

Rulings Pertaining to Foods & Drinks

- **Foods:** are any substance that can be metabolized, and so they include both foods and drinks. **Drinks:** refer to anything that can be drunk.
- **The ruling on foods and drinks:**

The general rule is that anything that has a benefit and is good is permissible, and anything that is harmful or is impure is not permissible.

The general rule is that all substances are permissible and allowed for the believers except that which is proven to be prohibited or harmful.

Allah (ﷻ) says:

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾﴾
“It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things.”

[Sūrah al-Baqarah (2):29]

Therefore, Allah has made lawful any food, drink or clothing that has in it a benefit for the soul and body in order to help His slaves using it to worship Allah, and obey Him as he consumes [the food or drink] or benefits from it.

Allah (ﷻ) says:

﴿يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾﴾
“O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Shayṭān. Indeed, he is to you a clear enemy.”

[Sūrah al-Baqarah (2):168]

Everything that has a harm in it, or its harm is greater than its benefit, Allah has made it forbidden, and has provided a better alternative than it.

Allah has made everything good lawful for the believers, and forbade all that which is evil from things, as He (ﷻ) said about the believers:

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ﴾
“Those who follow the Messenger (ﷺ), the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and

forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil.”

[Sūrah al-A'rāf (7):157]

- **The effect of food on humans:**

Humans are nourished by food, and it has an effect on their character and behavior i.e. the good food has a good effect on people, whereas bad [and evil] food has the opposite effect. This is why Allah has ordered His slaves to eat and give from that which is good, and forbade them from that which is evil.

Allah (ﷻ) says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلّٰهِ إِن كُنتُمْ ءِِيَاهُ تَعْبُدُونَ ﴿١٥٧﴾﴾

“O you who believe, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.”

[Sūrah al-Baqarah (2):172]

- **The general rule of food and drink:**

The original rule regarding food and drink is that it is permissible for the believers and not for the disbelievers.

All types of food and drink are allowed so long as they are pure and are not harmful, whether it is meat, grain, fruit, dates, water, honey, yogurt, and so on from foods that are good.

As for the disbelievers, food, drink, and anything that benefits them is impermissible for them, because Allah has created it for those who believe [in Him] and obey Him. It is for this reason, disbelievers will be punished on the Day of Judgment for each morsel of food they consumed, each sip of water they drank, to his mouth, each garment they put on, each ride they had, each moment they lived in a house, and anything from the things that are blessings from Allah.

Allah (ﷻ) says:

﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللّٰهِ الَّتِي ءُخْرِجَ لِعِبَادِهِمِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۗ قُلْ هِيَ لِلَّذِينَ ءَامَنُوا فِي الْحَيٰوةِ الدُّنْيَا خَالِصَةً

يَوْمَ الْقِيٰمَةِ ۗ كَذٰلِكَ نَفَصِّلُ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾﴾

“Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?" Say, "They are for those who believe during the worldly life [but] exclusively for them on the Day of Resurrection." Thus do We detail the verses for a people who know.”

[Sūrah al-A'raf (7):32]

Further to the point, there is no disbeliever who leaves an obligation, or commits something that is forbidden except that they will be held accountable for it on the Day of Judgment.

Allah (ﷻ) says:

﴿فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿١٥﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٦﴾﴾

“So by your Lord, We will surely question them all about what they used to do.”

[Sūrah al-Hijr (15):92-93]

Nothing which is impure is permissible such as: dead [animals], spilled blood, pork, and anything that is harmful such as: poison, alcohol, drugs, tobacco, Qāt, etc. This is because such items are impure and harmful to the body, wealth, and sanity.

There is nothing that Allah has made it lawful except that He made it easy to obtain and blessed it. Likewise, there is nothing that Allah has made it forbidden except that He provided something which is better than it.

1 – Allah (ﷻ) says:

﴿حُرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ بِيَدٍ وَالْمُنْحَنِيقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ۗ ذَٰلِكُمْ فِسْقٌ ۖ﴾

“Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience.”

[Sūrah al-Mā'idah (5):3]

2 – And Allah (ﷻ) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۗ فَهَٰذَا أَنْتُمْ مُنْتَهَوْنَ ﴿٩١﴾﴾

﴿مُنْتَهَوْنَ ﴿٩١﴾﴾

“O you who believe, indeed, intoxicants, gambling, [sacrificing on] stone altars [to other than Allah], and divining arrows are but defilement from the work of Shayṭān, so avoid it that you may be successful. Shayṭān only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?”

[Sūrah al-Mā'idah (5):90-91]

- **The ruling on the guest asking about the source of food and drink:**

The Sunnah is that the Muslim should eat and drink that which his host serves without making any further inquiry about the food or drink being served. The exception to this is case is to ask when one likes the food and drink he was served and would like to know more about it so he may buy some.

The invitation of those who are boastful when being hospitable, only out of showing off or for their reputation or out of pride, should not be answered and their food should not be eaten.

- **The types of food and drink:**

The general rule is that all types of food and drink are allowed, and they are three types: plants, animals, and liquids.

(1) Plants: It is lawful to consume plants whether it is grains such as rice, wheat, barley, corn, millet, beans, lentils, kidney beans, peas, and other types of grains or if it is vegetables such as: gourd, tomatoes, zucchini, egg-plant, spinach, parsley, lettuce, watercress, cucumbers, carrots, onion, radish and any other type of vegetable; or it is a type of fruit such as: banana, oranges, apples, mango, dates, grapes, pomegranate, figs, plums, pears, apricots or any other types of fruit.

Allah (ﷻ) says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفُقُوا مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ ۗ وَلَا تَتَمَنَّوْا الْخَيْبَ مِنهُ تَنَفُّوْنَ وَلَسْتُمْ بِبَآخِذِيهِ ؕ إِلَّا أَن تُغْمِضُوا فِيهِ ۗ وَءَعْلَمُوا أَنَّ اللَّهَ عَنِّي حَمِيدٌ ﴿٢٦٧﴾﴾

“O you who believe, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy.”

[Sūrah al-Baqarah (2):267]

- **The virtue of dates:**

Dates are among the best types of foods, and the inhabitants of a house wherein there are no dates are surely hungry. The dates provide protection [by the will of Allah] from poison and spells. There are many types of dates, each of which has a different taste, color and size; the best of which is the dates of al-Madinah, particularly al-‘Ajwa.

Allah (ﷻ) says:

﴿وَالنَّخْلَ بَاسِقَاتٍ لِّمَا طَلَعَ نُضَيْدٌ ﴿٥٠﴾ زَرْقًا لِّلْعِبَادِ ﴿٥١﴾﴾

“And lofty palm trees having fruit arranged in layers - As provision for the servants.”

[Sūrah Qāf (50):10-11]

2 – And Sa'd bin Abi Waqqas (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Whoever eats seven 'Ajwa dates every morning will not be affected by poison or magic on the day he eats them.”¹

• **The benefits of dates:**

Dates strengthen the liver, balance the mood and lower the blood pressure. This type of fruits is considered among the most nourishing fruits as it is rich with sugars and eating it the first thing in the morning before anything else kills worms in body. Dates are more than just a fruit for they are nutriment, medicine and sweets.

(2) Animals: All the animals on land and in sea and birds are all lawful to consume except that which is specified as being forbidden in religion, as will come.

• **The lawful from animals and birds:**

1- All animals that live on land and birds are all permissible except all beasts of prey.

It is permissible to eat camels, cows and sheep [and goats].

It is permissible to eat zebras, horses, hyenas, antelopes, deer, addax, rabbits, giraffes, and any other wild [or untamed] animal, except that which has fangs that it uses to kill, s such animals are not allowed to consume.

2- All birds are lawful to consume except birds that all eat carcasses and birds of prey, i.e. those that hunt with their claws/talons. Therefore, it is permissible to eat birds such as chickens, ducks, geese, pigeons, ostriches, sparrows, nightingales, peacocks, doves, and so on.

Allah (ﷻ) says:

﴿يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾

“O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Shayṭān. Indeed, he is to you a clear enemy.”

[Sūrah al-Baqarah (2):168]

3- All the animals that live only in the sea are lawful to consume regardless of their size, because of the statement of Allah (ﷻ):

﴿أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَّعًا لَكُمْ وَلِلسَّيَّارَةِ ﴿٩٦﴾

“Lawful to you is game from the sea and its food as provision for you and the travelers.”

[Sūrah al-Mā'idah (5):96]

¹ Agreed upon; narrated by Bukhārī (no. 5445) and Muslim (no. 2047). The wording is that of Bukhārī's.

- **Animals and birds that are forbidden:**

Everything that textual evidence described as impure such as domesticated donkeys, pigs and so forth is forbidden, or specified its kind as forbidden such as beasts with fangs and birds with claws. The same ruling applies to any animal or bird whose impurity is known such as mices, bugs and so forth.

The animals and birds whose impurity happens due to external factors such as the animals that feed on filth and garbage are also forbidden.

The animals and birds that the Legislator ordered to be killed such as snakes and scorpions, and the animals that the Legislator ordered not to be killed such as hoopoes, frogs, ants, bees, and so forth are forbidden to consume.

The animals and birds that are known to eat carrion such as eagles, crow and so forth are not allowed to consume.

The animals that are a result of intercourse between a lawful animal and a forbidden animal such as mules which are born out of a female horse and a donkey are not allowed to consume.

The same ruling applies to dead animals and the animals on which Allah's Name was not mentioned on slaughtering.

The animals and birds that Islam does not allow such as items taken unlawfully by force, theft, as well as venomous animals and birds that were poisoned are not allowed to consume.

Every animal that is forbidden to eat is by definition impure, except for three kinds: (i) human beings, (ii) creatures that do not have poured forth blood such as insects, excluding cockroaches because they are impure dead and alive since they live on and around impurities, (iii) and animals that are difficult not to be around them, except for dogs (meaning dogs are impure) such as cats and donkeys, animals.

- **Types of forbidden beasts:**

It is forbidden to eat every beast that has a fang with which they hunt game, such as lions, tigers, wolves, elephants, leopards, dogs, fox, pigs, coyotes, crocodiles, turtles, hedgehogs, monkeys and so forth, except for the hyenas for it is allowed [to eat them].

Ibn Abbas (رضي الله عنه) narrated:

The Prophet (ﷺ) forbade the eating of every animal that has fangs and every bird that has talons.¹

¹ Sahih Muslim (1934).

- **Types of forbidden birds:**

It is forbidden to eat every type of bird that has a claw with which they hunt, such as: eagles, falcons, hawks and owls, etc.

It is also forbidden to eat birds that eat carrion and animal wastes such as eagles, crows, hoopoe, and so forth.

- **Forbidden kinds of foods:**

1 – Allah (ﷻ) says:

﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَآئِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾﴾

“And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience. And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him].”

[Sūrah al-An’ām (6):121]

2 – And Allah (ﷻ) says:

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَفِقَةُ وَالْمُتَوَدَّةُ وَالْمَمْرُودَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَلِكُمْ فِسْقٌ ﴿٣﴾﴾

“Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience.”

[Sūrah al-Mā’idah (5):3]

- Any body part cut off a living animal is considered dead, and therefore prohibited to eat.

- **The allowed types of dead animals and blood:**

Dead animals and poured forth blood are both disallowed and impermissible to eat. The exception to the rule is all that is that which is established from the Messenger of Allah (ﷺ) to be lawful:

“We have been allowed two dead things and two bloody things: fish and locusts; and liver and spleen.”¹

- **The ruling on fats added to food:**

Fats, oils, and gelatin that are added to foods and sweets are lawful only if they are made from vegetables so long as they are not mixed with impurity. If they come from forbidden animals such as swine and dead animals then they are prohibited. However, if they come from an allowed animal, then they are allowed provided that the animal was properly slaughtered according to the Islamic law and did not mix with impurity.

- **The ruling on eating animals living on waste and garbage:**

It is not allowed to consume the meat, milk and eggs of cattle that mostly feed on impurities. It is also not allowed to ride such cattle. The ruling remains until they are secluded and fed from that which is pure until it is thought that it was purified from traces of impurities.

- **When is it allowed to eat from impermissible foods?**

If a person is forced due to a necessity to consume a disallowed item - excluding poison, then it is allowed from it that which is enough to sustain him and protect his life.

Allah (ﷻ) says:

﴿ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخَيْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾

“He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful.”

[Sūrah al-Baqarah (2):173]

(3) Liquids such as water, milk honey and oils are all allowed.

Disallowed liquids include: intoxicants, any lethal drinks such as poisons and anything that is harmful such as blood.

1 – Allah (ﷻ) says:

﴿ وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكُلُهُ وَالزَّيْتُونَ وَالْأَمْثَانَ مَتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ ۚ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴾

¹ Sahih; Musnad Ahmad (5723) and Sunan Ibn Majah (3218), and the wording is of Ahmad.

“And He it is who causes gardens to grow, [both] trellised and untrellised, and palm trees and crops of different [kinds of] food and olives and pomegranates, similar and dissimilar. Eat of [each of] its fruit when it yields and give its due [zakat] on the day of its harvest. And be not excessive. Indeed, He does not like those who commit excess.”

[Sūrah al-An’ām (6):141]

2 – And Allah (ﷻ) says:

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝﴾

“It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things.”

[Sūrah al-Baqarah (2):29]

3 – And Allah (ﷻ) says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ۝﴾

“O you who believe, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.”

[Sūrah al-Baqarah (2):172]

- **The ruling on intoxicants:**

This refers to anything that intoxicates the mind and disorients it, whether it is in the form of drinks or any other substance.

It is prohibited to drink intoxicants, manufacture it, sell it, buy it, rent out a place that sells it, carry it, and serve it.

1 – Ibn ‘Umar (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Every drink that intoxicates is forbidden.”¹

2 – And ‘Umar (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Whoever believes in Allah and the Last Day, let him not sit at a table where wine is being drunk.”²

- **The punishment for drinking intoxicants:**

1 – Ibn ‘Umar (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Every intoxicant is khamr and every intoxicant is forbidden. Whoever drinks wine in this world and dies having persisted in drinking it and not having repented, will never drink it in the Hereafter.”¹

¹ Narrated by Muslim (no. 2003).

² Sahih; Musnad Ahmad (125) and Sunan al-Tirmidhi (2801). The wording is that of Ahmad’s.

2 – And Jabir (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said: “Allah has made a covenant to those who drink alcohol, that He will make them drink the mud of al-khabāl.” They said, “O Messenger of Allah, what is mud al-khabāl?” He said, “The sweat of the people of Hell,” or, “The juice of the people of Hell.”²

- **Those who are cursed with regards to intoxicants:**

Anas bin Malik (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) cursed ten with regard to alcohol: the one who squeezes (the grapes etc), the one for whom it is squeezed, the one who drinks it, the one who carries it, the one to whom it is carried, the one who pours it, the one who sells it and consumes its price, the one who buys it and the one for whom it is bought.³

- **The ruling on drinking *nabīdh*:**

Nabīdh refers to the water that is mixed with dates, raisins or any similar fruits to sweeten the water, and to reduce its salty taste. It is permissible to consume so long as it is not boiled or produce foam, or left to sit for three days.

- **The ruling on eating from someone else’s property:**

If a needy person passes by a garden that has fruit trees, or [the fruit] has fallen off of it, and there is no wall enclosing the garden or a gardener, then one can eat from it for free without carrying any of it, that is, after calling for the owner of the garden three times, and if the owner is present he must ask his permission. If a person takes from it without being in need for it, then he committed a sin and must pay double the price [of what he took] as a fine.

- **The ruling on eating with a disbeliever:**

It is permissible to eat with a disbeliever if there is a need to do so, or for a religious benefit such as calling them to Allah, or if the disbeliever was a guest. However, one should not befriend them as to eat with them for no reason.

If the Muslim happens to be a guest of a disbeliever, then he can eat with them so long as there is nothing forbidden served at the table such as alcohol, pork and so forth.

¹ Agreed upon; narrated by Bukhārī (no. 5575) and Muslim (no. 2003). The wording is that of Muslim’s.

² Sahih Muslim (2002).

³ Hasan Sahih; Sunan al-Tirmidhi (1295) and Sunan Ibn Majah (3380), and the wording is that of al-Tirmidhi.

- **The ruling on eating and drinking from forbidden types of utensils:**

It is impermissible for both men and women to eat and drink from gold and silver utensils or gold or silver plated utensils. If a person is nourished by what is forbidden, then he will not enter paradise and or have his supplications accepted.

- **The Sunnah regarding when a fly falls into pots:**

Abu Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “If a house fly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease.”¹

¹ Sahih al-Bukhari (5782).

Slaughterings

- **Slaughtering:** refers to having the blood pour forth from a lawful-to-eat slaughtered animal.

The legal way of slaughtering the lawful-to-eat animal is to cutting its throat and esophagus along with the two jugular veins, or one of them, or to stab it if it was difficult to slaughter it such as the case of runaway animals.

- **Method of slaughtering:**

The Sunnah is to pierce the throat of the camel, which is the piece of fat between the neck and chest, with sharp, spear-like instrument while standing and its left hand is tied up.

The Sunnah is to lay down the cow, sheep and similar animals, on its left side on the ground and step with the foot on its neck and then raises its head up and slaughter it with a knife from the end part of the neck close to the head, then leave the animal kick to make the streaming of its blood easier.

It is forbidden to take animals as target practice because it involves torturing the animals, wasting money, and aggression.

The fetus takes the ruling of its mother, meaning that if the animal is slaughtered and then its fetus was dead then both are considered lawful. However, if after the slaughtering of the animal, the fetus came out alive, then it must be slaughtered so it becomes lawful to eat.

If the life of a person is at risk as he could not find anything lawful to eat and the only available food was at that time a forbidden-to-eat animal, then he is allowed to eat it from provided that he slaughters it according to the mentioned above and so long as he only eats that which is enough for him to survive.

All animals that can be slaughtered must be slaughtered except for locusts and fish. All what can only live in water is allowed to eat it without slaughtering it.

- **The conditions of valid slaughtering:**

In order for slaughtering be valid, the following conditions must be fulfilled:

- 1- The intention of the person is to slaughter the animal.
- 2- The person handling the slaughtering should be a sane man or woman who is Muslim, or Christian or a Jew. This means the slaughtering is deemed invalid if it was done by a drunk or an insane person or a disbeliever who is not from the People of the Book.

- 3- The instrument used to slaughter the animal should be sharp enough to causes the blood to stream out. It is not allowed to use teeth and nails as instruments to slaughter the animal.
- 4- The blood should flow from the throat and esophagus, and the slaughtering is perfected by cutting these along with the jugular veins.
- 5- To recite '*Bismillah*' on slaughtering.
- 6- The hunting game must not be disallowed due to the right of Allah such as the case of hunting a game within the area of the Haram or when the game is hunted by a person still in the state of *Ihrām*.
- 7- The animal should not be impermissible in itself, such as: eagles, crows, and so forth.

- **The description of slaughtering the animal with kindness:**

- 1- The Muslim should use a sharp instrument and should not use a dull instrument because that will torture the animal and one should not slaughter and animal with its companion watching so the other animal does not become frightened. Further, one should not sharpen the knife in front of the animal or break its neck; or skin it; or cut any part of before it dies. To slaughter the camel by pierce its throat and slaughter other animals with a knife.

Shaddad ibn Aws (رضي الله عنه) narrated:

The Prophet (ﷺ) said: “Allah has prescribed proficiency in all things, so if you kill, kill well, and if you slaughter, slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters”¹

- 2- It is recommended to turn the slaughtered animal towards the Qiblah and to say, ‘Bismillah Wallahu Akbar’.²

- **The ruling of reciting Allah’s Name on slaughtered animals and game:**

The Muslim must say, ‘Bismillah’ before slaughtering the animal or hunting the game.

It is from the conditions that must be fulfilled so the slaughtered animal be lawful to eat is to mention the Name of Allah before slaughtering it. This requirement cannot be waived due to forgetfulness or ignorance.

If the Name of Allah is not mentioned before slaughtering, then the slaughtered animal becomes unlawful to eat. This is because mentioning Allah’s Name is a prerequisite such as ablution is a prerequisite for the prayer to be valid. Therefore, it cannot be waived due to forgiveness or ignorance. If a person does not mention Allah’s Name out of

¹ Sahih Muslim (1955).

² Sahih; Sunan Abu Dawud (2810) and Sunan al-Tirmidhi (1521).

forgetfulness or ignorance, he is not considered sinful, but it is not permissible to eat from his slaughtered animal. This is because he did not recite the Name of Allah on it and that makes the animal unlawful to eat just like how the prayer of someone who did not perform ablution is required to repeat the prayer [after performing ablution]; the nullification of an action does not necessarily mean that one acquires a sin.

Not only is it sinful to intentionally neglect mentioning the Name of Allah on purpose, but also the slaughtered animal becomes forbidden to eat.

Allah (ﷻ) says:

﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرْ عَلَيْهِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَآئِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾﴾

“And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience. And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him].”

[Sūrah al-An’ām (6):121]

- **Types of dead animals:**

It is forbidden to eat an animal whose death came as a result of strangulation, hitting on its head, exposure to shocks of electricity, or dipped in hot water. This is because in these cases, the blood congests the meat and therefore harms the human; let alone the animal was killed [in a way] which contradicts the Sunnah. Thus, such animals take the same ruling of animals that died by itself.

Allah (ﷻ) says:

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَبِقَةُ وَالْمُتَوَدَّةُ وَالْمَرْدِيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَٰلِكُمْ فِسْقٌ ﴿٥﴾﴾

“Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience.”

[Sūrah al-Mā’idah (5):3]

- **The ruling on the slaughtering of the People of the Book:**

1- The slaughtering of the People of the Book is lawful and permissible to eat even if they have changes, modification, and corruption in their religion. This ruling is on the condition that they remain on their religion and slaughter according to their teachings of their religions.

Allah (ﷻ) says:

﴿الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ ۖ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ﴾

“This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them.”

[Sūrah al-Mā'idah (5):5]

2- If one came to know that what was slaughtered by the People of the Book was not according to teachings of their religions i.e. the method of slaughtering is invalid such as strangulation or electric shocks, then it is impermissible to eat from it. As for the slaughtering of the disbelievers who are not from the People of the Book, it is prohibited to eat from it completely.

- **When can the Muslim eat the slaughtering of the People of the Book?**

If a person knows that the animal was slaughtered by a person from the People of the Book and he mentioned the Name of Allah, then it is allowed to eat from it. However, if he knows that he did not mention the Name of Allah, then it is impermissible to eat from it. If the Muslim does not know [whether the Name of Allah was not mentioned or not] then it is allowed to eat from it because the general ruling is that it is allowed. It is not required to inquire and investigate about the method used to slaughter the slaughtered animal, rather it is better to not ask and search.

- **The ruling on eating hunted animals:**

It is permissible to eat animals and birds if the following two prerequisites are met:

- 1- The method of slaughtering is according to the legal prescribed way in religion.
- 2- The Name of Allah is mentioned on it.

- **The ruling on slaughtering an animal on behalf of someone else:**

It is allowed to slaughter a lawful animal and then gives it in charity on behalf of the deceased person so he may get the reward for it. However, if someone slaughters the animal to glorify that person, whether he is alive or deceased, or as means to fulfill his need; then he has committed major shirk (association with Allah). In this case, it is not permissible for him or anyone else to eat from it even if he recited the Name of Allah on it.

Allah (ﷻ) says:

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ﴾

“Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah.”

[Sūrah al-Mā'idah (5):3]

Hunting

- **Hunting:** is the pursuit and killing of a wild lawful-to-eat animal, which is not owned by someone else and cannot be slaughtered except by hunting. The hunting is done with a known hunting instrument that can achieve the purpose.

- **The ruling on hunting:**

The general ruling is that hunting is allowed anywhere except in the area of the Holy Sanctuary (al-Haram). Further, hunting land [animals] is impermissible for the one who is still in his state of Ihram.

1 – Allah (ﷻ) says:

﴿أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ ۚ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا ۗ وَاتَّقُوا اللَّهَ الَّذِي تَتَجَمَّعُونَ إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾﴾

“Lawful to you is game from the sea and its food as provision for you and the travelers, but forbidden to you is game from the land as long as you are in the state of ihram. And fear Allah to whom you will be gathered.”

[Sūrah al-Mā'idah (5):96]

2 – And Allah (ﷻ) says:

﴿يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۚ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ ۚ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ ۗ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٤﴾﴾

“They ask you, [O Muhammad], what has been made lawful for them. Say, "Lawful for you are [all] good foods and [game caught by] what you have trained of hunting animals which you train as Allah has taught you. So eat of what they catch for you, and mention the name of Allah upon it, and fear Allah." Indeed, Allah is swift in account.”

[Sūrah al-Mā'idah (5):4]

- **The conditions of permissible hunting:**

The following is a list of the conditions required so hunting be lawful:

1- That the hunter must be an adult or in the age of reasoning and is Muslim or from the People of the Book.

2- The instrument used for slaughtering, which is of two types:

1- A sharp instrument that makes the blood streams out such as arrows and bullets. The use of teeth and nails is not allowed.

2- Hunting dogs or birds so long as it is taught [to hunt or kill] such as dogs or eagles.

3- The person sends the hunting dog or bird specifically to hunt.

4- The Name of Allah must be recited when throwing (i.e. shooting) or sending the hunting animal.

5- The hunting game is allowed under the Islamic law i.e. hunting while being in the state of ihram or hunting in the Haram is not permitted.

- **The conditions of game:**

There are two situations regarding hunted [animal] after it is wounded and caught:

1- The game is found alive. In this case, the animal must be slaughtered it according to Islamic law.

2- The game is found dead because of hunting, or alive but on the verge of death. In this case, it is lawful to eat from it if it complies with the conditions of hunting.

- **How to slaughter an animal which cannot be caught:**

Slaughtering that which cannot be caught from the game or animals happens by wounding it in any place in its body.

If one shoots with an arrow, such as a stick, and so forth, if it penetrates the hunted animal, it is permissible to eat. If it accidentally hits the animal, causing it to die, it becomes considered an animal that was bludgeoned to death, rendering it impermissible to eat. Killing animals for no reason and not benefitting from it is impermissible, because it is a form of aggression and wasting money.

- **The ruling on owning dogs:**

It is impermissible to own a dog, because it scares people, prevents the entering of the angels into the house, and dogs are impure and dirty. The reward of the one who owns a dog is decreased by two Qirāts by every day, unless the dog is owned for hunting, guarding the cattle or the farm; these types of dogs are permissible due to the need to have them.

If the dog hunts the game, or holds it in its mouth, the game is not required to be washed seven times, because hunting game with a dog is based on easiness.

1 – Allah (ﷻ) says:

﴿يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ ط وَاتَّقُوا اللَّهَ ء إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٣١﴾

“They ask you, [O Muhammad], what has been made lawful for them. Say, "Lawful for you are [all] good foods and [game caught by] what you have trained of hunting animals which

you train as Allah has taught you. So eat of what they catch for you, and mention the name of Allah upon it, and fear Allah." Indeed, Allah is swift in account."

[Sūrah al-Mā'idah (5):4]

2 – And Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, "Whoever keeps a dog that is not a dog for hunting, herding livestock or farming, two Qirāts will be deducted from his reward each day."¹

- **The ruling on hunting game for entrainment:**

Hunting game for no reason or to play, such as the case where people hunt the animal and then leave it without benefitting from it is prohibited. This is because it is a waste of money, killing souls for no need, killing souls which praise Allah, and transgressing the limits of Allah.

Allah (ﷻ) says:

﴿ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴾

"These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - it is those who are the wrongdoers."

[Sūrah al-Baqarah (2):229]

- **Rulings pertaining to hunting:**

The blood which flows from birds or animals at the time of hunting or killing them, before they are dead, is impure, and hence prohibited to benefit from. The rest of the blood remaining in the animal or bird after death is permissible [to benefit from].

The hunting using an instrument that was stolen or taken forcefully makes the hunter sinful but does not affect the lawfulness of the hunted animal.

It is not permissible to eat from the game or slaughtering of a person who does not pray at all, because such a person is considered a disbeliever.

It is impermissible to point the weapon at a human [whose life] is protected, whether seriously or jokingly, because that is a form of scaring them.

Abu Hurayrah (رضي الله عنه) narrated:

Abu al-Qasim (رضي الله عنه) said, "He who points at his (Muslim) brother with a weapon is cursed by the angels even if the other person should be his real brother."²

¹ Narrated by Muslim (no. 1575).

² Narrated by Muslim (no. 2616).

- **The ruling on children having birds for entertainment:**

It is permissible to hunt an animal or a bird to give it to children or young ones so they be entertained. However, it is obligatory to monitor the young child so they do not harm the animal or forget to feed it and as a result dies.

It is impermissible to have animals or hunted animals together so they fight with each other. It is even worse to gather people to watch such forbidden fights, take compensation for these competitions, and terrify the animals.

All of that is from the ways that Shayṭān use to ruin the children of Adam to drive them to Hellfire.

1 – Allah (ﷻ) says:

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ﴾

“Indeed, Shayṭān is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze.”

[Sūrah Fāṭir (35):6]

2 – And Allah (ﷻ) says:

﴿إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَّا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ۗ لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ۗ وَلَا ضَلَّتْهُمْ وَلَا ضَلُّوا وَلَا مَنِّيهِمْ وَلَا مَرْتَبُهُمْ فَلْيَغْيِرْ خَلْقَ اللَّهِ ۗ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا﴾

“They call upon instead of Him none but female [deities], and they [actually] call upon none but a rebellious Shayṭān. Whom Allah has cursed. For he had said, "I will surely take from among Your servants a specific portion. And I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of Allah." And whoever takes Shayṭān as an ally instead of Allah has certainly sustained a clear loss.”

[Sūrah al-Nisā’ (4):117-119]

3 – And Anas bin Malik (رضي الله عنه) narrated:

The Prophet (ﷺ) would freely mix with us, to the point where he once said to a younger brother of mine, “O Abu Umayr, what happened to al-Nughayr (pet bird)?”¹

¹ Narrated by Bukhārī (no. 6129).

Chapter Six:

The Book of *Farā'id* (Law of Inheritance)

Consisting of the following:

1. Rulings Pertaining to Inheritance
2. Primary Heirs
3. Residuary Heirs
4. Exclusion
5. Determining the Base Value for Inheritance Cases
6. Division of the Estate
7. Prescribed Shares Exceeding the Inheritance
8. Redistribution of Shares When Less than Inheritance
9. The Shares of Distant Relatives
10. The Share of the Fetus
11. The Shares of Hermaphrodites
12. The Shares of Missing Persons
13. The Shares of the Dead by Drowning, Structural Collapse, etc.
14. The Share of the Murderer
15. The Shares of People of Other Religions
16. The Share of the Woman

The Book of *Farā'id* (Law of Inheritance)

1. Rulings Pertaining to Inheritance

- **The importance of the law of inheritance:**

The law of inheritance is among the most crucial branches of knowledge, highest in significance and greatest in reward. Due to its significance, Allah has dictated the calculation of inheritance; He (ﷻ) has explained the shares of each heir and provided a detailed account on most of it in known ayāt. This is because wealth and its distribution provoke the greediness of people; particularly inheritance involves men and women, young and old people, weak and strong persons. Thus, Allah has left no room for personal opinions and desires, and so that the strong does not commit tyranny over the wealth of the weak.

For this reason, Allah (ﷻ) Himself has stipulated the method of dividing the shares between legal heirs; He explained it in His Book, and made the division of inheritance between the heirs based on the principle of justice and the best interest of heirs that He knows.

- **States of the human being:**

Humans are either alive or dead.

The rulings of inheritance are mostly related to the condition of death. It is considered half of knowledge, and all people are in need of it, because every person is a heir during his life and is inherited from after his death.

Before Islam, during the era of ignorance, children and women were not allowed to inherit anything.

The present era of ignorance gave women positions, jobs and wealth that she is not entitled to; therefore evil has increased, corruption has spread, and troubles has escalated.

In contrast, Islam applied the principle of justice in respect of women, honored them and gave them rights that befit them just like it does with others i.e. Islam gave every person who has a right their right justly.

Allah (ﷻ) says:

﴿ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴾

“Then is it the judgment of [the time of] ignorance they desire? But who is better than Allah in judgment for a people who are certain [in faith].”

[Sūrah al-Mā'idah (5):50]

- ***‘Ilm al-Farā’id* (law of inheritance):** is a branch of knowledge that allows us to identify legal heirs and their shares.
- **Its subject matter:** the topics of inheritance which is the wealth and properties that the deceased leaves behind.

The benefit of *‘Ilm al-Farā’id* (law of inheritance):

It gives the due rights of others to their rightful people from among the inheritors, according to their stipulated shares in religion.

The stipulated share: refers to the share that is specified for each legal heir, e.g. the third and fourth of the inheritance and so on.

- **The rights associated with inheritance:**

The rights associated with inheritance are five rights, which should be managed in the following order, when exist:

First: The expenses related to preparing the dead for burial such as the cost of shrouds should be taken from the inheritance left behind.

Second: Due debts related to the inheritance per se such as mortgages and so forth.

Third: General debts, whether it is a debt related to the rights of Allah such as zakat, expiations and so forth, or a debt related to the rights of people such as loans, rent, and so forth. The rights of Allah take precedence over the rights of others, because He (ﷻ) is the most worthy of faithfulness.

Fourth: Bequeath; if the deceased made one.

Fifth: The inheritance; the remainder of the inheritance after deducting all the above expenses should be divided between the heirs according to their legal shares

- **The pillars of inheritance:**

The pillars of inheritance are three:

- 1- The inherited, which is the deceased.
- 2- The heir, which is the persons who are still alive after the death of the one being inherited.
- 3- That which is inherited; a property or estate that passes to the heir on the death of the owner which in being inherited. This is the inheritance.

- **Causes of inheritance:**

The reasons that cause inheritance are three:

First: Marriage through a valid marriage contract. The marriage contract allows the husband to inherit from his wife and vice versa.

Second: Blood relations, which refers to the relatives from the ascendants such as the parents, or the descendants such as the children, or the collateral ones such as the siblings, uncles, and their children.

Third: Allegiance of ex-slaves to their ex-masters. This is a kind of kinship, which is a favor done by the master to his slave out of his bounty, whereby he brings him out of slavery to freedom. The freed slave inherits his ex-master if he had no heirs.

- **Conditions of inheritance:**

In order for an eligible heir receives his share from the inheritance of the deceased, three conditions need to be met:

First: The death of the one inherited from is confirmed.

Second: The heir is alive at the time the inherited dies.

Third: The existence of the cause of inheritance such as the blood relations, marriage and allegiance.

- **The things that prevent a person from inheriting:**

The things that prevent a person from inheriting are three:

First: Slavery. The slave does not inherit nor is he inherited from, because his wealth belongs to his master.

Second: Killing. The killer cannot inherit from his victim, whether it was on purpose or by accident.

Third: Difference in religion: The Muslim cannot inherit from a disbeliever, nor can a disbeliever inherit from a believer.

Narrated by Usamah ibn Zayd (رضي الله عنه):

The Prophet (ﷺ) said: "A Muslim cannot be the heir of a disbeliever, nor can a disbeliever be the heir of a Muslim."¹

- **The ruling on divorcees concerning inheritance:**

1- In the case of revocable divorce, the divorcee can inherit her husband after his death so long as his death takes place during her 'iddah. If the husband died and he did not take her back during her 'iddah, then there is no inheritance between them.

¹ Agreed upon; narrated by Bukhārī (no. 6764) and Muslim (no. 1614).

2- In the case of irrevocable divorce, the divorcee cannot inherit her husband if such divorce happened while he was healthy. If the irrevocable divorce happened while the husband is in a state of sickness that makes it possible that he is close to death, and he was not accused of intending such divorce to prevent her from her inheritance, then she cannot inherit. However if he is accused of divorcing her to forbid her from inheritance then she inherits from him.

- **Types of inheritance:**

Inheritance is of two types:

First: Inheritance through a share and it is when the inheritor has a certain share specified in religion such as a half, fourth, and so on.

Second: Inheritance through residuary and it is when the share of the inheritor is not specified in religion.

- **Specified shares in the Qur'ān:**

There are six different shares of inheritance that are stipulated in the Qur'ān, namely half, quarter, eighth, two-thirds, one third, and sixth of the inheritance. The remaining third, it is established through conclusion of scholars.

- **The types of inheritors:**

Inheritors are of three types:

1- Primary heirs: This refers to those whose legal shares in inheritance are specified, such as the mother and daughter.

2- Residuary heirs: This refers to those whose legal shares in inheritance are not specified and is taken from the remainder of inheritance after specified shares are distributed. If they are the only inheritors, they are entitled to receive all the inheritance. However, if nothing from the inheritance is left after distributing the specified legal shares, then they do not inherit.

3- Distant relatives: This refers to those who have no specified legal shares and do not fall in the category of residuary heirs. They inherit if there are no heirs from the category of residuary heirs or primary heirs except the spouses such maternal uncles.

- **Male inheritors:**

Male heirs of a deceased are fifteen as follows:

Son, grandson or his descendants, father, paternal grandfather or his ascendants; full brother, half-brother from the same father, half-brother from the same mother, full brother's son or his male descendants, half-brother's son or his male descendants,

husband, full paternal uncle or his ascendants, half paternal uncle or his ascendants, full paternal cousin or his descendants, half paternal cousin or his descendants, and the freer of a slave and his residuary heirs.

The male heirs other than those mentioned above are considered from the category of blood relatives, such as maternal uncles, half maternal nephew, half maternal uncle, half maternal cousin and so forth.

• **Female inheritors:**

Female heirs of a deceased are eleven as follows:

Daughter, son's daughter regardless of how down the line of lineage her father is, mother, maternal grandmother regardless of how up the line of lineage her mother is; paternal grandmother regardless of how up the line of lineage her mother is; paternal grandmother of the father; full sister, paternal half-sister and maternal half-sister; the wife, and the freer of a slave.

The male heirs other than those mentioned above are considered from the category of blood relatives, such as paternal and maternal aunts, and so forth.

1 – Allah (ﷻ) says:

﴿لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرًا
نَصِيبًا مَّفْرُوضًا ﴿٧﴾﴾

“For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much - an obligatory share.”

[Sūrah al-Nisā' (4):7]

2 – And Allah (ﷻ) says:

﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ ۖ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّمَّهَا السُّدُسُ ۚ وَمَا تَرَكَ إِذَا كَانَ لَهُ وَلَدٌ فَلِأُمِّهِ النِّصْفُ ۚ وَإِن لَّمْ يَكُن لَّهُ وَلَدٌ وَوَرِثَتْهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ ۚ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِأَبِيهِ السُّدُسُ ۚ مِن بَعْدِ وَصِيٍّ يُوصَىٰ بِهِ أَوْ ذَيْنَ ۚ وَأَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُم أَقْرَبُ لَكُمْ نَفَعًا ۚ فَرِيضَةٌ مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٨﴾﴾

“Allah instructs you concerning your children: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate. And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [or sisters], for his mother is a sixth, after any bequest he [may have] made or debt. Your parents or your children - you

know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah. Indeed, Allah is ever Knowing and Wise.”

[Sūrah al-Nisā’ (4):11]

2 – And Ibn ‘Abbās (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Give the shares to those who are entitled to them, and what remains over goes to the nearest male heir.”¹

¹ Agreed upon; narrated by Bukhārī (no. 6732) and Muslim (no. 1615).

2. Primary Heirs

- **Inheritance in terms of shares is of two types:** stipulated shares and non-stipulated shares.

The inheritors are divided into four types:

First: Those whose legal shares are specified and this category includes seven people, namely the mother, half maternal half-brother, maternal half-sister, maternal grandmother, paternal grandmother, the husband and wife.

Second: Those whose legal shares are not specified and this category includes twelve people, namely the son, grandsons and its male descendants, full brother, paternal half-brother, full nephew and paternal half-nephew and their male descendants, paternal full uncle and paternal half uncle and their and male ascendants, full paternal cousin, paternal half cousin and their male descendants, and male and female freer of a slave

Third: Those whose share are given to them because they fall in the category of heirs with specified shares or residuary shares, or entitled to specific share in addition to a non-specific share. This group includes two persons, namely the father and the grandfather whose share in this will be one sixth of the inheritance if the deceased has descendants whose shares are specified, and inherit through being a residuary alone if there are no descendants to inherit.

This group inherits a specified share as well as a non-specified share if there is a female from among the descendants of the deceased if the remainder of inheritance is more than one sixth.

For example: a person died leaving behind a daughter, mother and father. The base of this case is six: half for the daughter (3 shares), a sixth for the mother (1 share), and the rest for the father (2 shares) that he receives as a specified share and as a residuary.

Fourth: Those whose share could be from the specified shares or residuary shares but cannot combine both. This group includes four persons, namely the daughter(s), granddaughter(s) regardless of how low her father is in lineage, full sister(s) and paternal half-sister(s). The persons in this group will have specified shares if they have no brothers, and will inherit residuary shares if they have a residuary such as the case where there is a son and daughter, a brother and sister. The sisters with daughters make them always residuary.

- **The number of people who have specified shares:**

Those who are entitled to specified shares are eleven, and they are:

The husband, the wife or wives, the mother, the father, the grandfather, the grandmother, the daughters, the daughters of the son, the full sisters, the paternal half-sisters, and the maternal half siblings.

The inheritances of those who have specified shares are in detail as follows:

The Inheritance Shares of Primary Heirs

1- The Share of the Husband

- **Circumstances under which the husband inherits:**

The husband inherits from his wife in two cases:

First: The husband inherits half of the inheritance of his wife if she does not have children and grandchildren of sons and their descendants.

As for the children of the daughter, they are branches (i.e. offspring) but not inheritors.

Second: The husband inherits fourth of the inheritance of his wife if she has children or grandchildren (and their descendants) whether the children are from him or from another [previous] husband.

Allah (ﷻ) says:

﴿وَأَكْثَمَ يُصَفِّ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّتِي يَوْصِيَّتَ بِهَا أَوْ دَيْنٍ﴾

“And for you is half of what your wives leave if they have no child. But if they have a child, for you is one fourth of what they leave, after any bequest they [may have] made or debt.”

[Sūrah al-Nisā’ (4):12]

- **Examples:**

1- A woman died and left behind a husband, mother, and a full brother. The base of this case is six; the husband takes half of the shares (3 shares), the mother takes one third of the shares (2 shares), and the full brother takes the rest as a residuary.

2- A woman died and left behind a husband and a son. The base of this case is four; the husband gets fourth of the shares (1 share) and the son gets the rest.

2- The Share of the Wife

- **Circumstances under which the wife inherits:**

The wife inherits from her husband in two cases:

First: The wife inherits fourth of the inheritance of her husband if the deceased husband does not have a children or grandchildren whether from her or any other woman.

Second: The wife inherits eighth of the inheritance of her husband if the deceased husband has children or grandchildren whether from her or another woman.

In the case of having more than one wife, all wives will share the fourth or eighth of the inheritance.

Allah (ﷻ) says:

﴿وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ مِنْ بَعْدِ
وَصِيَّتِهِ تَوْصِيَّتَ بِهَا أَوْ دَيْنٍ﴾

“And for the wives is one fourth if you leave no child. But if you leave a child, then for them is an eighth of what you leave, after any bequest you [may have] made or debt.”

[Sūrah al-Nisā’ (4):12]

- If the husband died and left behind two wives, one of them is Muslim and the other is from the people of the book, only the Muslim wife will have the right to inherit from him because the religion of the other wife is different.

- **Examples:**

1- A person dies and leaves behind his wife, mother, and full uncle. The base of this case is twelve; the wife gets one fourth (3 shares), the mother gets one third (4 shares) and the full uncle gets the rest as a residuary.

2- A person dies and leaves behind his wife and a son. The base of this case is eight; the wife gets one eighth (1 share) and the son gets the rest.

3- A person dies and leaves behind three wives, a daughter and a son. The base of this case is eight; the wives get one eighth (1 share) while the daughter and son share the rest:

﴿لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَّاتِ﴾

“For the male, what is equal to the share of two females.”

[Sūrah al-Nisā’ (4):11]

3- The Share of the Mother

- **Circumstances under which the mother inherits:**

The mother inherits in three cases:

First: The mother can inherit provided the following three conditions are met: (i) there are no offspring who inherit, (ii) there are no brothers and sisters at the same time, (iii) and the case is not one of the two *umariatyya* cases.

Second: The mother inherits one sixth of the inheritance if the deceased has a offspring who inherit, or has brothers or sisters.

Third: The mother inherits one third of the remainder of the inheritance in the ‘*Umariyyah*’ cases. This is also called the *Gharawiyyah*, which are:

1- The case where the deceased leaves behind a wife, a mother and a father. The base of this case is four; the wife gets one fourth (1 share), the mother gets one third of the remaining (1 share), and the father gets the rest (2 shares).

2- The case where the deceased leaves behind a husband, a mother and a father. The base of this case is six: the husband gets one half (3 shares), the mother gets one third of the remaining (1 share), and the father gets the rest (2 shares).

- The reason the mother is given one third of the remaining shares is so that her share does not exceed the share of the father since they are in an equal level to the deceased, and so the share of the male be what is equal to the share of two females.

Allah (ﷻ) says:

﴿وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّمَّهَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبُوَاهُ فَلِلْمُتَّكِئَةِ الْثُلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِلْمُتَّكِئَةِ السُّدُسُ مِنْ بَعْدِ وَصِيَّتِ يُوصِي بِهَا أَوْ دَيْنٍ﴾

“And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [or sisters], for his mother is a sixth, after any bequest he [may have] made or debt.”

[Sūrah al-Nisā' (4):11]

- **Examples:**

1- A person dies and leaves behind his mother and a parental uncle. The base of this case is three shares; the mother gets one third (1 share), and the uncle gets the rest as a residuary.

2- A person dies and leaves behind his mother and a son. The base of this case is six; the mother gets one sixth (1 share), and the son gets the rest as a residuary.

4- The Share of the Father

- **Circumstances under which the father inherits:**

The father inherits in three cases:

First: The father inherits one sixth of the inheritance with the condition that the deceased has a male offspring who inherits such as a son, the son's son and his descendants.

Second: The father inherits through residuary if the deceased does not have any offspring who inherit.

Third: The father inherits a specified share and through residuary together if the deceased has female offspring who inherits such as a daughter, or the daughter of the

son; in this case he gets one sixth as a specified share, and the rest [after the females get their shares] as a residuary as we mentioned before.

- Full brothers, parental half-brothers and maternal half-brothers all cease to inherit [from the deceased] with the presence of a father or grandfather.

- **Examples:**

1- A person dies and leaves behind his father and a son. The base of this case is six; the father gets one sixth (1 share), and the son gets the rest.

2- A person dies and leaves behind his mother and a father. The base of this case is three shares; the mother gets one third (1 share), and the father gets the rest.

3- A person dies and leaves behind his father and a daughter. The base of this case is six; the daughter gets the half (3 shares), and the father gets one sixth (1 share) as a share, then the rest (2 shares) goes to the father as a residuary.

4- A person dies and leaves behind his father, full brother, or a paternal half-brother or maternal half-brother. The father gets all the inheritance and the brothers get nothing (due to the presence of the father).

5- The Share of the Grandfather

- **The inheriting grandfather:** refers to the case where there is no female between him and the deceased such as the father of the father; the father of the mother does not inherit because there is a female between him and the deceased.

The inheritance of the grandfather is the same as the father except in the cases of the *'Umariyyah* as in these two cases the mother with the grandfather get one third of all the money; and if it was the mother with the father, they get the remaining third after the spouses' share [is given] as mentioned.

- **Circumstances under which the grandfather inherits:**

The grandfather inherits in three cases:

First: The grandfather inherits one sixth of the shares provided that there is a male inheritor present and the father is not present.

Second: The grandfather inherits as a residuary if the deceased has no offspring who inherit, and the father (of the deceased) is not present.

Third: The grandfather inherits both a specified share and as a residuary if the [deceased] has a female offspring who inherit such as a daughter and the sons' daughter.

- **Examples:**

1- A person dies and leaves behind his grandfather and a son. The base of this case is six; the grandfather gets one sixth (1 share), and the son gets the rest.

2- A person dies and leaves behind his mother and a grandfather. The base of this case is three shares; the mother gets one third (1 share) and the grandfather gets the rest.

3- A person dies and leaves behind his grandfather and a daughter. The base of this case is six; the daughter gets the half (3 shares) as a share, and the grandfather gets one sixth (1 share) as a share and the rest as a residuary.

4- A person dies and leaves behind her husband, a mother, and a grandfather. The base of this case is six; the husband gets the half (3 shares), the mother gets one third (2 shares) and the rest (1 share) goes to the grandfather.

6- The Share of the Grandmother

- **The inheritance of the grandmother:**

The inheriting grandmother: is the mother of the mother, the mother of the father, the mother of the grandfather and her female ascendants.

This makes the grandmothers who inherit two from the side of the father and one from the side of the mother.

With the presence of the mother, the grandmother does not inherit anything at all just like how the grandfather does not inherit anything with the presence of the father, and just like how siblings do not inherit with the presence of a son.

The inheritance of the grandmother(s) is always one sixth of the inheritance provided that the mother is not present.

- **Examples:**

1- A person dies and leaves behind his grandmother and a son. The base of this case is six; the grandmother gets one sixth (1 share) and the son gets the rest as a residuary.

2- A person dies and leaves behind his grandmother, a mother and a son. The base of this case is six; the mother gets one sixth, the son gets the rest, and the grandmother gets nothing due to the presence of the mother.

7- The Share of the Daughter

- **Circumstances under which the daughter inherits:**

The daughter inherits in three cases:

First: The daughter(s) inherits through residuary if she or they have a brother:

﴿لِلذَكَرِ مِثْلُ حَظِّ الْأُنثَىٰ﴾

“For the male, what is equal to the share of two females.”

[Sūrah al-Nisā’ (4):11]

Second: The daughter inherits the half provided that her brother is not present and that she has no sister to share with her.

Third: If there are two or more daughters, then they inherit two thirds of the inheritance provided that that they are two or more daughters and there is no brother present.

Allah (ﷻ) says:

﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَكَرِ مِثْلُ حَظِّ الْأُنثَىٰ ۖ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ﴾

“Allah instructs you concerning your children: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate. And if there is only one, for her is half.”

[Sūrah al-Nisā’ (4):11]

• **Examples:**

1- A person dies and leaves behind his grandmother, daughter and a son. The base of this case is six; the grandmother gets one sixth (1 share) and the rest goes to the daughter and son, for the male what is equal to the share of two females.

2- A person dies and leaves behind his daughter and parental uncle. The base of this case is two shares; the daughters get one half (1 share) and the uncle gets the rest as a residuary.

3- A person dies and leaves behind his mother, two daughters, and grandfather. The base of this case is six; the mother gets one sixth (1 share), the grandfather also gets one sixth (1 share), and the two daughters get the third (4 shares).

8- The Share of the Son’s Daughter (Granddaughter)

• **Circumstances under which the son’s daughter inherits:**

The son’s daughter inherits in four cases:

First: The daughter(s) of the son inherits through residuary if they have a brother in the same level, which would be the sons’ son and there is no male inheriting offspring who is in a level higher than her, that is to say a son.

Second: The son's daughter inherits half of the inheritance on the condition that she has no brother(s) and she has no sister(s) to share it with, and that there is no offspring higher than her, meaning a son or a daughter [of the deceased].

Third: The two or more daughters of the son inherit one third of inheritance on the condition that they are two or more daughters and have no brothers and that there is no offspring higher than them in the line of lineage i.e. the son(s) or daughter(s) of the deceased are not present.

Fourth: The daughter(s) of the son inherit one sixth of the inheritance on the condition that she has no brothers present, there is no offspring higher than them except a daughter who inherits half of inheritance, because she does not inherit one sixth of the shares except with her (i.e. the daughters) presence; this is the same ruling for the daughter of the son's son with the daughter of the son and so on.

- **Examples:**

1- A person dies and leaves behind his daughter, a son's daughter, and a son's son. The base of this case is two shares; half of the shares is given to the daughter (1 share), and the rest goes to the daughter of the son and the son of the son as a residuary.

2- A person dies and leaves behind his daughter and a paternal uncle. The base of this case is two shares: The son's daughter gets a half, and the rest goes to the paternal uncle as a residuary.

3- A person dies and leaves behind his daughter, a son's daughter, and a paternal half-brother. The base of this case is six; the daughter gets half (3 shares), the son's daughter gets one sixth (1 share), and the paternal half-brother gets the rest.

4- A person dies and leaves behind his daughter, son's daughter, and a paternal half-brother. The base of this case is six: The son's daughter gets a half (3 shares), the son's daughter gets one sixth (1) and the rest goes to the paternal half-brother.

9- The Share of the Full Sister

- **Circumstances under which the full sister inherits:**

The full sister inherits in three cases:

First: The full sister inherits half of the inheritance on the condition that she has no sister(s) and no brother(s) and no father or grandfather, and that [the deceased] has no offspring who inherit.

Second: Sisters inherit one third of the inheritance only if the number of sisters is two or more, the deceased has no offspring who inherits, there is no male ascendant (i.e. father, etc.) and there are no brother(s).

Third: Full sister(s) inherits through residuary if she or they have brother(s); the male gets that what is equal to two shares of the female; or that there are female offspring who inherit such as the daughters.

Allah (ﷻ) says:

﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلْبَةِ ۚ إِنَّ امْرَأًا مَلَكَ نَيْسَ لَهٗ وَوَلَدٌ وَوَلَدٌ أُمَّتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ وَهُوَ يَرِثُهَا
 إِنْ لَمْ يَكُنْ هُنَّ وَوَلَدٌ ۚ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ ۚ﴾

“They request from you a [legal] ruling. Say, ‘Allah gives you a ruling concerning one having neither descendants nor ascendants [as heirs].’ If a man dies, leaving no child but [only] a sister, she will have half of what he left.”

[Sūrah al-Nisā’ (4):176]

• **Examples:**

1- A person dies and leaves behind his mother, full sister, and two maternal half-brothers. The base of this case is six: the mother gets one sixth (1 share), the full sister gets half of the shares (3 shares), and the two maternal half-brothers get one third.

2- A person dies and leaves behind his wife, two full sisters, and a paternal half-brother’s son. The base of this case is twelve shares: the wife gets one fourth (3 shares), the two sisters get two thirds (8 shares), and the paternal half-brother gets the remainder.

3- A person dies and leaves behind his wife, a full sisters and a full brother. The base of this case is four: the wife gets one fourth (1 share), and the rest goes to the brother and sister; for the male, what is equal to the share of two females:

﴿لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ ۚ﴾

“For the male, what is equal to the share of two females.”

[Sūrah al-Nisā’ (4):11]

4- A person dies and leaves behind his wife, a daughter, and a full sister. The base of this case is eight shares: the wife gets one eighth (1 share), the daughter gets a half (three shares) and the rest goes to the sister.

10- The Share of the Paternal Half-Sister

• **Circumstances under which the paternal half-sister inherits:**

The paternal half-sister inherits in four cases:

First: She inherits half of the inheritance on the condition that she has no sisters and no brothers, and there are no male ascendants who inherit, there are no male offspring who inherit, and there are no male or female full siblings.

Second: They inherit two thirds of the shares on the condition that the number of paternal half-sisters is two or more, they have no brother(s), there are no male ascendants who inherit, there are no offspring who inherits, and there are no full male or female siblings.

Third: She/they inherit one sixth of the shares on the condition that she/they has/have a full sister who inherits a specified share, she/they has/have no brother(s), there is no offspring who inherits, there is no male ascendants, and there are no full male brother(s).

Fourth: She/they inherit residuary if there is a brother; in this case the male would inherit what is equal to two shares of the female; or that there is female offspring who inherits as daughters.

• **Examples:**

1- A person dies and leaves behind his mother, paternal half-sister, and two maternal half-brothers. The base of this case is six: the mother gets one sixth (1 share), the paternal half-sister gets the half (3 shares), and the maternal half-brothers get one third (2 shares).

2- A person dies and leaves behind his wife, two paternal half-sisters, and the son of his paternal half-brother. The base of this case is twelve shares; the wife gets one fourth (3 shares), the paternal two half-sisters get two thirds (8 shares), and the rest goes to the son of the paternal half-brother.

3- A person dies and leaves behind his mother, full sister, maternal half-sister, and two paternal half-sisters. The base of this case is six: the mother gets one sixth (1 share), the full sister gets a half (3 shares), the maternal half-sister gets one sixth (1 share), and the two paternal half-sisters get one sixth (1 share).

4- A person dies and leaves behind his mother, two paternal half-sisters and paternal half-brother. The base of this case is six: the mother gets one sixth (1 share), and the rest is for the sisters and their brother, for the male, what is equal to the share of two females:

﴿لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ﴾

“For the male, what is equal to the share of two females.”

[Sūrah al-Nisā’ (4):11]

5- A woman dies and leaves behind her husband, daughter, and paternal half-sister. The base of this case is four: the husband gets one fourth (1 share), the daughter gets a half (2 shares), and the rest goes to the sister.

11- The Share of the Maternal Siblings

- The shares of maternal half-brothers are the same as of maternal sisters, and maternal half-brothers do not give maternal half-sisters the state of residuary, therefore they inherit equally. Moreover, this is an exceptional case where males who are linked to the inheritance through a female (their mother) inherit, and they also make those who are linked to the inheritance through them – which in this case is the mother – subject to a decrease exclusion from inheritance.
- **Circumstances under which the maternal siblings inherit:**

The maternal siblings inherit in two cases:

First: The maternal half-brother or sister inherits one sixth of the shares on the condition that there the deceased has no offspring who inherits, and that is no male ascendant who inherits (i.e. father, grandfather and etc.), and that he or she is the only sibling.

Second: Maternal siblings, be they males or females, inherit one third of the shares on the condition that their number is two or more, that there is no offspring who inherits, and that there are no male ascendant who inherits (i.e. father, grandfather, etc.).

Allah (ﷻ) says:

﴿وَإِنْ كَانَتْ رَجُلٌ يُورَثُ كَلِيلَةً أَوْ امْرَأَةً وَلَمْ يَخْ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثَّلَاثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ خَلِيمٌ ﴿١٢﴾﴾

“And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a sixth. But if they are more than two, they share a third, after any bequest which was made or debt, as long as there is no detriment [caused]. [This is] an ordinance from Allah, and Allah is Knowing and Forbearing.”

[Sūrah al-Nisā’ (4):12]

- **Examples:**

1- A person dies and leaves behind his wife, a maternal half-brother and a male paternal cousin. The base of this case is twelve shares: the wife gets one fourth (3 shares), the maternal half-brother gets one sixth (2 shares), and the male paternal cousin gets the rest.

2- A person dies and leaves behind her husband, two maternal half-brothers, and a paternal uncle. The base of this case is six: The husband gets half of the shares (3 shares), the two maternal half-brothers get one third of the shares (2 shares), and the paternal uncle gets the rest.

3- A person dies and leaves behind his mother, father, and two maternal half-brothers. The base of this case is six: the mother gets one sixth (share), and the father gets the rest because the maternal half-brothers are excluded due to the presence of the father.

3. Residuary Heirs

- **Residuary heirs:** includes all those whose shares are not fixed and specified.
- **Types of residuary heirs:**

The heirs through residuary is of two types; those who have residuary shares through lineage and those who have residuary shares through a reason.

The first: The residuary through lineage is of three types:

- (1) Residuary through oneself.
- (2) Residuary through someone else.
- (3) Residuary with someone else.

1- Residuary through oneself:

This group includes all male inheritors except the husband and maternal half-brothers. This includes:

The son, and his son, grandson, great grandson, etc., the father, grandfather, great grandfather, etc.; the full brother, the paternal half-brother, the nephew of a full brother regardless how down they may be in lineage; the nephew of a paternal half-brother, regardless how down they may be in lineage; the full uncle, the paternal half uncle; the full paternal cousin regardless of how low he may be in lineage, and paternal half cousin regardless of how low he may be in lineage; and the freed slave.

- **Description of inheritance of the residuary heirs through oneself:**

If one of the residuary heirs through oneself is the only inheritor, then he will take all the inheritance. However, if there are also heirs from the specified-shares heirs, then he will take the remainder of shares, and if there are no remainder after the shares are distributed among the specified-shares heirs, then the residuary heir through oneself gets nothing.

- **Eliminatory order of residuary:**

The nature of blood relationship determines the order of residuary heirs. There are five relationships, each of which has a different level of strength:

The first level is the category of sons, then the category of the father, then the full brothers and their sons, and then the paternal uncles and their sons, and lastly the freed male slaves.

So the eliminatory order of residuary is as follows: the son, regardless of how far down the line of succession, the full brother, the paternal half-brother, the nephew of the

paternal full brother, the nephew of the paternal brother, the paternal half uncle, the full male cousin, and the paternal half cousin.

The above mentioned list represents the residuary heirs of a person who would inherit all the wealth if any of them was the only heir left behind, and would get the remainder after the specified-shares heirs get their shares. Therefore if a person died and left behind just a full nephew, he will get all the inheritance.

- **Distribution of inheritance if there are more than one residuary heirs:**

If two or more residuary heirs are present, the distribution of inheritance will be according to one of the following scenarios:

1- The residuary heirs are equal in order, level and power (two sons, two brothers, two paternal uncles, etc.). In this case, the residuary heirs will have equal shares.

2- The residuary heirs are equal in order and level, but are different in power, such as the case where the residuary heirs are a full paternal uncle and a paternal half uncle. In this case, the one who has more power inherits i.e. the full paternal uncle inherits while the paternal half uncle does not inherit anything.

3- The residuary heirs are equal in order, but unequal in level, such as the case where the residuary heirs are a son and a grandson. In this case, the closer to the deceased in level is given precedence; therefore the son gets the inheritance while the grandson does not get anything.

4- The residuary heirs are different in order. In this case, whoever is closer to the deceased in order even if he was far in level is preferred over those who are far in order even if they are close in level; therefore the son's son is given precedence over the brother, and the son of a paternal half-brother is given precedence over a full uncle and so on.

- Four categories of males prevent the sisters from being primary heirs and make them inherit as residuary; each male gets two fold of what a female would get. The four categories are: the son, the son's son and his male descendants, the full brother, and the paternal half-brother. In the case of the other residuary heirs, the males get shares from the inheritance while the females do not get anything. This refers to: the nephews, and the paternal uncles and their children.

2- Residuary through someone else:

This group includes the daughter(s) through the son(s); the daughter(s) of the son through the son(s) of the son; the full sister(s) through the full brother(s); and the paternal half-sister through the paternal half-sister(s). The male inherits the share of two

females, and they get the remainders of the shares. However, if no shares are left after distributing them between the primary heirs, then they do not get anything.

1 – Allah (ﷻ) says:

﴿ يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ ۗ ﴾

“Allah instructs you concerning your children: for the male, what is equal to the share of two females.”

[Sūrah al-Nisā’ (4):11]

2 – And Allah (ﷻ) says:

﴿ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ ۗ يُبَيِّنُ اللَّهُ لَكُمْ أَن تَضِلُّوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٦﴾ ﴾

“If there are both brothers and sisters, the male will have the share of two females. Allah makes clear to you [His law], lest you go astray. And Allah is Knowing of all things.”

[Sūrah al-Nisā’ (4):176]

3- Residuary with someone else:

This category includes two groups:

1- The full sister(s) in the presence of the daughter(s) or the daughter(s) of the son; or both of them together.

2- The paternal half-sister(s) in the presence of the daughter(s) or the daughter(s) of the son, or both of them together.

This means, when there are sisters, be they full or paternal half-sisters, and at the same time the deceased has daughters or his son has daughters - regardless of how low they are in lineage - they will inherit as residuary, meaning they will get the remainder after the specific shares heirs get their shares. If there is no remainder, then they will get nothing.

- If the full sister becomes a residuary with someone else, then she will have the same power as the full brother i.e. the presence of the full sister prevents the paternal half siblings and those who come after them from inheriting.

The second: Residuary through a reason, and this refers to the freed male and female slaves and their residuary heirs who are residuary heirs through themselves.

Ibn ‘Abbās (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said: “Give the shares to those who are entitled to them, and what remains over goes to the nearest male heir.”¹

¹ Agreed upon; narrated by Bukhārī (no. 6732) and Muslim (no. 1615).

Rules of Inheritance

1- **The Uṣūl:** This group refers to every close person prevents those who are higher in lineage than him/her from inheritance if both are from the same sex. This means the father prevents the grandfather and the mother prevents the grandmother from inheritance. However, the mother does not prevent the grandfather from inheritance and the father does not prevent the grandmother from inheritance because they are not from the same sex.

2- **The Furū':** This group refers to every male who prevents those who are lower than him in lineage from inheritance, whether they are from the same sex or not. This means the son prevents the son's son and the daughter's son from inheritance. As for the female, she does not prevent those lower than her in lineage from inheritance; therefore the son's daughter inherits when the daughter is present.

3- **The Ḥawāshī (siblings and their dependents, and paternal uncles and aunts, regardless how high they are in lineage, and their descendants):** This group is prevented from inheritance in the presence of any male from al-Usūl or al-Furū'. Therefore the presence of the father prevents the brother and sister, and the son prevents the brother and sister.

Every close person from al-Hawashi prevents the far person from inheritance; therefore the brother blocks the brother's son and so on. None of the female Hawashi inherits except the sisters.

4- The guideline of the inheritance of al-Furū' is that they inherit so long as they do not come through a female. This means that the son of the son and the daughter of the son inherit, but the son of a daughter and the daughter of a daughter do not inherit, because they come through a female.

5- Everyone who comes through an inheritor from al-Usūl inherits such as the case of the mothers of the grandfather.

6- The presence of the grandfather blocks all of the full siblings and all of the paternal and maternal half siblings, be they males or females, just as the father does.

7- The share of the grandmothers is one sixth of the inheritance whether there is someone from al-Furū' who inherits or not and regardless of whether there are any siblings or not, and regardless of whether there are any residuary or not.

8- Grandmothers having children who inherit do inherit too, such as the mother of the father and the mother of the mother.

9- The inheritance does not change because of the presence of one or multiple wives or grandmothers. Therefore [if there are multiple wives or grandmothers], the wives would share the fourth or eighth and the grandmothers would share the one sixth.

10- The specified shares of heirs do not increase if the deceased has multiple wives, grandmothers, daughters of the son in the presence of the daughter, and paternal half-sisters in the presence of the full sister.

11- In the presence of a male and female from the same level, then the male is entitled to the share equal to two females' shares such as the case where there is a son and a daughter, or a mother and father in the case of the umuriyyatain issue i.e. the case is made up of six shares if there is a husband, a mother and a father, and is made up of four shares if there is a wife a mother and a father. The mother gets one third of the remainder in both cases.

12- The maternal half-sibling share one third of the inheritance and each of them get equal shares. This is the only case where a male and female get equal shares.

13- The full sisters or paternal half-sisters are always considered residuary in the presence of daughters.

These are the boundaries that Allah has set so that people may know. Indeed, those who know are not like those who do not know.

Allah (ﷻ) says:

﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ ۖ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّمَّهَا السُّدُسُ ۚ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ ۚ فَإِن لَّمْ يَكُن لَّهُ وَلَدٌ وَوَرِثَهُهُ آبَاؤُهُ فَلِأُمِّهِ الثُّلُثُ ۚ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ ۚ مِن بَعْدِ وَصِيٍّ يُوصَىٰ بِهِ أَوْ دِينٍ ۚ ءَأَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُم أَقْرَبُ لَكُمْ نَفَعًا ۚ فَرِيضَةٌ مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

“Allah instructs you concerning your children: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate. And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [or sisters], for his mother is a sixth, after any bequest he [may have] made or debt. Your parents or your children - you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah. Indeed, Allah is ever Knowing and Wise.”

[Sūrah al-Nisā’ (4):11]

- **The description of the inherited money:**

The inheritance, whether it is in the form of cash or in-kind such as properties, should be divided among the inheritors if such wealth is lawful. However, if the inheritance is unlawful, then it would be either of the two cases:

(1) The wealth of the deceased was acquired through theft or taken by force unlawfully and so forth from among the things which involve oppression. In this case, it is not

allowed to take from or divide it, and the heirs are required to restore the rights of others and give it to its rightful owner. If the rightful owner is not found or unknown, then it should be given as charity on behalf of the rightful owner with the condition that he guarantees the money be given to the rightful owner if he appears afterwards and demand it. Alternatively, the heirs can hand it to Muslim State Treasury.

Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالِكُمْ بَيْنَكُمْ بِلَيْطٍ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾ ﴾

“O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.”

[Sūrah al-Nisā' (4):29]

(2) The wealth of the deceased was earned through forbidden means such as usury, selling alcohol or drugs, magic and so forth. In this case, the sin is on the one who collected the money through such unlawful means and so the wealth becomes lawful for the heirs and can be divided between the legal heirs.

Allah (ﷻ) says:

﴿ مَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهِ ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾ ﴾

“Whoever is guided is only guided for [the benefit of] his soul. And whoever errs only errs against it. And no bearer of burdens will bear the burden of another. And never would We punish until We sent a messenger.”

[Sūrah al-Isrā' (17):15]

4. Exclusion

- **Exclusion:** is a situation in which the legal heir is totally excluded from the inheritance or the legal heir is entitled to a lesser share instead of higher.

This doctrine is one of the most important topics in the science of inheritance. This is because lacking the knowledge about this field will result in preventing heirs from their rights or give some of the inheritance to those who are not entitled to it, which is sinful and entails injustice.

Allah (ﷻ) says:

﴿ تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ

الْفَوْزُ الْعَظِيمُ ﴿۱۳﴾ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ﴿۱۴﴾

“These are the limits [set by] Allah, and whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment. And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.”

[Sūrah al-Nisā’ (4):13-14]

- **The scenarios related to heirs:**

There are three scenarios regarding heirs:

First: If all the male heirs are present, then the only ones who can inherit are: the father, the son and the husband. The base of this case is twelve shares: the father gets one sixth (2 shares), the husband gets one fourth (3 shares) and the rest (7 shares) goes to the son as a residuary.

Second: If all the female heirs are present, then the only ones who can inherit are: the daughter, the daughter of the son, the mother, the wife, the full sister. All the other inheriting females will be excluded. The base of this case is twenty four shares: the wife gets one eighth, the mother gets one fourth, the daughter gets a half, and the daughter of the son gets one sixth, and the rest goes to the full sister as residuary.

Third: If all the male heirs and female heirs are present, then the only ones who can inherit are: The mother, the father, the son, the daughter and either of the spouses (i.e. depending on the case).

1- If there was a wife with them, then the case will be made up of twenty four shares: the father gets one sixth (4 shares), the mother gets one sixth (4 shares) the wife get one eighth (3 shares) and the rest goes to the son and the daughter as residuary; and the distribution of shares among the daughter and the son is based on the rule that a male gets the equal to the shares of two females.

2- If there was a husband with them, then the case will be made up of twelve shares: The father gets one sixth (2 shares), the mother gets one sixth (2 shares), the husband gets one fourth (3 shares) and the rest goes to the son and the daughter as residuary, and the distribution of shares among the daughter and the son is based on the rule that a male gets the equal to the shares of two females.

- **The types of heirs:**

The relatives: This includes the Uṣūl, the Furū' and the Ḥawashī.

The Uṣūl: They are one's parents, i.e. fathers and mothers.

The Furū': They are one's offspring, i.e. sons and daughters.

The Ḥawashī: They are those who branched off from one's Uṣūl, which includes siblings, paternal and maternal uncles.

The kinship from the Uṣūl: They are the males who have a female between them and the deceased such as the father of the mother.

The kinship from the Furū': They are the males who have a female between them and the deceased such as the son of the daughter and the daughter of the daughter.

All praise is due to Allah for explanation, justice, beneficence and guidance.

Allah (ﷻ) says:

﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلْبَةِ ۚ إِنَّ امْرَأَتَكَ لَأَنَّكَ هَلَكْتَ نَيْسَ لَهٗ وَوَلَدٌ وَوَلَدٌ أُمَّتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ هُنَّ وَوَلَدٌ ۚ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الشُّلْبَانِ مِمَّا تَرَكَ ۚ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۗ يُبَيِّنُ اللَّهُ لَكُمْ أَن تَضِلُّوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٦﴾

“They request from you a [legal] ruling. Say, ‘Allah gives you a ruling concerning one having neither descendants nor ascendants [as heirs].’ If a man dies, leaving no child but [only] a sister, she will have half of what he left. And he inherits from her if she [dies and] has no child. But if there are two sisters [or more], they will have two-thirds of what he left. If there are both brothers and sisters, the male will have the share of two females. Allah makes clear to you [His law], lest you go astray. And Allah is Knowing of all things.”

[Sūrah al-Nisā' (4):176]

- **Types of exclusions:**

Exclusion is of two types:

First: Exclusion due to a characteristic:

This happens when the heir has a status that prevents him from inheriting, which are: slavery (he or she is a slave), murder (he or she killed the one from whom he or she will inherit) or difference in religion (the heir has a different religion than that is of the

deceased). This is applicable to all legal heirs; therefore if any of the legal heirs is ascribed to either or all of these attributes than they cannot inherit, and accordingly their presence and absence do not affect the distribution of inheritance.

Second: Exclusion due to others:

This happens when the heir is prevented from inherence due to the presence of another person.

Exclusion due to the presence of someone else can result either in total exclusion or partial exclusion. The details of each case are as follows:

1- Partial exclusion: This is a situation in which a legal heir will be entitled to a lesser share instead of higher. This means that the share of a legal heir will be lessened due to the presence of another person. This is applicable to all heirs.

Partial Exclusion is of two types:

First: Partial exclusion due to shifting, which is divided into four types:

1) The legal heir being prevented shifts from a specified share to another specified share which is less than the first. The legal heirs in this case are five: the two spouses, the mother, the daughter of the son, and the paternal half-sister. For example, the husband instead of taking half of the inheritance, he takes one fourth.

2) The legal heir being prevented takes his share as a specified shares heir instead of being a residuary where the specified share he will take is less. This is only applicable to the father and the grandfather.

3) The legal heir being prevented takes his share as a residuary instead of being a specified shares heir where the residuary share he will take is less. This is applicable to the females who inherit half of the inheritance, namely the daughter, the daughter of the son, the full sister, and the paternal half-sister provided that the brother is present in all cases.

4) The legal heir being prevented is a residuary but he shifts to another type of residuary where the share of the latter is less. This is applicable to residuary heirs who have others with them. To explain in examples, the share of the full sister or paternal half-sister when the deceased has a daughter or daughter of the son present is half of the inheritance, and if the brother is present then both will have to share the rest, and the male gets the equal to the shares of two females.

Second: Partial exclusion due to the presence of huddled heirs, which happens in three cases:

1) The presence of huddled primary heirs. This is applicable to the grandfather, the wife, multiple daughters and daughters of the son, the full sisters, the paternal half-sisters, and

the paternal half-brothers. This happens when two or more primary heirs from the same group share the specified share, such as the case where two daughters and more, or two sisters and more take two thirds of the inheritance.

2) The presence of huddled residuary heirs. This is applicable to all heirs who act as residuary such as the sons, brothers, paternal uncles, and so forth, such as the case where there are two or more sons and brothers in inheritance.

3) The case of al-‘Awl, which happens when many primary heirs are present to take the same share.

2- Total exclusion: It is the situation in which a person prevents another legal heir from inheriting anything. This is applicable to all legal heirs except the following: The father, the mother, the husband, the wife, the son and the daughter. For example, the presence of the son prevents the brother from inheritance, the presence of the father prevents the grandfather from inheriting anything, the presence of the brother prevents the uncle from inheriting anything, and so forth.

- **Types of heirs with respect to total exclusion:**

With respect to total exclusion, the heirs are divided into four types:

1- Legal heirs who prevent others from inheriting but cannot be prevented from inheritance. This group includes the parents and the sons.

2- Legal heirs who cannot prevent others from inheriting but can be prevented from inheriting. This group includes maternal half-brothers.

3- Legal heirs who cannot prevent others from inheriting and cannot be prevented from inheriting. This group includes the spouses (the husband and wife).

4- Legal heirs who can prevent others from inheriting and can be prevented from inheritance. This group includes the rest of heirs.

Rules Pertaining to the Total Exclusion Due to Others

1- Every legal heir from the Usūl totally prevents the legal heirs who are above him (in lineage) if they were from the same sex. For example, the father totally prevents the grandfathers; the mother totally prevents the grandmothers and so forth.

2- Every legal heir from the Furū' totally prevents the legal heirs who are lower than him [in lineage] whether they are from the same sex or not. For example, the son totally prevents the sons of the son and the daughters of the son. As for the female from the Furū', they only totally prevent those who are lower than them [in lineage] if they get two thirds of the shares, which means that whoever [from the females] below them will be excluded from inheritance unless if they become residuary due to the presence of a male legal heir, as then they will get the rest as residuary.

3- Every legal heir from the Usūl and Furū' totally prevents both the male and female Hawashi (i.e. al Hawashi includes the full siblings, the paternal half siblings and their sons, the maternal half-brothers, the full paternal uncles and half paternal uncles and their sons.) As for the females from the Usūl or the Furū', they do not totally prevent any legal heir from the Hawashi, except for the females from the Furū', meaning the daughters and the daughters of the son who can totally prevent maternal half-brothers.

4- When someone from the Hawashi inherits through residuary then he totally prevents those who are lower than them in order or level or power. For example, the paternal half-brother is totally prevented from inheritance by the presence of a full brother and the full sister who is a residuary with someone else, and by the presence of the paternal half-brother and paternal half-sister who is a residuary with someone else. The son of the paternal half-brother is totally prevented from inheritance by either or all the four mentioned above as well as by the son of a full brother. The five previously mentioned ones as well as the son of a paternal half-brother prevents the full uncle from inheriting anything. The paternal half uncle is totally prevented by the six previously mentioned ones as well as by the full uncle. The paternal male cousin is totally prevented by the seven previously mentioned ones as well as by the paternal half uncle. The son of a half paternal uncle is totally prevented by the eight previously mentioned ones as well as by the son of a full uncle. As for the maternal half siblings, they are totally prevented by the inheriting male offspring from Furū' and Usūl.

5- The legal heirs from al-Usūl cannot be totally prevented from inheritance except by another legal heir from al-Usūl, and the legal heirs from al-Furū' cannot be totally prevented from inheriting except by another legal heir from al-Furū', as mentioned before. As for the legal heirs from al-Hawashi, they can be totally prevented from inheriting by the presence of other legal heirs from al-Usūl, al-Furū' or al-Hawashi, as mentioned before.

6- The freed slave, be they males or females, are totally prevented from inheritance by the presence of any residuary from the relatives.

Indeed, all praises are due to Allah who has guided us to this (i.e. Islam), and we would never have been guided if Allah had not guided us to the truth:

﴿يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّيبَ وَيَهْدِيَكُمْ لَسَبِيلٍ مُبِينٍ وَيُرِيدُ اللَّهُ لِيُظْهِرَ لَكُمْ نُورَهُ وَيَهْدِيَكُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٦﴾﴾

“Allah wants to make clear to you [the lawful from the unlawful] and guide you to the [good] practices of those before you and to accept your repentance. And Allah is Knowing and Wise.”

[Sūrah al-Nisā’ (4):26]

5. Determining the Base Value for Inheritance Cases

- **Determining the base value for inheritance cases:** is to find out the least number from which the specified share of legal heirs will come forth without any fraction.
- **The benefit of this:** This method helps in learning the base value of inheritance cases and facilitates the process of dividing the inheritance.
- **The base values of inheritance cases:**

The cases of heirs have three circumstances according to the variety of the heirs. They are as follows:

First: If all the legal heirs are residuary, then the base value of the case is made up of the number of present legal heirs so as the male takes two times the share of the female. For example, if a person dies and leaves behind his son and a daughter, then this case will be made up of 3 shares, the son takes 2 shares and the daughter gets one share.

Second: If there is a one specified-share legal heir and residuary heirs, then the base value of this case will be based on the specified-share heir. For example, if a person dies and leaves behind his wife and son, then the case will be made up of 8 shares: The wife gets one eighth of the shares (1 share) as it is a specified share and the rest goes to the son through residuary.

Third: If all the legal heirs are primary heirs or there are specified shares heir and residuary heirs together, then the shares of the primary heirs are considered based on the four ratios methods. They are: *Mumāthalah* (Equality), *Muwāfaqah* (In-Agreement), *Mubāyanah* (Disagreement) and *Mudākhalah* (Interference); and the outcome will be the base value of the problem. The specified shares are like the half, the quarter, the sixth, the one third, the one eighth and two eighths. If there exists equality between the shares, and if there exists two interfering shares, the largest of which is considered, and if there exists in-agreement between the shares, then the agreed point (wafq) of one of them is multiplied by the divisor of the other one, and if there exists disagreement between the shares, then multiply the total sum of each by the total sum of the other share, as follows:

Mumāthalah ($1/3 - 1/3$), *Mudākhalah* ($1/6 - 1/2$), *Muwāfaqah* ($1/8 - 1/6$), *Mubāyanah* ($2/3 - 1/4$), etc.

- **Base values of cases pertaining to primary heirs:**

The base values are: 2, 3, 4, 6, 8, 12 and 24. If there exists a remainder from the inheritance after distributing the specified shares and there are no residuary heirs, the remainder is returned to each specified share heirs according to their specified shares except for the spouses. For example, there is a husband and a daughter. The case is made

up of 4 shares, the husband takes one share and the daughter gets the rest as a specified share heir and as a returned inheritance, and so forth.

6. Division of the Estate

- **The estate:** is all that which the deceased leaves behind of wealth in the form of property or cash.
- **Methods of dividing the estate:**

The estate is divided between the legal heirs by one of the following methods:

First: The common fraction method:

This method entails expressing the shares of each legal heir using common fractions to represent the shares based on the total shares, and then having the shares distributed accordingly. For example, if a person dies and leaves behind his wife, a mother and a paternal uncle, and the total inheritance of the deceased was 120 dollars, then The base of this case is 12 shares, and distributed as follows: the wife gets one quarter (3 shares), the mother gets one third (4 shares) and the paternal uncle gets the rest (5 shares). The three shares of the wife represents one quarter of the inheritance, which means thirty dollars, and the one third that the mother gets makes her share forty dollars while the five shares of the paternal uncle represent one fourth plus one sixth, meaning he takes one fourth of the entire inheritance plus one sixth which adds to fifty.

Second: The multiplication method:

This method entails multiplying the share of each legal heir by the inheritance left behind and then dividing the total by the total shares. The outcome will be the share of the legal heir. For example: the share of the wife in the previous example is one fourth of the total shares, which means three shares out of the twelve shares. To follow this method, the number should be multiplied by the actual inheritance which is 120 dollars. This means $3 \times 120 = 360$, which should be then divided by the total number of shares. This means $360 / 12 \text{ shares} = 30 \text{ shares}$, which represent the share of the wife, and so forth.

Third: The division method:

This method entails dividing the inheritance (one hundred and twenty) by the total shares (twelve). The result then should be multiplied by the share of each legal heir, and the result will be their specific share. Based on the previous example, the total inheritance which is 120 dollars should be divided by the total shares which is 12 shares and then multiply the result, which is ten, by the share of each legal heir. To calculate the share of the mother, the calculation is as follows: $120/12 = 10$ and then we multiply the outcome with her percent from the total shares i.e. $10 \times 4 \text{ shares (since she takes } 1/4 \text{ of the total shares)} = 40 \text{ dollars}$.

Indeed, all praise is due to Allah (ﷻ) for His guidance and clarification:

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ بَيِّنَاتٍ لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾

“And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.”

[Sūrah al-Nahl (16):89]

- **The ruling on giving those who are present at the time of dividing the estate:**

If there are orphans or poor people or some of the relatives of the deceased who do not inherit, present during the time the estate is divided, it is recommended to give them a part of the inheritance before dividing it between the legal heirs and to be kind to them in words.

Allah (ﷻ) says:

﴿وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَنْزِلُوهُمْ مِن تَحْتِ يَدَيْكُمْ وَأَقْرِضُوهُمْ مِّنْ أَمْوَالِكُمْ وَمَا يُضِلُّوا بِهَا سُبُلَكُمْ فَاُولَٰئِكَ لَهُم مَّا رَزَقْتُمُوهُمْ فَاسْمِعُوا يَوْمَ الْقِسْمَةِ أَوْلِيَاءَ الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ قَوْلًا مَّعْرُوفًا ۚ وَلْيَخْشَ الَّذِينَ

لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَةً ضَعِيفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا﴾

“And when [other] relatives and orphans and the needy are present at the [time of] division, then provide for them [something] out of the estate and speak to them words of appropriate kindness. And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice.”

[Sūrah al-Nisā’ (4):8-9]

- **Categories of legal heirs in terms of inheritance:**

In terms of inheritance, the heirs are divided into five categories:

- 1- The primary heirs, namely the husband and wife, the mother and the mother’s son.
- 2- The residuary heirs, namely the sons and their sons, brothers and their sons, paternal uncles and their sons.
- 3- The primary heirs who are also considered a residuary on their own such as the father and the grandfather.
- 4- The primary heirs who are also a residuary because of other legal heirs such as sisters with daughters.
- 5- The distant relatives who are neither from the primary heirs nor residuary heirs.

- **The categories of inheritance cases of primary heirs:**

The inheritance cases of primary heirs are divided into three categories:

First: The fair case: This refers to the case where the specified shares are equal to the number of legal heirs. For example: A woman died and left behind a husband and a full sister. This case has two legal heirs and the number of shares is two, the husband gets

the half (1) and the full sister gets the half (1). This makes the number of legal heirs equals the number of shares.

Second: The incomplete case: This refers to the case where the specified shares of legal heirs are less than the total number of shares. For example: A person dies and leaves behind his wife and maternal sister. The base of this case is (12) shares, the wife gets one third of the shares (3 shares) and the maternal sister gets one sixth of the shares (2 shares). This makes the total shares of the legal heirs is 5 shares ($2+3=5$), which is less than the total number of shares (12). Thus, the wife gets 3 shares and the rest (9 shares) goes to the maternal sister as a specified shares heir and through the return principle. The return is given to all primary heirs except the husband and wife, the father and the grandfather.

Third: The increase case: This refers to the case where the number of inheritors is more than the total number of shares. For example: A person dies and leaves behind his mother, maternal brothers and two full sisters. The base of this case is (6) shares; the mother gets the half (1 share), the maternal brothers get one third of the shares (2 shares) and the two full sisters get two thirds of the shares (4 shares). This makes the total shares of legal heirs 7 shares ($1+2+4$), which exceed the total number of shares.

7. Prescribed Shares Exceeding the Inheritance

- **Prescribed shares exceeding the inheritance:** refers to the case where some legal heirs exhaust the deceased's whole estate while leaving some other legal heirs without any share.

- **The impact of such cases on legal heirs:**

If the prescribed shares of legal heirs exceed the total inheritance then the shares of legal heirs will be less than the shares that they would get if there are no shares in excess.

- **The categories of base values of inheritance cases involving excess in shares:**

There are seven numbers that can be the base in the presence of primary heirs. They are 2, 3, 4, 6, 8, 12 and 24.

The base values of inheritance cases in terms of excess in shares or a lack thereof, are two categories:

First: Base values wherein there is no excess of shares. They are four: 2, 3, 4 and 8.

Second: Base values wherein there is excess of shares. They are three: 6, 12 and 24.

- **The increase of base values:**

In the case where the base happens to be 6, it can be increased to 7, 8, 9 or 10, depending on the situation of the case. The following explains the different scenarios:

First: The base 6 is increased to four numbers as follows:

1- Base 6 Increased to 7: A woman dies and leaves behind her husband and two full sisters. The base of this case is 6 shares but increased to 7 and then distributed between the legal heirs as follows: The husband takes the half (3 shares) and the two sisters get two thirds (4 shares).

2- Base 6 Increased to 8: A woman dies and leaves behind her husband, one full sister and two maternal half-sisters. The base of this case is 6 shares but increased to 8 and then distributed between the legal heirs as follows: The husband takes the half (3 shares), the full sister gets the half (3 shares) and the two maternal half-sisters get one third of the shares (2 shares).

3- Base 6 Increased to 9: A woman dies and leaves behind her husband, two full sisters and two maternal half-brothers. The base of this case is 6 shares but then increased to 9 and then distributed between the legal heirs as follows: The husband takes the half (3 shares), the two full sisters take two thirds (4 shares) and the maternal half-brothers get one third (2 shares).

4- Base 6 Increased to 10: A woman dies and leaves behind her husband, mother, two full sisters and two maternal half-sisters. The base of this case is 6 shares but increased to 10 and then distributed between the legal heirs as follows: The husband takes the half (3 shares), the mother takes one sixth (1 share), the two full sisters get two thirds (4 shares) and the two maternal half-sisters get one third (2 shares).

Second: The base 12 is increased to three numbers as follows:

1- Base 12 Increased to 13: A woman dies and leaves behind her husband, father, mother and daughter. The base of this case is 12 shares but increased to 13 and then distributed between the legal heirs as follows: The husband takes one fourth (3 shares), the father gets one sixth (2 shares), the mother gets one sixth (2 shares) and the daughter gets the half (6 shares).

2- Base 12 Increased to 15: A woman dies and leaves behind her husband, father, mother and two daughters. The base of this case is 12 shares but increased to 15 and then distributed between the legal heirs as follows: The husband takes one fourth (3 shares), the father takes one sixth (2 shares), the mother takes one sixth (2 shares) and the two daughters get two thirds (8 shares).

3- Base 12 Increased to 17: A man dies and leaves behind his wife, mother, two maternal half-sisters and two paternal half-sisters. The base of this case is 12 shares but increased to 17 and then distributed between the legal heirs as follows: The wife takes one fourth (3 shares), the mother takes one sixth (2 shares), the two paternal half-sisters get two thirds (8 shares), and the two maternal half-sisters get two thirds (8 shares).

Third: The base 24 is increased to one number as follows:

Base 24 Increased to 27: A man dies and leaves behind his wife, father, mother and two daughters. The base of this case is 24 shares but increased to 27 and then distributed as follows: The wife gets one eighth (3 shares), the father gets one sixth (4 shares), the mother gets one sixth (4 shares) and the two daughters get two thirds (16 shares).

8. Redistribution of Shares When Less than Inheritance

- **Redistribution of shares when less than inheritance:** refers to the case where the remainder of inheritance is returned to those who deserve it from the primary heirs. The reason the residue is returned is that the total of the portions of heirs are less than the base, which is the opposite of the previous case of shares exceeding the inheritance.

- **Inheritors who are not entitled for the return:**

The remainder will be returned to the primary heirs except the husband, wife, father, and grandfather. This is because the father and the grandfather are from the agnates; hence they take the rest because of their agnates and not by return. There is no return for the husband and wife because the return becomes due because of blood relationship, and those of blood relationship are more entitled to inheritance.

Allah (ﷻ) says:

﴿ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا ۚ كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٣٣﴾

“And those of [blood] relationship are more entitled [to inheritance] in the decree of Allah than the [other] believers and the emigrants, except that you may do to your close associates a kindness [through bequest]. That was in the Book inscribed.”

[Sūrah al-Aḥzāb (33):6]

- **Inheritors who are entitled for the return:**

There are only eight heirs who are entitled for the return. They are:

The daughter, son’s daughter, full sister, paternal half-sister, mother, grandmother, maternal half-brother and maternal half-sister.

Only three categories of the above mentioned heirs may exist in the one inheritance case.

All the cases of the return consist of six, then the shares of the primary heirs are calculated and the total becomes the base of the cases of return.

Example: A person dies and leaves behind a daughter and son’s daughter. The case is made up of 6 shares but it is returned to 4 shares. The daughter gets the half (3 shares) and the son’s daughter gets the sixth (1 share) which leaves 2 shares. This remainder will be re-distributed among the heirs in proportion to their shares, which makes the base of the return case – that is to say 4 shares. This entitles the daughter to get (3 shares) as a specified shares heir and by return, while the son’s daughter gets (1 share) as a specified share heir and by return, and so on.

- **Conditions of the return:**

There are three conditions that must be fulfilled in cases of return:

First: There must be remainder from the deceased's property (after taking the primary heirs their shares) because if there is no residue then there will be nothing to return.

Second: Default of any residuary heirs in the case, because residuary heirs take the remainder and that leaves nothing to return.

Third: Presence of the specified shares heir in the case.

- **Description of dealing with cases of return:**

Either of the spouses may and may not be present with those who are entitled for the return.

First case: One of the spouses is present with those who are entitled for the return. In this case, the spouse gets his/her specified share which is the half, the quarter or the eighth of the inheritance. The residue goes to the primary heirs according to their number. If they were from the same category such as the case of having one daughter, then she would get the whole money as a specified shares heir and by the doctrine of return. However, if they are three daughters or more, they would get the whole amount of money a specified shares heir and by the doctrine of return based on the number of shares as if they are residuary heirs.

If the legal heirs are from more than one category such as daughters and sisters and one of the spouses is present, then the spouse gets the share for being a specified shares heir, and the rest goes to those who are entitled for the return while making the base 6.

Example: A man dies and leaves behind his wife, mother and two maternal half-brothers. The base of this case is 4 shares and so the wife gets one fourth (1 share) and the residue goes to the mother and maternal half-brothers. The base of the case of return is 6 and so the mother gets one sixth (1 share), and the maternal half-brothers take one third (2 shares). This makes 3 shares left for return, but if the remainder in the case of the spouse is compared to the remainder in the case of the return (3), it can be noticed that the remainder (3 shares) can be divided by the number in the case of the return (3), and so the return can be distributed from the case of spouses (4). If division cannot be made, then we multiply the case of spouses by the case of the return, if there is disagreement, or according to it if there is agreement. What we are then left with will be the total of the two cases.

If a legal heir is entitled for something from the spouse case, then he/she will take it multiplied by the whole case of the return when there is Disagreement or according to it if there is Agreement. If a legal heir is entitled for something from the return, he/she will

take it multiplied by the remainder of the case of spouse when there is Disagreement or according to it if there is Agreement.

The following tables explain the cases of Agreement and Disagreement:

(Agreement)

| | 4x4 | 6-4 | 16 |
|----------------|-----|-----|----|
| Husband | 1 | X | 4 |
| Daughter | 3 | 3 | 9 |
| Son's Daughter | | 1 | 3 |

(Disagreement)

| | 4x2 | 6-3 | 8 |
|------------------|-----|-----|---|
| Wife | 1 | X | 2 |
| Grandmother | 3 | 1 | 1 |
| Grandmother | | | 1 |
| Maternal Mother | | 2 | 2 |
| Maternal Brother | | | 2 |

1- The base in the spouse case in the first case is (4): The husband gets (1 share) out of four shares and the residue goes to those who are entitled for the return (3 shares).

The base of the case of the return is (6): The daughter gets the half (3 shares) and the son's daughter gets the sixth (1 share), which makes the return goes down to (4). As for the residue in the spouse case, which is (3) cannot be divided by (4) in the return case; hence the (4) in the spouse case is multiplied by the (4) in the Return case to give us the total of 16.

2- The base in the spouse case in the second case is (4): The wife gets (1 share) out of the four shares and the residue goes to those who are entitled for the return (3 shares). The base of the return is (6): The two grandmothers get (1 share) out of the six shares and the two maternal half-brothers get the third (2 shares out of the six shares), which makes the base of the return goes down to (3). The residue after the wife takes her specified share, which is (3) cannot be divided by the base of the return case (6), but it is in agreement with it by the third. Thus, we take the agreed point (wafq) of (6), which is (2) and then multiply it in the base of the spouse case (4x2) which gives us the total of (8). Then, we multiply the share of each legal heir from the spouse case with the agreed of the return case, which is 2 and the result will be the share of each from the (8).

Second case: There are no spouses in present with those who are entitled for the return.

There are three scenarios for this case. They are:

1- If the one person taking from the return received all the money because of being a specified share heir and by return.

Example: A person dies and leaves a daughter or a sister. In this case, she will take all the money because she is a specified share heir and by return.

2- If the persons taking from the return are from the same category. In this case, their shares will be according to their numbers just like the case of residuary heirs.

Example: A person dies and leaves behind two daughters or five son's daughters or four full sisters. The case is made up of the total of their numbers just like the residuary heirs.

3- If the persons taking from the return are from more than one category such as the case where there are grandmothers with sisters. The base of this case is made (6) and their specified shares are taken out as if there is no return case. Then, their shares are added up together and the outcome becomes the case of the return just as it happened in the first case. If correction is needed such as the second case, then it should be made. The following table explains it:

| | | | |
|-------------|---|---|-----------------------------|
| | 5 | 6 | |
| Half-Sister | 3 | 3 | Specified Shares and Return |
| Mother | 2 | 2 | Specified Shares and Return |

| | | | |
|-----------------------|---|------|----------------------------------|
| | 6 | 3x3= | 9 |
| Mother | 1 | 1 | 3 by Specified Shares and Return |
| Maternal Half-Brother | 2 | 2 | 2 by Specified Shares and Return |
| Maternal Half-Brother | | | 2 by Specified Shares and Return |
| Maternal Half-Brother | | | 2 by Specified Shares and Return |

9. The Shares of Distant Relatives

- **Distant relatives:** refers to those who are related to us through blood but do not inherit from us, neither as residuary nor as primary heirs.
- **The conditions for distant relatives inheriting:**

Those who are related to us through blood relationship can inherit from us only if two conditions are fulfilled, namely there are no primary heirs other than the spouses and there are no residuary heirs.

Allah (ﷻ) says:

﴿ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

“But those of [blood] relationship are more entitled [to inheritance] in the decree of Allah. Indeed, Allah is Knowing of all things.”

[Sūrah al-Anfāl (8):75]

- **How the inheritance of distant relatives is distributed:**

The one who has a daughter does not inherit such as the mother’s father, daughter’s son, and sister’s daughter but nevertheless the person is still considered from the kinship. The blood relations of kinship happen through children, fathers, and mothers. To distribute the inheritance between the kinship, the method of succession is followed where the descendants of the deceased from the kinship are put in place of their parents who connect them with the deceased, and then inheritance is divided accordingly. The following explains the process:

- 1- The daughter’s son and the sons of the daughter’s son take a similar position to that of their mothers – that is to say the daughter.
- 2- The brothers’ daughters and their daughters take a similar position to that of their fathers – that is to say the brothers. The maternal nephews take a similar position to that of maternal brothers, and the children of sisters take similar position to that of their mothers, meaning the sisters.
- 3- Maternal uncles and aunts, and the father of the mother take a similar position to that of the mother.
- 4- Paternal uncles and aunts of the mother take a similar position to that of the father.
- 5- The grandmothers who are from the mother’s side or the father’s side such as the mother of the mother’s father and the mother of the grandfather’s father. The former take a similar position to that of the maternal grandmother and the latter take a similar position to that of the paternal grandmother.

6- The grandfathers who are from the side of the mother or the father such as the father of the mother's mother and the father of the father's mother. The former take a similar position to that of the mother and the latter take a similar position to that of the father's mother.

7- Whoever is involved in the inheritance due to any of the above mentioned persons takes the same status of that person, such as the paternal aunt of the paternal aunt, the maternal aunt of the maternal aunt, and so forth.

10. The Share of the Fetus

- **A fetus:** is an unborn child that still lives in the womb.
- **When does the unborn child inherit?**

The fetus inherits if he or she was still inside the womb at the time the one from whom he or she will inherit died and that he or she comes out screaming the scream of life. The ruling applies even if the unborn was just a minute quantity of liquid inside the womb.

Abu Hurairah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said: “No son of Adam shall be born unless that he should be afflicted (touched) by the Shaytan at the hour of birth, when he initiates his life crying out of the Shaytan’s touch, except Maryam and her son.”¹

- **The inheritance case of pregnancy:**

If a person dies and leaves behind heirs of whom some are pregnant, then there will be two scenarios regarding the distribution of inheritance:

First: The heirs wait until the pregnant woman delivers the child and the sex of the child is identified, and then the inheritance is divided.

Second: The heirs divide the inheritance among them before the birth of the child. In this case, the unborn child will be allocated the largest share of the two males or two females. After the fetus is born, he or she will take his or her share and the rest goes to those who deserve it. Those who are not prevented from inheritance because of the born child, they should take their full shares such as the case of the grandmother. As for those whose shares become less because of the born child, they should take the least share such as the case of the mother and the wife. As for those whose inheritance depends on the born child such as the siblings of the deceased, their shares are withheld until after the child is born and the issue becomes clear.

Example: A man died and left behind a pregnant wife, grandmother, and full brother. The base of this case is 24 shares distributed as follows: The grandmother gets one sixth of the shares whether the fetus is female, male or dead. The wife gets one eighth of the shares if the fetus is born alive, and one quarter of the shares if the fetus is born dead, hence she takes one eighth of the shares before the child is born as this share is the least to be given in all cases. As for the full brother, he takes no shares if the born child is a male, and if the child is a female then he takes the remainder after the female child takes

¹ Agreed upon; narrated by Bukhārī (no. 3431) and Muslim (no. 2366). The wording is that of Bukhārī’s.

her share, and if the child is born dead, then he takes the rest, hence his inheritance is withheld until the birth of the fetus.

11. The Shares of Hermaphrodites

- **A hermaphrodite:** is one having both male and female sexual organs; at birth an unambiguous assignment of male or female cannot be made.

- **Signs to distinguish the gender of hermaphrodites:**

The gender of hermaphrodites can be identified through a number of signs:

The discharge of urine or semen from either of the two sexual organs; if urinated from both sexual organs, the first of which is given precedence over the other, and if urinated from both sexual organs at the same time, the more frequent to happen is given precedence over the other. The signs of beard, menstruation, pregnancy, the growth of the breasts, breast milk and its alike are other signs.

- **The description of the inheritance of hermaphrodites:**

There are two scenarios of inheritance for hermaphrodites:

First: If the gender of the hermaphrodite is not identified, then it gets half of the male's share and half of the share of female.

Second: If there is hope the gender of the hermaphrodite be identified, it should be waited until its sex is identified.

If the heirs refused to wait and demanded the inheritance to be distributed, then the calculation of shares will be as follows: The hermaphrodite will be first considered as a male and then as a female, and the less share will be paid to the hermaphrodite and all other heirs. As for the heirs whose shares do not get affected in both cases, they will get their full share, and the rest should be withheld until its gender is identified.

- **How the inheritance of hermaphrodites is divided:**

Example: A person dies and leaves behind his son, daughter and a young hermaphrodite.

The case assuming it is a male is made up of five shares: the son gets two shares (2), the daughter gets one share (1) and the hermaphrodite gets two shares (2).

The case assuming it is a female is made up of four shares: the son gets two shares (2), the daughter gets one share (1) and the hermaphrodite gets one share (1).

Considering the hermaphrodite a male is not in favor of the son and the daughter, and so their shares will be given to them based on the assumption that it is a male. And it is not in favor of the hermaphrodite to be considered a female and so it will get a share based on the assumption that it is a female. Then, the rest is suspended until the sex of this hermaphrodite is clearly identified.

12. The Shares of Missing Persons

- **A missing person:** is someone who is lost, there is no contact with him and no one knows if he or she is alive or dead.

- **The ruling on the missing person:**

The missing person is either dead or alive, and each case has its own rules; there are rules related to his wife, rules on his inheritance from others, ruled related others inheriting from him, and rules related to the inheritance of others with him.

In the event of absence and lack of news whether the person is dead or alive, the judge must decide a period of time enough to look for the missing person and the waiting period is decided based on the judge's personal endeavors and the harm and benefit resulting from this case.

- **The circumstances of the missing person:**

There are two cases related to the missing person in respect to inheritance:

First: if the period of time is over, then he will be declared officially as dead. In this case, the missing person's estate is distributed among his inheritors who are alive at the time of the declaration of presumed death.

Second: If any of the missing person's relatives die during the period of time before the missing person is officially declared dead, then the missing person's share of the inheritance will be legally transferred to his estate in full until whether he is alive or dead is determined or the waiting period ends. If the person has heirs and requested to distribute his wealth then those who are most in need of the money will be given their shares from his inheritance while the rest must wait until it is confirmed that he is dead; if they were alive at the time of declaring the missing person dead then they take their shares and if they were dead then their share will be given to their family.

The inheritance should be distributed with the assumption that the person is alive and then it should be distributed with the assumption that he is dead. If the heir inherits in both cases, the share that is less in either cases will be given to him, and if his share in both cases is the same (i.e. his share is the same whether the missing person is assumed dead or alive), then he will be given his full share. However, if the heir can inherit from only one of the two cases, then he gets nothing, and the rest should be withheld until the fate of the missing person is known.

Example: A person dies and leaves behind his wife, grandmother, a paternal uncle, and missing son. The base of this case is 24 shares; the wife gets one eighth (3) because it is the less, the grandmother gets one sixth (4) because the missing person does not affect

her share, the paternal uncle is given nothing because his share is blocked because of the presence of the son who is missing, and the rest of shares (17) is suspended until the fate of the missing person is known. If the missing person is alive, he will take his share, and if he is found dead after the death of the one from whom he will inherit, his share from inheritance will be distributed among his inheritors. However, if the missing person was declared dead before the death of the one from whom he will inherit, then he will be given nothing and the rest will be distributed among his inheritors.

13. The Shares of the Dead by Drowning, Structural Collapse, etc.

- This refers to those who can be inherited and died because of drowning, burning in fire, fight, a structural collapse, or car/airplane/train accident and its alike.

- **The circumstances of the dead by drowning, structural collapse, etc:**

There are five scenarios for the cases of the drowned and the buried alive because of a cave-in and its alike:

First: If a number of people die in an accident or in a collapsed building or fire and such accidents, and they could inherit from one another, the one who dies later inherits from the one who dies earlier if timing of their death is identified.

Second: If they die at the same time, they do not inherit from one another.

Third: If they die together but it is not possible to know those who died first and those who died afterwards, they do not inherit from one another.

Fourth: If the order of their death is known but it cannot be decided the last person who died among them, then they do not inherit from one another.

Fifth: If the person who died the last is known but people forget that he was the last person who died, then they do not inherit from one another.

In the last four cases, they do not inherit from one another and that means the inheritance of each of them will only go to their living inheritors.

Example: Two brothers and a mother died in a car accident at the same time. The first brother left behind (a wife, daughter, and son) and the other brother left behind (a wife and a son) and the mother left behind (daughter, son's daughter and a paternal uncle). In this case, the estate of each one will be only divided among the living inheritors.

The distribution of inheritance for the first brother is as follows: The base of this case is eight shares: the wife gets one eighth (1) and the rest goes to the son and daughter by residuary, and the male inheritor gets the share of two females.

The distribution of inheritance for the second brother is as follows: The base of this case is eight shares: the wife gets one eighth (1), and the rest goes to the son (7) by residuary.

The distribution of inheritance for the mother is as follows: The base of this case is six: the daughter gets the half (3) and the son's daughter will get one sixth (1) and the rest goes to the paternal uncle (2) by residuary, and so on.

14. The Share of the Murderer

- **The murderer:** is the one who murders his inheritor unlawfully.
- **The ruling on the inheritance of the murderer:**

There are two scenarios related to this issue:

First: The one who terminates the life of his inheritor or takes part directly or indirectly in the killing of that person with no just cause is not entitled to inheritance.

The killing with no just cause refers to the cases where the punishment requires killing the murderer or giving blood money or pay expiation such as the intentional and semi-intentional killing, killing by mistake or its alike such as the cases where the murder is a boy, sleeping person or an insane person.

The murderer who commits an act of killing intentionally is not entitled to inheritance. The reason the murderer is prevented from his right to inheritance is that the murderer hastened to obtain inheritance before its due time, and the one who rushes for something before its time is punished by being deprived of it.

The murderer is also deprived from his shares if he murders the person from whom he will inherit by mistake or unintentionally is to prevent and block evil means and protect the blood of people so that greed does not tempt people to kill each other to get their shares.

Second: If a person killed another in self-defense or to enforce a prescribed punishment in religion and such similar cases, the person is not deprived of his right in inheritance.

- **The share of the apostate and the lost child:**

1- The apostate is not entitled to inherit from anyone or to be inherited by others. If the person dies upon his apostasy, his wealth will be seized by the Muslim State Treasury.

2- If the foundling has no offspring, then his estate goes to the Muslim State Treasury.

15. The Shares of People of Other Religions

- **The ruling on a Muslim inheriting from a disbeliever:**

A Muslim does not inherit the disbeliever, nor does the disbeliever inherit the Muslim, due to difference in religion.

Usamah ibn Zaid (رضي الله عنه) reported:

The Prophet (ﷺ) said: “The Muslim does not inherit the disbeliever; neither does the disbeliever inherit the Muslim.”¹

- **The ruling on the shares of people of other religions:**

1- Disbelievers inherit from each other if they belong to the same religion. The disbelievers are not only limited to one sect, but to several; the Jews, the Christians and the Magian, etc.

2- Jews inherit Jews, and the same applies to the Christians and the Magi and any other disbelieving sect. It is prohibited for the Jew to inherit a Christian and this rule applies to all disbelievers who are not from the same religion or faith. The money of inheritance is distributed among inheritors according to the distribution rules applied among Muslim inheritors.

- **The share of a person whose father is unknown:**

The child resulting from fornication and the child denied by his father in *Li'ān* do not inherit their father due to the lack of legitimate relation with the father. Nevertheless, they inherit from the mother and her relatives as the relation with her is proved and constant.

Examples:

1- A man died and left behind a mother and an illegitimate child. In this case, the mother gets the inheritance by default, and the illegitimate son gets nothing.

2- A son who resulted from fornication died and left behind a mother and father. In this case, the mother gets the whole inheritance and the father gets nothing.

Oh Allah, grant us with the best understanding of religion, and help us to give others their due rights and protect us from giving those who do not deserve.

¹ Agreed upon; narrated by Bukhārī (no. 6764) and Muslim (no. 1614).

16. The Share of the Woman

- **Islam has granted women the right to inheritance in accordance with their conditions as mentioned below:**

1- In cases that may exceed the ten times, women inherit more than men as in the case where there is a daughter or two daughters with a father; the father gets the one sixth which is less than the female's share.

2- In certain cases women inherit while men do not such as in the case where there is brother(s) with a female offspring who inherits.

3- In some cases women's share is equal to the men's share such as in the case where there are maternal half-brothers and sisters together.

4- In certain cases women inherit a share that is equal or less than the male's share such as the case where there is a mother, father and male children or males and females. In this case, the mother and the father each one of them gets one sixth of the shares, and if they have female children, the mother gets one sixth and the father one sixth while the rest goes to the rest if they are not residuary.

5- The most common case is that woman inherits half of the male's share.

The woman goes halves with the man in five things:

Inheritance, testimony, *aqīqah*, blood money and freeing slaves.

- **The wisdom behind giving the man a share from the inheritance more than the woman:**

The reason Islam has given the man a share more than the woman from inheritance is that Islam obliges the man to fulfill certain financial obligations that the woman is not required to take care of such as paying dowry to the bride, providing shelter and maintenance for the wife and the children, and paying the blood money in the case where he is part of the relatives of the murderer, such as ancestors or descendants who are responsible (with the murderer) for paying the blood money to the family of the murdered. On the other hand, Islam has honored the woman and relieved her from these financial obligations and so she is not obliged to provide maintenance for herself nor to her children as it is the men's duty. It is for this reason Islam has ordained that the share of women is half of the men's share and that means the wealth of women will increase as she has no financial obligations to fulfill whereas the wealth of men decreases since men are required to provide maintenance for the family. Indeed, this is fairness and justice for men and women for Allah is not ever unjust to His slaves and He is Knowing and Wise.

1 – Allah (ﷻ) says:

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ﴾

“Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth.”

[Sūrah al-Nisā’ (4):34]

2 – And Allah (ﷻ) says:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۗ يَعِظُكُمْ لَعَلَّكُمْ

تَذَكَّرُونَ ﴿٩٠﴾

“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”

[Sūrah al-Nahl (16):90]

Chapter Seven:

The Book of *Qisāṣ* (Retaliation)

Consisting of the following:

1. Injurious Crimes:
 - 1) Homicide
 - 2) Types of Homicide:
 - a) Intentional
 - b) Semi-Intentional
 - c) Purely Accidental
2. Bodily Injury:
 - 1) Severing a Limb
 - 2) Wounding
3. Indemnities:
 - 1) The Indemnity for Homicide
 - 2) The Indemnity for Bodily Injury:
 - a) The Indemnity for Limbs and their Utilities
 - b) The Indemnity for Wounds
 - c) The Indemnity for Bones

The Book of *Qisās* (Retaliation)

1. Injurious Crimes

1) Homicide

- **An injurious crime:** means the violation of the body in a way that necessitates retaliation, money, or expiation.
- **The wisdom behind the legislation of retaliation:**

Allah (ﷻ) created Adam with His hand and blew into him from His spirit. He made His angels fall prostrate to Him and taught him the names of all things. Adam was honored above all other creatures and made Allah's successor on earth so that he could carry out the great task of worshiping his Lord alone without ascribing associates to Him. Allah made the entire mankind a part of his line age, sent His Messengers to them, and sent down His Books so that man might worship Him alone. He promised Paradise for those who believe and abide by His commands and Hell for those who disbelieve and disobey.

But among the people are those who do not answer the call of faith because their convictions are weak and those who belittle the Ruler because they lack intellect. Such people have a strong inclination to commit the unlawful and thereby violate the persons, honors, and possessions of others. Because of this reality, Allah (ﷻ) has prescribed punishments to be carried out in this world that stop people from committing such crimes. Some people do not refrain from transgressing Allah's limits by merely listening to commands and prohibitions—were it not for these punishments, many would boldly choose the path of crime, sin, and neglect of the divine commands.

The laws of retaliation and legal punishment are a means of preserving life and serve the best interest of mankind. They ensure that the evildoing souls take heed and the hearts void of sympathy and mercy are curbed. The laws of retaliation prevent homicide, restrain hostility, and protect the society as a whole. They entail the life of the Muslim nation through sparing the blood of the people and granting solace to the guardians of the slain. Through these laws, justice and security prevail and the Muslim community is protected from savages that murder the innocent and spread terror everywhere, leaving behind widows and orphans.

Allah (ﷻ) says:

﴿وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ﴾

“And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.”

[Sūrah al-Baqarah (2):179]

- **Preservation of the Five Necessities:**

Islam like all other divine legislations pays great attention to preserving the five necessities—religion, life, intellect, honor, and wealth. Violating these five is a crime that requires a fitting punishment to maintain security and prevent corruption, hostility, and oppression from occurring in the society. Through the preservation of these necessities, the community is happy as everyone feels that their lives, families, and possessions are safe.

Allah (ﷻ) says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ فَمَنِ اضْطُرَّ فِي مَخْتَصِمَةٍ غَيْرٍ مُتَجَانِفٍ
لِإِنَّهُ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

“This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful.”

[Sūrah al-Mā'idah (5):3]

- **The two categories of rights:**

There are two types of rights in Islam:

First: The rights that the servant must fulfill towards his Lord, the most important of which—after monotheism and correct faith—is the prayer.

Second: The rights that the servant must fulfill towards others, the most important of which is honoring the sanctity of the blood that Allah has declared inviolable as long as no legal justification exists.

Therefore, the first right of the Lord for which the servant is called to account on the Day of Resurrection is the prayer, and the first crime that is settled between people on that day is the crime of bloodshed.

1 – Anas bin Malik (رضي الله عنه) narrated:

The Prophet (ﷺ) said: “The worst of all enormities are ascribing associates to Allah, killing a human being, disrespecting one’s parents, and speaking falsehood (or he said: bearing false witness).”¹

2 – And ‘Abdullah bin Mas‘ud (رضي الله عنه) narrated:

The Prophet (ﷺ) said: “Spilling the blood of a Muslim who testifies that there is no god but Allah and that I am His messenger is only lawful in three cases: in the case of an adulterer

¹ Agreed upon; narrated by Bukhārī (no. 6871) and Muslim (no. 88). The wording is that of Bukhārī’s.

who has had marital sex, when a life is taken for another, and in the case of an apostate who abandons the Muslim body.”¹

- **Equality between people:**

Everyone has equal rights and duties, and the blood of the Muslims is equal. Accordingly, the Muslims are treated equally regarding the laws of indemnities and retaliation. No one is better than the other because of his lineage, color, sex, or language. The only thing that can make one better than others is his faith and godliness.

Allah (ﷻ) says:

﴿يَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ ۗ إِنَّ اللَّهَ

عَلِيمٌ خَبِيرٌ ﴿١٣﴾

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.”

[Sūrah al-Ḥujurāt (49):13]

- **The legal ruling of *qisās*:**

Retaliation means inflicting a person guilty of an injurious crime with a similar injury that he is guilty of.

When it comes to injurious crimes, Allah has given the nation three choices: retaliation, indemnity, or forgiveness. The best of these three is that which produces the most benefit and wards off the most harm; if the greatest benefit is achieved through retaliation, then retaliation is the best, if it is achieved through indemnity, then indemnity is the best, and if it is achieved through forgiveness, then forgiveness is the best. The ruling of each entails general and exclusive benefit and wards off evil and calamities from the Muslim nation.

Forgiveness is not always the best choice of the three, as we have to consider the issue of benefit. After all, our desire to forgive should not be greater than the right of Allah who obligated retaliation and legal punishment in order to repress evil and stop conflict.

1 – Allah (ﷻ) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ۗ الْمَوتُ بِالْحَرْمِ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ ۗ فَمَنْ عُفِيَ لَهُ مِنْ

أَخِيهِ شَيْءٌ فَأَتْبَاعُ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ۗ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۗ فَمَنْ أَعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ

عَذَابٌ أَلِيمٌ ﴿١٧٠﴾

¹ Agreed upon; narrated by Bukhārī (no. 6878) and Muslim (no. 1676). The wording is that of Muslim’s.

“O you who believe, prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother anything, then there should be a suitable follow-up and payment to him with good conduct. This is alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment.”

[Sūrah al-Baqarah (2):178]

2 – And Allah (ﷻ) says:

﴿وَكُتِبْنَا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَاللِّسْنَ بِاللِّسَنِ وَالْجُرُوحَ

قِصَاصٌ ۚ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ ۚ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٤٥﴾

“And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives [up his right as] charity, it is an expiation for him. And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers.”

[Sūrah al-Mā'idah (5):45]

• **Judgement of the times of ignorance:**

Many non-Muslim countries choose to imprison a killer in the name of civilization and mercy, but have no mercy for the slain who lost his life in a painful way; they show no mercy for his family and children who lost the care taker they depended on, nor for mankind as a whole who have to fear for their lives, honor, and wealth because of these criminals. As a result, evil has spread, killing has increased, and crime of all kinds has emerged. Mankind can only be rectified by the rule of Allah who is well aware of His servants.

1 – Allah (ﷻ) says:

﴿أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْتَغُونَ ۚ وَمَنْ أَحْسَنُ مِنْ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

“Then is it the judgment of [the time of] ignorance they desire? But who is better than Allah in judgment for a people who are certain [in faith].”

[Sūrah al-Mā'idah (5):50]

2 – And Allah (ﷻ) says:

﴿أَفَعَيَّرَ اللَّهُ أُمَّتِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا ۚ وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ

بِالْحَقِّ ۖ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٥١﴾ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَا مُبَدِّلَ لِكَلِمَاتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٥٢﴾

وَأَنْ تَطِيعَ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ۚ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٥٣﴾

“[Say], ‘Then is it other than Allah I should seek as judge while it is He who has revealed to you the Book explained in detail?’ And those to whom We [previously] gave the Scripture know that it is sent down from your Lord in truth, so never be among the doubters. And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing. And if you obey most of those upon the earth, they will

mislead you from the way of Allah. They follow not except assumption, and they are not but falsifying.”

[Sūrah al-An’ām (6):114-116]

2) Types of Homicide

- **Types of homicide:**

Homicide can be divided into three categories:

- 1- Intentional.
- 2- Semi-intentional.
- 3- Purely accidental.

a) Intentional Homicide

- **Intentional homicide:** is when a person intentionally inflicts someone he knows to be an inviolable human being with something that is usually lethal.

- **The legal ruling of intentional homicide:**

Killing someone without a legal justification is one of the greatest enormities after ascribing associates to Allah. There is always ample scope for the believer in his religion as long as he does not spill inviolable blood. The crime of homicide is a grave sin that necessitates punishment in both this world and the next.

1 – Allah (ﷻ) says:

﴿يَأْتِيَا الَّذِينَ ءَامَنُوا تُحِبُّ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى ۗ الْمَكْرُ بِالْحَيِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ ۗ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ۗ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۗ فَمَنْ آتَمَدَ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾

“O you who believe, prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother anything, then there should be a suitable follow-up and payment to him with good conduct. This is alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment.”

[Sūrah al-Baqarah (2):178]

2 – And Allah (ﷻ) says:

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾

“But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.”

[Sūrah al-Nisā’ (4):93]

3 – And Abu Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Avoid the seven heinous sins.” They asked: “O Messenger of Allah, what are they?” He replied: “Ascribing partners to Allah, sorcery, taking a life sanctified by Allah without right, consuming usurious gain, consuming an orphan’s property, turning back

on the day of marching (to battle), and accusing the chaste and unaware believing women (of adultery).”¹

- **Scenarios of intentional homicide:**

Some of the many types of intentional homicide include:

- 1- Striking a person with an object that penetrates the body like a knife, spear, or gun;
- 2- Hitting him with a heavy object like a large stone, a heavy stick, a car (by running him over), or a wall (by making it collapse on him);
- 3- Throwing him into a place he cannot escape from like deep water, fire, or prison void of food and drink;
- 4- Strangling him with something like a rope, or blocking his mouth (so that he can't breathe);
- 5- Throwing him into a pitfall for a lion or some other similar place, or making an animal like a snake or a dog bite him;
- 6- Making him drink poison without his knowledge, forcing him to drink it, or injecting it in his body;
- 7- Inflicting him with sorcery that is usually lethal; and
- 8- Bearing witness with another man that he did something for which the penalty is death and then confessing that they only wanted to kill him, or forging evidence against him that results to a death sentence.

These are just some brutal scenarios of intentional homicide.

- **The legal consequences of intentional homicide:**

Retaliation—the slaying of the slayer—is obligatory in the case of intentional homicide. The avenger of blood can, however, choose to accept the indemnity or forgive the killer. Forgiveness is the best of the three if it leads to the greatest benefit.

1 – Allah (ﷻ) says:

﴿يَأْتِيَا الَّذِينَ ءَامَنُوا كُيِّبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ۗ أَمْوًا بِالْمُوتِ وَالْعَبْدَ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ ۗ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ۗ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۗ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٥٨﴾ وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ يٰٓأُولِيَ الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿٥٩﴾﴾

“O you who believe, prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from

¹ Agreed upon; narrated by Bukhārī (no. 2766) and Muslim (no. 89). The wording is that of Bukhārī's.

his brother anything, then there should be a suitable follow-up and payment to him with good conduct. This is alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment. And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.”

[Sūrah al-Baqarah (2):178-179]

2 – And Abu Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “If someone’s own is slain, he should choose the better of two options: taking the indemnity or killing.”¹

3 – And Abu Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Charity does not decrease wealth, Allah only increases the honor of a forgiving servant, and no one has ever been humble before Allah but He has raised him.”²

• **The conditions of *qiṣāṣ* in homicide cases:**

For someone to be entitled to retaliation, the following conditions must be met:

1- The life of the slain must be inviolable, which means that he must be one of the four: a Muslim, a non-Muslim citizen, an ally, or someone under protection; therefore, if a Muslim kills a warring non-Muslim, or an apostate, or an adulterer who has had marital sex, there is no retaliation or indemnity, though the Caliph disciplines the killer as he sees fit in producing the greatest benefit and warding off harm.

2- The killer must be a sane adult who committed the offence on purpose—there is no retaliation if the killer is a child or insane, or if he killed by mistake, but there is indemnity.

3- The slain must be equal with the slayer at the time of the crime, which means that he must be of the same religion—a Muslim is not killed for an unbeliever but an unbeliever is killed for a Muslim, whether the unbeliever is a non-Muslim citizen, an ally, someone under protection, a warring non-Muslim, or an apostate. A man is killed for a woman and vice versa.

If these conditions are not met, retaliation is waived and severe indemnity takes its place.

Abu Juhayfah (رضي الله عنه) says:

I asked ‘Ali: “Do you have a book?” He said: “No, except the Book of Allah, understanding given to a Muslim man, and what is in this document.” I asked: “What is in the document?” He replied:

¹ Agreed upon; narrated by Bukhārī (no. 6880) and Muslim (no. 1355). The wording is that of Muslim’s.

² Narrated by Muslim (no. 2588).

“Indemnity, releasing the prisoners, and the command that a Muslim must not be killed for an unbeliever.”¹

- **The conditions for fulfillment of *qisās*:**

For retaliation to be fulfilled, the following conditions must be met:

1- The avenger of blood must be a sane adult. If he is a child or not present, the offender is held in custody until the child grows up or the absent returns, after which he can retaliate, take the indemnity, or forgive, the latter of which is the best of the three options if it leads to the greatest benefit. If the avenger of blood is insane, he is not waited as he is neither entitled nor capable to seek revenge.

2- All the avengers of blood must seek retaliation; if all of them do not seek it, those who seek it are not entitled to carry it out. If one of the avengers forgives the offender, severe indemnity takes the place of retaliation.

3- The retaliation must not cause harm to any other than the offender. Therefore, if the offender is a pregnant woman, retaliation is not carried out until she has given birth and suckled the baby. If someone else can suckle the newborn, this condition is waived.

If these conditions are met, retaliation can be carried out.

- **A child or insane person guilty of homicide:**

If a child or an insane person kills a human being, there is no retaliation, but expiation is taken from their wealth and their families must pay an indemnity. If someone tells a child or an insane person to kill someone, retaliation is carried out only against him because the one commanded is in this case nothing but a tool that is not held responsible.

- **Participating in murdering someone:**

If someone seizes another person and a third person kills him on purpose, the killer is executed. If the seizer was aware that the third person is going to kill the victim, he is executed as well. If he did not know that the third person will kill the victim, the Caliph inflicts on him a punishment he thinks will curb him and others.

- **Forcing someone to murder:**

If someone forces another to kill an inviolable human being, retaliation is carried out against both in order to protect human life and to eliminate evil conduct.

¹ Agreed upon; narrated by Bukhārī (no. 111) and Muslim (no. 1370). The wording is that of Bukhārī's.

Allah (ﷻ) says:

﴿وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِيَ الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ﴾

“And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.”

[Sūrah al-Baqarah (2):179]

- **How the right to retaliate is determined:**

That one is entitled to retaliation is known by either:

- 1- The murderer’s confession.
- 2- The testimony of two upright men that they witnessed the homicide.
- 3- The oaths of the avengers of blood that they witnessed the homicide.

- **How *qisās* is carried out:**

It is obligatory on the Caliph or his depute to carry out retaliation if the avengers of blood demand it from the Caliph. It cannot be carried out unless in the presence of the Caliph or his representative. The offender is executed with a sharp object like a sword by cutting his neck, or with a similar object that he used to kill his victim as long as he did not use something illegal like poison or sorcery.

With regard to execution through modern methods, there are a number of risks; the electric chair, firing squad, and hanging entail unnecessary torment, and the gas chamber and lethal injection involve using narcotics which is unlawful, and the Shari’ah cannot be implemented through unlawful means. Furthermore, the avengers of blood are not relieved by these methods and they do not keep the wrongdoers in check.

1 – Allah (ﷻ) says:

﴿وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطٰنًا فَلَا يُسْرِفُ فِي الْقَتْلِ ۗ إِنَّهُ كَانَ مَنصُورًا﴾

“And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law].”

[Sūrah al-Isrā’ (17):33]

2 – And Allah (ﷻ) says:

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۗ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ﴾

“And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed. But if you are patient - it is better for those who are patient.”

[Sūrah al-Nah̄l (16):126]

3 – And Shaddad bin Aws (رضي الله عنه) narrated:

I memorized two things from Allah’s Messenger (ﷺ): “Allah has written beneficence to be observed in everything, so when you kill, do it well, and when you slaughter, do it well. Let each of you sharpen his blade and relieve his slaughter animal.”¹

- **What is done to the criminal at the time of *qisās*:**

Obligatory retaliation is carried out against both an offender who has taken a life and an offender who has done something less than that. It is not lawful to drug the offender so that he does not feel pain, for this defeats the purpose of the process which is a fair retaliation; after all, the offender himself killed, severed, or wounded while the victim was not drugged. To ensure an equal and just retaliation, the offender must taste the consequence of his crime and feel the pain of the victim. All offenders in Islam are punished without drugging them to ensure that the offenders are sufficiently scolded and hurt, and to guarantee the desired effect of the act in suppressing crime.

Allah (ﷻ) says:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ

شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٥٧﴾

“We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might.”

[Sūrah al-Ḥadīd (57):25]

- **The avengers of blood:**

The avengers of blood are those who are entitled to either retaliate or forgive. They comprise the inheritors of the slain, both men and women and children and adults. If all of them choose to retaliate, retaliation is obligatory, and if they choose to forgive, there is no retaliation. If even one of them forgives, retaliation is waived even if the rest oppose, because retaliation cannot be carried out based on partial demand.

If people resort to constant trickery in order to waive retaliation and security becomes at risk due to constant forgiveness of criminals, only the opinion of the men of the avengers of blood is considered and women are excluded. This is because of the maxim which states that warding off harm is more important than producing benefit.

¹ Narrated by Muslim (no. 1955).

- **The amount of indemnity for intentional homicide:**

The indemnity taken by the avengers of blood in a case of intentional homicide is not the same as the obligatory indemnity of purely accidental homicide. It is but a substitute for retaliation, and the avengers of blood can negotiate about it, taking either more or less than the original amount. If forgoing indemnity is the most beneficial option, it is encouraged.

The current indemnity in Saudi Arabia in a case of intentional homicide where the avengers of blood choose to forgo retaliation is 400,000 SR for a Muslim man and 200,000 SR for a Muslim woman. The avengers of blood are entitled to ask for more or less, or they can forgive, as it is their right that has been violated.

If the avenger of blood forgoes retaliation for indemnity, the offender pays the severe indemnity which is one hundred camels, based on the statement of the Prophet (ﷺ):

“If someone slays a believer on purpose, he is handed over to the guardians of the slain; if they wish, they can slay, and if they wish, they can take the indemnity which is thirty she-camels who have entered the fourth year, thirty who have entered the fifth year, and forty that are halfway in their pregnancy. Whatever they negotiate for themselves they are entitled to, so as to make the indemnity severe.”¹

- **Rulings related to intentional homicide:**

1- A group is executed for a single person. If retaliation is waived, they pay a single indemnity.

If someone commands a person to commit homicide and that person is not legally accountable or does not know that slaying in that case is unlawful and thus abides by the command, the demand of retaliation or indemnity is directed to the commander alone. But if the one abiding by the command is legally accountable and knows that committing the act is unlawful, expiation is sought from him alone.

2- If two people of whom the other would not be retaliated against if he would commit homicide alone kill someone—like when an insane and a sane person kill someone or when a Muslim and a non-Muslim kill a non-Muslim—retaliation is obligatory against the partner who would be subject to retaliation when committing homicide alone. This means that the partner of the insane person and the non-Muslim are retaliated against and the insane person and the Muslim are inflicted with a disciplinary punishment. If the avenger of blood chooses to take indemnity, each of the two pays one half of it.

¹ A *hasan* (fair) hadith; narrated by Tirmidhi (no. 1387) and Ibn Majah (no. 2626). The wording is that of Tirmidhi’s.

3- If someone slays a person he would normally inherit, his right to inheritance is nullified.

- **The ruling on oath taking:**

Oath taking: means the utterance of repetitive oaths that someone has slain an inviolable person.

It is resorted to when a body is found but the slayer is unknown, and someone is accused without concrete evidence of slaying him, and the situation indicates that the claimant speaks the truth.

- **The conditions of the oath taking:**

For an oath to be valid, the suspect must be known for his enmity (towards the slain), or for his tendency to kill, or for an obvious motive to kill, such as him and the slain having parted before because of bloodshed or the slain having stained his reputation. It is also necessary that the avengers of blood all agree on the oath.

- **How the oath taking is conducted:**

If the aforementioned conditions are fulfilled, the claimants begin by bringing fifty men who pledge fifty oaths (that the suspect slew the victim) that are presented to them. By these oaths, they become entitled to retaliate. If they refuse to swear the oath or are less than fifty, the suspects in turn swear fifty oaths with the claimant's approval. This oath proves that the suspect is innocent. If the heirs refuse to swear the oath and are not pleased with the suspects' oaths, the Caliph ransoms the slain by paying his indemnity from the state treasury so that the death of an inviolable person will not be in vain.

- **The ruling on intentional suicide:**

Suicide of all kinds is unlawful, and the punishment of whoever kills himself intentionally is long dwelling in Hell. If two Muslims fight each other with their swords, both the slayer and the slain are in the Fire.

1 – Abu Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, "He who casts himself from a mountain and thereby kills himself is in the fire of Hell, falling therein and abiding therein forever. He who sips poison and thereby kills himself will hold the poison in his hand in the fire of Hell where he shall sip it for an eternity. He who kills himself with an iron instrument will hold the instrument in his hand and smite his stomach with it in the fire of Hell forever."¹

¹ Agreed upon; narrated by Bukhārī (no. 5778) and Muslim (no. 109). The wording is that of Bukhārī's.

2 – And Abu Bakrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “When two Muslims confront each other with their swords, both the slayer and the slain are in the Fire.’ I asked: ‘O Messenger of Allah, this is the slayer, but what did the slain do?’ so he said: ‘He was eager to slay his companion.’”¹

• **The repentance of one guilty of intentional homicide:**

If a person who has committed homicide repents, Allah accepts his repentance. This, however, does not suffice in waiving the punishment of retaliation because it is the creation’s right. There are three rights in a case of intentional homicide: Allah’s right, the victim’s right, and the guardian’s right. If the killer gives himself in to the guardian voluntarily, regretting his actions and sincerely repenting and fearing Allah, the right of Allah is fulfilled. As for the guardian’s right, it is fulfilled through retaliation, agreement, or forgiveness. What remains after that is the right of the victim who was slain without right. The condition of repenting from violating this right is that the offender begs his pardon, but since that is not possible, the matter is left for Allah to judge—And the mercy of Allah extends everywhere.

1 – Allah (ﷻ) says:

﴿قُلْ يٰٓعِبَادِيَ الَّذِيْنَ اٰسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ۚ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ۗ اِنَّهٗ هُوَ الْغَفُوْرُ

الرَّحِيْمُ ﴿٣٩﴾

“Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.”

[Sūrah al-Zumar (39):53]

2 – And Allah (ﷻ) says:

﴿وَمَنْ يَعْمَلْ سُوْٓءًا اَوْ يَظْلِمِ نَفْسَهٗ ثُمَّ يَسْتَغْفِرِ اللّٰهَ يَجِدِ اللّٰهَ غَفُوْرًا رَّحِيْمًا ﴿٤١﴾﴾

“And whoever does a wrong or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful.”

[Sūrah al-Nisā’ (4):110]

b) Semi-Intentional Homicide

• **Semi-intentional homicide:** is committing a generally nonfatal offence against an inviolable human being that does not wound him but still leads to his death, like hitting him with a whip or a light stick in a non-vital spot of his body. In a case like this, the act of hitting is intentional but the killing is not, hence the name semi-intentional. There is no retaliation for this offence.

¹ Agreed upon; narrated by Bukhārī (no. 6365) and Muslim (no. 10). The wording is that of Bukhārī’s.

- **The legal ruling of semi-intentional homicide:**

Semi-intentional homicide is unlawful as it is a violation against an inviolable human being.

Ibn Mas'ud (رضي الله عنه) narrates:

The Messenger of Allah (ﷺ) said: “The blood of a Muslim man who testifies that there is no god but Allah and that I am the Messenger of Allah is not lawful to shed unless he be one of three: an adulterer who has had marital sex, someone killed for killing another, or someone who abandons his religion and the Muslim community.”¹

- **The legal consequences of semi-intentional homicide:**

The punishment of semi-intentional and purely accidental homicide is indemnity and expiation. As for purely intentional homicide, there is no expiation for it because the severity and vileness of the crime cannot be lifted with it. The severe indemnity and expiation for semi-intentional homicide are as follows:

1- **Severe indemnity:** one hundred camels of which forty are pregnant, based on the statement of the Prophet (ﷺ):

“Indeed, the indemnity for a seemingly intentional accident committed with a whip or a stick is one hundred camels, forty of which have babies in their stomachs.”²

The offender's extended family pays this indemnity or its value which is, as preceded, 400,000 SR. It must be paid in three years. It is recommended for the avengers of blood to waive the indemnity if that is beneficial, and by doing so the offender's extended family does not need to pay it, though the offender is still obligated to make the expiation.

2- **Expiation:** freeing a believing slave unless that is not possible, in which case the offender fasts for two consecutive months.

- **The secret behind the various rulings of homicide:**

Retaliation is obligatory in a case of intentional homicide because of the offender's intentional aggression. Expiation is not obligatory because the crime is so severe that only sincere repentance can compensate for it.

¹ Agreed upon; narrated by Bukhārī (no. 6878) and Muslim (no. 1676). The wording is that of Muslim's.

² A *sahih* (authentic) hadith; narrated by Abu Dawud (no. 4547) and Ibn Majah (no. 2628). The wording is that of Abu Dawud's.

In a case of purely accidental homicide, retaliation is not obligatory because the offence was unintentional, but indemnity must be paid to make up for the death that was caused and the offender must make an expiation to erase the sin.

There is no retaliation in a case of semi-intentional homicide either as the offender did not mean to kill the victim, but indemnity must be paid to make up for the death that was caused. In this case, the indemnity is severe because of the intentional hostility, and it is upon the offender's extended family to pay it because they are the ones who have mercy towards the offender and eagerness to help him. The offender must also offer expiation by either freeing a slave or fasting to erase his sin and be disciplined.

Allah (ﷻ) says:

﴿أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْتَغُونَ ؕ وَمَنْ أَحْسَنُ مِنْ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴿٥٠﴾﴾

“Then is it the judgment of [the time of] ignorance they desire? But who is better than Allah in judgment for a people who are certain [in faith].”

[Sūrah al-Mā'idah (5):50]

- **The ruling on autopsies:**

It is lawful to perform an autopsy on a dead body in a criminal investigation when examining the cause of death in a case of homicide. This protects the right of the deceased and the community's right to be protected against hostility. Autopsy on an unbeliever's corpse is lawful if it is a needed or a necessary means of discovering a disease. An unbeliever's body can also be opened for anatomical study and teaching.

- **The ruling on assassinations:**

Assassination: here means slaying someone on purpose with hostile intentions by deceiving him or making him feel safe from one's malicious intentions. One might, for example, take a person to a place where no one sees them and slay him or rob him and then kill him so that he cannot claim back his property or expose him.

Assassination is a major sin, the punishment of which is the prescribed legal penalty of execution, whether the assassin is Muslim or not. Such a person is not retaliated against and forgiveness is invalid and unacceptable not matter who seeks it. The avengers of blood have no choice in the case of an assassin.

Allah (ﷻ) says:

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾﴾

“But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.”

[Sūrah al-Nisā' (4):93]

If someone escapes from an oppressor and kills him or damages his limbs in the process, there is no indemnity upon him because the victim was hostile. Neither is there any sin upon a person who defends himself nor retaliation.

Sa'id ibn Zayd (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said: 'He who is slain in defense of his property is a martyr, he who is slain in defense of his religion is a martyr, he who is slain in defense of his blood is a martyr, and he who is slain in defense of his family is a martyr.'¹

c) Purely Accidental Homicide

- **Purely accidental homicide:** is doing something permissible like shooting at game or a target and accidentally hitting and killing an inviolable human being. Included in the same category is the intentional homicide of a minor and an insane person and indirect causation of death.

- **Types of purely accidental homicide:**

Purely accidental homicides are of two types:

First: Accidental homicide that necessitates expiation from the offender and indemnity from his extended family: this is the accidental slaying of a believer outside the battlefield or slaying an unbeliever with a pact. The extended family must pay the light indemnity and the offender has to offer expiation. These two are as follows:

1- **Light indemnity:** one hundred camels, based on the narration of 'Amr ibn al-'As (رضي الله عنه):

Allah's Messenger (ﷺ) ruled that he who slays someone by accident has to pay an indemnity of one hundred camels: thirty one year old she-camels, thirty two year old she-camels, thirty three year old she-camels, and ten two year old male camels.²

2- **Expiation:** freeing a believing slave unless that is not possible, in which case the offender fasts for two consecutive months. The expiation must be paid from the offender's wealth so as to erase his sin. It is recommended that the avengers of blood forgo the indemnity if that entails benefit, and Allah shall reward them for doing so. If they choose to forgive, the indemnity is waived, but the offender must still make the expiation.

Second: Accidental homicide that only necessitates expiation: this is the slaying of a Muslim by another Muslim among the unbelievers in their land due to taking him for a

¹ A *hasan* (fair) hadith; narrated by Abu Dawud (no. 4772) and Tirmidhi (no. 1421). The wording is that of Tirmidhi's.

² A *hasan* (fair) hadith; narrated by Abu Dawud (no. 4541) and Ibn Majah (no. 2630). The wording is that of Abu Dawud's.

non-Muslim. There is no indemnity upon the slayer, but he has to expiate by freeing a believing slave if possible, and if not, by fasting for two consecutive months.

Allah (ﷻ) says:

﴿ وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً ۖ وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ ۖ إِلَّا أَنْ يَصَدَّقُوا ۖ فَإِنْ كَانَتْ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۖ وَإِنْ كَانَتْ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾

“And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake - then the freeing of a believing slave and a compensation payment presented to the deceased's family [is required] unless they give [up their right as] charity. But if the deceased was from a people at war with you and he was a believer - then [only] the freeing of a believing slave; and if he was from a people with whom you have a treaty - then a compensation payment presented to his family and the freeing of a believing slave. And whoever does not find [one or cannot afford to buy one] - then [instead], a fast for two months consecutively, [seeking] acceptance of repentance from Allah. And Allah is ever Knowing and Wise.”

[Sūrah al-Nisā’ (4):92]

- **Making up obligatory fasts for the deceased:**

If a person has dies while legally obligated to compensate for the fast of Ramadan or has to perform another type of obligatory fast like the two consecutive months of expiation for unintentional homicide or the fasting because of the dhihar-divorce or an oath, there are two scenarios:

First: He was able to fast but did not fast: in this case, his guardian or guardians fast for him. In a case of expiation where one has to fast consecutive days, the guardians fast alternately, each fasting a portion after the other until the days are finished.

Second: He had an excuse not to fast, like illness: in this case, the guardians are not obliged to compensate or feed the poor for him.

‘A’ishah (رضي الله عنها) narrates:

The Messenger of Allah (ﷺ) said: “Should a person die while it is upon him to fast, his guardian fasts on his behalf.”¹

- **What the extended family is responsible for:**

In a case of semi-intentional and purely accidental homicide, the offender’s extended family pays the indemnity and the offender makes the expiation. Extended family

¹ Agreed upon; narrated by Bukhārī (no. 1952) and Muslim (no. 1147).

(‘aqila) means the offender’s agnates, both the close and the distant and the present and the absent, beginning from the closest. As such, the offender’s descendants do not fall under this term. In a case of injurious crime against the limbs, the extended family pays that which exceeds one third of a full indemnity.

- **What the extended family is not responsible for:**

The extended family does not pay the indemnity for intentional homicide, the indemnity of a slave—whether he is the offender or the victim—nor the indemnity for injurious crimes against the limbs, like breaking a tooth, which is less than one third of a full indemnity. Neither do they pay any indemnities resulting from negotiation or confession.

There is no indemnity upon those who are not held accountable, females, the poor, and those who are not of the same religion with the offender.

2. Bodily Injury

- **Bodily injury:** is all nonlethal harm inflicted on the human body.
- **The ruling on wounding and cutting the limbs of a person:**

Committing unjustified aggression against another human being is unlawful. If such aggression is intentional, there is retaliation, and if it is unintentional, like a pure accident or a semi-intentional injury, there is indemnity. He who is retaliated against for killing someone is also retaliated against if he does not kill the person but severs or wounds one of his limbs. In other words, the reason for retaliation in a case of cutting or wounding and a case of homicide is the same, i.e. pure intentionality. Therefore, there is only indemnity and no retaliation in cases of purely accidental and semi-intentional injurious crimes.

Jabir (رضي الله عنه) narrated, while describing the Prophet's pilgrimage:

He came to the bottom of the valley and addressed the people saying: "Your blood and property are inviolable like the inviolability of this day of yours in this month of yours in this city of yours."¹

- **Types of *qisās* for bodily injury:**

Retaliation is carried out for two types of intentional bodily injury:

First: severing a limb: The punishment corresponds to the injury caused, whether the injured limb is an eye, nose, ear, tooth, eyelid, lip, hand, leg, finger, palm, penis, testicle, or the like—an eye for an eye, a tooth for a tooth, and so forth.

Allah (ﷻ) says:

﴿وَكُتِبْنَا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالْيَدَ بِالْيَدِ وَالْجُرْحَ
بِالْجُرْحِ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ ۗ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٥٤﴾﴾

"And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives [up his right as] charity, it is an expiation for him. And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers."

[Sūrah al-Mā'idah (5):45]

- **The conditions of *qisās* in bodily injury cases:**

For retaliation for bodily injury to take place, the following is required:

1- The victim must be an inviolable person,

¹ Narrated by Muslim (no. 1218).

2- He must be of the same religion with the offender (a Muslim is not retaliated against for injuring a non-Muslim),

3- The offender must be legally accountable, and

4- The offence must be intentional.

If these conditions are fulfilled, retaliation becomes obligatory as long as the following is observed:

1- The retaliatory injury must not exceed the extent of the original injury, which means that the body part must be cut from a joint or from the root. Today, however, modern medical technology allows the cutting of apparent body parts from the middle, so a leg, for example, can be cut from the ankle and a hand from the forearm. These body parts and even specific teeth can also be broken without exceeding the extent of the original injury, which guarantees that the retaliatory injury corresponds to the original injury.

2- The body part on which the retaliatory injury is inflicted must correspond to the originally injured part in both name and place, which means that when an eye is taken for an eye or a finger is taken for a finger, for example, the right eye is not taken for the left and the little finger is not taken for the fourth finger.

3- The body parts must be equally healthy and complete, which means, for example, that a healthy hand is not cut for a paralyzed one and a seeing eye is not taken for a blind one. In an opposite scenario (i.e. when the corresponding body part of the offender himself is deficient) the deficient body part can be cut without an additional fine.

If these conditions are met, retaliation is permissible, and if not, an indemnity is paid.

Second: wounding: If someone wounds another intentionally, there is retaliation against him.

- **The conditions of *qisās* in wound cases:**

The conditions of the obligation of retaliating for wounds inflicted on the body are the same as in a case of homicide, with the addition of not exceeding the extent of the original wound, which is possible when the wound cuts to the bone anywhere in the body, such as a cut on the head that reaches the skull, or a cut to the bone in the thigh or the shin. If this is not possible, indemnity takes the place of retaliation. There is no retaliation for internal wounds unless when there is no fear of exceeding the extent of the original wound and the wound is equal to the original.

- **The ruling on forgoing *qisās*:**

It is recommended to forgo retaliation for cutting body parts and wounding and take the indemnity if that entails benefit. Even better than this is forgiving the offender

completely, if that is thought to be a good option. He who forgives and reconciles will be rewarded by Allah, and it is recommended to seek forgiveness from those in whose hands it is.

Anas ibn Malik (رضي الله عنه) narrated:

“Nothing involving retaliation was brought to the Prophet’s attention but he ordered to forgive.”¹

- **If the damage of an injurious crime spreads:**

1- If the damage of an injurious crime spreads, it is compensated for through retaliation or indemnity in both cases of homicide and injury. Accordingly, if a person cuts someone’s finger and the effects of the wound eventually cause the entire arm to fall off, retaliation for the whole hand is obligatory. Similarly, if the spreading of the injury leads to death, a fitting retaliation is obligatory.

2- If a prescribed legal penalty—like flogging or amputating the hand—or retaliation for cutting body parts or wounding results to the offender’s death, his indemnity is paid from the state treasury.

3- Retaliation for a body part or a wound is not carried out until the victim has healed from his injury as it is possible that the damage will spread in the body. For the same reason, indemnity is not sought for him until the victim has healed.

4- If a person intentionally cuts off someone’s finger and the victim forgives him without demanding any compensation, there is no retaliation or indemnity if the damage spreads after that to his palm or results in his death. If the forgiveness was in return for a sum of money, the victim is entitled to a full indemnity.

- **Fair fulfillment of rights:**

If a person hits someone on purpose with his hand, a stick, or a whip, or slaps him, he is retaliated against with a similar offence—a slap for a slap and a strike for a strike, in the same place that the offender struck, and with the same instrument that the offender used. This is the ruling unless the victim chooses to forgive.

Allah (ﷻ) says:

﴿فَمَنْ أَعْتَدَىٰ عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا أَعْتَدَىٰ عَلَيْكُمْ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾﴾

“So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allah and know that Allah is with those who fear Him.”

[Sūrah al-Baqarah (2):194]

¹ A *sahih* (authentic) hadith; narrated by Abu Dawud (no. 4497) and Ibn Majah (no. 2692). The wording is that of Ibn Majah’s.

- **The ruling on violating the privacy of others:**

If someone gazes into the home of others and they put out his eye, there is no indemnity or retaliation, nor is there any sin on the one who struck him.

Abu Hurairah (رضي الله عنه) narrates:

Abu al-Qasim (رضي الله عنه) said: “If a man gazes upon you without permission and you throw a pebble at him and thereby put out his eye, there is no sin upon you.”¹

- **The ruling on blood transfusions:**

1- Blood transfusion from one person to another is lawful in cases of necessity—in the absence of a lawful substitute—to the extent of what is needed to save the patient’s life. It must be performed by a qualified doctor and there must be sufficient reason to believe that the nourishment can help. The downer must approve of the process and no harm must befall him because of it. Indeed, Allah helps His servant as long as the servant helps his brother.

2- It is permissible to store blood in blood banks for cases of emergency like accidents, catastrophes, wars, childbirth, and other incidents of blood loss.

Allah (ﷻ) says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۗ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Mā'idah (5):2]

¹ Agreed upon; narrated by Bukhārī (no. 2902) and Muslim (no. 2158). The wording is that of Bukhārī's.

3. Indemnities

1) Rulings Concerning Indemnities

- **Indemnity:** is wealth that is paid to the victim of an injurious crime or his heirs.
- **Types of indemnity:**

There are three types of indemnity:

- 1- Indemnity for homicide,
- 2- Indemnity for body parts, and
- 3- Indemnity for the utilities of body parts.

Indemnity is binding on anyone who causes someone to die, whether directly or indirectly, and if two people directly or indirectly cause someone's death, indemnity is binding on both. If two people are involved in someone's death, one directly and the other indirectly, indemnity is upon the former, except in three cases where it is upon the latter:

First: The killer cannot compensate, such as when someone throws a shackled person in a lion's den and the lion eats him.

Second: The killer cannot compensate for not being legally accountable like a child or an insane person, in which case the indemnity is upon the one who ordered him to act.

Third: The killing is legally justified, such as when a group testifies to something that necessitates someone's execution and then takes back the testimony after his death and confesses that it only wanted the person dead. In a case like this, the indemnity is upon the witnesses.

- **The legal ruling of indemnity:**

Indemnity is obligatory on anyone who kills a human being either directly or indirectly, whether the offender is an adult or not, sane or not, and whether he acted intentionally or not. It also makes no difference whether the victim is a Muslim, a non-Muslim citizen, someone under protection, or an ally.

If the injurious crime was committed on purpose, indemnity must be paid from the offender's wealth immediately after the avengers of blood have forgone retaliation. If the injury was semi-intentional or purely accidental, the offender's extended family must pay the indemnity within three years' time.

1 – Allah (ﷻ) says:

﴿وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً ۚ وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ ۖ إِلَّا أَنْ يَصَدَّقُوا ۗ﴾

“And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake - then the freeing of a believing slave and a compensation payment presented to the deceased's family [is required] unless they give [up their right as] charity.”

[Sūrah al-Nisā' (4):92]

2 – And Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “If someone’s own is slain, he should choose the better of two options: taking the indemnity or killing.”¹

- **The circumstances under which indemnity becomes obligatory:**

Indemnity must be paid when:

- 1- The avenger of blood chooses it,
- 2- The avenger of blood forgoes retaliation, or
- 3- The offender dies.

If an offender kills four people, his case involves four avengers of blood. If one of them chooses retaliation, the offender is slain, and an indemnity is paid to each of the remaining three, for each of them is entitled to it. In a case like this, we begin from the first choice, which is retaliation, and if it is not possible, indemnity is paid.

- **The ruling on the indemnity for purely accidental homicide:**

1- If purely accidental homicide takes place in a large vehicle of transportation like an airplane, train, ship, or a bus, because of someone’s violation or carelessness, the offender must pay an indemnity for each victim, no matter how many. He also has to offer expiation, but only one, because Allah’s rights are based on forgiveness; freeing a slave or fasting for each victim entails undue hardship, and the legal maxim states that undue hardship necessitates facilitation.

2- If the accident happens because of someone else’s mistake or violation, the indemnities and the expiation are upon that person.

3- If the cause of the accident is beyond one’s control and he had no way of preventing it, there is no indemnity or expiation upon him; the state treasury pays the indemnities for the victims as it is the inheritor of those who have no inheritors and because the legal

¹ Agreed upon; narrated by Bukhārī (no. 6880) and Muslim (no. 1355). The wording is that of Muslim’s.

maxim states that damage is covered by the gaining party. The final ruling is upon the judge who studies the traffic laws, hears the passengers' testimonies, and examines the overall situation.

- **Who is responsible for the indemnity:**

Indemnities are the responsibility of one of the following three:

First: The murderer: it is obligatory to pay the indemnity from his wealth in a case of intentional homicide if the avengers of blood forgo retaliation.

Second: The murderer's extended family: they must pay the indemnity in a case of semi-intentional and purely accidental homicide.

Third: The state treasury: the caliph pays the debts and indemnities of the citizens from the state treasury in the following cases:

1- A Muslim dies while indebted without leaving money behind, and his heirs cannot pay his debt.

2- A person kills someone accidentally or semi-intentionally and his extended family does not have enough money. The indemnity is first sought from the offender, but if he cannot pay, the state treasury covers it.

3- A body is found but the killer is unknown, like in a case where someone dies in a jam or while circumambulating of the Ka'bah.

4- The judge rules that the oath must be sworn, but the avengers of blood neither swear nor accept the suspect's oath.

5- The caliph makes a mistake in his job that necessitates indemnity.

- **The ruling on forgoing indemnities:**

If a person dies in an accident caused by someone else while he is in debt and the indemnity would be the only money he could use to pay the debt, the offender cannot be forgiven. This is because debt is given precedence over inheritance.

If he is not in debt and the offender is a known for his recklessness, not forgiving him is best. If he is not known for his recklessness and the victim's heirs are not sensible men, no one is entitled to waive their right to take the indemnity for the victim. But if they are sensible men, forgiveness is better if it entails benefit.

Allah (ﷻ) says:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْأَبْنَىٰ ۗ يَعِظُكُمْ لَعَلَّكُمْ

تَذَكَّرُونَ ﴿٥١﴾

“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”

[Sūrah al-Nahl (16):90]

- **Where there is no indemnity:**

If a limb is injured as a result of normal disciplinary methods that do not contain undue aggression—such as when the caliph disciplines his people, or a father his son, or a teacher his student—the offender does not compensate for the lost body part. Similarly, if a person hires someone to dig a well or climb a tree and the person dies while doing his job, the one who hired him does not compensate his death.

2) Types of Indemnities

a) The Indemnity for Homicide

- **What qualifies as indemnity for homicide:**

Five things qualify as indemnity for homicide:

- 1- One hundred camels,
- 2- Two hundred cows,
- 3- Two thousand sheep,
- 4- One thousand *mithqāls* of gold,
- 5- Twelve thousand *mithqāls* of silver, and
- 6- Two hundred garments.

A *mithqāl* is a Dinar, and one thousand gold Dinars equal 4250 grams of gold.

- **The default sort paid for a Muslim man:**

Camels are the default sort of indemnity, and the other sorts are a substitute when camels are too expensive or cannot be used as payment. Accordingly, the default sort that indemnity is paid in for a Muslim man is one hundred camels, but its substitute takes its place if camels are too expensive. If the offender brings something else than camels, the avenger of blood must approve of that. The Caliph is entitled to see what is beneficial and easy on the people and choose the sort used as payment accordingly.

‘Amr ibn Shu’ayb narrates from his father, who narrates from his grandfather:

‘Umar ibn al-Khattab (رضي الله عنه) once addressed the people saying, “Camels have become expensive.” Then he ordered the possessors of gold to pay one thousand Dinars (as indemnity), the possessors of silver to pay twelve thousand, the possessors of cows to pay two hundred cows, the possessors of sheep to pay two thousand sheep, and the possessors of garments to pay two hundred garments. As for the indemnity of the non-Muslim citizens, he left it as it was.”¹

- **The amount of indemnity for a Muslim woman:**

The indemnity paid for a Muslim woman slain by accident is half of the indemnity paid for a man. The same applies to the indemnity for cutting the limbs and wounding.

Shurayh narrated:

‘Urwa al-Bariqi conveyed to me from ‘Umar (رضي الله عنه) that the indemnities of men and women are equal with regard to (injuring) teeth and wounds that cut to the bone. As for things beyond that, the indemnity of women is half of the indemnity of men.”²

¹ A *hasan* (fair) hadith; narrated by Abu Dawud (no. 4542) and al-Bayhaqi (no. 16171).

² A *sahih* (authentic) hadith; narrated by Ibn Abi Shaybah in *al-Musannaf* (no. 27487).

- **The amount of indemnity for disbelievers:**

The indemnity paid for a non-Muslim man, whether a Christian or a Jew, a Zoroastrian, an idol worshiper, or something else, is half of the indemnity of a Muslim man, and the indemnity of a non-Muslim woman is half of the indemnity of a Muslim woman. This applies equally to cases of homicide—both intentional and accidental—cutting the body parts, and wounding.

All of the aforementioned groups are unbelievers, for the People of the Book disbelieved in Islam when the Prophet was sent. As such, they disbelieve and enter Hell just like other unbelievers, and the indemnities paid for all of them are the same. The only exception made with the Jews and the Christians is that the Muslims are allowed to marry their women and eat the meat they slaughter.

1 – Allah (ﷻ) says:

﴿وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

“And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.”

[Sūrah Āl ‘Imrān (3):85]

2 – And ‘Amr ibn Shu’ayb narrates from his father, who narrates from his grandfather:

The Messenger of Allah (ﷺ) said, “The indemnity paid for an unbeliever is half of the indemnity paid for a believer.”¹

- **The amount of indemnity for a fetus:**

If a woman miscarries because of an injurious crime against her, the indemnity for the fetus is an excellent male or female slave worth five camels, i.e. one tenth of the mother’s indemnity. The indemnity for a slave is his price, whether high or low.

Abu Hurairah (رضي الله عنه) narrated:

Two women from the tribe of Hudhayl shot at each other, and as a result, one of them miscarried. Upon hearing about this, the Messenger of Allah (ﷺ) compensated for the damage by an excellent male or female slave.²

¹ A *hasan* (fair) hadith; narrated by Ahmad (no. 6692) and Tirmidhi (no. 1413). The wording is that of Tirmidhi’s.

² Agreed upon; narrated by Bukhārī (no. 6904) and Muslim (no. 1681). The wording is that of Bukhārī’s.

- **The ruling of murdering a non-Muslim citizen:**

Killing a non-Muslim citizen is unlawful whether he is a person under protection or an ally. It is a major sin to do so, and the Caliph is entitled to discipline the killer according to what is beneficial and prevents harm.

‘Abdullah ibn ‘Amr (رضي الله عنه) narrated:

The Prophet (ﷺ) said: “He who murders an ally will not smell the fragrance of Paradise, even though its fragrance is found within the distance of a forty year’s travel.”¹

- **The ruling on the indemnity if the criminal dies:**

If an offender guilty of intentional homicide dies, there is no retaliation because the object is dead, but the right of the avengers of blood—indemnity or forgiveness—remains.

b) The Indemnity for Bodily Injury

- **Types of injurious crimes against the body:**

If bodily an injurious crime against the body is intentional, retaliation is carried out unless the victim forgives the offender. If the offence is purely accidental or semi-intentional, there is no retaliation, but the offender must pay an indemnity unless the victim forgives him.

- **Types of indemnity for bodily injury:**

Indemnity for bodily injury is of three types:

First: The indemnity for severing limbs and eliminating their utilities:

1- Non-paired limbs, such as the nose, tongue, penis, beard, skin and backbone; and the utilities of limbs, such as hearing, vision, speech, and the reason: the full indemnity for homicide.

2- Paired limbs, such as the eyes, ears, lips, testicles, hands, legs, jawbones, buttocks, the labia majora, and the breasts: half an indemnity for each and a full one for both. If someone eliminates the utility of one such body part, he pays half an indemnity, and if he eliminates the utility of both, he pays a full indemnity. If the only good eye of a person is taken out, the indemnity is a full one.

3- Limbs that are four in number such as the upper and lower eyelids: one fourth of an indemnity for each and a full indemnity for all.

¹ Narrated by Bukhārī (no. 3166).

4- Limbs that are ten in number such as the fingers and toes: one tenth of an indemnity for each and a full indemnity for all. The indemnity for the tip of each is one third of the entire finger or toe, with the exception of the tip of the thumb and the big toe, the indemnity of which is half of the entire body part. For eliminating the utility of one finger or a toe, there is one tenth of an indemnity, and eliminating the utility from them all necessitates a full indemnity.

Allah (ﷻ) says:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۗ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾

“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”

[Sūrah al-Naḥl (16):90]

- **The indemnity for teeth:**

The sum of the upper and lower teeth of human beings is thirty two; four central incisors, four lateral incisors, four canines, and twenty molar teeth, ten on each side. The indemnity of a single tooth is five camels and of all teeth 160 camels.

- **The indemnity for hair:**

A full indemnity must be paid for the removal of each of the four hairs:

- 1- The hair of the head,
- 2- The beard,
- 3- The eyebrows, and
- 4- The eyelashes.

The removal of the eyebrow of a single eye necessitates half an indemnity and the removal of the lashes of a single eye necessitates one fourth of an indemnity.

- **The indemnity for paralyzed limbs:**

The indemnity for severing a paralyzed hand, a blind eye, or a corrupt tooth is one third of the indemnity paid for corresponding healthy body parts.

Second: The indemnity for *shujāj* (head wounds) and *jurūḥ* (bodily wounds):

***Shajjah* (pl. *Shujāj*):** refers to a wound specifically on the head and the face, while ***Jurḥ* (pl. *Jurūḥ*):** refers to a wound on the rest of the body.

There are ten types of head wounds: five for which there is a “value based indemnity”, and five for which there is a “legally fixed indemnity”.

The five head injuries that necessitate a fraction of the full indemnity proportionate are:

- 1- ***Ḥarīṣah***: That which scratches and breaks the skin without making it bleed.
- 2- ***Bāzilah***: That which makes the skin bleed a little bit.
- 3- ***Baḍī'ah***: That which cleaves the flesh slightly.
- 4- ***Mutalāḥimah***: That which cleaves the flesh much.
- 5- ***Samḥāq***: That which leaves between it and the bone only a thin skin.

There is no fixed indemnity for these head wounds, but rather there is a value based indemnity.

The value based indemnity is determined by first evaluating the victim's value if he were a slave with no injuries, and then evaluating his value with the wound after it has healed; the percentage that is reduced from his value in this scenario because of the healed injury is the percentage of the full indemnity that he is entitled to. The Caliph must do his best in performing the evaluation, and must consider the cosmetic deficiencies, the damage, and pain caused.

The five head injuries that necessitate a fixed indemnity are:

- 1- ***Mūḍīḥah***: That which cuts to the bone and reveals it: the indemnity for it is five camels.
- 2- ***Hāshimah***: That which cuts to the bone and breaks it: the indemnity for it is ten camels.
- 3- ***Munaqqilah***: That which cuts to the bone, breaks it, and moves it from its place: the indemnity for it is fifteen camels.
- 4- ***Ma'mūmah***: That which leaves between it and the brain only a thin skin: the indemnity for it is one third of a full indemnity.
- 5- ***Dāmighah***: That which reaches the brain: the indemnity for it is one third of a full indemnity.

• **The indemnity for *Jā'ifah* (cutting to the interior):**

Jā'ifah: refers to any injury that cuts to the interior of limbs, like the stomach, back, chest and throat.

If a wound in places like the back, stomach, and the chest reaches the interior of the body, the indemnity is one third of a full indemnity. If it does not reach the interior, like a wound that reaches the flesh of the hand or leg, a value based indemnity is paid.

Third: The indemnity for bones:

The indemnities for breaking bones are as follows:

- 1- A broken rib that is fixed and straightened afterwards: one camel for each.
- 2- A broken collar-bone that is fixed and straightened afterwards: one camel for each.
- 3- A broken forearm, upper arm, thigh, or shin that is fixed and straightened afterwards: two camels for each.
- 4- If the above bones are not fixed and straightened, a value based indemnity is paid.

For a broken back bone that does not heal on its own, there is indemnity. For the rest of the bones, there is a value based indemnity.

If the victim requires the offender to pay his medical costs instead of the indemnity, the demand is not accepted; what he is entitled to is the indemnity prescribed by the Sharia, whether big or small, and it is upon him to be satisfied with the rule of Allah and His Messenger:

﴿وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ﴾

“But who is better than Allah in judgment for a people who are certain [in faith].”

[Sūrah al-Mā'idah (5):50]

Regarding the aforementioned indemnities, Abu Bakr ibn Muhammad ibn ‘Amr ibn Hazm narrates from his father who narrates from his grandfather, that the Prophet (ﷺ) wrote a letter to the people of Yemen in which he mentioned the obligatory and recommended matters and issues pertaining to indemnities. The letter included:

“For taking a life, there is an indemnity of one hundred camels. For the nose that is entirely cut off, there is an indemnity, for the tongue, there is an indemnity, and for the lips, there is an indemnity. For the testicles, there is an indemnity, for the penis, there is an indemnity, and for the backbone, there is an indemnity. For the eyes, there is an indemnity. For a single leg, half an indemnity is paid. For a wound that leaves but the thin skin between it and the brain, one third of an indemnity is paid, and for that which cuts to the interior of the body, one third of an indemnity is paid. The indemnity for that which cuts to the bone, breaks it, and moves it from its place is fifteen camels, and the indemnity for each finger and toe is ten camels. For a tooth, five camels are paid, and for a wound that cuts to the bone and reveals it, five camels are paid as well. A man is slain for a woman, and upon the possessors of gold is 1000 Dinars.”¹

¹ A *sahih* (authentic) hadith; narrated by Nasa’i (no. 4853) and Darimi (no. 2277). Refer to *Irwa’ al-Ghalil* (no. 2212).

Chapter Eight:

The Book of *Hudūd* (Prescribed Punishments)

Consisting of the following:

1. Rulings Pertaining to *Hudūd*
2. Types of *Hudūd*:
 - 1) The Punishment for *Zina* (Fornication & Adultery)
 - 2) The Punishment for *Qadhf* (Allegation of *Zina*)
 - 3) The Punishment for Theft
 - 4) The Punishment for Highway Robbery
 - 5) The Punishment for Rebellion

[*Ta'zīr* (Disciplinary Action), Apostasy, Oaths and Vows]

The Book of *Hudūd* (Prescribed Punishments)

1. Rulings Pertaining to *Hudūd*

- A *ḥadd* (pl. *ḥudūd*): is a fixed legal punishment for a specific sin in fulfillment of Allah's right.

- Types of *ḥudūd*:

Allah has set two types of limits for us:

First: Limits that prevent a person within them from transgressing them, adding to them, detracting from them, or observing something else than them. These are the obligations and rulings Allah has commanded us to observe, and about which He (ﷻ) says:

﴿ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۗ ﴾

“These are the limits of Allah, so do not transgress them.”

[Sūrah al-Baqarah (2):229]

Second: Limits that prevent a person beyond them from entering within them. These are the enormities and prohibitions about which Allah (ﷻ) says:

﴿ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۗ ﴾

“These are the limits [set by] Allah, so do not approach them.”

[Sūrah al-Baqarah (2):187]

This is the category that concerns us in this chapter.

- The number of *ḥudūd*:

There are five prescribed legal punishments in Islam:

For adultery, baseless accusations of adultery, theft, highway robbery and rebelling against the Caliph.

This means that for each of these crimes, there is punishment fixed by law.

Allah (ﷻ) says:

﴿ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لِنَاسٍ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾ ﴾

“These are the limits [set by] Allah, so do not approach them. Thus does Allah make clear His ordinances to the people that they may become righteous.”

[Sūrah al-Baqarah (2):187]

- The wisdom behind the legislations of *ḥudūd*:

Allah (ﷻ) has commanded us to worship and obey Him by abiding by His orders and avoiding His prohibitions. He set for us limits whose observance serves the best interest

of mankind, and promised Paradise for those who abide by His law and Hell for those who go against it.

If man's soul acts capriciously and yields to a sin, Allah opens for it the door of repentance and seeking of forgiveness. But if it is persistent in disobeying Allah and refuses but to violate His sanctuary and trespass His limits by violating the property and honor of others, his defiance must be curbed by carrying out the legal penalties prescribed by Allah. This ensures that the Muslim community can live in peace and security. These penalties are a manifestation of Allah's mercy and blessings to His servants.

Allah (ﷻ) says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْتَصِمَةٍ غَيْرَ مُتَجَانِفٍ
لِإِنَّهُ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥٣﴾﴾

“This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful.”

[Sūrah al-Mā'idah (5):3]

- **Preservation of the five necessities:**

Preservation of the five necessities is an essential part of the life of human beings, and the prescribed legal penalties protect their existence; retaliation preserves life, the penalty for theft preserves property, and the penalty for adultery and baseless accusations of adultery preserve honor; the penalty for highway robbery preserves security, property, life, and honor, and the flogging of drunkards preserves the mind.

The prescribed legal penalties and disciplinary punishments preserve the entire religion, all life, and all souls.

Allah (ﷻ) says:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيُقِيمُوا النَّاسَ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ
شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٥٦﴾﴾

“We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might.”

[Sūrah al-Ḥadīd (57):25]

- **The jurisprudence of *hudūd*:**

As preceded, the prescribed legal penalties are legal punishments fixed by law for specific sins. There is no punishment in the Sharia for something that is not a sin, which means that there is no legal penalty for leaving something obligatory or permissible.

Not abiding by an obligation entails committing a sin, but there is no legal punishment for it except in the case of apostasy, the punishment of which is execution. This said, execution for apostasy and retaliation for intentional homicide are not forms of prescribed legal penalties; this is because prescribed legal penalties are Allah’s rights that must be fulfilled and cannot be waived even if the offender repents, while retaliation is a right of a human being, and as such, can be forgiven by him, and the penalty for apostasy is waived by a repentant return to Islam.

Allah (ﷻ) says:

﴿فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٩﴾﴾

“But whoever repents after his wrongdoing and reforms, indeed, Allah will turn to him in forgiveness. Indeed, Allah is Forgiving and Merciful.”

[Sūrah al-Mā'idah (5):39]

- **The jurisprudence of carrying out the *hudūd*:**

The prescribed legal punishments chide the people and prevent them from sinning. They compensate for the criminal’s actions, purifying him from the filth and sin of the crime and keep others from doing what he did. It protects the Muslim community from evident evil.

- **The legal limits set by Allah:**

Allah’s limits are the acts that He has declared unlawful, like adultery and theft. Some of His limits are fixed obligations that stipulate specific amounts, like the laws of inheritance. The legal penalties, which curb the people from violating Allah’s limits, like the penalty for adultery and baseless accusations of adultery, are from among these fixed obligations that cannot be increased or decreased.

Allah (ﷻ) says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾﴾

“And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Ḥashr (59):7]

- **The difference between *qisās* and *hudūd*:**

Retaliation is a right of the avengers of blood and also the victim if he is alive. Therefore, they are entitled to retaliate or forgive, and the Caliph must fulfill their wish in this regard. As for prescribed legal penalties, the Caliph executes them, and as Allah’s rights that must be fulfilled, they cannot be waived after being presented to the Caliph.

Retaliation may be forgone for a substitute like an indemnity or for no substitute at all, but prescribed legal penalties cannot be forgiven, and no intercession—with or without a compensation—is accepted. Belittling these laws is undoubtedly a great calamity that leads to widespread evil, but implementing them is a means to a good and peaceful life for the Muslim nation.

Allah (ﷻ) says:

﴿وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ يَاۤأَيُّهَا الَّذِيْنَ اَلْبَسَ لَعَلَّكُمْ تَتَّقُوْنَ ﴿١٧٩﴾﴾

“And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.”

[Sūrah al-Baqarah (2):179]

- **Who is subject to *hudūd*:**

Prescribed legal penalties can be imposed on any mature and sane person who: commits a crime that necessitates it on purpose, knows and remembers that it is unlawful, and is of the people who abide by the laws of Islam, namely a Muslim or a non-Muslim citizen.

1 – When the following verse was revealed:

﴿رَبَّنَا لَا تُؤَاخِذْنَا اِنْ كُنَّا سَاۤءًا وَّ لَا تَحْتَسِبْنَا ۙ﴾

“Our Lord, do not impose blame upon us if we have forgotten or erred.”

[Sūrah al-Baqarah (2):286]

Allah said: “And so I have done.”¹

2 – And ‘Ali (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The pen has been lifted with regard to three: the sleeper till he wakes up, the minor till he sees a wet dream, and the insane person till he comes to his senses.”²

- **The ruling on delaying the *hudūd*:**

Prescribed legal penalties must be inflicted immediately as soon as the judgment is given by the law. This serves the general interest of the society and guarantees that Allah’s command is implemented with swiftness. It is, however, permissible to delay it

¹ Narrated by Muslim (no. 126).

² A *sahih* (authentic) hadith; narrated by Ahmad (no. 940) and Abu Dawud (no. 4403). The wording is that of Abu Dawud’s.

in a situation that benefits Islam, like in battle; when that benefits the offender himself, such as when he has an excuse or is sick; or when that benefits someone attached to the offender, like a fetus or a suckling.

- **The person authorized to carry out the *hudūd*:**

The prescribed legal penalties are carried out by the Caliph or his depute in the presence of a group of believers in the gathering places of the people such as the market places, but not the mosques.

Allah (ﷻ) says:

﴿يٰۤاٰدٰمُ اِنَّا جَعَلْنٰكَ خَلِيْفَةً فِى الْاَرْضِ فَاٰمُرُكَ بِالنَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيْلِ اللّٰهِ ۗ اِنَّ الَّذِيْنَ يَضِلُوْنَ عَنْ سَبِيْلِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌۢ بِمَا نَسُوْا يَوْمَ الْحِسَابِ ﴿٢٦﴾﴾

“[We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah." Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.”

[Sūrah Ṣād (38):26]

- **The ruling on carrying out *hudūd* in Makkah:**

Prescribed legal penalties and retaliation can be inflicted in Makkah, for the Sacred Sanctuary does not provide protection for offenders, criminals, and vile sinners. Therefore, if retaliation or a legal penalty must be inflicted on someone—whether flogging, imprisonment, confinement, or execution—it can be inflicted anywhere, including the Sanctuary of Makkah.

- **How flogging is carried out:**

Flogging is carried out with a whip that is neither new nor worn out. The subject is not undressed and is scourged in different places of the body. The face, head, genitals, and lethal spots are avoided. If the subject is a woman, her clothes are wrapped around her so that her body is not uncovered in the process.

- **When one deserves numerous *hudūd*:**

If someone is subject to numerous prescribed legal penalties for the same crime because of numerous acts of fornication or theft, for example, the offences are viewed as a single crime and the criminal is punished only once. If, however, the crimes are of different types, like in a case where a person who has not had marital sex is guilty of adultery and theft, the offender is punished separately for each crime. The penalties go from light to heavy, which in this case means that the criminal is flogged first for adultery and then his hand is amputated.

Allah (ﷻ) says:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْأَبْغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾

“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”

[Sūrah al-Nahl (16):90]

- **The severest form of flogging:**

The severest form of penalization by flogging is the penalty for adultery, then for baseless accusation of adultery, then the disciplinary flogging for drinking wine, then the disciplinary flogging in general.

- **Confessing before the Caliph:**

If someone confesses a crime that necessitates a prescribed legal penalty before the Caliph, it is recommended that he withholds the information and does not enquire any further.

Anas bin Malik (رضي الله عنه) narrated:

I was with the Prophet (ﷺ) when a man came to him and said: “O Allah’s Messenger, I have become subject to a legal penalty, so inflict it upon me!” But the Prophet (ﷺ) did not ask him about it. Then the prayer time came and the man prayed with the Prophet (ﷺ). After the Prophet (ﷺ) had finished the prayer, the man went to him again and said: “O Allah’s Messenger, I have become subject to a legal penalty, so apply the Book of Allah on me!” The Prophet (ﷺ) now said to him: “Did you not just pray with us?” And he replied: “Yes.” Then he said: “Thereby, Allah has forgiven your sin for you (or he said: your crime of legal penalty.)”¹

- **The virtue of concealing sins:**

When one commits a sin, it is recommended for him to keep it to himself and repent to Allah. If someone knows about the sin, it is recommended for him to conceal it as long as the sinner does not expose his sins in public. This is a way of ensuring that vileness does not spread in the Muslim community.

¹ Agreed upon; narrated by Bukhārī (no. 6823) and Muslim (no. 2764). The wording is that of Bukhārī’s.

1 – Allah (ﷻ) says:

﴿وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٨﴾ فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَذِكْرَى لِلْعَابِدِينَ ﴿١٩﴾﴾

“Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know.”

[Sūrah al-Nūr (24):19]

2 – And Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The whole of my nation is excused save the announcers. A form of announcing is when a man does something at night and then wakes up after Allah has concealed him and says: ‘O so-and-so, I did such-and-such last night!’ His Lord concealed his sin that night, but he removed Allah’s cover from himself in the morning.”¹

3 – And Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “If one relieves a worldly grief of a believer, Allah relieves him of a grief on the Day of Resurrection. If one facilitates for an insolvent debtor, Allah facilitates for him in this world and the hereafter. If one covers for a believer, Allah covers him in this world and the next. Allah assists the servant as long as the servant assists his brother.”²

- **The ruling on interceding in *hudūd* cases:**

A prescribed legal penalty must be inflicted on all criminals who deserve it, whether distant or close, noble or low, male or female. Once the crime has reached the Caliph, it is unlawful for anyone to plead for the waiving of the penalty or try to attempt to nullify or substitute it. Such an action is very harmful.

It is forbidden for the Caliph to accept any intercession; he is obliged to carry out the prescribed penalty as soon as the information reaches him. Neither is he allowed to accept money from the criminal in return for waiving the penalty. A person who takes money from an adulterer or a thief in return for nullifying Allah’s prescribed penalties has combined two enormities: the nullification of a prescribed legal penalty and leaving an obligatory act, and unlawful gain and illegal action.

¹ Agreed upon; narrated by Bukhārī (no. 6069) and Muslim (no. 2990). The wording is that of Bukhārī’s.

² Narrated by Muslim (no. 2699).

1 – Allah (ﷻ) says:

﴿يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٣٨﴾﴾

“[We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah." Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.”

[Sūrah Ṣād (38):26]

2 – And ‘A’ishah (رضي الله عنها) narrated:

Quraysh was worried about a woman from the tribe of Makhzūm who had committed theft, so they said: “Who could speak to Allah’s Messenger, and who else is brave enough to do that than Usamah, the beloved of Allah’s Messenger?” He then spoke to Allah’s Messenger (ﷺ), but his reply was: “Do you wish to intercede regarding a penalty of Allah?” Then he rose and addressed the people: “People! The only reason your predecessors went astray was that when a nobleman committed theft, they let him be, but when one of their weak stole, they inflicted the penalty upon him. By Allah, should Fatima Muhammad’s daughter steal, Muhammad would amputate her hand.”¹

- **The ruling on having a funeral prayer for the executed:**

If a Muslim is executed in retaliation, prescribed legal penalty, or disciplinary punishment, the funeral prayer is performed for him, after which he is buried in the Muslim graveyard. If a person commits suicide, the Muslims pray for him as well, though the Caliph or and the Imam of the prayer are allowed to abstain from the prayer to punish the deceased and curb the people.

Those executed because of apostasy are not washed nor prayed for: They are not buried in the graveyard of the Muslims, but a hole is dug in the desert where they are concealed like all unbelievers.

- **The ruling on implementation of the *ḥudūd*:**

Carrying out the legal penalties prescribed by Allah and His Messenger is obligatory: These penalties serve the best interest of everyone and ward off evil. Only the implementation of the prescribed Islamic punishments can stop crime and protect the community from its evil. As for resorting to fines, imprisonment, and other manmade penalties, that is ruling by other than Allah’s revelation, unbelief upon unbelief, and a waste that only increases evil.

¹ Agreed upon; narrated by Bukhārī (no. 6788) and Muslim (no. 1688). The wording is that of Bukhārī’s.

Allah (ﷻ) says:

﴿وَأَنِ احْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَحْذَرْتَهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ ﴿٥٠﴾ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۗ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴿٥١﴾﴾

“And judge, [O Muhammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you. And if they turn away - then know that Allah only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient. Then is it the judgment of [the time of] ignorance they desire? But who is better than Allah in judgment for a people who are certain [in faith].”

[Sūrah al-Mā'idah (5):49-50]

- **The ruling on carrying out *ḥudūd* on non-Muslims:**

There are four types of inviolable persons: Muslims, non-Muslim citizens, protected non-Muslims and allies.

Two of these are obligated to abide by the laws of Islam, namely the Muslims and the non-Muslim citizens. The latter must abide by the law, but they are not obliged to perform acts of worship nor are the prescribed legal penalties inflicted on them except for crimes that they themselves believe to be crimes, such as adultery. Fornication is forbidden in all previous legislations, so if a non-Muslim citizen commits adultery with a woman of similar status, the prescribed legal penalty is inflicted on him. This is because the legal penalty for adultery is inflicted for two reasons: the act that necessitates it was committed and it expiates the sin that was committed.

Therefore, if the criminal is a non-Muslim and as such does not expiate his sins, the penalty is inflicted for the second reason, which is the fact that he or she is guilty of the act that necessitates it.

Ibn ‘Umar (رضي الله عنه) narrated:

The Jews once brought a man and a woman to the Prophet (ﷺ) who had committed adultery. The Prophet (ﷺ) gave the order, and they were stoned near the place of the funeral prayers by the mosque.¹

¹ Agreed upon; narrated by Bukhārī (no. 1329) and Muslim (no. 1699). The wording is that of Bukhārī’s.

- **Ignorance that suffices in waving the *ḥudūd*.**

Ignorance of the legal consequences of a sin is not a sufficient excuse for which a prescribed legal penalty can be waived. As for ignorance of the unlawfulness of the sin itself, that is a valid excuse. Therefore, if one knows that adultery is forbidden but does not know that it necessitates stoning or flogging, he is not excused, but if, for example, he is new to Islam and does not know that adultery is forbidden, he is excused. This is because the prescribed legal penalties can only be inflicted on person who knows (that the act is forbidden) and acts.

Allah (ﷻ) says:

﴿لَا يُكَلِّفُ 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 مِن قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾﴾

“Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. ‘Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people.’”

[Sūrah al-Baqarah (2):286]

2. Types of *Hudūd*

1- The Punishment for *Zina* (Fornication & Adultery)

- ***Zina***: is an act of vileness in the vagina of a woman who is not lawful for the man.
- **The legal ruling of *zina***:

Zina is unlawful; it is one of the greatest enormities after ascribing partners to Allah and slaying a person without right. The level of its vileness depends on the state of the man and the woman committing the sin. *Zina* with a married person, a relative, or the wife of one's neighbor is some of the filthiest forms, and the *zina* of a person who has had marital sex is worse than the *zina* of a person who has not had marital sex.

1 – Allah (ﷻ) says:

﴿الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ ۖ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣٠﴾﴾

“The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator or a polytheist, and that has been made unlawful to the believers.”

[Sūrah al-Nūr (24):3]

2 – And ‘Abdullāh bin Mas‘ūd (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The blood of a Muslim man who testifies that there is no god but Allah and that I am the Messenger of Allah is not lawful to shed unless he be one of three: an adulterer who has had marital sex, someone killed for killing another, or someone who abandons his religion and the Muslim community.”¹

3 – And ‘Abdullāh bin Mas‘ūd (رضي الله عنه) narrated:

I asked Allah’s Messenger (ﷺ) which sin is the gravest before Allah, so he said: “That you should ascribe a peer to Allah who created you.” I said: “That is truly enormous. Then which?” So he said: “That you should kill your child because you fear that he would eat with you.” I said: “Then which?” And he said: “That you should fornicate with your neighbor’s wife.”²

- **The harms of *zina***:

Zina entails massive harm that affects the order of the world in a negative way by violating the preservation of lineage, the chastity and honor of people and that which is sacred. In *zina*, all traits of evil come together and the door to sinfulness is opened for

¹ Agreed upon; narrated by Bukhārī (no. 6878) and Muslim (no. 1676). The wording is that of Muslim’s.

² Agreed upon; narrated by Bukhārī (no. 6811) and Muslim (no. 86). The wording is that of Muslim’s.

the servant. It leads to diseases of the mind, the heart, and the body, and causes poverty. The people want nothing to do with adulterers and have no respect for them. The mark of their corruption is apparent in their faces and they live lives of isolation. Accordingly, Allah forbade *zina*.

Allah (ﷻ) says:

﴿ وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ۝١٧ ﴾

“And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.”

[Sūrah al-Isrā’ (17):32]

- **How to protect oneself from *zina*:**

Islam regulated the safest way of dealing with one’s sexual desires and protecting one’s progeny. As all other interactions of this sort are forbidden, Islam commanded the wearing of the hijab, fasting, and lowering the gaze, and forbade women from drawing men’s attention by stomping their feet, displaying nudity, mixing freely with men, and showing their beauty. Men must not be in seclusion with other unrelated women than their wives or shake their hands, and women are forbidden from travelling unless in the company of a relative. All of this has been legislated to prevent men and women from falling into the vile act of *zina*.

1 – Allah (ﷻ) says:

﴿ قُلْ لِلْمُؤْمِنِينَ بَعْضُوا مِنْ أَبْصَارِهِمْ وَحَفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَرْكَأُ لَهُمْ ۖ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ۝٢٤ ﴾

“Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is acquainted with what they do.”

[Sūrah al-Nūr (24):30]

2 – And Allah (ﷻ) says:

﴿ يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْرِبُنَّ عَلَيْنَّ مِنْ جَلْبَابِهِنَّ ۚ ذَٰلِكَ أَدْقَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَنَنَّ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝٥٩ ﴾

“O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.”

[Sūrah al-Aḥzāb (33):59]

- **The types of *zina*:**

Abu Hurairah (رضي الله عنه) narrated:

The Prophet (ﷺ) said: “The son of Adam has his share of adultery written for him, and it will inevitably overtake him: the adultery of the eyes is looking, the adultery of the ears is listening, the

adultery of the tongue is speech, the adultery of the hand is grasping, and the adultery of the leg is walking. The heart desires and longs, and the private part verifies that or denies.”¹

• **The punishment for committing *zina* in this world:**

An a person who commits *zina* is either someone who has had marital sex or not; what is intended by ‘a person who has had marital sex’ is someone who has had sexual intercourse in his wife’s vagina in a legally valid marriage in a state where both were free (i.e. not slaves) and legally accountable. What is intended by a person who has not had marital sex is a person who does not fit the above description.

The legal penalty of an adulterer who has had marital sex—both man and woman, and Muslim and non-Muslim—is stoning to death.

The legal penalty of a fornicator who has not had marital sex, whether man or woman, is one hundred lashes and banishment for a year. A male or female slave of this sort is flogged fifty times and is not exiled.

If a free and unmarried woman becomes pregnant, the prescribed legal penalty is inflicted on her unless she pleads not guilty on the basis of unclear circumstances or rape. If a man rapes a woman, only he is punished. The woman is innocent and deserves a dowry that fits her status.

1 – Allah (ﷻ) says:

﴿الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ ۖ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٢٤﴾﴾

“The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion of Allah, if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment.”

[Sūrah al-Nūr (24):2]

2 – And Jābir bin ‘Abdullāh (رضي الله عنه) narrated:

A man from [the tribe of] Aslam came to Allah’s Messenger (ﷺ) and told him that he had committed adultery. After the man had testified against himself four times, the Messenger of Allah (ﷺ) ordered him to be stoned. He was a man with experience of marital relations [previously married or was married at that time].²

¹ Agreed upon; narrated by Bukhārī (no. 6243) and Muslim (no. 2657). The wording is that of Muslim’s.

² Agreed upon; narrated by Bukhārī (no. 6814) and Muslim (no. 1691). The wording is that of Bukhārī’s.

- **The punishment for committing *zina* in the hereafter:**

The punishment of *zina* is severe; in this world, it is the harsh penalty of stoning the person who has had marital sex and flogging and banishing a person who has not had marital sex; and in the hereafter, if the sinner does not repent, it is the severe threat of gathering the fornicating men and women naked in an oven inside the inferno where their torment is multiplied.

- **The conditions for carrying out the punishment for *zina*:**

Three conditions must be met for the prescribed legal penalty for *zina* to be inflicted:

First: The original glans of the penis must enter completely into the vagina of a woman who is alive and unlawful for the man.

Second: The fornicator must know that he is fornicating—if someone, for example, mistakenly thinks that an unlawful woman is his wife and has intercourse with her, he is not punished.

Third: The occurrence of *zina* must be verified by either or both of the following methods:

1- Confession: if a person is known to be of sound mind, one confession suffices, but if he is suspected of low intellect, he confesses four times. In both cases, the adulterer makes an explicit statement about the act of copulation and maintains his position until the penalty is inflicted on him.

2- Testimony of others: four upright Muslim men testify to the act of *zina*.

Zina cannot be verified through medical examination, photographs, recordings, or other such means, because none of them convey certain knowledge and all of them are subject to error and even tampering. The legal maxim of Islam states that prescribed legal penalties are waived by uncertainty. However, the judge can use the aforementioned material as supportive evidence and discipline the suspect based on it as he sees fit.

- **Those who are subject to the punishment for *zina*:**

1- The adulterer, even if not Muslim, because the act of fornication necessitates it even on the non-Muslim, just like homicide necessitates retaliation against a non-Muslim and theft necessitates the amputation of the hand of a non-Muslim.

2- If a person who has had marital sex fornicates with someone who has not had marital sex, each is punished according to his or her status: the former is stoned and the latter is flogged and banished.

3- If a freeman fornicates with a female slave or a freewoman with a male slave, each is punished according to his or her status.

4- The prescribed legal penalty is inflicted on adulterers who are legally accountable, committed the sin voluntarily, and knew that it is a sin, after the Caliph knows about it through a confession or testimony, provided that there is no room for doubt in the matter.

A person, whether man or woman, subject to stoning for adultery is not put in a hole, but a woman's clothes are wrapped around her so that her body does not become exposed. If a woman is pregnant because of fornication or confesses, the Caliph or his representative begins the stoning and is then followed by the people. If adultery is verified through four witnesses, they stone first, then the Caliph, then the people.

- **The ruling of the adulterer's marriage:**

If a husband commits adultery, his wife is still lawful to him, and if a wife commits adultery, her husband is still lawful to her. The fact still remains, however, that they have committed an enormity and must repent and beg for Allah's forgiveness.

Allah (ﷻ) says:

﴿ وَلَا تَقْرُبُوا الزَّوْجَ ۖ إِنَّهُ كَانَ فَجْشَةً وَسَاءَ سَبِيلًا ۖ ﴾

“And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.”

[Sūrah al-Isrā' (17):32]

- **The legal view on illegitimate children:**

A child conceived out of wedlock is related to his or her mother, but not the fornicating father. The Sharia views the two as a mother and child, so they are relatives (mahram) who can inherit each other. The father, however, is not related to the child, so the two cannot inherit each other because the child's lineage on the father's side is cut. The child is not related to the father even if he marries the mother, neither is he related to the father's daughters from another woman; however, it is unlawful for him to marry any of them.

It is unlawful for a man to marry his daughter conceived out of wedlock, because she is a product of his sperm. Similarly, an illegitimate son cannot marry the woman who gave birth to him.

Pregnancy from *zina* does not justify abortion; doing that makes the woman guilty of two horrible crimes, namely the crime of adultery and the crime of homicide.

Allah (ﷻ) says:

﴿ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴾

“These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - it is those who are the wrongdoers.”

[Sūrah al-Baqarah (2):229]

- **The ruling on committing *zina* with a relative:**

If a person fornicates with a relative like his sister, daughter, or his father’s wife while knowing that it is unlawful, it is obligatory to execute him. This is because of the wicked and disgraceful nature of the crime, which is also why it is preferable to conceal the act and its punishment from the people. May Allah grant us safety and protection.

1 – Allah (ﷻ) says:

﴿ وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ﴾

“And do not marry those [women] whom your fathers married, except what has already occurred. Indeed, it was an immorality and hateful [to Allah] and was evil as a way.”

[Sūrah al-Nisā’ (4):22]

2 – And Bara’ (رضي الله عنه) narrated:

I saw my uncle carrying a flag, so I asked him: “Where are you going?” He said: “The Messenger of Allah sent me to a man who lay with his father’s woman; he ordered me to strike his neck and take his property.”¹

- **Committing sodomy:**

Sodomy is the vile act in the anus. It is the act of being with men instead of women.

- **The vileness of sodomy:**

Sodomy is one of the greatest crimes that ruin one’s character and natural disposition. Due to the severe prohibition of the act, its punishment is harsher than that of adultery with the opposite sex. The prohibition is so severe because while adultery refers to the vile act in a private part that can become lawful through marriage, sodomy is done in the anus, and that part of the body can never become lawful. Sodomy is a dangerous sexual deviation and a cause of grave psychological disorders and bodily disease. Allah made the earth swallow the people who practiced it and rained upon them stones of baked clay. Those people are punished in the Fire on the Day of Resurrection according to their crimes.

¹ A *sahih* (authentic) hadith; narrated by Tirmidhi (no. 1362) and Nasa’i (no. 3332). The wording is that of Nasa’i’s.

1 – Allah (ﷻ) says:

﴿وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٠﴾ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً ﴿٨١﴾ مِنْ دُونِ النِّسَاءِ ۗ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨٢﴾﴾

“And [We had sent] Lot when he said to his people, ‘Do you commit such immorality as no one has preceded you with from among the worlds? Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people.’”

[Sūrah al-A’rāf (7):80-81]

2 – And Allah (ﷻ) says:

﴿فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَىٰهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ مَنْضُوبٍ ﴿٨٢﴾ مُّسَوِّمَةً عِنْدَ رَبِّكَ ۗ وَمَا هِيَ ﴿٨٣﴾ مِنَ الظَّالِمِينَ ۗ بَعِيدٍ ﴿٨٤﴾﴾

“So when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay, [which were] Marked from your Lord. And Allah's punishment is not from the wrongdoers [very] far.”

[Sūrah Hūd (11):82-83]

- **The ruling on sodomy:**

Sodomy is unlawful. Its punishment is the execution of both the doer and the one it is done to, whether they have had marital sex or not, by the sword, stoning, or some other method, depending on what the Caliph sees fit, based on the statement of the Prophet (ﷺ):

“If you find someone practicing the act of the people of Lot, kill both the doer and the one it is done to.”¹

- **The ruling on lesbianism:**

Lesbianism mean two women having sex with each other. It is unlawful and punishable by exile that puts an end to it.

- **The ruling on masturbation:**

Masturbation with the hand or some other object is unlawful as it is a transgression of the limits. Fasting is a means of refraining from it.

1 – Allah (ﷻ) says:

﴿وَالَّذِينَ هُمْ يُفْرَجِهِمْ حَافِظُونَ ﴿٨٥﴾ إِلَّا عَلَىٰ أَرْوَاحِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٨٦﴾ فَمَنْ آتَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٨٧﴾﴾

¹ A *sahih* (authentic) hadith; narrated by Abu Dawud (no. 4462) and Tirmidhi (no. 1456).

“And they who guard their private parts - Except from their wives or those their right hands possess, for indeed, they will not be blamed - But whoever seeks beyond that, then those are the transgressors.”

[Sūrah al-Mu'minūn (23):5-7]

2 – And ‘Abdullāh bin Mas‘ūd (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) told us, “O youth! Whoever of you is able to marry, he should do so, for it better enables you to lower your gaze and protect your private parts. He who is unable to do this must fast, for that is gelding for him.”¹

¹ Agreed upon; narrated by Bukhārī (no. 5066) and Muslim (no. 1400). The wording is that of Muslim’s.

2- The Punishment for *Qadhf*(Allegation of *Zina*)

- ***Qadhf***: means falsely accusing a human being of committing *zina* or sodomy, or negating attribution of the child of one's wife; all of which necessitate a prescribed legal penalty on both adulterers.

- **The wisdom behind legislation of the punishment for *qadhf***

Islam encourages us to protect people's reputation from anything that could ruin it and forbids us from staining the honor of the innocent. Therefore, it is unlawful to slander people without right, as this is a way of protecting their honor. But some people still violate what Allah has sanctified by directing accusations and slander at the Muslims. The intentions behind this vary, and since they are hidden, the accuser is required to prove his case by presenting four witnesses. If he does not do this, the legal penalty of eighty lashes for baseless accusation of adultery is inflicted on him.

- **The ruling on *qadhf***

Accusing someone of adultery without proof is an enormity; Allah has imposed severe punishments upon those who commit this crime in this world and the next. If the criminal repents, Allah forgives him, but the penalty is still inflicted as long as the crime has been verified.

1 – Allah (ﷻ) says:

﴿وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٤﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾﴾

“And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient, Except for those who repent thereafter and reform, for indeed, Allah is Forgiving and Merciful.”

[Sūrah al-Nūr (24):4-5]

2 – And Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ الْفَافِئَاتِ الْمُؤْمِنَاتِ لُعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾﴾

“Indeed, those who [falsely] accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment.”

[Sūrah al-Nūr (24):23]

3 – And Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said: “Avoid the seven heinous sins.” They asked: “O Messenger of Allah, what are they?” He replied: “Ascribing partners to Allah, sorcery, taking a life sanctified by Allah without right, consuming usurious gain, consuming an

orphan's property, turning back on the day of marching (to battle), and accusing the chaste and unaware believing women (of adultery)."¹

- **The phrases that count as *qadhf*:**

The phrases that count as *Qadhf* are of two types:

First: Explicit accusations, such as when one says to another: "You adulterer!" "You sodomite!" "You fornicator!" or "You harlot!"

Second: Allusive statements that can be mean both accusations of adultery and something else, such as when one says to another: "You *qahba* (which can mean an old woman or a prostitute)!" or, "You *fājirah* (which can mean a vicious person or a prostitute)!"

If by these words the offender means to accuse the subject of adultery, the penalty for baseless accusation of adultery is inflicted on him, but if he does not mean that, he is disciplined in a way that curbs both him and others.

- **The conditions for the punishment of *qadhf* to become obligatory:**

The following conditions must be met before the legal penalty for *qadhf* can be inflicted:

- 1- The accuser must be legally accountable and act out of his free will.
- 2- The accused must be a legally accountable, free, and chaste Muslim who qualifies for sexual intercourse.
- 3- The accused must demand the legal penalty.
- 4- The accusation must be something that necessitates a prescribed legal penalty and it must not be supported by valid proof.

- **Verifying the truthfulness of the allegation:**

The penalty for baseless accusations of adultery is eighty lashes for the freeman and forty for the slave. The crime is affirmed if he confesses himself or if two upright men testify against him.

- **The punishment for *qadhf*:**

The penalty inflicted on the accuser depends on the accuser and the accused:

First: If the accuser is a freeman or a slave and the accused is chaste, the penalty is eighty lashes.

Second: If the accused is not chaste, the accuser is not penalized, but he is disciplined in a way that curbs both him and others.

¹ Agreed upon; narrated by Bukhārī (no. 2766) and Muslim (no. 89). The wording is that of Bukhārī's.

What is intended with *chaste* here in particular is a religious, free, legally accountable, and chaste Muslim who qualifies for sexual intercourse.

The legal penalty for accusations like this is the right of the accused, so the following things must be kept in mind:

The penalty is waived if the accused chooses to forgive. The penalty is not inflicted until the accused demands it. The full penalty of eighty lashes is inflicted even on the slave.

- **Waiving the punishment for *qadhf*:**

The legal penalty is waived if the accused affirms the correctness of the accusation, or if sufficient proof is established to affirm that, or if a man accuses his wife and then resorts to public imprecation (*li'ān*).

- **The legal consequences for the punishment of *qadhf* being handed to someone:**

If a person is found guilty of *qadhf*, the following applies: The accuser is flogged eighty times. His testimony is not accepted until he repents. He is judged as a vile sinner until he repents.

The accuser's repentance is valid when he seeks Allah's forgiveness, regrets, is determined to never commit the crime again, and acknowledges that his accusations were lies.

Allah (ﷻ) says:

﴿وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٤﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾﴾

﴿وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٤﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾﴾

“And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient, Except for those who repent thereafter and reform, for indeed, Allah is Forgiving and Merciful.”

[Sūrah al-Nūr (24):4-5]

- **The ruling on accusing someone of other than *zina* or sodomy:**

Making any other types of false accusations is unlawful as well, but the prescribed legal penalty for baseless accusation of adultery is not inflicted on the accuser. He is, however, disciplined according to his crime as the Caliph sees fit in order to curb him from slandering others. Examples of this are accusations of apostasy, hypocrisy, intoxication, theft, and betrayal.

1 – Allah (ﷻ) says:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْتَهُ مَسْئُولًا ۝﴾

“And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned.”

[Sūrah al-Isrā’ (17):36]

2 – And Allah (ﷻ) says:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْإِنْتِمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ۝﴾

“Say, ‘My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know.’”

[Sūrah al-A’rāf (7):33]

3- The Punishment for Theft

- **Theft:** means secretly taking a specific amount of someone else’s honorable property that is not surrounded by confusion from a specific place.

- **The legal ruling of theft:**

Theft is an enormity because of the wrongdoing, violation, and consumption of the unlawful that it entails. Islam commands us to safeguard people’s property and forbid us from violating it. Theft, wrongful seizure, forceful robbery, and snatching are forbidden because they are a form of consuming people’s property unjustly. Committing this crime contradicts the Islamic faith.

1 – Allah (ﷻ) says:

﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْءُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾﴾

“And do not consume one another’s wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful].”

[Sūrah al-Baqarah (2):188]

2 – And Abu Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said: “When an adulterer fornicates he does not fornicate as a believer, when he drinks wine he does not drink as a believer, and when he steals he does not steal as a believer. He does not rob someone’s property while people look at him as a believer.”¹

- **The wisdom behind the legislation of the punishment for theft:**

Allah protects people’s property by ordering a thief’s hand to be amputated. A treacherous hand is like a sick limb that must be cut off to save the body. Inflicting this penalty delivers a lesson for anyone who thinks about stealing other people’s property. It also purifies the thief from the sin, strengthens the foundations of peace and security in the Muslim community, and safeguards its property.

- **The punishment for theft:**

1 – Allah (ﷻ) says:

﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا ذِكْرًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٥٨﴾﴾ فَمَنْ تَابَ مِنْ بَعْدِ

ظُلْمِهِ وَأَصْلَحَ قَارِبَ اللَّهِ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٥٩﴾﴾

“[As for] the thief, the male and the female, amputate their hands in recompense for what they committed as a deterrent [punishment] from Allah. And Allah is Exalted in Might and

¹ Agreed upon; narrated by Bukhārī (no. 2475) and Muslim (no. 57). The wording is that of Bukhārī’s.

Wise. But whoever repents after his wrongdoing and reforms, indeed, Allah will turn to him in forgiveness. Indeed, Allah is Forgiving and Merciful.”

[Sūrah al-Mā'idah (5):38-39]

2 – And Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “May Allah curse the thief who steals an egg and his hand is amputated because of that, and who steals a rope and has his hand is amputated because of that.”¹

- **The minimum amount of theft punishable:**

The minimum amount for which the penalty for theft is imposed is a quarter of a dinar or goods worth that much.

‘A’ishah (رضي الله عنها) narrated:

The Prophet (ﷺ) said: “The hand is amputated for a quarter of a dinar and anything above that.”²

- **The conditions for amputating the thief’s hand:**

Amputating a thief’s hand is obligatory when the following conditions are met:

1- The thief, whether a Muslim or not, is legally accountable (i.e. mature and not insane) and steals out of his own choice.

2- The stolen property is honorable—the penalty is not imposed for stealing a musical instrument, wine, etc.

3- A punishable amount was stolen, the minimum of which is at least a quarter of a dinar or goods worth that much.

4- The property was stolen stealthily; if this is not the case, such as when the property was taken by way of snatching or wrongful or forceful seizure, the offender is disciplined, but his hand is spared.

5- The property was stolen from a place meeting the security requirements normal for safeguarding similar articles. The description of this place depends on the custom and the property: money, for example, is usually kept in buildings, banks, and warehouses, other valuables are stored in depositories, and cattle are kept in stables.

6- There is no confusion regarding the property that was taken; if a person takes the property of his parent’s or their ascendants, or the property of his children or their

¹ Agreed upon; narrated by Bukhārī (no. 6799) and Muslim (no. 1687). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 6789) and Muslim (no. 1684). The wording is that of Bukhārī’s.

descendants, his hand is not amputated. Spouses are not subject to amputation for stealing from each other, and neither is a person who steals because of hunger.

7- The victim demands that his property be returned.

8- The theft is confirmed through one of the following or both:

1) The thief confesses twice.

2) Two upright men testify that he is guilty.

- **The legal consequences of theft:**

Theft has the following legal consequences:

1- The thief has to compensate for two crimes: he has to return the stolen property to its owner if possible or goods of equivalent value if the stolen property no longer exists.

2- His hand must be amputated for the violation of Allah's right, Most High, if the conditions are met; if they are not met, he is disciplined.

His right hand is amputated from the wrist joint and then cauterized with boiling oil or any medical tools for stopping the bleeding. It is impermissible to further amputate a limb that has already been cut in retaliation or prescribed legal penalty, because the aim of the punishment—rebuking the criminal and keeping others in check as long as the criminal is alive—is not achieved if the amputated limb cannot be seen. Any intercession for the thief after the case has been brought to the Caliph's attention is unlawful.

3- If the thief steals again, his left foot is amputated from the middle. If he steals after that, he is confined and disciplined as the Caliph sees fit in order to rebuke him and make him repent. The hand of a cutpurse (someone who steals people's money by stealthily slitting their pockets and other things used for carrying money) is amputated if he steals a punishable amount, because he steals from a guarded place.

- ***Hudūd* are waived when in doubt:**

If a thief confesses but the stolen property is not with him, the judge can hint him to retract the confession. If the thief persists and does not cancel his confession, his hand is amputated. If a thief confesses and then retracts his confession, there is no amputation because prescribed legal penalties are waived when there is doubt, and because the aim of the penalty is to rebuke the thief, not just to amputate his hand.

- **Stealing from the state treasury:**

If a person steals from the state treasury, the Caliph disciplines him as he sees fit in order to rebuke him and keep others in check. A fine similar to what was stolen is imposed on him, but his hand is not amputated. This is because he (as a citizen) is

deserving of a share from the state treasury. The same applies to a person who steals from the spoils or the one-fifth. The disciplinary punishment depends on amount stolen and the damage caused.

- **Stealing from ATM machines:**

ATM machines serve the people by keeping and dispensing their money. If someone steals from them, his hand is amputated, whether the machine was located inside a bank or in a public place, as long as all the conditions of inflicting the penalty are met. The same is true for stealing from somebody's bank account through a computer and transferring the money to one's own account. If the conditions of the penalty are not met, the Caliph rebukes him and keeps others in check through disciplinary action.

- **Stealing from unguarded places:**

If a person steals money or property from an unprotected place, he is disciplined but no amputation is carried out. A doubled fine is imposed on him, however, of which the state treasury takes the amount that surpasses the value of what was stolen.

‘Abdullah ibn ‘Amr ibn al-‘As (رضي الله عنه) narrated:

Allah's Messenger (ﷺ) was once asked about the hanging fruit (i.e. the fruit that is still on the tree), so he said: "If someone in need puts some of it in his mouth without carrying any of it in his garment, there is nothing upon him, but upon him who takes some of it with him when he leaves is a fine twice its worth and a penalty. If a person steals anything of it after it has been put to dry and its value is that of a shield, amputation is imposed upon him. Whoever steals less than that is subject to a fine twice its worth and a penalty."¹

- **Not returning a borrowed item:**

If a person borrows something and then denies that he has borrowed something, it is obligatory to amputate his hand because his action is considered theft. It is unlawful to seek the waiving of the penalty.

1 – ‘A’ishah (رضي الله عنها) narrated:

Quraysh was worried about a woman from the tribe of Makhzūm who had committed theft, so they said: "Who could speak to Allah's Messenger, and who else is brave enough to do that than Usamah, the beloved of Allah's Messenger?" So Usamah spoke to Allah's Messenger (ﷺ), but his reply was: "Do you wish to intercede regarding a penalty of Allah?" Then he rose and addressed the people: "People! The only reason your predecessors were destroyed was that when a nobleman committed theft, they let him be, but when one of their

¹ A *hasan* (fair) hadith; narrated by Abu Dawud (no. 4390) and Nasa'i (no. 4958). The wording is that of Abu Dawud's.

weak stole, they inflicted the penalty upon him. By Allah, should Fatima Muhammad's daughter steal, I would surely amputate her hand."¹

2 – ‘A’ishah (رضي الله عنها) narrated:

A woman from the tribe of Makhzūm used to borrow goods and then deny that she had done so, so the Prophet ordered her hand to be amputated.²

- **The ruling on the stolen property:**

For the thief's repentance to be complete, he has to compensate the owner for the stolen property if it is lost, or pay him its value if he can afford that. If he cannot afford it, the owner waits till he can. If the stolen property is with him, he must hand it over to the owner for his repentance to be valid, for the hand is held responsible for what is has taken till it gives it back.

- **If the thief repents before being declared guilty:**

If a person deserves the penalty for theft, adultery, or something else but repents before the Caliph finds him guilty, the penalty is waived. The law does not demand him to give himself in after Allah has concealed him, but he must return the stolen property to its rightful owner.

Allah (ﷻ) says:

﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾ فَمَنْ تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٩﴾﴾

“[As for] the thief, the male and the female, amputate their hands in recompense for what they committed as a deterrent [punishment] from Allah. And Allah is Exalted in Might and Wise. But whoever repents after his wrongdoing and reforms, indeed, Allah will turn to him in forgiveness. Indeed, Allah is Forgiving and Merciful.”

[Sūrah al-Mā'idah (5):38-39]

¹ Agreed upon; narrated by Bukhārī (no. 3475) and Muslim (no. 1688). The wording is that of Muslim's.

² Agreed upon; narrated by Bukhārī (no. 3475) and Muslim (no. 1688). The wording is that of Muslim's.

4- The Punishment for Highway Robbery

- **Highway robbers:** are armed men who, as opposed to stealing, openly rob others in the desert or inside buildings. They are also referred to as *muḥāribūn* (plunderers).
- **Charecteristics of highway robbers:**

A highway robber is anyone who carries a weapon and makes people afraid to use the road by means of his strength or the strength of groups that specialize in things like murder, stealing from houses and banks, kidnapping and raping girls, and kidnapping children. All of these and their ilk fall under the definition of highwaymen.

- **The ruling on *ḥirābah* (plundering):**

Ḥirābah refers to all that is considered highway robbery, such as assaulting people with weapons in the desert, houses, or public transportation and spilling their blood, disgracing them, and robbing their property. All action of this sort, whether it takes place on roads or inside homes, cars, trains, boats, or airplanes, is considered plundering. It makes no difference whether the offender threatens people by using a weapon, planting explosives, blowing up buildings, burning with fire, taking hostages, or some other means.

Because plundering is one of the greatest crimes there is, the punishment that aims to repress it is also severe.

- **The punishment for highway robbers:**

There are four scenarios and consequences of highway robbery:

First: The highwaymen both slay and rob: they are executed and crucified.

Second: They slay but do not rob: they are executed but not crucified.

Third: They rob but do not slay: the right hand and left leg of each is amputated.

Fourth: They neither rob nor slay, but make people afraid to use the road: they are banished.

The Caliph is entitled to use his best judgment regarding them and do what best serves the purpose of rebuking them and others and eliminating evil and corruption.

1 – Allah (ﷻ) says:

﴿ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ
مِنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ۚ ذَٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا ۗ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٥١﴾ إِلَّا الَّذِينَ
تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ ۖ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥٢﴾ ﴾

“Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment, except for those who return [repenting] before you apprehend them. And know that Allah is Forgiving and Merciful.”

[Sūrah al-Mā'idah (5):33-34]

2 – And Anas (رضي الله عنه) narrated:

A group from 'Ukl came to the Prophet (ﷺ) and embraced Islam. They found Medina to be insalubrious and thus disliked it, so the Prophet ordered them to go to the camels of charity and drink from their urine and milk. They did this and became healthy. Then they apostatized, killed the camel keepers, and drove away the camels. The Prophet sent men after them, and after they were brought to him, he amputated their hands and legs and gouged out their eyes. He did not cauterize their wounds and let them die.¹

- **The conditions that make the punishment for highway robbery obligatory:**

The following conditions must be met for the legal penalty for highway robbery to be carried out:

- 1- The highwayman, also referred to as the plunderer, must be a legally accountable Muslim or a non-Muslim citizen.
- 2- The robbed property must be honorable.
- 3- The property, whether little or much, must be taken from a guarded place.
- 4- The robbery must be confirmed through confession or the testimony of two upright witnesses.
- 5- There must be no confusion as to whether what occurred was a robbery or something else.

- **How the highway robber is banished:**

If highwaymen frighten people without killing or robbing, they are banished from the land in which they disturbed the road so as to distance their evil from the people and to prevent them from committing the crime again. If their mischief cannot be restrained through banishment, they are confined, for confinement is the prison of this world and a confined person is like a banished one. Confining a highwayman is sometimes more effective in safeguarding the people from his mischief. Therefore, if banishment

¹ Agreed upon; narrated by Bukhārī (no. 6802) and Muslim (no. 1671). The wording is that of Bukhārī's.

eliminates their evil, we banish them, but if confinement is the only way, we confine them.

- **The ruling on the repentance of a plunderer:**

If a highway robber repents before the authorities find him guilty, the banishment, amputation, crucifixion, and necessary execution, which are all Allah’s rights, are waived. As for the people’s rights, he must answer for any possible homicide, severed body parts, and stolen property. If he is seized before his repentance, the legal penalty for plundering is inflicted on him because waiving it in this situation would lead to people using repentance to nullify Allah’s prescribed penalties.

Allah (ﷻ) says:

﴿ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ۚ ذَٰلِكَ لَهُمْ جِزْيٌ فِي الدُّنْيَا ۗ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ ۖ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٤﴾ ﴾

“Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment, except for those who return [repenting] before you apprehend them. And know that Allah is Forgiving and Merciful.”

[Sūrah al-Mā'idah (5):33-34]

- **The ruling on kidnapping:**

Kidnapping people and taking them as hostages or hijacking planes, buses, and other vehicles and then threatening to kill the hostages or blow them up is unlawful in times of peace, though permissible in times of war. Kidnapping is a form of mischief on earth and a crime against inviolable life. Kidnappers are subject to the prescribed legal penalty for plundering.

Allah (ﷻ) says:

﴿ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾ ﴾

“Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors.”

[Sūrah al-Baqarah (2):190]

- **Scenarios of self-defense:**

If a human being or an animal assaults a person, his family, or his property, he is to repel the assaulter in the easiest way he can think of. If this does not help, it should be known that the assaulter’s situation is one of the three:

First: He wants the victim's property: if this is the case, it is permissible to give him what he wants and refrain from fighting, and it is permissible to refuse to give him anything and fight him instead.

Second: He wants to disgrace the victim by an act like adultery: if this is the case, it is not permissible to give him what he wants; he must be repelled by any means necessary, even by fighting.

Third: He wants to murder the victim: if this is the case, it is obligatory on the victim to defend himself, unless in a situation of severe trial (fitna), in which case it is allowed to refrain from fighting.

Sa'id ibn Zayd (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said: 'He who is slain in defense of his property is a martyr; he who is slain in defense of his religion is a martyr; he who is slain in defense of his blood is a martyr; and he who is slain in defense of his family is a martyr.'¹

- **The ruling regarding heretics:**

A heretic is a person who manifests Islam but harbors unbelief, which is the greatest form of hypocrisy. A heretic is at war against Allah and His Messenger. His war against Islam with the tongue is more serious than a plunderer's war with his hand and spear. The calamity of a plunderer pertains to people's property and person while the calamity of a heretic pertains to their hearts and faith.

If the heretic repents before found guilty by the law, his repentance is accepted and he is not executed. If he is seized before this, his repentance is not accepted and the legal penalty of execution is inflicted on him without preceding demands to repent. However, if we know that his repentance is sincere and that he has truly changed, we do not execute him.

1 – Allah (ﷻ) says:

﴿وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١٥٣﴾﴾

“But those who committed misdeeds and then repented after them and believed - indeed your Lord, thereafter, is Forgiving and Merciful.”

[Sūrah al-A'rāf (7):153]

¹ A *sahih* (authentic) hadith; narrated by Abu Dawud (no. 4772) and Tirmidhi (no. 1421). The wording is that of Tirmidhi's.

2 – And Allah (ﷻ) says:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۗ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾ إِلَّا مَنْ تَابَ وَآمَرَ وَعَمِلَ عَمَلًا سَلِيمًا ﴿٧٠﴾ فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧١﴾﴾

“And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty. Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated - Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful.”

[Sūrah al-Furqān (25):68-70]

3 – And Allah (ﷻ) says:

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ ۗ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾﴾

“Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper -Except for those who repent, correct themselves, hold fast to Allah, and are sincere in their religion for Allah, for those will be with the believers. And Allah is going to give the believers a great reward.”

[Sūrah al-Nisā’ (4):145-146]

5- The Punishment for Rebellion

- **Rebels:** are people with force and power who are driven by a valid interpretation to rebel against the Caliph with the aim of overthrowing him or declaring their disobedience to him.

- **What constitutes a rebel:**

Any group that refuses to give what is upon it, separates itself from the Caliph, or declares its disloyalty to him is termed a group of rebels. Even though they are oppressors, they are Muslims.

- **How rebels are dealt with:**

1- If a group of people rebel against the Caliph, he must contact them and ask what they hold against him. If they mention an act of oppression (that he has committed), he must fix it, and if they say they are confused about something, he must clarify the matter. If they do not retract their position, he admonishes them and threatens them with armed assault. If that has no effect, he fights them. The people must help him against them in order to stop the mischief and extinguish the conflict.

2- If the Caliph combats the rebels, he must not use weapons that cause wide destruction, such as massive bombs. He is not allowed to kill their offspring nor those who flee, become wounded, or stop fighting. Those of them who are taken captive are kept in confinement till the conflict ends. Their property is not taken as spoils and their progeny are not taken captive.

3- When the fighting is over and the conflict has come to rest, the rebels' property that was destroyed in the war and the lives they lost are not compensated for, nor do they compensate for the property and lives that their opponent lost.

- **The course of action to take when two groups fight each other:**

If two groups fight each other because of nationalism or leadership, both are wrongdoers and each must compensate for whatever they destroy. Peace must be made between them justly, and if some of them persist on his rebellion, he must be subdued until he retracts his position.

1 – Allah (ﷻ) says:

﴿ وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ۚ فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۚ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾

“And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it

returns to the ordinance of Allah. And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly.”

[Sūrah al-Ḥujurat (49):9]

2 – And ‘Arfajah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “If someone comes to you while you agree on following a man and wants to break your unity or divide your group, kill him.”¹

• **The ruling on rebelling against the Muslim Caliph:**

1- Appointing a Caliph is one of the greatest religious obligations. It is unlawful to disobey the Caliph and rebel against him even if he is a tyrannical oppressor, as long as he is not guilty of clear unbelief for which we have proof from Allah. This is the case whether his Caliphate was established through the consensus of the Muslims, the appointment of the previous Caliph, the best evaluation of the decision makers, or through subduing the people till they called him the Caliph. He is not deposed if he is an open sinner as long as he does not commit clear unbelief for which we have proof from Allah.

2- Groups that refuse to obey the Caliph are highway robbers, rebels, or Kharijites; the latter is a group that believes that Muslims guilty of enormities are unbelievers and thereby hold that spilling Muslim blood and taking their property is legal. These people are vile sinners and it is permissible to initiate war against them. All of these three—highwaymen, rebels, and Kharijite—disobey the Caliph. Their dead are considered as sinful Muslims.

1 – Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۗ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝۵۹ ﴾

“O you who believe, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.”

[Sūrah al-Nisā’ (4):59]

2 – And Allah (ﷻ) says:

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِمْ ۖ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ۝۶۰ ﴾

¹ Narrated by Muslim (no. 1852).

“And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.”

[Sūrah al-Nisā’ (4):115]

• **The Muslim Caliph’s duty:**

1- The Caliph of the Muslims must be a man; never will a people succeed that appoints a woman as its leader. The Caliph is obligated to protect the Muslim lands and their religion, and to implement the laws of Allah. He must establish the prescribed legal penalties, guard the borders, and collect the poor-rate. His rule must be just, he must combat the enemy, and call people to Allah by propagating Islam.

2- The Caliph must give sincere advice to his people. He must not cause them undue hardship, but must rule with a gentle hand.

1 – Allah (ﷻ) says:

﴿يٰۤاٰدٰوُدُ اِنَّا جَعَلْنٰكَ خَلِيْفَةً فِى الْاَرْضِ فَاَحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيْلِ اللّٰهِ ۗ اِنَّ الَّذِيْنَ يَضِلُوْنَ عَنْ سَبِيْلِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌۢ بِمَا نَسُوْا يَوْمَ الْحِسَابِ ﴿٣٨﴾﴾

“[We said], ‘O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah.’ Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.”

[Sūrah Şād (38):26]

2 – And Ma’qil bin Yasār (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “There is no servant whom Allah has made as a people’s guardian who dies the day he dies while cheating his people, but Allah forbids him from Paradise.”¹

• **The Muslim nation’s duty:**

The Muslims must obey the Caliph as long as that does not entail disobeying Allah.

1 – Allah (ﷻ) says:

﴿يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اطِيعُوْا اللّٰهَ واطِيعُوْا الرَّسُوْلَ وَاُوْلٰى الْاَمْرِ مِنْكُمْ ۗ فَاِنْ تَنٰزَعْتُمْ فِى شَيْءٍ فَرُدُّوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ ۗ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۗ ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَاْوِيْلًا ﴿٥٩﴾﴾

“O you who believe, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.”

[Sūrah al-Nisā’ (4):59]

¹ Agreed upon; narrated by Bukhārī (no. 7151) and Muslim (no. 142). The wording is that of Muslim’s.

2 – And Ibn ‘Umar (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “A Muslim man must hear and obey whether he likes the command or not, as long as he (the Caliph) does not command sinfulness; if he commands sinfulness, there is no hearing and no obeying.”¹

• **The repentance of one who commits a crime that necessitates *hudūd*:**

If a person commits a crime that subjects him to a legal penalty and then repents after he has been caught, the penalty is not waived. However, if he repents before he is caught, his repentance is accepted and the penalty is waived. This is the mercy of the Lord of the Worlds towards the sinners that repent.

1 – Allah (ﷻ) says:

﴿ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ۚ ذَٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا ۗ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾ إِلَّا الَّذِينَ تَابُوا مِن قَبْلِ أَنْ تَقْرَأُوا عَلَيْهِمْ ۖ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٤﴾ ﴾

“Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment, except for those who return [repenting] before you apprehend them. And know that Allah is Forgiving and Merciful.”

[Sūrah al-Mā'idah (5):33-34]

2 – And Allah (ﷻ) says:

﴿ وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِن بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١٥٣﴾ ﴾

“But those who committed misdeeds and then repented after them and believed - indeed your Lord, thereafter, is Forgiving and Merciful.”

[Sūrah al-A'rāf (7):153]

¹ Agreed upon; narrated by Bukhārī (no. 2955) and Muslim (no. 1839). The wording is that of Muslim's.

***Ta'zīr* (Disciplinary Action)**

- ***Ta'zīr*** is an unspecified punishment for sins that do not necessitate *ḥudūd*, *qiṣāṣ*, or *kaffārah* (expiation).

- **The categories of punishment:**

There are three types of punishable sins:

First: What necessitates a prescribed legal penalty but no expiation or disciplinary action, such as adultery, theft, and intentional homicide.

Second: What necessitates expiation but no legal penalty, such as sexual intercourse at day time in Ramadan, and semi-intentional and accidental homicide which necessitate an expiation and indemnity.

Third: What necessitates disciplinary action but no legal penalty or expiation, such as drinking wine and using drugs. The Caliph disciplines the sinner as he sees fit in rebuking him, keeping others in check, and putting an end to mischief and corruption in the community.

- **The wisdom behind the legislation of *ta'zīr*.**

Allah has prescribed specific punishments that cannot be increased or decreased for sins that violate the constituents of the Muslim nation, namely religion, life, property, honor, and mind. Allah has prescribed harsh punishments for committing these sins, and they are among the most important means of maintaining security; the Muslim community cannot live without protecting itself by implementing these laws.

However, these penalties have conditions and requisites, and if they are not met, the specified punishment changes into an unspecified one that the Caliph sees will produce benefit and prevent harm. This is called *ta'zīr*.

- **The ruling on *ta'zīr*.**

Ta'zīr is obligatory for all sins that do not necessitate legal penalty or expiation. This includes unlawful acts that do not necessitate legal penalty like pleasuring oneself with a woman without intercourse, stealing in a way that does not necessitate amputation, committing an injurious crime that does not necessitate retaliation, women having sex with each other, and baseless accusations of adultery. It also includes not abiding by some obligations in spite of being able to, like not paying one's debts, fulfilling one's trusts, returning lost articles, giving back property one has taken by force, fixing one's injustices, and being careless about praying, fasting, and other obligations.

Allah (ﷻ) says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۗ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Mā'idah (5):2]

If a person commits a sin that does not necessitate legal penalty and then repents, his sin is concealed and no disciplinary action takes place.

1 – Allah (ﷻ) says:

﴿فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٩﴾﴾

“But whoever repents after his wrongdoing and reforms, indeed, Allah will turn to him in forgiveness. Indeed, Allah is Forgiving and Merciful.”

[Sūrah al-Mā'idah (5):39]

2 – And Allah (ﷻ) says:

﴿وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِنْ اللَّيْلِ ۗ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ۗ ذَلِكَ ذِكْرَىٰ لِلذَّاكِرِينَ ﴿١١٤﴾﴾ وَأَصْبِرْ فَإِنَّ

﴿اللَّهُ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١١٥﴾﴾

“And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember. And be patient, for indeed, Allah does not allow to be lost the reward of those who do good.”

[Sūrah Hūd (11):114-115]

- **The categories of *ta'zīr*.**

There are two categories of *ta'zīr*:

First: That which is taken for the purpose of education and teaching, such as when a father disciplines his son, a husband his wife, or a master his servant for something else than a sin. This is lawful due to the benefit it entails. It must not be more than ten stripes, for the Prophet (ﷺ) said:

“Do not flog more than ten stripes except in a case of a penalty prescribed by Allah.”¹

Second: That which is taken because of sins. The Caliph can increase the amount as much as he feels is beneficial and needed, depending on the gravity and amount of the sin. There is no specific amount for it, but if the punishment corresponds to a legal penalty—like the penalty for adultery or theft—it must not reach the same amount.

¹ Agreed upon; narrated by Bukhārī (no. 6850) and Muslim (no. 1708). The wording is that of Bukhārī's.

- **The types of *ta'zīr*.**

Ta'zīr includes many types of punishment, beginning from advice and admonishment, and moving on to abandonment, reprimand, threatening and warning, deposition from office (such as when the sinner is a governor etc.), and finally ending with the harsh punishments of confinement and flogging. A disciplinary punishment may even be execution if that is in the best interest of all, such as when the sinner is a spy, an innovator, or a dangerous criminal. It may also be a public humiliation, a monetary fine, or exile, depending on the harms and benefits.

- **The amount of punishment in *ta'zīr*.**

Disciplinary punishments have no specified amount; the Caliph chooses a punishment that best suits the criminal and protects the community from his mischief but he must not transgress the commandments and prohibitions of Allah. As such, disciplinary action can vary from one place to another and depends much on the situation and the time, the people involved, and the sins and crimes committed.

- **The ruling on drinking alcohol:**

Alcohol: refers to any drink or substance that obscures and veils the intellect. Every drink that intoxicates in large amounts is forbidden in small amounts.

1 – Allah (ﷻ) says:

﴿يَأْتِيَا الَّذِينَ ءَامَنُوا مِنَّا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾﴾

“O you who believe, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Shayṭān, so avoid it that you may be successful.”

[Sūrah al-Mā'idah (5):90]

2 – And 'A'ishah (رضي الله عنها) narrated:

The Messenger of Allah (ﷺ) was asked about hydromel (a beverage made of honey), so the Messenger of Allah (ﷺ) said: “Any drink that intoxicates is unlawful.”¹

- **The wisdom behind the prohibition of drinking alcohol:**

Alcohol is a filthy thing and it is unlawful to deal with it in any form, be it drinking, buying, selling, manufacturing, or taking part in any service that results in drinking and promoting it. Alcohol obscures the intellect and makes a person do things that harm both his body and mind. It is a cause of ruining one's property, children, and honor. It has a destructive effect on oneself and the community as a whole. It increases blood

¹ Agreed upon; narrated by Bukhārī (no. 5586) and Muslim (no. 2001). The wording is that of Bukhārī's.

pressure, makes both the consumer and his children act foolish, and is a cause of mental illness, paralysis, crime, corruption, poverty, wasting time in sinfulness, and abandoning obligations.

Intoxication entails a state of pleasure and elation that deprives one of his senses so that he does not know what he is saying. Accordingly, Islam forbids alcohol and orders a disciplinary punishment or rebuking nature for dealing with it.

1 – Allah (ﷻ) says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾
 إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيُضِلَّكُمْ عَنِ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۗ فَهَلْ أَنتُمْ مُنْتَهُونَ ﴿٩١﴾﴾

“O you who believe, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Shayṭān, so avoid it that you may be successful. Shayṭān only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?”

[Sūrah al-Mā'idah (5):90-91]

2 – And Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “When an adulterer fornicates he does not fornicate as a believer, when he drinks wine he does not drink as a believer, and when he steals he does not steal as a believer. He does not rob someone’s property while people look at him as a believer.”¹

- **Confirming that someone has drunk alcohol:**

The sin of drinking alcohol is confirmed through one of the two things:

- 1- A person confesses that he drank it.
- 2- Two upright witnesses testify that he drank it.

Medical examination provides strong supporting evidence and should be considered more than mere smell or vomit. This is especially true in cases that involve casualties or significant damage.

- **The punishment for the one who drinks alcohol:**

None of the prescribed legal penalties for different crimes can be increased or decreased. These are the penalties for adultery, baseless accusations of adultery, theft, highway robbery, and rebelling against the Caliph.

¹ Agreed upon; narrated by Bukhārī (no. 6772) and Muslim (no. 57). The wording is that of Bukhārī’s.

The punishment for drinking wine is a disciplinary one, not a legal penalty, because neither the Qur'an nor the Sunnah make mention of a prescribed legal penalty for it. When a person who had drunk wine was brought to the Companions, they would beat him with palm branches, sandals, and other such objects—were there a legal penalty for drinking, it would be a specific one just like other legal penalties.

In the Prophet's time—and also in the era of Abu Bakr—a consumer of wine was flogged about forty times. In 'Umar's time, people drank wine a lot, so he flogged them eighty times after consulting the Companions and joining it with the lightest legal penalty which is the penalty for baseless accusations of adultery. Were there a prescribed legal penalty for drinking wine, neither 'Umar (رضي الله عنه) nor anyone else could exceed it, for legal penalties cannot be changed. Therefore, it is clear that the punishment for drinking wine is a disciplinary one, not a prescribed legal penalty, and it is carried out as follows:

1- If someone drinks alcohol willfully, knowing that a large quantity of it intoxicates, he should be flogged forty times as a disciplinary action. Moreover, the Caliph may let it continue to eighty lashes as a disciplinary action if he sees the people have become overwhelmed in drinking.

2- First time drinkers are flogged forty times. If they drink a second time, they are flogged, and if they drink a third time, they are flogged. Then, if they drink a fourth time, the Caliph can confine or execute them as a disciplinary method in order to protect others and subdue corruption and its advocates.

3- He who drinks wine in this world without repenting does not drink it in the afterlife, even if he is admitted to Paradise. The prayer of a person who drinks till intoxication is not accepted for forty mornings; if he dies without repenting, he goes to Hell, but if he repents, Allah's accepts it from him. If someone drinks wine repeatedly, Allah makes him drink the ooze of the people of Hell on the Day of Resurrection. The Caliph is entitled to punish the drinker by breaking the wine vessels and burning the places where it is manufactured based on what he sees will best rebuke the sinners and prevent them from drinking wine and promoting it.

1 – Jabir (رضي الله عنه) narrated:

A man came from Jayshan (a province in Yemen) asked the Prophet (ﷺ) about *Mizr*—a drink prepared from millet that they consumed in his land. The Prophet (ﷺ) replied: “Does it intoxicate?” So the man said: “Yes.” The Messenger of Allah (ﷺ) then said: “Anything that intoxicates is forbidden. Allah (ﷻ) has made a covenant to those who drink alcohol, that He will make them drink from the mud of *al-khabāl*.” They said: “O Allah's Messenger, what is

the mud of al-khabāl?” So he said: “The sweat of the people of the Fire (or: the ooze of the people of the Fire).”¹

2 – And Ibn ‘Umar (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “He who drinks wine in this world and then does not repent that is denied it in the afterlife.”²

• **The ruling on drugs:**

Drugs: refer to a substance that ruins the body and causes torpidity and languor and mental imbalance. Drugs are a terrible calamity that leads to evil of all sorts, diseases, and crimes, and ruin the minds and bodies of people. This is why it is unlawful to manufacture them, deal with them, traffic them, promote them, or sell them.

The Caliph is entitled to punish a person who practices any of the above in whatever way he considers to be beneficial, such as execution, flogging, imprisonment, or fine. He does this to stop mischief and corruption in the land and to protect the lives, property, honor, and intellects of others.

1 – Allah (ﷻ) says:

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾﴾

“Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful.”

[Sūrah al-A’rāf (7):157]

2 – And Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۙ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ﴿١٠﴾﴾

“Indeed, those who have tortured the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire.”

[Sūrah al-Burūj (85):10]

¹ Narrated by Muslim (no. 2002).

² Agreed upon; narrated by Bukhārī (no. 5575) and Muslim (no. 2003). The wording is that of Bukhārī’s.

- **The punishment of those involved in drugs:**

Due to the great danger and harm of drugs, many senior scholars have given the following legal verdicts:

- 1- Drug traffickers are executed because of the gravity of their mischief and harm.
- 2- Drug promoters who buy, sell, manufacture, import, or gift narcotics are dealt with as follows:

First timers are disciplined severely by imprisonment, flogging, or imposing a fine, or by all of them, according to what the Caliph sees as the most beneficial and harmless option.

Constant offenders are disciplined by anything that stops them from harming the community, even if it means execution. This is because of the corruption that they cause.

Allah (ﷻ) says:

﴿ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ۚ ذَٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا ۗ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾ إِلَّا الَّذِينَ تَابُوا مِن قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ ۖ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٤﴾ ﴾

“Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment, except for those who return [repenting] before you apprehend them. And know that Allah is Forgiving and Merciful.”

[Sūrah al-Mā'idah (5):33-34]

- **The ruling on tranquilizers:**

Tranquilizers: refer to anything that causes physical torpidity and languor (of some level). Even though tranquilizers like cigarettes, shishah, and Qāt do not intoxicate per se nor deprive the user of his senses, dealing with them is unlawful because of the harm they cause to one’s religious life, mental and physical health, money, and society.

The penalty for dealing with tranquilizers is a disciplinary one, so the Caliph decides a form of punishment that entails the most benefit and less harm and protects the time, money, and physical health of the people.

Allah (ﷻ) says:

﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٠٠﴾ ﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Mā'idah (5):2]

- **The ruling on medicine that contains alcohol:**

Alcohol purifies wounds. If there is need, it is permissible to mix a small amount of alcohol in medicine for the purpose of sterilization and painkilling.

Allah (ﷻ) says:

﴿فَمَنْ أَضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

“But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful.”

[Sūrah al-Mā'idah (5):3]

- **The ruling on forgery:**

Forgery is an act of cheating where someone copies the original form of something and thereby harms, mistreats, and lies to another party. This includes things like counterfeiting official documents, paper money, ID cards, passports, seals, and signatures.

Forgery in all its forms is a crime because it entails negation of truth, affirmation of falsehood, and consumption of illegal money.

1 – Allah (ﷻ) says:

﴿فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ﴾

“So avoid the uncleanness of idols and avoid false statement.”

[Sūrah al-Hajj (22):30]

2 – And Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “He who cheats us is not from us.”¹

¹ Narrated by Muslim (no. 102).

Apostasy

- **An apostate:** is someone who voluntarily renounces Islam after embracing it.
- **The ruling on an apostate:**

The unbelief of an apostate is more severe than that of an unbeliever who has never embraced Islam as his religion. Apostasy is utter unbelief that renders one outside the fold of Islam and an eternal dweller of Hell unless he repents before his death. If an apostate dies through homicide or some other reason and does not repent before that, he is treated as an unbeliever, and as such, his body is not washed, prayed over, nor buried in the Muslim graveyard.

1 – Allah (ﷻ) says:

﴿وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَعُوا ۚ وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾﴾

“And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally.”

[Sūrah al-Baqarah (2):217]

2 – And Allah (ﷻ) says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ ﴿٣٣﴾ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ﴿٣٤﴾﴾

“O you who believe, obey Allah and obey the Messenger and do not invalidate your deeds. Indeed, those who disbelieved and averted [people] from the path of Allah and then died while they were disbelievers - never will Allah forgive them.”

[Sūrah Muḥammad (47):33-34]

3 – And Ibn ‘Abbas (رضي الله عنهما) narrated:

The Prophet (ﷺ) said, “If a person changes his religion, kill him.”¹

- **The wisdom behind the legislation of killing the apostate:**

Islam is a complete way of life and a comprehensive system that covers everything that man needs. It agrees with the intellect and the natural disposition of man and is based on evident proof. It is an enormous blessing and the source of happiness for mankind in this world and the next. If a person embraces it and then renounces his faith, he has fallen utterly low and rejected the religion that Allah is pleased with for His servants. He has

¹ Narrated by Bukhārī (no. 3017).

betrayed Allah and His Messenger. Slaying him is obligatory, for he has rejected the truth without which the world cannot be upright and the Afterlife of man cannot be good. He has rebelled against the Most Merciful and obeyed the Devil.

Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ آذَنُوا عَلَىٰ آذَنِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ ۗ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمَلَىٰ لَهُمْ ۗ ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنَطِيعُكُمْ فِي بَعْضِ الْأُمْرِ ۗ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ۗ﴾ فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبِرَهُمْ ۗ ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَصْحَبَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ ۗ فَاحْبَطَ أَعْمَلَهُمْ ۗ﴾

“Indeed, those who reverted back [to disbelief] after guidance had become clear to them - Shayṭān enticed them and prolonged hope for them. That is because they said to those who disliked what Allah sent down, ‘We will obey you in part of the matter.’ And Allah knows what they conceal. Then how [will it be] when the angels take them in death, striking their faces and their backs? That is because they followed what angered Allah and disliked [what earns] His pleasure, so He rendered worthless their deeds.”

[Sūrah Muḥammad (47):25-28]

- **Types of apostasy:**

There are three types of apostasy:

First: That which pertains to belief, such as when one believes that Allah has a partner in His Lordship or His right to be worshiped, or when one rejects His Lordship, Oneness, or any of His attributes. This also includes rejecting the truthfulness of the Messengers, the Heavenly Scriptures, the Resurrection, or Paradise or Hell, and hating any part of the religion, even if one implements it. It also includes believing that clearly unlawful things like adultery and drinking wine are permissible, and rejecting the obligatoriness of prayer, zakat, and other clearly obligatory things when one is in a situation where no one is ignorant about the ruling. If he is genuinely ignorant, he does not apostatize, but if he persists in his belief after learning about the ruling, he is an unbeliever. Similarly, if one doubts the obligatoriness of any of these clearly obligatory matters of the religion while being in a situation where everyone knows the ruling, he is an apostate.

Second: That which pertains to speech, such as when one slanders Allah or His Messengers, Angels, Heavenly Scriptures, or religion as a whole, or claims to be a Prophet, invokes something beside Allah, or says that Allah has a son or a wife. This also includes denying the unlawfulness of any of the clearly forbidden matters like adultery, usurious gain, and drinking wine, mocking the religion or even a part of it like Allah’s promise and warning, and slandering the religiousness of the Companions or even a single one of them.

Third: That which pertains to action, such as when one slaughters for or prostrates to other than Allah, stops praying, or stops ruling by Allah’s revealed law while desiring to

do so. It also includes turning away from Allah’s religion by refusing to learn it and act according to it, assisting the polytheists against the Muslims, and bewitching others through devils.

If a person apostatized by denying or renouncing a part of the religion, his repentance consists of the testimony of faith and confirming the truthfulness of what he rejected or practicing what he renounced.

Allah (ﷻ) says:

﴿فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ﴾

“But whoever repents after his wrongdoing and reforms, indeed, Allah will turn to him in forgiveness. Indeed, Allah is Forgiving and Merciful.”

[Sūrah al-Mā'idah (5):39]

• **What is done with an apostate:**

If a sane adult voluntarily abandons Islam, the Caliph invites him to retract his position by embracing Islam again and repenting. If he repents, he is a Muslim, but if he does not and instead persists on his apostasy, he is executed with the sword. This is a punishment for apostasy, not a prescribed legal penalty against a Muslim. That being the case, his corpse is not washed, nor prayed over, nor buried in the Muslims cemetery.

If a person apostatizes and then repents, the reward of the good he did prior to his apostasy is his, and Allah replaces his bad deeds with good ones.

1 – Allah (ﷻ) says:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۗ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ۖ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخَلَّدُ فِيهِ مُهَانًا ۗ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

“And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty. Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated - Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful.”

[Sūrah al-Furqān (25):68-70]

2 – And Abu Musa (رضي الله عنه) narrated:

A man embraced Islam and then became a Jew. When the man was with Abu Musa, Mu'adh ibn Jabal (رضي الله عنه) came to him and asked: “What is with this man?” Abu Musa said: “He

embraced Islam and then became a Jew.” Mu’adh said: “I shall not sit until I have slain him! This is the order of Allah and His Messenger.”¹

- **If one’s spouse apostatizes:**

If a man apostatizes, his wife is not lawful for him, but if he repents, he can take her back if the waiting period has not ended. If it has ended, she is free to do what she wants and can only become lawful to the man again if she herself desires that but only through a new marriage and a new dowry. Similarly, if a woman apostatizes, she is not lawful to her husband, but the husband can take her back if she repents and the waiting period has not ended. If it has ended, a new marriage and a new dowry are needed for her to be lawful to him again.

Allah (ﷻ) says:

﴿ وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ تُؤْمِنَ ۚ وَلَا أُمَمٌ مُّؤْمِنَةٌ حَتَّىٰ مِنْ مُشْرِكٍ وَلَا أُعْجَبْتُمْ ۚ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَا أُعْجَبْتُمْ ۚ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۖ وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۗ وَيُبَيِّنُ ءَايَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

“And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember.”

[Sūrah al-Baqarah (2):221]

¹ Agreed upon; narrated by Bukhārī (no. 7157) and Muslim (no. 1824) in the Book of *Imārah* (Governance). The wording is that of Bukhārī’s.

Oaths

- **An oath:** is swearing something and emphasizing that in a specific manner by mentioning the name Allah or some other name or attribute of His.

- **What constitutes a valid oath:**

A valid oath, the breaking of which necessitates expiation, is that which is sworn by the name Allah or some other name or attribute of His, such as when one says: “By Allah!” or, “By the Most Merciful!” or, “By the greatness of Allah!” or, “By the might of Allah!” or, “By the mercy of Allah!”

- **Swearing by other than Allah:**

1- Swearing by someone else than Allah is unlawful and a type of minor polytheism. This is because swearing by something indicates veneration towards it, and such veneration belongs to Allah alone. If a person venerates the thing he swears by as he venerates Allah, the oath turns into major polytheism.

‘Ibn ‘Umar (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said: “He who swears an oath by other than Allah is guilty of polytheism.”¹

2- It is unlawful to say: “By the Prophet!” or, “By your life!” or, “By the trust!” or, “By the Ka’bah!” or, “By my forefathers!” etc.

Ibn ‘Umar (رضي الله عنه) narrated:

The Prophet (ﷺ) said: “Indeed, Allah, Mighty and Sublime, forbids you from swearing by your fathers. If one wishes to swear, let him swear by Allah or remain silent.”²

- **The ruling on frequent swearing:**

It is obligatory to take care of one’s oaths and never belittle them, for swearing an oath is a serious matter. Frequent swearing is blameworthy and it is not permissible to take oaths lightly. It is also unlawful to resort to trickery in order to avoid the ruling that one’s oath entails. This said, it is sometimes permissible to swear if a matter of Islamic importance calls for that.

¹ A *sahih* (authentic) hadith; narrated by Abu Dawud (no. 3251) and Tirmidhi (no. 1535). The wording is that of Abu Dawud’s.

² Agreed upon; narrated by Bukhārī (no. 2679) and Muslim (no. 1646). The wording is that of Muslim’s.

1 – Allah (ﷻ) says:

﴿ وَلَا تُطِيعُ كُلَّ حَلَّافٍ مَّهِينٍ ﴿٦٨﴾ هَمَّازٍ مَشَاءٍ بِنَمِيمٍ ﴿٦٩﴾ ﴾

“And do not obey every worthless habitual swearer [And] scorners, going about with malicious gossip.”

[Sūrah al-Qalam (68):10-11]

2 – And Allah (ﷻ) says:

﴿ وَأَحْفَظُوا أَيْمَانَكُمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾ ﴾

“But guard your oaths. Thus does Allah make clear to you His verses that you may be grateful.”

[Sūrah al-Mā'idah (5):89]

• **The types of oaths:**

With respect legal validity, there are three types of oaths:

First: A binding oath, which is as explained earlier. Breaking it necessitates expiation. However, if one says: “By Allah, I will do such-and-such a thing if God wills!” he does not break an oath if he does it.

Second: The engulfing oath (yamin ghamus), which means swearing a false oath intentionally about something in the past. This type of oath is used to violate the rights of others and to commit sins and betrayal. The engulfing oath is one of the greatest enormities. It is called such because it whelms the swearer first in sin and then in the Fire. It does not entail expiation and is not a valid oath, but it is obligatory to repent from it immediately.

Third: An unintentional oath, which means swearing without intention an actual oath. This is the oath that people utter frequently when they say: “No, by Allah!” or “Yes, by Allah!” or swear with the intention of honoring someone. Sometimes a person swears about something in the past due to erroneously thinking that it happened. This oath is not valid; it does not necessitate expiation and the swearer is not blameworthy.

Allah (ﷻ) says:

﴿ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ ۗ ﴾

“Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths.”

[Sūrah al-Mā'idah (5):89]

- **The expiation for swearing by other than Allah:**

1 – Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Let him who swears an oath by saying: ‘By al-‘Uzza!’ say: ‘There is no god but Allah.’ Let him who tells his companion: ‘Come, let us gamble!’ give charity.”¹

2 – And Sa’d bin Abi Waqqas (رضي الله عنه) narrated:

I once swore by al-Lat and al-‘Uzza, so the Prophet (ﷺ) said: “Say: ‘There is no god but Allah alone,’ thrice, then spit on your left thrice. Then seek refuge in Allah from the Devil and do not do it again.”²

- **The rulings pertaining to oaths:**

With respect to legal rulings, there are five types of oaths:

First: Obligatory oath: an oath that something obligatory depends on, such as confirming the truthfulness or falsehood of something.

Second: Recommended oath: an oath sworn in reconciling between people and an oath that something recommended depends on.

Third: Permissible oath: like swearing that one will do or abstain from something permissible and an oath sworn in emphasizing something

Fourth: Disliked oath: like an oath that one will do something disliked or abstain from something recommended and an needlessly swearing in buying and selling.

Fifth: Unlawful oath: an oath that something unlawful depends on, such as when one intentionally swears a false oath or swears that he will commit a sin or neglect an obligation.

- **Breaking an oath:**

1- Breaking an oath is obligatory if one swears that he will neglect an obligation like maintaining the ties of kinship or commit a sin like drinking wine. An oath like this must be broken and expiation must be paid.

2- Breaking an oath is recommended if it entails something good, such as when one swears that he will do something disliked or abstain from something recommended. In such a case, the swearer should do what is best and expiate for the oath.

¹ Agreed upon; narrated by Bukhārī (no. 4860) and Muslim (no. 1647). The wording is that of Bukhārī’s.

² A *sahih* (authentic) hadith; narrated by Ahmad (no. 1622) and Ibn Majah (no. 2097). The wording is that of Ahmad’s.

3- Breaking an oath is permissible if one swears that he will do or abstain from something permissible. In this case, the swearer must expiate for the oath.

1 – Allah (ﷻ) says:

﴿ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ ؕ وَاللَّهُ مَوْلَانِكُمْ ۖ وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢﴾ ﴾

“Allah has already ordained for you [Muslims] the dissolution of your oaths. And Allah is your protector, and He is the Knowing, the Wise.”

[Sūrah al-Taḥrīm (66):2]

2 – And Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “If someone swears an oath and then thinks that something else is better than it, he should do what is best and expiate for his oath.”¹

- **The conditions required for the obligation of expiation:**

Expiating for an oath becomes obligatory when the following conditions are met:

- 1- The oath must be made by a legally accountable person and must pertain to something that is possible in the future, such as when one swears that he will not enter someone’s house.
- 2- The oath must be made voluntarily; a forced oath is not effective.
- 3- The oath must be intentional; the oath is not effective if one does not intend an oath, such as when he habitually says: “No, by Allah!” or, “Yes, by Allah!”
- 4- The oath must be broken voluntarily while remembering by doing what one swore he would not do or not doing what one swore he would do.

- **The description of expiating for an oath:**

If expiation for breaking an oath becomes obligatory, the swearer chooses one of the following as his expiation:

- 1- Feeding ten poor people by giving each a half a *Sa'* of the food of his country, whether this food is wheat, dates, rice, or something else. If he buys them lunch or dinner, that is permissible.
- 2- Clothing ten poor people with what suffices in prayer.
- 3- Freeing a believing slave.

¹ Narrated by Muslim (no. 1649).

He can choose any of the three. If he cannot do any of them, he must fast for three days, but this is permissible only when the aforementioned three cannot be done.

Allah (ﷻ) says explaining expiation for an oath:

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَٰكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ ۖ فَكَفَّرتُوهٗٓ إِطْعَامَ عَشْرَةِ مَسْكِينٍ مِن أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَن لَّمْ يَجِدْ فَصِيَامَ ثَلَاثَةِ أَيَّامٍ ۚ ذَٰلِكَ كَفْرَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۗ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾﴾

“Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths. So its expiation is the feeding of ten needy people from the average of that which you feed your [own] families or clothing them or the freeing of a slave. But whoever cannot find [or afford it] - then a fast of three days [is required]. That is the expiation for oaths when you have sworn. But guard your oaths. Thus does Allah make clear to you His verses that you may be grateful.”

[Sūrah al-Mā'idah (5):89]

- **The ruling on expiating before breaking the oath:**

It is permissible to expiate before actually breaking the oath just as it is permissible to expiate after it. Expiation before breaking the oath makes the breaking permissible, and expiation afterwards compensates for breaking it. Expiating before breaking an oath is better as it is an act of swift obedience.

- **The reality of an oath:**

A Muslim has a responsibility towards his brother to fulfill his oath if it pertains to him as long as it does not entail sinfulness or undue hardship. If a person swears that he will not do something and then does it out of forgetfulness, or due to being forced, or due to now knowing that he is doing what he swore he would not do, he has not broken his oath; it is still effective and there is no expiation upon him.

If a person swears an oath that pertains to something permissible and then wants to break his oath, he expiates for the oath and is thereby free of blame.

The ruling of actions depends on intentions, so if a person swears something while intending something else, what matters is his intention, not his words.

An oath is understood according to the intention of the one who demands it, so if a judge asks a person to swear—such as in a case where someone is being accused of something—the case is viewed in the light of what the judge means with the oath he requests, not what the swearer means. But if the swearer swears the oath without prior request to swear, it is his intention that counts.

- **The ruling on forbidding oneself from something lawful besides one's wife:**

If a person forbids himself from something lawful like food, it does not become unlawful to him as long as the forbidden thing is not his wife. However, doing the forbidden thing necessitates an expiation.

Allah (ﷻ) says:

﴿يَأَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٦٦﴾ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحْرِيماً
أَيْمَانِكُمْ ۗ وَاللَّهُ مَوْلَانَا ۗ وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿٦٧﴾﴾

“O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful. Allah has already ordained for you [Muslims] the dissolution of your oaths. And Allah is your protector, and He is the Knowing, the Wise.”

[Sūrah al-Taḥrīm (66):1-2]

- **Swearing by the *muṣḥaf*:**

With respect to swearing by a *muṣḥaf*, there are two scenarios:

First: A person intends the speech of Allah (ﷻ) it contains: this is permissible because the Qur'an is Allah's speech, speech is one of Allah's attributes, and swearing by one of Allah's attributes is permissible.

Second: A person intends the paper and ink it contains: this is polytheism because it is an oath made by other than Allah (ﷻ).

If a person says: “I swear by Allah's signs!” and intends His revealed signs, it is permissible. But if he intends the signs in the universe like the sun, his oath is unlawful because sun is one of his creations, and the created are forbidden from swearing by the created. As for the Creator, He swears by whatever of His creation He wills, like the sky and the earth.

Putting one's hand on the Qur'an or inside of it to emphasize the oath is a blameworthy innovation.

‘Umar ibn al-Khattab (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said: “Actions are judged by intentions, so each man only gets what he intended; if one migrated to worldly gain or to a woman he wanted to marry, his migration is (viewed as a migration) to the things he migrated to.”¹

¹ Agreed upon; narrated by Bukhārī (no. 1) and Muslim (no. 1907). The wording is that of Bukhārī's.

- **The ruling on taking an oath to sin:**

If a person swears that he will not do good it is not permissible for him to fulfill the oath; he must expiate for it and do good.

Allah (ﷻ) says:

﴿وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

“And do not make [your oath by] Allah an excuse against being righteous and fearing Allah and making peace among people. And Allah is Hearing and Knowing.”

[Sūrah al-Baqarah (2):224]

- **The ruling on taking an oath for the sake of honoring someone:**

If a person swears with the intention of honoring someone and contradicts the oath, he has not really broken any oath. Therefore, if one says to his brother: “By Allah, I shall not enter before you!” or “By Allah, I shall not drink before you!” and his brother says the same, and then either one of them enters or drinks, neither has broken an oath and there is no expiation upon either one. This is because they merely intended to honor the other, not impose something upon themselves. If, however, they intend to impose the meaning of the statements upon themselves and then contradict them, they have broken an oath.

Vows

- **A vow:** is making obligatory upon oneself something for Allah's sake that was not originally obligatory in the Islamic law while being legally accountable and acting voluntarily.

A vow becomes effective by any statement that indicates it.

- **The ruling on vows:**

Making vows is disliked because the Prophet (ﷺ) forbade it and explained that it does not lead to any good and carries no benefit. It cannot repel destiny, for Allah (ﷻ) does what He wills whether one vows or not. Allah did not praise those who make vows; He only praised those who fulfill the vows they have made. The consequences of oaths are not good, and it might happen that a person cannot fulfill his vow and sins because of that.

In making a vow, a person is actually presenting conditions and offering compensations to Allah for something by saying that if something happens he will act and if it does not happen he will not act. Allah is in no need of His servants and their acts of worship, so performing devotional acts without conditions or vows is better and more complete.

1 – Allah (ﷻ) says:

﴿إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ نَأْسٍ كَابٍ مِزَاجُهَا كَافُورًا ﴿٥٦﴾ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٥٧﴾ يُوفُونَ ﴿٥٨﴾ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٥٩﴾﴾

“Indeed, the righteous will drink from a cup [of wine] whose mixture is of Kafur. A spring of which the [righteous] servants of Allah will drink; they will make it gush forth in force [and abundance]. They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread.”

[Sūrah al-Insān (76):5-7]

2 – And Ibn ‘Umar (رضي الله عنه) narrated:

The Prophet (ﷺ) forbade making vows and said: “It repels nothing, but a miser is taken from because of it.”¹

- **Vowing for other than Allah:**

Making vows is a type of worship. It is unlawful to vow for other than Allah (ﷻ) as that entails veneration and seeking the proximity of the one vowed for. Vowing for graves,

¹ Agreed upon; narrated by Bukhārī (no. 6608) and Muslim (no. 1639). The wording is that of Bukhārī's.

angels, Prophets, or saints is major polytheism—the vow is ineffective and fulfilling it is unlawful.

- **Whose vow is considered valid:**

Vows are effective only if the person making them is a sane adult who acts voluntarily. He can be either a Muslim or not.

- **The types of vows:**

There are six types of vows:

First: An unrestricted vow, such as when one says: “A vow is upon me for Allah if I do such and such!” If he does it, he must perform the expiation for a broken oath.

Second: A vow of persistence or anger, which means making an act of obedience depend on the occurrence of something with the intention of preventing oneself from doing something, or making oneself to do it, or proving that someone is right or wrong, such as when one says: “If I speak to you, I am obliged to give one hundred Riyals in charity!” One can either fulfill a vow like this or perform the expiation for a broken oath.

Third: A vow to do something permissible, such as when one vows to wear his white garment or ride his mount during the day. One can either stick to a vow like this or perform the expiation for a broken oath.

Fourth: A vow to do something disliked, such as when one vows to divorce his wife. It is recommended to perform the expiation for a broken oath and not fulfill to the vow.

Fifth: A vow to do something unlawful, such as when one vows to kill someone, drink wine, fornicate, fast the day of Eid, or sever ties with his kin. A vow like this is invalid and it is unlawful to fulfill it. In addition to repenting, a person who makes a sinful vow must also perform the expiation for a broken oath, due to the statement of the Prophet (ﷺ):

“There is no vow in sinfulness. The expiation for it is the expiation for a broken oath.”¹

Sixth: A vow to do an act of obedience, whether that is an unrestricted vow like vowing to perform an act of obedience like praying, fasting, Hajj, ‘Umrah, or spiritual retreat (i’tikaf) with the intention of getting closer to Allah, in which case one has to fulfill his vow; or a conditioned vow, such as when one says: “If Allah cures my illness...” or, “If Allah makes my wealth profitable...” and then says: “...then I owe Him such and such amount of charity” or, “...then I owe Him such and such amount of fasting.” If the condition is met, the vow must be fulfilled.

¹ A *sahih* (authentic) hadith; narrated by Abu Dawud (no. 3290) and Tirmidhi (no. 1524).

Fulfilling one's vows is an obligatory act of worship, and Allah (ﷻ) has praised the believers for being among those who fulfill their vows.

1 – Allah (ﷻ) says:

﴿يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا﴾

“They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread.”

[Sūrah al-Insān (76):7]

2 – And Allah (ﷻ) says:

﴿وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ إِلَّا عَلَّمَهُ ۗ﴾

“And whatever you spend of expenditures or make of vows - indeed, Allah knows of it. And for the wrongdoers there are no helpers.”

[Sūrah al-Baqarah (2):270]

3 – And ‘A’ishah (رضي الله عنها) narrated:

The Prophet (ﷺ) said: “He who vows to obey Allah must obey Him, and he who vows to disobey Him must not disobey him.”¹

If a person vows to perform an act of obedience and is able to do it but dies before performing it, his guardian performs it for him. This is the case as long as the act of worship is of the type that can be performed by someone else on his behalf like fasting, giving charity.

- **The ruling if one is unable to fulfill his vow:**

If a person vows to perform an act of obedience but is then unable to fulfill his vow, he has to pay the expiation for a broken oath. And as mentioned earlier, vowing is disliked due to the statement of Ibn ‘Umar (رضي الله عنهما):

The Prophet (ﷺ) forbade making vows and said: “It repels nothing, but a miser is taken from because of it.”²

- **The ruling on vowing to do something difficult:**

It is disliked to perform an act of obedience that entails great hardship. Therefore, if a person makes a vow he cannot bare due to the great difficulty it entails, like a vow to stand the entire night in prayer, or to fast constantly, or to give his entire wealth in charity, or to go for Hajj or ‘Umrah on foot, it is not obligatory to fulfill the vow and performing the expiation for a broken oath is enough.

¹ Narrated by Bukhārī (no. 6696).

² Agreed upon; narrated by Bukhārī (no. 6693) and Muslim (no. 1639). The wording is that of Bukhārī’s.

- **The subject of the vow:**

The subject of a vow depends on the intention of the one making the vow as long as it is within the limits of the Islamic law. In other words, if one intends to distribute meat or something else to the needy, he is not allowed to eat from the meat, but if he intends to distribute it to his family or companions, he can eat from it as he is one of them.

- **The ruling on vows that are a combination of both obedience and sin:**

If a person makes a vow that entails both obedience and sin, he must fulfill the part that entails obedience and abstain from the sin. There is no expiation upon him for not committing the sin.

Ibn ‘Abbas (رضي الله عنه) narrated:

Once, when the Prophet (ﷺ) was addressing us, he saw a man who was standing. He asked about him and they said: “Abu Isra’il vowed that he would stand and not sit down, nor seek shade, nor speak, and that he would fast.” The Prophet (ﷺ) then said: “Order him to speak, seek shade, and sit, and tell him to complete his fast.”¹

- **The ruling on a person who vows to fast certain days that coincide with Eid:**

No one is allowed to fast the two days of Eid; if a person fasts them, he must free himself of blame by performing the expiation for a broken oath.

Ziyad ibn Jubayr (رضي الله عنه) narrated:

I was with Ibn ‘Umar and a man asked him: “I have vowed to fast every Tuesday or Wednesday for as long as I live, but now my fasting coincides with this day, the Day of Slaughtering.” Ibn ‘Umar (رضي الله عنه) replied: “Allah has ordered us to fulfill our vows and forbidden us from fasting the Day of Slaughtering.” The man asked again, but he said the same and did not add anything.²

¹ Narrated by Bukhārī (no. 6704).

² Agreed upon; narrated by Bukhārī (no. 6706) and Muslim (no. 1139). The wording is that of Bukhārī’s.

Chapter Nine:

The Book of *Qaḍā'* (Judging in Court)

Consisting of the following:

1. Rulings Pertaining to Judging & Judges
2. The Virtue of Judging
3. The Danger of Judging
4. The Etiquettes of the Judge
5. The Description of the Judicial Verdict
6. Court Claims & Proofs of Claims
7. How the Court Claim is Affirmed:
 - 1) Confession
 - 2) Testimony
 - 3) Oath
8. Rulings Pertaining to Imprisonment

The Book of *Qaḍā'* (Judging in Court)

1. Rulings Pertaining to Judging & Judges

- ***Qaḍā'***: is the clarification of a Shari'ah-based judgment, its obligation and decision on disputes.
- **The wisdom behind the legislation of *qaḍā'***:

Allah (ﷻ) has legislated judicature according to what He revealed to protect the rights, establish justice, to protect the servants, the cities, human lives, wealth and dignity.

Allah (ﷻ) has created the human beings and has made some of them in need of others in fulfilling transactions such as buying and selling, all professional services, matters concerning marriage, divorce, hiring, and stipends, and so on among the necessities of life.

For this, Allah has placed rules and regulations that govern the transactions between the people, so that justice and safety can dominate between the masses. However, sometimes some opposition may occur against these rules and regulations, either deliberately or by ignorance, which creates problems, result in disputes, argumentations, enmity and hatred. The situation can lead to looting, killing and ruination of towns and cities.

Thus, Allah, the All-Knowing about the interests of His servants, legislated judicature and judgment according to His Law, to uplift those disputes, solve the problems and judgment between the servants is served with Truth and justice.

Allah (ﷻ) says:

﴿ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ ۖ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ ۚ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۚ لِكُلِّ جَعَلْنَا بَيْنَكُمْ شُرْعَةً وَنَهَاجًا ۗ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِي مَا آتَيْنَاكُمْ ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۗ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٨﴾

“And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ.”

[Sūrah al-Mā'idah (5):48]

- **The ruling on *qaḍā'*:**

Establishment of judgment or judicature is Fard Kifayah (an obligation on the Muslim community as a whole, from which some are freed if others take it up). It is obligatory on the Imam (the Muslim leader) to appoint a judge or more than one judge in every district and city as per need, to judge and arbitrate in disputes, establish legal punishments, decide according to Truth and justice, return the rights to their rightful owners, give fairness to the oppressed, to look into the interests of the Muslims and so on.

To judge between the people is Fard Kifayah, which means if such a person or persons establish it, who satisfy its ruling, then the sin shades away from the rest of the community, because the objective is the fulfillment of act and not the doer of the act, such as giving the call to prayer (Adhan).

If the objective is the deed and its doer too, then that act in terms of obligation would be classed as Fard 'Ain (an obligation to all), such as prayers, fasting in Ramadan and so on.

Allah (ﷻ) says:

﴿وَأَنِ احْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَحْذَرَهُمْ أُنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ﴿٥٩﴾ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْتَغُونَ ؕ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوفُونَ ﴿٦٠﴾﴾

“And judge, [O Muhammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you. And if they turn away - then know that Allah only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient. Then is it the judgment of [the time of] ignorance they desire? But who is better than Allah in judgment for a people who are certain [in faith].”

[Sūrah al-Mā'idah (5):49-50]

- **The conditions of being appointed as a judge:**

The following are the conditions for the one who assumes the responsibility of becoming a judge:

- 1- The judge must be strong and trustworthy. He must be strong in his knowledge and trustworthy in fulfilling his tasks.
- 2- He must be a Muslim, because he must judge according to what Allah has revealed.
- 3- He must be sane and pubescent, because a minor and an insane person are unable to execute all responsibilities.

4- He must be just, because a disobedient cannot be trusted as he may be unfair due to his disobedience.

5- He should have the faculty of hearing, because a deaf person is unable to hear the statements of the litigant.

6- He should be able to speak, so as to be able to speak to the litigant.

7- He must be a *mujtahid*, must know the ruling, because a blind-follower and a lay person are not suitable to be appointed as judges.

8- He must be a male, as a woman has an incomplete intellect, is hastily emotional, thus she is deceived on many occasions.

These conditions are considered as per possibility. The judge with eyesight will be preferred to the blind judge. It is incumbent to appoint the most competent, then the most competent in order of merit.

• **Appointing the judge:**

The responsibility to appoint a judge falls on the shoulder of the leader (Imam) of the Muslims. It is imperative for the leader of the Muslim community to appoint the best among them for the position of judge in terms of knowledge and piety, the most intelligent and the one with good foresight, because among the people are those who are fair and unfair. It has to be done as above, so that the right is not wasted and so that the disobedient does not deceive. He must be the most pious, as the pious will not consume unlawful wealth, neither will he discriminate anyone.

He [the leader of the Muslim community] must choose one with the most Taqwa. Because in Taqwa, there is facilitation of affairs, easement of all hardships, knowing and loving the Truth, judging according to it and helping it.

He should appoint one who is strong in his knowledge and trustworthy in his actions and deeds, one who is truthful and a jurist, apathetic and sympathetic to the human beings.

1 – Allah (ﷻ) states regarding Musa (ﷺ):

﴿ قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾ ﴾

“One of the women said, ‘O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy.’”

[Sūrah al-Qaṣaṣ (28):26]

2 – And Allah (ﷻ) says:

﴿ فِيمَا رَحِمَهُ مِنَ اللَّهِ لِنْتَ لَهُمْ ۗ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۗ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۗ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿٢٧﴾ ﴾

“So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].”

[Sūrah Al ‘Imrān (3):159]

- **Perfection of the Islamic Law:**

Judging between the masses with fairness and justice is a form of worship among the greatest forms of worship. Thus, it is incumbent for all the judges to pass their judgments according to the Truth and guidance revealed by Allah.

It is part of the mercy of Allah (ﷻ) that he revealed to us a complete religion which contains the solution of all the problems of mankind. He sent down the Qur’an which clarifies the rulings and legal commands. He has also sent down the scale which is the justice that represents the judiciary power. He has sent down the sword which represents the executive power for the rulings of the Shar’iah.

1 – Allah (ﷻ) says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْتَصِرٍ غَيْرِ مُتَجَانِفٍ
لِإِسْمِي فَرِيحًا فَغُورًا رَحِيمًا ﴿٥٧﴾﴾

“This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful.”

[Sūrah al-Mā'idah (5):3]

2 – And Allah (ﷻ) says:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ
شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٥٨﴾﴾

“We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might.”

[Sūrah al-Ḥadīd (57):25]

- **What the judge should refrain from committing:**

It is prohibited for the judge, like anyone else, to accept bribes. He must not accept gift apart from those who he used accept from before the appointment. However, even then, not accepting them from such people is better, due to the statement of the Prophet (ﷺ):

“To give gifts to governors (civil servants) is an act of embezzlement (misappropriation of wealth).”¹

¹ Authentic; narrated by Ahmad (no. 23999).

2. The Virtue of Judging

To judge between the people carries a great virtue for one who is capable of exercising it and is safe from committing injustice and unfairness. To be a judge is the best rewarding act that draws one closer to Allah, if it is done purely and sincerely for His sake, because it contains resolution of conflicts and disputes between the people, establishment of justice, provision of fairness to the oppressed, rebuttal of the oppressor, command of doing good, prohibition of doing wrong, establishment of capital punishments, entrustment of rights to their rightful owners, and overall it is the duty of the prophets (peace be upon them).

1 – Allah (ﷻ) says:

﴿لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۗ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ۝﴾

“No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.”

[Sūrah al-Nisā’ (4):114]

2 – And Ibn Mas‘ud (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Envy is not permitted but only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it.”¹

3 – And ‘Abdullāh bin ‘Amr (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Those who are just and fair will be with Allah, Most High, on pulpits of light, at the right hand side of the Most Merciful, both his hands are right hands, those who are fair in their judgment and with their families and those of whom they are in charge of.”²

4 – And Abu Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Seven kinds of people whom Allah will give shade under His Shade on the Day when there would be no shade apart from His Shade of His Shade: a just ruler; a young person who grew up in the worship of Allah; a person whose heart is attached to the mosques, two men who love and meet each other and depart from each other for the sake of Allah; a man whom an extremely beautiful woman seduces (for illicit relation), but he (rejects this offer and) says: 'I fear Allah'; a man who gives in charity and conceals it (to

¹ Agreed upon; narrated by Bukhārī (no. 73) and Muslim (no. 816). The wording is that of Muslim’s.

² Narrated by Muslim (no. 1827).

such an extent) that the left hand does not know what the right has given; and a man who remembers Allah in solitude and his eyes shed tears.”¹

5 – And ‘Amr bin al-‘Āṣ (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “When a judge passes a judgment, having tried his best, then he attains correct judgment, then there are two rewards for him; and if he gave a judgment after having tried his best (to arrive at a correct decision) but erred, there is one reward for him.”²

¹ Agreed upon; narrated by Bukhārī (no. 1423) and Muslim (no. 1031). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 7352) and Muslim (no. 1716).

3. The Danger of Judging

- **The trustworthiness of the judgment:**

The subject of being a judge is to legally decide between the people regarding their unlawful spillage of blood, loss of honour and dignity, wealth and infringement of all other rights. Its establishment entails great reward, just as it includes great risks and danger. That is because there is the fear of inclining by the judge towards one of the disputers, either due to the closeness in relationship, such as being a close friend, or a man of position whose interest is hoped for, or government official whose power is deterrent and so on. Thus, one falls into misjudging due to the influence of the factors mentioned earlier, therefore ending up putting oneself against the wrath of Allah.

A judge should exert all his effort in understanding the legal ruling (stipulated by the Shar'iah), research into the proofs and evidences should use all of his capabilities to reach a just decision which may exhaust his body and weaken its strength. For one who has the fear of Allah, then He teaches him and guides him to the correct decision, wisdom and perfection. Allah is with a judge as long as he is not unjust. Soon as he becomes unfair, then He entrusts the judge to himself.

1 – Allah (ﷻ) says:

﴿الْحِكْمَةَ مَن يَشَاءُ ۚ وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾﴾

“He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.”

[Sūrah al-Baqarah (2):269]

2 – And Allah (ﷻ) says:

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۗ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٢٩﴾﴾

“And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.”

[Sūrah al-Ankabūt (29):69]

- **The types of judges and their roles:**

1 – Allah (ﷻ) says:

﴿يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ ۚ إِنَّ الَّذِينَ

يَظْلُمُونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٣٨﴾﴾

“[We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah." Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.”

[Sūrah Ṣād (38):26]

2 – And Buraydah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Judges are of three types, one of whom will go to Paradise and two to Hell. The one who will go to Paradise is a man who knows what is right and gives judgment accordingly; and a man who gives judgment for people when he is ignorant will go to Hell; and a man who knows what is right and acts tyrannically in his judgment will go to Hell.”¹

3 – And Abu Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “He who has been appointed a judge among the people has been slaughtered without a knife.”²

- **Ruling concerning seeking the post of judge:**

It is not appropriate to seek the position of judge or to wish for it.

‘Abdur-Rahman bin Samurah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) told me, “O ‘Abdur-Rahman bin Samurah, do not ask for a position of authority, for if you are granted this position as a result of your asking for it, you will be left alone (without Allah’s help to discharge the responsibilities attendant thereon), and if you are granted it without making any request for it, you will be helped (by Allah in the discharge of your duties).”³

- **Who should assume the position of a judge?**

To be a judge among the people is one of the greatest positions in Islam. It is a kind of worship among the highest kinds of worship, as well as a matter of great responsibility. Thus, only a pious, kind, good-hearted and knowledgeable (with juristic knowledge) Muslim should take this position. The people of innovations (*Ahl al-Bid’ah*) should not be given the position because of the absence of the determinant conditions in them. The people of innovations are of two types. The first is the people of such innovations whose actions lead to *Kufr* (disbelief). From such people, the condition of Islam is absent. The second kind is of those people whose innovations have contributed them to *Fisq* (disobedience). From such people, the condition of justice is not found. Therefore, both of these kinds of people can never be given this position.

¹ Authentic; narrated by Abu Dawud (no. 3573) and Ibn Majah (no. 2315). The wording is that of Ibn Majah’s.

² Authentic; narrated by Abu Dawud (no. 3572) and Ibn Majah (no. 2308).

³ Agreed upon; narrated by Bukhārī (no. 7147) and Muslim (no. 1652). The wording is that of Bukhārī’s.

1 – Allah (ﷻ) says:

﴿وَأَنِ احْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ ﴿٤٩﴾﴾

“And judge, [O Muhammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you. And if they turn away - then know that Allah only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient.”

[Sūrah al-Mā'idah (5):49]

2 – And 'A'ishah (رضي الله عنها) narrated:

The Messenger of Allah (ﷺ) said, “One who invents in this affair [religion] of ours that which does not belong to it, it will be rejected.”¹

¹ Agreed upon; narrated by Bukhārī (no. 2697) and Muslim (no. 1718). The wording is that of Bukhārī's.

4. The Etiquettes of the Judge

- It is important for the judge to be strong without being unjustly harsh, so that an unjust person does not desire for him. He should also be lenient without being weak so that a rightful person is not awestruck by him.
- The judge should be tolerant and forbearing, so he is not angered by the statement of the disputant, ending up hastening in judgment without allowing a calm premeditation while pride in sinning takes hold of him, thus becoming unjust due to taking revenge for himself.
- He should be calm and composed, so that his hastening does not contribute to that which should not happen [misjudgment]. He should also be sharp and intelligent, so that none of the disputants ends up deceiving him due to using cajolery.
- He should be descent and virtuous both in himself and in his wealth so that he is not impeded from reaching the judiciary truth.
- He must be trustworthy, sincere to Allah in his actions, seeking thereby reward. He should not fear the criticism of anyone who criticises regarding Allah.
- He should have an insight of all the judiciary judgments passed before him, to facilitate passing the judgment for a matter placed before him.
- It is important for the scholars and Muslim jurists to attend his meetings and that he should seek their advice in matters that are hard to comprehend.
- It is important for the judge to maintain equality between the disputants in allowing their entry and access, in sitting in front of him, in turning towards them, in listening to them, and in passing off the judgment as per the revelation of Allah.
- It is not appropriate for the judge to maintain judiciary function while being too angry, or in desperate situation of relieving himself, hungry, thirsty, depressed, bored, tired or nodding. If he persists and reaches the judiciary truth, then his judgment will be executed.
- It is a Sunnah for the judge to employ a Muslim clerk who is legally responsible, just, who writes for him the incidents and judiciary decisions, oaths, legal documents, affidavits, and so on.
- **Should a judge pass a judgment solely based on his knowledge?**

A judge should pass the judgment based on the apparent sensed matters, and should not pass judgments based on his knowledge so that he is not accused of otherwise, even if he is certain about it. However, if two disputants bring their case to the judge, while he

knows firmly the truth is with one of them, in that case, the judge should refer the case to the other judge and he should act as a witness for the truth he knows about the case.

The judge should not pass the judgment based on his knowledge, as this will contribute to accusation against him, but he should judge according to what he hears from both the disputants. He is only allowed to pass on the judgment according to his knowledge in case that no suspicion and accusation arise thereby, or that the matter has turned up successively and the news has become widespread about it, in such a manner that others including himself, have known the case, or it has become a known matter in the judiciary circle.

• **The virtue of conflict-resolution and kindness to people:**

It is *Mustahabb* (desirable) for the judge to reconcile between the two parties and encourage them to forgive and pardon each other.

There is a great reward for reconciling between the disputants. It removes hatred in the hearts. That is as long as the matter does not necessitate legal decision; otherwise, he should resort to passing it accordingly.

1 – Allah (ﷻ) says:

﴿لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۗ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ۝﴾

“No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.”

[Sūrah al-Nisā’ (4):114]

2 – And Allah (ﷻ) says:

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ۝﴾

“The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.”

[Sūrah al-Hujurāt (49):10]

3 – And Allah (ﷻ) says:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ ۗ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۝﴾

“Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves.”

[Sūrah al-Fatḥ (48):29]

4 – And Jarir bin Abdullah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Allah does not show mercy to the one who shows no mercy to mankind.”¹

- **The ruling concerning admonishing the disputants before the judicial verdict:**

It is desirable for the judge to preach and admonish the disputants before passing off the judgment.

Umm Salamah (رضي الله عنها) narrated:

The Messenger of Allah (ﷺ) said, “I am only a human being, and you people have disputes. Maybe someone amongst you can present his case in a more eloquent and convincing manner than the other, and I give my judgment in his favour according to what I hear. Beware! If ever I give (by error) somebody something of his brother’s right then he should not take it as I have only given him a piece of the Fire.”²

The judgment of the judge will not be executed if that is pertaining to himself or for that person whose witness would not be allowed on his behalf such as the vertical descent and being his wife and so on.

If two or more people appoint a judge or an arbitrator between them, who is pious and has the capability to become a judge regarding any affair, then his judgment will be executed between them.

- **The danger of judging by other than what Allah has revealed:**

It is imperative for the judge to pass judgment according to what Allah has revealed and it is not allowed on anyone to make a judiciary decision against what Allah (ﷻ) has revealed, whatever the circumstances. To pass judgment against what Allah has revealed is among the actions of the people of *Kufr* (disbelief), but in reality it is *Kufr*, injustice and disobedience in itself, because it entails trespassing the boundaries of the laws of Allah and diverting from the laws of Allah.

Since the Islamic Law warrants reformation of human conditions in all situations, thus it is obligatory for the judge to look into it regarding all the judiciary cases that have been presented to him, whatever they may be. Then, pass the judgment as per what Allah has revealed, as the religion of Allah is complete, all-encompassing, inclusive of all situations, all-clarifying, is guidance and a mercy.

¹ Agreed upon; narrated by Bukhārī (no. 7376) and Muslim (no. 2319). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 7169) and Muslim (no. 1713). The wording is that of Bukhārī’s.

1 – Allah (ﷻ) says:

﴿ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴾

“And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.”

[Sūrah al-Mā'idah (5):44]

2 – And Allah (ﷻ) says:

﴿ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ ۚ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۚ لِكُلِّ جَعَلْنَا مِنْكُمْ فِرْقَةً وَبَيْنَهُمْ حُدُودًا ۚ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِن يَبْتَئِلُوكُمْ فِي مَا ءَاتَانَكُمْ ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ۗ وَأَنْ أَحْكَمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ ۚ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ ۗ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ ﴾

“And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ. And judge, [O Muhammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you. And if they turn away - then know that Allah only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient.”

[Sūrah al-Mā'idah (5):48-49]

- The difference between a judge and a *muftī*:

The difference between a judge and a *muftī* is as follows: a judge explains the Shari'ah-related judgment [judicial verdict] and executes it, whereas a *muftī* only explains the Shari'ah-based judgment. Both are a high position and an undertaking on behalf of The Lord of the universe. Thus, one who has been tested by it, should fear Allah regarding it.

Allah (ﷻ) says:

﴿ وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ لِيَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ ۚ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى

اللَّهِ الْكَذِبَ لَا يَفْلِحُونَ ﴿۱۱۶﴾ مَتَّعٌ قَلِيلٌ وَهُمْ عَذَابٌ أَلِيمٌ ﴿۱۱۷﴾

“And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allah. Indeed, those who invent falsehood about Allah will not succeed. [It is but] a brief enjoyment, and they will have a painful punishment.”

[Sūrah al-Nahj (16):116-117]

5. The Description of the Judicial Verdict

- If two disputants come to the court of the judge, the judge will ask, “Who is the claimant among you?” He should then remain silent until one of the disputants starts speaking. Anyone who starts the claim, he will be put forward. If the disputant confesses, then, the judgment will be passed in favour of the claimant against the disputant.

If the disputant denies the charge, then the judge will order the claimant to produce the proof, stating, “If you have any proof, then produce it.”

If he produces it, then he will decide as per its requirement. He will not judge according to his knowledge apart from some instances which have already been mentioned earlier.

- If the claimant states that he has no proof to furnish, then the judge will let him know that he can take an oath against his disputant. If the claimant asks the judge to allow the disputant to take an oath instead, the judge will do so, and drop the case.

If the disputant remains silent from taking an oath, and refuses to do so, then he will pass the judgment of refusal to take a verbal oath, which is an apparent indication of the truthfulness of the claimant.

It is important for the judge to revert the oath taking to the claimant when the disputant fails to do so, especially when the side of the claimant is strong. When he swears, the judge will pass the judgment on his behalf.

If the disputant takes an oath, the judge will let him go. If the claimant furnishes the proof thereafter, the judge will decide on his behalf, because the oath of the disputant only removed the dispute and not the right.

The judiciary decision of the judge will not be vacated or dismissed unless it opposes the Qur’an or Sunnah or the strong consensus.

The principle rule regarding Muslims is that they are just, unless a doubt arises in a Muslim. If a doubt arises in a Muslim, then it is imperative to seek to establish his inward and outward justice, because it is not allowed to permit the spillage of the blood of people and taking their wealth, apart from the claim by those who have been known for their justice inwardly and outwardly, so that the judge does not fall into that which Allah has prohibited.

Allah (ﷻ) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلٰى مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾﴾

“O you who believe, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.”

[Sūrah al-Ḥujurāt (49):6]

6. Court Claims & Proofs of Claims

- **A claim:** is a declared attribution to oneself of the rightful belonging of a thing which is in the hands of some else.
- **The claimant:** is the demander of the right. If he remains silent, he will be left alone.
- **The disputant:** is from whom the right has been demanded. If he remains silent, he will not be left alone.
- **The main components of the claim are three:**

The claimant, the disputant and the item claimed for or disputed.

- **The proof:** is all that clarifies the truth such as the witnesses or taking an oath, circumstantial evidences and so on.
- **The description of a proof:**

A proof is that which clarifies and reveals a thing, be it a Shar'i proof which is imperative to accept such as the witnesses or evidence which allows one to act upon. The witnesses are classed as proofs because they clarify the rightful person and the wrongful person.

- **The conditions for a correct claim:**

The claim should be clearly written and detailed, because the judgment will be constructed on it. The item claimed should be known, and that the claimant should clarify the demand for it. The claim should be due if it is a debt.

- **The description of a claim:**

A claim is a person's attribution of a thing towards himself against the disputant, whether that thing is tangible, a usufruct, a right or a debt.

This attribution is of three kinds:

First: Someone attributes a thing towards himself against someone else. This is known as a claim, such as saying, "I have a thing or right on so and so."

Second: Someone attributes a thing towards someone else against himself. This is confession, such saying, "So and so has a right against me."

Third: Someone attributes a thing to a person against someone else. This is called a witness, such as stating, "I witness that Salih has a right against Khalid."

- **The ruling on hiring lawyers and law firms:**

It is permissible to hire lawyers and law firms. In fact, it is legislated, if it is for the purpose of defending a right, helping the oppressed, return of the unjustly taken things, it is the same whether that service is rendered with giving a fee or otherwise.

Allah (ﷻ) says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Mā'idah (5):2]

- **The various circumstances of proofs:**

1- A proof can be furnished with having two male witnesses, or sometimes two women and a man, or sometimes four witnesses, or three witnesses, or sometimes with having a witness and an oath from the claimant, the details of which will follow soon.

2- It is conditioned in witnessing is that the proof is just, as the judge will decide accordingly. If the judge learns the contrary of what the witness has mentioned, then it is not permitted for him to pass the judgment. He whose justice is obscure, then his being a just person will be inquired. If the disputant objects regarding the nature of justice of witnesses, then one who has brought them to the court will be ordered to bring a proof of their being pure from blame. He will be given respite for three days to produce testimonial, otherwise the decision will be made against him.

However, if the judge knows the justice and trueness of the evidence, he will judge accordingly without requiring clarification. If he knows of the evidence being untrue and unjust, then he will not judge so in its favour. If he is oblivious about the state of the evidence, then he requires their testimonials from two just witnesses. Only the statement of two just witnesses will be accepted in criticism, letter and translation. This is for the protection of the rights and wealth, because human beings are weak, can be overpowered by greed and end stating a lie.

Allah (ﷻ) says:

﴿يٰۤاٰدَمُ اِنَّا جَعَلْنَاكَ خَلِيفَةً فِى الْاَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيْلِ اللّٰهِ ۗ اِنَّ الَّذِيْنَ يَضِلُّوْنَ عَنْ سَبِيْلِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌۢ بِمَا كَسَبُوْا يَوْمَ الْحِسَابِ ﴿٣٨﴾﴾

“[We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah." Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.”

[Sūrah Şād (38):26]

- **Kinds of people in relation to accusations:**

When it comes to accusations, people are of three kinds:

The first: is of those people who are known for their piety and religiosity and they are not known for accusations. They will not be imprisoned, neither will they be capitally punished, and the one accusing them will be chastised.

The second: is of that person whose state is unknown, neither is he known for goodness, nor evil doing. This person will be kept in custody until his state becomes known, to protect the rights.

The third: is of that person who is known for disobedience and committing crimes. This type easily falls into accusation. This is worse than the second kind. This kind will be examined by physical punishment and by being reprimanded in custody until he confesses, to protect the rights of the servants.

- **The description of the judge's verdict:**

The judiciary decision given by the judge is not to permit what is legally prohibited, nor to make illegal what is already permitted. If the evidence is justified, then it is permitted for the claimant to take the right.

Umm Salamah (رضي الله عنها) narrated:

The Messenger of Allah (ﷺ) said, "You people bring to me your disputes. Maybe someone amongst you can present his case in a more eloquent and convincing manner than the other, and I give my judgment in his favour according to what I hear. Beware! If ever I give (by error) somebody something of his brother's right then he should not take it as I have only given him a piece of the Fire."¹

- **The description of a judicial verdict against an absentee:**

It is allowed to pass judgment on an absentee who owes a right if the evidence is established against him, to protect the rights of the servants of Allah. This will be in cases related to civil matters or the rights of other fellow humankind, when the absentee is far from the judge or court by a journey's distance as regarded by the Shar'iah or more and he is unable to attend the court. If the absentee attends, then he is entitled to present his evidence.

¹ Agreed upon; narrated by Bukhārī (no. 2680) and Muslim (no. 1713). The wording is that of Muslim's.

- **Where should the claim be made?**

The claim should be made in the city of the disputant, because the founding principle and maxim is his innocence until proven guilty. If he runs away, or postpones his arrival to the court, or delays in his arrival without any valid excuse, he will be admonished in a way that deters him, and the right of the opponent is protected.

Allah (ﷻ) says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Mā'idah (5):2]

- **The ruling on a judge writing to another judge:**

It is accepted for a judge to write to the other judge in all civil matters such as trade, renting out, will, marriage, criminal offence and capital punishment and so on. Also, he can also write to him all the rights of Allah such as Zakah, obligatory duties and expiatory actions. It is not appropriate for a judge to write to another judge regarding the *hudud*, punishments stipulated by the Shar'iah such as fornication, false accusation, and so on, because they are founded on keeping them secret, and repelling them because of doubts and suspicions.

The benefit of writing to the other judge is grating the disputants convenience from otherwise travelling to and fro, or since the judge whom the letter was written is too busy with other tasks, so on his behalf the one with less tasks writes in the presence of witnesses, then he entrusts the letter to the other judge to pass on the judgment and so on, in relation to matters associated with the public interest.

Allah (ﷻ) says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Mā'idah (5):2]

- **The ruling on disputed wealth:**

If the claimant and disputant claim the ownership of a tangible asset, then such a claim could be part of the following circumstances:

1- If the tangible asset is in the possession of one of them, then the asset will be his by his taking an oath of its ownership in case of the absence of evidence from the disputant. However, if both the parties furnish evidences, then its ownership will rest on the hands of the person who currently possesses it.

2- Or the asset is in the possession of both the parties, while both have no evidence. Thus, they will both take an oath, and the asset will be divided between the both.

3- Or the asset is being held by the third party, and there is no evidence to substantiate its ownership. Both will draw lots. The one whose lot is drawn, will be told to take an oath and thereafter will be allowed to possess the item.

4- The asset is not in the possession of any of the disputing parties. In that case, both will take an oath and will divide the asset in half between them.

5- The asset is not in possession of any of the parties, however both the parties have evidence to substantiate their ownership, then both will equally share the ownership.

6- If both the parties dispute about the ownership of a ride or a car, while one is riding on it and the other is holding its halter, then the ownership will be for the former after taking an oath, in case of the absence of an evidence.

- **The dangers of a false oath:**

It is prohibited for a person to take a false oath, which contributes to usurping his brother's wealth illegally.

Abu Umamah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, "He who usurps the right of a Muslim by taking a false oath, Allah will condemn him to the fire of Hell and will forbid Jannah for him." A person asked: "O Messenger of Allah, even if it is something insignificant?" He replied, "Yes, even if it is the twig of an Arak tree."¹

- **The ruling on the distribution of properties:**

It is not allowed to divide a property without the approval of all the partners, meaning such a property which cannot be divided but with associated losses, or giving compensation.

That property which has no problem in its distribution neither does it involve any compensation, if the partner asks for its distribution, the other partner will be obliged to accept it. The partners, in this case, can either distribute and divide between themselves, or appoint a third party who can divide it between themselves or request the judge to appoint someone for them to carry out the task of equitable distribution. His fee will depend on the number of properties to be divided. When they have divided or drawn the lots, then the distribution will take effect.

¹ Narrated by Muslim (no. 137).

Allah (ﷻ) says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Mā'idah (5):2]

7. How the Court Claim is Affirmed

- A claim can be affirmed with one of the following: confession, giving testimony, or taking an oath.

1- Confession

Confession is an act of revealing what is due on oneself by a person who is legally obliged and given the choice to reveal.

- **Who can confess?**

Confession is the epitome of all the evidences. Confession is valid from every person who is mature, sane, free-willed, who has not been declared legally incompetent.

- **The ruling regarding confession:**

1- It is obligatory to confess, if, in the custody of person, there is a right belonging to Allah, such as Zakah and so on, or a right belonging to fellow human beings, such as debt and so on.

2- It is permissible to confess if the legally obliged person has a legal penalty such as fornication and so on. To conceal and to repent is better than to reveal.

3- Once the confession is made and it is established, if the case is related to the right of a human being, it is not allowed to retract it, neither will its retraction be accepted.

If the case is related to the right among the rights of Allah, such as the penalty for fornication, slander, theft and so on, then it is allowed to retract because 'legal penalties are warded off by suspicions' and the rights of Allah are constructed on forgiving and tolerating.

Allah (ﷻ) says:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْأَبْنَىٰ ۗ يَعِظُكُمْ لَعَلَّكُمْ

تَذَكَّرُونَ ﴿٩٠﴾

“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”

[Sūrah al-Naḥl (16):90]

2- Testimony

Giving testimony is an act of informing of what one knows about a case with using the following words: 'I bear witness,' 'I saw,' 'I heard' and so on.

Allah has legislated just witnesses to establish the rights and to repel the injustice from others.

Allah (ﷻ) says:

﴿وَأَشْهِدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ﴾

“And bring to witness two just men from among you and establish the testimony for [the acceptance of] Allah.”

[Sūrah al-Ṭalāq (65):2]

- **Conditions for the validity of giving testimony:**

The following is pre-conditioned for bearing witness and giving testimony:

A person should be called to bear witness and he should be capable of undertaking it, while he should encounter no harm, neither in his body, wealth nor his honour for accomplishing it. He who bears witness to establish the truth and dismantle the falsehood, will be entitled to a great reward.

1 – Allah (ﷻ) says:

﴿وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا﴾

“And let not the witnesses refuse when they are called upon.”

[Sūrah al-Baqarah (2):282]

2 – And Allah (ﷻ) says:

﴿لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَن أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۗ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾

“No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.”

[Sūrah al-Nisā’ (4):114]

- **The ruling on giving testimony:**

1- To testify is *Fard Kifayah*, while its delivery is *Fard ‘Ayn* in respect to the rights of fellow human beings.

Allah (ﷻ) says:

﴿وَلَا تَكْتُمُوا الشَّهَادَةَ ۗ وَمَن يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ﴾

“And do not conceal testimony, for whoever conceals it - his heart is indeed sinful, and Allah is Knowing of what you do.”

[Sūrah al-Baqarah (2):283]

2- To testify in relation to the rights of Allah is permissible, such as one who witnesses a penalty among the penalties of Allah, like fornication and so on. To avoid bearing witness is better, because of the obligation of concealing the faults of Muslims, unless the criminal is such a person who publicises his crime, and is known for the corrupt

attitude, then bearing witness against such an individual is better, as to prevent corruption and the power of corrupts.

3- It is not permissible for anyone to bear witness unless he has attained the knowledge of the crime. Knowledge on the other hand is attained through either ‘eye-witnessing’, hearing, through the news becoming widespread (or reaching the public domain), for example, someone’s marriage, death and so on.

Allah (ﷻ) says:

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

“And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned.”

[Sūrah al-Isrā’ (17):36]

- **The ruling on giving false testimony:**

Giving false testimony, or perjury, is among the major sins. It is a means of misappropriation and embezzlement of other people’s wealth and a vehicle of wasting the rights and a cause of obstructing the course of justice and leading the judges astray by allowing them to judge against what Allah has revealed.

Abu Bakrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said thrice, “Shall I not inform you about the most major sins?” The companions replied in the affirmative. He said: “to ascribe partners to Allah, and disobey the parents.” He sat up as he was first leaning, the he stated: “Listen, and also false statement.” The reporter says: “He kept on repeating it until we said, “We wish he now become quiet.”¹

- **The conditions of those whose testimony is accepted:**

The following is conditioned in a testimony:

1- Maturity and sanity. Bearing witness by a child is not accepted, unless if the case is concerning the children themselves.

2- The faculty of speaking. Testimony by a dumb person will not be accepted.

3- To be a Muslim. Bearing witness by a non-believer against a Muslim is not accepted, apart from circumstances where it is necessitated such as writing a will during a journey if a Muslim is not available. Additionally, it is permissible for the non-believers to testify against each other.

4- To be mindful, as the testimony of an absent-minded will not be accepted.

¹ Agreed upon; narrated by Bukhārī (no. 2654) and Muslim (no. 87). The wording is that of Bukhārī’s.

5- Justice. It is found in every time and era as per its requirements. Two things should be considered regarding it:

- 1) Religiosity. That is to practice the obligations and refrain from the prohibitions.
- 2) Chivalry. It is an act that beautifies a person's character such as generosity and sublime character and so on, and it is refraining from those acts that dent one's character such as disobedience, or being devious, or becoming popular for evil things and so on.

6- False accusation. The testimony of a person who has been caught falsely accusing others will not be accepted and also of that person whose enmity against the person who testifies is well known.

- **The ruling of one testimony over another:**

Testimony over a previous testimony is allowed in all things apart from the stipulated punishments. If the testimony of the main person is impossible due to his death, illness, or absence, then the testimony of an auxiliary person will be accepted such as his saying, 'I bear witness over my witness' and so on. This is part of helping each other and cooperating in acts of righteousness and piety, so that the rights are not invalidated.

Allah (ﷻ) says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۗ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Mā'idah (5):2]

Impediments in Testimony

There are impediments in testimony, which are as follows:

First: Relationship by birth. These are all the parents however high they may be on the tree of lineage, and children however down they may be on the tree of lineage. The testimony of any of these individuals on behalf of any of them will not be accepted, due to the doubt and suspicion created by the strength of relationship. However, testimony of any of them against others among them will be accepted. As for the rest of one's relatives, such as the brothers and uncles, the testimony for and against them will be accepted.

Second: Marital relationship. The testimony of a husband for his wife or vice versa will not be accepted. However the testimony of one against the other will be accepted.

Third: If the testimony has a hidden interest or motive, such as the testimony of a partner for his fellow partner, or his servant and so on, it will not be allowed.

Fourth: One may be fending off harm with that testimony, then that will not be accepted.

Fifth: Worldly enmity. If one pleases to see the calamity of a person or gets displeasure in seeing his happiness. That person is his enemy.

Sixth: One who has previously testified before a judge and his testimony was rejected on the grounds of deception and the likes.

Seventh: Prejudice. One who is known for prejudice for his nationality, racial or tribal affiliation and so on.

Eighth: If the person whom he is testified for is his master or servant.

Ninth: False accusation, unless the false accuser has repented before.

• **The kinds of items requiring testimony and the number of witnesses for them:**

First: Accusation of adultery, fornication and homosexuality. This necessitates the testimony of four men who are just.

Allah (ﷻ) says:

﴿وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾

“And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient.”

[Sūrah al-Nūr (24):4]

Second: If a person who is known to be wealthy claims to be poor, then this will necessitate three just men to testify for that.

Third: Retaliatory punishments or a punishment stipulated by the Shar’iah apart from the punishment for fornication or a censure. This necessitates two just men.

Fourth: Cases related to the wealth such as trade, debt, hiring, etc; and the rights such as marriage, divorce, retraction of divorce and so on.

In everything apart from the *qisas* (retaliatory punishments) and *hudud* (punishments stipulated by the Shar’iah), it will require the testimony of either two men or a man and two women. Specifically, in cases related to the wealth, the testimony of a man and an oath of the claimant will be accepted, if it is hard to find witnesses.

It is allowed for the judge to pass on the judgment based on the testimony of one person, coupled with the oath of the claimant, in matters other than the *qisas* and *hudud*, if his truthfulness becomes apparent and there is no other person available.

1 – Allah (ﷻ) says:

﴿وَأَسْتَشْهِدُوا شَهِدَيْنِ مِنْ رِجَالِكُمْ ۖ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى ۚ﴾

“And bring to witness two witnesses from among your men. And if there are not two men [available], then a man and two women from those whom you accept as witnesses - so that if one of the women errs, then the other can remind her.”

[Sūrah al-Baqarah (2):282]

2 – And Ibn ‘Abbās (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) made a judicial decision based on an oath and a witness.¹

Fifth: In matters where most men are unaware such as breast-feeding, birth, maturation and anything of the same sort; in such matters the testimony of two men, or a man and two women, or four women. A testimony is allowed from one just man or a just woman, but precaution and perfection is having two just women as witnesses.

Sixth: The testimony in which the statement of one just person is accepted such as the moon sighting for Ramadan and so on.

Seventh: The illness of an animal, in which case the statement of two veterinary doctors or veterinarians will be accepted. If it is hard to find two, the statement of one will be also accepted.

- **The ruling if the witnesses retract their testimony:**

If the witnesses regarding wealth and property issues retract their testimony after the judgment is passed, the judgment will remain intact, and they will be liable to compensating the loss and not the person in whose behalf they bore witness. If they retract the testimony before the judgment, then the case will be dropped, and neither judgment nor will compensation be required in this case.

If the judge passes a judgment based on an oath and a witness in matters concerning wealth and property, then the witness retracts his testimony, in that case, the witness will be liable to compensating the damage and loss.

¹ Narrated by Muslim (no. 1712).

3- Oath

Taking an oath consists of swearing by Allah, or by one of His names and attributes.

- **Cases for which taking an oath is legislated:**

It is especially legislated in the claims regarding the rights of human beings. They are cases where oaths are taken to protect rights.

As for the rights of Allah such as acts of worship or punishments stipulated by Shar'iah, then taking an oath is not necessitated. One will not be commanded to take an oath to confirm that he has paid Zakah, for example. Neither one negating a wrongdoing in terms of *Hudud*, will not be coerced to take an oath such as for fornication and theft. That is because one is obliged to keep them concealed and encouraged to retract it.

- **The ruling on taking oaths for claims:**

If a claimant is incapable of producing evidence against the defendant, while the defendant disputes the claim, then the defendant will be given the right to take an oath against the claimant. This is specific to all matters concerning wealth, property and any such thing. This is not allowed in claims relating to *Qisas* or *Hudud*.

Taking an oath obliterates the dispute but does not drop out the right. The evidence is on the claimant, and the taking of an oath is on the disputant. This is the principle.

If the claimant produces evidence, then the judge will pass the judgment accordingly, however, when he fails to produce it, then the defendant who disputes the claim will be given the right to take an oath. If the defendant fails to take an oath, the oath will be passed on to the claimant. That is because the failure by the defendant to take an oath strengthened the side of the claimant. Thus, the oath will be reversed to the claimant for emphasis and for strengthening his claim through his taking of an oath. The judge has also the power to pass the judgment of refusal to swear the oath, thus, not needing to order the claimant to affirm his oath.

It is permissible for the judge to order either the claimant or defendant to take an oath as per what he envisages appropriate.

The swearing of an oath is legislated on the strongest of both sides; because the determining principle is one's innocence until proven guilty. If proof (evidence) is not found, the judge will find affirming an oath sufficient which will emphasise his claim.

1 – Ibn ‘Abbās (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “If the people were granted according to their claims, then they would claim against the bloods [lives] of other people and their wealth, thus the defendant must be given the right to take an oath.”¹

2 – And ‘Amr bin Shu‘ayb narrated from his father, who narrated from his grandfather:

The Prophet (ﷺ) said, “The claimant must provide the evidence, while the defendant must take an oath.”²

- **The ruling on the assertion of an oath:**

The judge is permitted to order the assertion of an oath in risky cases such as a crime that does not necessitate capital punishment, excessive wealth if the person responsible to take an oath request for that.

The time of asserting the oath is after the ‘Asr Prayer near the *minbar* (pulpit).

If the judge deems the cancelling of assertion of an oath appropriate, then that is a fair judgment. One who refuses to assert his oath, will not be seen as one who has refused to take an oath. If one swears an oath by Allah, then that should suffice.

Allah (ﷻ) says:

﴿يَأْتِيَا الَّذِينَ ءَامَنُوا شَهِدَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ آخَرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْسِبُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ آرْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ وَلَا نَكْفُرُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَّمِنَ الْآثِمِينَ ﴿١٠٦﴾﴾

“O you who believe, testimony [should be taken] among you when death approaches one of you at the time of bequest - [that of] two just men from among you or two others from outside if you are travelling through the land and the disaster of death should strike you. Detain them after the prayer and let them both swear by Allah if you doubt [their testimony, saying], “We will not exchange our oath for a price, even if he should be a near relative, and we will not withhold the testimony of Allah. Indeed, we would then be of the sinful.”

[Sūrah al-Mā‘idah (5):106]

- **The legislation concerning the swearing of an oath:**

Taking of an oath is legislated on behalf of the defendant, whether he is a Muslim or among the people of the Book. He will swear by Allah, if the claimant fails to provide evidence (proof).

¹ Agreed upon; narrated by Bukhārī (no. 4552) and Muslim (no. 1711). The wording is that of Muslim’s.

² Authentic; narrated by Tirmidhi (no. 1341).

- **The most evil of people:**

1 – Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The evil among the people is a two-faced person who comes to these people with one face and those other people with another face.”¹

2 – And ‘A’ishah (رضي الله عنها) narrated:

The Messenger of Allah (ﷺ) said, “The most hated person in the sight of Allah is the most quarrelsome person.”²

¹ Agreed upon; narrated by Bukhārī (no. 7179) and Muslim (no. 2526). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 7188) and Muslim (no. 2668). The wording is that of Bukhārī’s.

8. Rulings Pertaining to Imprisonment

- **The ruling on imprisonment:**

Imprisonment means to confine a person in a prison and detain him from conducting his own affairs and accomplishing his own duties. Imprisonment is a permitted deterrent punishment which the judge may decide to give when he deems that necessary, as per the circumstances of the criminal, and the fact that with his imprisonment or otherwise there is public good.

- **The description of a prison:**

It is obligatory for prisons to be humanely fit for usage by people in terms of being wide enough, well lit, illuminated, clean, whilst providing services and comfort for the prisoner to protect his physical and psychological health, and granting them with clothing, blankets, healthy food, medical care, copies of the Qur'an, beneficial books of knowledge, building for them mosques within the prison and allowing them to pray in them.

It is obligatory to divide and categorise the prisoners according to their gender, age, type of crime committed and period of punishment. The young offenders will be imprisoned in a specific rehabilitation unit. Their hearts will be purified with advices about strengthening their faith and reforming their character.

It is proper to found the prisons on the basis that they are tools of reformation and repair of character.

Nu'man bin Bashir (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, "You will see the believers in terms of their being merciful between themselves and showing love among themselves and being kind to each, resembling one body, so that, if any part of the body is not well then the whole body responds to the sleeplessness (insomnia) and fever."¹

- **Types of imprisonment:**

Imprisonment is of two kinds:

First: the imprisonment of punishing, with the purpose of disciplining, reprimanding and reforming.

Second: the imprisonment for the purpose of interrogation and investigation. Its objective is to unearth the reality of accused. Also, imprisonment can occur for the

¹ Agreed upon; narrated by Bukhārī (no. 6011) and Muslim (no. 2586). The wording is that of Bukhārī's.

purpose of protection from any harm occurring on someone or something. And there is also the imprisonment of the criminals for capital punishments, Qisas and punishments stipulated by the Shari'ah.

Moreover, imprisoning a person is of two types:

Firstly: the legal imprisonment which realises the welfare of the public and their interests and fends off harms. The reasons to implement it are as follows:

One who is able to pay off the debt, yet persists on not paying, can be imprisoned to pay. The imprisonment will be materialised due to the fear of running away by the one on whom *qisas*, *hudud*, a right, or disciplinary action has been implemented. Also, the person who is a security threat or harmful to other people's security, wealth or honour, will face prison until the threat subsides.

Secondly: the illegal imprisonment. It is unnecessary and wrongful in nature to practice it because it entails unfair treatment and oppression against the person's religion and his honour.

• **Rulings concerning imprisonment:**

1- It is not permissible to imprison an accused person unless proofs and indications of his crime are established which strengthen the suspicion. As soon as the imprisonment is complete, the person's state and circumstances will be investigated outright. He will be compensated for the losses and damages incurred due to the imprisonment, if nothing is established against him.

2- If one is imprisoned for disciplinary reasons, then he repents, the judge is legally allowed to lower the period of imprisonment or release him, if his repentance is known to be sincere. This is because the objective is only to discipline and not to punish.

3- It is appropriate to release the jailed person temporarily at the times of necessity such as participating his closest relatives' funeral, for example the parents or his children, or visiting them if they are sick or meeting his wife and so on. If he runs away, he will be eligible to be disciplined.

4- Among the rights of the jailed person is that he should not come out of the prison when he is innocent until his innocence is announced.

5- It is important for the prison's management to provide timetable and schedule for the prisoner to follow which will benefit him by committing him to certain tasks such as memorising the Qur'an, learning new beneficial skills and so on.

• **The obligation of the ruler regarding prisoners:**

1- The authority to imprison anyone is on the hands of the ruler. It is a trust on his hands. The legal judgment will confirm the time and place of imprisonment of an individual.

2- Appointment of prison officers, wardens and staff among the good people who envisage this task as a rewarding religious duty which they can sincerely devote it to Allah.

3- Avoiding punishing the prisoner with the sorts of punishment that are contradictory to the principles of the Shari'ah of Allah and natural human disposition. The disciplinary action against a prisoner should comply with what has been mentioned in the Shar'iah.

4- It is not permissible for anyone to render the *hudud* of Allah cancelled and void, neither punishing someone with imprisonment only in lieu of *hudud*. Nor should a person be imprisoned on disciplinary grounds when the objective has already been achieved by a different method.

5- It is obligatory on the ruler to grant supervisory and inspectorate roles to trustworthy councils and committees to supervise and check the prisons, investigate any wrongdoing or unfair treatment against the prisoners, to find out about their issues and needs, to expose the bullied and maltreated prisoners, and uplift the unfair treatment from them and take the oppressors and bullies to task.

Allah (ﷻ) says:

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۗ يَعِظُكُمْ لَعَلَّكُمْ

تَذَكَّرُونَ ﴿٩٠﴾

“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”

[Sūrah al-Naḥl (16):90]

Chapter Ten:

The Book of *Khilāfah* (Caliphate) & *Imārah* (Leadership)

Consisting of the following:

1. *Khilāfah* (Caliphate) & *Imārah* (Leadership):
 - 1) Rulings Pertaining to the *Khalīfah* (Caliph)
 - 2) Responsibilities of the *Khalīfah* (Caliph)
 - 3) Responsibilities of the *Ummah*
2. Insights for Times of Tribulations:
 - 1) Rulings Pertaining to Tribulations
 - 2) Ways of Remaining Safe from Tribulations

The Book of *Khilāfah* (Caliphate) & *Imārah* (Leadership)

1- Rulings Pertaining to the *Khalīfah* (Caliph)

- **The ruling on appointing a *Khalīfah*:**

To appoint an leader for the Muslims is obligatory to protect Islamdom, to strategise regarding the circumstances and welfare of the Muslims, to implement the *hudud*, grant rights, judge according to what Allah has revealed, to enjoin good and forbid evil, to call people to Allah and to fight in the path of Allah.

Allah (ﷻ) says:

﴿يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٣٨﴾﴾

“[We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah." Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.”

[Sūrah Ṣād (38):26]

- **The People of Authority:**

The People of Authority are the scholars and the rulers.

The scholars are our People of Authority in explaining the Shar’iah [Law] of Allah, as Allah (ﷻ) says:

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ ۗ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾﴾

“And when there comes to them information about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favour of Allah upon you and His mercy, you would have followed Shayṭān, except for a few.”

[Sūrah al-Nisā’ (4):83]

The rulers are our People of Authority in executing and implementing the Shari’ah [Law] of Allah, and judging according the revelation of Allah, as Allah (ﷻ) says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۗ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٤٥﴾﴾

“O you who believe, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.”

[Sūrah al-Nisā’ (4):59]

The scholars cannot be upright without the aid of the rulers, neither the rulers can be righteous and upright without the support of the scholars. Thus, it is compulsory for the rulers to refer to the scholars to know the Laws of Allah, as it is obligatory for the scholars to advise and preach the rulers so that they implement the Laws of Allah on the servants of Allah. It is upon the rulers to obey the scholars in that, while simultaneously it is obligatory for us to follow and obey the rulers and scholars in matters that do not constitute the disobedience of Allah. Therefore, the scholars and rulers are the spirit of life and life blood of the nation. They are the imams of the masses in terms of good and evil.

The goodness of the worldly life and hereafter is dependent on the righteousness of the rulers and scholars, just as the corruption of the worldly life and hereafter revolves around the corruption of the rulers and the scholars.

O Allah! Make our leaders and rulers upright and righteous. Make them guiding and the guided. And grant them the ability to do what You like to be done and to do acts that please You. O The Most Honourable, accept this prayer! Amen.

1 – Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ ۗ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝﴾

“O you who believe, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.”

[Sūrah al-Nisā’ (4):59]

2 – And Ibn ‘Umar (رضي الله عنهما) narrated:

The Prophet (ﷺ) said, “It is obligatory upon every Muslim to listen and obey in all matters that he likes or dislikes as long as he is not ordered to perform an act of disobedience. If he is commanded to perform a disobedient act, then there is no need to listen and obey.”¹

• **Description of how the leadership of the ruler is established:**

The leadership of the ruler of the Muslims is established through one of the following ways:

¹ Agreed upon; narrated by Bukhārī (no. 7144) and Muslim (no. 1839). The wording is that of Muslim’s.

First: The ruler should be chosen by the consensus of the Muslims. His appointment is complete by pledging loyalty and allegiance by the people of authority among the scholars, the righteous, nobles and notables, just as the Muslims chose Abu Bakr (ﷺ) as their Khalifah.

Second: The leadership is established by the verbal appointment of the leader before him, just as Abu Bakr (ﷺ) promised Umar (ﷺ) to be Khalifah after him.

Third: A *Shuratic* council (Shura) is formed, consisting of a limited number of pious individuals. Then, they all agree upon one person to take the leadership role, just as Umar (ﷺ) formed a Shura among the six remaining companions among the ten companions who were given glad tidings about Paradise. They appointed ‘Uthmaan (may Allah be pleased with him) as a Khalifah.

Fourth: One takes over the leadership by force until the masses surrender to him and call him their imam. Thus, it becomes obligatory for the masses to obey in matters that are not considered as the disobedience of Allah, just as the Khilafah of Mu’awiyah (ﷺ) was established in that manner.

- **The ruling on elections:**

Elections, whether they are presidential, parliamentary or otherwise, they are allowed, as they realise the interests of Muslims. That should happen by appointing righteous people and keeping the evil ones away from the institution of promoting good and preventing evil and orienting.

- **The *Khilāfah* is in the hands of Allah alone:**

Khilāfah and kingdom are both in the hands of Allah Alone. He grants them to whom He wills and He snatches it from whom He wills. He is All-Wise and All-Knowing in His statements and actions, and his decisions and plans.

The *Khilāfah* on earth is attained through *Imān*, good actions, patience and certitude.

1 – Allah (ﷻ) says:

﴿ قُلِ اللَّهُمَّ مَلِكُ تُوْتِي الْمُلْكِ مَنْ تَشَاءُ وَتَعْرِضُ الْمُلْكَ وَمَنْ تَشَاءُ وَتُعْزِزُ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾ ﴾

“Say, ‘O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honour whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent.’”

[Sūrah Āl ‘Imrān (3):26]

2 – And Allah (ﷻ) says:

﴿وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾﴾

“Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient.”

[Sūrah al-Nūr (24):55]

3 – And Allah (ﷻ) says:

﴿وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۗ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٣٢﴾﴾

“And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.”

[Sūrah al-Sajdah (32):24]

- **The categories of decrees of the rulers:**

The decrees of the rulers are divided into three categories:

First: The ruler passes a decree that conforms to the orders of Allah and His Messenger. In that case, his obedience is obligatory.

Second: The ruler passes controversial laws about which Allah and His Messenger have prohibited. In that case there is no need to obey him. However, it is obligatory to advise him.

Third: The ruler passes decrees that neither contradict the Shar’iah-based commands nor prohibitions, which realise the public interests such as the traffic laws, municipal regulations, laws and regulations about conducting business, farming, manufacturing and so on. In that case, it is compulsory to obey him in these matters.

- **The people who are eligible and competent to assume the *Khilāfah*:**

The *Khilāfah* remains in Quraysh as long as they establish the religion, as the people are followers of Quraysh.

1 – Mu‘āwiyah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “This matter of *Khilāfah* will remain in Quraysh. No one will harbour enmity against them, but Allah will throw him head first in the fire, as long as they establish the religion.”¹

2 – And Ibn ‘Umar (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “This matter shall remain in Quraysh, even if there were only two left.”²

3 – And Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “People are the followers of Quraysh in this matter. Their Muslim follows their (Quraysh’s) Muslim and their unbeliever follows their unbeliever.”³

● **The ruling on seeking leadership:**

1 – ‘Abdul-Rahman bin Samurah (رضي الله عنه) narrated:

The Prophet (ﷺ) told me, “Do not long for the position of leadership (emirate). If you are granted because of asking for it, you will then be entrusted to it alone. However, if you are granted without asking, you will then be helped over it.”⁴

2 – And Abu Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “You people will be keen to have the authority of ruling which will be a thing of regret for you on the Day of Resurrection. What an excellent wet nurse it is, yet what a bad weaning one it is!”⁵

3 – And Abu Musa (رضي الله عنه) narrated:

Two men and I entered upon the Prophet (ﷺ). One of the men said: “Grant us leadership, O Messenger of Allah.” The second spoke the same way. He responded, “We do not grant leadership to those who ask for it or those who are keen to obtain it.”⁶

¹ Narrated by Bukhārī (no. 7139).

² Agreed upon; narrated by Bukhārī (no. 3501) and Muslim (no. 1820). The wording is that of Bukhārī’s.

³ Agreed upon; narrated by Bukhārī (no. 3495) and Muslim (no. 1818).

⁴ Agreed upon; narrated by Bukhārī (no. 7147) and Muslim (no. 1652). The wording is that of Bukhārī’s.

⁵ Narrated by Bukhārī (no. 7148).

⁶ Agreed upon; narrated by Bukhārī (no. 7149) and Muslim (no. 1733) in the Book of *Imārah*. The wording is that of Bukhārī’s.

- **Preventing some from leadership, especially those weak in fulfilling its responsibilities:**

Abu Dharr (رضي الله عنه) narrated:

I asked, “O Messenger of Allah, will you not appoint me as a governor?” He patted my shoulder with his hand and stated, “Abu Dharr! Verily, you are weak. This is really a trust. It will be a source of humiliation and regret in the Day of Judgment, unless on who fulfils its rights and he accomplished those responsibilities that are upon him in its respect.”¹

- **The virtue of a just leader and the punishment of the unjust one:**

1 – Allah (ﷻ) says:

﴿وَإِنْ حَكَمْتَ فَأَحْكُم بَيْنَهُم بِالْقِسْطِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

“And if you judge, judge between them with justice. Indeed, Allah loves those who act justly.”

[Sūrah al-Mā'idah (5):42]

2 – And Abu Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Seven [types of] people Allah will give them His Shade on the Day when there would be no shade but the Shade of His Throne (i.e., on the Day of Resurrection): And they are: a just ruler; a youth who grew up with the worship of Allah; a person whose heart is attached to the mosques, two men who love and meet each other and depart from each other for the sake of Allah; a man whom an extremely beautiful woman seduces (for illicit relation), but he (rejects this offer and) says: 'I fear Allah'; a man who gives in charity and conceals it (to such an extent) that the left hand does not know what the right has given; and a man who remembers Allah in solitude and his eyes become tearful.”²

3 – And ‘Abdullah bin ‘Amr (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Behold! The just ones will be seated on the pulpits of light beside Allah (ﷻ), on the right Hand side of the Merciful, The Most Exalted and Glorious. Both of His Hands are right. They are those who do justice in their rules, in matters relating to their families and in all that they undertake to do.”³

3 – And Ma'qil bin Yasar (رضي الله عنه) narrated:

¹ Narrated by Muslim (no. 1825).

² Agreed upon; narrated by Bukhārī (no. 1423) and Muslim (no. 1031). The wording is that of Bukhārī's.

³ Narrated by Muslim (no. 1827).

The Messenger of Allah (ﷺ) said, “No servant whom Allah grants leadership over his subjects, he dies the day he dies, while he is dishonest to his subjects but Allah will prohibit him from entering Paradise.”¹

- ***Khilāfah* and leadership is for men and not women:**

Abu Bakrah (رضي الله عنه) narrated:

During the battle of al-Jamal, Allah benefited me with a word (I heard from the Prophet (ﷺ)). When the Prophet (ﷺ) heard the news that the people of the Persia had made the daughter of Khosrau their Queen (ruler), he said, “A nation which appoints woman as their ruler will never succeed.”²

- **How do people give their oath of allegiance to the leader?**

1 – ‘Ubādah bin Şamit (رضي الله عنه) narrated:

We took an oath of allegiance to the Messenger of Allah (ﷺ) on listening and obeying in hardship and ease, enthusiasm and reluctance, and on being others given preference to us and not to contend with the rulers about the leadership and to speak or establish the truth wherever we were without worrying about criticism of anyone who criticises.” In a different narration after his statement: “to contend with the rulers about the leadership,” he stated: “apart from the fact that you see an open disbelief, which you have a justifying evidence from Allah against it.”³

2 – And Jabir bin Abdullah (رضي الله عنه) narrated:

I swore an oath of allegiance to the Prophet (ﷺ) on listening and obeying. He interjected, stating to me, “As much as I can and to be sincere to every Muslim.”⁴

- **The ruling on the one who divides the authority of the Muslims while they are united:**

‘Arfajah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “One who comes to you, while your leadership is united under one man, intending to split your solidarity or disunite your community, then kill him.”⁵

- **The ruling when two *Khalīfahs* are given an oath of allegiance to:**

¹ Agreed upon; narrated by Bukhārī (no. 7150) and Muslim (no. 142). The wording is that of Muslim’s.

² Narrated by Bukhārī (no. 7099).

³ Agreed upon; narrated by Bukhārī (no. 7056) and Muslim (no. 42) & (no. 1709) in the Book of *Imārah*. The wording is that of Muslim’s.

⁴ Agreed upon; narrated by Bukhārī (no. 7204) and Muslim (no. 56). The wording is that of Bukhārī’s.

⁵ Narrated by Muslim (no. 1852).

Abu Sa' id al-Khudri (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, "If oaths of allegiance are given to two Khalifahs, then kill the latter among them."¹

- **The best and worst of leaders:**

'Awf bin Malik (رضي الله عنه) narrated:

The Prophet (ﷺ) said, "The best of your imams (leaders) are those whom you love and they also love you, they pray for you and you pray for them. The worst of your imams (leaders) are those whom you hate and they hate you, you curse them and they curse you." He was asked: "O Messenger of Allah, should we not overthrow them with sword?" He replied: "No, as long as they establish prayers amidst you. When you see from your leaders a thing that you detest, then dislike his action, but do not retract hand from obeying."²

¹ Narrated by Muslim (no. 1853).

² Narrated by Muslim (no. 1855).

2- Responsibilities of the *Khalīfah* (Caliph)

- The *Khilāfah* is an act of worship among the greatest acts of worship. To be able to undertake this responsibility perfectly, it is obligatory upon the Khalifah to consider the following:

First: Establishing the religion. That is done by protecting it, acting upon it and calling people towards it, removing any doubt surrounding it, executing its injunctions and punishments, judging people according to the revelation of Allah and Jihad (striving) in the path of Allah.

1 – Allah (ﷻ) says:

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴾

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.”

[Sūrah al-Naḥl (16):125]

2 – And Allah (ﷻ) says:

﴿ يٰدَاوُدُ اِنَّا جَعَلْنَاكَ خَلِيفَةً فِى الْاَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيلِ اللّٰهِ ۚ اِنَّ الَّذِىۡنَ يَظِلُّوْنَ عَنْ سَبِيلِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيۡدٌۢ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴾

“[We said], “O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah.” Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.”

[Sūrah Ṣād (38):26]

3 – And Allah (ﷻ) says:

﴿ اِنَّ اللّٰهَ يَأْمُرُكُمْ اَنْ تُوَدُّوا الْاٰمَنَاتِۙ اِلٰى اٰهْلِهَا وَاِذَا حَكَمْتُمْ بَيْنَ النَّاسِ اَنْ تَحْكُمُوْا بِالْعَدْلِ ۗ اِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمۡ بِهٖ ۗ اِنَّ اللّٰهَ كَانَ سَمِيْعًاۢ بَصِيْرًا ﴾

“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.”

[Sūrah al-Nisā’ (4):58]

3 – And Allah (ﷻ) says:

﴿ يٰۤاَيُّهَا الَّذِىۡنَ اٰمَنُوْا جَاهِدِ الْكٰفِرَ وَالْمُنٰفِقِىۡنَ وَاَعْلَظْ عَلَيْهِمْ ۗ وَمَا وَهَمْتُمْ بِجَهَنَّمَ ۗ وَنَسِ الْمَصِيْرُ ﴾

“O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.”

[Sūrah al-Tahrīm (66):9]

Second: Appointing competent and qualified persons for positions of authority and governorship.

1 – Allah (ﷻ) says:

﴿إِنَّ خَيْرَ مَنْ آسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ﴾

“Verily, the best one you can hire is the strong and the trustworthy.”

[Sūrah al-Qaṣaṣ (28):26]

2 – And Ma‘qil bin Yasar (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “No ruler who, having obtained control over the affairs of the Muslims, yet does not strive for their betterment nor does he serve them sincerely, shall not enter Paradise with them.”¹

Third: Assessment and evaluation of the leader concerning the statements and actions of his governors.

Abu Humayd al-Sa‘idi (رضي الله عنه) narrated:

The Prophet (ﷺ) appointed Ibn Lutbiyya, a man from the Azd tribe, in charge of Sadaqah. When he came with the collection, and said: This wealth is for you and this is a gift presented to me. The Prophet (ﷺ) said to him: “Why did not he remain seated at the house of his father or his mother, waiting whether gifts were presented to him or not. By Allah in Whose Hand is the life of Muhammad, if any one of you took anything wrongfully, he will bring it on the Day of Resurrection, carrying it on (his back), I will not recognize anyone of you, on the Day of Resurrection with a grunting camel, or a bellowing cow, or a bleating ewe.” Then he raised his hands till we could see the whiteness of his armpits. Then he said thrice, “O Allah! Have I conveyed (Your Commandments).”²

Fourth: Inquiring about the state of the subjects and planing about the affairs in a way that their interests are realised.

Ibn ‘Umar (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Listen, each of you is a shepherd (leader) and each of you is responsible for his flock. The Amir (ruler) who is in charge of the people is a shepherd and is responsible for his flock; a man is a shepherd in charge of his household and he is responsible for them; a woman is a shepherdess in charge of her husband's house and children and she is responsible for them; and a man's slave is a shepherd in charge of his master's property and

¹ Agreed upon; narrated by Bukhārī (no. 7150) and Muslim (no. 142). The wording is that of Muslim’s.

² Agreed upon; narrated by Bukhārī (no. 2597) and Muslim (no. 1832). The wording is that of Bukhārī’s.

he is responsible for it. So each of you is a shepherd and each of you is responsible for his flock.”¹

Fifth: Being soft towards the subjects and sincere to them.

1 – Tamim al-Dari (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The religion is *nasihah* (intention to do good).” We said “To whom?” He (ﷺ) replied: “To Allah, His Book, His Messenger, and to the leaders of the Muslims and their masses.”²

2 – And Ma’qil bin Yasar (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “No ruler who, having obtained control over the affairs of the Muslims, yet does not strive for their betterment nor does he serve them sincerely, shall not enter Paradise with them.”³

Sixth: Consulting and seeking advice from the people of Shura regarding the affairs of the state.

1 – Allah (ﷻ) says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Mā'idah (5):2]

2 – And Allah (ﷻ) says:

﴿فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ ۗ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ

وَشَاوِرْهُمْ فِي الْأَمْرِ ۗ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾﴾

“So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].”

[Sūrah Āl 'Imrān (3):159]

Seventh: Looking after the domestic and foreign interests of the *Ummah*.

1 – Allah (ﷻ) says:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ ﴿١٥٩﴾﴾

¹ Agreed upon; narrated by Bukhārī (no. 893) and Muslim (no. 1829). The wording is that of Muslim's.

² Narrated by Muslim (no. 55).

³ Agreed upon; narrated by Bukhārī (no. 6066) and Muslim (no. 2563). The wording is that of Bukhārī's.

“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.”

[Sūrah al-Tawbah (9):128]

2 – And ‘Ā’ishah (رضي الله عنها) narrated:

I heard the Messenger of Allah (ﷺ) in this house of mine supplicating: “O Allah, one who becomes in charge of my Ummah in any affair, then he puts them into hardship, put him in hardship too. And one who attains authority of my Ummah in any affair and treats them kindly, treat him kindly too.”¹

Eighth: Being a role model for one’s subjects both in one’s religion and character.

1 – Allah (ﷻ) says:

﴿وَإِنَّكَ لَعَلَّ خُلُقِي عَظِيمٌ ﴿٦٨﴾﴾

“And indeed, you are of a great moral character.”

[Sūrah al-Qalam (68):4]

2 – And Allah (ﷻ) says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٣٣﴾﴾

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

[Sūrah al-Aḥzāb (33):21]

3 – And Allah (ﷻ) says:

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُن فِي مِرْيَةٍ مِّن لِّقَائِهِمْ ۗ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ ﴿٣٢﴾ وَجَعَلْنَا مِنْهُمْ أَئِمَّةً

يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۗ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٣٣﴾﴾

“And We certainly gave Moses the Scripture, so do not be in doubt over his meeting. And we made the Torah guidance for the Children of Israel. And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.”

[Sūrah al-Sajdah (32):23-24]

Ninth: Having a good and positive thinking about the Muslims and to avoid following their faults.

1 – Allah (ﷻ) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۗ أَنُحِبُ

أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿٥٠﴾﴾

“O you who believe, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother

¹ Narrated by Muslim (no. 1828).

when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.”

[Sūrah al-Ḥujurāt (49):12]

2 – And Mu‘awiyah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Do not pursue the faults of the people, otherwise you will corrupt them or nearly corrupt them.”¹

Tenth: Choosing a good entourage.

1 – Allah (ﷻ) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّٰدِقِينَ ﴿٩١﴾﴾

“O you who believe, fear Allah and be with those who are true.”

[Sūrah al-Tawbah (9):119]

2 – And Allah (ﷻ) says:

﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۗ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدَ زِينَةَ الْحَيَاةِ الدُّنْيَا ۗ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿١٥٨﴾﴾

“And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect.”

[Sūrah al-Kahf (18):28]

3 – And Abu Sa‘id al-Khudri (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “No Prophet has come nor has he appointed thereafter a Khalifah, but he has had two kinds of entourage: one who enjoins upon him to do good and incites him to carry it out, and the other enjoins evil and impulses him to carry it out; and the protected person (from the bad entourage) is the one whom Allah only protects.”²

¹ Authentic; narrated by Abu Dawud (no. 4888).

² Narrated by Bukhārī (no. 7198).

3- Responsibilities of the *Ummah*

- It is obligatory upon the *Ummah* to consider the following concerning the leader of the Muslims:

First: Obedience of the person in authority in matters that do not constitute the disobedience of Allah.

1 – Allah (ﷻ) says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝﴾

“O you who believe, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.”

[Sūrah al-Nisā’ (4):59]

2 – And Ibn ‘Umar (رضي الله عنهما) narrated:

The Prophet (ﷺ) said, “It is obligatory upon every Muslim person to listen and obey in all matters that he likes or dislikes as long as he is not ordered to perform an act of disobedience. If he is commanded to perform a disobedient act, then there is no need to listen and obey.”¹

Second: Counselling and advising the People of Authority.

Tamim al-Dari (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The religion is *nasihah* (intention to do good).” We said “To whom?” He (ﷺ) replied: “To Allah, His Book, His Messenger, and to the leaders of the Muslims and their masses.”²

Third: Helping and supporting him in matters concerning the truth.

Allah (ﷻ) says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Mā’idah (5):2]

Fourth: Not cheating or deceiving the People of Authority and others.

¹ Agreed upon; narrated by Bukhārī (no. 7144) and Muslim (no. 1839). The wording is that of Muslim’s.

² Narrated by Muslim (no. 55).

1 – Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنِيَّتِكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٧﴾ وَأَعْلَمُوا أَنَّ أَمْوَالَكُمْ وَأَوْلَادَكُمْ
فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾ ﴾

“O you who believe, do not betray Allah and the Messenger or betray your trusts while you know [the consequence]. And know that your properties and your children are but a trial and that Allah has with Him a great reward.”

[Sūrah al-Anfāl (8):27-28]

2 – And Abu Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Whoever takes up arms against us, is not of us.”¹

Fifth: Remaining patient and forbearing with the unjust treatment of the rulers and with their monopolisation of power and favouritism.

1 – Usayd bin Hudayr (رضي الله عنه) narrated:

A person among the Ansar once took the Messenger of Allah (ﷺ) and said, “Will you not appoint me as a governor?” The Messenger (ﷺ) responded, “You will encounter favouritism after me. Remain patient until you meet me at fountain [of al-Kauthar].”²

2 – And Ibn Abbas (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “If a person notices in his ruler what he dislikes, he should show patience because he who departs from the (Muslim) community a cubit’s length, dies like those who died in the Days of Ignorance.”³

Sixth: Obeying the rulers in matters that are not considered as acts of disobedience, even if they prevent granting the basic rights.

Salamah bin Yazid al-Ju’fi (رضي الله عنه) narrated:

I asked the Messenger of Allah (ﷺ), “O Prophet of Allah! Tell us, what you command us to do if there arise over us rulers who demand of us what is due to them and refuse from granting us with what is due to us.” The Messenger of Allah (ﷺ) turned away from him, however he repeated the same question. Thereupon Messenger of Allah (ﷺ) stated, “Listen to them and obey them. They are responsible for their obligations and you are accountable for yours.”⁴

¹ Narrated by Muslim (no. 143).

² Agreed upon; narrated by Bukhārī (no. 3792) and Muslim (no. 1845). The wording is that of Muslim’s.

³ Agreed upon; narrated by Bukhārī (no. 7053) and Muslim (no. 1849). The wording is that of Bukhārī’s.

⁴ Narrated by Muslim (no. 1846).

Seventh: Sticking with the community of Muslims and their leader during the advent of tribulations and at all times.

1 – Hudhayfah bin al-Yaman (رضي الله عنه) narrated:

People used as the Messenger of Allah (ﷺ) about the good times, but I used to ask him about bad times fearing lest they overtake me. I said: “Messenger of Allah, we were in the midst of ignorance and evil, and then God brought us this good (time through Islam). Is there any bad time after this good one?” He replied: “Yes.” I asked: “Will there be a good time again after that bad time?” He said: “Yes, but therein will be a hidden evil.” I asked: “What will be the evil hidden therein?” He said: “(That time will witness the rise of) the people who will adopt ways other than mine and seek guidance other than mine. You will know good points as well as bad points.” I asked: “Will there be a bad time after this good one?” He said: “Yes. (A time will come) when there will be people standing and inviting at the gates of Hell. Whoso responds to their call, they will throw them into the fire.” I said: “Messenger of Allah, describe them for us.” He said: “All right. They will be a people having the same complexion as ours and speaking our language.” I said: “Messenger of Allah, what do you suggest if I happen to live in that time?” He said: “You should stick to the main body of the Muslims and their leader.” I said: “If they have no (such thing as the) main body and have no leader?” He said: “Separate yourself from all these factions, though you may have to hold with your teeth the roots of a tree until death comes to you and you are in this state.”¹

2 – And Abu Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Whoever exits from the obedience (of the Amir) and separates from the main body of the Muslims - and dies in that state – then he dies the death of one belonging to the days of *jahiliyyah*. And he who is killed under a blind banner (to the cause for which he is fighting), getting angry in support of tribalism or calling towards a tribe or helps a tribe in a warfare is not from my Ummah, and whosoever rebels against my Ummah, killing the righteous and the wicked among them, sparing not (even) those staunch in faith and fulfilling not his obligation towards the one who has been given a pledge (of security), is not of me (i.e. is not my follower) nor am I of him.”²

2 – And Ibn ‘Abbās (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “One who saw in his Amir something which he dislikes, should then remain patient, for one who separated from the main body of the Muslims even to the extent of the length of a hand’s span and then he died, then he died the death of one belonging to the days of Jahiliyyah.”³

¹ Agreed upon; narrated by Bukhārī (no. 3606) and Muslim (no. 1847). The wording is that of Muslim’s.

² Narrated by Muslim (no. 1848).

³ Agreed upon; narrated by Bukhārī (no. 7054) and Muslim (no. 1849). The wording is that of Bukhārī’s.

Eighth: Denouncing the acts of the rulers that run contradictory to Islamic Law with wisdom and avoiding rebelling against them by force as long as they establish prayers.

1 – Allah (ﷻ) says:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْعُرْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾﴾

“There has to be a group of people from among you who call towards the good, and bid the Fair and forbid the Unfair. And it is these who are successful. Do not be like those who became divided and fell into disputes after the clear signs had come to them. Those are the ones for whom there is a grave punishment.”

[Sūrah Āl ‘Imrān (3):104-105]

2 – And Umm Salamah (رضي الله عنها) narrated:

The Prophet (ﷺ) said, “Some rulers some will be appointed upon you, [whose actions] you will approve and disapprove. He who dislikes them will be blameless, and he who expresses disapproval will be safe, but he who is pleased and follows them (will be indeed sinful).” His audience asked, “Shall we not fight them?” He replied, “No, as long as they establish prayers amongst you.”¹

- **The ruling on seeking political asylum:**

If a Muslim receives death threat from the authorities or is threatened with unfair imprisonment, then he is permitted to take political asylum in a Muslim country. If he cannot find that, he can take asylum in a non-Muslim country, with preconditions that he is safe and secure in terms of his religion, that he does not help the unbelievers against the Muslims and that he intends to return to a Muslim country whenever it is possible.

The companions (رضي الله عنهم) migrated from Makkah to Abyssinia (present-day Ethiopia) from the torments of the Quraysh and entered into the protection of the Abyssinian king, Negus, who had not yet embraced Islam.

¹ Narrated by Muslim (no. 1854).

2. Insights for Times of Tribulations

1- Rulings Pertaining to Tribulations

- **The essence of tribulations:**

Tribulations, in all their kinds, are among the ways of Allah in dealing with His creation. Allah (ﷻ) tests His servants so that a believer becomes apparent from the non-believer and the truthful from the liar:

﴿ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾ وَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۗ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكٰذِبِينَ ﴿٣﴾ ﴾

“Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.”

[Sūrah al-‘Ankabūt (29):2-3]

Since the tribulations are meant to happen, thus it is important to have an insight about them, be ready for them, be warned about their ordeal and to know the ways of safety from them:

﴿ وَمَا أَرْسَلْنَا قَبْلَكَ مِنْ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لِيَأْكُلُوا الطَّعَامَ وَيَمْشُوا فِي الْأَسْوَاقِ ۗ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَنْتُمْ بِرُؤُوسٍ ۚ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٥﴾ ﴾

“And We did not send before you, [O Muhammad], any of the messengers except that they ate food and walked in the markets. And We have made some of you [people] as trial for others - will you have patience? And ever is your Lord, Seeing.”

[Sūrah al-Furqān (25):20]

Tribulations are many and of many kinds, they appear as if one is overriding the other like the cumulonimbus (clouds on top of each other), marching on blindly and with total deafness just as parts of a dark night, hitting like crashing waves, while simultaneously the intellects becoming fooled, the hearts dying, severe in its nature with no mercy on anyone, and so strong that no one can stand against them, neither can anyone be safe from them apart from whom Allah grants protection.

1 – Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۗ وَعَلِمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ ۗ وَأَنَّهُ إِلَيْهِ نُحْشَرُونَ ﴿١٠٣﴾ وَأَتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً ۗ وَعَلِمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٠٤﴾ ﴾

“O you who believe, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him

you will be gathered. And fear a trial which will not strike those who have wronged among you exclusively, and know that Allah is severe in penalty.”

[Sūrah al-Anfāl (8):24-25]

2 – And Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “There will be tribulations during which a sitting person will be better than the standing one, and the standing one will be better than the walking one, and the walking one will be better than the running one, and whoever will expose himself to these tribulations, they will destroy him. So whoever can find a place of protection or refuge from them, should take shelter in it.”¹

3 – And Usamah (رضي الله عنه) narrated:

Once the Prophet (ﷺ) stood at the top of one of the castles (or higher buildings) of Madinah and said, “Do you see what I see? Certainly, I am seeing the falling areas of tribulations amongst your houses just like the areas of raindrops.”²

4 – And Ibn ‘Umar (رضي الله عنهما) narrated:

The Prophet (ﷺ) said, “Do not revert to disbelief after me by striking the necks of each other.”³

• The advent of tribulations:

1 – Allah (ﷻ) says:

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَنَبِّئِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَئِكَ عَلَيْكُمْ صَلَواتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٥٧﴾﴾

“And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, who, when disaster strikes them, say, ‘Indeed we belong to Allah, and indeed to Him we will return.’ Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.”

[Sūrah al-Baqarah (2):155-157]

2 – And Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The Hour will not be established till two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine; till about thirty Dajjals (liars) appear, and each one of them will claim that he is Allah’s Messenger; till the religious knowledge is

¹ Agreed upon; narrated by Bukhārī (no. 3601) and Muslim (no. 2886). The wording is that of Muslim’s.

² Agreed upon; narrated by Bukhārī (no. 1878) and Muslim (no. 2885). The wording is that of Muslim’s.

³ Agreed upon; narrated by Bukhārī (no. 7077) and Muslim (no. 66). The wording is that of Bukhārī’s.

taken away (by the death of Religious scholars); earthquakes will increase in number; time will pass quickly; afflictions will appear; al-Harj (i.e., killing) will increase; till wealth will be in abundance – so abundant that a wealthy person will worry lest nobody should accept his Zakat, and whenever he will present it to someone, that person (to whom it will be offered) will say, ‘I am not in need of it’; till the people compete with one another in constructing high buildings; till a man when passing by a grave of someone will say, ‘Would that I were in his place’; and till the sun rises from the West. So when the sun will rise and the people will see it (rising from the West) they will all believe (embrace Islam) but that will be the time when: (As Allah (ﷻ) said) ‘No good will it do to a soul to believe then, if it believed not before, nor earned good (by deeds of righteousness) through its *Imān*.’”¹

3 – And Umm Salamah (رضي الله عنها) narrated:

Allah’s Messenger (ﷺ) woke up one night in a state of terror and stated, “*Subhan Allah!* (Glorified be Allah)! How many treasures Allah has sent down! And how many afflictions have been sent down, too! Who will go and wake the female dwellers up of these rooms (for prayers)?” He meant his wives, so that they might pray. He then added, “A well-dressed (soul) in this world will be naked in the Hereafter.”²

- **The fiqh of tribulations:**

Tribulations have some indications and characteristics whose knowledge helps one to protect oneself from them and attain salvation from them:

First: they beautify themselves in the beginning for the people, tempting them to engage and entangle in them and put hopes in them, then quickly one regrets for embroiling in them.

Second: when they happen, they accelerate and develop until they run out of control, becoming hard for the ones who fuel them to extinguish, the intellectuals become completely despondent in stopping the fools from them, perplexes them, engulfing and affecting everything in their wake.

Third: they affect the intellectual abilities of people, the heart a person dies just as he body dies, his religion disappears just as the days go past. A Muslim who saw a thing as being forbidden, now sees it permissible and the permissible now as forbidden, then he has been stricken with *Fitnah*:

﴿ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴾

“So let those beware who dissent from the Prophet's order, lest fitnah strikes them or a painful punishment.”

[Sūrah al-Nūr (24):63]

¹ Agreed upon; narrated by Bukhārī (no. 7121) and Muslim (no. 157). The wording is that of Bukhārī’s.

² Narrated by Bukhārī (no. 7069).

- **The beginning of tribulations:**

1 – Zaynab bint Jahsh (رضي الله عنها) narrated:

The Prophet (ﷺ) got up from his sleep with a flushed red face and said, “None has the right to be worshipped but Allah. Woe to the Arabs, from the Great evil that is nearly approaching them. Today a gap has been made in the wall of Gog and Magog like this.” Sufyan illustrated this by forming the number 90 or 100 with his fingers. It was asked, “Shall we be destroyed though there are righteous people among us?” The Prophet (ﷺ) said, “Yes, when evil increases.”¹

2 – And Ibn ‘Umar (رضي الله عنهما) narrated:

The Messenger of Allah (ﷺ) said: “O Allah! Bless us in our Sham (Levant) and in our Yemen.” People said, “In our Najd as well.” Thereupon he said, “There are the earthquakes and tribulations, and from there the horn of Shaytan arises.”²

- **The sparks of tribulations:**

The gatherings where backbiting and slandering take place, where gossips occur are the worst gatherings because they create tribulation and evil and fuel the fire slowly until it becomes harder to extinguish it, even for those who created the sparks in first place.

Many statements lead to bloodshed, mentioning bad things about people help shed the blood, ruin their cities. Having a bad thought about the Muslims or even branding someone a Kafir without any valid reason can be a key to bloodshed and wrongly and unjustly dishonour the sanctity of human life.

1 – Allah (ﷻ) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرَكُم مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءً مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ؕ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُم الظَّالِمُونَ ﴿١١﴾﴾

“O you who believe, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one’s] faith. And whoever does not repent - then it is those who are the wrongdoers.”

[Sūrah al-Ḥujurāt (49):11]

¹ Agreed upon; narrated by Bukhārī (no. 7059) and Muslim (no. 2880). The wording is that of Bukhārī’s.

² Narrated by Bukhārī (no. 1037).

2 – And Allah (ﷻ) says:

﴿يَتْلُهَا الَّذِينَ ءَامَنُوا أَجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ؕ أَنُحِبُّ
أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ؕ وَاتَّقُوا اللَّهَ ؕ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿٤٩﴾﴾

“O you who believe, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.”

[Sūrah al-Ḥujurāt (49):12]

3 – And Abdullah in Mas’ud (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Reviling a Muslim is *fusūq* (disobedience of Allah) and fighting with him is (tantamount to) disbelief.”¹

¹ Agreed upon; narrated by Bukhārī (no. 48) and Muslim (no. 64).

2- Ways of Remaining Safe from Tribulations

The Ummah can be safe from the calamities of tribulations, trials and tribulations and their evil through following resolves:

Firstly: To dry the springs of tribulations, impede their sources, stop their commencements, and restrain their fools. How many sincere, well-intended ignoramus are there that corrupt the situation due to their ignorance without realising the magnitude of their actions, ending up putting the Ummah into tribulation, whilst thinking that he is the most kind-hearted. How many hypocrites are there that eat with their tongues, yet they fuel the fire of tribulation with their statements.

1 – Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَهُمْ فِيهَا فِي عَذَابٍ مُّهِينٍ ﴿٨٥﴾﴾

“Indeed, those who have tortured the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire.”

[Sūrah al-Burūj (85):10]

2 – And Nu‘man bin Bashir (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The example of a person abiding by Allah's orders and limits (or the one who abides by the limits and regulations prescribed by Allah) in comparison to the one who does wrong and violate Allah's limits and orders is like the example of people drawing lots for seats in a boat. Some of them got seats in the upper deck while the others in the lower deck. Those in the lower deck have to pass by those in the upper deck to get water, and that troubled the latter. One of them (i.e. the people in the lower part) took an axe and started making a hole in the bottom of the boat. The people of the upper deck came and asked him, (saying), 'What is wrong with you?' He replied, ‘You have been troubled much by my (coming up to you), and I have to get water.’ Now if they prevent him from doing that they will save him and themselves, but if they leave him (to do what he wants), they will destroy him and themselves.”¹

Second: To be cautions of evil is a door among the doors of goodness.

1 – Allah (ﷻ) says:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۗ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١٨﴾﴾

¹ Narrated by Bukhārī (no. 2686).

“And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous.”

[Sūrah al-An’ām (6):153]

2 – And Hudhayfah bin al-Yaman (رضي الله عنه) narrated:

People used as the Messenger of Allah (ﷺ) about the good times, but I used to ask him about bad times fearing lest they overtake me. I said: “Messenger of Allah, we were in the midst of ignorance and evil, and then God brought us this good (time through Islam). Is there any bad time after this good one?” He replied: “Yes.” I asked: “Will there be a good time again after that bad time?” He said: “Yes, but therein will be a hidden evil.” I asked: “What will be the evil hidden therein?” He said: “(That time will witness the rise of) the people who will adopt ways other than mine and seek guidance other than mine. You will know good points as well as bad points.” I asked: “Will there be a bad time after this good one?” He said: “Yes. (A time will come) when there will be people standing and inviting at the gates of Hell. Whoso responds to their call, they will throw them into the fire.” I said: “Messenger of Allah, describe them for us.” He said: “All right. They will be a people having the same complexion as ours and speaking our language.” I said: “Messenger of Allah, what do you suggest if I happen to live in that time?” He said: “You should stick to the main body of the Muslims and their leader.” I said: “If they have no (such thing as the) main body and have no leader?” He said: “Separate yourself from all these factions, though you may have to hold with your teeth the roots of a tree until death comes to you and you are in this state.”¹

Third: To stick with the scholars at the times of tribulation.

Tribulations are like parts of a dark night. One walking at night towards the tribulation is on the verge of destruction, if he has no light of faith with (*Imaan*) him and knowledge which reveals the people associated with these tribulations and clarifies the paths of salvation. That is the Holy Qur’an:

﴿ قَدْ جَاءَكُمْ بَصَائِرٌ مِنْ رَبِّكُمْ ۖ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ عَمِيَ فَعَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ۗ ﴾

“There has come to you enlightenment from your Lord. So whoever will see does so for [the benefit of] his soul, and whoever is blind [does harm] against it. And [say], ‘I am not a guardian over you.’”

[Sūrah al-An’ām (6):104]

The practicing scholars (Ulama’ Rabbaniyyun) are like Noah’s Ark. One who opposes them or leaves them, he becomes among those who drown.

The scholars are the lanterns of the Ummah, they teach the masses their religion, clarify for them how the obligatory acts are done and how to refrain from the prohibited acts.

¹ Agreed upon; narrated by Bukhārī (no. 3606) and Muslim (no. 1847). The wording is that of Muslim’s.

When scholars die, people become confused, deviate from the Truth, ultimately, knowledge disappears, ignorance prevails, leading to the abundance of tribulations. This is because the widespread presence of tribulations is undoubtedly connected with the disappearance of knowledge and scholars.

Abdullah bin ‘Amr bin al-‘As (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Verily, Allah does not take away knowledge by snatching it from the people, but He takes it away by taking away (the lives of) the religious scholars till none of the scholars stays alive. Then the people will take ignorant ones as their leaders, who when asked to deliver religious verdicts, will issue them without knowledge, the result being that they will go astray and will also lead others astray.”¹

Allah has made the scholars a protective shield from destruction. When a tribulation appears, all the scholars know about it. While when it disappears and destroys everything in its wake, the every ignorant person recognises it:

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ^ط وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ^ه وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَتَبَعْتُمُ الشَّيَاطِينَ إِلَّا قَلِيلًا ﴿٨٣﴾﴾

“And when there comes to them information about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favour of Allah upon you and His mercy, you would have followed Shayṭān, except for a few.”

[Sūrah al-Nisā’ (4):83]

The most important path that allows one to protect from the evil of tribulations, and from the deviation and leading oneself astray, and help one to save himself from destruction is holding tight to the Book of Allah, sticking with the scholars, act upon the correct opinions issued by them, just as Allah honoured the religion and protected it through Abu Bakr (رضي الله عنه) on the day of renouncement of faith and protected it through other Imams of guidance.

A faithful environment is driven by Ulama’ Rabbaniyyun whom Allah has made the minarets of knowledge and guidance, whereas the ignorant environment creates an ample climate for anarchism and deceit. It is this type of environment that bred Aswad al-‘Anasi in Yemen and Musaylamah the impostor in Yamamah. It destroyed them both.

¹ Agreed upon; narrated by Bukhārī (no. 100) and Muslim (no. 2673). The wording is that of Bukhārī’s.

Allah (ﷻ) says:

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ فَسَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾ بِالْبَيِّنَاتِ وَالزُّبُرِ ۗ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾ ﴾

“And We sent not before you except men to whom We revealed [Our message]. So ask the people of the message if you do not know. [We sent them] with clear proofs and written ordinances. And We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought.”

[Sūrah al-Naḥl (16):43-44]

Fourth: To stick with the general body of Muslims.

The general body of Muslims are the people of faith and piety. The hand of Allah is on the *Jama'ah* (the general body of Muslims). The Ummah can never be misguided collectively. The Truth remains with it as long as it an Ummah.

Furthermore, Allah (ﷻ) has commanded us to remain united and has prohibited us from disunity. Remaining as one community is a mercy, and disuniting is a punishment. The result of being a large united community is the attainment of the mercy of Allah, his happiness and his blessings, including the felicity of this world and the hereafter. While the outcome of division leads to earning his punishment, curse and wrath, including misfortune of this world and the hereafter.

1 – Allah (ﷻ) says:

﴿ وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا فِعْلَهُ اللَّهُ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾ وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْعُرْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۗ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾ ﴾

“And hold firmly to the rope of Allah all together and do not become divided. And remember the favour of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favour, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided. And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful. And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment.”

[Sūrah Āl ‘Imrān (3):103-105]

2 – And Allah (ﷻ) says:

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۗ جَهَنَّمَ ۗ وَسَاءَتْ مَصِيرًا ﴿٨٥﴾ ﴾

“And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.”

[Sūrah al-Nisā’ (4):115]

3 – And Hudhayfah bin al-Yaman (رضي الله عنه) narrated:

People used as the Messenger of Allah (ﷺ) about the good times, but I used to ask him about bad times fearing lest they overtake me...

I said: “Messenger of Allah, what do you suggest if I happen to live in that time?” He said: “You should stick to the main body of the Muslims and their leader.” I said: “If they have no (such thing as the) main body and have no leader?” He said: “Separate yourself from all these factions, though you may have to hold with your teeth the roots of a tree until death comes to you and you are in this state.”¹

The frequency in praying Salah (prayers) in congregation is the strongest cause of unity and attainment of security and goodness. Though it does not uproot the tribulation, however, it extinguishes their fire and minimises their harms, as Allah (ﷻ) says:

﴿ أَتَىٰ مَا أَوْحَىٰ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٢٤٠﴾

“Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.”

[Sūrah al-‘Ankabūt (29):45]

Fifth: To ascertain the news.

Tribulations spread because of gossips and pride and increase in publicising false and groundless arguments.

Those who hastily fall into the fire of tribulations are usually the ignorant ones, those boasting and those who are deluded, who drag the Ummah towards every calamity and tribulation, without knowing the source of the gossip and the place where it originated from. Thus, it is important to ascertain the news concerning the general public of the Ummah, its leadership or any affair associated with it. Just trusting the narrator is not enough, it is important to ascertain the facts, because the selves can be overtaken by prejudice, desires, whispers of Shaytan, self-interest and greed.

1 – Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلِئِهِمْ فُتُصِيبُوا عَلَىٰ مَا فَعَلْتُمْ تَتَدَمَّرُونَ ﴿١٠٤﴾

¹ Agreed upon; narrated by Bukhārī (no. 7083) and Muslim (no. 1847). The wording is that of Bukhārī’s.

“O you who believe, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.”

[Sūrah al-Hujurat (49):6]

2 – And Allah (ﷻ) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَيَّبُوا وَلَا تَقُولُوا لِمَن ءَلْقَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِندَ اللَّهِ مَغَابِرٌ كَثِيرَةٌ كَذَٰلِكَ كُنْتُمْ مِن قَبْلُ فَمَنْ ءَلَىٰ اللَّهُ عَلَيْكُمْ فَتَيَّبُوا ۗ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٦﴾﴾

“O you who believe, when you go forth [to fight] in the cause of Allah, investigate; and do not say to one who gives you [a greeting of] peace "You are not a believer," aspiring for the goods of worldly life; for with Allah are many acquisitions. You [yourselves] were like that before; then Allah conferred His favour upon you, so investigate. Indeed Allah is ever, with what you do, Acquainted.”

[Sūrah al-Nisā’ (4):94]

3 – And Ibn ‘Abbas (رضي الله عنهما) narrated:

﴿وَلَا تَقُولُوا لِمَن ءَلْقَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا﴾

“And do not say to one who gives you [a greeting of] peace "You are not a believer.””

[Sūrah al-Nisā’ (4):94]

There was a man amidst his sheep. The Muslims pursued him, and he said (to them), “Peace be on you.” But they killed him and took his sheep. Thereupon Allah revealed regarding it the above verse up to:

﴿تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا﴾

“...aspiring for the goods of worldly life.”

Meaning those sheep.¹

When a Muslim has verified the authenticity of the news piece, it is still not good enough publicise it among the general public. Not all that we learn about should be broadcasted. It is enough for person to be a sinner to talk about everything he hears.

If we feel to talk, then we should only talk to the scholars about it, who know better than us:

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ ۗ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٥٩﴾﴾

“And when there comes to them information about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among

¹ Agreed upon; narrated by Bukhārī (no. 4591) and Muslim (no. 3025). The wording is that of Bukhārī’s.

them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favour of Allah upon you and His mercy, you would have followed Shayṭān, except for a few.”

[Sūrah al-Nisā’ (4):83]

Allah (ﷻ) has commanded us to keep secret the affairs of the one who has erred, and to advise him sincerely, and reform him. Thus, it is not permissible to reveal anyone’s secrets, disclose their privacies and publicise the persons concerned.

The mercy of Allah upon the disobedient makes his reform obligatory even if he is an unruly tyrant. One who reveals the faults of others, then he will be ashamed even if he remains inside his own house.

1 – Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَاللَّهُ يَعْلَمُ وَأَشْرَ لَا تَعْلَمُونَ ﴿٢٤﴾﴾

“Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know.”

[Sūrah al-Nūr (24):19]

2 – And Mughirah bin Shu‘bah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Verily, Allah dislikes for you three things: Gossips, wastage of wealth and asking too many questions.”¹

So it is obligatory upon the Muslim to verify things and not believe in rumours, so that he and others are saved from the sin of stirring up tribulations and accusations.

1 – Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “At the end of time, there will be lying impostors, they will bring those statements that neither you nor your fore-fathers have heard of, beware of them, lest they do not misguide you and put you into tribulation.”²

2 – And Ibn ‘Abbas (رضي الله عنه) narrated:

‘Umar bin Khattab (رضي الله عنه) told me, “When Allah’s Prophet (ﷺ) kept himself away from his wives, I entered the mosque, and found people striking the ground with pebbles and saying: ‘Allah’s Messenger (ﷺ) has divorced his wives...’

¹ Agreed upon; narrated by Bukhārī (no. 1477) and Muslim (no. 12) & (no. 593) in the Book of Judicial Cases. The wording is that of Bukhārī’s.

² Narrated by Muslim (no. 7).

I said: ‘Messenger of Allah, have you divorced them?’ He said, ‘No.’ I said, ‘Messenger of Allah, I entered the mosque and found the Muslims playing with pebbles (absorbed in thought) and saying, ‘Allah’s Messenger has divorced his wives.’ Should I get down and inform there that you have not divorced them?’ He said: ‘Yes, if you so like.’”¹

It is not important for someone to talk everything he knows about, but it is incumbent upon him to remain silent if there is wisdom and public interest in remaining quiet, to repel the evil and corruption, especially at the time of tribulation which affects both the good and evil persons, unless one is spared through Allah’s mercy.

Abu Hurayrah (رضي الله عنه) narrated:

I have memorized two vessels [kinds] of knowledge from Allah’s Messenger (ﷺ). I have propagated one of them to you and if I propagated the second, then my pharynx (throat) would be cut.²

Sixth: To protect one’s tongue.

It is obligatory on a Muslim to hold and protect his tongue from every falsehood at all times and in all circumstances. He should emphatically hold it at the time of tribulations in which period gossips increase, the desire to listen and talk grows, when the ears become more attentive to listen to all that is being said and publicised that creates tribulation, manufactures lies and causes bloodshed.

Allah (ﷻ) says:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾﴾

“And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those one will be questioned.”

[Sūrah al-Isrā’ (17):36]

Thus, it is imperative to hold the tongue from any statement that fuels the flame of tribulation. And an intelligent person is the one who has engaged his tongue in matters which Allah likes and is happy with such as His remembrance, supplication and calling people to Him:

﴿وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا ﴿٥٣﴾﴾

“And tell My servants to say that which is best. Indeed, Shayṭān induces [dissension] among them. Indeed Shayṭān is ever, to mankind, a clear enemy.”

[Sūrah al-Isrā’ (17):53]

¹ Narrated by Muslim (no. 1479).

² Narrated by Bukhārī (no. 120).

The tongue is the easiest of all the organs in term of movement, yet, it is the most harmful too on the servants of Allah. How much damage and corruption the tongue can cause when it falsely talks about the honour of the living and dead persons! It divides the unity of the Muslim Ummah through gossiping and shouting slogans! Thus, protecting and holding the tongue is the essence of goodness, while using it freely is the kernel of evil. What is pronounced by it, cannot then be retracted.

1 – Allah (ﷻ) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۗ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٤٩﴾﴾

“O you who believe, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one’s] faith. And whoever does not repent - then it is those who are the wrongdoers.”

[Sūrah al-Ḥujurāt (49):11]

2 – And ‘Abdullah bin ‘Amr (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “A real Muslim is he from whose hand and tongue other Muslims are safe.”¹

3 – And Sahl bin Sa‘d (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “One who guarantees me that which is between his two jaw bones and that which is between his two thighs, then I guarantee him Paradise.”²

There is safety to remain quite from talking unnecessarily. Silence is the key to ‘Ibadah (worship). A gentleman nor a silent person has ever regretted. One who talks excessively, then his mistakes also increase, and one whose mistakes increase, then his sins also increase. One whose sins increase, then those sins can be a fuel to the fire. The intelligent only speaks in those things that concern him, expecting thereby to receive reward.

1 – Allah (ﷻ) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٦٧﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِيعِ اللَّهَ

وَرَسُولَهُ فَكَذَٰلِكَ نَقُودُ فَآزَ فَوْزًا عَظِيمًا ﴿٦٨﴾﴾

¹ Agreed upon; narrated by Bukhārī (no. 10) and Muslim (no. 40). The wording is that of Bukhārī’s.

² Narrated by Bukhārī (no. 6474).

“O you who believe, fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.”

[Sūrah al-Aḥzāb (33):70-71]

2 – And Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “He who believes in Allah and the Last Day let him not harm his neighbour; and he who believes in Allah and the Last Day let him show hospitality to his guest; and he who believes in Allah and the Last Day let him speak good or remain silent.”¹

The tongue is just like an untamed predatory animal, if it is released to hunt an animal for you, instead of catching game for you, it ends up eating it for itself. Thus, one has to be cautious about it.

The minimum benefit of silence is attainment of safety. While, the minimum harm of talking is attainment of fame, and that is enough as a calamity. A statement remains in a prison of a person, until he makes it, after making, he now becomes the prisoner of the statement.

Allah (ﷻ) fully monitors the statement of every person:

﴿ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾

“Man does not utter any word except that with him is an observer prepared [to record].”

[Sūrah Qāf (50):18]

The statement uttered by the tongue during tribulation is more harmful than using a sword in a war. The lower self commands to do evil, only one whom My Lord has mercy on is spared. It is the lower self that commands a person to gossip, backbite, slander, argue, dispute, lie, show off, indulge in tribulations and so on which inflame the fire of tribulations which are apparent and hidden. Thus one has to be cautious:

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴾

“And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those one will be questioned.”

[Sūrah al-Isrā’ (17):36]

Do socialise with people on the days of tribulations, just like the way you would get closer to the fire, by benefiting from it, whilst avoiding its harm.

When you encounter trials and tribulations, then meet them with the best wisdom, with strong faith, with total reliance in Allah in repelling them, protecting oneself from its

¹ Agreed upon; narrated by Bukhārī (no. 6018) and Muslim (no. 47). The wording is that of Bukhārī’s.

evil. When they become rife and general, their dust fills the air, then one should remove himself from his fellow brethren with sole intention of holding one's tongue.

1 – Allah (ﷻ) says:

﴿ وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۗ وَإِمَّا يُبْسِئَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴾

“And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they enter into another conversation. And if Shayṭān should cause you to forget, then do not remain after the reminder with the wrongdoing people.”

[Sūrah al-An'ām (6):68]

2 – And Abu Sa'id al-Khudri (رضي الله عنه) narrated:

A man came to the Messenger of Allah (ﷺ) and said, “Who is the best among men?” He replied, “A believer who strives in the way of Allah with his wealth and life.” The man asked again, “Who is next to him (in excellence)?” He (ﷺ) said, “Next to him is a man who is engaged in worshipping His Lord in a mountain valley, leaving the people secure from his mischief.”¹

Seventh: To adopt patience, soft approach and gentleness in all circumstances.

Patience is praiseworthy in all circumstances and especially during calamities and tribulations. Patience is a great gift which Allah bestows to whom He wills among His servants. It is the key to comfort and ease.

1 – Allah (ﷻ) says:

﴿ أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۖ وَوَضَعْنَا عَنَّا وِزْرَكَ ۖ الَّذِي أَنقَضَ ظَهْرَكَ ۖ وَرَفَعْنَا لَكَ ذِكْرَكَ ۖ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ فَإِذَا فَرَغْتَ فَانصَبْ ۖ وَإِلَىٰ رَبِّكَ فَارْغَب ۖ ﴾

“Did We not expand for you, [O Muhammad], your breast? And We removed from you your burden, which had weighed upon your back. And raised high for you your repute. For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease. So when you have finished [your duties], then stand up [for worship]. And to your Lord direct [your] longing.”

[Sūrah al-Sharḥ (94):1-8]

2 – And Abu Sa'id al-Khudri (رضي الله عنه) narrated:

Some people from the Ansar asked Allah's Messenger (ﷺ) (to give them something) and he gave everyone of them, who asked him, something, until all that he had was finished. When everything was finished and he had spent all that was in his hand, he said to them, “(Know) that if I have any wealth, I will not withhold it from you (to keep for somebody else); And (know) that he who refrains from begging others (or doing prohibited deeds), Allah will

¹ Agreed upon; narrated by Bukhārī (no. 2786) and Muslim (no. 1888). The wording is that of Muslim's.

make him content and not in need of others; and he who remains patient, Allah will bestow patience upon him, and he who is satisfied with what he has, Allah will make him self-sufficient. And there is no gift better and vast (you may be given) than patience.”¹

When trials and tribulations break out, sins become rife, disobedience becomes prevalent, it is important then for a Muslim to observe strong patience through which he can encounter those calamities and trials:

﴿يَتْلُهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

“O you who believe, persevere and endure and remain stationed and fear Allah that you may be successful.”

[Sūrah Āl ‘Imrān (3):200]

When the main support of the intellect is prudence, then the collection of all affairs is patience. One cannot reach the climax of intelligence until his prudence overtakes his ignorance and his patience overpowers his lower desire. The bravest person is he who repels his ignorance through his prudence, while the most generous is he who spends his self and wealth for the sake of his religion:

﴿وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ۗ وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ۗ وَإِنَّمَا يَرْتَعَنُّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. But none is granted it except those who are patient, and none is granted it except one having a great portion [of good]. And if there comes to you from Shayṭān an evil suggestion, then seek refuge in Allah. Indeed, He is the Hearing, the Knowing.”

[Sūrah Fuṣṣilat (41):34-36]

Softness, prudence and abashment are parts of the best character which a person beautifies himself with. One who is devoid of soft approach, then he is devoid of all goodness. Prudence is the leader of sublime character, while abashment is a branch among the branches of Iman.

1 – Allah (ﷻ) says:

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾

“Take what is given freely, enjoin what is good, and turn away from the ignorant.”

[Sūrah al-A’rāf (7):199]

¹ Agreed upon; narrated by Bukhārī (no. 6470) and Muslim (no. 1053). The wording is that of Bukhārī’s.

2 – And ‘Ā’ishah (رضي الله عنها) narrated:

A group of Jews sought permission to enter upon the Messenger of Allah (ﷺ). They said, “As-Saam ‘Alaykum.” So I replied, “Contrarily, as-Saam (death) and curse be upon you.” The Messenger of Allah (ﷺ) remarked, “‘Ā’ishah, Allah is kind and loves kindness in all affairs.” I asked, “But did not you hear what they said.” He answered, “I did say to them: ‘Wa ‘Alaykum [upon you too].’”¹

3 – And ‘Ā’ishah (رضي الله عنها) narrated:

The Messenger of Allah (ﷺ) said, “Kindness is not found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective.”²

Note that deliberation is from Allah and hastiness is from Shayṭān. Hastiness and precipitancy are the biggest illnesses that are followed by feelings of loss and regret. Thus, clarify matters, ponder over the outcome and bear with patience for what has befallen you, Allah will love you and He will be in your company.

1 – Allah (ﷻ) says:

﴿فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا يُوقِنُونَ﴾

“So be patient. Indeed, the promise of Allah is truth. And let them not disquiet you who are not certain [in faith].”

[Sūrah al-Rūm (30):60]

2 – And Khabbab bin al-Arat (رضي الله عنه) narrated:

We complained to Allah’s Messenger (ﷺ) (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Ka’bah, leaning over his Burd (i.e. covering sheet). We said to him, “Would you seek help for us? Would you pray to Allah for us?” He said, “Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with an iron comb that would remove his flesh from the bones and nerves, yet that would not make him abandon his religion. By Allah, this religion (i.e. Islam) will prevail till a traveller from San’a (in Yemen) to Hadramaut will fear none but Allah, or a wolf as regards his sheep, but you (people) are hasty.”³

Eighth: To encounter tribulations with good deeds.

The Prophet (ﷺ) has oriented to hasten to perform good deeds during the times of tribulations, as it is the best means to remain steadfast on the Truth and guidance. If you

¹ Agreed upon; narrated by Bukhārī (no. 6927) and Muslim (no. 2165). The wording is that of Bukhārī’s.

² Narrated by Muslim (no. 2594).

³ Narrated by Bukhārī (no. 3612).

do not preoccupy the self with the Truth, then it will keep you busy with falsehood instead.

1 – Allah (ﷻ) says:

﴿وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ أَخْرِجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِمَّنْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ حَرًّا لَهُمْ وَأَشَدَّ تَنْبِيئًا ﴿٦٦﴾ وَإِذَا أُلَّاتِنَهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾ وَلَهَدَيْنَهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٦٨﴾ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا ﴿٦٩﴾ ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ عَلِيمًا ﴿٧٠﴾﴾

“And if We had decreed upon them, "Kill yourselves" or "Leave your homes," they would not have done it, except for a few of them. But if they had done what they were instructed, it would have been better for them and a firmer position [for them in faith]. And then We would have given them from Us a great reward. And We would have guided them to a straight path. And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favour of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions. That is the bounty from Allah, and sufficient is Allah as Knower.”

[Sūrah al-Nisā’ (4):66-70]

2 – And Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Hasten in doing good deeds (before you are overtaken) by tribulation which would be like a part of the dark night. A man would be a believer in the morning and turn to disbelief in the evening, or he would be a believer in the evening and turn disbeliever in the morning, and would sell his Iman for worldly goods.”¹

3 – And Umm Salamah (رضي الله عنها) narrated:

Allah’s Messenger (ﷺ) woke up one night in a state of terror and stated, “*Subhan Allah!* (Glorified be Allah)! How many afflictions have been sent down! And how many treasures Allah has sent down, too! Go and wake the female dwellers up of these rooms (for prayers).” He meant his wives, so that they might pray. He then added, “A well-dressed (soul) in this world will be naked in the Hereafter.”²

4 – And Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Hasten to do good deeds before the happening of six things: The rising of the sun from the west, the smoke, the Dajjal, the beast and (the death) of one of you or the general turmoil.”³

¹ Narrated by Muslim (no. 118).

² Narrated by Bukhārī (no. 115).

³ Narrated by Muslim (no. 2947).

Prayers are among the greatest forms of worship by which Allah repels all calamities. If a believer panics, an affliction befalls him, or calamity troubles him, then he should turn to Allah (ﷻ) and he should resort at once to prayers standing:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٢٠٠﴾﴾

“O you who believe, seek help through patience and prayer. Indeed, Allah is with the patient.”

[Sūrah al-Baqarah (2):153]

The doer of goods acts and deeds is most beloved to His Lord. Allah elevates his rank both in this world and the Hereafter. No one can humiliate him:

﴿وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٢٠١﴾ الَّذِينَ إِن مَكَّنَّهٗم فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٢٠٢﴾﴾

“And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might. [And they are] those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters.”

[Sūrah al-Ḥajj (22):40-41]

All acts of good protect one from evil outcomes.

One who leaves everything aside and engages in worship, has indeed fled from people to perform worship to His Lord Who is The Most Merciful. His example is the same as an emigrant who emigrated in protection of his religion from those who stop him following his religion.

Ma’qil bin Yasar (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Worshipping at the time of bloodshed is like emigrating towards me.”¹

Ninth: To engage in supplication and be interested in turning towards Allah as a means of repelling the tribulation.

Supplication and invocation to Allah (ﷻ) are the main weapons with which the help of Allah can be sought to descend and calamity can be repelled. Tribulations are a punishment of Allah on earth. His punishment cannot be repelled by other than humbleness and supplication towards Allah.

Allah (ﷻ) says:

﴿وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَعَاثُوا لِلرَّيْبِ وَمَا يَنْصُرُهُم ۗ﴾

¹ Narrated by Muslim (no. 2948).

“And We had gripped them with suffering [as a warning], but they did not yield to their Lord, nor did they humbly supplicate, [and will continue thus].”

[Sūrah al-Mu'minūn (23):76]

During tribulations, the intellects are befooled, the selves are confused and the calamity becomes severe. That is when one has no place of refuge neither a place of salvation apart from turning to His Lord:

﴿وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٦٦﴾ فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَٰكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٦٧﴾﴾

“And We have already sent [messengers] to nations before you, [O Muhammad]; then We seized them with poverty and hardship that perhaps they might humble themselves [to Us]. Then why, when Our punishment came to them, did they not humble themselves? But their hearts became hardened, and Shayṭān made attractive to them that which they were doing.”

[Sūrah al-An'ām (6):42-43]

During tribulations, many a times, the issues become ambiguous, the Truth becomes hidden and there is a mix-up between right and wrong. The way to salvation in this is to hold tight to the rope of Allah, Who is powerful over everything, whilst seeking help from Him, supplicating and seeking His forgiveness.

1 – Allah (ﷻ) says:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾﴾

“And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible.”

[Sūrah Ghāfir (40):60]

2 – And Allah (ﷻ) says:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَلِي قَرِيبٌ ۖ أَجِيبْ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾﴾

﴿١٨٦﴾

“And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.”

[Sūrah al-Baqarah (2):186]

3 – And Abu Dharr (رضي الله عنه) narrated:

The Prophet (ﷺ) narrated from Allah (ﷻ) that He said: “My servants, I have made oppression unlawful on Me and made it unlawful between you, so do not commit oppression against one another. My servants, all of you are liable to err except one whom I guide on the right path, so seek right guidance from Me, thus I should direct you to the right path. O My servants, all of you are hungry (needy) except one whom I feed, so beg food from Me, thus I may give that to you. O My servants, all of you are naked (need clothes) except one whom I

provide garments, so beg clothes from Me, thus I should clothe you. O My servants, you commit error night and day and I am there to pardon your sins, so beg pardon from Me, that I should grant you pardon. O My servants, you can neither do Me any harm nor can you do Me any good. O My servants, even if the first amongst you and the last amongst you and even the whole of human race of yours, and that of jinns too, become equally God-conscious like the heart of a single person amongst you, nothing would add to My Power. O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of the Jinns become the most wicked like the heart of a single person, it would cause no loss to My Power. O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of jinns also stand in one plain and you ask Me and I confer upon every person what he asks for, it would not, in any way, cause any loss to Me (even less) than that which is caused to the ocean by dipping the needle in it. My servants, these are your actions that I count for you and I shall reward you for them. So he who finds his deeds to be good, then he should praise Allah, while he finds them otherwise, then should not blame anyone but his own self.”¹

The weapon of a believer throughout the ages has been supplication and raising complaint to Allah at all times.

Here is Nuh (ﷺ) who supplicated to His Lord, thus He helped him against those who disbelieved in him and made fun of him:

﴿ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَحْجُونٌ وَازْدَجَرَ ﴿١﴾ فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَأَنْتَصِرْ ﴿٢﴾ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَرٍ ﴿٣﴾ وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ ﴿٤﴾ وَحَمَلْنَاهُ عَلَى ذَاتِ الْأَوْحِ وَدُسُرِ ﴿٥﴾ فَتَجَرَى بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كُفِرَ ﴿٦﴾ ﴾

“The people of Nuh denied before them, and they denied Our servant and said, ‘A madman,’ and he was repelled. So he invoked his Lord, ‘Indeed, I am overpowered, so help.’ Then We opened the gates of the heaven with rain pouring down, And caused the earth to burst with springs, and the waters met for a matter already predestined. And We carried him on a [construction of] planks and nails, Sailing under Our observation as reward for he who had been denied.”

[Sūrah al-Qamar (54):9-14]

Ibrahim (ﷺ) supplicated, thus Allah (ﷻ) protected him from the fire:

﴿ قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فاعِلِينَ ﴿٦٠﴾ فَلَمَّا يَنْتَازُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦١﴾ وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٦٢﴾ وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٦٣﴾ ﴾

“They said, ‘Burn him and support your gods - if you are to act.’ Allah (ﷻ) said, ‘O fire, be coolness and safety upon Abraham.’ And they intended for him harm, but We made them

¹ Narrated by Muslim (no. 2577).

the greatest losers. And We delivered him and Lot to the land which We had blessed for the worlds.”

[Sūrah al-Anbiyā’ (21):68-71]

Yunus (عليه السلام) called out to His Lord, thus He saved him from drowning:

﴿وَذَا الَّتُونِ إِذْ ذَهَبَ مُغْضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ

مِنَ الظَّالِمِينَ ﴿٦٨﴾ فَاسْتَجَبْنَا لَهُ وَجَعَلْنَاهُ مِنَ الْغَرَّةِ ﴿٦٩﴾ وَكَذَلِكَ نُفَصِّلُ الشُّعَى الْمُؤْمِنِينَ ﴿٧٠﴾﴾

“And [mention] the man of the fish, when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darknesses, ‘There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.’ So We responded to him and saved him from the distress. And thus do We save the believers.”

[Sūrah al-Anbiyā’ (21):87-88]

Musa (عليه السلام) invoked Him in prayer, thus Allah (سبحانه) saved him from Pharaoh and his people:

﴿فَاتَّبَعُوهُمْ مُشْرِقِينَ ﴿٦٠﴾ فَلَمَّا تَرَاءَ الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرِكُونَ ﴿٦١﴾ قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي

سَيِّدِينَ ﴿٦٢﴾ فَأَوْحَيْنَا إِلَى مُوسَى أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ ﴿٦٣﴾ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٤﴾ وَأَزَلَّمْنَا نَمَّ

الْآخِرِينَ ﴿٦٥﴾ وَأُخْرَيْنَا مُوسَى وَمَنْ مَعَهُ أَجْمَعِينَ ﴿٦٦﴾ ثُمَّ أَعْرَقْنَا الْآخِرِينَ ﴿٦٧﴾﴾

“So they pursued them at sunrise. And when the two companies saw one another, the companions of Moses said, ‘Indeed, we are to be overtaken!’ [Moses] said, ‘No! Indeed, with me is my Lord; He will guide me.’ Then We inspired to Moses, ‘Strike with your staff the sea,’ and it parted, and each portion was like a great towering mountain. And We advanced thereto the pursuers. And We saved Moses and those with him, all together. Then We drowned the others.”

[Sūrah al-Shu’arā’ (26):60-66]

Tribulations are tests and calamities of great proportion where no one can be safe, apart from one who supplicates like the supplication of a person who is drowning:

﴿إِذْ تَسْتَعِينُونَ رَبِّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرَدِّينَ ﴿٩﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى

وَلِتَقَطِّعِينَ بِيَدِهِ قُلُوبَكُمْ ﴿١٠﴾ وَمَا لِنُصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ ﴿١١﴾ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٢﴾﴾

“[Remember] when you asked help of your Lord, and He answered you, ‘Indeed, I will reinforce you with a thousand from the angels, following one another.’ And Allah made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allah. Indeed, Allah is Exalted in Might and Wise.”

[Sūrah al-Anfāl (8):9-10]

To be guided towards the Truth at the time of tribulations is a divine gift and guidance which Allah specifically confers to His believing friends.

1 – Allah (ﷻ) says:

﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيُحْكُمَ بَيْنَ النَّاسِ فِي مَا
اختلفوا فيه¹ وَمَا اختلف فيه إلا الذين أوتوه من بعد ما جاءتهم البينات بغيا بينهم² فهدى الله الذين آمنوا
لِما اختلفوا فيه من الحق بإذنه³ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

“Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as
bringers of good tidings and warners and sent down with them the Scripture in truth to
judge between the people concerning that in which they differed. And none differed over the
Scripture except those who were given it - after the clear proofs came to them - out of
jealous animosity among themselves. And Allah guided those who believed to the truth
concerning that over which they had differed, by His permission. And Allah guides whom
He wills to a straight path.”

[Sūrah al-Baqarah (2):213]

2 – And ‘Ā’ishah (رضي الله عنها) narrated:

When the Messenger of Allah (ﷺ) got up to pray at night he would start his prayer with the
words: ‘*Allahumma Rabba Jibril wa Mika'il wa Israfil; Fatirus-samawati wal-ard, 'alim al-
ghaybi wash-shahadah, anta tahkumu bayna 'ibadika fima kanu fihi yakhtalifun, Allahumma
ihdini limakktulifa fihi min al-haqq innaka tahdi man tasha'ila siratin mustaqim*’ (O Allah,
Lord of Jibril, Mika'il and Israfil, Creator of the heavens and the earth, Knower of the unseen
and the seen, You judge between Your servants concerning matters wherein they differ. O
Allah, guide me right concerning the disputed matters of truth for You are the One Who
guides to the Straight Path).”¹

When you ask, then ask from Allah, and when you seek help, then seek Allah’s help. One
who begs Allah of His favours, He grants them to him, one who supplicates to Him, He
answers His prayers and who relies on Him, then He is sufficient for him:

1 – Allah (ﷻ) says:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣٠﴾

“Allah - there is no deity except Him. And upon Allah let the believers rely.”

[Sūrah al-Taghābun (64):13]

2 – And Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “One of you should not say (in his supplication): ‘O Allah,
forgive me if You please, show mercy to me if You please.’ Rather, be firm in your asking,
for no one can force Him.”²

¹ Narrated by Muslim (no. 770).

² Agreed upon; narrated by Bukhārī (no. 6339) and Muslim (no. 2679). The wording is that of
Bukhārī’s.

Tenth: To seek Allah’s protection from tribulations.

Allah is the Real King in Whose Hand rests the affairs of His creations and all other matters. Tribulations are a great test, thus it is imperative upon a Muslim to seek Allah’s protection from their evil.

1 – Zayd bin Thabit (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Seek Allah’s protection from tribulations, those apparent as well as those hidden among them.” They replied: “We seek Allah’s protection from tribulations, those apparent as well as those hidden among them.”¹

2 – And Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “When anyone of you has done his *Tashahhud* during Salah, he should seek refuge in Allah against four things and say: ‘*Allahumma inni a’udhu bika min ‘adhabi jahannam, wa min ‘adhabil-qabr, wa min fitnatil-mahya wal-mamat, wa min sharri fitnatil-masihid-dajjal*’ (O Allah! I seek refuge in You from the torment of Hell, from the torment of the grave, from the trials of life and death, and from the mischief of al-Masih al-Dajjal (Antichrist)).”²

Eleventh: To stay away from mischief and tribulations.

When tribulation and destructive tribulations befall the Ummah, which cover every section of the society and affects both the good and the wicked people, then it is not allowed for a Muslim to participate in them. Instead, he should stay away from them, and prevent himself from taking part in them by refraining from them as long as the truth is not clear regarding them.

1 – Allah (ﷻ) says:

﴿يَعْبَادِيَ الَّذِينَ ءَامَنُوا إِنَّ اَرْضِي وَاسِعَةٌ فَإِبَّيْ فَاعْبُدُونِ ﴿٥٦﴾ كُلُّ نَفْسٍ ذَٰئِقَةُ الْمَوْتِ ﴿٥٧﴾ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٨﴾﴾

“O My servants who have believed, indeed My earth is spacious, so worship only Me. Every soul will taste death. Then to Us will you be returned.”

[Sūrah al-‘Ankabūt (29):56-57]

2 – And Abu Bakrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “If two Muslims take out their swords to fight each other, then both of them will be from amongst the people of the Hellfire.” It was said to the Prophet, “It is alright for the killer but what about the killed one?” He replied, “The killed one had the intention to kill his opponent.”³

¹ Narrated by Muslim (no. 2867).

² Narrated by Muslim (no. 588).

³ Agreed upon; narrated by Bukhārī (no. 7083) and Muslim (no. 2888). The wording is that of Bukhārī’s.

3 – And Abu Sa’id al-Khudri (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The time will come that the best possession of a Muslim will be a herd of sheep with which he retires to the top of a mountain or places where rain is expected to fall (pastures), whilst fleeing with his faith from tribulations.”¹

4 – And Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “There will be tribulations (in the near future) during which a sitting person will be better than a standing one, and the standing one will be better than a walking one, and the walking one will be better than a running one, and whoever will expose himself to these afflictions, they will destroy him. So whoever can find a place of protection or refuge from them, should take shelter in it.”²

5 – And ‘Amir bin Sa’d (رضي الله عنه) narrated:

Sa’d bin Abi Waqqaas (رضي الله عنه) was with his camels. His son, Umar came. When he saw him, he said: “I seek refuge with Allah from the mischief of this rider.” And as he got down he said to him: “You are busy with your camels and your sheep and you have abandoned people who are contending with one another for kingdom.” Sa’d struck his chest and said: “Keep quite. I heard Allah’s Messenger (ﷺ) as saying: “Allah loves the servant who is God-conscious and is free from want and is hidden (from the view of people).”³

Isolation during tribulations can be emphasised on two cases:

First: In respect of a person who fears that he will be tested in terms of his faith and will be forced to denounce it.

Second: A person of opinion and intelligence whose opinion can be a matter of concern, or a person possessing power and whose power is threatening to the people.

Tribulation is a test and to protest against the wrong is obligatory on every person who possesses the power to do so. One who helps the people of truth, he has made the right decision and will be rewarded for that. While one who helps a wrong person, he has made the wrong decision, thus he will be sinful for that. If he is confused about the matter, then he should isolate himself until things become clear for him.

In isolating oneself during the times of tribulations, there is a protection of one’s religion from imperfection, and it is a protection of his self from destruction, of one’s honour from being robbed of, of wealth from being wasted away. It is a peace of mind for a believer, while it also extinguishes the fire of tribulation. When people refrain from tribulations, then they lose an audience, its evil reduces, its fire extinguishes. On the other hand, when people take part in tribulations and they share their part in fuelling the

¹ Narrated by Bukhārī (no. 3300).

² Narrated by Muslim (no. 2886).

³ Narrated by Muslim (no. 2965).

fire of tribulation, then its audience increases, its evil doubles and its calamity become enormous.

1 – Allah (ﷻ) says:

﴿لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۗ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾ وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِمْ ۖ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾﴾

“No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward. And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.”

[Sūrah al-Nisā’ (4):114-115]

2 – And Allah (ﷻ) says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Mā’idah (5):2]

Twelfth: Refraining from having the desire to die at the time of tribulations.

The best of believers is he who lives long and whose actions become good, because everyday his good deeds increase which make him closer to Allah, thereby elevating him in ranks while his sins are also forgiven.

1 – Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “None of you should long for death, for if he is a good man, he may increase his good deeds, and if he is an evil-doer, he may stop the evil deeds and repent.”¹

2 – And Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “None of you should long for death, nor should he supplicate for it before it arrives. Because when one of you dies, his actions terminate, and the age of a believer only increases him in goodness.”²

¹ Agreed upon; narrated by Bukhārī (no. 5673) and Muslim (no. 2816). The wording is that of Bukhārī’s.

² Narrated by Muslim (no. 2682).

3 – And Abdullah bin Busr (رضي الله عنه) narrated:

Two Bedouins came to the Messenger of Allah (ﷺ). One of them asked: “O Messenger of Allah! Who among the people is the best?” He replied: “He whose life is long and his deeds are good.”¹

It is permissible for a Muslim, if he fears for his religion, to wish for death.

Anas (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “None of you should long for death because of a calamity that has befallen him, and if he cannot, but long for death, then he should say, ‘O Allah! Let me live as long as life is better for me, and take my life if death is better for me.’”²

¹ Authentic; narrated by Ahmad (no. 17698) and Tirmidhi (no. 2329). The wording is that of Ahmad’s.

² Agreed upon; narrated by Bukhārī (no. 6351) and Muslim (no. 2680). The wording is that of Bukhārī’s.

Chapter Eleven:

The Book of *Da'wah* (Calling to Allah)

Consisting of the following:

1. The Wisdom Behind the Creation of Man
2. The Perfection of the Religion of Islam
3. The Universality of Islam
4. The Virtue of *Da'wah* & *Du'āt* (Callers)
5. Rulings Pertaining to *Da'wah*
6. The Principles of the *Da'wah* of the Prophets & Messengers

The Book of *Da'wah* (Calling to Allah)

1. The Wisdom Behind the Creation of Man

1- Allah (ﷻ) has created this big universe to indicate and guide towards the perfection of His names, attributes and actions, the greatness of His Kingdom and authority and perfection of His power and knowledge. Thus, the heart feels everything in the universe is glorifying Its Lord with His praise, whilst bearing witness about His Oneness, talking about His Greatness, submitting to His command and hastening towards His will:

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾﴾

“It is Allah who has created seven heavens and of the earth, the like of them. [His] command descends among them so you may know that Allah is over all things competent and that Allah has encompassed all things in knowledge.”

[Sūrah al-Ṭalāq (65):12]

When this reality dawns in a person, then he turns towards worshipping His Lord with His love, greatness and show of humbleness towards Him. He also realises the will of His Lord regarding him, simultaneously, participating with all other creations of His in worshipping Allah, the One and Mighty.

2- He has created the human beings and jinn for His worship alone, without ascribing partners to Him. He has taken responsibility to fulfil their needs and sustain them.

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطِيعُونِ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾﴾

“And I did not create the jinn and mankind except to worship Me. I do not want from them any provision, nor do I want them to feed Me. Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength.”

[Sūrah al-Dhāriyāt (51):56-58]

• The stages a person goes through:

Allah created mankind and made him undergo different stages, times, places and circumstances, finally reaching either to the eternal paradise or hellfire. These stages are as follows:

First: His residence in the womb of his mother, where he goes through the process and resides for about nine months. Allah, through His mercy provides therein for him food and water and what he wants in terms of refuge and shelter. In this stage, he has no legal responsibility.

The wisdom behind keeping him on this stage is to allow him to fully develop both internally and physically. Then, the soul is breathed into him, thus, he comes out into this world fully complete and perfect both internally and physically.

Second: He comes to the abode of this world. This world is far more spacious than his mother's womb. His stay here is in most cases for longer than his previous abode. Here, Allah grants this person everything he needs, as He also gives him the faculties of intellect, seeing and listening. He sent to him Messengers, revealed for him His books, commanded to obey Him, prohibited him to disobey Him and promised him to grant him paradise for His obedience and hellfire for His disobedience.

The wisdom behind putting him in this world is: to complete belief in Allah and to accomplish good deeds which Allah has made the causes for entering into paradise. Thus, he leaves this world deceased, moving to the next world taking with him his actions.

Third: The *Barzakh*. This is the first stage of the hereafter. In this stage, a person enjoys the bounties or is punished until the death of all creations is complete and the Final Hour is established. His stay here is mostly longer than his stay in the world. Here, comfort and adversity are more wider and complete than those in the world. Everything here is relative to one's previous actions, whose elucidation is as follows:

Either it is a garden among the gardens of paradise or a pit among the pits of hell. The reward for one's actions starts here. Then, he comes out of this place towards the place of eternal abode, either the paradise or hell.

Fourth: The hereafter. It is here where the believers enjoy eternal abode in the paradise. It is a place of eternal bliss for the believers and a place where their desires will be fulfilled. It is where they will see Their Lord, The Majestic. On the other hand, it is also where the disbelievers will reside in hellfire under a severe punishment and under the punishment for one who has disobeyed Allah and His Messenger.

One who does not believe and perform good deeds, but disbelieves instead and commits sins, then his recompense is the hellfire, wherein he will dwell eternally. Every time a person comes out of a place, he becomes disinterested with where he was before, until a believer ends up resting in paradise, in the absolute bliss, and the disbeliever in the hellfire, in the absolute punishment.

1 – Allah (ﷻ) says:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ﴿١﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ﴿٢﴾ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ﴿٣﴾ ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ﴿٤﴾ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿٥﴾﴾
 ﴿ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿٦﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿٧﴾﴾

“And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators. Then indeed, after that you are to die. Then indeed you, on the Day of Resurrection, will be resurrected.”

[Sūrah al-Mu'minūn (23):12-16]

2 – And Allah (ﷻ) says:

﴿ أَقَمَنَ كَانَ مُؤْمِنًا كَمَنَ كَارِبًا فَاسِيْقًا ۚ لَا يَسْتَوُونَ ۗ ﴿١٢﴾ أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا ۖ بِمَا كَانُوا يَعْمَلُونَ ۗ ﴿١٣﴾ وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ ۗ كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُمْ بِهِ تُكَذِّبُونَ ۗ ﴿١٤﴾

“Then is one who was a believer like one who was defiantly disobedient? They are not equal. As for those who believed and did righteous deeds, for them will be the Gardens of Refuge as accommodation for what they used to do. But as for those who defiantly disobeyed, their refuge is the Fire. Every time they wish to emerge from it, they will be returned to it while it is said to them, “Taste the punishment of the Fire which you used to deny.”

[Sūrah al-Sajdah (32):18-20]

- **Understanding the movements and activities of man:**

Everything in this world is temporal and for a limited period of time, it has no value at all compared to what is in the hereafter.

Every action a person performs in this world, its effect returns to him. If the act is an evil one, then one is earning evil for himself. While, if it is good, the one is earning good for himself too, as Allah (ﷻ) says:

﴿ إِن أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنفُسِكُمْ ۖ وَإِن أَسَأْتُمْ فَلَهَا ۗ ﴿١٧﴾

“[And said], ‘If you do good, you do good for yourselves; and if you do evil, [you do it] to yourselves.’”

[Sūrah al-Isrā’ (17):7]

Whether a man moves forward or draws back, stands or sits, talks or hears, gives in charity or withholds, preaches or teaches, travels or stays, with all these movements one is building his last abode in the hereafter.

A man only obtains the fruits in the hereafter which he picked in this world and the harvest he grew therein, as Allah (ﷻ) says:

﴿ مَن عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَن أَسَاءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ ۗ ﴿١٨﴾

“Whoever does righteousness - it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not ever unjust to [His] servants.”

[Sūrah Fuṣṣilat (41):46]

• **The wisdom behind creating the creations:**

Allah created His creations both in the upper and lower universe due to great wisdoms:

First: He created them so they bear witness of the oneness of Allah and to worship Him alone without ascribing partners to Him.

1 – Allah (ﷻ) says:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينِ ﴿٥٨﴾ ﴾

“And I did not create the jinn and mankind except to worship Me. I do not want from them any provision, nor do I want them to feed Me. Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength.”

[Sūrah al-Dhāriyāt (51):56-58]

2 – And Allah (ﷻ) says:

﴿ تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ﴿١٧﴾ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ ﴿١٨﴾ إِنَّهُمْ كَانُوا حَلِيمًا غَفُورًا ﴿١٩﴾ ﴾

“The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving.”

[Sūrah al-Isrā’ (17):44]

Second: He created the creations to let them know about the power of Allah and the all-encompassing nature of His knowledge so that they obey and worship Him.

Allah (ﷻ) says:

﴿ اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿٦٥﴾ ﴾

“It is Allah who has created seven heavens and of the earth, the like of them. [His] command descends among them so you may know that Allah is over all things competent and that Allah has encompassed all things in knowledge.”

[Sūrah al-Ṭalāq (65):12]

Third: He created them to establish great evidences that He Alone is ought to be worshipped and no one else.

Allah (ﷻ) says:

﴿ أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ﴿٦﴾ وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ ﴿٧﴾ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٨﴾ تَبْصِرَةً وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ ﴿٩﴾ ﴾

“Have they not looked at the heaven above them - how We structured it and adorned it and [how] it has no rifts? And the earth - We spread it out and cast therein firmly set mountains and made grow therein [something] of every beautiful kind, Giving insight and a reminder for every servant who turns [to Allah].”

[Sūrah Qāf (50):6-8]

Fourth: He created them to test them with His commands and prohibitions, good and evil so He knows who obeys Him and tests them to establish who does good deeds.

Allah (ﷻ) says:

﴿ وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ﴿١٠﴾ ﴾

“And it is He who created the heavens and the earth in six days - and His Throne had been upon water - that He might test you as to which of you is best in deed.”

[Sūrah Hūd (11):7]

Fifth: The reward of the servants in the hereafter will correspond to their actions and deeds in this world, as Allah (ﷻ) says:

﴿ وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسْتَفُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحَسَنَى ﴿٣١﴾ ﴾

“And to Allah belongs whatever is in the heavens and whatever is in the earth - that He may recompense those who do evil with [the penalty of] what they have done and recompense those who do good with the best [reward].”

[Sūrah al-Najm (53):31]

Sixth: He created them to clarify His greatness, mercy and grace by creating for them means to sustain them, so as to facilitate on the servants the ability to worship Their Lord, when they see His favours and grace, as Allah (ﷻ) says:

﴿ اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَن يَفْعَلُ مِثْلَ مَا تَعْبُدُونَ ﴿٤٠﴾ ﴾

“Allah is the one who created you, then provided for you, then will cause you to die, and then will give you life. Are there any of your "partners" who does anything of that? Exalted is He and high above what they associate with Him.”

[Sūrah al-Rūm (30):40]

Seventh: He created them to explain to them what He has created and prepared in the hereafter for those who believe in Him and obey him as well as those who disbelieve in Him and disobey Him, so that the humanity may turn towards His obedience and refrain from His disobedience, as Allah (ﷻ) says:

﴿إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿٢٠﴾ وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ

هُمْ أَكْثَرُ الدَّرَجَاتِ ﴿٢١﴾ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَاءُ مَنْ تَرَكَ ﴿٢٢﴾﴾

“Indeed, whoever comes to his Lord as a criminal - indeed, for him is Hell; he will neither die therein nor live. But whoever comes to Him as a believer having done righteous deeds - for those will be the highest degrees [in position]: Gardens of perpetual residence beneath which rivers flow, wherein they abide eternally. And that is the reward of one who purifies himself.”

[Sūrah Ṭā Hā (20):74-76]

- **The perfection of the bounty of the heart:**

Allah created human beings in the best form and has granted them honour above all of His creations. He has made each and every part of human being’s limbs perfect which had he not attained that, he would be suffering and worrying about it. He has granted the perfection of eyes by giving them the faculty of seeing and the ears by granting them the faculty to hear, the perfection of the tongue in its ability to speak. If these limbs are denied of these faculties by which they are perfect then pain and loss are felt thereby.

Similarly, He has made the perfection, bounty, taste, happiness and satisfaction of heart in recognising, worshipping and loving Him, familiarising with Him, yearning for Him and acting upon what pleases Him.

Allah has naturally created the hearts to attach with Him, The Exalted, who has Beautiful Names and Sublime Attributes. If the heart is devoid of this reality, then it is in a virtual punishment and a confused state worse than an eye that cannot see and ears that have lost the ability to hear. A sound heart is able to get the insight of Truth just like the eye is able to see the sun. When the heart finds Truth, it becomes satisfied with it.

Allah (ﷻ) says:

﴿الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾﴾

“Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.”

[Sūrah al-Ra’d (13):28]

- **The correct understanding of this life and the hereafter:**

Allah has bestowed everything with a beauty and purpose. Take an example of the plants. They have a beauty and purpose. The beauty of a plant lies in its branches, leaves and flowers, however, the objective lies in its fruits and seeds. Take another example of the clothes we wear. It has a beauty and a purpose. The purpose is to cover our body. Similarly, the world has a beauty and its contents are also beautiful, however, its purpose is to bring faith in Allah and perform good deeds. The world is a place of beauty

but the objective is to focus on the hereafter. One who forgets the purpose, which in this case is the Deen (religion), then his attention turns towards the beauty which in this case is the world.

The prophets and their followers engross in fulfilling the objectives and purposes which are to worship Allah Alone and call towards Him, while the worldly people engage in beauties, amusements and play.

Allah has commanded us to acquire from this world as much as it is needed and do good acts for the hereafter according to our ability.

If there is a clash between permissible things and beauties of this world on one hand and the objective on the other which is the worship of Allah Alone, calling towards Him, towards His and His Messenger's obedience, then we should give preference to what Allah likes which is His worship and obedience and the obedience of His Messenger (ﷺ), striving in His path and propagating His religion to everything else apart from that.

Everything on earth is its adornment which Allah (ﷻ) has created as a witness to His oneness and as a test for the servants. The beauty of a servant is in his belief in Allah, accomplishment of good deeds and possessing good character.

1 – Allah (ﷻ) says:

﴿ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴾

“Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed.”

[Sūrah al-Kahf (18):7]

2 – And Allah (ﷻ) says:

﴿ أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَبًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴾ سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ؕ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ؕ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴾

“Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children - like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the worldly life except the enjoyment of delusion. Race toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers. That is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty.”

[Sūrah al-Hadid (57):20-21]

- **The value of this life compared to the hereafter:**

The world is what beguiles a person from worshipping His Lord. Allah (ﷻ) and His Messenger (ﷺ) have already elucidated enough about the value of this world in comparison to the hereafter as follows:

1- The worth of this world is nothing compared to the hereafter:

﴿ وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِىَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ ﴿٦٤﴾ ﴾

“And this worldly life is not but diversion and amusement. And indeed, the home of the Hereafter - that is the [eternal] life, if only they knew.”

[Sūrah al-‘Ankabūt (29):64]

2- The temporal worth of this world is nothing in relation to the hereafter:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنفِرُوا فِي سَبِيلِ اللَّهِ أَنَاقَلْتُمْ إِلَى الْأَرْضِ ؕ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ

الْآخِرَةِ ؕ فَمَا مَتَّعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾ ﴾

“O you who believe, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little.”

[Sūrah al-Tawbah (9):38]

3- The weight of this world against the hereafter is lighter than a feather.

Sahl bin Sa‘d (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Was the world even equal in weight to the feather of a mosquito before Allah, then He would not give a disbeliever a sip of water to drink.”¹

4- The value of this world by volume is nothing compared with the hereafter:

Al-Mustawrid (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “By Allah, the world compared with the hereafter is nothing but like someone among you placing this finger of his (Yahya, the narrator, indicated it by demonstrating the index finger) into the ocean, then let him see what it returns with.”²

5- The value of this world by measure is nothing in comparison with the hereafter:

¹ Authentic; narrated by Tirmidhi (no. 2320).

² Narrated by Muslim (no. 2858).

Sahl bin Sa'd (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, "A place the size of a whip in Paradise is better than this world and everything in it."¹

6- The value of this world in relation to the Dirham coins is worthless compared to the worth of the hereafter:

Jabir bin 'Abdullah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) was passing through the marketplace with his Companions on his both sides, when he saw a dead skinny lamb. He held its ear and said, "Who amongst you would like to have it for a dirham?" They replied, "We do not like to get it for anything, and what shall we do with it?" Then he (ﷺ) asked, "Would you like to have it for nothing?" They replied, "Had it been alive, it would have been defective because it is skinny; but when it is dead, it is of no use." The Messenger of Allah (ﷺ) said, "Truly, the world is more devalued to Allah than this (the dead lamb) is to you."²

- **The main source of being fortunate or misfortunate:**

Allah has made the states of either being fortunate and misfortunate for a person according to what actions and faith are delivered by him or their opposite such as disbelief and evil actions.

One who believes and then acts upon what Allah and His Messenger have commended him to do in terms of doing good deeds, then such a person attains success in this world, and that his success increases by the angels giving him glad tidings at the time of death, which makes him happy, then his success is furthered when he enters the grave, again his felicity increases when he is resurrected, then that success becomes more and reaches its perfection when he is made to enter Paradise, the place of peace.

Similarly, if a person disbelieves and he commits misdeeds, then his state deteriorates and he becomes misfortunate in this world, then his punishment increases at the time of death, then his punishment becomes severe in the grave, it further multiplies when he is resurrected, then it additionally increases and reaches its peak when he is placed in the hellfire, thus we seek Allah's protection from it.

One who performs different good acts that please Allah and are beloved to Him in this world, he is also granted for doing them different bounties that he will taste in the Paradise. They will be perfect and abundant according to his doing of good acts and performing good deeds frequently.

¹ Narrated by Bukhārī (no. 3250).

² Narrated by Muslim (no. 2957).

One who commits different evil deeds which earn the wrath of Allah and which He dislikes in this world, then he is also given different kinds of punishment in the hellfire. These different kinds of punishment are severe and increase in number according to the man's disbelief and a high number of ill deeds.

1 – Allah (ﷻ) says:

﴿مَنْ عَمِلْ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾﴾

“Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.”

[Sūrah al-Naḥl (16):97]

2 – And Allah (ﷻ) says:

﴿أَقَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا ۗ لَا يَسْتَوُونَ ﴿٣٢﴾ أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾ وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ ۗ كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الّٰذَى كُنْتُمْ بِهِ تَكَذِّبُونَ ﴿٣٤﴾﴾

“Then is one who was a believer like one who was defiantly disobedient? They are not equal. As for those who believed and did righteous deeds, for them will be the Gardens of Refuge as accommodation for what they used to do. But as for those who defiantly disobeyed, their refuge is the Fire. Every time they wish to emerge from it, they will be returned to it while it is said to them, ‘Taste the punishment of the Fire which you used to deny.’”

[Sūrah al-Sajdah (32):18-20]

3 – And Allah (ﷻ) says:

﴿قَالَ أَهْبِطَا مِنْهَا جَمِيعًا ۖ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۗ فَلِمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيٰمَةِ أَعْمَىٰ ﴿١٢٤﴾ قَالَ رَبِّ لِمَ حَضَرْتَنِي أَعْمَىٰ وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٥﴾ قَالَ كَذٰلِكَ أَتٰكَ ءَايٰتُنَا فَنَسِيْتَهَا ۖ وَكَذٰلِكَ الْيَوْمَ تَنْسَىٰ ﴿١٢٦﴾ وَكَذٰلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِءَايٰتِ رَبِّهٖ ۗ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَىٰ ﴿١٢٧﴾﴾

“[Allah] said, ‘Descend from Paradise - all, [your descendants] being enemies to one another. And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]. And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind.’ He will say, ‘My Lord, why have you raised me blind while I was [once] seeing?’ [Allah] will say, ‘Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten.’ And thus do We recompense he who transgressed and did not believe in the signs of his Lord. And the punishment of the Hereafter is more severe and more enduring.”

[Sūrah Ṭā Hā (20):123-127]

- **Whoever gives up doing what benefits him is tested with things that harm him:**

It is the tradition of Allah that has remained continuous on anyone who gives up doing what benefits him in his capacity, then he is tested with being absorbed in things that harm him and thus he is also denied of the beneficial things one after the other. One who is not in light, then he will definitely be in darkness. It is a matter to contemplate. The polytheists when they neglected the worshipping of The Most Merciful (Allah), they were tested with worshipping the idols. When they felt high and mighty from adopting the teachings of the Messengers, then they were tested with submitting to everyone who is confused in terms of intellect and ideology. When they gave up following the revealed books, then they were tested with following the most debased and despised books, harmful to the intellect. When they gave up spending their wealth in the obedience of The Most Merciful, they were tested with spending it in the obedience of the lower self and Shayṭān.

One who obeys Allah and His Messenger, then Allah grants him in its lieu His love, worship, familiarity and turning towards Him, bounties that surpass delights of the world, let alone the bounties of Paradise.

1 – Allah (ﷻ) says:

﴿ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمَ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْتَنَّهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾ فَقَطَّعَ دَائِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا ﴿٤٥﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٦﴾ ﴾

“So when they forgot that by which they had been reminded, We opened to them the doors of every [good] thing until, when they rejoiced in that which they were given, We seized them suddenly, and they were [then] in despair. So the people that committed wrong were eliminated. And praise to Allah, Lord of the worlds.”

[Sūrah al-An’ām (6):44-45]

2 – And Allah (ﷻ) says:

﴿ قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ مُخْسِنُونَ صُنْعًا ﴿١٠٤﴾ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِمْ حَبِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا ﴿١٠٥﴾ ذَلِكَ جَزَاءُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَتَلَّخَذُوا آيَاتِي وَرُسُلِي هُرُوفًا ﴿١٠٦﴾ ﴾

“Say, [O Muḥammad], ‘Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work.’ Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any importance. That is their recompense - Hell - for what they denied and [because] they took My signs and My messengers in ridicule.”

[Sūrah al-Kahf (18):103-106]

2. The Perfection of the Religion of Islam

- **Understanding the natural laws of the universe:**

Islam is the perfect religion which Allah honoured the humankind with. It is the greatest bounty which Allah bestowed the servants with. It is through Islam, the success of a man is established both in this world and the hereafter.

Allah created the spacious universe to prove His greatness, power, perfect knowledge, names and attributes:

﴿ اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴾

“It is Allah who has created seven heavens and of the earth, the like of them. [His] command descends among them so you may know that Allah is over all things competent and that Allah has encompassed all things in knowledge.”

[Sūrah al-Ṭalāq (65):12]

Every creation among the creations of Allah, even every atom in the universe witnesses the oneness of Allah, accepts His will, hastens to His intention, professes His greatness and glorifies Him with His praise:

﴿ تُسَبِّحُ لَهُ السَّمَوَاتُ الْأَسْفَلُ وَالْأَرْضُ وَمَن فِيهِنَّ وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ ۗ إِنَّهُمْ كَانُوا حَلِيمًا غَفُورًا ﴾

“The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving.”

[Sūrah al-Isrā’ (17):44]

Allah has made for every creation a path to take, through which the intention of Allah is fulfilled. For everything, there is natural predisposition which neither can it change, advance forward or regress unless He commands to do so:

﴿ سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِن قَبْلُ ۗ وَلَن نَّجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴾

“[This is] the established way of Allah which has occurred before. And never will you find in the way of Allah any change.”

[Sūrah al-Faṭḥ (48):23]

The sun has its own natural law, while the moon its own, the night has its disposition and law, while the day its own. Similarly, the objects have their dispositions, while the animals and plants their own. Likewise, the stars, the seas and mountains have their own natural laws, and so on:

﴿ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۚ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾ وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ

﴿ لَا الشَّمْسُ يَلْبِغِي هَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٩﴾ ﴾

“And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing. And the moon - We have determined for it phases, until it returns [appearing] like the old date stalk. It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming.”

[Sūrah Yā Sīn (36):38-40]

• Understanding the legislative laws:

Man is a creation among the creations of Allah, needing a path to follow at all circumstances so that he succeeds both in this world and in the hereafter. This path is the religion that Allah has honoured this man with and is pleased with, while He does not accept anything else apart from it. The success and failure are inter-dependent on the extent of his adherence to it or his neglect of it, while he is in dire need of it, at the same time, he is given the choice to accept or reject it. Allah has clarified the religion for the mankind, He called him towards it, encouraged him to act upon it and warned him from opposing it.

1 – Allah (ﷻ) says:

﴿ وَقُلِ الْحَقُّ مِنْ رَبِّكَ ۗ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۗ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِنْ

يَسْتَعِينُوا يُعَاثُوا بِمَاءٍ كَأَلْمَهْلِ يَشْوِي الْوُجُوهُ ۚ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿١٨﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا

الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿١٩﴾ ﴾

“And say, ‘The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve.’ Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place. Indeed, those who have believed and done righteous deeds - indeed, We will not allow to be lost the reward of any who did well in deeds.”

[Sūrah al-Kahf (18):29-30]

2 – And Allah (ﷻ) says:

﴿ قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۚ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٠﴾ وَالَّذِينَ

كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٢١﴾ ﴾

“We said, ‘Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve.’ And those who disbelieve and deny Our signs - those will be companions of the Fire; they will abide therein eternally.”

[Sūrah al-Baqarah (2):38-39]

- **Allah’s bounty upon human beings:**

When Allah created the humankind, he made all that is in the heavens and on earth subservient to him. He bestowed him with all inward and outward bounties, revealed the books on him, and sent Messengers to him, provided him with the tools of faculty and knowledge such as hearing, seeing and intellect. He also honoured the humankind with worshipping Him alone and refraining from worshipping anyone else apart from Him.

1 – Allah (ﷻ) says:

﴿الَّذِينَ تَرَوُا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَهْرًا وَبَاطِنًا ۗ وَيِنَّ الْنَّاسَ مِّنْ مُّجْتَدِلٍ فِي اللَّهِ يَغْتَرِ عَلِيمٌ وَلَا هُدًى وَلَا كِتَابٍ مُّبِينٍ ﴿٢٠﴾﴾

“Do you not see that Allah has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favours, [both] apparent and unapparent? But of the people is he who disputes about Allah without knowledge or guidance or an enlightening Book [from Him].”

[Sūrah Luqmān (31):20]

2 – And Allah (ﷻ) says:

﴿وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۗ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾﴾

“And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful.”

[Sūrah al-Nahl (16):78]

3 – And Allah (ﷻ) says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۗ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلٰلَةُ ۗ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ ﴿٣٦﴾﴾

“And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut." And among them were those whom Allah guided, and among them were those upon whom error was [deservedly] decreed. So proceed through the earth and observe how was the end of the deniers.”

[Sūrah al-Nahl (16):36]

- **The greatest of all the bounties:**

Allah has bestowed the human beings with innumerable bounties. The most important among them are the bounties of being productive, contributing and of being guided.

The greatest of all these bounties is the bounty of Islam with which Allah sent Muḥammad (ﷺ) to the whole humanity. Islam is the religion of Truth, justice and goodness. It is a complete, perfect and all-inclusive religion and a way of life until the day of Judgment. Islam is the true religion which organises the relationship of a man

with His Lord by worshiping Him, believing in His oneness, thanking Him, turning towards Him regarding all the affairs, fearing Him, relying on Him, humbling before Him, loving Him, turning closer to Him, seeking help from Him, asking His pleasure, seeking paths to reach Him and to how to save oneself from His anger and punishment.

- It organises the relationship between a man and the leader of mankind, the Messenger of Allah, Muḥammad (ﷺ) by obeying him and loving him, following his Sunnah, testifying to what he brought and following him in his statements, actions and character and that Allah will only be worshipped in the way he legislated.
- It organises the relationship of a man with others in the best way such as his relationship with his mother, father, wife, children, relatives, neighbours, scholar, lay person, Muslim, non-Muslim, ruler, subject, and so on.
- It organises the financial transactions of a man in terms of earning Halal wealth, avoiding fraud, deceit, and these sorts of things, tolerance in buying and selling, spending in good causes, methods of distributing alms and inheritance and the likes, trying to be truthful, refraining from interest (Riba), lying, hypocrisy and jealousy.
- Islam organises the marital life of a person, upbringing of children in the most perfect way and protection of family from corruption. It organises the lives of both the husband and spouse in the states of easement and hardship, wealth and poverty, health and sickness, security and threat, and journey and residence.
- Islam organises all the relationships on strong bridges of love for the sake of Allah, dislike for His sake, while it calls towards generosity, nobility, prudence, forgiveness, abashment, chastity, truthfulness, piety, justice, goodness, mercy, kindness and so on.
- Islam prohibits from all evils and corruptions, oppression, tyranny such as ascribing partners to Allah, unlawful killing, fornication, lie, boastfulness, hypocrisy, theft and backbiting, consuming other people's wealth unlawfully, Riba (interest), alcohol, black magic, showing off, deception and so on.
- After all, it reveals the human life in the hereafter and that the life of the hereafter is built on the life of this world. Thus, whoever comes in the hereafter with belief and good deeds, then he will enter paradise, will be fortune to see His Lord, and will attain pleasure therein with those bounties which no eyes have ever seen, no ears have ever heard about and its imagination has ever passed through the heard. They will remain therein forever.

On the other hand, anyone who comes that day with disbelief and sins, he will enter the fire, in which there is severe punishment, wherein the disbeliever will remain forever, while the sinner will be punished proportionate to his sins or may be forgiven.

1 – Allah (ﷻ) says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۗ فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ
لِإْتِمَارٍ ۖ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥٣﴾﴾

“This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful.”

[Sūrah al-Mā'idah (5):3]

2 – And Allah (ﷻ) says:

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾﴾

“Certainly did Allah confer [great] favour upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error.”

[Sūrah Al 'Imrān (3):164]

3 – And Allah (ﷻ) says:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْأَبْغَىٰ ۗ يَعْلَمُكُمْ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿٩٠﴾﴾

“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”

[Sūrah al-Nahl (16):90]

4 – And Allah (ﷻ) says:

﴿قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ ﴿١٥٦﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ
الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٥٧﴾﴾

“There has come to you from Allah a light and a clear Book. By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path.”

[Sūrah al-Mā'idah (5):15-16]

5 – And Allah (ﷻ) says:

﴿وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٤٣﴾
وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّبِينٌ ﴿١٤٤﴾﴾

“And whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment. And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.”

[Sūrah al-Nisā' (4):13-14]

- **The spread of Islam:**

This religion shall reach those areas where night and day have reached (meaning the far corners of the world) without any doubt. Then, it will return as a stranger as it was before. Thereafter, there will be Khilafah according to the Prophetic methodology.

1 – Thawbān (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Verily, Allah folded the earth for me until I saw its easts and wests. Verily my Ummah, its kingdom will reach that area which was folded for me.”¹

2 – And Ibn ‘Umar (رضي الله عنهما) narrated:

The Prophet (ﷺ) said, “Islam initiated as something strange, and it will revert to its state of being strange. It will retreat between the two mosques, just as a snake retreats its hole.”²

3 – And Tamim al-Dari (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “This religion will certainly reach where day and night have reached. Allah will not leave a bricked house nor a mud hut, but Allah will make this religion enter it, by bringing might to a mighty person (a Muslim) and humiliation to a disgraced person (who rejects Islam), in a manner that glorifies Islam and humiliates atheism.”³

- **The path to success and salvation:**

Allah perfected a religion for us, concluded a bounty upon us and became pleased that Islam be our way of life. Anyone who accepts it, will become successful in this world and enter Paradise. While who turns away from it in this world, he will be unfortunate in this world and will enter the hellfire in the hereafter. Allah will never accepted from anyone any other religion except Islam after its revelation.

1 – Allah (ﷻ) says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۗ فَمَنِ اضْطُرَّ فِي مَخْتَصِمٍ غَيْرِ مُتَجَانِفٍ
لِإِنِّهِ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣﴾﴾

“This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful.”

[Sūrah al-Mā'idah (5):3]

2 – And Allah (ﷻ) says:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿١٠٦﴾﴾

¹ Narrated by Muslim (no. 2889).

² Narrated by Muslim (no. 146).

³ Authentic; narrated by Ahmad (no. 17082) and Hakim (no. 8326). The wording is that of Ahmad's.

“And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.”

[Sūrah Āl ‘Imrān (3):85]

3 – And Allah (ﷻ) says:

﴿ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٨٥﴾ وَالَّذِينَ كَذَّبُوا
بِقَائِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٨٦﴾ ﴾

“And We send not the messengers except as bringers of good tidings and warners. So whoever believes and reforms - there will be no fear concerning them, nor will they grieve. But those who deny Our verses - the punishment will touch them for their defiant disobedience.”

[Sūrah al-An‘ām (6):48-49]

4 – And Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “By Him in Whose hand is the life of Muḥammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire.”¹

¹ Narrated by Muslim (no. 153).

3. The Universality of Islam

Allah is The True King who does whatever He wills in His Kingdom with His power. Allah created the light of the sun for the world, made air for the whole world, made the clouds to rain throughout the world, made the plantations as source of food for the whole world, likewise, He made Islam a religion for the whole world, the Qur'an a book of guidance for the whole world, Muḥammad (ﷺ) a Messenger for the whole world, the Ka'bah a direction for prayers for the whole world, and He made this Ummah the best of all nations as callers towards the goodness for the whole humanity!

Islam is a guidance and mercy for the universe, Allah bestowed it to the humanity, sent the Last Messenger and the Seal of the prophets, Muḥammad (ﷺ) with it, and honoured his community (Ummah) with the task of preaching and calling the humanity towards it until the day of Judgment.

1- Thus, Allah is The Lord of people; there is no cherisher besides Him, as He (ﷻ) says:

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴾

“Say, I seek refuge in The Lord of the humanity.”

[Sūrah al-Nās (114):1]

2- Allah is The True King of humanity; there is no true king apart from him, as He (ﷻ) says:

﴿ مَلِكِ النَّاسِ ﴾

“The King of the humanity.”

[Sūrah al-Nās (114):2]

3- Allah is The God of humanity, there is no god or deity besides him for them, as He (ﷻ) says:

﴿ إِلَهِ النَّاسِ ﴾

“The God of the humanity.”

[Sūrah al-Nās (114):3]

4- Allah revealed the Qur'an as guidance for the humanity, as He (ﷻ) says:

﴿ شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۗ ﴾

“The month of Ramadan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion.”

[Sūrah al-Baqarah (2):185]

5- Allah sent Muḥammad as a Messenger for the whole humanity, as He (ﷻ) says:

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾

“And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know.”

[Sūrah Saba’ (34):28]

6- Allah made the Ka’bah as a direction to face to (Qiblah) for the whole humanity, as He (ﷻ) says:

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٦٩﴾ فِيهِ ءَايَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ

كَانَ ءَامِنًا ۗ وَبِاللَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٧٠﴾﴾

“Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds. In it are clear signs [such as] the standing place of Ibrāhīm. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds.”

[Sūrah Āl ‘Imrān (3):96-97]

7- Allah (ﷻ) made this Ummah as best of all the nations.

1 – Allah (ﷻ) says:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ ءَامَرَ أَهْلُ

الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾﴾

“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.”

[Sūrah Āl ‘Imrān (3):110]

2 – And Bahz bin Hakim (رضي الله عنه) narrated from his father, who narrated from his grandfather:

The Prophet (ﷺ) said, “Listen, you complete seventy nations and you are the best and dearest of all of them before Allah.”¹

8- To call people to Allah (Da‘wah) and convey the religion to all corners of the world is an obligatory duty on all the Muslims, so the Word of Allah becomes prevalent and high and the religion to be Allah’s only.

1 – Allah (ﷻ) says:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعِيَ ۖ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٧٨﴾﴾

¹ Good; narrated by Ahmad (no. 20282) and Tirmidhi (no. 3001). The wording is that of Ahmad’s.

“Say, ‘This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him.’”

[Sūrah Yūsuf (12):108]

2 – And Allah (ﷻ) says:

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٩﴾ ﴾

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.”

[Sūrah al-Naḥl (16):125]

3 – And Allah (ﷻ) says:

﴿ هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذِرُوا بِهِ ۗ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَلِيَذُكَّرَ أُولُو الْأَلْبَابِ ﴿١٤٠﴾ ﴾

“This [Qur’an] is notification for the people that they may be warned thereby and that they may know that He is but one God and that those of understanding will be reminded.”

[Sūrah Ibrāhīm (14):52]

9- Allah (ﷻ) called the humanity to worship Him, without ascribing partners unto Him, and to refrain from worshipping anyone else apart from Him, whilst recognising His names, attributes and actions. He has honoured us with the duty of calling the people towards this.

The first proclamation in the Qur’an is directed to the imperative command of worshipping Allah Alone, without ascribing any partners unto Him, as He (ﷻ) says:

﴿ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ ۗ فَلَا تَجْعَلُوا لِلَّهِ أُندَادًا وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾ ﴾

“O mankind, worship your Lord, who created you and those before you, that you may become righteous - [He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him].”

[Sūrah al-Baqarah (2):21-22]

10- Allah (ﷻ) is The Lord and Cherisher of the universe. He created the human beings and jinn to worship Him Alone, without ascribing any partners unto Him, as He (ﷻ) says:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٢٢﴾ مَا أُرِيدُ مِنْهُمْ مِن رِّزْقٍ وَمَا أُرِيدُ أَن يُطِيعُونِ ﴿٢٣﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٢٤﴾ ﴾

“And I did not create the jinn and mankind except to worship Me. I do not want from them any provision, nor do I want them to feed Me. Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength.”

[Sūrah al-Dhāriyāt (51):56-58]

11- He sent His Messenger, Muḥammad (ﷺ) as a warner for the whole humanity and as a mercy to them until the day of Judgment.

1 – Allah (ﷻ) says:

﴿ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴾

“Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner.”

[Sūrah al-Furqān (25):1]

2 – And Allah (ﷻ) says:

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾

“And We have not sent you, [O Muḥammad], except as a mercy to the worlds.”

[Sūrah al-Anbiyā’ (21):107]

- **The ruling on using social media:**

Among the bounties of Allah upon His servants is that He opens for them doors of knowledge at all times to facilitate for them their lives, while He eases for them to be able to interact between them socially through the latest tools of communication such as the phone, fax, internet, mobile phone, Facebook, YouTube and so on among other channels of communication.

These are empty vessels. If anyone places into them good, he will be rewarded, while if anyone pours into them evil, he will be sinful. Thus, it is obligatory for those who own these gadgets and tools of communication to thank Allah for that, that they should use them to benefit the Muslims and non- Muslims and use them in those things that please Their Lord such calling towards Allah (Da‘wah), enjoining to do good and forbidding from doing evil and in all other acts of goodness.

It is not allowed to use these media in acts and statements which Allah has prohibited, spying on people, propagating corruption, publicising pictures and music, harassing and extorting women and so on among the types of corruption:

﴿ وَاتَّبِعْ فِي مَا آتَاكَ اللَّهُ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا

تَتَّبِعِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴾

“But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters.”

[Sūrah al-Qaṣaṣ (28):77]

• **The ruling on one who follows a different religion apart from Islam:**

Islam is the religion of Allah, which all the messengers brought from time to time and in nations after nations. Anyone who follows any other religion apart from Islam, he is a Kafir (disbeliever) who will abide in the hellfire forever, whether he is among the Jews, Christians, fire-worshippers and so on:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۗ وَمَنْ يَكْفُرْ بِنَائِبِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾﴾

“Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah , then indeed, Allah is swift in [taking] account.”

[Sūrah Āl ‘Imrān (3):19]

The Jews are disbelievers because they killed the prophets and they said ‘Uzayr is the son of Allah. They falsified ‘Isa (ﷺ). Whoever believes and enters into fold of Islam, he will receive his reward twice, because of his belief in Musa (ﷺ) and Muḥammad (ﷺ). The Christians are also disbelievers, because they profess that Allah is the third of the three, they say that Jesus is the son of God and disbelieve in Muḥammad (ﷺ). Thus, whoever among them enters into Islam, he will receive his reward twice; first for believing in ‘Isa (ﷺ) and second for believing in Muḥammad (ﷺ).

Then Allah multiplies the reward, bestows His forgiveness and mercy to all those who enter into Islam among this Ummah.

1 – Allah (ﷻ) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٨﴾ لَيْلًا يَعْلَمُ أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِنْ فَضْلِ اللَّهِ ۗ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾﴾

“O you who believe, fear Allah and believe in His Messenger; He will [then] give you a double portion of His mercy and make for you a light by which you will walk and forgive you; and Allah is Forgiving and Merciful. [This is] so that the People of the Scripture may know that they are not able [to obtain] anything from the bounty of Allah and that [all] bounty is in the hand of Allah; He gives it to whom He wills. And Allah is the possessor of great bounty.”

[Sūrah al-Ḥadīd (57):28-29]

2 – And Allah (ﷻ) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٤﴾﴾

“O you who believe, if you fear Allah, He will grant you a criterion and will remove from you your misdeeds and forgive you. And Allah is the possessor of great bounty.”

[Sūrah al-Anfāl (8):29]

3 – And Abu Musa (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Any man who has a slave girl whom he educates properly, teaches her good manners, emancipates her and then marries her, will get a double reward. If any man among the people of the Scriptures believes in his own prophet and then believes in me too, he will (also) get a double reward And any slave who fulfils his duty to his master and to His Lord, will (also) get a double reward.”¹

The people of the Book are those who believed in Musa (عليه السلام) and ‘Isa (عليه السلام), followed the Torah and Evangel which were revealed to them and worshipped Allah Alone, without ascribing partners to Him.

The Torah and Evangel are divine books however they have been altered and changed, then Allah abrogated acting upon them after revealing the Qur’an.

The Jews and Christians after the advent of Muḥammad (ﷺ) are cursed with wrath of Allah, because they recognised the Truth, yet they discarded it. Thus, they returned with divine anger upon anger. Anyone who does not claim the Jews and Christians to be disbelievers and anyone who worships anything besides Allah is a disbeliever.

It is obligatory upon us to hold as disbelievers all those whom Allah has described as disbelievers in the Qur’an. Whomever Allah has described as disbeliever, is a disbeliever and whomever Allah has not described so, he is not a disbeliever. One who fails to label disbelievers as such, all those whom Allah has labelled so, then he is as if he has accepted their religion and it will mean that he has falsified the following statement of Allah (ﻋﻠﻴﻪ ﺳﻼﻡ):

﴿وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

“And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.”

[Sūrah Āl ‘Imrān (3):85]

Allah has described the Jews, Christians and all those worship other besides Him as disbelievers. Allah has made Ibrahim innocent from Christianity and Judaism. This is clear evidence that those both are religions of disbelief, which the Jews and Christians created centuries after Musa (عليه السلام) and ‘Isa (عليه السلام).

¹ Agreed upon; narrated by Bukhārī (no. 5083) and Muslim (no. 154). The wording is that of Bukhārī’s.

1 – Allah (ﷻ) says:

﴿ وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصْرَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَنَتَلَّهُمُ اللَّهُ أَنِّي يُؤْفِكُوتُ ﴾

“The Jews say, ‘Ezra is the son of Allah’; and the Christians say, ‘The Messiah is the son of Allah.’ That is their statement from their mouths; they imitate the saying of those who disbelieved [before them]. May Allah destroy them; how are they deluded?”

[Sūrah al-Tawbah (9):30]

2 – And Allah (ﷻ) says:

﴿ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِن لَّمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴾

“They have certainly disbelieved who say, ‘Allah is the third of three.’ And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment.”

[Sūrah al-Mā'idah (5):73]

3 – And Allah (ﷻ) says:

﴿ وَقَالُوا كُونُوا هُودًا أَوْ نَصْرَى يَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴾

“They say, ‘Be Jews or Christians [so] you will be guided.’ Say, ‘Rather, [we follow] the religion of Ibrāhīm, inclining toward truth, and he was not of the polytheists.’”

[Sūrah al-Baqarah (2):135]

Thus, it is compulsory upon us to call all the disbelievers to Islam whoever and wherever they may be.

Allah (ﷻ) says:

﴿ هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ ﴾

“This [Qur'an] is notification for the people that they may be warned thereby and that they may know that He is but one God and that those of understanding will be reminded.”

[Sūrah Ibrāhīm (14):52]

4. The Virtue of *Da'wah* & *Du'at* (Callers)

- The need of the humanity for religion is like the body needing soul. Just as the body loses soul, then it becomes corrupt, similarly, when a nation loses religion, it ends up corrupting both its world and hereafter.

- **The essence on *Da'wah*:**

The essence of *Da'wah* is to call people to Allah and make people aware of Allah, His Names, Attributes, Actions, treasures, promise, warning, His bounties, good doings, religion, Law, rewards and punishments.

Thus, we make people aware of Allah, His Names, Attributes and His actions, so they exalt and magnify Him. We also make them aware of the knowledge and power of Allah so that they may fear and owe Him. We also inform them about the treasures of Allah, so that they ask and beg of them. We also notify them about the promise of Allah, so they hasten to obey him. We also tell them about the warnings of Allah, so that they become disinclined from sinning. We also remind them about the bounties and favours of Allah, so that they thank Him. We also allow them to know about the Islamic Law so that they worship Allah in the manner legislated by the Messenger (ﷺ) with complete love for, magnitude for and submission to Him:

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٤١﴾﴾

“And who is better in speech than one who invites to Allah and does righteousness and says, ‘Indeed, I am of the Muslims.’”

[Sūrah Fuṣṣilat (41):33]

Through accomplishing this task, the hearts are filled with Iman, the limbs submit to the obedience and worship with complete love for and magnification of Allah. The essence of *Da'wah* for the preacher is to remind himself what he preaches, so that his belief increases, his actions and character become better, as Allah (ﷻ) says:

﴿وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۗ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾﴾

“And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.”

[Sūrah al-‘Ankabūt (29):69]

Likewise, *Da'wah* for a non-preacher is a reminder for him about the natural pre-disposition which Allah created for the offspring of Adam and made him bear witness against themselves, as Allah (ﷻ) says:

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۗ شَهِدْنَا ۗ أَن

﴿تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٠٢﴾﴾

“And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], ‘Am I not your Lord?’ They said, ‘Yes, we have testified.’ [This] - lest you should say on the day of Resurrection, ‘Indeed, we were of this unaware.’”

[Sūrah al-A’rāf (7):172]

Thus the preacher reminds people about this oath so they worship Lord about Whose oneness they all witnessed before, as Allah (ﷻ) says:

﴿فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿١٠٠﴾ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴿١٠١﴾ إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿١٠٢﴾ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿١٠٣﴾ إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿١٠٤﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿١٠٥﴾﴾

“So remind, [O Muḥammad]; you are only a reminder. You are not over them a controller. However, he who turns away and disbelieves - Then Allah will punish him with the greatest punishment. Indeed, to Us is their return. Then indeed, upon Us is their account.”

[Sūrah al-Ghāshiyah (88):21-26]

- **The bounty of Allah by sending messengers:**

The mercy of Allah encompasses all things. Among the bounties of Allah upon His servants is that He has bestowed them with innumerable and unlimited bounties, He sent them messengers, revealed to them books to make them acknowledge about Their Cherisher, Creator, Sustainer, clarifying them about what pleases Allah, calling them to obey and worship Him Alone, without ascribing partners to Him, notifying them of the reward Allah has prepared for one who obeys Him and what punishment He has prepared for one who disobeys him:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۗ فَمِنْهُمْ مَن هَدَى اللَّهُ وَمِنْهُمْ مَن حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۗ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِّبِينَ ﴿١٠١﴾﴾

“And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut." And among them were those whom Allah guided, and among them were those upon whom error was [deservedly] decreed. So proceed through the earth and observe how was the end of the deniers.”

[Sūrah al-Nahl (16):36]

Part of the mercy of Allah, was that whenever the faith became weak, people fell into Shirk (associating others as partners with Allah), Allah therefore sent them messengers calling them towards Tawhid (Oneness of Allah), the worship of Allah Alone and to refrain from worshipping anyone else besides Him. Every messenger would be sent specifically to his nation until Allah accomplished the prophethood and messengership by sending the Seal of The Prophets, the Leader of the messengers our Prophet Muḥammad. He conveyed the message, handed over the trust, advised the Ummah, and strove in the path of Allah and left the Ummah on a bright and clear path, whose night

and day are equal in brightness. Only one who seeks to destroy himself can divert from it.

1 – Allah (ﷻ) says:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ

لَيْسَ صَلَّيْ لِي مُبِينٍ ﴿٦٢﴾

“It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error.”

[Sūrah al-Jumu’ah (62):2]

2 – And Allah (ﷻ) says:

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٦١﴾

“It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah dislike it.”

[Sūrah al-Şaff (61):9]

- **The best of all prophets and messengers:**

Our Prophet is the best of all the prophets and messengers and the last of them all, while his Ummah is the best of all the nations and the last of them all. The Prophet conveyed the message, handed over the trust, advised the Ummah and strove in the path of Allah perfectly. The Prophet (ﷺ) kept on doing Da’wah in his known land which is the Arabian peninsula within a known period of time which is twenty three years covering thereby everyone he could among the contemporaries, first starting with his family, then his close relatives, thereafter his people, after that, the people of Makkah and its vicinity, then the Arabs and lastly the whole humanity; clarifying to them that the Messenger has come for the whole humanity and as a mercy to the universe. Thus, people entered the religion of Allah in droves, and thereafter Allah made him pass away.

1 – Allah (ﷻ) says:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾

“And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know.”

[Sūrah Saba’ (34):28]

2 – And Allah (ﷻ) says:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

“And We have not sent you, [O Muḥammad], except as a mercy to the worlds.”

[Sūrah al-Anbiyā’ (21):107]

- **The best of all nations:**

Allah sealed the offices of prophethood and messengership by the advent of Prophet Muḥammad (ﷺ). And he concluded the nations with this Ummah. He gave them the task of the prophets and messengers; that is to employ Da‘wah towards Allah in all corners of the world until the establishment of the hour. This is the reason why this Ummah became the best of all the nations and will be the most numbered in entering in Jannah (Paradise).

Due to the greatness of this work, the nobility of this task and weight of this responsibility, Allah trained this Ummah from its onset the way He trained the prophets. He chose it amidst other nations and gave it four crowns because of its undertaking the work of Da‘wah to Allah. He elevated it higher than other nations:

First: the crown of being the best was given to it:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ
الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾﴾

“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.”

[Sūrah Āl ‘Imrān (3):110]

Second: the crown of being the chosen one was granted to it:

﴿وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۚ هُوَ سَمَّاكُمُ
الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۚ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
وَأَعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ ۖ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ﴿٧٨﴾﴾

“And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Ibrāhīm. Allah named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakah and hold fast to Allah . He is your protector; and excellent is the protector, and excellent is the helper.”

[Sūrah al-Ḥajj (22):78]

Third and fourth: being blessed with the crowns of moderation and being witness:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ﴾

“And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you.”

[Sūrah al-Baqarah (2):143]

- **The best of all eras:**

The best of all eras is the period when the Prophet and his companions lived, who possessed five qualities in their lives, which made them the people of the best era. Those qualities are belief, worship, Da‘wah, acquiring knowledge and teaching and Jihad (striving) in the path of Allah.

When Allah granted this Ummah and honoured it by bestowal of the task of the prophets and messengers, that is the Da‘wah, then Allah allowed the people, lands and time to be the areas to carry out this work (Da‘wah) in all corners of the world until the establishment of the Hour.

The Prophet (ﷺ) worked hard on his companions until they acquired two things; establishing the religion in their lives and also in the lives of the people and taught them that conveying the message to the rest of the world is the duty of his Ummah until the day of Judgment .

They understood that a Muslim is accountable for giving up the individual aim which is the worship of Allah, and is also accountable for forgoing the collective aim which the Da‘wah. Then Allah made him pass away after conveying the message clearly and left the Ummah on the straight path.

1 – Allah (ﷻ) says:

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ﴾

“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah.”

[Sūrah Āl ‘Imrān (3):110]

2 – And Allah (ﷻ) says:

﴿ وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا

تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾

“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful. And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment.”

[Sūrah Āl ‘Imrān (3):104-105]

3 – And Allah (ﷻ) says:

﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾

“Say, ‘This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him.’”

[Sūrah Yūsuf (12):108]

Insight is attained by having knowledge before doing Da‘wah, cultivating soft approach during Da‘wah and having patience when doing Da‘wah and thereafter.

4 – And Ibn Mas‘ud (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The best among people are of my generation, then those next to them, then those after them. Then there will arise people whose evidence will precede the oath, and whose oath his evidence.”¹

• **Engagement of the companions of the Prophet (ﷺ) in Da‘wah:**

The companions of the Prophet (ﷺ) practically learnt from him the style and way to deliver Da‘wah. They carried out the responsibility of Da‘wah after him, sacrificing their comfort, desires, leaving behind their cities, families and wealth for the sake of elevating the name of Allah. They spend their lives, time and wealth to spread the religion on earth.

They became callers to Allah, carrying the slogan of ‘There is no deity to be worshiped except Allah’ into each and every house in every corner of the planet, in Iraq, Syria, Egypt, North Africa, Russia, beyond the Euphrates, and other places. These cities were conquered and Islam spread in them, monotheism replaced polytheism therein and belief took hold in lieu of disbelief. Preachers, scholars, worshipers, righteous people and those fighting in the path of Allah who were seen in those locations, were envisaged as a comfort for the eyes of every Muslim.

The migrants to Madinah (Al-Muhajirun) left everything behind for the sake of religion, while the helpers in Madinah (Al-Ansar) spent everything for the sake of religion, thus with these two sacrifices, the religion was established and flourished, and the security was restored.

Those are the people who lived in the best of eras, may Allah be pleased with them and they be pleased with Allah, they accomplished what they promised Allah with, those companions indeed are the Muhajirun and Ansar, and those who followed them in goodness, may Allah be pleased with them and they with Allah:

﴿وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

“And the first forerunners [in the faith] among the Muhajirun and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with

¹ Agreed upon; narrated by Bukhārī (no. 2652) and Muslim (no. 2533). The wording is that of Bukhārī’s.

Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.”

[Sūrah al-Tawbah (9):100]

• **Giving precedence to religious acts over worldly acts:**

When the Prophet (ﷺ) and the companions (رضي الله عنهم) put the issues concerning the effort of Deen (religion) and Da‘wah ahead of other issues concerning earning and living, their wealth and materialistic comfort decreased, however, their Imaan (belief) and good actions increased, the reality of possessing sublime character became apparent, the conquests increased, and ultimately goodness and security spread.

On the other hand, when most of the Muslims today have put earning before the effort of Deen and Da‘wah, their wealth and materialistic gains have increased, however, their Imaan and good actions have decreased, thus two characteristics entered into their lives:

First: The desire to gather wealth, like the Jews.

Second: The desire to fulfil their base desires, like the Christians.

When the ultimate goal changed then the side of the worldly pleasures and body became stronger, while the side of Deen and soul weakened. Thus, the effort became specifically for the world rather than the Deen. Thus, the Deen became like an orphan child who goes around to people, without finding anyone to sponsor him. That is because they are busy with their world and desires instead of the Deen. Evil and corruption spread in most parts of the world. What is really happening is beyond description. How can the last portion of this Ummah be reformed without adopting those characteristics that reformed the earlier part of the Ummah such as possessing belief, certitude, worshiping, carrying out Da‘wah and striving in the path of Allah:

﴿ أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾ خَالِدِينَ فِيهَا أَبَدًا ﴿٢٢﴾ إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٣﴾ ﴾

“Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Haram equal to [the deeds of] one who believes in Allah and the Last Day and strives in the cause of Allah? They are not equal in the sight of Allah. And Allah does not guide the wrongdoing people. The ones who have believed, emigrated and striven in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah. And it is those who are the attainers [of success]. Their Lord gives them good tidings of mercy from Him and approval and of gardens for them wherein is enduring pleasure. [They will be] abiding therein forever. Indeed, Allah has with Him a great reward.”

[Sūrah al-Tawbah (9):19-22]

• **The virtue of *Da'wah* (calling to Allah):**

Everyone who believes in Allah and engages in *Da'wah*, Allah bestows him with a special honour:

Allah grants him respect, even when he does not possess the means of attaining that, just as Salman and Bilaal received it. All the acts of Deen are made to him desirable that he practices, calls people towards them and finds the sweetness thereof in his heart. Allah puts his love in the hearts of people, the spread of falsehood rolls back around him, Allah helps him from the unseen, accepts his prayers, places love in the hearts of people, gives him the same reward as the one whom he called to Islam and was guided through him, grants him steadfastness and guidance, and makes him the means of guidance for the humanity.

1 – Allah (ﷻ) says:

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ﴾

“O you who believe, fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.”

[Sūrah al-Aḥzāb (33):70-71]

2 – And Allah (ﷻ) says:

﴿ وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٣٠﴾ وَلَا

تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٣١﴾ ﴾

“And who is better in speech than one who invites to Allah and does righteousness and says, ‘Indeed, I am of the Muslims.’ And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].”

[Sūrah Fuṣṣilat (41):33-35]

3 – And Allah (ﷻ) says:

﴿ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾ ﴾

“And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.”

[Sūrah al-‘Ankabūt (29):69]

4 – And Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect, and if anyone invites others to follow misguidance, the sin,

will be equivalent to that of the people who follow him (in sinfulness) without their sins being diminished in any respect.”¹

5 – And Sahl bin Sa’d (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said to Ali bin Abu Talib (رضي الله عنه) on the day of Khaybar, “Go to them patiently and calmly till you enter the land. Then, invite them to Islam, and inform them what is enjoined upon them, for, by Allah, if Allah gives guidance to somebody through you, it is better for you than possessing red camels.”²

¹ Narrated by Muslim (no. 2674).

² Agreed upon; narrated by Bukhārī (no. 4210) and Muslim (no. 2406).

5. Rulings Pertaining to *Da'wah*

• Understanding the Noble Qur'an:

Allah revealed the Qur'an to clarify and explain all things. The Glorious Qur'an is the book of monotheism, faith, Da'wah, guidance, knowledge and reward. The contents and characteristics of the Qur'an are given below:

1- The Qur'an is the book of monotheism and faith. In it, Allah has mentioned the proofs of monotheism (Tawhid), evidences of His Oneness, foundations of belief, characteristics of believers and results thereof in this world and the hereafter.

Allah (ﷻ) says:

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَضَرِيفِ الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾﴾

“Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.”

[Sūrah al-Baqarah (2):164]

2- Allah (ﷻ) relates the stories of the prophets in the field of Da'wah towards Allah, so that we can follow them. He has also revealed to us the mistakes and errors of the previous nations and has warned us not fall into them just as they are mentioned in Surah al-Baqarah, Aal 'Imran, al-A'raf, ash-Shu'ara', Yunus, Hud, Ibrahim, Yusuf, al-Anbiya' and so on.

Allah (ﷻ) says:

﴿لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولَى الْأَلْبَابِ * مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾﴾

“There was certainly in their stories a lesson for those of understanding. Never was the Qur'an a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.”

[Sūrah Yūsuf (12):111]

3- The Qur'an is the book of guidance, as Allah (ﷻ) says:

﴿ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿٥٥﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾ ﴾

“O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light and a clear Book. By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path.”

[Sūrah al-Mā'idah (5):15-16]

4- The Qur'an is the book of injunctions, laws and sciences, as Allah (ﷻ) says:

﴿ وَزَلَّلْنَا عَلَيْكَ الْكِتَابَ بَيِّنًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾ ﴾

“And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.”

[Sūrah al-Nahl (16):89]

5- The Qur'an is a book to earn reward, for every letter on gets ten-fold reward.

Ibn Mas'ud (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Whoever recites a letter from the Book of Allah, he will be credited with a good deed, and a good deed gets a ten-fold reward. I do not say that Alif-Lam-Mim is one letter, but Alif is a letter, Lam is a letter and Mim is a letter.”¹

However, the main objectives of the Qur'an are to learn Tawhid, belief, sincerity in worship to Allah, the qualities of believers, Da'wah to Allah, how to follow the prophets and messengers in faith, to gain sincere certitude, good character and how to perform Da'wah through its instructions.

To follow the Qur'an is to follow the greatest science and source of knowledge; that is to know Allah, through His names and Attributes and actions, His power, greatness, vast knowledge, mercy, forgiveness, His bounties and goodness:

﴿ فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَأَسْتَغْفِرُ لِدُنْيَاكَ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلِّبِكُمْ وَمَقَوْلِكُمْ ﴾

“And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.”

[Sūrah Muḥammad (47):19]

By knowing this, the knowledge of Tawhid is accomplished, at the same time, the knowledge and actions upon the injunctions therein concerning worship, transactions, adoption of good character and following the prophets and messengers are realised.

¹ Authentic; narrated by Tirmidhi (no. 2910).

When Da‘wah is established, then guidance towards Imaan (faith) arrives and then interest in doing good actions in their variety is created. When both Imaan and good actions mix with each other, then Allah makes the person possessing them successful in this world and makes him enter Paradise. In acquiring these main objectives, we intend to seek the reward from Allah Alone, Who has no partners.

Allah (ﷻ) says:

﴿ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴾

“Then do they not reflect upon the Qur’an, or are there locks upon [their] hearts?”

[Sūrah Muḥammad (47):24]

In this era, many individuals have been devoid of the blessing of revelation because of their forsaking the task of Da‘wah. Many read, memorise, learn and teach the Qur’an with the sole intention of receiving the reward in the hereafter. This is not enough, because the Qur’an is meant to be devoted for its recitation, pondering over it and acting upon it.

Allah (ﷻ) says:

﴿ وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ وَتَوَّصُوا بِالصَّبْرِ ﴿٣﴾ ﴾

“By time, Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.”

[Sūrah al-‘Aṣr (103):1-3]

Oh Allah make the Qur’an a witness on our behalf and not against us, grant us the ability to ponder over it properly, testify its stories acting upon its injunctions:

﴿ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴾

“And this [Qur’an] is a Book We have revealed [which is] blessed, so follow it and fear Allah that you may receive mercy.”

[Sūrah al-An‘ām (6):155]

- **The importance of *Da‘wah*.**

Allah (ﷻ) has mentioned the injunctions in the Qur’an briefly and The Messenger (ﷺ) elaborated them in the Sunnah. However, in terms of the task of Da‘wah, Allah has detailed its effort in the Qur’an with clarity and elucidation, while He has not mentioned in detail the forms of worship of the prophets, the pilgrimage of Adam (عليه السلام), the prayers of Ibrahim (عليه السلام) and the fasting of Dawud (عليه السلام); in fact He mentioned them in brief.

Allah (ﷻ) has never elucidated the story of a single worshipper in detail, however, He mentioned the Da‘wah of prophets (peace be upon them) in detail including the torments and harms they suffered for it. He elaborated their patience and forbearance on

their nations and their kindness towards them. He explained how He helped them and how He defeated their enemy and called us to follow them.

He mentioned the story of Musa (ﷺ) in detail across the 29 parts of the Qur'an, all of which are dedicated to elaborate the principles of Da'wah. Allah, The Most High, mentioned the Da'wah of the prophets in finer detail. He mentioned the stories of Adam, Yunus, Zakariya, Nuh, Ibrahim, Musa, 'Isa, Hud, Salih, Shu'ayb, Lut, Yusuf and others (peace be upon them). That is because this Ummah has been sent with the task of Da'wah, our role models in this regard are the prophets (peace be upon them), and in their forefront, is our Prophet, Muḥammad (ﷺ), as Allah (ﷻ) says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۖ﴾

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

[Sūrah al-Aḥzāb (33):21]

- **The time of the commencement of *Da'wah*:**

Da'wah is an elucidation of the issues concerning belief in Allah, His Names and Attributes, His actions and so on among the fundamental pillars of Islam. Da'wah has been present from the onset and among its fruits are the inculcation of monotheism, belief and good actions into people. There has been a time gap between the effort on faith and the revelation of injunctions, however, there has never been any time lapse between the Da'wah and Iman; this is because this Ummah has been sent down with the task of calling people towards Allah (Da'wah) until the day of Judgment . Other nations were given the instructions about the injunctions only, while the Ummah of Prophet Muḥammad after his advent, were instructed to deliver Da'wah after embracing the faith. Then he taught them the injunctions in Madinah, because just like the prophets, this Ummah has been sent down to spread the religion to all the corners of the world until the Day of Judgment.

From the onset, the early companions such as Abu Bakr, Umar, Uthman, Ali, Khadijah, Bilal, Ammar and others preached and called others towards Islam in Makkah.

1 – Allah (ﷻ) says:

﴿هَذَا بَلَدٌ لِّلنَّاسِ وَلِيُذَكَّرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَلِيَذُكَّرَ أُولُو الْأَلْبَابِ ۗ﴾

“This [Qur'an] is notification for the people that they may be warned thereby and that they may know that He is but one God and that those of understanding will be reminded.”

[Sūrah Ibrāhīm (14):52]

2 – And Allah (ﷻ) says:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْعُرْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾﴾

“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful. And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment.”

[Sūrah Āl ‘Imrān (3):104-105]

• **The ruling on *Da‘wah*:**

Allah has honoured this Ummah by though giving them short life, yet granting them multiplied rewards. Their sins are forgiven and their faults concealed, because they are engrossed in fulfilling the task of the prophets. Allah has chosen this Ummah above all other nations and has honoured it with a great religion and the task of *Da‘wah* until the day of Resurrection.

Thus, the task of *Da‘wah* towards Allah is obligatory on both the male and female Muslims as per their own abilities and knowledge. To call the humanity to Allah (*Da‘wah*) is the responsibility and need of the Ummah. Through it, the faith increases and people are guided by the permission of Allah.

1 – Allah (ﷻ) says:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعِيَ ۖ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾﴾

“Say, ‘This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him.’”

[Sūrah Yūsuf (12):108]

This textual evidence above is general, and is absolute in terms of time, meaning it (*Da‘wah*) can be carried out during the day or night. It is also absolute in terms of place, in other words, *Da‘wah* can be done anywhere, whether in north or south, or east or west. It is also absolute in terms of race, it can be done to the Arabs as well as non-Arabs. It is again absolute in terms of gender, male or female. It is absolute in terms of colour, black and white, social status, circumstances and so on.

Thus, conducting *Da‘wah* on these individuals is obligatory since they are part of the human race. This religion is for the whole humanity. Equally, *Da‘wah* by these people is also compulsory after they have embraced Islam, because they are from the Ummah of Prophet Muḥammad (ﷺ), the best of all the nations.

2 – And Allah (ﷻ) says:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾﴾

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.”

[Sūrah al-Naḥl (16):125]

3 – And Allah (ﷻ) says:

﴿هَذَا بَلَدٌ لِّلنَّاسِ وَلِيُنذَرُوا بِهِمْ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَلِيَذُكَّرَ أُولُو الْأَلْبَابِ ﴿٥٢﴾﴾

“This [Qur’an] is notification for the people that they may be warned thereby and that they may know that He is but one God and that those of understanding will be reminded.”

[Sūrah Ibrāhīm (14):52]

4 – And On the day of sacrifice, during the farewell Hajj, the Prophet (ﷺ) addressed his companions who entered the faith, the Arabs and non-Arabs, black and white, rich and poor, masters and slaves, stating:

“Those present should convey the message to those who are absent, because those who are absent might comprehend (what I have said) better than the present audience.”¹

5 – And ‘Abdullah bin ‘Amr (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Convey from me even an Ayah of the Qur'an; relate traditions from Banu Israel, and there is no restriction on that; but he who deliberately forges a lie against me let him have his abode in the Hell.”²

Due to our efforts to elevate the word of Allah and to spread it, we are bestowed with guidance, as Allah (ﷻ) says:

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۗ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾﴾

“And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.”

[Sūrah al-‘Ankabūt (29):69]

- **The characteristics of a true *Da‘ee* (caller):**

A true *Da‘ee* is the one who has reached the level of certitude in his conviction and belief regarding Allah, His Names and Attributes and actions. He speaks from the sincerity of his heart. The statement of a *Da‘ee* can sometimes be a cure or disease. If the *Da‘ee* is one who extracts his wisdom from the lamp of prophethood, conveys the

¹ Agreed upon; narrated by Bukhārī (no. 67) and Muslim (no. 1679). The wording is that of Bukhārī’s.

² Narrated by Bukhārī (no. 3461).

message of the revelation as it was revealed, with certitude and Taqwa (piety), then his statement acts like medicine that cures the sick and guides the astray, whom Allah has intended to guide.

Allah (ﷻ) says:

﴿أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا ۗ كَذَٰلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾﴾

“And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom? Thus it has been made pleasing to the disbelievers that which they were doing.”

[Sūrah al-An’ām (6):122]

If he is deriving his statements from his base desires, his actions contradict his statements, then his statements are an ailment that harms him, and drives people away from the truth, and puts the humanity into strife.

1 – Allah (ﷻ) says:

﴿فَإِن لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَكْفُرُونَ أَهْوَاءَهُمْ ۗ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٠﴾﴾

“But if they do not respond to you - then know that they only follow their [own] desires. And who is more astray than one who follows his desire without guidance from Allah? Indeed, Allah does not guide the wrongdoing people.”

[Sūrah al-Qaṣaṣ (28):50]

2 – And Allah (ﷻ) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾﴾

“O you who believe, why do you say what you do not do?”

[Sūrah al-Şaff (61):2]

- **Methods of *Da‘wah*:**

Da‘wah is obligatory on the whole Ummah, the male and female members thereof.

Da‘wah can be done in two ways as described below:

First: it is the Da‘wah where soft approach is employed. That is to call the humanity to Allah using wisdom, good speech, and clarifying the proofs and evidences whilst using a good and appealing style. This is the overall way that is legally approved and demanded by the Shari’ah, for the whole humanity.

Allah (ﷻ) says:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾﴾

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.”

[Sūrah al-Nahl (16):125]

Second: it is the way of using force and harsh approach. That is to strive in the path of Allah against the boastful, rebellious and despots. If the disbelievers do not respond to the first method, then the second method is prescribed until the cities are conquered, Allah Alone is worshipped, the legislated capital punishments are established, strife and tribulations are uplifted, and the religion becomes completely for Allah in His dominion. Then, whoever wants to believe, let him believe, and who wants to reject, let him do so, with no compulsion in the religion.

Thus, the striving in the path of Allah only happens after the evidence against the people is established through Da‘wah, so that the religion be for Allah Alone.

1 – Allah (ﷻ) says:

﴿وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ لِلدِّينِ لَدَّهُ ۗ فَإِنِ أَنتَبَوْا فَلَا عُدْوَانَ ۗ إِنَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾﴾

“Fight them until there is no [more] fitnah and [until] worship is [acknowledged to be] for Allah. But if they cease, then there is to be no aggression except against the oppressors.”

[Sūrah al-Baqarah (2):193]

2 – And Allah (ﷻ) says:

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفْرَ وَالْمُنَافِقِينَ وَأَغْلِبْ عَلَيْهِمُ ۗ وَمَأْوَهُم جَهَنَّمُ ۗ وَيَسِّنَّ الْمَصِيرُ ﴿٩﴾﴾

“O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.”

[Sūrah al-Tahrim (66):9]

3 – And Allah (ﷻ) says:

﴿لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۗ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾﴾

“There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.”

[Sūrah al-Baqarah (2):256]

4 – And Ibn ‘Umar (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “I have been commanded (by Allah) to fight people until they testify that there is no god except Allah, and that Muhammad is the Messenger of Allah, and perform Salaah (prayers) and pay Zakaah. If they do so, they will have protection of their blood and property from me except when justified by Islam, and then their account is left to Allah.”¹

• **Types of people in terms of work:**

In terms of work and actions, people are of two kinds, those who work solely for the gains of the worldly pleasure, and then they depart from it. Whereas, on the other side, there are those who work hard for the hereafter and they pass away while they are believers and find the fruits of their work there.

Those who work for the hereafter, they also divide into two kinds:

First: those who engage in worship, and do not influence others. Their actions are restricted to their stay in the world, and after their death, they actions are terminated.

Second: those who do good works for the hereafter and also engross themselves in the work of Da‘wah and exert their efforts in elevating the word of Allah.

The actions and the rewards of these people are continuous because they also receive the rewards of all those who are guided through them in the hereafter.

1 – Allah (ﷻ) says:

﴿أَجْعَلُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٩١﴾ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ ۗ وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٩٢﴾ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٩٣﴾ خَالِدِينَ فِيهَا أَبَدًا ۗ إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٩٤﴾﴾

“Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Haram equal to [the deeds of] one who believes in Allah and the Last Day and strives in the cause of Allah? They are not equal in the sight of Allah. And Allah does not guide the wrongdoing people. The ones who have believed, emigrated and striven in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah. And it is those who are the attainers [of success]. Their Lord gives them good tidings of mercy from Him and approval and of gardens for them wherein is enduring pleasure. [They will be] abiding therein forever. Indeed, Allah has with Him a great reward.”

[Sūrah al-Tawbah (9):19-22]

¹ Agreed upon; narrated by Bukhārī (no. 25) and Muslim (no. 22). The wording is that of Bukhārī’s.

2 – And Allah (ﷻ) says:

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ﴾

“And who is better in speech than one who invites to Allah and does righteousness and says, ‘Indeed, I am of the Muslims.’”

[Sūrah Fuṣṣilat (41):33]

3 – And Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect, and if anyone invites others to follow error, the sin, will be equivalent to that of the people who follow him (in sin) without their sins being diminished in any respect.”¹

4 – And Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “When a person dies, his deeds come to an end, except for three [kinds of deeds]: A continuous charity, knowledge from which people derive benefit, a pious son who prays for him.”²

• The reality of struggling:

It is worthy to note that the world can be exemplified as a body, whose spirit and soul are the religion. While the spirit of religion is Da‘wah, and the essence of Da‘wah is sacrificing everything for the sake of religion. The spirit and essence of sacrifice are to spend the beloved thing or give up one’s desired thing for the sake of Allah. The kernel of spending or giving up the most liked things is to emigrate (perform *Hijrah*) and to help (perform *Nusrah*) so that the religion spreads throughout the world.

Thus, the Muhajirun (migrants) left their city and belongings behind, while the Ansar (helpers) spent their wealth, therefore the third thing came into existence thereby and that is the establishment of the Deen (religion), may Allah be pleased with them all.

Allah (ﷻ) says:

﴿وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ

جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

“And the first forerunners [in the faith] among the Muhajirun and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.”

[Sūrah al-Tawbah (9):100]

¹ Narrated by Muslim (no. 2674).

² Narrated by Muslim (no. 1631).

The reality of struggling occurs with accomplishing the work of Da‘wah, sacrificing everything for its sake, and steadfastness in doing it until one’s demise.

The most expensive thing in the treasures of Allah is guidance. Allah does not grant it but to some of His special servants who ask for it and strive in His path to acquire it, among those people whom Allah knows to have the capacity for it, and they are the believers. For this reason, Allah has commanded us to ask for guidance seventeen times in our obligatory prayers, as Allah (ﷻ) says:

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنُ الرَّحِيمِ ﴿٣﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾ ﴿

“In the name of Allah, the Entirely Merciful, the Especially Merciful. [All] praise is [due] to Allah, Lord of the worlds - The Entirely Merciful, the Especially Merciful, Sovereign of the Day of Recompense. It is You we worship and You we ask for help. Guide us to the straight path - The path of those upon whom You have bestowed favour, not of those who have evoked [Your] anger or of those who are astray.”

[Sūrah al-Fātiḥah (1):1-7]

- **Exerting effort to elevate the word of Allah:**

It is incumbent upon every Muslim to exert effort upon himself to realise steadfastness and to worship Allah in a perfect manner and exert effort upon others by utilising Da‘wah and enjoining good and forbidding evil.

To exert effort to elevate the word of Allah, can be done in three areas:

First: it can be done on a non-believer so he is able to accept the faith, as Allah (ﷻ) says:

﴿ أَمْ يَقُولُونَ افْتَرَاهُ ۗ بَلْ هُوَ الْحَقُّ مِن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٣﴾ ﴿

“Or do they say, ‘He invented it’? Rather, it is the truth from your Lord, [O Muḥammad], that you may warn a people to whom no warner has come before you [so] perhaps they will be guided.”

[Sūrah al-Sajdah (32):3]

Second: one can spend his effort on a sinful person to turn him into an obedient person or an ignorant person to make him knowledgeable, or on an unmindful one to turn him into a mindful person, as as Allah (ﷻ) says:

﴿ وَلَتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْعُرْفِ وَيُنهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ ﴿

“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.”

[Sūrah Āl ‘Imrān (3):104]

Third: one can exert his effort on a righteous person to make him a reformer, on a mindful person to make him a reminding person, on a knowledgeable person or scholar to make him a teacher.

1 – Allah (ﷻ) says:

﴿وَالْمَصْرِبِ ۗ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ ۗ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۗ﴾

“By time, Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.”

[Sūrah al-‘Aşr (103):1-3]

2 – And Allah (ﷻ) says:

﴿فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ۗ﴾

“So remind, [O Muḥammad]; you are only a reminder.”

[Sūrah al-Ghāshiyah (88):21]

3 – And Allah (ﷻ) says:

﴿مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبِيَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ۗ﴾

“It is not for a human [prophet] that Allah should give him the Scripture and authority and prophethood and then he would say to the people, ‘Be servants to me rather than Allah,’ but [instead, he would say], ‘Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.’”

[Sūrah Āl ‘Imrān (3):79]

- **Early *Du‘āt* (callers) of this Ummah:**

Allah specified the honourable prophets with sublime character, then He collected these good traits in the leader of the prophets Muḥammad, thereafter He distributed them in the Ummah of the leader of the prophets (ﷺ), the best of all the nations who has been taken out for the benefit of mankind in all different areas, of worship, Da‘wah, knowledge, character, and so on.

Allah (ﷻ) says:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ ۗ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا ۖ

سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ۗ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۗ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَجٍ أَخْرَجَ شَطْرَهُمْ فَكَازَرَهُ ۖ

فَأَسْتَفْظَ فَاَسْتَوَىٰ عَلَىٰ سَوْفِهِمْ يُعْجَبُ الْزُرَّاعُ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ

مَغْفِرَةً وَأَجْرًا عَظِيمًا ۗ﴾

“Muḥammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a

plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.”

[Sūrah al-Fath (48):29]

When the companions (رضي الله عنهم) came to know about the obligatory nature of Da‘wah and the virtues of doing it, all of them, men and women, hastened and competed with each other in the fields of Da‘wah, education, and striving in the path of Allah to elevate the word of Allah and spread it all around the world. They went to all four corners of the world preaching with wisdom and good sermon. Their hearts were full of mercy and kindness for the humanity. Everyone fulfilled this task, and they strove with their selves and wealth until they passed way. The Qur’an, Sunnah (Hadiths) and biographical accounts of the companions are a proof and evidence to this fact.

1 – Allah (ﷻ) says:

﴿ لٰكِنِ الرُّسُوْلُ وَالَّذِيْنَ ءٰمَنُوْا مَعَهُ جٰهَدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ؕ وَاُوْتِيْتِكُمْ لَهَا مِنْ اَنْفُسِكُمْ فَهِيَ اَكْبَرُ لَكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝۱۰۷ ۝۱۰۸ ۝۱۰۹ ۝۱۱۰ ۝۱۱۱ ۝۱۱۲ ۝۱۱۳ ۝۱۱۴ ۝۱۱۵ ۝۱۱۶ ۝۱۱۷ ۝۱۱۸ ۝۱۱۹ ۝۱۲۰ ۝۱۲۱ ۝۱۲۲ ۝۱۲۳ ۝۱۲۴ ۝۱۲۵ ۝۱۲۶ ۝۱۲۷ ۝۱۲۸ ۝۱۲۹ ۝۱۳۰ ۝۱۳۱ ۝۱۳۲ ۝۱۳۳ ۝۱۳۴ ۝۱۳۵ ۝۱۳۶ ۝۱۳۷ ۝۱۳۸ ۝۱۳۹ ۝۱۴۰ ۝۱۴۱ ۝۱۴۲ ۝۱۴۳ ۝۱۴۴ ۝۱۴۵ ۝۱۴۶ ۝۱۴۷ ۝۱۴۸ ۝۱۴۹ ۝۱۵۰ ۝۱۵۱ ۝۱۵۲ ۝۱۵۳ ۝۱۵۴ ۝۱۵۵ ۝۱۵۶ ۝۱۵۷ ۝۱۵۸ ۝۱۵۹ ۝۱۶۰ ۝۱۶۱ ۝۱۶۲ ۝۱۶۳ ۝۱۶۴ ۝۱۶۵ ۝۱۶۶ ۝۱۶۷ ۝۱۶۸ ۝۱۶۹ ۝۱۷۰ ۝۱۷۱ ۝۱۷۲ ۝۱۷۳ ۝۱۷۴ ۝۱۷۵ ۝۱۷۶ ۝۱۷۷ ۝۱۷۸ ۝۱۷۹ ۝۱۸۰ ۝۱۸۱ ۝۱۸۲ ۝۱۸۳ ۝۱۸۴ ۝۱۸۵ ۝۱۸۶ ۝۱۸۷ ۝۱۸۸ ۝۱۸۹ ۝۱۹۰ ۝۱۹۱ ۝۱۹۲ ۝۱۹۳ ۝۱۹۴ ۝۱۹۵ ۝۱۹۶ ۝۱۹۷ ۝۱۹۸ ۝۱۹۹ ۝۲۰۰ ۝۲۰۱ ۝۲۰۲ ۝۲۰۳ ۝۲۰۴ ۝۲۰۵ ۝۲۰۶ ۝۲۰۷ ۝۲۰۸ ۝۲۰۹ ۝۲۱۰ ۝۲۱۱ ۝۲۱۲ ۝۲۱۳ ۝۲۱۴ ۝۲۱۵ ۝۲۱۶ ۝۲۱۷ ۝۲۱۸ ۝۲۱۹ ۝۲۲۰ ۝۲۲۱ ۝۲۲۲ ۝۲۲۳ ۝۲۲۴ ۝۲۲۵ ۝۲۲۶ ۝۲۲۷ ۝۲۲۸ ۝۲۲۹ ۝۲۳۰ ۝۲۳۱ ۝۲۳۲ ۝۲۳۳ ۝۲۳۴ ۝۲۳۵ ۝۲۳۶ ۝۲۳۷ ۝۲۳۸ ۝۲۳۹ ۝۲۴۰ ۝۲۴۱ ۝۲۴۲ ۝۲۴۳ ۝۲۴۴ ۝۲۴۵ ۝۲۴۶ ۝۲۴۷ ۝۲۴۸ ۝۲۴۹ ۝۲۵۰ ۝۲۵۱ ۝۲۵۲ ۝۲۵۳ ۝۲۵۴ ۝۲۵۵ ۝۲۵۶ ۝۲۵۷ ۝۲۵۸ ۝۲۵۹ ۝۲۶۰ ۝۲۶۱ ۝۲۶۲ ۝۲۶۳ ۝۲۶۴ ۝۲۶۵ ۝۲۶۶ ۝۲۶۷ ۝۲۶۸ ۝۲۶۹ 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1 – Allah (ﷻ) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۗ وَاعْلَمُوا أَنَّهُ اللَّهُ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ ۗ وَأَنَّهُ إِلَٰهُهُ تَحْشُرُونَ ۝﴾

“O you who believe, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.”

[Sūrah al-Anfāl (8):24]

2 – And Allah (ﷻ) says:

﴿يَأَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ ۗ فَلَا تَجْعَلُوا لِلَّهِ أُندَادًا وَأَنْتُمْ تَعْلَمُونَ ۝﴾

“O mankind, worship your Lord, who created you and those before you, that you may become righteous - [He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him].”

[Sūrah al-Baqarah (2):21-22]

Second: the educational discipline. When people fail to respond to the rhetoric Da‘wah, the Allah makes them subservient through the use of the second method which is the educational discipline and training by making different calamities befall on them such as illness, poverty, fear, afflictions and so that he repents and turns back to His Lord.

Allah (ﷻ) says:

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ۝ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۝﴾

“And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, who, when disaster strikes them, say, ‘Indeed we belong to Allah, and indeed to Him we will return.’ Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.”

[Sūrah al-Baqarah (2):155-157]

Third: enticing grace. When a person fails to respond after the arrival of guidance and neither does he repent when a calamity strikes, then The Most Merciful and Beneficent guides him, through employing a different method. That is showering him with an enticing grace by granting him wealth, abundance in profits, more children, making the world turn towards him, good health, welfare and strength, so that he may be thankful to The One who has conferred him with these blessings.

1 – Allah (ﷻ) says:

﴿ كَحَسْبُونَ أَنَّمَا نُؤْتُهُمْ مِنْ مَالٍ وَبَنِينَ ﴿٥٥﴾ نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ ﴿٥٦﴾ ﴾

“Do they think that what We extend to them of wealth and children. Is [because] We hasten for them good things? Rather, they do not perceive.”

[Sūrah al-Mu'minūn (23):55-56]

2 – And Allah (ﷻ) says:

﴿ وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَيَنْعَمَتِ اللَّهُ هُمْ يَكْفُرُونَ ﴿٧٢﴾ ﴾

“And Allah has made for you from yourselves mates and has made for you from your mates sons and grandchildren and has provided for you from the good things. Then in falsehood do they believe and in the favor of Allah they disbelieve?”

[Sūrah al-Naḥl (16):72]

Fourth: the divine pounding (punishment). When a person fails to respond after the arrival of guidance, neither does he repent when he is afflicted by a calamity, nor does he pay heed and become grateful after being blessed with bounties and favours, which is the last part of warning, then there arrives the divine pounding after the establishment of evidence, due to the failure to respond to the Da'wah, the avoidance of repenting after the befallen calamity and ingratitude after the receipt of bounties.

1 – Allah (ﷻ) says:

﴿ فَكُلًّا أَخَذْنَا بِذُنُوبِهِمْ فَمِنْهُمْ مَن أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَن أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَن خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَن أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِن كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾ ﴾

“So each We seized for his sin; and among them were those upon whom We sent a storm of stones, and among them were those who were seized by the blast [from the sky], and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And Allah would not have wronged them, but it was they who were wronging themselves.”

[Sūrah al-'Ankabūt (29):40]

2 – And Allah (ﷻ) says:

﴿ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْتَهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾ فَقَطَّعَ دَائِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا ﴿٤٥﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٦﴾ ﴾

“So when they forgot that by which they had been reminded, We opened to them the doors of every [good] thing until, when they rejoiced in that which they were given, We seized them suddenly, and they were [then] in despair. So the people that committed wrong were eliminated. And praise to Allah, Lord of the worlds.”

[Sūrah al-An'ām (6):44-45]

3 – And Allah (ﷻ) says:

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذْنَا صِيعَةً الْعَذَابِ أَمْوَنَ بِمَا كَانُوا يَكْسِبُونَ ﴿١٧﴾ وَجِئْنَا
الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿١٨﴾﴾

“And as for Thamud, We guided them, but they preferred blindness over guidance, so the thunderbolt of humiliating punishment seized them for what they used to earn. And We saved those who believed and used to fear Allah.”

[Sūrah Fuṣṣilat (41):17-18]

O Allah guide us, guide others through us, make us the cause of guidance to those who are guided, surely, You guide who you wish to the straight path.

• **The causes of guidance:**

People were guided and entered into Islam in the time of the Prophet (ﷺ) through different causes, among the important ones which are as follows:

1- Verbal Da‘wah, which the Prophet (ﷺ) employed. He called Khadijah, Abu Bakr, Ali and others (رضي الله عنهم); they all accepted and called others too, following the footsteps of the Prophet (ﷺ).

2- Education was another tool. It guided Umar. He entered into the fold of Islam following the reading of the Qur’an, which influenced him both by listening to it and reading it. He read it at his sister’s (Fatimah’s) house. At that time, she along with her husband and Khabbab bin al-Art was studying it. Similarly, Usaid bin Hudhayr and Sa’d bin Mu’adh accepted Islam after participating in a study circle conducted by Mus’ab bin Umayr when he came to Madinah.

3- Worship is another reason that attracts people to Islam, just as it happened to Hind bint ‘Utbah who entered into the fold of Islam after witnessing Muslims engaged in their prayers at the Grand Mosque in Makkah during its conquest and just as Thumamah bin Athaal embraced Islam after watching the prayers and other good actions in the Prophet’s Mosque in Madinah.

4- Generosity and spending play a part in drawing the hearts towards Islam, just as the Messenger did at the conquest of Makkah by giving wealth to Safwan bin Ummayah, Mu’awiyah and others who embraced Islam, and just as he gave a man a flock of sheep between the two mountains, thus he accepted Islam and that led to his people to enter into Islam, too.

5- Good character, doing good deeds, altruism, consolation, truthfulness and other items of good character play a great part in bringing people closer to Islam and eventually embracing it.

Allah (ﷻ) says:

﴿وَإِنَّكَ لَمَلَىٰ خَلْقٍ عَظِيمٍ﴾

“And indeed, you are of a great moral character.”

[Sūrah al-Qalam (68):4]

6- To ponder over the signs in the universe and verses in the Qur'an, is also one of the ways to be guided.

1 – Allah (ﷻ) says:

﴿أَمْ خُلِقُوا مِن غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾ أَمْ خُلِقُوا الْمَسْمُوتِ وَالْأَرْضِ ۗ بَلْ لَا يُوقِنُونَ ﴿٣٦﴾﴾

“Or were they created by nothing, or were they the creators [of themselves]? Or did they create the heavens and the earth? Rather, they are not certain.”

[Sūrah al-Ṭūr (52):35-36]

2 – And Allah (ﷻ) says:

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۗ وَلَوْ كَانَ مِن عِندِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾﴾

“Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction.”

[Sūrah al-Nisā' (4):82]

- **The obligation of *Da'wah*:**

Da'wah is obligatory on every Muslim as per his knowledge and ability. Muslims are divided into two kinds:

First: the scholar who clarifies the Truth and calls people to follow it, just as what the believing man among the people of Fir'awn stated:

﴿وَقَالَ الَّذِي ءَامَنَ يَنْقُومِ اتَّبِعُونِ أَهْدِيكُمْ سَبِيلَ الرَّشَادِ ﴿٣٨﴾ يَنْقُومِرَ إِنَّمَا هِدِيهِ الْحَيٰوةَ الدُّنْيَا مَتَّعَ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾ مَن عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا مِنثَلَهَا ۗ وَمَن عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنثَىٰ ۖ وَهُوَ مُؤْمِنٌ ﴿٤٠﴾ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤١﴾﴾

“And he who believed said, ‘O my people, follow me, I will guide you to the way of right conduct. O my people, this worldly life is only [temporary] enjoyment, and indeed, the Hereafter - that is the home of [permanent] settlement. Whoever does an evil deed will not be recompensed except by the like thereof; but whoever does righteousness, whether male or female, while he is a believer - those will enter Paradise, being given provision therein without account.’”

[Sūrah Ghāfir (40):38-40]

Second: one who is a Muslim but is not a scholar, however he instructs people to follow the Messengers and Righteous Scholars just Allah (ﷻ) states regarding the person mentioned in Surah Yasin:

﴿وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾ اتَّبِعُوا مَنْ لَا يَسْئَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ ﴿٢١﴾﴾

“And there came from the farthest end of the city a man, running. He said, "O my people, follow the messengers. Follow those who do not ask of you [any] payment, and they are [rightly] guided.”

[Sūrah Yā Sīn (36):20-21]

Everyone should undertake the task of Da‘wah so that Allah, Alone is worshiped, Who has no partners, and that He Alone is obeyed in His Kingdom. A scholar clarifies the Truth himself, while one who is not a scholar, guides people to follow the scholars who are more acquainted with the recognition of Allah. This is indeed a profitable approach. By both of them, the Truth is manifest on earth, and falsehood is perished as per the wish of Allah.

Allah (ﷻ) says:

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٦١﴾ يَتْلُوا آيَاتِ الَّذِينَ ءَامَنُوا هَلْ أَذُنكُمْ عَلَىٰ عَجْرَةِ نَجْرٍ تَنْجِيكُمْ مِنَ عَذَابِ أَلِيمٍ ﴿٦٢﴾ تُوْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَنُجِّهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٦٣﴾﴾

“It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah dislike it. O you who believe, shall I guide you to a transaction that will save you from a painful punishment? [It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know.”

[Sūrah al-Şaff (61):9-11]

- **The duty of the Ummah:**

Da‘wah of people to Allah is a duty of all the Muslims. It is the essence of good actions. It is the most important and imperative command after Tawhid (monotheism) and worship. When the act of Da‘wah is established, then pious and good Muslim believers are born, who pray, fast, worship, who adhere to Taqwa and goodness and so on. Thus, other human beings enter into Islam in droves.

When we left the work of Da‘wah, then people left the religion in droves, disbelief and disobedience increased, disbelievers, liars, corrupt and disobedient people became evident, and people left the world to the eternal fire.

As for the Fatwas are concerned, those who have the knowledge of injunctions can deliver them, otherwise they must refer the inquirers to the scholars whom Allah has granted ample knowledge, jurisprudential expertise, understanding, memorisation. The one who guides people to goodness, is just as the doer of good.

The companions would pass on the Fatwa to others and those with the ability to issue Fatwas were limited in number such as the Righteous Caliphs, Mu'aadh, Zaid bin Thaabit, Ibn Mas'ud, Ibn Abbas, and others, may Allah be pleased with all of them.

The authority of issuing the Fatwa is not given to everyone, however, everyone can exercise Da'wah as per his knowledge and the little one can contribute in it, is to convey a verse. Da'wah produces people who are guided, while education produces experts who are able to deliver Fatwa. Both are required by the Shari'ah. Da'wah can be done by the general public among the Muslims while Fatwa is delivered by the elite of the Ummah who are the scholars. Da'wah is the easiest thing to accomplish. It requires reminding about the clear issues regarding Imaan and explaining the clarified matters.

Allah (ﷻ) says:

﴿ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴿٢٢﴾ إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٢٣﴾ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾ ﴾
 “So remind, [O Muḥammad]; you are only a reminder. You are not over them a controller. However, he who turns away and disbelieves - Then Allah will punish him with the greatest punishment.”

[Sūrah al-Ghāshiyah (88):21-24]

As for the legal matters of Shari'ah such as the issues regarding prayers, Hajj, divorce, inheritance and so on, they are all matters that require scholars to elaborate and explain.

The scholars and jurists are the people of Fatwa, as Allah (ﷻ) says:

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ ۚ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾ بِالْبَيِّنَاتِ وَالزُّبُرِ ۗ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾ ﴾
 “And We sent not before you except men to whom We revealed [Our message]. So ask the people of the message if you do not know. [We sent them] with clear proofs and written ordinances. And We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought.”

[Sūrah al-Naḥl (16):43-44]

Da'wah, enjoining good and forbidding evil is the obligation of the Ummah, of every individual according to his knowledge, ability and insight. The companions of the Prophet (ﷺ) established it from the nascent of Islam, well before the revelation of injunctions concerning the prayers, charity, fasting, and so on. The attitude of this Ummah is to render sacrifices and to put effort in elevating the word of Allah, and spreading Islam in all corners of the world until the establishment of the final Hour.

1 – Allah (ﷻ) says:

﴿ قُلْ هَذِهِ سَبِيلُ اللَّهِ إِلَى اللَّهِ ۚ عَلَىٰ بَصِيرَةٍ ۗ أَنَا وَمَنِ اتَّبَعَنِي ۗ وَسُبْحَانَ اللَّهِ ۗ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٧٨﴾ ﴾

“Say, ‘This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him.’”

[Sūrah Yūsuf (12):108]

2 – And Allah (ﷻ) says:

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٩٧﴾﴾

“The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give Zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.”

[Sūrah al-Tawbah (9):71]

- **The punishment for neglecting *Da'wah*:**

In the first century of Islam, there was a real sense of worship, Da'wah and making sacrifices in all forms and simple lifestyle. The first characteristic that came out of the Ummah was the effort of Da'wah, then sacrifice, then simple lifestyle, thus only outward sense of worship remained. The enemies tried to expel these qualities and succeeded in doing so from the lives of the Ummah, thus, the circumstances changed and the human effort was diverted towards the accumulation of the worldly gains. Man began working hard to live in comfort. The society detested acts of adultery, usury and drinking of alcohol, however it failed to uphold the work of Da'wah and thus it became unmindful of its exit from the lives of the Ummah. Worship and Da'wah in the time of the Prophet (ﷺ) was on the shoulders of every individual of the Ummah, however, thereafter, worship remained on the shoulders of everyone, whereas Da'wah was carried out by certain individuals of the Ummah. The preachers decreased in number, thus calamities and afflictions started striking on the Ummah and evil increased. The remedy lies in the fact that the last part of Ummah can only gain goodness by adopting the good ways of the early part of the Ummah. The punishment of giving up the injunctions is on the sinner, the one who follows his path or one who stays quite about them. As for the punishment of giving up the work of Da'wah, its outcome will be bringing other people to accomplish this task, in lieu of those who have given up the work, as Allah (ﷻ) says:

﴿هَاتُوا هَتُولَاءِ تُدْعَوْنَ لِتُنفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخَلُ وَمَنْ يَبْخَلْ فَإِنَّمَا يَبْخَلْ عَن نَّفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ ﴿٤٧﴾ وَإِن تَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ ﴿٤٨﴾﴾

“Here you are - those invited to spend in the cause of Allah - but among you are those who withhold [out of greed]. And whoever withholds only withholds [benefit] from himself; and Allah is the Free of need, while you are the needy. And if you turn away, He will replace you with another people; then they will not be the likes of you.”

[Sūrah Muḥammad (47):38]

One who gives up the work of Da‘wah towards Allah, conceals the clear verses and guidance, he is cursed according to the textual evidence from the Qu’ran, if he does not repent, as Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْكِتَابِ وَاهْتَدَىٰ مِنْ بَيْنِهِ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ
اللَّعِينُونَ ﴿١٥٩﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾﴾

“Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse, except for those who repent and correct themselves and make evident [what they concealed]. Those - I will accept their repentance, and I am the Accepting of repentance, the Merciful.”

[Sūrah al-Baqarah (2):159-160]

The tongue is an assisting limb for remembrance and supplication, while Da‘wah, education and human limbs are the assistance of obedience and spending in the path of Allah. Allah has warned those giving up assistance as follows:

﴿قَوْلٌ لِلْمُصَلِّينَ ﴿١٠٤﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿١٠٥﴾ الَّذِينَ هُمْ يُرَاءُونَ ﴿١٠٦﴾ وَيَمْنَعُونَ الْمَاعُونَ ﴿١٠٧﴾﴾

“So woe to those who pray. [But] who are heedless of their prayer - Those who make show [of their deeds]. And withhold [simple] assistance.”

[Sūrah al-Mā‘ūn (107):4-7]

Allah cursed the children of Israel when they negated the religion, broke the oath, gave up Da‘wah, gave enjoining good and forbidding evil, Allah exchanged them with this Ummah.

1 – Allah (ﷻ) says:

﴿لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ۚ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا
يَعْتَدُونَ ﴿٧٨﴾ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُسْكَرٍ فَعْلُوهُ ۗ لَيْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾ تَرَىٰ كَثِيرًا مِّنْهُمْ
يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا ۗ لَيْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٠﴾﴾

“Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed. They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing. You see many of them becoming allies of those who disbelieved. How wretched is that which they have put forth for themselves in that Allah has become angry with them, and in the punishment they will abide eternally.”

[Sūrah al-Mā‘idah (5):78-80]

2 – And Allah (ﷻ) says:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ
الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾﴾

“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.”

[Sūrah Āl ‘Imrān (3):110]

• The wisdom behind enjoining good and forbidding evil:

There are three wisdoms behind enjoining good and forbidding evil:

First: there is a strong hope of benefiting by one acting on the command, as Allah (ﷻ) says:

﴿وَذِكْرٌ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾﴾

“And remind, for indeed, the reminder benefits the believers.”

[Sūrah al-Dhāriyāt (51):55]

Second: one comes out from the responsibility of negligence.

1 – Allah (ﷻ) says:

﴿لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ۚ ذَلِكَ بِمَا عَصَوْا وَكَانُوا
يَعْتَدُونَ ﴿٧٨﴾ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ ۗ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾﴾

“Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed. They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing.”

[Sūrah al-Mā'idah (5):78-79]

2 – And Allah (ﷻ) says:

﴿وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا ۚ اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ۗ قَالُوا مَعذِرَةٌ إِيَّا رَبِّكُمْ ۚ وَعَلَّيْكُمْ يَتَّقُونَ ﴿١٦٤﴾﴾

“And when a community among them said, “Why do you advise [or warn] a people whom Allah is [about] to destroy or to punish with a severe punishment?” they [the advisors] said, “To be absolved before your Lord and perhaps they may fear Him.”

[Sūrah al-A'rāf (7):164]

Third: to establish evidence against the people because of enjoining good and forbidding evil, in lieu of the Messengers, as Allah (ﷻ) says:

﴿رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٥﴾﴾

“[We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers. And ever is Allah Exalted in Might and Wise.”

[Sūrah al-Nisā' (4):165]

- **Islam will remain until the Day of Judgment:**

This religion will remain until the Day of Judgment, a group of the Ummah of the Prophet (ﷺ) will keep on establishing it, while being victorious all the time, until the order of Allah arrives. They are a group endowed with Divine assistance, because of their following of the Book of Allah and the guidance of His Messenger.

Mu‘awiyah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “A group of my Ummah will remain on the command of Allah, those who do not help them will not hurt them neither those who oppose them until the command of Allah comes to pass, while they are victorious over the people.”¹

- **The obligation of every male and female Muslim:**

There are two important obligations on every male and female Muslim:

The first obligation: is to practice the religion, by worshiping Allah, Alone, obeying Allah and His Messenger, fulfilling the commands of Allah, refraining from His prohibitions, and remaining steadfast on that.

1 – Allah (ﷻ) says:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

“Worship Allah and associate nothing with Him.”

[Sūrah al-Nisā’ (4):36]

2 – And Allah (ﷻ) says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنَّهُ وَاتَّبِعُوا أَمْرَهُمْ بَيْنَ ءَلَيْسَ بِذَلِكَ جُؤْدَاءَ﴾

“O you who believe, obey Allah and His Messenger and do not turn from him while you hear [his order].”

[Sūrah al-Anfāl (8):20]

The second obligation: is to act upon the Da‘wah, and to enjoin good and forbidding evil.

1 – Allah (ﷻ) says:

﴿وَلْيَكُنْ مِنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.”

[Sūrah Āl ‘Imrān (3):104]

¹ Agreed upon; narrated by Bukhārī (no. 71) and Muslim (no. 1037) in the Book of *Imārah*. The wording is that of Muslim’s.

2 – And ‘Abdullah bin ‘Amr (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Convey from me even if it is a verse.”¹

3 – And Abu Sa‘id al-Khudri (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart—and that is the weakest of faith.”²

- **The understanding of loss according to the *Shari‘ah*.**

Loss according to the Shari‘ah entails one’s inequity in relation to his fortunate circumstances acquired from His Lord. This is a clear loss. One who wrongs His Lord, his religion, his time, life, Paradise, the happiness of His Lord and so on, then there is no greater a loss than this.

Allah (ﷻ) says:

﴿قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ مُحْسِنُونَ صُنْعًا ﴿١٠٤﴾
أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِمْ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا ﴿١٠٥﴾﴾

“Say, [O Muḥammad], ‘Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work.’ Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any importance.”

[Sūrah al-Kahf (18):103-105]

Every person is at loss in terms of the worldly life and the hereafter apart from those who possess four qualities: belief in Allah, good deeds, advising each other to uphold Truth and advising each other to remain patient.

Allah (ﷻ) says:

﴿وَالْعَصْر ﴿١﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفْرٌ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾﴾

“By time, Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.”

[Sūrah al-‘Aṣr (103):1-3]

Belief in Allah and good deeds are an effort on one’s self and advising each other to truth and patience is in reality doing effort on others.

¹ Narrated by Bukhārī (no. 3461).

² Narrated by Muslim (no. 49).

Allah has granted man with the greatest asset in this world and that is his life. He has been commanded to trade it so that he attains success in this world and in the next. He has been guaranteed a great profit thereby.

People are of two kinds in mobilising their capital:

First: an intelligent person who mobilises his wealth, that is his life, and thereby he enters into trade with His Generous Lord who repays him ten-fold to seven hundred times more, to more than that whose number no one knows apart from Allah in terms of rewards and high ranks in Paradise and success with His pleasure He will grant him. Thus time is a field of trading with one's Lord.

Therefore, he is sometimes engaged in worship, while other times in doing Da'wah, at other periods in teaching, sometimes in reforming his character and performing good deeds and benevolent acts, some other times in striving in the path of Allah, while at other hours in fulfilling his needs, and at other moments in accomplishing other righteous deeds, and so on.

Allah (ﷻ) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَذِلُّكُمْ عَلَىٰ تِجَارَةٍ تُسْجِمُونَ مِنْ عَذَابِ أَلِيمٍ ﴿١٠﴾ تُوْمِنُونَ بِاللّٰهِ وَرَسُوْلِهِ وَتُجَاهِدُونَ فِي سَبِيْلِ اللّٰهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ؕ ذَٰلِكُمْ حَقٌّ لِّكُمْ إِنْ كُنْتُمْ تَعْمَلُونَ ﴿١١﴾ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكَنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ؕ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِنَ اللّٰهِ وَفَتْحٌ قَرِيبٌ ۗ وَيُبَدِّلُ الْمُؤْمِنِينَ ﴿١٣﴾﴾

“O you who believe, shall I guide you to a transaction that will save you from a painful punishment? [It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know. He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment. And [you will obtain] another [favour] that you love - victory from Allah and an imminent conquest; and give good tidings to the believers.”

[Sūrah al-Şaff (61):10-13]

Second: one who is foolish and engages in playing with his capital by investing in those things that anger Allah, by following his base desires and the Shayṭān.

1 – Allah (ﷻ) says:

﴿وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ يُعْزَوْنَ عَذَابَ الْهُونِ ﴿٤٦﴾ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ ﴿٤٧﴾﴾

“And the Day those who disbelieved are exposed to the Fire [it will be said], ‘You exhausted your pleasures during your worldly life and enjoyed them, so this Day you will be awarded the punishment of [extreme] humiliation because you were arrogant upon the earth without right and because you were defiantly disobedient.’”

[Sūrah al-Aḥqāf (46):20]

2 – And Allah (ﷻ) says:

﴿ أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا ۚ لَا يَسْتَوُونَ ﴿٣٨﴾ أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا
بِمَا كَانُوا يَعْمَلُونَ ﴿٣٩﴾ وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ ۗ كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا
عَذَابَ النَّارِ الَّتِي كُنتُمْ بِهَا تُكذِّبُونَ ﴿٤٠﴾ ﴾

“Then is one who was a believer like one who was defiantly disobedient? They are not equal. As for those who believed and did righteous deeds, for them will be the Gardens of Refuge as accommodation for what they used to do. But as for those who defiantly disobeyed, their refuge is the Fire. Every time they wish to emerge from it, they will be returned to it while it is said to them, ‘Taste the punishment of the Fire which you used to deny.’”

[Sūrah al-Sajdah (32):18-20]

3 – And Allah (ﷻ) says:

﴿ قَالَ أَهْبِطْ بِهَا جَمِيعًا ۗ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۗ فَلِمَا بَيَّأْتِنَاكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿٤١﴾
وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا يَخْشَاهُ ۗ يَوْمَ الْقِيَامَةِ أَعْمَىٰ ﴿٤٢﴾ قَالَ رَبِّ لِمَ حَدَّرْتَنِي أَعْمَىٰ
وَقَدْ كُنتُ بَصِيرًا ﴿٤٣﴾ قَالَ كَذَلِكَ أَتَتْكَ ءَايَاتُنَا فَنَسِيَهَا ۗ وَكَذَلِكَ الْيَوْمَ تُنسىٰ ﴿٤٤﴾ وَكَذَلِكَ نُجزي مَنْ أَسْرَفَ وَلَمْ
يُؤْمِرْ بِآيَاتِنَا رَبِّمَهُ ۗ وَلَعَذَابُ الْآخِرَةِ أَشدُّ وَأَبْقَىٰ ﴿٤٥﴾ ﴾

“So worship what you will besides Him. Say, ‘Indeed, the losers are the ones who will lose themselves and their families on the Day of Resurrection. Unquestionably, that is the manifest loss.’ They will have canopies of fire above them and below them, canopies. By that Allah threatens His servants. O My servants, then fear Me.”

[Sūrah al-Zumar (39):15-16]

- **Understanding how to benefit from time:**

Allah has bought from the believers their lives and wealth in whose lieu He has promised them to grant them Paradise.

Therefore it is important for a Muslim to spend his time the same way the Messenger of Allah (ﷺ) spent his time. He should accomplish, in it, the obligatory duties given by Allah and should fulfil the orders of His Lord in all circumstances throughout the day; during ablution, eating, drinking, sleeping and all other circumstances and should spend a small amount of time in issues regarding his earning and livelihood. As for the great part of his time, he should spend it in calling people to Allah, so that they worship none besides Allah and they worship and believe in Him Alone. If he completes this task or does not find anyone who he should engage with in Da‘wah, then he should accumulate some knowledge or teach Muslims the injunctions concerning the religion. When he has completed this task or does not find someone to teach or someone to learn from, he should then engage himself in serving his Muslim brothers and fulfilling their needs and helping them in goodness and Taqwa.

If he completes this task, or does not find someone in need of help, he can involve himself in worshipping, performing voluntary prayers such as absolute Sunnah prayers, reciting the Qur'an, remembering Allah, and so on among the good deeds and acts that get one closer to Allah. Thus, he should prioritise those acts that benefit a wider audience.

Allah (ﷻ) says:

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْتُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾﴾

“The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.”

[Sūrah al-Tawbah (9):71]

Allah promises one who undertakes these tasks with a great success:

﴿وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ يَرْضَوْنَ مِنَ اللَّهِ أَكْبَرَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾﴾

“Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater. It is that which is the great attainment.”

[Sūrah al-Tawbah (9):72]

- **The types of people who are approached for *Da'wah* and the methodology of giving them *Da'wah*:**

People are different, thus due to their differences and the different levels of comprehension, the injunctions of *Da'wah* will also vary as thus:

First: a person who has weak faith and also is ignorant of injunctions will be dealt with as follows:

We will be patient over his harms, and we will call him with wisdom and good sermon, and approach and teach him with kindness and softness, soft orientation, just as the Prophet (ﷺ) did with the Bedouin who urinated in the mosque.

Anas (رضي الله عنه) narrated:

While we were in the mosque with Allah's Messenger (ﷺ), a desert Arab came and stood up and began to urinate in the mosque. The Companions of Allah's Messenger (ﷺ) said, “Stop, stop,” but the Messenger of Allah (ﷺ) stated, “Don't interrupt him; leave him alone.” They left him alone, and when he finished urinating, Allah's Messenger (ﷺ) called him and said to him, “These mosques are not the places meant for urine and filth, but are only for the

remembrance of Allah, prayer and the recitation of the Qur'an," or Allah's Messenger said something like that. He then gave orders to one of the people who brought a bucket of water and poured over it."¹

Second: a person who has weakness in his faith, however, he is knowledgeable about the injunctions, he will be treated as thus:

He will be invited with wisdom and good counsel, by clarifying before him the truth which is correspondent to his commonsense and disposition, so his faith increases, he becomes obedient and gives up sinning.

Abu Umamah (رضي الله عنه) narrated:

A young man came to the Prophet (ﷺ). He said: "O Messenger of Allah! Give me permission to fornicate," so people turned towards him and reprimanded him. The Prophet (ﷺ): "Stop, stop." He then said: "Draw closer." So he drew closer to him. [The narrator] says: "He sat down." [The Prophet] asked: "Would you like that to happen to your mother?" He replied: "No, by Allah. May Allah make me sacrifice for you." The Prophet (ﷺ) stated: "Neither would people be like that to happen to their mothers." Then he asked him: "Would you like that to happen to your daughter?" He replied: "No, by Allah, O Messenger of Allah. May Allah make me sacrifice for you." The Prophet stated: "Neither would people like that to happen to their daughters." Then he asked him: "Would you like that to happen to your sister?" He replied: "No, by Allah, may Allah make me sacrifice for you." He said: "Neither would people like that to happen to their sisters." He asked: "Would you like that to happen to your paternal aunt?" He replied: "No, by Allah, may Allah make me sacrifice for you." He stated: "Likewise, neither would people like that to happen to their paternal aunts." He asked: "Would you like that to happen to your maternal aunt?" He replied: "No, by Allah, may Allah make me sacrifice for you." He stated: "Neither would people like that to happen to their maternal aunts." The narrator says: "He place his hand on his chest [young man's chest] and prayed: "O Allah forgive his sins, purify his heart, and protect his private parts." The narrator states: "Thereafter, that young man never turned towards anything [like this]."²

Third: a person who has strong conviction and faith, however he lacks of knowledge about the commands of Allah. This person will be invited directly to adhere to the injunctions and laws of Allah and will be warned about the dangers of committing sins. He will also be told to give up the sins he is engaged in. This is because he possesses faith that allows to accept injunctions, however, he is ignorant of them.

Ibn 'Abbās (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) saw a man wearing a gold ring. So he (ﷺ) pulled it off and threw it away, saying, "One of you takes a live coal, and puts it on his hand." It was said to the man after Messenger of Allah (ﷺ) had left: "Take your ring (of gold) and utilize it [for

¹ Agreed upon; narrated by Bukhārī (no. 219) and Muslim (no. 285). The wording is that of Muslim's.

² Authentic; narrated by Ahmad (no. 22564).

other purposes].” Whereupon he said: “No, by Allah, I would never take it back when Messenger of Allah (ﷺ) has thrown it away.”¹

Fourth: a person who has strong conviction and is also conversant about the injunctions. This person has no excuse, he will be reprimanded and stopped and will be treated definitely harsher than the previous kinds of people. So that he is not a role model in disobedience, just as the Prophet boycotted the three men who stayed behind in the battle of Tabuk for the period of fifty days. Additionally, he commanded people to refrain from them for their staying behind from going to the battle of Tabuk due to their knowledge and faith. They had no excuse, until Allah revealed their forgiveness. They are Hilal bin Ummayah, Murarah bin Rabi’ah and Ka’b bin Malik (رضي الله عنهم). Their story is fully documented in both the authentic books of hadith.²

Allah (ﷻ) says:

﴿وَعَلَى الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا صَافَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَصَافَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ۗ إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾﴾

“And [He also forgave] the three who were left behind [and regretted their error] to the point that the earth closed in on them in spite of its vastness and their souls confined them and they were certain that there is no refuge from Allah except in Him. Then He turned to them so they could repent. Indeed, Allah is the Accepting of repentance, the Merciful.”

[Sūrah al-Tawbah (9):118]

Fifth: a person who is both lacking of strong faith and is also ignorant of injunctions. This person will be called to the first tenant of Islam which is to bear witness that there is none worthy of worship except Allah. He will be notified about the names and attributes of Allah, His promises and warning, and His bounties and favours. He will be clarified about Allah’s power and grandiose, and that to Him belongs the affairs and creation. Once faith becomes embedded in his heart, he will be educated gradually about the injunctions, starting from prayers, then charity and so on.

1 – Allah (ﷻ) says:

﴿يَتَأْتِيَ الْبُيُوتَ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾ وَيُنذِرُ الْمُؤْمِنِينَ بِأَنَّ هُم مِّنَ اللَّهِ فَضْلًا كَثِيرًا ﴿٤٧﴾﴾

“O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner. And one who invites to Allah, by His permission, and an illuminating lamp. And give good tidings to the believers that they will have from Allah great bounty.”

[Sūrah al-Aḥzāb (33):45-47]

¹ Narrated by Muslim (no. 2090).

² Agreed upon; narrated by Bukhārī (no. 4418) and Muslim (no. 2769).

2 – And Ibn ‘Abbās (رضي الله عنه) narrated:

Mu’adh (رضي الله عنه) stated, “The Messenger of Allah (ﷺ) sent me on an expedition and stated, ‘You will reach the people of the Book. First call them to testify that there is no true god except Allah, and that I [Muḥammad] am the Messenger of Allah (ﷺ). If they obey you, tell them that Allah has enjoined upon them five Salah (prayers) during the day and night; and if they obey you, inform them that Allah has made Zakah obligatory upon them; that it should be collected from their rich and distributed among their poor; and if they obey you refrain from picking up (as a share of Zakah) the best of their wealth. Beware of the supplication of the oppressed, for there is no barrier between it and Allah.’”¹

• **The ruling on the actions of a disbeliever before Islam:**

1- When a disbeliever accepts Islam and becomes a better believer, his past sins are forgiven because of the statement of Allah (ﷻ):

﴿ قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ ﴾

“Say to those who have disbelieved [that] if they cease, what has previously occurred will be forgiven for them. But if they return [to hostility] - then the precedent of the former [rebellious] peoples has already taken place.”

[Sūrah al-Anfāl (8):38]

2- As for the good deeds done prior to Islam, one is rewarded for them after accepting Islam.

Hakim bin Hizam (رضي الله عنه) narrated:

I asked the Messenger of Allah (ﷺ), “Do you think that there is anything for me (in terms of reward) for the deed of religious purification that I did in the state of ignorance?” Upon this he (the Messenger of Allah (ﷺ)) replied to him, “You accepted Islam with all the previous virtues that you practised.”²

3- One who accepted Islam, however, started doing evil deeds thereafter, then he will be caught for both the evil acts, past and present, because of the statement of the Messenger of Allah (ﷺ):

He amongst you who performed good deeds in Islam, will not be held responsible for them (misdeeds which he committed in ignorance) and he who committed evil (even after embracing Islam), will be held responsible for his misdeeds that he committed in the state of ignorance as well as in that of Islam.³

¹ Agreed upon; narrated by Bukhārī (no. 1458) and Muslim (no. 19). The wording is that of Muslim’s.

² Agreed upon; narrated by Bukhārī (no. 1436) and Muslim (no. 123). The wording is that of Muslim’s.

³ Agreed upon; narrated by Bukhārī (no. 6921) and Muslim (no. 120).

- **States of the *Da'ee*.**

One who invites people to Islam, Allah nurtures and tests him with happiness and sadness, with public acceptance and rejection. He will find people who will help and assist him and those who will repel him and desist from him and even mock him, however the ultimate good outcome will be for the *Da'ee*.

The *Da'ee* enjoys two states:

First: people turning towards him as it happened to the Prophet (ﷺ) in Madinah.

Second: people turning away from him as it happened to the Prophet (ﷺ) in Ta'if, because Allah educates him and nurtures others by him.

The state in which people turned towards him is dangerous and serious. Because sometimes one can be afflicted thereby with haughtiness and he can be given positions. If he accepts he may be demoted apart from those whom Allah shows mercy to and protects. That is an attempt by the Shayṭān to rob the *Da'ee* from his religion and engage him in positions and worldly pleasures, thus diverting him from the religion and its affairs.

The state of people turning away is hard and burdensome for the *Da'ee*, because this allows the *Da'ee* to turn towards Allah often, and to connect with Him. Thus, the help of Allah arrives just as what happened to the Prophet (ﷺ) in Ta'if, when they repelled him and harmed him, he supplicated to Allah, Who helped him through Archangel Jibrael (Gabriel) and the angel of mountains. Then Allah facilitated for him the conquest of Makkah, granted him with the night journey and ascension (al-Isra' wa al-Mi'raj), enabled him to migrant to Madinah, allowed the advent of Islam and entrance of people into Islam in droves.

- **Combining between *Du'a* and *Da'wah*.**

The Prophet (ﷺ) sometimes cursed the polytheists and sometimes prayed for their guidance.

The first: would happen during their severity in might, harm and stopping people from the path of Allah, just as he cursed them in the battle of trenches when they kept the Muslims busy from praying the Asr prayers.

‘Ali (ﷺ) narrated:

When the battle of confederates [the battle of trenches] happened, the Messenger of Allah (ﷺ) said: “May Allah fill their houses and graves in fire, they kept us busy from the performance of middle prayer until the sun set.”¹

The second: at the time of hope of their entrance to Islam and of their hearts becoming united for the religion of Allah.

Abu Hurayrah (رضي الله عنه) narrated:

Tufayl and his companions came and said: “O Messenger of Allah, verily the tribe of Daus has disbelieved and rejected, supplicate to Allah and curse them.” Instead the Messenger of Allah (ﷺ) stated: “O Allah guide Daus and bring them to me.”²

- **The gradual approach in *Da‘wah*:**

The Da‘ee will present Islam to the disbelievers. If a disbeliever accepts entering into Islam with the condition that he will not pray, or not pay charity or so on, we will accept his Islam in this state, because the benefit of his accepting Islam with this shortcoming whose completion is hoped for is far greater than his remaining in plain disbelief. The Prophet (ﷺ) would accept the bearing of both witnesses for entering into Islam from everyone who came to him intending to enter into the fold, thereby his blood would be sanctified. Once he would taste the sweetness of faith, he would start performing everything he has been ordained by Allah and His Messenger (ﷺ).

We should get the heart of a disbeliever to familiarise with Islam, and be satisfied with it, because he has not really understood Islam yet. This is the reason he finds some injunctions whose wisdom is unaware of, burdensome. When he enters into Islam, mixes with Muslims, and learns the religion, his faith grows stronger and he then tastes its sweetness. Thus he becomes more practicing than some Muslims as it has been observed in present and past.

1 – Ibn ‘Abbās (رضي الله عنه) narrated:

Mu‘adh (رضي الله عنه) stated, “The Messenger of Allah (ﷺ) sent me on an expedition and stated: “You will reach the people of the Book. First call them to testify that there is no true god except Allah, and that I [Muḥammad] am the Messenger of Allah (ﷺ). If they obey you, tell them that Allah has enjoined upon them five Salah (prayers) during the day and night; and if they obey you, inform them that Allah has made Zakah obligatory upon them; that it should be collected from their rich and distributed among their poor; and if they obey you refrain from

¹ Agreed upon; narrated by Bukhārī (no. 2931) and Muslim (no. 627). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 2937) and Muslim (no. 2524). The wording is that of Muslim’s.

picking up (as a share of Zakah) the best of their wealth. Beware of the supplication of the oppressed, for there is no barrier between it and Allah.”¹

2 – And Nasr bin ‘Asim al-Laythi narrated from a man among them:

I came to the Prophet (ﷺ) and accepted Islam on grounds that I will only perform two prayers. The Prophet (ﷺ) accepted my Islam.²

3 – And Wahb narrated:

I asked Jabir about the affairs of the tribe of Tha’qif when they took oath. He said, “They placed a clause they will not pay Zakaah (obligatory charity) nor perform Jihad, and that I heard the Prophet (ﷺ) state thereafter, ‘They will pay Zakah and they will also perform Jihad when they accept Islam.’”³

• **Kinds of people engaged in *Da‘wah*.**

The kinds of people who engage in *Da‘wah* today are:

First: a person who has been affected by the character of the *Da‘ees*, thus he also engages in *Da‘wah* due to it. When he has a personal problem with one of the inviters, he gives up *Da‘wah* and harbours enmity against them. This is a person whom Allah has turned away because of his wrong objectives.

Second: a person who has found that *Da‘wah* solves his issues and that his interests are fulfilled thereby. When his state betters and his worldly affluence increases, then he gives up *Da‘wah*. This person has been turned away by Allah from this noble purpose because of his lowly aims.

Third: a person who engrosses in *Da‘wah* because he finds in it rewards. His aim is to acquire rewards. So he is self-interested and does not care about others. If he happens to find greater rewards in other things apart from *Da‘wah* easily, then he gives up *Da‘wah*.

Fourth: a person who engages in *Da‘wah* because it is the command of Allah. He performs prayers because it is a command of Allah and he accomplished *Da‘wah* because it is also a command of Allah. This person’s aims are perfect. Due to this, Allah grants him steadfastness, helps him, and provides him with time to implement the injunctions of Allah and perform *Da‘wah*. This person is in a nobler position and higher rank than other kinds of people.

1 – Allah (ﷻ) says:

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

¹ Agreed upon; narrated by Bukhārī (no. 1458) and Muslim (no. 19). The wording is that of Bukhārī’s.

² Authentic; narrated by Ahmad (no. 20287).

³ Authentic; narrated by Abu Dawud (no. 3025).

“And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.”

[Sūrah al-Bayyinah (98):5]

2 – And Allah (ﷻ) says:

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ ۖ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا

يُشْرِكْ بِعِبَادَةِ رَبِّهِ ۗ أَحَدًا ﴿١١٠﴾

“Say, ‘I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate anyone in the worship of his Lord.’”

[Sūrah al-Kahf (18):110]

6. The Principles of the *Da'wah* of the Prophets & Messengers

• The Principles of the *Da'wah* of the Prophets & Messengers:

Allah sent the Prophets and messengers with three things. First, he sent them with *Da'wah* to Allah; second, by showing the path that leads to Him; and third, with clarification about the state of human beings after their return to Him. Thus, the first branch deals with Tawhid; the second, with the injunctions; and the third, with the Last Day and all the things that it contains such as reward, punishment, the Paradise and Hellfire.

Thus *Da'wah* to Allah entails introducing people to Allah, His Names, Attributes, His actions, mentioning about His greatness and power, His bounties, grace and kindness to the humanity, and that He Alone is the Creator, Owner and Planner of the whole universe, and others are only his creations who are powerless before Him, and He Alone, The Most Sublime, is worthy of worship and no one else. This is the top level and the highest and best position of *Da'wah*, as this is the essence of *Da'wah*, its foundation and perfection, as Allah (ﷻ) says:

﴿وَمَنْ أَحْسَنُ قَوْلًا يَمُنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ﴾

“And who is better in speech than one who invites to Allah and does righteousness and says, ‘Indeed, I am of the Muslims.’”

[Sūrah Fuṣṣilat (41):33]

Then *Da'wah* for the clarification comes in order of merit, to elucidate the Last Day by preaching, motivating, deterring, by mentioning the descriptions of paradise and horrors of hellfire, by mentioning promises and warning, and so on, about what will happen on the fields of the hereafter. Then next is *Da'wah* towards the laws and injunctions by mentioning the virtues and jurisprudential rulings, Halal and Haram, obligations, and rights, etiquettes and Sunnah acts. In Makkah, *Da'wah* was mainly focused on calling people to Allah and on realising the hereafter and in mentioning about the state and conditions of the Prophets and Messengers in relation to their people. However, in Madinah, Allah perfected the religion by revealing the injunctions. Those who believed in Allah and the hereafter accepted them, the non believer and hypocrite become evident for not following them. Allah granted the believers honour thereby and deserted the disbelievers, then people entered into Islam in multitude.

Allah (ﷻ) says:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾﴾

“When the victory of Allah has come and the conquest, And you see the people entering into the religion of Allah in multitudes, Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.”

[Sūrah al-Nasr (110):1-3]

- **Being a role model in *Da‘wah*:**

The Prophets and Messengers are the best role model in terms of inviting towards Allah (Da‘wah), whom Allah has chosen, selected and nurtured. Allah commanded His Messenger Muḥammad (ﷺ) to follow the guidance of the previous Prophets and Messengers (peace be upon them all) in general terms and to follow the religion of Ibrahim (عليه السلام) specifically. The religion of Ibrahim entails sacrificing everything for the sake of religion such as one’s life, wealth, time, city, family, wife and children. Allah commanded us to follow the Messenger (ﷺ) in all aspects of life apart in all those circumstances that were unique and specific to him. Thus the Messenger (ﷺ) is a role model for every Muslim in his intentions, statements, actions and character.

1 – Allah (ﷻ) says:

﴿أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحِكْمَ وَالنَّبِيَّةَ ۚ فَإِنْ يَكْفُرْ بِهَا هُنَّ لِآءٍ فَفَدَّ وَكَلْنَا بِهَا قَوْمًا لَيَسُوا بِهَا بِكُفْرِيهِمْ ۚ ﴿٨٩﴾
 ﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ ۖ فَبِهَدْيِهِمْ أَتَقْتَدُوا ۚ قُلْ لَا أُسْأَلُكُمْ عَلَيْهِ أَجْرًا ۗ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۚ ﴿٩٠﴾﴾

“Those are the ones to whom We gave the Scripture and authority and prophethood. But if the disbelievers deny it, then We have entrusted it to a people who are not therein disbelievers. Those are the ones whom Allah has guided, so from their guidance take an example. Say, ‘I ask of you for this message no payment. It is not but a reminder for the worlds.’”

[Sūrah al-An‘ām (6):89-90]

2 – And Allah (ﷻ) says:

﴿ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ۚ ﴿١٢٣﴾﴾

“Then We revealed to you, [O Muḥammad], to follow the religion of Ibrāhīm, inclining toward truth; and he was not of those who associate with Allah.”

[Sūrah al-Naḥl (16):123]

3 – And Allah (ﷻ) says to the Ummah of Muḥammad (ﷺ):

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۚ ﴿٢١﴾﴾

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

[Sūrah al-Aḥzāb (33):21]

- **The biographies of the Prophets concerning their *Da‘wah* to Allah:**

The actions and character of the Prophets can be extracted from their biographies. The Prophets travelled long distances in the path of calling people to Allah, their feet

became filled with dust in the path of Allah, they spent their lives and wealth to elevate the word of Allah, their foreheads were filled with sweat and their heels were torn because of helping the religion of Allah.

The Prophets were tested and harmed in the path of Allah, they migrated and were deported, they fought and were killed and suffered injuries, they were put in hardship, were repelled, were insulted, were humiliated, were accused, beaten, however they remained kind and patient until Allah helped them and due to their efforts, Allah protected the creation from disbelief and punishment in the fire of hell.

1 – Allah (ﷻ) says:

﴿وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوَدُوا حَتَّىٰ أَنتَهُم نَصْرُنَا ۗ وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ ۗ وَلَقَدْ

جَاءَكَ مِن نَّبِيِّنَ الْمُرْسَلِينَ ۗ ﴿٣٤﴾

“And certainly were messengers denied before you, but they were patient over [the effects of] denial, and they were harmed until Our victory came to them. And none can alter the words of Allah. And there has certainly come to you some information about the [previous] messengers.”

[Sūrah al-An’ām (6):34]

2 – And Allah (ﷻ) says:

﴿حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَوَدَّوْنَ أَنهَم قَدْ كُذِّبُوا جَاءَهُم نَصْرُنَا فَنُجِيَ مَن نَّشَاءُ ۗ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ۗ لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصَدِيقَ الَّذِي بَيْنَ يَدَيْهِ

وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

“[They continued] until, when the messengers despaired and were certain that they had been denied, there came to them Our victory, and whoever We willed was saved. And Our punishment cannot be repelled from the people who are criminals. There was certainly in their stories a lesson for those of understanding. Never was the Qur’an a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.”

[Sūrah Yūsuf (12):110-111]

- **The states of people after receiving the *Da‘wah*:**

After receiving Da‘wah, people, either go on to believing or remaining in disbelief. As for the one who believes, Allah puts him to examination, tests him with good and bad states. Sometimes people harbour enmity against him and harm him, so that a truthful person becomes apparent from a liar and a believer from hypocrite. Those who remain steadfast sometimes may suffer greater punishment and that could go on for a long time.

Every soul must taste some form of pain, whether it believes or disbelieves. As for a believing person, he may undergo a temporary pain in this world, then his pain and suffering cease both in the world and the hereafter. As for a disbelieving person, he may

acquire some bliss and bounty in this world in the beginning, thereafter he is put into an eternal pain in this world and the hereafter.

1 – Allah (ﷻ) says:

﴿ أَحْسَبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢٩﴾ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۗ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكٰذِبِينَ ﴿٣٠﴾ ﴾

“Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.”

[Sūrah al-‘Ankabūt (29):2-3]

2 – And Allah (ﷻ) says:

﴿ لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٨﴾ مَتَّعَ قَلِيلًا ثُمَّ مَأْوَاهُمْ جَهَنَّمُ ۗ وَبِئْسَ الْمِهَادُ ﴿١٩٩﴾ لٰكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ هُمْ جَنَّتْ نَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خٰلِدِينَ فِيهَا ۗ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِّلْآبِرَارِ ﴿٢٠٠﴾ ﴾

“Be not deceived by the [uninhibited] movement of the disbelievers throughout the land. [It is but] a small enjoyment; then their [final] refuge is Hell, and wretched is the resting place. But those who feared their Lord will have gardens beneath which rivers flow, abiding eternally therein, as accommodation from Allah. And that which is with Allah is best for the righteous.”

[Sūrah Āl ‘Imrān (3):196-198]

3 – And Allah (ﷻ) says:

﴿ فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ ۗ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيٰوةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كٰفِرُونَ ﴿٥٥﴾ ﴾

“So let not their wealth or their children impress you. Allah only intends to punish them through them in worldly life and that their souls should depart [at death] while they are disbelievers.”

[Sūrah al-Tawbah (9):55]

- **The deeds of the Prophets & Messenger and their followers:**

The Prophets and Messengers (peace be upon them all) are the most perfect of all in terms of faith and certitude, having the most sublime character and manners and they are the best of all mankind in terms of statements and deeds. Allah has granted all the Prophets and Messengers (peace be upon them all) two things: first, belief and second, good deeds. He then commanded them to convey these to the humanity. He has commanded this Ummah with what He ordered the Prophets and Messengers (peace be upon them all) to do.

To fulfil this mission, the Prophets and Messengers (peace be upon them all) and their followers used to travel on the earth whilst adorning sublime character and used to carry with them the message of monotheism and good deeds to the mankind and used to call

them towards this message. The most beloved things to them were monotheism, good deeds and sublime character. Their yearning was towards seeing Their Lord, earning His pleasure, entering into Paradise and obtaining the palaces in it.

They accomplished the promise they made, strove in the path of Allah, conveyed the message and remained patient. They were pleased with Allah and Allah became pleased with them. May Allah make us among them.

This depiction is as a result of Allah's nurturing them, their life accounts in the field of Da'wah towards Allah, the principles they were calling towards and that every inviter to Allah can follow that path.

Principles Taken from the *Da'wah* of the Prophets & Messengers

- *Da'wah* to Tawhid, belief in Allah and His worship Alone without ascribing partners to Him:

1 – Allah (ﷻ) says:

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ۝ ﴾

“And We sent not before you any messenger except that We revealed to him that, ‘There is no deity except Me, so worship Me.’”

[Sūrah al-Anbiyā’ (21):25]

2 – And Allah (ﷻ) says:

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ لَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ۝ ﴾

“Say, ‘He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent.’”

[Sūrah al-Ikhlāṣ (112):1-4]

3 – And Allah (ﷻ) says:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۗ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۗ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ۝ ﴾

“And We certainly sent into every nation a messenger, [saying], “Worship Allah and avoid Taghut.” And among them were those whom Allah guided, and among them were those upon whom error was [deservedly] decreed. So proceed through the earth and observe how was the end of the deniers.”

[Sūrah al-Nahl (16):36]

- Conveying the religion of Allah to people and counselling them:

1 – Allah (ﷻ) says about the Messengers (peace be upon them):

﴿ الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَى بِاللَّهِ حَسِيبًا ۝ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ

مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝ ﴾

“[Allah praises] those who convey the messages of Allah and fear Him and do not fear anyone but Allah. And sufficient is Allah as Accountant. Muḥammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing.”

[Sūrah al-Aḥzāb (33):39-40]

2 – And Allah (ﷻ) says about Nuh (عليه السلام):

﴿ أَلَيْسَ لَكُمْ رَسُولٌ رَبِّ وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ۝ ﴾

“I convey to you the messages of my Lord and advise you; and I know from Allah what you do not know.”

[Sūrah al-A’rāf (7):62]

3 – And Allah (ﷻ) says to Muḥammad (ﷺ):

﴿يَأْتِيَا الرُّسُولَ يَلْغَمَ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ ۗ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ۝﴾

“O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people.”

[Sūrah al-Mā’idah (5):67]

• **Da’wah to people and meeting them in their houses, markets, towns and cities:**

1 – Allah (ﷻ) says to Musa (عليه السلام):

﴿أَذْهَبَ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي ۝ أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ۝ فَقُولَا لَهُ قَوْلًا لَيْسَ لَكَ عَلَيْنَا نَبَإٌ مُبْدَىٰ ۝ أَوْخَفِنِي ۝﴾

“Go, you and your brother, with My signs and do not slacken in My remembrance. Go, both of you, to Fir‘awn. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear [Allah].”

[Sūrah Tā Hā (20):42-44]

2 – And Allah (ﷻ) says:

﴿وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَنْفَوِّرُ آتِبِعُوا الْمُرْسَلِينَ ۝ آتِبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ ۝ وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ۝﴾

“And there came from the farthest end of the city a man, running. He said, ‘O my people, follow the messengers. Follow those who do not ask of you [any] payment, and they are [rightly] guided. And why should I not worship He who created me and to whom you will be returned?’”

[Sūrah Yā Sīn (36):20-22]

3 – And the Messenger of Allah (ﷺ) would visit the people, follow them to their homes, call them to Allah, present himself to the tribes, and he would say:

“Oh people! Say, ‘There is none worthy of worship except Allah,’ and you will succeed.”¹

4 – And Usamah bin Zayd (رضي الله عنه) narrated:

The Prophet (ﷺ) visited Sa’d bin Ubadah (رضي الله عنه)... until he passed by a mixed group of Muslims, polytheists-idol worshippers and Jews. The Prophet (ﷺ) greeted them. He then

¹ Authentic; narrated by Ahmad (no. 16603).

stopped and got off his ride. Then he called them towards Allah and recited the Qu’ran to them.¹

- **Constantly praising Allah, remembering Him and asking forgiveness from Him in all circumstances:**

1 – Allah (ﷻ) says about Ibrahim (عليه السلام):

﴿الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٣٩﴾ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾﴾

“Praise to Allah, who has granted to me in old age Isma’il and Ishaq. Indeed, my Lord is the Hearer of supplication. My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.”

[Sūrah Ibrāhīm (14):39-40]

2 – And ‘Ā’ishah (رضي الله عنها) narrated:

The Prophet (ﷺ) used remember Allah at all times.²

3 – And Al-Aghar al-Muzani (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Sometimes I perceive a veil over my heart, and I supplicate Allah for forgiveness a hundred times in a day.”³

- **Writing to the kings of the disbelievers calling them to Allah:**

Anas (رضي الله عنه) narrated:

The Prophet (ﷺ) wrote to Khosrow (King of Persia), Caesar (Emperor of Rome), Negus (King of Abyssinia) and every (other) despot inviting them to Allah, the Exalted. And this Negus was not the one for whom the Messenger of Allah (ﷺ) had said the funeral prayers.⁴

- **Praying for the polytheists to be guided:**

1 – Allah (ﷻ) says:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾﴾

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.”

[Sūrah al-Naḥl (16):125]

¹ Agreed upon; narrated by Bukhārī (no. 5663) and Muslim (no. 1798). The wording is that of Muslim’s.

² Narrated by Muslim (no. 373).

³ Narrated by Muslim (no. 2702).

⁴ Narrated by Muslim (no. 1774).

2 – And Abu Hurayrah (رضي الله عنه) narrated:

Tufayl and his companions came and said: “O Messenger of Allah, verily the tribe of Daus has disbelieved and rejected, supplicate to Allah and curse them.” Instead the Messenger of Allah (ﷺ) stated: “O Allah guide Daus and bring them to me.”¹

3 – And Abu Hurayrah (رضي الله عنه) narrated:

I used call my mother to Islam, while she was a polytheist. One day I called her to Islam, so she said something about the Messenger of Allah (ﷺ) which I disliked... I said: “O Messenger of Allah, so beseech Allah to guide the mother of Abu Hurairah.” He said: “O Allah guide the mother of Abu Hurairah.”²

4 – And Ibn Mas‘ud (رضي الله عنه) narrated:

As if I am seeing the Prophet (ﷺ) narrating a story of a prophet among the prophets, whom his people roughed him up and made him bleed, while his was wiping off the blood from his face and saying: “O Allah forgive my people, because they are ignorant.”³

• **Displaying might and fortitude in front of the stubborn disbelievers:**

1 – Allah (ﷻ) says:

﴿ قَالُوا يَهُودُ مَا جِئْتَنَا بِبَيِّنَاتٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ۗ ﴿٥٣﴾ إِنْ نَقُولُ إِلَّا اعْرَابًا مِمَّا بَعْضُ آلِهَتِنَا يُسْوَهُ قَالِ إِنَّنِي أَشْهَدُ اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٥٤﴾ مِنْ دُونِهِ ۗ فَكَيْدُونِي جَمِيعًا نُرْ لَا تَنْظُرُونَ ﴿٥٥﴾ إِنْ تَوَلَّيْتُمْ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا ۗ إِنْ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾ ۝ ﴾

“They said, ‘O Hud, you have not brought us clear evidence, and we are not ones to leave our gods on your say-so. Nor are we believers in you. We only say that some of our gods have possessed you with evil.’ He said, ‘Indeed, I call Allah to witness, and witness [yourselves] that I am free from whatever you associate with Allah, Other than Him. So plot against me all together; then do not give me respite. Indeed, I have relied upon Allah, my Lord and your Lord. There is no creature but that He holds its forelock. Indeed, my Lord is on a path [that is] straight.’”

[Sūrah Hūd (11):53-56]

2 – And Allah (ﷻ) says:

﴿ قُلْ إِنِّي هَدَيْتُ رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٣١﴾ قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٣٢﴾ لَا شَرِيكَ لَهُ ۗ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿٣٣﴾ ۝ ﴾

¹ Agreed upon; narrated by Bukhārī (no. 2937) and Muslim (no. 2524). The wording is that of Muslim’s.

² Narrated by Muslim (no. 2491).

³ Agreed upon; narrated by Bukhārī (no. 2477) and Muslim (no. 1792). The wording is that of Bukhārī’s.

“Say, ‘Indeed, my Lord has guided me to a straight path - a correct religion - the way of Ibrāhīm, inclining toward truth. And he was not among those who associated others with Allah.’ Say, ‘Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims.’”

[Sūrah al-An’ām (6):161-163]

3 – And Allah (ﷻ) says:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحَدَهُ ۗ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ ۗ رَبَّنَا عَلَّمَكُنَا مَا كُنَّا وَاللَّيْلَةَ وَالنَّهَارَ وَمَا أَكْفَرْنَا بِكَ مِنَ الْإِسْمَاءِ الْمَذْمُومَةِ ۗ﴾

“There has already been for you an excellent pattern in Ibrāhīm and those with him, when they said to their people, ‘Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone.’”

[Sūrah al-Mumtaḥanah (60):4]

4 – And Allah (ﷻ) says about the magicians of Fir‘awn when they believed:

﴿قَالُوا لَنْ نُؤْتِيَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ ۗ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٦﴾ إِنَّا ءَامَنَّا بِرَبِّنَا لِنَغْفِرَ لَنَا خَطِيئَاتِنَا وَمَا أَكْرَهْتَنَا عَلَيْهِنَّ مِنَ السِّحْرِ ۗ وَاللَّهُ خَيْرٌ وَأَبْقَىٰ ﴿٧٧﴾﴾

“They said, ‘Never will we prefer you over what has come to us of clear proofs and [over] He who created us. So decree whatever you are to decree. You can only decree for this worldly life. Indeed, we have believed in our Lord that He may forgive us our sins and what you compelled us [to do] of magic. And Allah is better and more enduring.’”

[Sūrah Ṭā Hā (20):72-73]

• Being rough and tough against the rebellious disbelievers and hypocrites:

1 – Allah (ﷻ) says:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ ۗ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۗ﴾

“Muḥammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves.”

[Sūrah al-Faṭḥ (48):29]

2 – And Allah (ﷻ) says:

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۗ وَمَأْوَهُمْ جَهَنَّمُ ۗ وَيَسَّ لِلْمُؤْمِنِينَ الصِّرَاطُ ۗ﴾

“O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.”

[Sūrah al-Tawbah (9):73]

3 – And Allah (ﷻ) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً ۗ وَعَلَّمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٣﴾﴾
“O you who believe, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allah is with the righteous.”

[Sūrah al-Tawbah (9):123]

• Pacified approach with the disbelievers during danger and threat:

1 – Allah (ﷻ) says:

﴿لَا يَخِذُ الْمُؤْمِنُونَ الْكُفْرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ ۖ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتًا ۗ وَاللَّهُ نَفْسَهُ ۗ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾﴾

“Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allah, except when taking precaution against them in prudence. And Allah warns you of Himself, and to Allah is the [final] destination.”

[Sūrah Āl ‘Imrān (3):28]

2 – And Allah (ﷻ) says:

﴿مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾﴾

“Whoever disbelieves in Allah after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allah, and for them is a great punishment.”

[Sūrah al-Naḥl (16):106]

• *Da‘wah* to Allah and the path that leads to Him, and the benefits for those invited after their acceptance of the *Da‘wah*:

1 – Allah (ﷻ) says:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾﴾

“Say, ‘This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him.’”

[Sūrah Yūsuf (12):108]

2 – And Allah (ﷻ) says:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾﴾

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.”

[Sūrah al-Naḥl (16):125]

3 – And Allah (ﷻ) says:

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ﴿٧﴾﴾

“And thus We have revealed to you an Arabic Qur’an that you may warn the Mother of Cities [Makkah] and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze.”

[Sūrah al-Shūra (42):7]

• Giving *Da‘wah* to people in their language and the advent of messengers from among them:

1 – Allah (ﷻ) says:

﴿وَمَا أَرْسَلْنَا مِنْ رُسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤﴾﴾

“And We did not send any messenger except [speaking] in the language of his people to state clearly for them, and Allah sends astray [thereby] whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise.”

[Sūrah Ibrāhīm (14):4]

2 – And Allah (ﷻ) says:

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِمْ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾﴾

“Certainly did Allah confer [great] favour upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error.”

[Sūrah Āl ‘Imrān (3):164]

• Balanced approach between *Ibādah* (worship) and *Da‘wah*:

1 – Allah (ﷻ) says:

﴿يَأْتِيهَا الْمَزْمِيلُ ﴿١﴾ فَمِرَّ الْكَلِيلَ ﴿٢﴾ إِلَّا قَلِيلًا ﴿٣﴾ يُصَفِّهُ أَوْ أَنْقِصْ مِنْهُ قَلِيلًا ﴿٤﴾ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٥﴾ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٦﴾﴾

“O you who wraps himself [in clothing], Arise [to pray] the night, except for a little - Half of it - or subtract from it a little. Or add to it, and recite the Qur’an with measured recitation. Indeed, We will cast upon you a heavy word.”

[Sūrah al-Muzzammil (73):1-5]

2 – And Allah (ﷻ) says:

﴿يَأْتِيهَا الْمُدَّثِّرُ ﴿١﴾ فَرَأَيْدِرَ ﴿٢﴾ وَرَبِّكَ فَكَبِّرَ ﴿٣﴾ وَيَسَابِكَ فَطَهِّرَ ﴿٤﴾ وَالرُّجْزَ فَاهْجُرَ ﴿٥﴾ وَلَا تَمَنَّ أَنْ تَنْتَكِرَ ﴿٦﴾ وَرَبِّكَ فَاصْبِرَ ﴿٧﴾﴾

“O you who covers himself [with a garment], Arise and warn, And your Lord glorify, And your clothing purify, And uncleanness avoid, And do not confer favour to acquire more, But for your Lord be patient.”

[Sūrah al-Muddaththir (74):1-7]

• The conditions of the nations with the Prophets (peace be upon them):

1 – Allah (ﷻ) says:

﴿وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ ۚ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ ﴿١٢٠﴾﴾

“And each [story] We relate to you from the news of the messengers is that by which We make firm your heart. And there has come to you, in this, the truth and an instruction and a reminder for the believers.”

[Sūrah Hūd (11):120]

2 – And Allah (ﷻ) says:

﴿لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾﴾

“There was certainly in their stories a lesson for those of understanding. Never was the Qur'an a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.”

[Sūrah Yūsuf (12):111]

3 – And Allah (ﷻ) says:

﴿فَأَقْصِبْ قَصَصَهُمْ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾﴾

“So relate the stories that perhaps they will give thought.”

[Sūrah al-A'raf (7):176]

• Perseverance in *Da'wah* and ignoring the opponents:

1 – Allah (ﷻ) says:

﴿فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾ الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ ۚ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾﴾

“Then declare what you are commanded and turn away from the polytheists. Indeed, We are sufficient for you against the mockers. Who make [equal] with Allah another deity. But they are going to know.”

[Sūrah al-Hijr (15):94-96]

2 – And Allah (ﷻ) says:

﴿فَذَرْنِي وَمَنْ يُكَذِّبْ ۖ بَدَأَ الْحَدِيثَ ۗ سَتَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾ وَأُمْلِي لَهُمْ ۗ إِنَّ كِبْرِي مَعِينٌ ﴿٤٥﴾﴾

“So leave Me, [O Muḥammad], with [the matter of] whoever denies the Qur'an. We will progressively lead them [to punishment] from where they do not know. And I will give them time. Indeed, My plan is firm.”

[Sūrah al-Qalam (68):44-45]

3 – And Allah (ﷻ) says:

﴿ وَمَا كُنتَ تَرْجُو أَن يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِّن رَّبِّكَ ۗ فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَافِرِينَ ۗ وَلَا يَصُدُّكَ عَنِ ءَايَاتِ اللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ ۗ وَادْعُ إِلَىٰ رَبِّكَ ۗ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ۗ ﴾

“And you were not expecting that the Book would be conveyed to you, but [it is] a mercy from your Lord. So do not be an assistant to the disbelievers. And never let them avert you from the verses of Allah after they have been revealed to you. And invite [people] to your Lord. And never be of those who associate others with Allah.”

[Sūrah al-Qaṣaṣ (28):86-87]

4 – And Allah (ﷻ) says:

﴿ وَلَوْ شِئْنَا لَآتَيْنَا فِي كُلِّ قَرْيَةٍ نَّذِيرًا ۗ فَلَا تُطِيعُ الْكَافِرِينَ ۗ وَجَاهِدْهُمْ بِمِجَاهِدِنَا ۗ كَبِيرًا ۗ ﴾

“And if We had willed, We could have sent into every city a warner. So do not obey the disbelievers, and strive against them with the Qur'an a great striving.”

[Sūrah al-Furqān (25):51-52]

- Not grieving or becoming sad for those who do not accept the religion:

1 – Allah (ﷻ) says:

﴿ فَكَفَلَكَ بِنَخَعِ نَفْسِكَ عَلَىٰ ءَاثَرِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ۗ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِيَتْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۗ ﴾

“Then perhaps you would kill yourself through grief over them, [O Muḥammad], if they do not believe in this message, [and] out of sorrow. Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed.”

[Sūrah al-Kahf (18):6-7]

2 – And Allah (ﷻ) says:

﴿ قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ ۗ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ الظَّالِمِينَ بِءَايَاتِ اللَّهِ يَجْحَدُونَ ۗ ﴾

“We know that you, [O Muḥammad], are saddened by what they say. And indeed, they do not call you untruthful, but it is the verses of Allah that the wrongdoers reject.”

[Sūrah al-An'ām (6):33]

3 – And Allah (ﷻ) says:

﴿ أَقَمَنَ زَيْنَ لَهُ سُوءُ عَمَلِهِ قَرَاءَهُ حَسَنًا ۗ فَإِنَّ اللَّهَ يُضِلُّ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ ۗ فَلَا تَذْهَبَ نَفْسُكَ عَلَيْهِمْ حَسْرَتًا ۗ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ۗ ﴾

“Then is one to whom the evil of his deed has been made attractive so he considers it good [like one rightly guided]? For indeed, Allah sends astray whom He wills and guides whom He wills. So do not let yourself perish over them in regret. Indeed, Allah is Knowing of what they do.”

[Sūrah Fāṭir (35):8]

- **Giving both glad tidings and warnings:**

1 – Allah (ﷻ) says:

﴿يَأْتِيهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٣٣﴾ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٣٤﴾ وَيُبَشِّرُ الْمُؤْمِنِينَ أَنَّ لَهُمْ
مِنَ اللَّهِ فَضْلًا كَبِيرًا ﴿٣٥﴾﴾

“O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a Warner. And one who invites to Allah, by His permission, and an illuminating lamp. And give good tidings to the believers that they will have from Allah great bounty.”

[Sūrah al-Aḥzāb (33):45-47]

2 – And Allah (ﷻ) says:

﴿وَمَا أَرْسَلْنَا إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۖ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾ وَالَّذِينَ كَذَّبُوا
بِعَايَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾﴾

“And We send not the messengers except as bringers of good tidings and warners. So whoever believes and reforms - there will be no fear concerning them, nor will they grieve. But those who deny Our verses - the punishment will touch them for their defiant disobedience.”

[Sūrah al-An’ām (6):48-49]

3 – And Abu Musa (رضي الله عنه) narrated:

When the Messenger of Allah (ﷺ) used to send one of his companions to any of his affairs, he to instruct, “Give glad tidings and do not repulse them, facilitate for them and do create hardship for them.”¹

- **Enjoining good and forbidding evil:**

1 – Allah (ﷻ) says:

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ
وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ
فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾﴾

“Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honoured him, supported him and followed the light which was sent down with him - it is those who will be the successful.”

[Sūrah al-A’rāf (7):157]

¹ Narrated by Muslim (no. 1732).

2 – And Allah (ﷻ) says:

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ
الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾ ﴾

“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.”

[Sūrah Āl ‘Imrān (3):110]

• Connecting the hearts of the believers with their Lord, and His promise for them with Paradise for what they have done:

1 – Allah (ﷻ) says:

﴿ قَالَ إِنَّمَا أَشْكُوا بِنِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾ يَبْنِي أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ
وَإَخِيهِ وَلَا تَأْيِسُوا مِنَ رَّوْحِ اللَّهِ ۗ إِنَّهُ لَا يَأْيِسُ مِنَ رَّوْحِ اللَّهِ إِلَّا الْكَافِرُونَ ﴿٨٧﴾ ﴾

“He said, ‘I only complain of my suffering and my grief to Allah, and I know from Allah that which you do not know. O my sons, go and find out about Joseph and his brother and despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people.’”

[Sūrah Yūsuf (12):86-87]

2 – And Ibn ‘Abbās (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “O boy! I will instruct you in some matters. Be watchful of Allah (Commandments of Allah), He will preserve you. Safeguard His Rights, He will be ever with you. If you beg, beg of Him Alone; and if you need assistance, supplicate to Allah Alone for help. And remember that if all the people gather to benefit you, they will not be able to benefit you except that which Allah had foreordained (for you); and if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allah had pre-destined against you. The pens had been lifted and the ink had dried up.”¹

3 – And Sahl bin Sa‘d (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Whosoever gives me a guarantee to safeguard what is between his jaws and what is between his legs, I shall guarantee him Jannah.”²

¹ Authentic; narrated by Ahmad (no. 2669) and Tirmidhi (no. 2516).

² Narrated by Bukhārī (no. 6474).

- Having good conversation with people:

1 – Allah (ﷻ) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٣٣﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ؕ وَمَنِ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٣٤﴾﴾

“O you who believe, fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.”

[Sūrah al-Aḥzāb (33):70-71]

2 – And Allah (ﷻ) says:

﴿وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ ؕ إِنَّ الشَّيْطَانَ كَانَتْ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿٥٣﴾﴾

“And tell My servants to say that which is best. Indeed, Shayṭān induces [dissension] among them. Indeed Shayṭān is ever, to mankind, a clear enemy.”

[Sūrah al-Isrā’ (17):53]

3 – And Allah (ﷻ) says:

﴿أَذْهَبَا إِلَىٰ ذُو الْعَرْسِ إِنَّهُ طَغَىٰ ﴿٤٣﴾ فَقَوْلًا لَّهُ قَوْلًا لَيْسَ لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾﴾

“Go, both of you, to Fir‘awn. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear [Allah].”

[Sūrah Ṭā Hā (20):43-44]

- Not asking for remuneration or wage for undertaking the work of *Da‘wah*:

1 – Allah (ﷻ) says regarding Muḥammad (ﷺ):

﴿قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ ۗ إِنِ أَجْرِي إِلَّا عَلَى اللَّهِ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٤٧﴾﴾

“Say, ‘Whatever payment I might have asked of you - it is yours. My payment is only from Allah, and He is, over all things, Witness.’”

[Sūrah Saba’ (34):47]

2 – And Allah (ﷻ) says regarding Nuh (ﷺ):

﴿كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٦﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٧﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٨﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا ﴿١٠٩﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۗ إِنِ أَجْرِي إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١١٠﴾﴾

“The people of Nūḥ denied the messengers. When their brother Nūḥ said to them, ‘Will you not fear Allah? Indeed, I am to you a trustworthy messenger. So fear Allah and obey me. And I do not ask you for it any payment. My payment is only from the Lord of the worlds.’”

[Sūrah al-Shu‘arā’ (26):105-109]

- **Being merciful to the creation:**

1 – Allah (ﷻ) says:

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾﴾

“So by mercy from Allah, [O Muḥammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].”

[Sūrah Āl ‘Imrān (3):159]

2 – And Allah (ﷻ) says:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾﴾

“And We have not sent you, [O Muḥammad], except as a mercy to the worlds.”

[Sūrah al-Anbiyā’ (21):107]

3 – And Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) was told, “Curse the polytheists.” He replied, “I have not been sent as a curser but I have been sent as a mercy.”¹

- **Kindness and compassion:**

Allah (ﷻ) says:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾﴾

“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.”

[Sūrah al-Tawbah (9):128]

- **Softness, tolerance and forgiveness:**

1 – Allah (ﷻ) says to Muḥammad (ﷺ):

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾﴾

“So by mercy from Allah, [O Muḥammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].”

[Sūrah Āl ‘Imrān (3):159]

¹ Narrated by Muslim (no. 2599).

2 – And Allah (ﷻ) says:

﴿وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَأْتِيَةٌ ۖ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾ إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾﴾

“And We have not created the heavens and earth and that between them except in truth. And indeed, the Hour is coming; so forgive with gracious forgiveness. Indeed, your Lord - He is the Knowing Creator.”

[Sūrah al-Hijr (15):85-86]

3 – And Allah (ﷻ) says to Muḥammad (ﷺ):

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾ وَإِنَّا بِرَعْعِكَ مِنَ الشَّيْطَانِ نَزَعٌ فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾﴾

“(O Prophet,) take forgiveness (as your habit), enjoin virtue, and ignore the ignorant. Should a stroke from the Shayṭān strike you, seek refuge with Allah. Surely, He is All-Hearing, All-Knowing.”

[Sūrah al-A'rāf (7):199-200]

4 – And Allah (ﷻ) says to Muḥammad (ﷺ):

﴿فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ ۖ فَسَوْفَ يَعْلَمُونَ ﴿٤٣﴾﴾

“So turn aside from them and say, ‘Peace.’ But they are going to know.”

[Sūrah al-Zukhruf (43):89]

5 – And Allah (ﷻ) says to Musa (ﷺ) and Harun (ﷺ):

﴿أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لِّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾﴾

“Go, both of you, to Fir‘awn. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear [Allah].”

[Sūrah Tā Hā (20):43-44]

• Truthfulness:

1 – Allah (ﷻ) says:

﴿وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ ۗ أُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿٣٣﴾ لَهُمْ مَا يَشَاءُونَ عِندَ رَبِّهِمْ ۗ ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٣٤﴾ لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٥﴾﴾

“And the one who has brought the truth and [they who] believed in it - those are the righteous. They will have whatever they desire with their Lord. That is the reward of the doers of good - That Allah may remove from them the worst of what they did and reward them their due for the best of what they used to do.”

[Sūrah al-Zumar (39):33-35]

2 – And Allah (ﷻ) says:

﴿وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿١٢٤﴾﴾

“And mention in the Book [the story of] Ibrāhīm. Indeed, he was a man of truth and a prophet.”

[Sūrah Maryam (19):41]

• **Patience:**

1 – Allah (ﷻ) says:

﴿وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَنْتَهَمَ نَصْرُنَا ۗ وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ ۗ وَلَقَدْ جَاءَكَ مِنْ نَبِيِّنَا الْمُرْسَلِينَ ﴿٣٤﴾﴾

“And certainly were messengers denied before you, but they were patient over [the effects of] denial, and they were harmed until Our victory came to them. And none can alter the words of Allah . And there has certainly come to you some information about the [previous] messengers.”

[Sūrah al-An’ām (6):34]

2 – And Allah (ﷻ) says:

﴿فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۗ وَلَا يَسْتَحْفِفُكَ الَّذِينَ لَا يُوَفُّونَ ﴿٦٠﴾﴾

“So be patient. Indeed, the promise of Allah is truth. And let them not disquiet you who are not certain [in faith].”

[Sūrah al-Rūm (30):60]

3 – And Allah (ﷻ) says:

﴿فَاصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾ إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ﴿٦﴾ وَنَرَاهُ قَرِيبًا ﴿٧﴾﴾

“So be patient with gracious patience. Indeed, they see it [as] distant, but We see it [as] near.”

[Sūrah al-Ma’ārij (70):5-7]

• **Sincerity:**

1 – Allah (ﷻ) says:

﴿وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَنْتَهَمَ نَصْرُنَا ۗ وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ ۗ وَلَقَدْ جَاءَكَ مِنْ نَبِيِّنَا الْمُرْسَلِينَ ﴿٣٩﴾﴾

“Indeed, We have sent down to you the Book, [O Muḥammad], in truth. So worship Allah, [being] sincere to Him in religion.”

[Sūrah al-Zumar (39):2]

2 – And Allah (ﷻ) says:

﴿فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۗ وَلَا يَسْتَحْفِفُكَ الَّذِينَ لَا يُوَفُّونَ ﴿٦٠﴾﴾

“He is the Ever-Living; there is no deity except Him, so call upon Him, [being] sincere to Him in religion. [All] praise is [due] to Allah, Lord of the worlds.”

[Sūrah Ghāfir (40):65]

3 – And Allah (ﷻ) says:

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

“And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.”

[Sūrah al-Bayyinah (98):5]

• Generosity, service and humbleness:

1 – Allah (ﷻ) says:

﴿ هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا ؕ قَالَ سَلَامٌ قَوْمٍ مُنْكَرُونَ ﴿٥١﴾ فَرَاغَ

إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجَلٍ سَمِينٍ ﴿٥٢﴾ فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٥٣﴾

“Has there reached you the story of the honoured guests of Ibrāhīm? - When they entered upon him and said, “[We greet you with] peace.” He answered, “[And upon you] peace, [you are] a people unknown. Then he went to his family and came with a fat [roasted] calf. And placed it near them; he said, ‘Will you not eat?’”

[Sūrah al-Dhāriyāt (51):24-27]

2 – And Allah (ﷻ) says about Musa (ﷺ) and his story with the two ladies he encountered:

﴿ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْئِلُكَ إِلَّا تَشْقَىٰ حَتَّىٰ يُضْهِرَ الرَّعَاءُ ؕ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾ فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ

فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾

“He said, ‘What is your circumstance?’ They said, ‘We do not water until the shepherds dispatch [their flocks]; and our father is an old man.’ So he watered [their flocks] for them; then he went back to the shade and said, ‘My Lord, indeed I am, for whatever good You would send down to me, in need.’”

[Sūrah al-Qaṣaṣ (28):23-24]

3 – And Allah (ﷻ) says:

﴿ وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴾ فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٢٦﴾

“And lower your wing to those who follow you of the believers. And if they disobey you, then say, ‘Indeed, I am disassociated from what you are doing.’”

[Sūrah al-Shu’arā’ (26):215-216]

4 – And ‘Umar (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Do not exaggerate in praising me as the Christians praised the son of Maryam, for I am only a Slave. So, call me the Slave of Allah and His Messenger.”¹

• **Refraining from the adornment and vanity of the worldly life:**

1 – Allah (ﷻ) says:

﴿وَلَا تُمَدِّنْ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ۝﴾

“And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendour of worldly life by which We test them. And the provision of your Lord is better and more enduring.”

[Sūrah Ṭā Hā (20):131]

2 – And Allah (ﷻ) says:

﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۗ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۗ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرْطَا ۝﴾

“And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect.”

[Sūrah al-Kahf (18):28]

3 – And Allah (ﷻ) says:

﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۗ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۗ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرْطَا ۝﴾

“Do not extend your eyes toward that by which We have given enjoyment to [certain] categories of the disbelievers, and do not grieve over them. And lower your wing to the believers. And say, ‘Indeed, I am the clear warner.’”

[Sūrah al-Hijr (15):88-89]

• **Motivating in doing acts of obedience and discouraging from doing acts of disobedience:**

1 – Allah (ﷻ) says:

﴿وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ ۝﴾

﴿وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِمٌ ۝﴾

¹ Narrated by Bukhārī (no. 3445).

“And whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment. And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.”

[Sūrah Ṭā Hā (4):13-14]

2 – And Allah (ﷻ) says:

﴿ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۗ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾ ﴾

“Say, ‘Obey Allah and the Messenger.’ But if they turn away - then indeed, Allah does not like the disbelievers.”

[Sūrah Āl ‘Imrān (3):32]

3 – And Allah (ﷻ) says:

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۗ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾ ﴾

“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”

[Sūrah al-Nahl (16):90]

• **Hastening in performing good deeds:**

1 – Allah (ﷻ) says about the Prophets (peace be upon them):

﴿ إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۗ وَكَانُوا لَنَا خٰشِعِينَ ﴿٩١﴾ ﴾

“Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.”

[Sūrah al-Anbiyā’ (21):90]

2 – And Allah (ﷻ) says:

﴿ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَنُظُمِ الْعَظِيمِ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾ ﴾

“And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous. Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good.”

[Sūrah Āl ‘Imrān (3):133-134]

• **Striving with one’s life and wealth to elevate the word of Allah:**

1 – Allah (ﷻ) says:

﴿ لٰكِنِ الرَّسُوْلُ وَالَّذِيْنَ ءٰمَنُوْا مَعَهُ جَاهِدُوْا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۗ وَأُوْلٰئِكَ لَهُمُ الْخَيْرٰتُ ۗ وَأُوْلٰئِكَ هُمُ الْمُفْلِحُوْنَ ﴿١١٠﴾ اَعَدَّ اللهُ لَهُمْ جَنَّٰتٍ تَجْرٰى مِنْ تَحْتِهَا الْأَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۗ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ﴿١١١﴾ ﴾

“But the Messenger and those who believed with him fought with their wealth and their lives. Those will have [all that is] good, and it is those who are the successful. Allah has prepared for them gardens beneath which rivers flow, wherein they will abide eternally. That is the great attainment.”

[Sūrah al-Tawbah (9):88-89]

2 – And Allah (ﷻ) says:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ؕ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ؕ أُولَٰئِكَ هُمُ

الصَّٰدِقُونَ ﴿٤٩﴾

“The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful.”

[Sūrah al-Ḥujurāt (49):15]

3 – And Allah (ﷻ) says:

﴿ وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٢٥﴾ فَلَا تَطِيعَ الْكٰفِرِيْنَ وَجَاهِدْهُمْ بِوَجْهَادٍ كَبِيْرًا ﴿٢٦﴾

“And if We had willed, We could have sent into every city a warner. So do not obey the disbelievers, and strive against them with the Qur'an a great striving.”

[Sūrah al-Furqān (25):51-52]

• Jihad in the path of Allah:

1 – Allah (ﷻ) says:

﴿ وَكَأَيِّن مِّن نَّبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيْرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيْلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا ؕ وَاللَّهُ مُجِيبُ

الصَّٰبِرِيْنَ ﴿١٤٦﴾

“And how many a prophet [fought and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast.”

[Sūrah Āl ‘Imrān (3):146]

2 – And Allah (ﷻ) says:

﴿ يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِيْنَ وَأَعْلَظْ عَلَيْهِمْ ؕ وَمَأْوَاهُمْ جَهَنَّمُ ۖ وَيَسَّرَ الْمَصِيْرُ ﴿٧٣﴾

“O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.”

[Sūrah al-Tawbah (9):73]

3 – And Allah (ﷻ) says:

﴿ اذْهَبُوا خِفَافًا أَوْ ثِقَلًا ؕ وَأَجِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيْلِ اللَّهِ ؕ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾

“Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah. That is better for you, if you only knew.”

[Sūrah al-Tawbah (9):41]

4 – And Allah (ﷻ) says:

﴿ فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۗ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ۝ ﴾

“So let those fight in the cause of Allah who sell the life of this world for the Hereafter. And he who fights in the cause of Allah and is killed or achieves victory - We will bestow upon him a great reward.”

[Sūrah al-Nisā’ (4):74]

• Learning and teaching [sacred] knowledge:

1 – Allah (ﷻ) says:

﴿ فَاعْلَمُوا أَنَّمَا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُوا لِذُنُوبِكُمْ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلِّبِكُمْ وَمَثْوَاكُمْ ۝ ﴾

“So know, [O Muḥammad], that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women. And Allah knows of your movement and your resting place.”

[Sūrah Muḥammad (47):19]

2 – And Allah (ﷻ) says:

﴿ فَتَعَلَىٰ اللَّهُ الْمَلِكُ الْحَقُّ ۗ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ ۗ وَقُلْ رَبِّ زِدْنِي عِلْمًا ۝ ﴾

“So high [above all] is Allah, the Sovereign, the Truth. And, [O Muḥammad], do not hasten with [recitation of] the Qur’an before its revelation is completed to you, and say, ‘My Lord, increase me in knowledge.’”

[Sūrah Ṭa Hā (20):114]

3 – And Allah (ﷻ) says in the story of Musa (ﷺ) with Khidr:

﴿ قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَ مِنَّمَا عَلَّمْتَ رُشْدًا ۝ ﴾

“Mūsa said to him, ‘May I follow you on [the condition] that you teach me from what you have been taught of sound judgment?’”

[Sūrah al-Kahf (18):66]

4 – And Allah (ﷻ) says:

﴿ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَیْسَ صَلَّيْلٍ مُّبِينٍ ۝ ﴾

“It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error.”

[Sūrah al-Jumu’ah (62):2]

5 – And Allah (ﷻ) says:

﴿ مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْحَةً بِمَا كُنْتُمْ تَعْلَمُونَ وَالْكِتَابَ وَمِمَّا كُنْتُمْ تَدْرُسُونَ ﴾

“It is not for a human [prophet] that Allah should give him the Scripture and authority and prophethood and then he would say to the people, ‘Be servants to me rather than Allah,’ but [instead, he would say], ‘Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.’”

[Sūrah Āl ‘Imrān (3):79]

• Purifying the *nafs*, and strengthening the soul and body though excessive worship and remembrance of Allah:

1 – Allah (ﷻ) says:

﴿ وَلَقَدْ نَعَلْنَا أَنْتَكَ يَصِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ﴿٩٧﴾ وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾

“And We already know that your breast is constrained by what they say. So exalt [Allah] with praise of your Lord and be of those who prostrate [to Him]. And worship your Lord until there comes to you the certainty (death).”

[Sūrah al-Hijr (15):97-99]

2 – And Allah (ﷻ) says:

﴿ إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حَبَرُوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

“Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant. They arise from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend. And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.”

[Sūrah al-Sajdah (32):15-17]

3 – And Allah (ﷻ) says:

﴿ يَأْتِيهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤١﴾ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٢﴾ فَحَيِّتُهُمْ يَوْمَ يَلْقَوْتَهُ ۗ سَلَامٌ ۗ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٣﴾

“O you who believe, remember Allah with much remembrance. And exalt Him morning and afternoon. It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darkneses into the light. And ever is He, to the believers, Merciful. Their greeting the Day they meet Him will be, ‘Peace.’ And He has prepared for them a noble reward.”

[Sūrah al-Ahzāb (33):41-44]

- **Shūrā (consultation):**

1 – Allah (ﷻ) says:

﴿فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ
وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾﴾

“So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].”

[Sūrah Āl ‘Imrān (3):159]

2 – And Allah (ﷻ) says:

﴿فَمَا أوتَيْتُمْ مِنْ شَيْءٍ فَمَتَّعِ الْحَيَاةَ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٨﴾ وَالَّذِينَ
يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشِ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٩﴾ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ
شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٤٠﴾﴾

“So whatever thing you have been given - it is but [for] enjoyment of the worldly life. But what is with Allah is better and more lasting for those who have believed and upon their Lord rely. And those who avoid the major sins and immoralities, and when they are angry, they forgive, and those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend.”

[Sūrah al-Shūrā (42):36-38]

- **Strong conviction in Allah and reliance on Him:**

1 – Allah (ﷻ) says:

﴿إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ
إِنَّ اللَّهَ مَعَنَا ۗ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ الْكَلِمَةَ الَّتِي كَفَرُوا السُّفْلَىٰ ۗ
وَالْكَلِمَةُ اللَّهُ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾﴾

“If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us." And Allah sent down his tranquillity upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise.”

[Sūrah al-Tawbah (9):40]

2 – And Allah (ﷻ) says:

﴿ فَلَمَّا تَرَىٰ الْجَمْعَانَ قَالَ أَصْحَابُ مُوسَىٰ إِنَّا لَمُدْرِكُونَ ﴿٦١﴾ قَالَ كَلَّا ۗ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾ فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنِ اضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٣﴾ ﴾

“And when the two companies saw one another, the companions of Mūsa said, ‘Indeed, we are to be overtaken!’ [Mūsa] said, ‘No! Indeed, with me is my Lord; He will guide me.’ Then We inspired to Mūsa, ‘Strike with your staff the sea,’ and it parted, and each portion was like a great towering mountain.”

[Sūrah al-Shu‘arā’ (26):61-63]

3 – And Allah (ﷻ) says:

﴿ إِنِّي تَوَكَّلْتُ عَلَىٰ اللَّهِ رَبِّي وَرَبِّكُمْ ۚ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِعِصْمَتِهَا ۗ إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾ ﴾

“Indeed, I have relied upon Allah, My Lord and your Lord. There is no creature but that He holds its forelock. Indeed, My Lord is on a path [that is] straight.”

[Sūrah Hūd (11):56]

• Supplicating and resorting to prayers in all circumstances:

1 – Allah (ﷻ) says:

﴿ كَذَّبَتْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدَجَرَ ﴿٩﴾ فَدَعَا رَبَّهُ أَنِي مَغْلُوبٌ فَانْتَصِرَ ﴿١٠﴾ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَرٍ ﴿١١﴾ وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾ وَحَمَلْنَاهُ عَلَىٰ ذَاتِ الْأَوْحِ وَدُسُرِ ﴿١٣﴾ ﴾

“The people of Nūh denied before them, and they denied Our servant and said, ‘A madman,’ and he was repelled. So he invoked his Lord, ‘Indeed, I am overpowered, so help.’ Then We opened the gates of the heaven with rain pouring down. And caused the earth to burst with springs, and the waters met for a matter already predestined. And We carried him on a [construction of] planks and nails.”

[Sūrah al-Qamar (54):9-13]

2 – And Allah (ﷻ) says:

﴿ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفَوْ مِنْ الْمَلَائِكَةِ مُرَدِّينَ ﴿٩﴾ وَمَا جَعَلَ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ۗ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾ ﴾

“[Remember] when you asked help of your Lord, and He answered you, ‘Indeed, I will reinforce you with a thousand from the angels, following one another.’ And Allah made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allah. Indeed, Allah is Exalted in Might and Wise.”

[Sūrah al-Anfāl (8):9-10]

3 – And Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۗ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾ ﴾

“O you who believe, seek help through patience and prayer. Indeed, Allah is with the patient.”

[Sūrah al-Baqarah (2):153]

4 – And Suhayb (رضي الله عنه) narrated:

When the Messenger of Allah (ﷺ) offered prayers, he would murmur something which we did not comprehend nor would he explain to us about it. So the Prophet (ﷺ) asked, “Have you realised something about me?” A person responded, “Yes.” He replied, “I remembered a Prophet among the Prophets who was given armies among his people. So he said, ‘Who will remunerate them or manage them.’ Or he said a word to this – Salman doubted. He says: “Allah revealed to him, ‘Choose for your people one of the three things, either I empower an enemy on them, or hunger or death.’” So he [the Prophet (ﷺ)] sought his people’s advice. They replied, “You are a Prophet of Allah. We entrust the decision to you. So you choose what is best for us.” So he stood up for prayers. He further stated, “They [the Prophets] used to resort to prayers whenever they were a desperate situation.”¹

• **Putting forth complaints and requests to Allah in all circumstances:**

1 – Allah (ﷻ) says about Ya‘qub (عليه السلام):

﴿ قَالَ إِنَّمَا أَشْكُوا بِنِي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾ ﴾

“He said, ‘I only complain of my suffering and my grief to Allah, and I know from Allah that which you do not know.’”

[Sūrah Yūsuf (12):86]

2 – And Allah (ﷻ) says:

﴿ وَيُؤَيَّبُ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿٨٧﴾ فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرِّهِ وَآتَيْنَاهُ أَهْلَهُ

﴿ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَعِذْرًا لِّلْعَابِدِينَ ﴿٨٨﴾ ﴾

“And mention Ayyūb, when he called to his Lord, ‘Indeed, adversity has touched me, and you are the Most Merciful of the merciful.’ So We responded to him and removed what afflicted him of adversity. And We gave him back his family and the like thereof with them as mercy from Us and a reminder for the worshippers [of Allah].”

[Sūrah al-Anbiyā’ (21):83-84]

3 – And Allah (ﷻ) says:

﴿ وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾ فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا

﴿ لَهُ زَوْجَهُ ۗ إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۗ وَكَانُوا لَنَا خٰشِعِينَ ﴿٩٠﴾ ﴾

“And [mention] Zakariya, when he called to his Lord, ‘My Lord, do not leave me alone [with no heir], while you are the best of inheritors.’ So We responded to him, and We gave to him Yahya, and amended for him his wife. Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.”

[Sūrah al-Anbiyā’ (21):89-90]

¹ Authentic; narrated by Ahmad (no. 18937).

4 – And Allah (ﷻ) says:

﴿ وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَن سَبِيلِكَ رَبَّنَا
اطْمَعِنَ عَلَىٰ أَمْوَالِهِمْ وَأَشَدُّ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾ قَالَ قَدْ أُجِيبَت دَعْوَتُكُمَا
فَاسْتَقِيمَا وَلَا تَتَّبِعَانَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾ ﴾

“And Mūsa said, ‘Our Lord, indeed You have given Fir‘awn and his establishment splendour and wealth in the worldly life, our Lord, that they may lead [men] astray from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment.’ [Allah] said, ‘Your supplication has been answered. So remain on a right course and follow not the way of those who do not know.’”

[Sūrah Yūnus (10):88-89]

• Remaining in a good environment and migrating from an evil environment:

1 – Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿٩١﴾ ﴾

“O you who believe, fear Allah and be with those who are true.”

[Sūrah al-Tawbah (9):119]

2 – And Allah (ﷻ) says:

﴿ وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۗ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ
الدُّنْيَا ۗ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٩٢﴾ ﴾

“And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect.”

[Sūrah al-Kahf (18):28]

3 – And Allah (ﷻ) says:

﴿ وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يَا مُوسَىٰ إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ
النَّاصِحِينَ ﴿٩٣﴾ فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ ۗ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٩٤﴾ ﴾

“And a man came from the farthest end of the city, running. He said, ‘O Mūsa, indeed the eminent ones are conferring over you [intending] to kill you, so leave [the city]; indeed, I am to you of the sincere advisors.’ So he left it, fearful and anticipating [apprehension]. He said, ‘My Lord, save me from the wrongdoing people.’”

[Sūrah al-Qaṣaṣ (28):20-21]

4 – And Allah (ﷻ) says:

﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۗ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾﴾

“And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they enter into another conversation. And if Shayṭān should cause you to forget, then do not remain after the reminder with the wrongdoing people.”

[Sūrah al-An’ām (6):68]

• Relying upon Allah while taking the legislated means into account:

1 – Allah (ﷻ) says:

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۗ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ ۗ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾﴾

“Say, ‘I hold not for myself [the power of] benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am not except a warner and a bringer of good tidings to a people who believe.’”

[Sūrah al-A’rāf (7):188]

2 – And Allah (ﷻ) says:

﴿فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ ۗ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى ۗ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا ۗ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧٠﴾﴾

“And you did not kill them, but it was Allah who killed them. And you threw not, [O Muḥammad], when you threw, but it was Allah who threw that He might test the believers with a good test. Indeed, Allah is Hearing and Knowing.”

[Sūrah al-Anfāl (8):17]

3 – And Allah (ﷻ) says:

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهٖ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ﴾

“And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy.”

[Sūrah al-Anfāl (8):60]

4 – And Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) used to supplicate thus, “There is no god but Allah, the One Who conferred upon His armies the honour of victory and helped His servant, became victorious over the parties, and there is nothing after that.”¹

¹ Agreed upon; narrated by Bukhārī (no. 4114) and Muslim (no. 2724).

• **Adhering to the commandments of Allah even in unreasonable circumstances:**

Just as Nuh (ﷺ) built the ark in dry conditions, just as Ibrahim (ﷺ) left his wife and son in a valley with no vegetation, just as Musa (ﷺ) was commanded to hold the snake, to strike at the sea and stone, whilst adhering to the commandment of Allah.

1 – Allah (ﷻ) says:

﴿وَأَصْنَعِ الْفُلَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ ﴿٣٧﴾ وَيَصْنَعِ الْفُلَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قُوِيِّ سَخِرُوا مِنْهُ ﴿٣٨﴾ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٣٩﴾﴾

“And construct the ship under Our observation and Our inspiration and do not address Me concerning those who have wronged; indeed, they are [to be] drowned.’ And he constructed the ship, and whenever an assembly of the eminent of his people passed by him, they ridiculed him. He said, ‘If you ridicule us, then we will ridicule you just as you ridicule.’”

[Sūrah Hūd (11):37-38]

2 – And Allah (ﷻ) says:

﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيِّهِ بَوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْأَمْحَرِمِ رَبَّنَا لِئِقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَأَرْزُقْهُمْ مِنْ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾﴾

“Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.”

[Sūrah Ibrāhīm (14):37]

3 – And Allah (ﷻ) says:

﴿وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَىٰ ﴿١٧﴾ قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيْهَا وَأَهْبَسُ بِهَا عَلَىٰ غَنَمِي وَلِي فِيهَا مَقَابِرُ أُخْرَىٰ ﴿١٨﴾ قَالَ أَلْقِهَا يَا مُوسَىٰ ﴿١٩﴾ فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ ﴿٢٠﴾ قَالَ خُذْهَا وَلَا تَخَفْ ۗ سَنُعِيدُهَا سِيرَتَهَا الْأُولَىٰ ﴿٢١﴾﴾

“And what is that in your right hand, O Mūsa?’ He said, ‘It is my staff; I lean upon it, and I bring down leaves for my sheep and I have therein other uses.’ [Allah] said, ‘Throw it down, O Mūsa.’ So he threw it down, and thereupon it was a snake, moving swiftly. [Allah] said, ‘Seize it and fear not; We will return it to its former condition.’”

[Sūrah Ṭā Hā (20):17-21]

4 – And Allah (ﷻ) says:

﴿فَلَمَّا تَرَىٰ الْجَمْعَانَ قَالَ أَصْحَابُ مُوسَىٰ إِنَّا لَمُدْرِكُونَ ﴿٦١﴾ قَالَ كَلَّا ۗ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾ فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ ۗ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٣﴾﴾

“And when the two companies saw one another, the companions of Mūsa said, ‘Indeed, we are to be overtaken!’ [Mūsa] said, ‘No! Indeed, with me is my Lord; He will guide me.’ Then We inspired to Mūsa, ‘Strike with your staff the sea,’ and it parted, and each portion was like a great towering mountain.”

[Sūrah al-Shu’arā’ (26):61-63]

- Forbearing harm and repulsion in the path of *Da'wah*:

1 – Allah (ﷻ) says:

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ۗ مَسَّجُمُ الْبِئْسَاءِ وَالضَّرَّاءِ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾﴾

“Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, ‘When is the help of Allah?’ Unquestionably, the help of Allah is near.”

[Sūrah al-Baqarah (2):214]

2 – And Allah (ﷻ) says:

﴿وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا ۗ وَلَنَصْبِرَنَّ عَلَىٰ مَا ءَادَّبْتُمُونَا ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٢٠﴾﴾

“And why should we not rely upon Allah while He has guided us to our [good] ways. And we will surely be patient against whatever harm you should cause us. And upon Allah let those who would rely [indeed] rely.”

[Sūrah Ibrāhīm (14):12]

3 – And Allah (ﷻ) says:

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُبْتِئِكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۗ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۗ وَاللَّهُ خَيْرُ الْمَكْرِينِ ﴿٣٠﴾﴾

“And [remember, O Muḥammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allah plans. And Allah is the best of planners.”

[Sūrah al-Anfāl (8):30]

4 – And ‘Ā’ishah (رضي الله عنها) narrated:

I asked the Prophet (ﷺ), “Have you ever encountered a day more severe than the battle of Uhud.” He replied, “I have encountered from your people what he encountered. The severest what I have encountered from them was on the day of ‘Aqabah when I put myself forward before Ibn ‘Abd Ya’lil bin Kulal. He did not respond to what I intended. I walked while I was worried on my face and I did not gain consciousness until I was at Qarn al-Tha’alib.”¹

5 – And Anas (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) saidm “I have been threatened in the path while no one else was threatened as much, and I have been harassed so much that no other person had experienced it as much. I experienced thirty such nights and days wherein I and Bilal did not possess a

¹ Agreed upon; narrated by Bukhārī (no. 3231) and Muslim (no. 1795). The wording is that of Bukhārī’s.

thing, which a living being can eat, except for the little that the armpit of Bilal was able to hide.”¹

• **Remaining patient against accusations, shaming and mockery:**

1 – Allah (ﷻ) says:

﴿كَذَلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ ﴿٥٢﴾ أَتَوَاصَوْا بِهِمْ ۗ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾ فَتَوَلَّ عَنَّهُمْ فَمَا أَدَّتْ بِمَلُومٍ ﴿٥٤﴾﴾

“Similarly, there came not to those before them any messenger except that they said, ‘A magician or a madman.’ Did they suggest it to them? Rather, they [themselves] are a transgressing people. So leave them, [O Muhammad], for you are not to be blamed.”

[Sūrah al-Dhāriyāt (51):52-54]

2 – And Allah (ﷻ) says:

﴿وَلَقَدْ أَسْتَهْزِئُوا بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٦﴾﴾

“And already were messengers ridiculed before you, but those who mocked them were enveloped by that which they used to ridicule.”

[Sūrah al-An’ām (6):10]

3 – And Allah (ﷻ) says:

﴿فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۗ وَلَا يَسْتَحْفِفُكَ الَّذِينَ لَا يُوَفُّونَ ﴿٣٠﴾﴾

“So be patient. Indeed, the promise of Allah is truth. And let them not disquiet you who are not certain [in faith].”

[Sūrah al-Rūm (30):60]

4 – And Allah (ﷻ) says:

﴿وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٧٦﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ﴿٧٧﴾ وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٧٨﴾﴾

“And We already know that your breast is constrained by what they say. So exalt [Allah] with praise of your Lord and be of those who prostrate [to Him]. And worship your Lord until there comes to you the certainty (death).”

[Sūrah al-Hijr (15):97-99]

5 – And Allah (ﷻ) says:

﴿وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿١٠١﴾ لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِن كُنْتَ مِنَ الصَّادِقِينَ ﴿١٠٢﴾ مَا نُنزِّلُ الْمَلَكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذًا مُنظَرِينَ ﴿١٠٣﴾ إِنَّا خَشِنُ الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٠٤﴾﴾

¹ Authentic; narrated by Tirmidhi (no. 2472) and Ibn Majah (no. 151). The wording is that of Tirmidhi’s.

“And they say, ‘O you upon whom the message has been sent down, indeed you are mad. Why do you not bring us the angels, if you should be among the truthful?’ We do not send down the angels except with truth; and the disbelievers would not then be reprieved. Indeed, it is We who sent down the Qur’an and indeed, We will be its guardian.”

[Sūrah al-Hijr (15):6-9]

- Relying on Allah, and remaining brave and steadfast in the face of enemy even if they are many:

1 – Allah (ﷻ) says:

﴿وَأَتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَتَّقُوا اللَّهَ إِنَّ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذَكَّرِي بِعَايَةِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴿١٠١﴾﴾

“And recite to them the news of Nūh, when he said to his people, ‘O my people, if my residence and my reminding of the signs of Allah has become burdensome upon you - then I have relied upon Allah. So resolve upon your plan and [call upon] your associates. Then let not your plan be obscure to you. Then carry it out upon me and do not give me respite.”

[Sūrah Yūnus (10):71]

2 – And Allah (ﷻ) says about Hud (ﷺ):

﴿قَالَ إِنِّي أَشْهَدُ بِاللَّهِ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٥٤﴾ مِنْ دُونِهِ ط فَاكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونَ ﴿٥٥﴾ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَّا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِي ﴿٥٦﴾ إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٧﴾﴾

“He said, ‘Indeed, I call Allah to witness, and witness [yourselves] that I am free from whatever you associate with Other than Him. So plot against me all together; then do not give me respite. Indeed, I have relied upon Allah, my Lord and your Lord. There is no creature but that He holds its forelock. Indeed, my Lord is on a path [that is] straight.”

[Sūrah Hūd (11):54-56]

3 – And Allah (ﷻ) says:

﴿وَكَايْنٍ مِمَّنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا ۗ وَاللَّهُ يُحِبُّ الْمُصْبِرِينَ ﴿١٤٦﴾﴾

“And how many a prophet [fought and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast.”

[Sūrah Āl ‘Imrān (3):146]

- Benefiting from the power of Allah to remove hardships and fulfilling needs:

1 – Allah (ﷻ) says:

﴿وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿٩١﴾ فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَذَكَرَى لِلْعَالَمِينَ ﴿٩٢﴾﴾

“And mention Ayyūb, when he called to his Lord, ‘Indeed, adversity has touched me, and you are the Most Merciful of the merciful.’ So We responded to him and removed what afflicted him of adversity. And We gave him back his family and the like thereof with them as mercy from Us and a reminder for the worshippers [of Allah].”

[Sūrah al-Anbiyā’ (21):83-84]

2 – And Allah (ﷻ) says:

﴿وَدَا أَلْيُونَ إِذْ ذَهَبَ مُغْنِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾ فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُصَيِّحُ الْمُؤْمِنِينَ ﴿٨٨﴾﴾

“And [mention] the man of the fish (Yūnus), when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darknesses, ‘There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.’ So We responded to him and saved him from the distress. And thus do We save the believers.”

[Sūrah al-Anbiyā’ (21):87-88]

3 – And Allah (ﷻ) says:

﴿وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾ فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَاهُ لَهُ زَوْجَهُمْ إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۗ وَكَانُوا لَنَا خاشِعِينَ ﴿٩٠﴾﴾

“And [mention] Zakariya, when he called to his Lord, ‘My Lord, do not leave me alone [with no heir], while you are the best of inheritors.’ So We responded to him, and We gave to him Yahya, and amended for him his wife. Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.”

[Sūrah al-Anbiyā’ (21):89-90]

4 – And Allah (ﷻ) says:

﴿وَإِذْ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ ۖ فَانفَجَرَتْ مِنْهُ اثْنَا عَشَرَ نَبِئًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ ۖ كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾﴾

“And [recall] when Mūsa prayed for water for his people, so We said, ‘Strike with your staff the stone.’ And there gushed forth from it twelve springs, and every people knew its watering place. ‘Eat and drink from the provision of Allah, and do not commit abuse on the earth, spreading corruption.’”

[Sūrah al-Baqarah (2):60]

• Having consideration for people of influential positions:

1 – Allah (ﷻ) says:

﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ ﴿٢٣﴾ إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ ﴿٢٤﴾﴾

“And We did certainly send Mūsa with Our signs and a clear authority. To Fir‘awn, Hāmān and Qārūn; but they said, ‘[He is] a magician and a liar.’”

[Sūrah Ghāfir (40):23-24]

2 – And Allah (ﷻ) says:

﴿أَذْهَبَ أَنْتَ وَأَخُوكَ بِهَا بِي وَلا تَبَيَّنْ فِي ذِكْرِي﴾ ﴿أَذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى﴾ ﴿فَقُولَا لَهُ قَوْلًا لَيْسَ لَكَ لَهُ لَعْلَهُ يَتَذَكَّرُ﴾ ﴿أَوْ يَخْشَى﴾ ﴿قَالَ رَبُّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَى﴾ ﴿قَالَ لَا تَخَافَا إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى﴾ ﴿﴾

“Go, you and your brother, with My signs and do not slacken in My remembrance. Go, both of you, to Fir‘awn. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]. They said, “Our Lord, indeed we are afraid that he will hasten [punishment] against us or that he will transgress.” [Allah] said, ‘Fear not. Indeed, I am with you both; I hear and I see.’”

[Sūrah Ṭā Hā (20):42-46]

3 – And Abu Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “If ten Jews believed in me, then all Jews would believe in me.”¹

• **Steadfastness upon the religion both inwardly and outwardly:**

1 – Allah (ﷻ) says:

﴿فَاسْتَقِيمْ كَمَا أَمَرْتِ وَمَنْ تَابَ مَعَكَ وَلا تَطْفُوا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ ﴿وَلا تَزُكُّوا إِلَى الَّذِينَ ظَلَمُوا﴾ ﴿فَتَمَسَّكُمُ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لا تُنصَرُونَ﴾ ﴿﴾

“So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allah], and do not transgress. Indeed, He is Seeing of what you do. And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped.”

[Sūrah Hūd (11):112-113]

2 – And Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلا تَحْزَنُوا وَأَبشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ﴾ ﴿حُنَّ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُنَّ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ﴾ ﴿ثُمَّ إِذْ لَمْ يَكُنْ مِنَ الْغُفُورِ رَحِيمٌ﴾ ﴿وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ﴾ ﴿﴾

“Indeed, those who have said, ‘Our Lord is Allah’ and then remained on a right course - the angels will descend upon them, [saying], ‘Do not fear and do not grieve but receive good tidings of Paradise, which you were promised. We were your allies in the worldly life and in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request. As accommodation from a [Lord who is] Forgiving and Merciful.’ And who is better in speech than one who invites to Allah and does righteousness and says, ‘Indeed, I am of the Muslims.’”

[Sūrah Fuṣṣilat (41):30-33]

¹ Agreed upon; narrated by Bukhārī (no. 3941) and Muslim (no. 2793). The wording is that of Bukhārī’s.

3 – And Allah (ﷻ) says:

﴿ قَالَ يَفْقَهُمْ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّنْ رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا ۗ وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنْتَهُكُمْ عَنْهُ ۗ إِنَّ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ ۗ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ ۗ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾ ﴾

“He said, ‘O my people, have you considered: if I am upon clear evidence from my Lord and He has provided me with a good provision from Him? And I do not intend to differ from you in that which I have forbidden you; I only intend reform as much as I am able. And my success is not but through Allah. Upon him I have relied, and to Him I return.’”

[Sūrah Hūd (11):88]

O Allah grant us steadfastness upon the religion both inwardly and outwardly, forgive us our past and future sins and those sins we have committed secretly and openly and those sins that You are more aware of than us. You are the One Who makes [some people] forward and [others] backward. There is none worthy of worship other than You.

Chapter Twelve:

The Book of *Jihād* in Allah's Path

Consisting of the following:

1. *Jihād* in Allah's Path:
 - 1) The Virtues of *Jihād* in Allah's Path
 - 2) Rulings Pertaining to *Jihād* in Allah's Path
 - 3) Rulings Pertaining to the *Mujāhidūn* in Allah's Path
 - 4) Rulings Pertaining to Warfare in Allah's Path
 - 5) Rulings Pertaining to Spoils of War
2. Rulings Pertaining to Non-Muslims:
 - 1) *Ahl al-Dhimmah* (Non-Muslim Subjects)
 - 2) *Ahl al-Amān* (Protected Non-Muslims)
 - 3) *Ahl al-Hudnah* (Non-Muslims with a Truce)

The Book of *Jihād* in Allah's Path

1- The Virtues of *Jihād* in Allah's Path

- **Jihad in Allah's Path:** means doing one's utmost in waging war against the disbelievers for Allah's sake.

- **The wisdom behind the legislation of Jihad:**

1- Allah has legislated jihad so that His word might be the highest and that religion might be devoted to Him alone. The aim of jihad is to bring the people from darkness to light, to spread Islam, to establish justice, to stop oppression and corruption, to protect the Muslims, and to ruin the plotting of the enemy and subdue them.

2- Allah has legislated jihad to try His servants so that the truthful might be known from the liars and the believers from the hypocrites, and so that the patient warriors might come to light. The non-Muslims are not fought so that they may embrace Islam, but rather the goal is to make them submit to the laws of Islam so that religion is devoted to Allah alone.

3- Jihad is a door to Paradise through which Allah eliminates distress and worry. It is a means of forgiveness and achieving the highest levels of Paradise.

- **The virtue of Jihad:**

1 – Allah (ﷻ) says:

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾ * يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلِهِ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾ ﴾

“And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision, rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them - that there will be no fear concerning them, nor will they grieve. They receive good tidings of favor from Allah and bounty and [of the fact] that Allah does not allow the reward of believers to be lost.”

[Sūrah Āl ‘Imrān (3):169-171]

2 – And Allah (ﷻ) says:

﴿ فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۗ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فُتِقَاتًا أَوْ يُغْلَبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٧٤﴾ ﴾

“So let those fight in the cause of Allah who sell the life of this world for the Hereafter. And he who fights in the cause of Allah and is killed or achieves victory - We will bestow upon him a great reward.”

[Sūrah al-Nisā’ (4):74]

3 – And Allah (ﷻ) says:

﴿الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ ۗ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٧٤﴾ يُبَشِّرُهُمْ

رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّاتٍ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٧٥﴾ خَالِدِينَ فِيهَا أَبَدًا ۗ إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٧٦﴾﴾

“The ones who have believed, emigrated and striven in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah. And it is those who are the attainers [of success]. Their Lord gives them good tidings of mercy from Him and approval and of gardens for them wherein is enduring pleasure. [They will be] abiding therein forever. Indeed, Allah has with Him a great reward.”

[Sūrah al-Tawbah (9):20-22]

4 – And Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The likeness of a soldier in Allah’s path—and Allah knows best who is a soldier in His path—is a man who fasts and stands (in prayer). Allah has guaranteed the soldier in His path that He will take his life and allow him to Paradise or return him safely with reward or spoils.”¹

5 – And Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) was asked, “Which deed is the best?” So he said, “Believing in Allah and His Messenger.” It was then said, “Then which?” So he said, “Fighting in Allah’s path.” It was then said, “Then which?” So he said, “An accepted pilgrimage.”²

• The virtue of spending in Allah’s path:

1 – Allah (ﷻ) says:

﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْتِ سَبْعَ سُنَابِلٍ فِي كُلِّ سُنبُلَةٍ مِّائَةٌ حَبًّا ۗ وَاللَّهُ يُضَاعِفُ

لِمَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾﴾

“The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

[Sūrah al-Baqarah (2):261]

¹ Agreed upon; narrated by Bukhārī (no. 2787) and Muslim (no. 1876). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 26) and Muslim (no. 83). The wording is that of Bukhārī’s.

2 – And Abu Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “He who spends a pair in Allah’s path is called by the treasures of Paradise—by every treasurer of a door: ‘O so and so, come in!’”¹

• **The virtue of becoming dusty [through *Jihād*] and fasting in Allah’s path:**

1 – Abu ‘Abs (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “If one’s feet become dusty in Allah’s path, Allah forbids him from the Fire.”²

2 – And Abu Sa‘id al-Khudri (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Whoever fast a day in Allah’s path, Allah distances his face from the Fire by seventy autumns.”³

• **The virtue of keeping a horse in Allah’s Path:**

Abu Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “If a person keeps a horse in the path of Allah with faith in Allah and belief in His promise, its satiation, quenching, dung, and urine are all included in his scale on the Day of Resurrection.”⁴

• **The virtue of marching in Allah’s path in the morning and afternoon:**

Anas bin Malik (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Marching in the early morning or in the afternoon in Allah’s path is better than the world and what is in it.”⁵

• **The ranks of the *Mujahidun* in Paradise:**

Abu Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “There are one hundred levels in Paradise that Allah has prepared for the Mujahidun in His path. What is between two levels is like what is between the heaven and the earth, so when you ask Allah ask Him for Firdaws, for it is the best of Paradise and the highest part of Paradise. Above it is the Throne of the Most Merciful, and thence spring the rivers of Paradise.”⁶

¹ Agreed upon; narrated by Bukhārī (no. 2841) and Muslim (no. 1027).

² Narrated by Bukhārī (no. 907).

³ Agreed upon; narrated by Bukhārī (no. 2840) and Muslim (no. 1153). The wording is that of Bukhārī’s.

⁴ Narrated by Bukhārī (no. 2853).

⁵ Agreed upon; narrated by Bukhārī (no. 2792) and Muslim (no. 1880).

⁶ Narrated by Bukhārī (no. 2790).

- **The virtue of martyrdom in Allah’s path:**

1 – Allah (ﷻ) says:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾ * يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلِهِ ۗ وَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾﴾

“And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision, rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them - that there will be no fear concerning them, nor will they grieve. They receive good tidings of favor from Allah and bounty and [of the fact] that Allah does not allow the reward of believers to be lost.”

[Sūrah Āl ‘Imrān (3):169-171]

2 – And Anas (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “No one who enters Paradise would like to return to this world even if he would get everything on this earth save the martyr; he wishes he could return to this world and be killed ten times due to the nobility he sees.”¹

- **The noble status of the martyr in Allah’s path:**

The souls of martyrs are in the bellies of green birds for which there are candles hanging from the Throne. They pasture in Paradise where ever they wish. On the Day of Resurrection, the color of the blood of those who are wounded in Allah’s path is that of blood but its smell is that of musk. They bear the sign of the martyrs. Martyrdom in Allah’s path expiates all sins with the exception of debt.

Al-Miqdam (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The martyrs have peculiarities before Allah Mighty and Sublime: ‘He is forgiven at the first gush of his blood, his seat is seen from Paradise, and he is dressed in the garment of faith. He is married to seventy two wives from the wide eyed beauties, protected from the punishment of the grave, and granted safety on the Day of the Greatest Fear. The crown of veneration is placed on his head, a single sapphire of which is better than the world and what it contains. He is allowed to intercede for seventy people of his relatives.’”²

¹ Agreed upon; narrated by Bukhārī (no. 2817) and Muslim (no. 1877). The wording is that of Bukhārī’s.

² Authentic; narrated by Sa’id bin Mansur (no. 2562) and Bayhaqi in *Shu’ab al-Iman* (no. 3949).

- **The virtue of preparing a soldier or taking care of his family:**

Zayd bin Khalid (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “He who prepares a soldier in Allah’s path has partaken in battle, and he who takes good care of the family of one who has gone to fight in Allah’s path has partaken in battle.”¹

¹ Agreed upon; narrated by Bukhārī (no. 2843) and Muslim (no. 1895). The wording is that of Bukhārī’s.

2- Rulings Pertaining to *Jihād* in Allah's Path

- **The objectives of Jihād:**

The purpose of war in Islam is to make religion purely for Allah and to take people from the darkness of unbelief, paganism, and ignorance to the light of faith, monotheism, and knowledge. The aim is also to subdue the transgressors, abolish calamities, make Allah's word the highest, convey His religion to others, and remove those who want to prevent it from spreading. If these things are obtained without war, there is no need for war.

If a people have not been called to Islam, they are not fought until the call is presented to them. If they refuse, the Caliph orders them to pay the non-Muslim tax. If they refuse to pay it, he seeks Allah's help and fights them. If a people have been previously called to Islam, they can be fought without presenting the call to them again.

Allah created the sons of Adam to worship Him, so it is obligatory to call them to this worship before anything else. It is no permissible to kill any of them unless they persist in resistance and unbelief, apostatize, oppress, violate, stop people from embracing Islam, or harm the Muslims. Allah's Messenger never waged war against a people before calling them to Islam first.

Allah (ﷻ) says:

﴿ يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِبًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾ وَيَقْرِئَ الْمُؤْمِنِينَ بِأَنَّ هُمْ

مِنَ اللَّهِ فَضْلًا كَثِيرًا ﴿٤٧﴾ وَلَا تَطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذُنَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۗ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٤٨﴾ ﴿

“O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner. And one who invites to Allah, by His permission, and an illuminating lamp. And give good tidings to the believers that they will have from Allah great bounty. And do not obey the disbelievers and the hypocrites but do not harm them, and rely upon Allah. And sufficient is Allah as Disposer of affairs.”

[Sūrah al-Aḥzāb (33):45-48]

- **The effect of patience and conviction in one's actions:**

If a Muslim acts upon the truth, by Allah and for Allah, nothing can harm him; should the heavens and the earth and all that is in them plot against him, Allah would protect him against their harassment. A servant is only harmed if he neglects or falls short in all or some of the aforementioned three characteristics.

Therefore, those who act upon falsehood are often not granted victory, and it is granted to them, their end is miserable. They are reprehensible and abandoned. Those who act upon the truth but instead of acting for Allah act to be praised and thanked by people are not granted victory either, because victory is for those who fight to make Allah's word the highest. If such men do achieve victory, it is by the virtue of their patience and the

truth they follow. Those that act upon the truth but seek help from other than Allah are abandoned. Patience leads to victory always. Then, if the one who is patient follows the truth, his end is good, and if he follows what is false, he achieves nothing.

1 – Allah (ﷻ) says:

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُن فِي مِرْيَةٍ مِّن لِّقَابِهِ ۗ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ ۖ وَجَعَلْنَا مِنْهُمْ آيَةً يَّذُورُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۗ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٣٢﴾﴾

“And We certainly gave Moses the Scripture, so do not be in doubt over his meeting. And we made the Torah guidance for the Children of Israel. And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.”

[Sūrah al-Sajdah (32):23-24]

2 – And Allah (ﷻ) says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾﴾

“O you who believe, persevere and endure and remain stationed and fear Allah that you may be successful.”

[Sūrah Āl ‘Imrān (3):200]

- **The ruling on Jihad:**

Jihad is a communal obligation; if enough people perform it, it is no longer obligatory on others.

Jihad is obligatory on all capable people in the following scenarios:

First: If a person is present in the battle lines.

Second: If the Caliph calls upon everyone to fight.

Third: If the enemy surrounds one’s country.

Fourth: If one is needed in battle, such as if one is a doctor or a pilot.

1 – Allah (ﷻ) says:

﴿أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ۗ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾﴾

“Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah. That is better for you, if you only knew.”

[Sūrah al-Tawbah (9):41]

2 – And Allah (ﷻ) says:

﴿وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾﴾

“And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous [who fear Him].”

[Sūrah al-Tawbah (9):36]

If one is able to participate in jihad with both his person and money, jihad is obligatory with both. If he is able to participate with his person but not with his money, he is obliged to perform jihad with his person. If he is able to perform jihad with his money but not with his person, he is obliged to perform it with his money alone.

1 – Allah (ﷻ) says:

﴿وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ لِلدِّينِ لَهٌ فَإِنِ أَتَوْا فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَى الظَّالِمِينَ﴾

“Fight them until there is no [more] fitnah and [until] worship is [acknowledged to be] for Allah. But if they cease, then there is to be no aggression except against the oppressors.”

[Sūrah al-Baqarah (2):193]

2 – And Anas (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Wage war against the polytheists with your wealth, persons, and tongues.”¹

- **The categories of Jihad:**

Jihad can be divided into four categories:

First: Jihad against the self, which means struggling to learn and implement the religion, to call others to embrace it, and to have patience with the harm that one encounters while doing this.

Second: Jihad against the Devil, which means struggling against him and doing one’s utmost to repel the doubts and desires that he suggests.

Third: Jihad against the oppressors, innovators, and sinners, which is performed with the hand when able, then with the tongue, and finally with the heart, depending on what produces the most benefit in one’s situation.

Fourth: Jihad against the disbelievers and hypocrites, which is performed with one’s heart, tongue, money, and person. This last type is the topic at hand.

- **The types of Jihad:**

There are two types of jihad:

First: Striving in Allah’s path to raise His word and convey His religion to the world. This is the greatest form of jihad. This type of jihad is a virtuous act in itself, and it is the jihad of all the Prophets and Messengers.

¹ Authentic; narrated by Abu Dawud (no. 2504) and Nasa’i (no. 3096). The wording is that of Abu Dawud’s.

Allah (ﷻ) says:

﴿وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٥١﴾ فَلَا تَطِيعُ الْكٰفِرِيْنَ وَجَاهِدْهُمْ بِمِ جِهَادًا كَبِيْرًا ﴿٥٢﴾﴾

“And if We had willed, We could have sent into every city a Warner. So do not obey the disbelievers, and strive against them with the Qur'an a great striving.”

[Sūrah al-Furqān (25):51-52]

Second: Jihad in Allah's path to raise His word by armed combat against the disbelievers when necessary. This type of jihad is a virtuous act due to something than the act itself, namely the subduing of the criminals, abolishment of calamities, and raising the word of Allah. This second type is the topic at hand.

- **The circumstances of Jihad:**

Jihad has four circumstances:

First: Jihad against the disbelievers and hypocrites: this is necessary in protecting the Muslims from their evil and spreading Islam among them. Before fighting, they are given a choice in the following order: they either embrace Islam, pay the jizyah, or be fought.

Second: Jihad against apostates: they are given a choice in the following order: they either return to Islam, or be fought.

Third: Jihad against rebels: these are men who revolt against the Caliph of the Muslims and stir conflict. They are given the choice to retract their position or fight the Muslims.

Fourth: Jihad against highway robbers: these are men who threaten people with weapons. The Caliph decides between killing them, crucifying them, cutting off their hands and legs on contrary sides, or banishing them. As preceded, their punishment depends on their crime and what the Caliph sees fit.

- **The conditions for Jihad becoming obligatory:**

For jihad to be obligatory, the following conditions must be met in a person: he must be a Muslim, he must be sane, he must have reached puberty, he must be male, he must be of sound condition (i.e. not being extremely ill etc.), and he must have sufficient funds (unless the state treasury provides for him).

3- Rulings Pertaining to the *Mujāhidūn* in Allah’s Path

- **The conduct of a Muslim soldier:**

A Muslim soldier should strive to be sincere, patient, truthful, resolute, steadfast, and obedient to the emir or commander. He should abstain from sinning and should be remember and invoke Allah frequently. He should pray Allah for support and victory by reciting, for example:

“O Allah, the revealer of the Book, the runner of the clouds, the defeater of the groups!
Make them flee and assist us against them!”¹

He should never be treacherous, kill women, children, old people, or priests if they do not wage war. If they do wage war, incite others to do so, or provide those who do so with military strategy, they are killed.

He should strive against pride, arrogance, and showing off. He should not wish to come face to face with the enemy, and must not burn human beings or animals. Before fighting, he must invite the enemy to Islam, and if they refuse, he commands them to pay the jizyah. He is to fight them only if they refuse the two.

Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾ وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ حَاطٌ ﴿٤٧﴾ ﴾

“O you who believe, when you encounter a company [from the enemy forces], stand firm and remember Allah much that you may be successful. And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient. And do not be like those who came forth from their homes insolently and to be seen by people and avert [them] from the way of Allah. And Allah is encompassing of what they do.

[Sūrah al-Anfāl (8):45-47]

- **Ribat:** means to be stationed at the borders between the Muslims and the disbelievers.

- **The virtue of *ribat* in Allah’s path:**

Sahl bin Sa‘d (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Ribat (being posted) for a day in Allah’s path is better than the world and what is on it.”¹

¹ Agreed upon; narrated by Bukhārī (no. 2966) and Muslim (no. 1742).

- **The ruling on guarding the borders:**

It is obligatory on the Muslims to safeguard the borders of their lands from the disbelievers either by forming peace treaties or through arms and men, depending on the situation in their time.

- **The ruling on seeking parents' permission to join Jihad:**

1- A Muslim cannot join voluntarily jihad without the permission of his Muslim parents. This is because jihad is a communal obligation and only becomes personally obligatory in specific circumstances, but kindness to one's parents is a personal obligation at all times. As for when jihad becomes personally obligatory on everyone, a person must join jihad even if they do not grant him permission.

2- One is not required to seek his parents' permission to perform voluntary acts of obedience that benefit him and do not harm his parents, such as the night prayer and supererogatory fasting. If acts like voluntarily jihad cause harm to either one of the parents, they are entitled to stop him and he is obliged to obey. This is because obeying the parents is obligatory and voluntarily jihad is not.

- **The description of a Mujahid:**

Abu Musa (رضي الله عنه) narrated:

A man came to the Prophet (ﷺ) and said: "A man wars for spoils, another man wars for fame, and another wars to make his status known—which of them is on the path of Allah?" The Prophet said: "He who fights so that Allah's word might be the highest is on the path of Allah."²

- **The ruling on women joining Jihad:**

Jihad is obligatory on men because they bear the qualities of bravery, strength, and patience. However, in times of need, women can join the battle with men by taking care of their needs and so on.

Anas bin Malik (رضي الله عنه) narrated:

Allah's Messenger (ﷺ) went to war with Umm Sulaym and women of the Ansar were with him in battle. They provided water and medicated the wounded.³

¹ Narrated by Bukhārī (no. 2892).

² Agreed upon; narrated by Bukhārī (no. 2810) and Muslim (no. 1904). The wording is that of Bukhārī's.

³ Narrated by Muslim (no. 1810).

- **The meaning of casting oneself to perdition:**

Casting oneself to perdition (which has been prohibited in the Qur'an) means staying in the land and accumulating wealth whilst neglecting jihad in Allah's path. Focusing on accumulating money and being stingy about spending it in Allah's path instead of supporting the truth is the perdition (mentioned in the Qur'an). It refers to abandoning the command of Allah or doing what He has forbidden. This religion belongs to those who defend it, not to those who are too busy doing other things. This said, neglecting jihad entails two calamities:

Humiliation in this world as the enemy takes over the Muslim lands and turns people away from their religion. It also entails a painful torment in the hereafter.

A person who dives into the enemy lines is not throwing himself into perdition; he is a person who has sold himself in seeking the acceptance of Allah.

1 – Allah (ﷻ) says:

﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى الْهَلَكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

“And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good.”

[Sūrah al-Baqarah (2):195]

2 – And Allah (ﷻ) says:

﴿وَمِمَّنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ﴾

“And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is kind to [His] servants.”

[Sūrah al-Baqarah (2):207]

3 – And Allah (ﷻ) says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالِكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا

أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾

“O you who believe, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.”

[Sūrah al-Nisā' (4):29]

4 – And Aslam Abu 'Imran narrated:

Our group marched out from Madinah towards Constantinople led by 'Abdur-Rahman ibn Khalid ibn al-Wafid while the Byzantines were pressing their backs against the wall of the city. A man attacked the enemy, so the people said: “No! No! No god there is but Allah! He throws himself into perdition!” Upon hearing this, Abu Ayyub said: “This verse was only revealed concerning us, O Ansar, when Allah helped His Prophet (ﷺ) and manifested Islam.

We said: ‘Let us go and stay with our wealth and take care of it!’ Thereupon Allah (ﷻ) revealed:

﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى الْهَلَكَةِ﴾

“And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining].”

Therefore, casting oneself into perdition happens when we stay with our wealth, taking care of it and leaving jihad.” Abu Ayyub kept performing jihad in Allah’s path till he was buried in Constantinople.¹

- **The punishment for abandoning Jihad:**

1 – Allah (ﷻ) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنْتُمْ إِلَى الْأَرْضِ ءَأَرْضِيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ءَفَمَا مَتَّعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلًا ﴿٣٨﴾ إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبَدِلَ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّهُ شَيْئًا ءَ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾﴾

“O you who believe, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little. If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent.”

[Sūrah al-Tawbah (9):38-39]

2 – And Abu Umamah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “If one does not march out for battle, prepare a soldier, or stay behind to take good care of a soldier’s family, Allah will inflict him with a striking calamity before the Day of Resurrection.”²

- **What a Muslim says when he fears the enemy:**

1 – “O Allah! Protect me from them however you will!”³

2 – “O Allah! We put you where their chests are (i.e. in their direction), and we seek your protection from their evil!”⁴

¹ Authentic; narrated by Abu Dawud (no. 2512) and Tirmidhi (no. 2972). The wording is that of Abu Dawud’s.

² Good; narrated by Abu Dawud (no. 2503) and Ibn Majah (no. 2762). The wording is that of Abu Dawud’s.

³ Narrated by Muslim (no. 3005).

⁴ Authentic; narrated by Ahmad (no. 19958) and Abu Dawud (no. 1537).

- **The Caliph's duties in Jihad:**

The Caliph or his representative must look after the army and its equipment when they march towards the enemy. He is to stop agitators and daunters from joining the troops as well as all men who are not fit for war. Help is not sought from disbelievers unless there is dire need. He prepares the provisions for the expedition and takes it easy with the men when marching. He seeks out the best possible places of alighting. The Caliph must prevent the troops from corrupt and sinful conduct and address them in a way that raises their confidence and desire for martyrdom in Allah's path. He makes sure that they perform their prayers and engage in abundant remembrance and invocation, and commands them to have patience and hope of Allah's reward.

The Caliph should divide the army, appoint commanders and guards for them, and send men to spy on the enemy. He grants spoils to some men according to his best judgment, such as one-fourth after the fifth when going and one-third after the fifth when returning. He must consult the men of religion and sound judgment in matters that pertain to jihad and give his men glad tidings of reward and victory. It is recommended to go forth with the soldiers and invoke Allah for them just as it is recommended to go out to welcome them when they come back.

Allah (ﷻ) says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٥٢﴾﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Mā'idah (5):2]

- **What is obligatory upon the Mujahidun:**

The army is obliged to obey the Caliph or his representative as long as the commands do not entail sinfulness, and they must be patient in doing so. They are not allowed to march out without his permission unless the enemy takes them by surprise and they fear their mischief, in which case they are allowed to defend themselves. If an disbeliever calls for a duel, answering the call is recommended for anyone who knows himself to be strong and brave enough as long as his commander permits it. If a person marches out as a soldier in Allah's path and then dies by his own weapon, he gets a double reward.

Allah (ﷻ) says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ ۚ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٨﴾﴾

“O you who believe, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.”

[Sūrah al-Nisā' (4):59]

- **Description of deception in Jihad:**

When the Caliph wants to wage war against a country or a tribe in the north, for example, he makes it seem like he is going south. War is deception, and this kind of strategy has two benefits:

First: Both armies suffer minimal casualties and material loss; mercy takes the place of coldblooded battle.

Second: The Muslim army will have enough men and equipment for battle where deception is of no use.

Ka'b bin Malik (رضي الله عنه) narrated:

Only seldomly would Allah's Messenger (ﷺ) want to set out for a military expedition without pretending to be doing something else.¹

¹ Agreed upon; narrated by Bukhārī (no. 2948) and Muslim (no. 2769). The wording is that of Bukhārī's.

4- Rulings Pertaining to Warfare in Allah’s Path

- **The time of fighting:**

Nu‘man bin Muqarrin (رضي الله عنه) narrated:

I witnessed Allah’s Messenger (ﷺ) delay battle—when he did not fight in the first part of the day—till the sun had declined and winds were blowing. Then victory came down.¹

If the enemy attacks the Muslims by surprise, they must be confronted regardless of the time.

- **The time of the arrival of victory:**

Allah has obligated himself to grant assistance to His protégés, but this assistance depends on the following:

First: The fighters in Allah’s path must have true faith in their hearts:

Allah (ﷻ) says:

﴿وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ﴾

“And incumbent upon Us was support of the believers.”

[Sūrah al-Rūm (30):47]

Second: The requirement of Iman—which is righteous deeds—must be fulfilled in all parts of their lives:

Allah (ﷻ) says:

﴿وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾ الَّذِينَ إِنْ مَكَّنَّهٗمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا

الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَاللَّهُ عَاقِبَةُ الْأُمُورِ﴾

“And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might. [And they are] those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters.”

[Sūrah al-Ḥajj (22):40-41]

Third: They must be prepared to the best of their ability:

Allah (ﷻ) says:

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهٖ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ﴾

“And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy.”

[Sūrah al-Anfāl (8):60]

¹ Authentic; narrated by Abu Dawud (no. 2655) and Tirmidhi (no. 1613). The wording is that of Abu Dawud’s.

Fourth: They must do their best, rely on Allah alone, always obey Him, and have patience:

1 – Allah (ﷻ) says:

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾﴾

“And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.”

[Sūrah al-‘Ankabūt (29):69]

2 – And Allah (ﷻ) says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا

تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ ۗ وَأَصْبِرُوا ۗ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾﴾

“O you who believe, when you encounter a company [from the enemy forces], stand firm and remember Allah much that you may be successful. And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient.”

[Sūrah al-Anfāl (8):45-46]

If these conditions are fulfilled, Allah will be in their company and His assistance will come down to them like it came down to the Prophets and the Messengers and like it was granted to the Prophet (ﷺ) and his Companions in their battles.

Allah (ﷻ) says:

﴿وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ الْمَنصُورُونَ ﴿١٧٢﴾ وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾﴾

“And Our word has already preceded for Our servants, the messengers, [That] indeed, they would be those given victory And [that] indeed, Our soldiers will be those who overcome.”

[Sūrah al-Şāffāt (37):171-173]

- **The ruling on fleeing from battle:**

When enemy armies meet, it is unlawful to flee except in two situations:

Allah (ﷻ) says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُلُوهُمُ الْأَدْبَارَ ﴿١٥٥﴾ وَمَنْ يُؤَلِّمِهِمْ يُؤَلِّمِهِمْ ذُبُرَةً إِلَّا مُتَحَرِّفًا

لِقِتَالٍ أَوْ مُتَحَرِّفًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبِ رَبِّ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ ۗ وَيَقْسَىٰ الصَّبِيرُ ﴿١٥٦﴾﴾

“O you who believe, when you meet those who disbelieve advancing [for battle], do not turn to them your backs [in flight]. And whoever turns his back to them on such a day, unless swerving [as a strategy] for war or joining [another] company, has certainly returned with anger [upon him] from Allah, and his refuge is Hell - and wretched is the destination.”

[Sūrah al-Anfāl (8):15-16]

- **The types of martyrs:**

1 – Abu Hurayrah (رضي الله عنه) narrated:

“The martyrs are five: the victim of plague, the victim of gastric disease, the victim of drowning, the victim of collapse, and the martyr in Allah’s path.”¹

2 – And Jabir bin Atik (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Besides being slain in the path of Allah Mighty and Sublime, martyrdom is seven: the victim of plague is a martyr, the victim of gastric disease is a martyr, the victim of drowning is a martyr, the victim of collapse is a martyr, the victim of pleurisy is a martyr, the victim of fire is a martyr, and a woman who dies with child is a martyr.”²

3 – And Sa’id bin Zayd (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “He who is slain in defence of his property is a martyr, he who is slain in defence of his religion is a martyr, he who is slain in defence of his blood is a martyr, and he who is slain in defence of his family is a martyr.”³

- **The ruling when a person is surrounded alone:**

If a Muslim fears that he will be taken captive but has no means to fight the enemy, he can either surrender or fight till he defeats the enemy or dies.

Allah (ﷻ) says:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَّا آتَتْهَا ۗ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا﴾

“Allah does not charge a soul except [according to] what He has given it. Allah will bring about, after hardship, ease.”

[Sūrah al-Ṭalāq (65):7]

- **The ruling on attacking the enemy single-handedly:**

If a person casts himself into the enemy lands or dives into the lines of the transgressing disbelievers and fights them with the intention of teaching them a lesson and striking fear in them and is then slain in the process, he earns the reward of a martyr in Allah’s path.

¹ Agreed upon; narrated by Bukhārī (no. 2829) and Muslim (no. 1914). The wording is that of Bukhārī’s.

² Authentic; narrated by Abu Dawud (no. 3111) and Nasa’i (no. 1846). The wording is that of Nasa’i’s.

³ Authentic; narrated by Abu Dawud (no. 4772) and Tirmidhi (no. 1421). The wording is that of Tirmidhi’s.

Allah (ﷻ) says:

﴿ فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۗ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾ ﴾

“So let those fight in the cause of Allah who sell the life of this world for the Hereafter. And he who fights in the cause of Allah and is killed or achieves victory - We will bestow upon him a great reward.”

[Sūrah al-Nisā’ (4):74]

- **The ruling on he who is slain in Allah’s path:**

If a person is killed in Allah’s path, he is a martyr, and Allah knows best who is truly killed in His path. No specific person should be called a martyr, but instead one should say, “We ask Allah to make him a martyr.” This is because martyrdom is a matter of the unseen that is known to Allah alone.

A martyr is called a *shahid* (‘one is who is witnessed’) because Allah and the people witnessed the truthfulness of his faith and because he confirmed with his martyrdom that this religion is the truth.

A martyr is not dead but alive. Allah forbade the believers from saying about a martyr that he is dead so that no one would erroneously think that a martyr dies and thus flee from jihad in fear of death or refrain from jihad completely. This is because our souls by their very nature reprehend death.

Allah (ﷻ) says:

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۗ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾ * يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلِهِ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾ ﴾

“And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision, rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them - that there will be no fear concerning them, nor will they grieve. They receive good tidings of favor from Allah and bounty and [of the fact] that Allah does not allow the reward of believers to be lost.”

[Sūrah Āl ‘Imrān (3):169-171]

- **The ruling on organ transplantation:**

With respect to organ transplantation, there are four scenarios:

First: Organs like bones or skin are moved from one part of one’s own body to another. This is permissible.

Second: Organs are moved from one person to another, whether the people involved are Muslims or not or alive or not. There are two scenarios with respect to this:

1- If the operation causes severe damage by completely or partly disabling the organ, such as when a hand, leg, or kidney is removed, it is unlawful because it entails risking life that is certain at the expense of an operation whose results are uncertain. If the transplantation results in death, such as when a heart or lung is removed, it is suicide which is an enormity.

Allah (ﷻ) says:

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۗ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ۝﴾

“And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.”

[Sūrah al-Nisā’ (4):29]

2- If the organ or a body part is moved from a dead body to a living one the operation is permissible if the patient’s life depends on it, such as when he is in need of a heart, lung, or kidney. This is permissible due to dire necessity if the deceased has allowed it before his death, the patient to whose body the organ is moved accepts it, no other treatment is available, and a skilled doctor carries out the operation.

Third: Organs are moved from a pure animal to a human being. This is permissible.

Fourth: Organs are moved from an impure animal like a dog or pig to a human being. This is impermissible.

5- Rulings Pertaining to Spoils of War

- **Spoils:** mean everything that the Muslim soldiers obtain from their enemy, such as weapons, captives, money, houses, or land.

- **The ruling on spoils obtained by the army or its detachments:**

1- The army takes from the spoils collected by its detachments and vice versa. If a person kills someone in war he is entitled to strip him of his clothing, arms, ride, and money.

2- One is entitled to have his share of the spoils if he is a sane and free male who has reached puberty. If a person falls short in some of these qualities, he is not given a prescribed share but the Caliph gives him what he sees fit.

Allah (ﷻ) says:

﴿ فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٦٩﴾ ﴾

“So consume what you have taken of war booty [as being] lawful and good, and fear Allah. Indeed, Allah is Forgiving and Merciful.”

[Sūrah al-Anfāl (8):69]

3- It is permissible to compensate an disbeliever for his kindness towards the Muslims with whatever is available.

- **How spoils are distributed:**

The spoils of war belong to those who attend the battle. One fifth is put aside first and distributed to the following:

A share for Allah and His Messenger—this is spent in the needs of the Muslims, a share for relatives, a share for orphans, a share for the poor and a share for wayfarers.

The remaining four fifths are distributed to the men: one share to each infantryman and three shares to each cavalryman (a soldier mounted on horseback) and similar soldiers like pilots and tank drivers. Stealing from the spoils is unlawful; the Caliph is entitled to discipline anyone who does so as he sees fit.

The property taken from the polytheists without fighting, like the poll-tax and the land-tax, are considered spoils of *fay'* and are to be used to benefit the Muslims. *Fay'* refers to the property that is rightfully taken from the disbelievers without resorting to fighting.

1 – Allah (ﷻ) says:

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ إِن كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أُنزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّفَايُ الْجَمْعَانَ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾﴾

“And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives and the orphans, the needy, and the [stranded] traveler, if you have believed in Allah and in that which We sent down to Our Servant on the day of criterion - the day when the two armies met. And Allah, over all things, is competent.”

[Sūrah al-Anfāl (8):41]

2 – And Allah (ﷻ) says:

﴿مَا آفَاءَ اللَّهِ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۗ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٥٩﴾﴾

“And what Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans and the [stranded] traveler - so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Ḥashr (59):7]

- **The ruling on giving extra spoils to some Mujahidun:**

The commander of the army is entitled to give some of the spoils to some of his men if he thinks that will benefit the Muslims and their soldiers. If he sees no benefit in that, he must not give them anything.

- **The ruling on non-Muslim captives:**

Prisoners of war are of two types:

1- Women and children: they become slaves as soon as they are captured.

2- Male fighters: the Caliph can release them without ransom, demand ransom for them, execute them, or make them slaves. He should practice his best judgment in deciding the best option.

1 – Allah (ﷻ) says:

﴿مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُفْجِرَ فِي الْأَرْضِ ۗ تَرِيدُونَ ۗ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾﴾

“It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah’s enemies] in the land. Some Muslims desire the commodities of this world, but Allah desires [for you] the Hereafter. And Allah is Exalted in Might and Wise.”

[Sūrah al-Anfāl (8):67]

2 – And Allah (ﷻ) says:

﴿ فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَخْنَمْتُمُوهُم مِّمَّا فَشَدُّوا أَلْوَتَاقَ فَإِمَّا مَنًّا بَعْدَ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ
الْحَرْبُ أَوْزَارَهَا ۚ ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ ۗ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ
أَعْمَالَهُمْ ۗ سَيَجْعَلُ اللَّهُ سَبِيلَهُمْ وَيُضَلِّحُ بِأَهْلِهِمْ ۗ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ۗ ﴾

“So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds, and either [confer] favor afterwards or ransom [them] until the war lays down its burdens. That [is the command]. And if Allah had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others. And those who are killed in the cause of Allah - never will He waste their deeds. He will guide them and amend their condition. And admit them to Paradise, which He has made known to them.”

[Sūrah Muḥammad (47):4-6]

- **The ruling on sexual intercourse with female captives:**

The marriages of female captives become null the moment they are captured. It is not permissible to have sexual intercourse with them until they have been shared. Intercourse is not had with a pregnant woman until she has given birth, and if a woman is not pregnant, intercourse is refrained from till she menstruates.

- **What the Caliph does with land that is taken as spoils:**

If the Muslims take the land of the enemy as spoils through force, the Caliph can share it between the Muslims or give it to them as a *waqf* (endowment). A continuous land-tax is imposed upon it and taken from those who possess it.

2. Rulings Pertaining to Non-Muslims

1- *Ahl al-Dhimmah* (Non-Muslim Subjects)

- **The categories of non-Muslims:**

Non-Muslims are of two types:

Warring non-Muslims and allied non-Muslims.

Warring non-Muslims are those who are at war with us. We have discussed the rulings pertaining to them in the rulings of jihad. Allied non-Muslims are three:

Ahl al-Dhimmah (non-Muslim subjects), *Ahl al-Aman* (protected non-Muslims), and *Ahl al-Hudnah* (non-Muslims with a truce).

1- Non-Muslim Subjects: are disbelievers who live in a Muslim state and are allowed to reside there if they pay the jizyah (non-Muslim poll-tax) and abide by the rules of Islam.

2- Protected non-Muslims: are disbelievers who come to the Muslim state for reasons like business, visitation, work, but do not reside there. They are others like them are invited to Islam first, but if they refuse to embrace it, it is obligatory to turn them back to their place of safety.

3- Non-Muslims with a truce: are disbelievers who are in their own lands and have agreed to a cease-fire of a fixed period with the Muslims.

- **Non-Muslim subjects:** are the People of the Book who follow Moses and Jesus.

Zoroastrians are treated like the People of the Book in some things and like regular pagans in others, which means that they pay the jizyah but their women cannot be married and their slaughter animals cannot be eaten.

As for regular pagans, they have no covenant with Allah and His Messenger and the believers. A pagan who enters the Muslim lands in first invited to Islam, after which he either embraces it, is sent away, or is fought. This is because Islam does not approve of paganism and idol worship due to the wrong and enmity they represent.

The People of the Book are given three choices in the following order: embracing Islam, paying the jizyah, or fighting.

1 – Allah (ﷻ) says:

﴿ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴾

“Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the

religion of truth from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled.”

[Sūrah al-Tawbah (9):29]

2 – And Allah (ﷻ) says:

﴿وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنِ ابْتَدَوا فَلَا عُدْوَانَ عَلَيَّ وَالطَّالِبِينَ﴾

“Fight them until there is no [more] fitnah and [until] worship is [acknowledged to be] for Allah. But if they cease, then there is to be no aggression except against the oppressors.”

[Sūrah al-Baqarah (2):193]

3 – And Allah (ﷻ) says:

﴿لَا يَرْفُقُونَ فِي مَوْمِنٍ إِلَّا وَلَا ذِمَّةً وَأُولَئِكَ هُمُ الْمُعْتَدُونَ﴾ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ

فَأِخْوَانُكُمْ فِي الدِّينِ وَتَفْضِيلُ آيَاتِنَا لِقَوْمٍ يَعْلَمُونَ﴾

“They do not observe toward a believer any pact of kinship or covenant of protection. And it is they who are the transgressors. But if they repent, establish prayer, and give zakah, then they are your brothers in religion; and We detail the verses for a people who know.”

[Sūrah al-Tawbah (9):10-11]

- **The amount of the *jizyah*:**

The Caliph or his representative decides the amount of the jizyah depending on the monetary situation. It can be paid in gold, silver, money, or any other permissible form like clothes, iron, or cattle. There is no poll-tax on children, women, slaves, priests, the poor, the insane, and the blind.

If a non-Muslim subject pays his jizyah, land-tax, indemnity, debt, or something else with a currency he believes to be lawful but we do not, like wine or swine, it is permissible to accept it from him.

- **Rulings pertaining to non-Muslim subjects:**

The agreement with the non-Muslims that they shall live under the Muslim state is made by the Caliph or his representative. When they pay the jizyah, it is obligatory to accept it from them and fighting them becomes unlawful. If any of them embrace Islam the tax is no longer obligatory on him. We show our strength upon collecting the poll-tax from the non-Muslim subjects and let them know that they are subdued.

It is permissible to visit them and offer one’s condolences to them if one their own has passed away, and it is permissible treat them with kindness. This might very well soften their hearts and motivate them to embrace Islam.

It is unlawful to let a non-Muslim subject lead a gathering. No-one must honor them by rising when they arrive and they are not to be greeted before they greet us. If they greet us (by saying: “Al-salamu ‘alaykum (peace be upon you!)”, it is obligatory to answer by saying: “Wa ‘alaykum (and upon you!)”

It is not permissible to congratulate them for their celebrations but it is permissible to congratulate them for marriage and other joyful occasions.

They are prohibited from building churches, synagogues, and other places of worship, because these are houses of polytheism. They are not allowed to display wine or swine nor use the church bell or recite their book in public. They are also forbidden from making their buildings higher than those of the Muslims and doing anything of that sort.

1 – Allah (ﷻ) says:

﴿ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴾

“Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled.”

[Sūrah al-Tawbah (9):29]

2 – And Allah (ﷻ) says:

﴿ لَا يَنْهَى اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُواكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾

“Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.”

[Sūrah al-Mumtaḥanah (60):8]

- **The virtue of the People of the Book who embrace Islam:**

Abu Musa (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Three (people) have two rewards: a man from the People of the Book who has believed in his Prophet and in Muhammad, an owned slave who performs his duty towards Allah Most High and towards his masters, and a man who owned a female slave, disciplined her—and disciplined her well—taught her—and taught her well—and then freed her and married her, earning thereby two rewards.”¹

- **Judging the non-Muslim subjects by Islamic Law:**

The Muslim Caliph must command the non-Muslim subjects to abide by the laws of Islam when it comes to matters that pertain to life, property, honor, prescribed legal penalties. The penalties, however, are only inflicted on them if they themselves believe the crime committed to be unlawful, such as adultery. As for the crimes that necessitate

¹ Agreed upon; narrated by Bukhārī (no. 97) and Muslim (no. 154). The wording is that of Bukhārī’s.

punishment with us but are not unlawful in their religion, like drinking wine and eating pork, they are not punished for committing them, but are forbidden from displaying them.

Allah (ﷻ) says:

﴿وَأَنْ أَحْكَمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَحْذَرْتَهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ ﴿٤٩﴾ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۗ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴿٥٠﴾﴾

“And judge, [O Muhammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you. And if they turn away - then know that Allah only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient. Then is it the judgment of [the time of] ignorance they desire? But who is better than Allah in judgment for a people who are certain [in faith].”

[Sūrah al-Mā'idah (5):49-50]

- **The ruling on distinguishing non-Muslim subjects from Muslims:**

The Non-Muslim subjects must be distinguished from the Muslims whether alive or dead so that no one takes one of them for a Muslim. Therefore, they must wear and ride the lowest ranking clothes and mounts. They are allowed to enter masjids if there is hope that they might embrace Islam, but no polytheist is allowed to enter the Sacred Masjid of Makkah. When they die they are buried in their own burial grounds, not the Muslim cemeteries.

- **When the contract of the non-Muslim subject nullifies:**

1- The contract of a non-Muslim Subject is nullified and his life and property can be taken if he refuses to pay the poll-tax, does not abide by the laws of Islam, or violates a Muslim by committing homicide, fornication, highway robbery, or spying, or by insulting Allah or His Messenger, Book, or Law.

2- If his contract is nullified, he takes the ruling of a warring non-Muslim and the Caliph can execute him, make him a slave, release him with no compensation, or release him for a ransom, depending on what brings about the most benefit.

Allah (ﷻ) says:

﴿وَأَنْ نَكْفُرُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعْنَا فِي دِينِكُمْ فَقَبِلْتُمْ أَيْمَانَ الْكُفَرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُرُونَ ﴿٥٠﴾﴾

“And if they break their oaths after their treaty and defame your religion, then fight the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease.”

[Sūrah al-Tawbah (9):12]

2- *Ahl al-Amān* (Protected Non-Muslims)

- **Security/protection pact:** means granting a fixed period of safety to disbelievers who do not reside in the Muslim lands but come there for things like business and then go back home.

- **The ruling on a security/protection pact:**

It is permissible to grant safety to a disbeliever for a fixed period till he has conducted his business, heard the speech of Allah and departed, or done something else of this sort. This can be done by any sane adult male Muslim as long as he acts voluntarily and no harm is feared from the disbeliever. The Caliph is entitled to grant safety to all polytheists. If a disbeliever is granted protection, it is unlawful to kill, imprison, or harm him.

Allah (ﷻ) says:

﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْلِغْهُ مَأْمَنَهُ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ﴾

“And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. That is because they are a people who do not know.”

[Sūrah al-Tawbah (9):6]

- **The ruling on disbelievers remaining in the Arabian Peninsula:**

1- The borders of the Arabian Peninsula are as follows:

In the west: the Red Sea.

In the east: the Arabian Gulf.

In the north: the end of the northern part of the Red Sea and the parts of Syria and Iraq that face it. Syria, Iraq, and Jordan are not a part of it.

In the south: the Arabian Sea.

2- It is not permissible to allow Jews, Christians, and other disbelievers reside in the Arabian Peninsula. However, they can stay there for work if necessity dictates that, as long as they do not cause harm to us and Muslims cannot replace them.

1 – Ibn ‘Abbās (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Remove the mushrikun from the Arabian Peninsula.”¹

¹ Agreed upon; narrated by Bukhārī (no. 3053) and Muslim (no. 1637).

2 – And ‘Umar bin al-Khattab (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “I will remove the Jews and the Christians from the Arabian Peninsula until I only leave Muslims.”¹

- **The ruling on a disbeliever entering a masjid:**

1- A disbeliever is not allowed to enter the Sanctuary (Haram) of Makkah.

Allah (ﷻ) says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾﴾

“O you who believe, indeed the polytheists are unclean, so let them not approach al-Masjid al-Haram after this, their [final] year. And if you fear privation, Allah will enrich you from His bounty if He wills. Indeed, Allah is Knowing and Wise.”

[Sūrah al-Tawbah (9):28]

2- A disbeliever cannot enter any other masjid unless a Muslim grants him permission and there is need or if his presence entails some religious or worldly benefit.

Abu Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) sent horsemen towards the Najd. They came with a man from Banu Hanifa called Thumama ibn Athal and tied him to a pillar of the masjid. The Prophet (ﷺ) then came out to him and said: “Release Thumama.” They then went to a palm tree near the masjid. He bathed, entered the masjid again, and said: “I bear witness that there is no god but Allah and that Muhammad is His Messenger.”²

- **The sin of one who kills an innocent protected non-Muslim:**

It is unlawful for a Muslim to kill someone with a pact if he has not committed a crime that justifies that.

‘Abdullah bin ‘Amr (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “He who slays an ally will not smell the fragrance of Paradise, even though its fragrance is found within the distance of a forty year’s travel.”³

- **The ruling on building churches and synagogues:**

Masjids are houses of faith and divine unity, whereas churches and synagogues are houses of polytheism and disbelief where others beside Allah are worshiped in spite of the fact that the land belongs to Allah. He has commanded masjids to be built on this

¹ Narrated by Muslim (no. 1767).

² Agreed upon; narrated by Bukhārī (no. 462) and Muslim (no. 1764).

³ Narrated by Bukhārī (no. 3166).

land and that He, and he alone, should be worshipped on it. Therefore, building places of paganism anywhere is forbidden, as constructing such places entails accepting the falsehood they promote, manifesting the signs of unbelief, and helping others in sin and wrongdoing. It is a way of cheating the creation, angering the Lord, and stirring up trouble.

1 – Allah (ﷻ) says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۗ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Sūrah al-Mā'idah (5):2]

2 – And Allah (ﷻ) says:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾﴾

“And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.”

[Sūrah Āl 'Imrān (3):85]

3- *Ahl al-Hudnah* (Non-Muslims with a Truce)

- **Non-Muslims with a truce:** are disbelievers who have made to a cease-fire of a fixed period of time with the Muslim Caliph.

A truce: is thus an agreement made by the Caliph or his representative to refrain from fighting the enemy for a fixed period of time, even a long one, depending on the need.

- **The ruling on a truce agreement:**

When the Caliph declares a truce, it becomes binding. A truce can be made if it entails benefit, such as when jihad needs to be postponed because of the weakness of the Muslims. Even money can be offered to the enemy for it. It can be made for a compensation and for no compensation at all.

If a person with a truce discriminates against a Muslim, he is punished for it, even if the crime necessitates a monetary fine, retaliation, or flogging.

Allah (ﷻ) says:

﴿يٰۤاٰدُوۤدُ اِنَّا جَعَلٰنٰكَ خَلِيۡفَةً فِى الْاَرْضِ فَاحۡكُمۡ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنۡ سَبِيۡلِ اللّٰهِ ۗ اِنَّ الَّذِيۡنَ يَظۡلُمُوۡنَ عَنۡ سَبِيۡلِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيۡدٌۢ بِمَا كُفَرُوۡا يَوْمَ الْحِسَابِ ﴿٢٦﴾﴾

“[We said], ‘O Dawud, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah.’ Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.”

[Sūrah Ṣād (38):26]

- **The ruling on staying loyal to one’s contracts:**

It is obligatory to keep all contracts with the enemy. A contract can only be broken if the enemy breaks it first, or does not fulfill its requirements, or if we have reason to fear that they will break it. If any of these is the case, the contract is nullified and we are not obliged to abide by it.

If we have reason to fear that the enemy will break the contract, it is permissible to attack them after informing them that the contract had been nullified.

1 – Allah (ﷻ) says:

﴿وَأَوْفُوا بِالْعَهۡدِ ۗ اِنَّ الْعَهۡدَ كَانَ مَسْئُوۡلًا ﴿٣٤﴾﴾

“And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.”

[Sūrah al-Isrā’ (17):34]

2 – And Allah (ﷻ) says:

﴿وَأَذِّنْ لِلَّهِ وَالرَّسُولِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابِ أَلِيمٍ ﴿٣٤﴾ إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٣٥﴾﴾

“And [it is] an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah is disassociated from the disbelievers, and [so is] His Messenger. So if you repent, that is best for you; but if you turn away - then know that you will not cause failure to Allah. And give tidings to those who disbelieve of a painful punishment. Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allah loves the righteous [who fear Him].”

[Sūrah al-Tawbah (9):3-4]

3 – And Allah (ﷻ) says:

﴿كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقْتُمُوا لَكُمْ فَاسْتَقِيمُوا هَمًّا إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٦٧﴾﴾

“How can there be for the polytheists a treaty in the sight of Allah and with His Messenger, except for those with whom you made a treaty at al-Masjid al-Haram? So as long as they are upright toward you, be upright toward them. Indeed, Allah loves the righteous [who fear Him].”

[Sūrah al-Tawbah (9):7]

4 – And Allah (ﷻ) says:

﴿وَمَا تَخَافُ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَىٰ سَوَاءٍ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِبِينَ ﴿٥٨﴾﴾

“If you [have reason to] fear from a people betrayal, throw [their treaty] back to them, [putting you] on equal terms. Indeed, Allah does not like traitors.”

[Sūrah al-Anfāl (8):58]

• **Circumstances in which a truce agreement is obligatory:**

It is obligatory to make a truce in two cases:

First: When the enemy requests it, our answer must be positive in order to prevent bloodshed and make peace in the same way the Prophet (ﷺ) agreed with the Quraysh polytheists in al-Hudaybiyah that both would refrain from war for ten years.

Allah (ﷻ) says:

﴿وَأَنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾ وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۗ هُوَ الَّذِي أَتَاكَ بِتَضَرُّعِهِمْ وَيَا الْمُؤْمِنِينَ ﴿٦٢﴾﴾

“And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing. But if they intend to deceive you - then sufficient for you is Allah. It is He who supported you with His help and with the believers.”

[Sūrah al-Anfāl (8):61-62]

Second: During the Sacred Months (during which initiating war is forbidden) of Dhu al-Qa’dah, Dhu al-Hijjah, al-Muharram, and Rajab). We must agree with the enemy to refrain from war during them, but when the Sacred Months are over, we fight. However, if the enemy initiates fighting during them we fight back in defense of our religion, lives, and homes.

1 – Allah (ﷻ) says:

﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ
الَّذِينَ الْقِيَمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقْتَلُونَكُمْ كَافَّةً وَعَلِمُوا أَنَّ اللَّهَ مَعَ
الْمُتَّقِينَ ﴿٣٦﴾﴾

“Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah [from] the day He created the heavens and the earth; of these, four are sacred. That is the correct religion, so do not wrong yourselves during them. And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous [who fear Him].”

[Sūrah al-Tawbah (9):36]

2 – And Allah (ﷻ) says:

﴿فَإِذَا أَنْسَلَخَ الْأَشْهُرَ الْحُرُمَ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْضُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ
فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾﴾

“And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful.”

[Sūrah al-Tawbah (9):5]

• The ruling on fighting in the Sacred Masjid:

Allah (ﷻ) says:

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقْتَلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٦﴾ وَاَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ
وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجْتُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلَكُمْ فِيهِ
فَإِنْ قَاتَلْتُمُوهُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٧﴾ فَإِنْ أَنْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٨﴾ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ
وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أَنْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿٩﴾﴾

“Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors. And kill them wherever you overtake them and expel them from wherever

they have expelled you, and fitnah is worse than killing. And do not fight them at al-Masjid al- Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers. And if they cease, then indeed, Allah is Forgiving and Merciful. Fight them until there is no [more] fitnah and [until] worship is [acknowledged to be] for Allah. But if they cease, then there is to be no aggression except against the oppressors.”

[Sūrah al-Baqarah (2):190-193]

O Allah! Make us guides upon guidance who do not walk astray and lead others astray! Take our lives when You are pleased with us, O Lord of the worlds! O Allah! Teach us what benefits us and benefit us with what You have taught us! Indeed, You are the Knower, the Wise.

1 – Allah (ﷻ) says:

﴿إِنَّ هٰذِهِ تَذٰكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ۗ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ ٱللَّهُ ۗ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝٢٩ ۝٣٠ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۗ وَٱلظَّٰلِمِينَ ۖ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ۝٣١﴾

“Indeed, this is a reminder, so he who wills may take to his Lord a way. And you do not will except that Allah wills. Indeed, Allah is ever Knowing and Wise. He admits whom He wills into His mercy; but the wrongdoers - He has prepared for them a painful punishment.”

[Sūrah al-Insān (76):29-31]

2 – And Allah (ﷻ) says:

﴿إِن أُرِيدُ إِلَّا ٱلْإِصْلَاحَ مَا اسْتَطَعْتُ ۗ وَمَا تَوْفِيقِي إِلَّا بٱللَّهِ ۗ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ۝١١﴾

“I only intend reform as much as I am able. And my success is not but through Allah. Upon him I have relied, and to Him I return.”

[Sūrah Hūd (11):88]

Conclusion

All praise belongs to Allah who has completed for us what we had intended and made manifest what we had wished for. To Him belongs praise and gratitude for the beginning and ending, and for assisting and guiding:

﴿فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ﴾

“Then, to Allah belongs all praise - Lord of the heavens and Lord of the earth, Lord of the worlds.”

I ask Allah (ﷻ) to make this book sincerely for His sake, to accept it from me, to forgive me for whatever unintentional mistakes have been made in it, and to make those who write it, read it, teach it and publish it to benefit from it; indeed He is the All-Hearing, the Responsive.

With this, the book has been completed by Allah’s bounty alone, beginning with the Book of *Tawhīd* and ending with the Book of *Jihād* in Allah’s Path.

So all praise belongs to Allah through whose bounty good deeds are completed. To Him belongs all praise and gratitude for the greatness of His Names and Attributes, for the greatness of His exaltedness and beauty, for the greatness of His kindness and blessings, for His best religion and legislation, for His best reward and punishment, and for the vastness of His mercy, kindness and bounty.

He (ﷻ) is most deserving of being praised, most deserving of being worshiped and most deserving of being obeyed. To Him belongs the entire dominion, to Him belongs the entire creation, to Him all affairs return, and to Him belongs praise in the first and the last.

O Allah! For You is all praise; an abundant beautiful blessed praise. The heavens, the earth and all between them abound with Your praises, and all that You will abound with Your praises. O Possessor of praise and majesty, the truest thing a slave has said (of You) and we are all Your slaves. O Allah! None can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

“Our Lord, give us in this world [that which is] good and in the hereafter [that which is] good, and protect us from the punishment of the Fire.”

﴿رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا﴾

“Our Lord, grant us from among our wives and offspring comfort to our eyes, and make us an example for the righteous.”

﴿ رَبَّنَا لَا تُرِخْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴾

“Our Lord, let not our hearts deviate after You have guided us, and grant us from Yourself mercy. Indeed, You are the Bestower.”

﴿ رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴾

“Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.”

﴿ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ كُنَّا بِأَخْطَاءَنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا

تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴾

“Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people.”

﴿ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٥٠﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٥١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٥٢﴾ ﴾

“Exalted is your Lord, the Lord of might, above what they describe. And peace upon the messengers. And praise to Allah, Lord of the worlds.”

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

“How perfect You are, O Allah! I praise You and I bear witness that none has the right to be worshipped except You. I seek Your forgiveness and turn to You in repentance.”