

The background features a deep blue sky with a subtle pattern of white and gold floral motifs. A large, golden crescent moon and a smaller golden circle are positioned to the left of the main title. Six ornate, glowing lanterns with intricate patterns hang from the top, casting a warm light. The title is centered within a large, golden archway.

SOUTH *at the Threshold of* **MATURITY**



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waffaqahullah

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YOUTH *at the Threshold of* **MATURITY**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Bismillah irrahman irrahim

Youth must take utmost care of their health, wealth, and time. They should incorporate physical exercise into their daily routine and consciously safeguard their faith (Iman). They must strictly adhere to their daily prayers, be dutiful to their parents, avoid wasting time, and refrain from extravagant spending. Instead, they should practice saving so that the accumulated wealth may serve their future Endeavors (In education or business). However, if the money is spent in the cause of Allah, then it is the greatest form of saving, the one whose return cannot be counted, for it is limitless and beyond measure. [Allahu Akbar]

Narrated by Abu Huraira (may allah be pleased with him): The Messenger of Allah (sallallahu alayhi wa sallam) said: “Seven (people) will be shaded by Allah by His Shade on the Day of Resurrection when there will be no shade except His Shade. (They will be), a just ruler, a young man who has been brought up in the worship of Allah.”

[Sahih Bukhari: 6806, Sahih Muslim: 1031, and Sunan Tirmidhee: 2391]

Narrated by Ibn Abbas (may allah be pleased with him): The Messenger of Allah (sallallahu alayhi wa sallam) said: “There are two blessings that many people are deceived into losing: health and free time.”

[Sahih Bukhari: 6412]

Narrated by Ibn Abbas (may allah be pleased with him): The Messenger of Allah (sallallahu alayhi wa sallam) said: Make the most of five things before five others: life before death, health before sickness, free time before becoming busy, youth before old age, and wealth before poverty.”

[At Targheeb wat Tarheeb: 3355, Allama Albane declared this narration to be Authentic.]

Narrated by Al-Mughira bin Shuba (may allah be pleased with him): The Messenger of Allah (sallallahu alayhi wa sallam) said: “Allah has forbidden for you (1) vain, useless talk, or that you talk too much about others, (2) to ask too many questions, (in disputed religious matters), and (3) to waste the wealth (by extravagance).

[Sahih Bukhari: 2408]

Allah and his messenger (sallallahu alayhi wa sallam) do not like the one who quarrels.

Narrated by Aisha (may allah be pleased with her): The Messenger of Allah (sallallahu alayhi wa sallam) said: “The most hated person in the sight of Allah is the most quarrelsome person.”

[Sahih Bukhari: 7188]

The Messenger of Allah (sallallahu alayhi wa sallam) said: ‘O Allah, I seek refuge in You from evil character, evil actions, and evil desires (Allahumma inni a`udhu bika min munkaratil-akhlaqi wal-a`mali wal-ahwa’)

[Sunan Tirmidhee: 3591, Allama Albaneer declared this narration to be Authentic.]

Address to the Muslim Youth

Have you ever pondered, O Muslim youth, on deep and serious things?
What is this world in which you is only a broken star?

You came from a stock that nourishes you in the close embracing of love,
A stock that trampled underfoot Dara who wore the crown.

Civilization's grace they forged to a world-disposing law,
Those folks that came from the Arab sands that cradled their camel-men.

The simple life was the pride they had in their deeds of glorious show.
How does the lovely face feel need of rouge and mole and art?

In pure plain life and in fear of God they lived their modest way.
The rich man stood in no fear of the poor that he gives his wealth in fee.

In short, in words can I tell to you what were these desert men?
Holders, Keepers, Saviours, Adorners of what we call the world.

If I should draw the sketch aright limning the form in words,
The vision I'd draw would be better far than all your fancy paints.

There is no standard by which to judge Yours and your father's worth.
You utter words but they did deeds. They roamed: you stay at home.

We have despoiled the inheritance that we from our fathers won.
The heaven from the zenith has dashed it down and cast it on the ground.
what is this weeping at ordered things That it is the affair of a day?
Except for the help of all certain laws, the world has no other plan.

But if those pearls of learning's lore, Those books our fathers wrote we see in
Europe made scholar's joy, The heart is rent with grief.

“O Ghani, behold the darkened day Kinan's old man once knew,
That the light of his eyes to Zuleikha's eyes might bring the brightness of sight.

[Baang e Dara, Allama Iqbal]

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CHAPTER 1

Personal Cleanliness and Fundamental Issues of Worship. Self-Management

The Prescribed sermon (or) The sermon of Need.

[The prescribed sermon every young person should memorize.]

- Truly, all praise is due to Allah; we praise Him, seek His help, and ask His forgiveness. We seek refuge in Allah from the evils of ourselves and our bad actions. Whomsoever Allah guides, none can turn him astray. And whosoever Allah turns astray has none to guide him. I bear witness that there is nothing worthy of worship except Allah, the Only One without any partner. And I bear witness that Muhammad is His servant and (final) messenger.

O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islam (as Muslims) with complete submission to Allah.

[Surah Al-Imran: 102]

O mankind! Be dutiful to your Lord, who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created 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.

[Surah An-Nisa: 1]

O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (sallallahu alayhi wa sallam), he has indeed achieved a great achievement (i.e., he will be saved from the Hell-fire and made to enter Paradise).

[Surah Al-Ahzab: 70–71]

To Proceed

The best of the speech is embodied in the Book of Allah, and the best of the guidance is the guidance given by Muhammad. And the most Evil affairs are their innovations; and every innovation is error.

Reference:

[Sahih Muslim: The Book of Prayers - Friday, Chapter: Keeping the prayer and Khutbah short, Hadith: 867/43 (2005) & 868/46 (2008), Sunan Abu Dawud:

2118, Sunan Ibne Majah: 1893 & 45 - 46, Sunan Nasai: 1578, Musnad Ahmad: 4116,4115,3375,3720]

NOTE: ‘The Prescribed Sermon’ is not established by a single hadith. Rather, it is a compilation that is derived from multiple Ahadith.

* * * * *

In the Name of Allah, the most Gracious, the most Merciful

All praise is due to Allah, the Lord of the worlds. May peace and blessings of Allah be upon His noble Messenger, and upon all his family and companions.

Hadith al-Sabee:

Narrated by Ali ibn Abu Talib (may Allah be pleased with him):

The Messenger of Allah (sallallahu alayhi wa sallam) said: There are three (persons) whose actions are not recorded: a sleeper till he awakes, a boy till he reaches puberty, and a lunatic till he comes to reason.

Abu Dawud said: Ibn Juraij has transmitted it from Al-Qasim bin Yazid on the authority of 'Ali from the Messenger of Allah (sallallahu alayhi wa sallam). This version adds: "and an old man who is feeble-minded."

[Sunan Abu Dawud: 4403, Authentic]

Explanation of the Hadith:

Defining traits of a person attaining maturity:

1. Defining traits of a male attaining maturity

1. Ejaculation
2. Absolute completion of 15 years of age
3. The growth of coarse hair beneath the navel.

2. Defining traits of a Female attaining maturity

1. Ejaculation
2. Absolute completion of 15 years of age
3. The growth of coarse hair beneath the navel.
4. Commencement of menses
5. Attaining reproductive maturity.

It is not essential that all of these signs appear, rather one sign is sufficient to establish that a person has reached maturity.

[Ash-Sharah Al-Mumti : 6/202]

Affairs on Concealment of ‘Satr (Awrah)’

Anything that an individual conceals out of modesty and shame is termed 'Awrah' in the Arabic language, and is referred to as 'Satr' in Urdu jurisprudential texts.

- One of the conditions for the validity of prayer is the concealment of Satr, since it is a Divine command from the Almighty:

“Take your adornment (by wearing your clean clothes), while praying and going around (the Tawaf of) the Kaaba (Place of worship).”

[Surah Al-A’raf – 31]

As explained in the commentary of this verse, Ibn Abbas (may Allah be pleased with him) stated that ‘Adornment’ [or beauty] in this verse refers to one's prayer garments.

Ibn Hajar (may Allah have mercy on him) “The majority of scholars are of the view that covering the awrah is one of the conditions of prayer.” End quote.

[Fathul Bari: 1/466]

- According to the majority opinion of the jurists, a man's 'Satr' extends from the navel to the knees, as recorded in Al-Mughni (3/7). Based on a certain study, covering the shoulders during prayer is also seen as obligatory, the evidence of which is present in my book, ‘Kitab as-Ṣalah’.
- As for women, their 'Satr' in prayer encompasses the hair and the entire body, excluding only the face and the two hands. Therefore, if a woman prays in such manner, her prayer is considered valid by the juristic consensus.

[Refer to Ash-Sharḥ Al-Mumtī’ (2/160) and the following pages for further elaboration.]

Maintaining cleanliness

1. Cleanliness of the body:

Islamic Sharia places profound emphasis on bodily cleanliness and hygiene by prescribing a set of guidelines and rulings to ensure its observance.

The following lines explain these regulations in detail:

1. Performing Ghusl (ritual bath):

A chapter in this book offers a detailed explanation of it.

2. Performing Wudu (ablution):

The prescribed procedure to perform ‘Wudu’ (Ablution):

Step 1: Before commencing the wudu, one must make the intention (*niyyah*) internally, followed by the invocation: “Bismillah”

Step 2:

- Wash both hands meticulously up to the wrists.
- Interlace and cleanse the spaces between the fingers. (Three times.)

Step 3: Rinse the mouth thoroughly (Three times).

Step 4: Rinse the nostrils by gently inhaling water (three times).

Step 5: Wash the entire face (three times).

Step 6: Wash both arms, including the elbows, precisely (three times).

- Begin with the right arm.

Step 7: Perform a single, comprehensive wiping (*masah*) over the head.

Step 8: Wipe the inner and outer portions of the ears once.

Step 9: Thereafter, wash both feet thoroughly up to the ankles (three times).

- Clean between the toes using the fingers.
- Begin this step with the right foot.

NOTE: A brief overview of wudu is provided here. For further detail and clarification, the reader is advised to refer to the book of Hafiz Arshad Basheer Umri Madani Fiqhullah titled “Kitab al-Taharah”.

The Post Ablution prayer:

Umar ibn Khattab (may allah be pleased with him) narrated that: Messenger of Allah (sallallahu alayhi wa sallam) said: 'Whoever performs Wudu, making Wudu well, then says:

- “I testify that none has the right to be worshipped but Allah Alone, there are no partners for Him. And I testify that Muhammad is His servant and Messenger. O Allah! Make me among the repentant, and make me among those who purify themselves.’

Then the eight gates of Paradise are opened for him, that may enter by whichever of them wishes.”

[Sunan Tirmidhee: The book of purification, chapter: (About) What is said after wudu? , Hadith: 55, Allama Albaneec declared this narration to be Authentic.]

Using Miswak:

Islam places great emphasis on the importance of maintaining oral hygiene through the use of Miswak. As the Messenger of Allah (sallallahu alayhi wa sallam) said:

“If I had not found it hard for my followers or the people, I would have ordered them to clean their teeth with a Siwak for every prayer.”

[Sahih Bukhari: 887. Sahih Muslim: 252]

Correspondingly, another hadith conveys a similar teaching where Aisha (may allah be pleased with her) was asked: What Allah's Apostle (sallallahu alayhi wa sallam) did first when he entered his house, and she replied: He used a tooth-stick (first of all).

[Sahih Muslim: 253]

Description of ‘*Ghusl*’ (Ritual Bath)

With regards to Ghusl Allah, the Exalted says in the Holy Quran:

“O You who believe! When you intend to offer *As-Salat* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of *Janaba* (had a sexual impurity), purify yourself (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women (i.e., sexual interaction) and you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands. Allah does not want to place you in difficulty, but He wants to purify you, and to complete His Favour on you that you may be thankful.”

[Surah Al-Ma'idah: 6]

- The Prophet's (sallallahu alayhi wa sallam) way of performing Ghusl, reported by The Mother of the Believers Aisha (may allah be pleased with her):

“Whenever the Prophet (sallallahu alayhi wa sallam) took a bath after Janaba, he started by washing his hands and then performed ablution like that for the prayer. After that, he would put his fingers in water and move the roots of his hair with them, and then pour three handfuls of water over his head, and then pour water all over his body.”

[Sahih Bukhari: The Book of Bathing (Ghusl), Chapter: The performance of ablution before taking a bath, Hadith: 248]

- In another hadith narrated by Abdullah ibn Abbas (may allah be pleased with him), transmitted a narration from Maimuna (may allah be pleased with her), the chaste and honoured wife of the Noble Messenger (sallallahu alayhi wa sallam), wherein she stated:

“Allah's Messenger performed ablution like that for the prayer, but did not wash his feet. He washed off the discharge from his pubic area and then poured water over his body. He withdrew his feet from that place (the place where he took the bath) and then washed them. And that was his way of taking the bath of Janaba.”

[Sahih Bukhari: The Book of Bathing (Ghusl), Chapter: The performance of ablution before taking a bath, Hadith: 249, Sahih Muslim: 317 (722,723,724), Sunan Abu Dawud: 245, Sunan Nasai: 253, Sunan Tirmidhee: 103]

- The Mother of the Believers Aisha (may allah be pleased with her) reports: “Whenever the Messenger of Allah (sallallahu alayhi wa sallam) took the bath of Janaba (sexual relation or wet dream), he asked for the Hilab or some other scent.

He used to take it in his hand, rub it first over the right side of his head, and then over the left, and then rub the middle of his head with both hands.”

[Sahih Bukhari: The Book of Bathing (Ghusl), Chapter: The performance of ablution before taking a bath, Hadith: 258]

NOTE: A brief overview of Wudu and Ghusl is provided here. For further detail and clarification, the reader is advised to refer to the book of Hafiz Arshad Basheer Umri Madani Fiqhullah titled “Kitab al-Taharah”.

The prescribed procedure to perform ‘Ghusl’ (Ritual bath):

Step 1:

Commence Ghusl by making the intention inwardly (as the Sunnah does not prescribe verbalization of the intention). When performing Ghusl in the state of Janaba (major ritual impurity), the intention should be made to attain purification from that state.

In cases where Ghusl is performed due to ḥayḍ (menstruation) or nifas (postpartum bleeding), the intention must be aimed at purification from these states.

If Ghusl is performed for Jumu’ah (the congregational Friday prayer) while one is in a state of Janaba, a single intention serves to comply with both purposes. However, certain jurists recommend that each Ghusl should be performed separately, with its own distinct intention.”

(The procedure of ghusl for women can be found in my book ‘Kitab al-Ṭaharah’.)

Step 2:

- Then begin by washing both hands up to the wrists (Three times).
- Meticulously clean the pelvic area, ensuring the complete removal of all impurity. (It is not incumbent to wash three times in this instance. Rather, wash until absolute cleanliness is attained.)
- Likewise, clean any other part of the body on which impurity may be present.

Step 3:

Perform complete wudu, as done before prayer (*salah*).

Step 4:

Use your fingers to part the hair, allowing the hair to become thoroughly wet, and then pour water over your head (three times).

Step 5:

- Pour water over the entire body.
- Start by washing the right side of the body.

- Subsequently, wash the left side of the body.
- Thoroughly rub the body, making sure that water reaches every part, including the armpits, the spaces between the toes, and the inner surface of the knees.

NOTE: The wudu made prior to ghusl will remain valid to perform prayer. However, if the wudu is nullified during the ghusl, one is bound to perform it again.

(A more comprehensive overview of ghusl will be explained in my impending work, ‘Kitab al-Ṭaharah’, where it will be discussed in detail, In’sha’llah.)

Practice of Circumcision

Islam commands Muslims to practice circumcision to protect them from ailments. For a similar reason, in the present age, the adherents of other faiths practice circumcision as a precaution to protect their health.

The practice of Circumcision involves the removal of the foreskin covering of the male organ. The Messenger of Allah (sallallahu alayhi wa sallam) stated:

“Five practices are characteristics of the Fitrah: circumcision, shaving the pubic region, clipping the nails, and cutting the moustaches short.”

[Sahih Bukhari: 5889, Sahih Muslim: 257]

The ruling on circumcision:

Certain jurists hold it to be obligatory (*Wajib*), while others consider it to be a commendable Sunnah.

Nail Trimming

Personal bodily cleanliness also entails trimming the nails. Trimming the nails prevents the buildup of filth beneath them. This practice helps bring a sense of liveliness to the human temperament and protects against numerous ailments. Anas ibn Malik (may allah be pleased with him) narrated that the Messenger of Allah (sallallahu alayhi wa sallam) said:

“A time limit has been prescribed for us for clipping the moustache, cutting the nails, plucking hair under the armpits, and shaving the pubes, so that it should not be neglected far more than forty nights.”

[Sahih Muslim: 258]

NOTE: The Islamic way of life removes mankind from animalistic and wild tendencies and builds a demeanor of stability, refinement, and civility.

Removal of surplus body hair

Islam regards the removal of superfluous body hair as a vital part of cleanliness and a natural necessity of human nature. Aisha (may allah be pleased with her) reported that the Messenger of Allah (sallallahu alayhi wa sallam) said:

“Ten are the acts according to fitra: clipping the moustache, letting the beard grow, using the tooth-stick, snuffing water in the nose, cutting the nails, washing the finger joints, plucking the hair under the armpits, shaving the pubes, and cleaning one's private parts with water. The narrator said: I have forgotten the tenth, but it may have been rinsing the mouth.”

[Sahih Muslim; 261]

NOTE: In cases where no decisive command of prohibition or permissibility exists regarding the removal of certain body hair (such as hair on the feet), it is permissible to trim or shave such hair. [Ibn Uthaymeen (may allah have mercy on him)]

NOTE: Messenger of Allah (sallallahu alayhi wa sallam) marked a period of forty days for trimming the mustache, clipping the nails, and shaving the hair of the armpits and the pubic area.

[Sahih Muslim: 258]

Hair Grooming

Applying oil to the hair and its proper grooming is deemed Mustahabb (recommended). Abu Huraira (may allah be pleased with him) reports that the Messenger of Allah (sallallahu alayhi wa sallam) said:

“Whoever has hair should honor it (Should take care of it).”

[Sahihul Jami: 6493]

The expression “honor it” in this hadith refers to caring for the hair through washing, oiling, and grooming. Always ensuring the hair remains clean, orderly, and visually pleasing.

Also, the Hair should not be left messy, as cleanliness, refinement, and beauty are highly valued in Islam. At the same time, it is discouraged to overemphasize fancy hairstyling or excessive adornment to the hair.

Cleanliness of one's clothes

Islam has commanded to maintain the cleanliness and tidiness of one's clothing (attire). Thus, Allah the exalted, while addressing his prophet (sallallahu alayhi wa sallam) with the divine command, says:

“O you (Muhammad sallallahu alayhi wa sallam) enveloped (in garments)! Arise and warn! And your Lord (Allah) magnify! And your garments purify!. And keep away from *Ar-Rujz* (the idols)!”

[Surah Al-Muddathir: 1-5]

Similarly, in a Hadith, believers are encouraged to maintain the cleanliness and tidiness of their clothing.

- Thus, Jabir ibn Abdullah (may allah be pleased with him) relates that: “The Messenger of Allah (sallallahu alayhi wa sallam) came to visit us in our house and saw a man with dishevelled hair who had crudely parted it. Then he said: ‘Could this person not find that which will straighten his hair?! He saw another man with a dirty garment. So, he said: ‘Could this person not find any water with which he could wash his garment?!’

[Silsilatul Ahadees us Saheehah: 493]

The Consequences of Disregarding *‘Taharah’* (purification) in the Hereafter

A hadith of the Prophet (sallallahu alayhi wa sallam) mentions that:

‘The torment of the grave is for the one who disregarded *‘Tahara’* (purification)’.

Narrated by Ibn Abbas (may allah be pleased with him):

- “Once the Prophet, while passing through one of the graveyards of Medina or Mecca, heard the voices of two persons who were being tortured in their graves. The Prophet (sallallahu alayhi wa sallam) said, “These two persons are being tortured not for a major sin (to avoid).” The Prophet (sallallahu alayhi wa sallam) 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 make enmity between friends). The Prophet (sallallahu alayhi wa sallam) 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.”

[Sahih Bukhari: 216, Book of Ablutions (Wudu'), Chapter: One of the major sins is not to protect oneself (one's clothes and body) from one's urine (from being soiled with it).]

NOTE: The torment of the grave is True.

As Allah says in the Quran: “The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): “Cause Fir'aun's (Pharaoh) people to enter the severest torment!”

[Surah Ghafir: 46]

This noble verse clearly affirms the reality of torment in the grave.

Furthermore, in response to Aisha (may allah be pleased with her), the Messenger of Allah (sallallahu alayhi wa sallam) said: “Yes, (there is) punishment in the grave.” {meaning that the torment of the grave is indeed true}

[Sahih Bukhari: Funerals (Al-Janaa'iz): 1372]



A preliminary introduction to ‘*Taharah*’ (purification) and ‘*Salah*’ (Prayer)

‘*Salah*’ (Prayer) is the second fundamental pillar of Islam, and it is obligatory for believers to offer it five times a day. It brings a person closer to his lord by serving as a means of communion between them. It also holds a prominent position in Islam and is the most elevated among all the acts of worship. *Salah* is offered in the Arabic language, and it also includes supplications and invocations.

The linguistic meaning of ‘*Salah*’:

‘*Salah*’ is a mandatory act of worship in Islam, offered by a believer five times a day in a specific manner. The term “*Salah*”, derived from the Arabic language, illustrates “supplication”.

The Shariah-derived meaning of ‘*Salah*’:

‘*Salah*’ is an obligatory act of worship, which is carried out through specifically prescribed verbal recitations and physical actions, commencing with the Takbir and concluding with the Taslim.

[Ash-Sharah Al-Mumti’]

Quran: (Mention of prayer in the Quran)

‘*Salah*’ is mentioned nearly 700 times in the holy Quran. Allah the Exalted stated: “Recite (O Muhammad (sallallahu alayhi wa sallam)) what has been revealed to you of the Book (the Quran), and perform As-Salat (Iqamat-as-Salat). Verily, *As-Salat* (the prayer) prevents from Al-Fahsha (i.e., great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.), and the remembering (praising, etc.) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising, etc.) Allah in prayers, etc.]. And Allah knows what you do.”

[Surah Al-Ankabut: 45]

And also asserted:

“So, bear patiently [O Muhammad (sallallahu alayhi wa sallam)] what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some of the hours of the night, and at the sides of the day (an indication for the five compulsory congregational prayers), that you may become pleased with the reward which Allah shall give you.”

[Surah Ta-Ha: 130]

Hadith: (Mention of prayer in Hadith)

The Messenger of Allah (sallallahu alayhi wa sallam) said: “The five (daily) prayers and from one Friday prayer to the (next) Friday prayer, and from Ramadhan to Ramadhan are expiations for the (sins) committed in between (their intervals), provided one shuns the major sins.”

[Sahih Muslim: 233]

The Messenger of Allah (sallallahu alayhi wa sallam) also said: “The covenant between us and them is the Salat, so whoever abandons it, he has committed disbelief.”

[Sunan Tirmidhee: 2621]

The Significance of ‘*Salah*’ (Prayer)

As it is well known, ‘*Ṣalah*’ is one of the fundamental pillars of Islam and holds a prominent position among acts of worship. Beyond that, it also brings tranquility and solace to the believer’s heart and purifies it from spiritual rust. Through prayer, a believer demonstrates obedience to Allah, and one who neglects prayer cannot be regarded as truly obedient. Offering Prayer serves as the key difference between a believer and a non-believer. Also, on the Day of Judgment, the first question would be asked regarding one’s observance of prayers.

NOTE: According to a study [Shaykh Ibn Baz (may allah have mercy on him)], prayer consists of 9 conditions, 14 pillars, 8 obligatory acts, and numerous verbal and physical Sunnahs.

A detailed discussion of this, In’sha’llah, will be presented in the book ‘Kitab as-Salah’, while the book ‘Kitab al-Taharah’ will address the conditions of prayer.

The Conditions of Prayer:

1. Adherence to Islam
2. Intellect
3. Sanity (according to one opinion), or Puberty (according to another opinion)
4. The beginning of the appointed prayer time
5. Concealment of satr
6. Purity from filth and physical defilements
7. Purification from major and minor ritual impurity
8. Facing the Qibla
9. Intention.

Fundamental Pillars of Prayer:

The following Fundamental pillars of prayer do not become invalid even if they are forgotten (or deliberately skipped). Regardless, they remain obligatory to perform.

There are 14 such pillars:

1. Standing in the obligatory (*Fard*) prayer is mandatory for whoever has the ability to do so.
2. Saying the opening Takbir al-Tahrimah (Allahu Akbar).
3. Recitation of Surah Al-Fatiha.
4. Making Ruku (bowing).
5. Rising from the Ruku.
6. Standing upright after rising from Ruku.
7. Making Sujud (prostration).
8. Rising from Sujud.
9. Sitting between the two Sujuds.
10. Staying composed throughout the prayer by performing each physical pillar with calmness [*Tuma'ninah*].
11. Sitting for the recitation of Tashahhud and to offer salutations on both sides.
12. Reciting the final Tashahhud.
13. Offering the salutations on both sides.
14. Maintaining the proper sequence among the above-mentioned pillars.

Obligatory acts of Prayer:

There are 8 obligatory acts of the prayer, which are as follows:

1. All Takbirs except the opening Takbirat al-Taḥrimah.
2. The Imam and the followers proclaiming, “Sami a-llahu liman ḥamidah” (Allah hears those who praise Him).
3. Following it by saying “Rabbana wa laka-l-ḥamd” (Our Lord, and to You belongs all praise).
4. Saying “Subḥana rabbiyal aẓim” in Ruku. (Glory be to my Lord, the Magnificent).
5. Saying “Subḥana rabbiyal-a‘la” in Sujud. (Glory be to my Lord, the Most-High).
6. Supplicating between the two prostrations “Rabbighfir li” (My Lord, forgive me).
7. Reciting the first Tashahhud.
8. Sitting for the first Tashahhud.

[If one forgets to perform the obligatory acts, there is no need to repeat the entire rakah; making Sajdah al-Sahw (prostration of forgetfulness) suffices.]

The Issues of Satr in prayer

1. Allah says in the Quran: “O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the *Tawaf* of) the Kaaba, and eat and drink but waste not by extravagance, certainly He (Allah) likes not *Al-Musrifun* (those who waste by extravagance).”

[Surah Al A’raf: 31]

The reason for the revelation of this verse was reported by Ibn Abbas (may Allah be pleased with him): “During the pre-Islamic days, women circumambulated the Kaaba nakedly, and said: Who would provide cloth to cover the one who is circumambulating the Kaaba so that she would cover her private parts? And then she would say: Today will be exposed the whole or the part, and what is exposed I shall not make it lawful. It was in this connection that the verse was revealed:” Adorn yourself at every place of worship.”

[Sahih Muslim: 3028]

2. It is essential for a woman to cover her head during prayer. whereas outside of prayer, within her home, unveiling her head is permissible (In front of a Mahram).

[Ibn Taymiyyah: 23]

Arabic Text

3. For a man, it is obligatory to cover the front and back of the pelvic area. As we know, the ‘awrah’ for man extends from the navel to the knees, and its concealment is vital. Likewise, it is also necessary to cover the shoulders.

Note: Are thighs considered part of the ‘awrah’?

Imam Bukhari (may Allah have mercy on him) considers the ‘hadith of Anas ibn Malik (which is of sound chain) to be more cautious regarding this issue, advising that one should also cover the thighs.

- ❖ As Jurists differentiated between mughallazah (major category of Awrah) and mukhafafah (minor category of Awrah) for the application of the hadiths. The front and back of the pelvic area are classified as mughallazah, and there is a severe warning against not covering it. The thigh is considered part of the mukhafafah, and covering it is taken as a precautionary measure.

4. In prayer, a woman is obliged to cover her entire body apart from the face and both hands, in view of the fact that all the other areas are considered ‘Awrah’.

‘Facing the Qibla’ is a condition for the validity of the Prayer

[It is substantiated by mutawatir hadiths (Allama Albane)]

There is a difference between:

- General facing of the Qibla (Jihat al-Qibla) and
- The precise facing of the Qibla (Ayni al-Qibla)

1. As Allah says in the Quran regarding facing the Qibla during prayer: “Verily! We have seen the turning of your face towards heaven. Surely, we shall turn you to a Qibla (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid al-Haram (at Makkah). “

[Surah Al-Baqarah: 144]

The meaning of it is as follows:

Arabic text

[Al-Mughni:1/447]

NOTE: For a person who can see the Kaaba (Qibla) in front of his eyes, it is obligatory for him to precisely face (Ayni al-Qibla) it and pray, whereas for one who is far away and cannot see the kaaba (Qibla), merely facing its general direction (Jihat al-Qibla) during prayer suffices.

➤ What is between east and the west is Qibla.

[Sunan Tirmidhee, Sunan Ibne Majah, Authenticated by Allama Albanee in Al-Irwa: 292]

2. From the narration reported by Al-Bara ibn Azib (may allah be pleased with him), we can briefly acknowledge the situation surrounding the first revelation of the verse that commanded believers to face the Qibla.

He, Al-Bara ibn Azib (may allah be pleased with him), narrated: ‘I said prayer with the Apostle (sallallahu alayhi wa sallam) turning towards Bait-ul-Maqdis for sixteen months till this verse of Surah Baqara was revealed: “And wherever you are turn your faces towards it” (ii. 144). This verse was revealed when the Apostle (sallallahu alayhi wa sallam) had said the prayer. A person amongst his people passed by the people of Ansar as they were engaged in prayer. He narrated to them (this command of Allah), and they turned their faces towards the Kaaba.’

[Sahih Muslim: 525]

3. Similarly, another narration of the Prophet (sallallahu alayhi wa sallam) conveys the command: “When you get up for the prayer, perform the ablution properly and then face the Qibla.

[Sahih Bukhari: 6667]

4. In what situations is the obligation to face the Qibla during prayer not required?

1. For the one, performing voluntary prayers while riding a mount.

[Sahih Bukhari: 400,414]

Nevertheless, for obligatory prayers, it is required to make earnest efforts to face the correct direction of Qibla.

[Refer to the hadith 1097 of Sahih Bukhari and the hadith 701 of Sahih Muslim for evidence.]

2. If one is unfit to face the Qibla due to fear, sickness, incapacity, helplessness, or coercion, the obligation to do so is lifted from the person, and he is excused.

Arabic Text

[Sahih Bukhari: 4535]

3. Despite cautious efforts and earnest striving, if the Qibla still remains vague, then there is no requirement to repeat the prayer.

As the Prophet (sallallahu alayhi wa sallam) did not instruct us to repeat the prayer.

Alternatively, he said: ‘Your prayer is sufficient.’

[This is reported by al-Daraqutni, al-Hakim, al-Bayhaqi, Ibne Majah, and al-Tabarani, and it was declared to be Reliable by Allama Albanee in Al-Irwa: 1/323]

Therefore, one should exert the best plausible efforts, to the best of his ability, to determine the direction of the Qibla.

Despite the efforts, if an error is made and the prayer is offered facing the wrong direction, there is no need to repeat the prayer. In case someone is offering the prayer facing the wrong way, it is permissible to turn him toward the Qibla and correct the direction amidst the prayer.

* * * * *

Purification (*Taharah*)

Introduction:

The meaning of '*Taharah*':

a state of cleanliness, refinement, and being free of both external and internal impurity.

The linguistic meaning of '*Taharah*':

"*Taharah*" is derived from the Arabic root word 'Tahara-yathuru', which is a verbal noun, and its noun is 'Tuhoor', meaning the condition of achieving purity through cleansing from menstrual and postpartum bleeding, as well as other forms of impurity.

The Condition contrary to '*Taharah*':

Physical defilement (*najasaḥ*), the state of being ritually impure (*janaba*) [major and minor ritual impurities are linked to physical uncleanness], filth, defilement, and things like that.

Imam Nawawi (may allah have mercy on him) says:

- ❖ In juristic terminology, '*Taharah*' refers to the removal of the state of ritual impurity (*hadath*) or the elimination of physical defilements (*najasaḥ*). [Al-Majmu Sharḥ al-Muhadhdhab by Imam al-Nawawi, 1/79: Book: "The Book of Purification: Chapter: Types of Water Permissible and Impermissible for Purification."]

Types of Purification:

The scholars have classified purification into two distinct types:

1. Spiritual Purification
2. Physical Purification

1. Spiritual purification:

- Being free from shirk
- Being free from major sins
- Staying away from ailments of the heart and spiritual maladies.

Means and methods of attaining spiritual purification:

- Faith, piety, zakat, charity, almsgiving, and adhering to the Quran and Sunnah.

2. Physical purification:

- Removal of physical (external) impurities like the body, garments, and the surroundings.

- Attaining purity from the decreed impurities, like Minor impurities (it includes urine and feces, etc.) and Major impurities (it includes ritual impurity (*Janaba*), menses, and postnatal bleeding(*hayd*)).

Means and methods of attaining physical impurity:

- Purification is primarily achieved through pure water.
- In case of a legitimate legal excuse, the other prescribed means for the removal of impurities is through using clean soil (*tayammum*).

For further details, see:

[Ash-Sharḥ Al-Mumtī' by Ibn Uthaymeen (1/26), 'Bidayat al-Mujtahid by Ibn Rusḥd (1/7), Al-Fiqh al-Islami wa Adillatuh by Al-Zuhaili (1/238).]

The significance of purification

1. "Cleanliness is half of faith."

[Sahih Muslim: 223]

2. "No Salat is accepted without Wudu."

[Sahih Muslim: 224]

3. "The key to prayer is purification."

[Sunan Ibne Majah: 275, Allama Albanees has declared the narration to be Reliable and Authentic.]

4. Messenger of Allah (sallallahu alayhi wa sallam): I dislike remembering Allah except in the state of purification.

[Sunan Abu Dawud: 17]

5. Allah says in the Quran regarding Ablution (*Wudu*):

"O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janaba (i.e. had a sexual discharge), purify yourself (bathe your whole body)."

[Surah Al-Ma'idah; 6]

Allah also proclaims in the Quran:

"O you who believe (in Allah's Oneness and in His Messenger (sallallahu alayhi wa sallam) Verily, the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah, and in the Message of Allah (sallallahu alayhi wa sallam) are *Najasun* (impure). So, let them not come near Al-Masjid-al-Haram (at Makkah) after this year."

[Surah At-Taubah; 28]

Summary:

1. Proper purification is the key to establishing prayer.

2. It serves as a means of protection from the torment of the grave.
3. The removal of ritual impurity (*ḥadath*) and the elimination of physical defilement (*najasaḥ*) are among the essential conditions (*shurooṭ al-ṣalah*) for the validity of prayer.
4. Prayer is not accepted without purification (*Taharah*).
5. It is essential to know the factors that make ritual bath (*ghuṣl*) and ablution (*wuḍu*) obligatory to perform.
6. First, it is of great importance to understand the concepts of ritual impurity (*ḥadath*) and physical defilement (*najasaḥ*), and then to learn the ways by which they are removed and purified.

Hence, acquiring the fundamental knowledge of the rulings for the removal of impurities is an individual's obligation (*Fard 'Ayn*), as said:

“Seeking knowledge is an obligation upon every Muslim.”

The consequence of those who neglect purification (*Taharah*)

The Prophet (sallallahu alayhi wa sallam) addresses the consequences of those who neglect purification, wherein he said:

“One of them never saved himself from being soiled with his urine.”

Note: One of the causes of the torment of the grave is failing to protect oneself from splashes of urine (and neglecting proper purification).

[Sahih Bukhari: 216]

In a Hadith:

- Narrated by Ibn Abbas (may allah be pleased with him):

Once, the Prophet, while passing through one of the graveyards of Medina or Mecca, heard the voices of two persons who were being tortured in their graves. The Prophet (sallallahu alayhi wa sallam) said, “These two persons are being tortured not for a major sin (to avoid).” The Prophet (sallallahu alayhi wa sallam) 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 make enmity between friends). The Prophet (sallallahu alayhi wa sallam) 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.”

[Sahih Bukhari: 216]

Taharah: Purification from ‘Najasah’ and ‘Hadath’

1. Najasah (Physical Defilement):

‘Najasah’ is the plural of ‘Najis’ and refers to filth or physical defilements. Whereas ‘Hadath’ refers to Ritual impurity. Physical defilements (Tangible) affect the validity of the prayer in cases where they are present on the clothes, the body, or the place of prayer. Prayer remains invalid until the physical defilement is removed in accordance with the prescribed teaching of the Prophet (sallallahu alayhi wa sallam).

2. Hadath (Ritual impurity):

‘Hadath’ is an intangible impure state that prevents the performance of those actions that need purification. [like menses]

In fiqh, it is referred to as ‘maani’.

This state remains in effect until the ‘Hadath’ is removed (lawfully cleaned according to the prescribed rules).

NOTE:

Major ritual defilement (Ḥadath al-Akbar):

The factors that necessitate *ghusl* (Ritual Bath) are called Hadath al-Akbar. [like major ritual impurity (*janaba*), menses (*ḥayḍ*), and postnatal bleeding (*nifas*)]

Minor ritual defilement (Ḥadath al-Aṣghar):

The factors that necessitate *wuḍu* (ablution) are called Hadath al-Aṣghar. [like the discharge of urine, feces, or flatulence, etc.]

[For a more comprehensive study on the removal of ritual impurities and physical defilements, refer to my book, which comprises 400 pages. Barakallahu fikum]

CHAPTER 2

The progressive stages of Human
development and certain jurisprudential
issues

The progressive stages of Human development and certain jurisprudential issues

Fetus: Exposure to music or Quranic recitation by a pregnant mother has an impact on the developing fetus. Therefore, it signifies the importance of observing and upholding Islamic values.

Postnatal Matters: (the blessing supplication, tahnik, aqiqah, hair shaving, and circumcision) will be explained in detail in the subsequent pages, In'sha'allah.

Once the children are older, they should sleep separately, meaning they should not share a single bed with their parents.

Matters Concerning the Age of Discernment (*Mushann al-Tamyiz*): Children should be instructed to perform prayers from the age of seven. And after reaching ten, if they are negligent in prayer, taking disciplinary measures (striking) is permitted. This acts as moral training rather than punishment because upon attaining maturity, children become religiously accountable (*mukallaf*) and prayer becomes obligatory upon them. Regardless of that, excess and extremism in training and punishment should be avoided. Overly harsh treatment may lead some children to develop resentment towards Islam. Hence, the method of guidance and warning should remain within the limits of Islam.

At the age of ten, children should have separate beds

A hadith narrated by Abdullah ibn Amr ibn al-As (may allah be pleased with him) addresses this issue:

- He reported: The Messenger of Allah (sallallahu alayhi wa sallam) said: Command your children to pray when they become seven years old, and beat them for it (prayer) when they become ten years old; and arrange their beds (to sleep) separately.

[Sunan Abu Dawud, Book of Prayer (Kitab al-Salah), Chapter: When a boy should be ordered to offer as-Salat, Hadith: 495]

Age of Adolescence (*San al-Murahaqa*):

(Avoiding coeducational mixing) The research of the German orientalist ‘Bufarli Shonami’ indicates that coeducational systems often produce weaker academic and professional results, whereas single-gender environments foster greater focus and yield more effective and abundant performance.

(Al-Gharb yatareaaji’an al-ikhtilat)

Age of Maturity (*San al-Bulugh*):

One should be aware of the rulings regarding the prepubertal and postpubertal stages. Upon reaching maturity, boys and girls become religiously accountable (*mukallaf*) for the obligations such as prayer, fasting, and ḥajj (if financially and physically capable). However, the obligation of charity is contingent upon wealth rather than physical acts of worship.

Accordingly, certain scholars, including Ibn Baz (may allah have mercy on him), stated that charity becomes obligatory on a child’s wealth even before the child attains maturity.

Matters related to Marriage:

- I authored a comprehensive book addressing issues pertaining to marriage and financial responsibilities (*nafaqah*).

(Married Life & Finance Matters)

NOTE: An Islamic Studies curriculum series has been curated. With due consideration to the children's developmental stages of age and their learning differences:

This series will enable parents to effectively homeschool their children in circumstances where access to an Islamic school is not available.

CHAPTER 3

Children and Society: Community, Environment, and Social Habits

A Discourse on the rights of children in Islam

[This article has been taken from AskIslamPedia, with due acknowledgment to the AskIslamPedia team for their valuable contribution.]

(May Allah reward them with goodness)

Children are among the most precious blessings and beloved treasures bestowed upon humankind.

Each child possesses a unique identity and individuality of his own. Our beloved Prophet Muhammad (sallallahu alayhi wa sallam) showed exceptional love and compassion toward children. He expressed his affection through various ways: embracing them warmly, letting them ride upon his blessed back, kissing their little hands, lovingly running his sacred fingers through their hair, and joyfully playing with them.

- Every child is born Muslim.
- The Children's Rights.
- Rights after the child is born.
- Seek Allah's protection for children.
- The Child's rights with regard to education and upbringing.
- What should be taught first to children?
- Instilling discipline in children.
- Training children in good manners and characteristics.
- Show love towards children.
- Do not allow children outdoors at Nighttime.
- Children are a Test and Trial.
- Financial support for children.
- Treating children fairly.
- Greeting children.
- Speaking to children in an exemplary manner.
- Strengthen their relationship with Allah.
- Preventing feelings of failure in children after setbacks.
- Overlooking children's improper behavior.
- Further insights.
- References.

Every child is born Muslim

- Narrated by Abu Huraira (may allah be pleased with him): Allah's Messenger (sallallahu alayhi wa sallam) said, "No child is born except on Al-Fitrah (Islam), and then his parents make him Jewish, Christian, or Magian, as an animal produces a perfect young animal: do you see any part of its body amputated?" Then he recited 'The religion of pure Islamic Faith (Hanifa), (i.e., to worship none

but Allah), The pure Allah's Islamic nature with which He (Allah) has created mankind. Let there be no change in Allah's religion (i.e., to join none in Allah's worship). That is the straight religion; but most of men know not..." (30.30)

[Sahih Bukhari: 4775]

This hadith implies that every child enters the world in a state of pure monotheism (*Tawheed*) and innate faith in Allah Almighty. At birth, there is no trace of evil within the child's nature.

Subsequently, if the child is nurtured in a home with proper upbringing and moral refinement, along with having righteous companionship and an Islamic environment, then the child inevitably grows up with conviction and unwavering faith.

The Children's Rights

- Narrated by Abdullah bin Amr bin Al-As (may Allah be pleased with him): The Prophet (sallallahu alayhi wa sallam) said to me, "I have been informed that you pray all the nights and observe fast all the days; is this true?" I replied, "Yes." He said, "If you do so, your eyes will become weak, and you will get bored. So fast three days a month, for this will be the fasting of a whole year, or equal to the fasting of a whole year." I said, "I find myself able to fast more." He said, "Then fast like the fasting of (the Prophet) David, who used to fast on alternate days and would not flee on facing the enemy."

[Sahih Bukhari: 3419]

Rights after the child is born

1. **Tahnik**: The word is a verbal noun derived from the trilateral form 'Tafeel', which means "to soften something by chewing it".

Thus, it is recommended to chew something sweet, such as a date, and place it in the mouth of the newborn. This act is regarded as a Sunnah, in accordance with the following authentically narrated Hadith:

- Narrated by The Mother of the Believers, Aisha (may Allah be pleased with her): A boy was brought to the Prophet (sallallahu alayhi wa sallam) to do Tahnik for him, but the boy urinated on him, whereupon the Prophet had water poured on the place of urine.

[Sahih Bukhari: 5468]

2. A proper Islamic name should be given to children:

It is recommended that Children should be given proper Islamic names, such as Abdullah and Abdur-Rahman.

[Refer to Sunan Abu Dawud: 4950, Allama Albane declared this narration to be Authentic, except for the statement: ‘Name yourselves after the Prophets.’]

3. On the 7th day following the birth of a child, it is advised to shave the newborn’s hair and give in charity an amount of silver equivalent to the hair’s weight.

- Accordingly, A Hadith reported by Ali bin Abi Talib (may allah be pleased with him) said that: “The Messenger of Allah (sallallahu alayhi wa sallam) had the 'Aqiqah for Al-Hasan with one sheep, and said: 'O Fatimah! Shave his head and give the weight of his hair in silver as charity.'“ He said: “So I weighed it, and it was the weight of a Dirham or a bit of a Dirham.”

[Sunan Tirmidhee: 1519, Allama Albane declared the narration to be Reliable in Al-Irwa: 1175]

4. Aqiqah (Offering sacrifice for a newborn):

‘Aqiqah’ is performed on the 7th day after the birth of a child, during which the child’s hair is shaved. And the shaved hair’s equivalent weight in silver is given as charity. According to certain hadiths, if it is not feasible to perform Aqiqah on the 7th day, it can alternatively be performed on the 14th or 21st day.

- The word ‘Aqiqah’ is derived from the triliteral root ‘Naṣr’, and it is used as a noun, meaning ‘to split’ or ‘to cut.’ Its original letters are ‘ع (ayn), ق (qaf), ق (qaf)’ and its plural form is ‘Aqaiq’.
- ❖ “According to Islamic Sharia, ‘Aqiqah’ refers to the sacrificial animal offered upon the birth of a child.”

Therefore, A Hadith of the Prophet orders the command of Aqiqah, narrated by Ibn Umar (may allah be pleased with him):

- He said: The Messenger of Allah (sallallahu alayhi wasallam) was asked about the Aqiqah and replied, “Allah does not like the breaking of ties ('uquq),” as though he disliked the name. And he said, “If anyone has a child born to him and wishes to offer a sacrifice on its behalf, he may offer two sheep for a boy and one for a girl.”

[Sunan Nasai: 4217, Allama Albane declared the narration to be Reliable and Authentic.]

- Correspondingly, there is another Hadith narrated by Samurah ibn Jundub (may allah be pleased with him): The Prophet (sallallahu alayhi wa sallam) said: A boy

is in pledge for his Aqiqah, Sacrifice is made for him on the seventh day, his head is shaved, and he is given a name.

[Sunan Abu Dawud: 2838, Allama Albane declared the narration to be Authentic.]

5. Circumcision:

There exists a Hadith regarding circumcision, as mentioned previously.

- Narrated by Abu Huraira (may allah be pleased with him), he said: The Prophet (sallallahu alayhi wa sallam) said, “Five things are in accordance with Al Fitrah (i.e., the tradition of prophets): to be circumcised, to shave the pelvic region, to pull out the hair of the armpits, to cut short the moustaches, and to clip the nails.”
[Sahih Bukhari: 6297]

Seek Allah’s protection for children

- The Prophet (sallallahu alayhi wa sallam) used to seek refuge in Allah for al-Hasan and al-Husain, saying; I seek refuge for both of you in the perfect words of Allah from every devil and every poisonous thing and from the evil eye which influences. He would then say; Your father sought refuge in Allah by them for Ismail and Ishaq.

Arabic text

[Sunan Abu Dawud: 4737, Allama Albane declared the narration to be Authentic.]

Supplication:

Translation: “I seek refuge in Allah the Almighty, by virtue of His perfect words, from every devil, from every poisonous reptile, and from every evil eye.”

The Child's rights with regard to education and upbringing

A Hadith Narrated by Ibn Umar (may allah be pleased with him):

- He said: I heard Allah's Messenger (sallallahu alayhi wa sallam) saying, 'All of you are Guardians.’ Yunis said: Ruzaiq bin Hukaim wrote to Ibn Shihab while I was with him at Wadi-al-Qura saying, “Shall I lead the Jumua prayer?” Ruzaiq was working on the land (i.e., farming), and there was a group of Sudanese people and some others with him; Ruzaiq was then the Governor of Aila. Ibn Shihab wrote (to Ruzaiq) ordering him to lead the Jumua prayer and telling him that Salim told him that `Abdullah bin `Umar had said, “I heard Allah's Apostle saying, 'All of you are guardians and responsible for your wards and the things under your care. The Imam (i.e. ruler) is the guardian of his subjects and is

responsible for them and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them.' I thought that he also said, 'A man is the guardian of his father's property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care.'"

[Sahih Bukhari: 893]

Therefore, it is the responsibility of the parents and guardians to fulfill their Islamic and religious obligations by attending to their child's education and upbringing, also fulfilling other specific matters prescribed in the Sharia for the children, while simultaneously providing all the necessary worldly needs for the child to lead a prosperous life in this world.

What should be taught first to children?

It is essential that parents keep in mind the principle of 'Al-Aham fi Al-Aham' (prioritizing the most essential matters before attending to those of lesser significance) when educating their children.

- Firstly, parents should impart the correct creed (*aqeedah*) in their children and protect them from shirk and innovations.
- Then they should teach them acts of worship, especially the proper performance of the prayers.
- Subsequently, they should nurture them with good morals, upright character, and all the other virtues qualities.

As Allah, Glorified and Exalted, says in the Quran:

Arabic Text

“And (remember) when Luqman said to his son when he was advising him: “O my son! Join not in worship others with Allah. Verily! Joining others in worship with Allah is a great Zulm (wrong) indeed.”

[Surah Luqman: 13]

Instilling discipline in children

The following Hadith advises parents to instill discipline in their child.

- Sabrah bin Mabad al-Juhni (may allah be pleased with him) narrated that: Allah's Messenger (sallallahu alayhi wa sallam) said: “Teach the boy Salat when he is seven years old, and beat him (if he does not pray) when he is ten.”

[Sunan Tirmidhee: 407, Allama Albanee declared the narration to be Reliable and Authentic.]

Training children in good manners and characteristics

Parents must raise their child with good morals and proper manners. Teaching them proper respect and responsibility toward Allah, His Messenger Muhammad (sallallahu alayhi wa sallam), the Holy Quran, and the entire Ummah, and all believers, also for every person whose rights are known to them or over whom they bear certain responsibilities. Parents should also ensure that their children do not adopt improper behaviour toward neighbours, friends, and those they meet regularly.

Imam Nawawi (may allah have mercy on him) states:

A father should ensure that his children are disciplined and should consistently make them aware of their responsibilities. Before a child reaches the age of maturity, it is obligatory upon the parents and upon all those who bear responsibility for the child's education and upbringing to acquaint them with their duties and obligations. This is the view of Imam Shafi'i (may allah have mercy on him) and his companions. They state that in the absence of a father, this responsibility falls upon the mother, as she plays a pivotal role in the child's nurturing and upbringing, serving an essential role in the child's life. It is permissible that expenses for this purpose be met from the child's inherited wealth, if any. If the child has no inherited wealth, then whoever is responsible for the child's maintenance should bear these expenses, since it is the most essential need the child has throughout his or her life. And Allah Almighty knows best.

- Likewise, it is also the responsibility of the parents to protect their sons and daughters from everything that may lead them towards hellfire. Allah, Glorified and Exalted, has warned us regarding this:

“O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded.”

[Surah At-Tahrim: 6]

Show love towards children

It was the noble practice of the Messenger of Allah (sallallahu alayhi wa sallam) to express deep affection and love towards children.

- Narrated by Abu Huraira (may allah be pleased with him): Allah's Messenger (sallallahu alayhi wa sallam) kissed Al-Hasan bin `Ali while Al-Aqra' bin H` Abis at-Tamim was sitting beside him. Al-Aqra said, “I have ten children, and I have never kissed anyone of them,” Allah's Messenger (sallallahu alayhi wa sallam)

cast a look at him and said, “Whoever is not merciful to others will not be treated mercifully.”

[Sahih Bukhari: 5997]

Do not allow children outdoors at Nighttime

A Hadith of the Prophet (sallallahu alayhi wa sallam) instructs not to allow children outdoors at nighttime.

- Narrated by Jabir bin Abdullah (may allah be pleased with him): The Prophet (sallallahu alayhi wa sallam) said, “When night falls, then keep your children close to you, for the devil spreads 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.).

[Sahih Bukhari: 3280]

Children are a Test and Trial

Allah says in the Quran: “Your wealth and your children are only a trial, whereas Allah! With Him is a great reward (Paradise).”

[Surah Al-Taghabun: 15]

- And a Hadith narrated by Shaqiq (may allah have mercy on him) says: I heard Hudhaifa saying, “While we were sitting with `Umar, he said, 'Who among you remembers the statement of the Prophet (sallallahu alayhi wa sallam) about the afflictions?' Hudhaifa said, “The affliction of a man in his family, his property, his children, and his neighbours is expiated by his prayers, Zakat (and alms), and enjoining good and forbidding evil.” `Umar said, “I do not ask you about these afflictions, but about those afflictions which will move like the waves of the sea.” Hudhaifa said, “Don't worry about it, O chief of the believers, for there is a closed door between you and them.” `Umar said, “Will that door be broken or opened?” I said, “No. It will be broken.” `Umar said, “Then it will never be closed,” I said, “Yes.” We asked Hudhaifa, “Did `Umar know what that door meant?” He replied, “Yes, as I know that there will be a night before tomorrow morning, that is because I narrated to him a true narration free from errors.” We dared not ask Hudhaifa as to whom the door represented, so we ordered Masruq to ask him what does the door stand for? He replied, “Umar.”

[Sahih Bukhari: 7096]

Allah also says in the Quran:

“Wealth and children are the adornment of the life of this world. But the good righteous deeds (five compulsory prayers, deeds of Allah's obedience, good and nice talk, remembrance of Allah with glorification, praises and thanks, etc.), that last, are better with your Lord for rewards and better in respect of hope.”

[Surah Al-Kahf: 46]

Financial support for children

Among the duties of a father toward his children is that he must spend on them. He is under no circumstances allowed to reduce the expenses of his children in any way, or be negligent or show carelessness in this matter. Rather, it is obligatory upon him to fulfill this responsibility with absolute sincerity and mindfulness. As stated in the Hadith:

- Abdullah bin Amr reported the Messenger of Allah (sallallahu alayhi wa sallam) as saying: It is sufficient sin for a man that he neglects him whom he maintains. [Sunan Abu Dawud: 1692, Allama Albane declared the narration to be Reliable.]

The Messenger of Allah (sallallahu alayhi wa sallam) encouraged the proper nurturing and education of children, with special attention to girls, ensuring they receive the finest guidance.

- Narrated by The Mother of the believers, Aisha (may allah be pleased with her): A lady along with her two daughters came to me asking (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 did not eat anything herself, and then she got up and went away. Then the Prophet (sallallahu alayhi wa sallam) came in, and I informed him about this story. He said, “Whoever is put to trial by these daughters and he treats them generously (with benevolence), then these daughters will act as a shield for him from Hell-Fire. [Sahih Bukhari: 1418]

Treating children fairly

Another highly noteworthy and important right of children is that they be treated with fairness and equality. Messenger of Allah (sallallahu alayhi wa sallam) highlighted this right in a hadith of profound wisdom:

- Narrated by Amir (may allah have mercy on him): I heard Numan ibn Bashir on the pulpit saying, “My father gave me a gift, but `Amra bint Rawaha (my mother) said that she would not agree to it unless he made Allah's Messenger (sallallahu alayhi wa sallam) as a witness to it. So, my father went to Allah's Messenger (sallallahu alayhi wa sallam) and said, 'I have given a gift to my son from `Amra

bint Rawaha, but she ordered me to make you a witness to it, O Allah's Messenger (sallallahu alayhi wa sallam)! Allah's Messenger (sallallahu alayhi wa sallam) asked, 'Have you given (the like of it) to everyone of your sons?' He replied in the negative. Allah's Messenger (sallallahu alayhi wa sallam) said, 'Be afraid of Allah, and be just to your children.' My father then returned and took back his gift.”

[Sahih Bukhari: 2578]

- Correspondingly, another Hadith which is Narrated by Numan ibn Bashir (may Allah be pleased with him) says: The Prophet (sallallahu alayhi wa sallam) said: Act equally between your children; Act equally between your sons. [Sunan Abu Dawud: 3544, Allama Albane declared the narration to be Authentic.]

Islam strictly forbids giving special treatment or superiority to boys over girls, or vice versa. If a father gives special attention or favour to one of his children while neglecting others, such conduct undermines fairness and impartiality, resulting in various adverse consequences. Among these, the parents themselves may suffer, as the children who are neglected or deprived may develop feelings of resentment or hatred toward them.

The Messenger of Allah (sallallahu alayhi wa sallam) has guided us on this matter. Imam Muslim narrates that Numan ibn Bashir (may Allah be pleased with him) asked the Prophet (sallallahu alayhi wa sallam), “Do you not wish that all your children treat you with equal honor and respect, without distinction?” Then he (Numan) responded, “Yes.”

- In other words, the Messenger of Allah (sallallahu alayhi wa sallam) said to Numan ibn Bashir (may Allah be pleased with him): If you desire that all of your children show you equal respect and devotion, then you must also be just among them in giving gifts. [Silsilatul Ahadees us Saheehah: 1240]

Greeting children

The Noble Prophet (sallallahu alayhi wa sallam) never overlooked the love and care owed to children throughout his blessed life. He constantly showered them with affection and expressed his immense love. He (sallallahu alayhi wa sallam) would take children into his blessed arms, play with them, show them affection, and express profound interest in them.

- A hadith narrated by Abu Huraira (may Allah be pleased with him) says: Allah's Messenger (sallallahu alayhi wa sallam) kissed Al-Hasan bin `Ali while Al-Aqra'

bin H`Abis at-Tamim was sitting beside him. Al-Aqra said, “I have ten children, and I have never kissed anyone of them.” Allah's Messenger (sallallahu alayhi wa sallam) cast a look at him and said, “Whoever is not merciful to others will not be treated mercifully.”

[Sahih Bukhari: 5997]

- Evidence of the affection of Prophet (sallallahu alayhi wa sallam) toward children can be seen in the following hadith, which was narrated by Abu Huraira (may allah be pleased with him): I was with Allah's Messenger (sallallahu alayhi wa sallam) in one of the Markets of Medina. He left (the market) and so did I. Then he asked thrice, “Where is the small (child)?” Then he said, “Call Al-Hasan bin `Ali.” So, Al-Hasan bin `Ali got up and started walking with a necklace (of beads) around his neck. The Prophet (sallallahu alayhi wa sallam) stretched his hand out like this, and Al-Hasan did the same. The Prophet (sallallahu alayhi wa sallam) embraced him and said:

“O Allah! I Love him, so please love him and love those who love him.” Since Allah's Messenger (sallallahu alayhi wa sallam) said that. Nothing has been dearer to me than Al-Hasan.

[Sahih Bukhari: 5884]

- Accordingly, in another hadith narrated by Anas ibn Malik (may allah be pleased with him), the special attendant of the Messenger of Allah (sallallahu alayhi wa sallam), would recount his days spent in the service of the Prophet (sallallahu alayhi wa sallam) and say: “I have never seen anyone more compassionate and loving towards children than the Messenger of Allah (sallallahu alayhi wa sallam).” He narrated that when the son of the Prophet (sallallahu alayhi wa sallam), Ibrahim (alayhis salam), was being nursed by a wet nurse in the outskirts of Madinah, it was the Prophet’s regular practice to visit him. Anas said: “We would accompany the Messenger of Allah (sallallahu alayhi wa sallam), and when he entered the house, he would take his son in his arms, embrace him, and show him affection, and then return.”

[Silsilatul Ahadees us Saheehah: 2497]

- Narrated by Al-Bara (may allah be pleased with him): When Ibrahim (the son of the Prophet) died, Allah's Messenger (sallallahu alayhi wa sallam) said, “There is a wet nurse for him in Paradise.”

[Sahih Bukhari: 6195]

Speaking to children in an exemplary manner

One must speak to children in an exemplary manner, as the following hadith states:

- Narrated by Anas ibn Malik (may allah be pleased with him): that he passed by a group of boys and greeted them and said, “The Prophet (sallallahu alayhi wa sallam) used to do so.”

[Sahih Bukhari: 6247]

Strengthen their relationship with Allah

Parents must take necessary measures to strengthen their child's relationship with Allah. As the following hadith shows us, the importance of having a close relationship with Allah Almighty.

- Abdullah Ibn Abbas (may allah have mercy on him) narrated: “I was behind the Prophet (sallallahu alayhi wa sallam) one day when he said: 'O boy! I will teach you a statement: Be mindful of Allah, and He will protect you. Be mindful of Allah, and you will find Him before you. When you ask, ask Allah, and when you seek aid, seek Allah's aid. Know that if the entire creation were to gather together to do something to benefit you, you would never get any benefit except that Allah had written for you. And if they were to gather to do something to harm you, you would never be harmed except that Allah had written for you. The pens are lifted, and the pages are dried.'”

[Sunan Tirmidhee: Allama Albanee declared the narration to be Authentic.]

Preventing feelings of failure in children after setbacks

- A Hadith Narrated by Anas ibn Malik (may allah be pleased with him) says: I served the Prophet (sallallahu alayhi wa sallam) for ten years, and he never said to me, “Uf” (a minor harsh word denoting impatience) and never blamed me by saying, “Why did you do so or why didn't you do so?”

[Sahih Bukhari: 6038]

- In another narration of a similar kind, transmitted on the authority of Anas ibn Malik (may allah be pleased with him), he relates: I served the Messenger of Allah (sallallahu alayhi wa sallam) for nine years, and I do not know (of any instance) when he said to me: Why you have done this and that, and he never found fault with me in anything.

[Sahih Muslim: 2309, Sunan Abu Dawud: The Book of General Behavior, Chapter: Regarding forbearance and the character of the Prophet (sallallahu alayhi wa sallam), Hadith: 4773.]

Accordingly, from the above hadiths, The Parents should act as sincere and supportive mentors for their children, guiding them in a way that builds their confidence and helps them believe in their ability to face any challenge, regardless of the effort or time it may demand.

Overlooking children's improper behavior

Many forms of improper behaviour and actions of young children can be overlooked with patience. Regarding this, the best example is the Noble Prophet (sallallahu alayhi wa sallam), it is as follows:

- Anas ibn Malik (may allah be pleased with him) reported that Allah's Messenger (sallallahu alayhi wa sallam) had the best disposition amongst people. He sent me on an errand one day, and I said:

By Allah, I would not go. I had, however, this idea in my mind that I would do as Allah's Apostle (sallallahu alayhi wa sallam) had commanded me to do. I went out until I happened to come across children who had been playing in the street. In the meanwhile, Allah's Messenger (sallallahu alayhi wa sallam) came there and he caught me by the back of my neck from behind me. As I looked towards him, I found him smiling, and he said: Unais, did you go where I commanded you to go? I said: Allah's Messenger, yes, I am going. Anas further said: I served him for nine years, but I know not that he ever said to me about a thing which I had done, why I did that, or about a thing I had left as to why I had not done that.

[Sahih Muslim: 2309, 2310]



The Importance of Friendship

- Friendship can profoundly influence and reshape one's Faith:
In a hadith narrated by Abu Huraira (may allah be pleased with him) that the Messenger of Allah (sallallahu alayhi wa sallam) said: A man is upon the religion of his friend, so let one of you look at whom he befriends.
[Sunan Tirmidhee: 2378, Allama Albaneer declared the narration to be Reliable, Silsilatul Ahadees us Saheehah: 927, Al-Mishkhat: 5019, Sunan Abu Dawud: 4833.]

- Friendship, regardless of whether virtuous or corrupt, affects a person's faith and behavior.
As narrated by Abu Musa al-Ashari (may allah be pleased with him): The Prophet (sallallahu alayhi wa sallam) 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.'
[Sahih Bukhari: 5534]

- Friendship plays a decisive role in shaping a person's destiny.
Reported by Anas ibn Malik (may allah be pleased with him),
The Messenger of Allah (sallallahu alayhi wa sallam) said: You would be along with one whom you love.
[Sahih Muslim: 2639]

- On the Day of Judgment, only the friendship of the pious will benefit.
"Friends on that Day will be foes one to another except *Al-Muttaqun*."
[Surah Al-Zukhruf: 67]

- The people of faith should only befriend the righteous and the pious.
As the Messenger of Allah (sallallahu alayhi wa sallam) says in a hadith narrated by Abu Sa'eed (may allah be pleased with him): "Do not accompany except a believer, and do not serve your food except to one with Taqwa."
[Sunan Tirmidhee: 2395, Allama Albaneer declared the narration to be Reliable, Al-Mishkhat: 5018]

- The Prophet (sallallahu alayhi wa sallam) instructed seeking protection from bad friends.

Uqbah ibn Amir (may allah be pleased with him) reported that the Prophet (sallallahu alayhi wa sallam) used to supplicate: “O Allah! I seek refuge in You from a bad day and a bad night, from an evil hour, from bad companions, and from bad neighbors in my home.”

[Sahihul Jami: 1299]



The Effects of Good and Bad Companionship

A Good Friend:

A good friend is the one who is obedient and submissive to Allah: one who adheres to His commands, refrains from what He prohibits, fulfills the obligatory duties, observes the Sunnah, and respects the limits set by Allah. He conducts himself with good and noble character, avoids immoral traits, maintains ties of kinship, treats his parents with kindness, shows benevolence toward his neighbors, is patient and humble, assists those in need, and refrains from causing harm or distress to others.

A Bad Friend:

He is one who is rebellious toward Allah and His Messenger: one who is negligent in fulfilling the obligatory duties, bold in committing prohibited acts, transgresses the limits set by Allah, and behaves with reprehensible character. He severs ties of kinship, is disobedient to his parents, causes harm or wrongs his neighbors, is excessively quick to anger, is arrogant, and causes distress to others. In essence, he is deviated from the religion in accordance with the beliefs, practices, and moral conduct.

Effects of having Good Companionship:

Indeed, having good companionship has a profoundly positive impact on a person's life, as a righteous friend guides him toward goodness and virtue, offers sincere counsel for both religious and worldly well-being, and encourages obedience and submission to Allah. Such a companion also points out one's shortcomings, calls one to abandon immoral traits and to adopt virtuous character, or at the very least inspires the person to strive for righteousness by acting as an example through his own good conduct. He remains sincerely concerned for the welfare of his friend, both in his presence and in his absence, and supplicates for his forgiveness and mercy during his lifetime and after his death.

Effects of having Bad companionship:

Just as good companionship positively affects a person's life, having a Bad companionship brings harmful effects. As a person is recognized through his friends, His character and faith are often reflected in his companions, as expressed in the verse of a poet: **Arabic Text**

“Judge not a man directly, but observe his associates (friends),
for each person follows the example of his companion.”

- A Hadith Narrated Abu Musa al-Ashari (may Allah be pleased with him) said: Allah's Messenger (sallallahu alayhi wa sallam) said, "The example of a good companion (who sits with you) in comparison with a bad one, is like that of the musk seller and the blacksmith's bellows (or furnace); from the first you would either buy musk or enjoy its good smell while the bellows would either burn your clothes or your house, or you get a bad nasty smell thereof."
[Sahih Bukhari: 2101, Sahih Muslim: 2628]

Benefits of loving righteous individuals and maintaining their companionship:

- As Abu Sa'eed al-khudri (may Allah be pleased with him) narrated that the Messenger of Allah (sallallahu alayhi wa sallam) said: "Do not accompany except a believer, and do not serve your food except to one with Taqwa."
[Sunan Tirmidhee: 2395, Allama Albane declared the narration to be Reliable in Mishkat ul-Masabih.]
- As narrated by Abu Huraira (may Allah be pleased with him): The Prophet (sallallahu alayhi wa sallam) said: A man follows the religion of his friend; so, each one should consider whom he makes his friend.
[Sunan Abu Dawud: 4833, Allama Albane declared the narration to be Authentic, Sunan Tirmidhee: 2378, Musnad Ahmad: 8398]
- Another hadith narrated by Abdullah (may Allah be pleased with him): The Prophet (sallallahu alayhi wa sallam) said: "Everyone would be with those whom he loves."
[Sahih Bukhari: 6168, Sahih Muslim: 2639]

In this regard, Prophet (sallallahu alayhi wa sallam) said that one should marry a pious woman so that she may be a source of support for him in his Faith.

- Abu Huraira (may Allah be pleased with him) narrated that the Prophet (sallallahu alayhi wa sallam) said, "A woman is married for four things, i.e., her wealth, her family status, her beauty, and her religion. So, you should marry the religious woman (otherwise), you will be a loser."
[Sahih Bukhari: 5090]
- Also, Abu Huraira (may Allah be pleased with him) narrated Prophet (sallallahu alayhi wa sallam) said: "Two persons who love each other only for Allah's sake, and they meet and part in Allah's cause only."
[Sahih Bukhari: 660]

Allah says in the Quran:

"And (remember) the Day when the Zalim (wrong-doer, oppressor, polytheist, etc.) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad (sallallahu alayhi wa sallam)). Ah! Woe to me!"

Would that I had never taken so-and-so as a friend! He indeed led me astray from the Reminder (this Quran) after it had come to me. And Shaytaan is ever a deserter to man in the hour of need.”

[Surah Al-Furqan]

Also proclaimed: “On the Day when their faces will be turned over in the Fire, they will say: 'Oh, would that we had obeyed Allah and obeyed the Messenger (Muhammad (sallallahu alayhi wa sallam)). And they will say: ‘Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way.’”

[Surah Al-Ahzab]



Duties and Responsibilities of Children towards their Parents

1. Respect towards parents:

Respecting parents is of significant importance. Allah has placed the command to respect parents alongside His command to worship Him alone, granting this duty an elevated and distinguished rank.

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them, but address them in terms of honour. And lower unto them the wing of submission and humility through mercy, and say: “My Lord! Bestow on them Your Mercy as they did bring me up when I was small.”

[Surah Al-Isra: 23-24]

Narrated Asma bint Abu Bakr (may allah be pleased with her): My mother came to me during the lifetime of Allah's Messenger (sallallahu alayhi wa sallam), and she was a pagan. I said to Allah's Apostle (seeking his verdict), “My mother has come to me, and she desires to receive a reward from me; shall I keep good relations with her?” The Prophet (sallallahu alayhi wa sallam) said, “Yes, keep good relations with her. “

[Sahih Bukhari: 2620]

2. Obedience towards parents:

Allah has ordered obedience towards one's parents to such an extent that one must abide by all of their commands, except in cases where they command shirk. As Allah says in the Quran:

“And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents, unto Me is the final destination. But if they (both) strive with you to make you join in worship with Me, others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.”

[Surah Luqman: 14-15]

- Narrated by Al-Mughirah ibn Shu'ba (may allah be pleased with him): The Prophet (sallallahu alayhi wa sallam) said: “Allah has forbidden you to be undutiful to your mothers.”

[Sahih Bukhari:5975, Sahih Muslim: 593, in Sahih muslim's narration, it talks about the disobedience to one's father.]

- Narrated by Anas ibn Malik (may Allah be pleased with him), He said the Prophet (sallallahu alayhi wa sallam) mentioned the greatest sins, or he was asked about the greatest sins. He said: “To join partners in worship with Allah; to kill a soul which Allah has forbidden to kill; and to be undutiful or unkind to one's parents, and to give a forged statement or false witness.” [Sahih Bukhari: 5977, Sahih Muslim: 261]

3. To treat parents with exemplary manners:

- A Hadith narrated by Ibn Umar (may Allah be pleased with him) said: Messenger of Allah (sallallahu alayhi wa sallam) said: “One of the finest acts of kindness is for a man to treat his father’s friends in a kindly way after he has departed.” [Sunan Abu Dawud: 5143, Authentic]
- Abu Huraira (may Allah be pleased with him) reported Allah's Apostle (sallallahu alayhi wa sallam) as saying: “Let him be humbled into dust; let him be humbled into dust. It was said: Allah's Messenger, who is he? He said: He who sees either of his parents during their old age, or he sees both of them, but he does not enter Paradise.”

[Sahih Muslim: 2551]

Allah says in the Quran regarding treating parents with exemplary manners: Say [O Muhammad (sallallahu alayhi wa sallam)]: “Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty, We provide sustenance for you and for them; come not near to Al-Fawahish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). He has commanded you that you may understand.”

[Surah Al-An'am: 151]

Also proclaimed: “And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allah (Alone) and be dutiful and good to parents, and to kindred, and to orphans and Al-Masakin (the poor), and speak good to people [i.e., enjoin righteousness and forbid evil, and say the truth about Muhammad (sallallahu alayhi wa sallam), and perform As-Salat (Iqamat-as-Salat), and give Zakat. Then you slid back, except a few of you, while you are backsliders.”

[Surah Al-Baqarah: 83]

Furthermore, Allah states: “Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbour, who is near of kin, the neighbor, who is a stranger, the companion by your side,

the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful.”

[Surah An-Nisa: 36]

At another instinct, Allah says: And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship, and she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty (30) months, till when he attains full strength and reaches forty years, he says: “My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will).”

[Surah Al-Ahqaf: 15]

- In a Hadith, Abdullah ibn Amr (may Allah be pleased with him) narrated that: The Prophet (sallallahu alayhi wa sallam) said: “The Lord's pleasure is in the parent's pleasure, and the Lord's anger is in the parent's anger.”

[Sunan Tirmidhee: 1899, Silsilatul Ahadees us Saheehah: 516]

4. Fulfilling the Basic needs of one's Parents:

Allah says in the Quran: “They ask you [O Muhammad (sallallahu alayhi wa sallam)] what they should spend. Say: ‘Whatever you spend of good must be for parents and kindred and orphans and Al-Masakin (the poor) and the wayfarers, and whatever you do of good deeds, truly, Allah knows it well.’”

[Surah Al-Baqarah: 215]

- It was narrated from Muawiyah bin Jahimah As-Sulami (may Allah be pleased with him), that Jahimah (the father) came to the Prophet (sallallahu alayhi wa sallam) and said: “O Messenger of Allah! I want to go out and fight (in Jihad), and I have come to ask your advice.” He said, “Do you have a mother?” He said: “Yes.” He said, “Then stay with her, for Paradise is beneath her feet.”

[Sunan Nasai: 3104, Allama Albane declared the narration to be Authentic.]

5. Abstain from verbally abusing your parents:

It is narrated on the authority of Abdullah ibn Amr ibn al-As (may Allah be pleased with him) that the Messenger of Allah (sallallahu alayhi wa sallam) observed: Abusing one's parents is one of the major sins. They (the hearers) said: Messenger of Allah, does a man abuse his parents too? He (the Holy Prophet) replied: Yes, one abuses the father of another man, who in turn abuses his father. One abuses his mother, and he, in turn, abuses his (the former's) mother.

[Sahih Muslim: 90]

6. Pray for the forgiveness of Allah on behalf of Parents:

- It was narrated that Abu Huraira (may Allah be pleased with him) said: “The Messenger of Allah said: 'The rewards of the good deeds that will reach a believer after his death are: Knowledge which he taught and spread; a righteous son whom he leaves behind; a copy of the Quran that he leaves as a legacy; a mosque that he built; a house that he built for wayfarers; a canal that he dug; or charity that he gave during his lifetime when he was in good health. These deeds will reach him after his death.'”

[Sunan Ibne Majah: 242, Allama Albanee declared the narration to be Reliable in Al-Irwa: 6/29.]

Pray for your parents in the following way:

As Allah says in the Quran: “Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established.”

[Surah Ibrahim: 41]

Also: “And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them, but address them in terms of honour. And lower unto them the wing of submission and humility through mercy, and say: “My Lord! Bestow on them Your Mercy, as they did bring me up when I was small.”

[Surah Al-Isra: 23-24]

A person is obliged to avoid actions that cause distress to parents. The examples of those actions are as follows:

1. Making them weep.
2. Threatening them
3. Weighting down their hearts with sorrow.
4. Glaring at them.
5. Disobeying them.
6. Contradicting their talks.
7. Expressing unnecessary personal Issues, with the intention to cause them Agony
8. Being miserly to them.
9. Reminding them about favours done to them.
10. Wishing for their Death.

[‘Al- Birr wa As- Silah’ by Shaykh Saleh Al- Fawzan]



Duties and Responsibilities of Parents towards their Children:

1. Prayer for a righteous offspring:

Among the rights of children, the foremost one is that parents should supplicate to Allah for righteous offspring. As Allah says in the Quran, this practice is the characteristic of a Believer:

And those who say: “Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the Muttaqun.”

[Surah Al-Furqan: 74]

When Hasan al-Basri (may Allah have mercy on him) was asked regarding this verse, he said: “A Muslim, when he sees his wife, brother, and relatives being obedient and dutiful towards Allah. What greater comfort for the eyes can there be than this for him?”

Ibn Jurayj (may Allah have mercy on him) added: “They should not become a source of disgrace or shame for us through sins or transgressions.”

[Tafsir al-Tabari, 19/319]

It is the duty of parents that, upon being blessed with a child, they should engage in constant supplication towards Allah for their righteousness. Accordingly, it is narrated from Abu Huraira (may Allah be pleased with him) that the Prophet Muhammad (sallallahu alayhi wa sallam) said:

“Three supplications are answered, there being no doubt about them; that of a father, that of a traveller, and that of one who has been wronged.”

[Sunan Abu Dawud: 1536, Reliable]

2. Choosing a righteous spouse:

Choosing a righteous wife constitutes the best beginning for the upbringing of a righteous child. Similarly, selecting a good husband carries the same significance.

3. Do not kill your child:

Allah says in the Quran:

Say [O Muhammad (sallallahu alayhi wa sallam)]: “Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty, We provide sustenance for you and for them; come not near to Al-Fawahish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). He has commanded you that you may understand.”

[Surah Al-An'am: 151]

Allah mentioned regarding this in ‘Surah Al-Isra’ in the following way: “And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin.”

[Surah Al-Isra: 31]

Spouses are permitted to utilize permissible means of birth control under the following conditions:

1. If it’s a threat to the mother's life.
2. If there is an apprehension of a life-threatening illness.
3. It is for mutual comfort or well-being (it should be done with the consent of both the wife and husband).
4. It is impermissible to use contraceptive methods without a valid reason or out of fear of poverty or hardship

[Refer to ‘Adab al-Zifaf’ of Allama Albanee for further detail.]

4. Give the child a good Name, perform Aqiqah, and shave their hair:

- The Noble instruction of the Messenger of Allah (sallallahu alayhi wa sallam) says that: “Every boy is mortgaged by his ‘Aqiqah, so slaughter for him on the seventh day, and shave his head, and name him.”

[Sunan Ibne Majah:3165, Sunan Nasai: 4225, Sunan Abu Dawud: 2835, Allama Albanee declared the narration to be Authentic in Al- Irwa: 1165]

Prophet (sallallahu alayhi wa sallam) said regarding giving names:

“The names dearest to Allah are 'Abdullah and 'Abdur-Rahman.”

[Sahih Muslim: 2132 (5587)]

In another narration, the names “Harith” and “Hamman” are also regarded as commendable.

[Silsilatul Ahadees us Saheehah: 1040]

Giving a bad name can have dangerous consequences, as Sa’id ibn Musayyib (may allah have mercy on him) states:

- That his father (Hazn bin Wahb) went to the Prophet (sallallahu alayhi wa sallam) and the Prophet (sallallahu alayhi wa sallam) asked (him), “What is your name?” He replied, “My name is Hazn.” The Prophet (sallallahu alayhi wa sallam) said, “You are Sahl.” Hazn said, “I will not change the name with which my father has named me.” Ibn Al-Musaiyab added: We have had roughness (in character) ever since.

[Sahih Bukhari: 6190]

5. The proper nurturing and upbringing of children:

Regarding this, Ibn Qayyim (may Allah have mercy on him) says: “Whoever pays no attention to teaching his child that which will benefit him, and he leaves him to waste away without care, then he is extremely sinful. Most children are corrupted (and led to failure) due to their parents. They pay no attention to them and leave off teaching them the obligations of the religion and the Sunan. So, they ruin them whilst they are still children. And they (the children) are not able to benefit themselves, and their parents do not benefit them.

Once, a father reproached his son for misbehavior, the son replied: “Father, you did not fulfill your duty of care towards me in my childhood, so I disobeyed you as I grew up. You wasted my childhood, and now I am wasting your old age.”

It is important to note that killing a person by negligent upbringing is worse than actual killing.

The consequences of neglecting children's proper upbringing:

1. Parents would not be listed in the prayers of their children after their death.
2. Such parents will not be viewed with respect in society.
3. They will face embarrassment in various instances.
4. In their old age, they will be devoid of peace and face the deceit of their children.
5. Children may fight and quarrel over the issues of inheritance.
6. Children who weren't raised properly will lack the ability to maintain a stable marital life.
7. Existing disputes within the family will persist and may further escalate.
8. The community or a nation will suffer a loss of its valuable assets (The youth).
9. Accountability before Allah on the Day of Judgment.
10. Parents who do not properly raise their children are responsible for spreading deception.

Etiquettes of using WhatsApp and Facebook

1. Before forwarding any Quranic verse or Hadith that comes to you, you should verify its authenticity or consult a reliable and trustworthy scholar. Otherwise, you may unknowingly become responsible for spreading a fabricated Hadith and incur sin upon yourself as a result of sharing it. (Refer to Surah An-Nisa and Surah Al-Hujurat.)
2. Do not turn WhatsApp into a means of backbiting or gossiping about others. One should remember that by even sharing something that contains gossip, the sins of countless people may fall on you, without you even realizing it. (Refer to Surah An-Nur and Surah Al-Hujurat: 19)

3. Do not pursue the dishonor of others, nor spy on anyone, for whoever violates the dignity of others, Allah humiliates and disgraces them. (Refer to Surah Al-Hujurat.)
4. Follow the example of the honeybee, which sits only on fragrant things and provides benefit to people in the form of honey. Do not share incidents or events that bring no benefit. Bring comfort and positivity to people rather than despair. Do not be like the common fly that sits on filth.
5. Do not share false or misleading information about your country or homeland. Be a responsible citizen. Be grateful to Allah that you can practice your religion freely in your country.
6. Do not engage in fault-finding of others, particularly of respected religious scholars, except when it is necessary to draw attention to a genuine mistake for correction. Instead of searching for the faults of others, focus more on your own reform, for everyone possesses a tongue capable of finding faults.
7. Before sharing any link, verify its content carefully, lest you unknowingly share material that is contrary to Islamic teachings. (Refer to Surah al-Hujurat: 6.)
8. Before you send a message to anyone, make sure that the timing is appropriate and that it does not cause inconvenience to the recipient.
9. It is not necessary to share everything that comes to you. The Prophet Muhammad (sallallahu alayhi wa sallam) said: “It is enough for a man to prove himself a liar when he goes on narrating whatever he hears.” (Introduction to Sahih Muslim). Therefore, only share information that has been verified properly.
10. It is not appropriate to remain constantly engaged with WhatsApp. Upon having guests, when you’re in a classroom, with your parents, or in the company of friends, turn off WhatsApp and give them due attention. That is to say, use WhatsApp only at appropriate times.
11. Assess how much time you spend using WhatsApp, how much time you invest in understanding and reciting the Holy Quran, learning and teaching religion, and the amount of time you give to other essential matters. Hence, make a balanced routine for the proper use of your time.
12. Share teachings of the Quran and Hadith to people, as much as possible, and firmly refute wrong beliefs and misconceptions prevalent among the public. However, it must be clearly understood that the core focus of your call should be correct belief, particularly ‘Tawheed’.
13. Whatever you continue to send or share with others will be recorded in your Book of Deeds. Thus, always strive to make sure that deeds of reward are recorded in your account, and refrain from all actions that may lead to punishment.

6. Instruct them to offer prayer (*Salah*):

When children reach the age of seven, they should be habituated to performing prayers. And when they reach the age of ten, parents can strike their children to discipline them, and at this age, their beds should also be separate.

Allah has regarded the supplication of Ibrahim (alayhis salam) concerning Prayer, in which Ibrahim (alayhis salam) supplicated to his Lord to make him and his children (descendants) observant in prayers and accept all of their supplications, particularly this supplication (concerning prayer).

Allah says in the Quran: “O my Lord! Make me one who performs As-Salat (Iqamat-as-Salat), and (also) from my offspring, our Lord! And accept my invocation.”

[Surah Ibrahim: 40]

- The Messenger of Allah (sallallahu alayhi wa sallam) said:
Narrated Abdullah ibn Amr ibn al-As (may Allah be pleased with him):
“Command your children to pray when they become seven years old, and beat them for it (prayer) when they become ten years old; and arrange their beds (to sleep) separately.”

[Sunan Abu Dawud: 495, Allama Albaneer declared the narration to be Reliable]

Beating or striking them does not mean to injure them or cause them harm, but to ‘lightly strike’ them as disciplinary measures for their proper upbringing until the child reaches maturity.

[Fatawa al-Albaneer]

The Quran says regarding Isa (alayhis salam):

“And he used to enjoin on his family, and his people As-Salat (the prayers) and the Zakat, and his Lord was pleased with him.”

[Surah Maryam: 55]

Allah has ordered prophet (sallallahu alayhi wa sallam) to instruct his family to observe prayers.

“And enjoin As-Salat (the prayer) on your family, and be patient in offering them [i.e., the Salat (prayers)]. We ask not of you a provision (i.e., to give Us something: money, etc.); We provide for you. And the good end (i.e., Paradise) is for the Muttaqun.”

[Surah Ta-Ha: 132]

Some people believe that “household” here refers to the entire Ummah, meaning that everyone should invite their family members to observe prayer. However, the Prophet (sallallahu alayhi wa sallam) is regarded in this command at the foremost level. It was said to him in this verse that he should remain steadfast in prayer and not become heedless of it while being occupied with worldly affairs.

7. Treat children with compassion:

- A Hadith narrated by Aisha (may allah be pleased with her) said that the Messenger of Allah (sallallahu alayhi wa sallam) 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 (Hell) Fire.”

[Sahih Bukhari: 5995]

- Abu Sa'id al-khudri (may allah be pleased with him) narrated that the Prophet (sallallahu alayhi wa sallam) said: “Whoever has three daughters, or three sisters, and he keeps good company with them, then Paradise is for him.”
[Al-Adab al Mufrad of Allama Albanee: 1/103 (Hadith: 79) - Reliable]

The Messenger of Allah (sallallahu alayhi wa sallam) gave clear advice regarding being compassionate. For the sake of building a good society.

- “He is not one of us who does not have mercy on our young and does not respect our elders.”

[Sunan Tirmidhee: 1919, 1920, Silsilatul Ahadees us Saheehah: 2196]

And the Noble saying of Prophet (sallallahu alayhi wa sallam) is:

- “Whoever is not merciful to others will not be treated mercifully.”

[Sahih Bukhari: 5997]

8. Acquire the Knowledge of Islam:

The Messenger of Allah (sallallahu alayhi wa sallam):

- “Seeking knowledge is a duty upon every Muslim.”

[Sunan Abu Dawud: 224, Allama Albanee declared the narration to be Authentic]

- Knowledge here includes both aspects: Religious knowledge and secular knowledge. Foundational Religious Knowledge is an individual's obligation (*Fard Ayn*), and secular knowledge is a communal obligation (*Fard kifaya*).

Therefore, Parents should also teach children righteousness and caution them against evil.

9. Upholding justice and equality:

Regarding upholding justice and equality between children, Bukhari and Muslim narrated a hadith on the authority of Numan ibn Bashir (may allah be pleased with him):

- He said that his father took him to Allah's Messenger (sallallahu alayhi wa sallam) and said, “I have given this son of mine a slave.” The Prophet asked, “Have you given all your sons the like?” He replied in the negative. The Prophet (sallallahu alayhi wa sallam) said, “Take back your gift then.”

[Sahih Bukhari: 2586, Sahih Muslim: 4186]

In Another Narration, it is reported that the Prophet (sallallahu alayhi wa sallam) said:

- Have you given (the like of it) to every one of your sons?' He replied in the negative. Allah's Messenger (sallallahu alayhi wa sallam) said, 'Be afraid of Allah, and be just to your children.' My father then returned and took back his gift."

[Sahih Bukhari: 2587, Sahih Muslim: 1623]

The third narration says that the Prophet (sallallahu alayhi wa sallam) said:

- "Bear witness that I have given Nu'man such and such from my wealth." He said: "Have you given all your children something like that which you have given to Nu'man?" He said: "No." He said: "Then let someone other than me bear witness to that." And he said: "Would you not like all your children to honor you equally?" He said: "Of course." He said, "Then do not do this."

[Sunan Ibne Majah: 2375, Allama Albane declared the narration to be Authentic]

10. Bequeathing wealth and property to children within one's capability:

- Narrated Sa'd bin Abu Waqqas (may allah be pleased with him): The Prophet (sallallahu alayhi wa sallam) came visiting me while I was (sick) in Mecca, ('Amir the sub-narrator said, and he disliked to die in the land, whence he had already migrated). He (i.e., the Prophet) said, "May Allah bestow His Mercy on Ibn Afra (Sa'd bin Khaula)." I said, "O Allah's Messenger (sallallahu alayhi wa sallam)! May I will all my property (in charity)?" He said, "No." I said, "Then may I will half of it?" He said, "No". I said, "One third?" He said, "Yes, one third, yet even one third is too much. It is better for you to leave your inheritors wealthy than to leave them poor, begging others, and whatever you spend for Allah's sake will be considered as a charitable deed, even the handful of food you put in your wife's mouth. Allah may lengthen your age so that some people may benefit by you, and some others may be harmed by you." At that time, Sa'd had only one daughter.



Detrimental Effects of Bad Habits

(This article is sourced from various social media websites - Thank you)

In today's society, the use of drugs has become a trend, especially among young people. What begins as a source of enjoyment can quickly transform into an addiction. Initially pleasurable, the habit eventually reaches a point where its absence causes physical discomfort, agitation, and unease to the person consuming it. Many individuals believe they can stop after one or two uses, yet over time, the habit solidifies into a dependency. Regardless of its illegality, the spread of drugs poses a serious and growing threat to society.

How does one become addicted to intoxicants?

It is often said that one should stay away from intoxicants. Once a person embarks on their use, they do not even realize how they are gradually gravitating toward addiction, ultimately jeopardizing both their physical health and life.

Q. What precisely is there in it that a person using intoxicants gets so habituated to?

A: In essence, when a person consumes an intoxicating substance, it directly has an impact on the brain, triggering certain thoughts and desires. These effects of the substances stimulate the brain's neural pathways, forcibly releasing dopamine, which produces a temporary feeling of pleasure. Over time, however, the craving for the substance increases. These intoxicating substances become so dominant over the brain that an individual loses control over both their body and mind as their breathing slows, and eventually, it reaches a stage where, in the absence of that intoxicating substance, the individual begins to feel irritable or anxious. Only after consuming that substance do they experience a temporary sense of calmness and satisfaction. This pattern of dependency is referred to as 'Addiction'.

Who Is at Risk of Addiction to Narcotics?

The consumption of narcotics is hollowing out individuals from within, and the younger generation is increasingly sinking into its mire. The groups of individuals that are particularly at risk are as follows:

1. Children from homes with frequent parental conflicts are at high risk. Such children often lack confidence, and their inner personality does not develop robustly. This vulnerability makes them susceptible, and they quickly place their trust in others. Through friends or relatives, they may come into contact with individuals involved in substance abuse. Sometimes, the children consuming it

become willing to compromise their own dignity, and in extreme cases, they may engage in criminal activities under the threat of violence to obtain Narcotics.

2. Children with aggressive or extremist temperaments.

3. Children with weak personalities who lack the resilience to face challenges. Those who are timid may resort to narcotics as a way to escape life's pressures, often putting themselves on a path toward self-destruction.

4. Those who do not have meaningful outlets for their energy often seek escape, and in such situations, they may discover narcotics.

5. Children from divorced families. As in most cases, the mother is responsible for providing care and attention. If she is unable to do so adequately, children may exploit this weakness and turn toward substance abuse.

6. Influence of peers. As the proverb goes, "Like attracts like." Children often fall prey to addiction under the influence of a negative peer circle.

7. Certain songs, films, and television dramas can contribute to drawing children toward substance abuse. As a result, they set out on the path of destruction.

The Increasing Spread of Narcotics in Society:

Every day, approximately 10 people die in India due to the use of drugs. According to a report in The Economic Times on 22 July 2016, based on data provided by the National Crime Records Bureau (NCRB), the states of Maharashtra, Madhya Pradesh, Tamil Nadu, and Kerala have the highest rates of narcotic substance use. Furthermore, a report on the fact website dated 18 July 2017, citing NCRB data, indicates that between 2010 and 2015, nearly 23,000 people died as a result of drug-related causes, of which 40% (8,943 individuals) were from Maharashtra.

According to The India Times on 28 March 2018, in the national capital Delhi alone, nearly 90% of approximately 46,410 children are affected by drug use. Among them, 21,770 are addicted to tobacco, 9,450 to alcohol, and 840 to heroin. The harmful effects of these intoxicating substances are extremely dangerous and long-lasting, often leading to severe complications and tragic outcomes.

1. Cigarettes

The smoke from cigarettes is extremely harmful to health. Despite awareness of its adverse effects, its use has almost become a trend. Smoking contributes to the development of cancer, lung diseases, weakened teeth, respiratory and digestive problems, intestinal disorders, and even blindness.

Ages 15 - 20: Smoking often begins as a recreational activity, to impress others, or due to the influence of their peers.

Ages 20 - 30: It develops into a strong habit.

Ages 30 - 40: Now Smoking begins to impair blood circulation, damage the lungs, and increase the risk of diabetes.

Ages 40 - 50: Chronic diseases related to the heart, lungs, and persistent cough become common. Neurological and mental health issues may also emerge, eventually incapacitating the body.

2) Tobacco

The number of people engaged in the use of tobacco is proliferating, and even young individuals are falling prey to its use. It is often referred to as a “sweet poison” because it gradually hollows out the body from within, ultimately leading to death. Use of Tobacco significantly increases the risk of cancers of the throat, stomach, intestines, and mouth, as well as diseases affecting the kidneys, lungs, and blood.

According to ‘The Times of India’ on 30 May 2017, approximately six million people die worldwide each year due to tobacco use, with about one-sixth of these deaths occurring in India. Dr. B.K. Sharma, Deputy Director at RST Regional Cancer Hospital, predicts that by 2030, this figure will exceed eight million. He further states that one in every three adults (approximately 75-200 million) uses tobacco in some form, resulting in one death every six seconds. In India, nearly 42% of men and 3-18% of women die from mouth and lung cancers related to tobacco consumption.

3) Alcohol:

Alcohol not only affects the liver but also has significant impacts on the brain. In habitual users, dopamine activity in the brain can increase by 40-360%, leading to dependence on alcohol.

According to Livemint on 29 September 2018, the ‘World Health Organization’s’ 2018 health report indicates that alcohol consumption in India has doubled over the past eleven years. In 2005, per capita consumption was 2.4 liters, increasing to 3.4 liters in 2010, and reaching 5.7 liters in 2016. In 2016 alone, over three million people died due to alcohol-related causes, while approximately 181 men and 126.4 women per 1,00,000 were diagnosed with alcohol-related cancers.

The Quran also addresses the harmful effects of intoxicants:

“O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab, and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaytaan’s (Satan) handiwork. So, avoid (strictly all) that (abomination) in order that you may be successful.”

[Surah Al-Ma’idah: 90]

This verse emphasizes that alcohol and other intoxicating practices are impure and harmful, and abstaining from them leads to well-being and success.

4) Cannabis:

According to ‘India Today’ (1 March 2017), “Among intoxicating substances, most people in India use cannabis, and it ranks first in illegal trade (smuggling).”

The state of Odisha reported the highest quantity of smuggling, approximately 78,273 kilograms. In terms of demand, 108,300 kilograms were reported in 2014 and 94,403 kilograms in 2015, which increased to over 1,82,622 kilograms in 2016.

5) Cocaine:

‘The Guardian’ (1 October 2015) reports that “India has become a major hub for cocaine smuggling. According to government data, between 2011 and 2013, the quantity of illegal drugs seized across India jumped 455%.”

According to ‘India Today’ (3 October 2016), the Narcotics Control Bureau (NCB) reported that in 2015, the quantity of cocaine increased by 670%. Maharashtra led the trade, where 71 kilograms of cocaine, valued at ₹426 crore (based on ₹6 crore per kilogram in the international market), were sold. At retail, one gram was sold for ₹3,000 - ₹4,000, with a minimum price of ₹1,200 - ₹1,800. Across India, approximately 122 kilograms of cocaine were sold in 2015. Shipments from Maharashtra were distributed throughout the country via train, airplane, road, and courier services.

Furthermore, according to an NCB report cited by ‘India Today’ on 15 July 2017, in 2016 alone, 30 kilograms of cocaine (valued at ₹210 crore) were sold in Delhi, with the price per gram rising from ₹3,000 to ₹5,000. Consumption is rapidly increasing among individuals aged between 25 and 30 years.

6) Crystal Meth or “Ice.”:

Crystal meth is an extremely dangerous synthetic drug that resembles ice or glass and is rapidly capturing the attention of young people. It is composed of hazardous chemicals that severely affect the central nervous system (CNS). The CNS acts as a control center for bodily functions and contains dopamine, a vital neurotransmitter responsible for feelings of pleasure. Methamphetamine directly damages the CNS, causing brain cells to release approximately 100 to 1,000 times more dopamine than normal. This overstimulation disrupts physical activity, making the user often remain immobile in one spot.

As the effects of the drug wear off, dopamine production drops, creating intense cravings and severe headaches if the drug is not available. Fifteen years ago, only 3% of the population used crystal meth; today, usage has increased rapidly, including among school and college students. Currently, approximately 40% of users are reported to consume it. Young people often turn to this drug to escape academic pressure, job stress, or family-related anxiety. Even a single use of meth can lead to addiction.

Crystal meth is available at a cost of approximately ₹4,000 - ₹6,000 per dose and is increasingly popular in youth party culture, with most users around 20 years of age. According to psychologist Dr. Yusuf Matcheswala, as reported in The Times of India on 31 December 2014, “In Mumbai alone, 30,000 teenagers are addicted to crystal meth (Mephedrone).”

7) Heroin:

Among individuals who use drugs, heroin is one of the most preferred substances, as it can increase dopamine activity in the brain by up to 200 times. After a demand of 1,370 kilograms in 2014 and 1,416 kilograms in 2015, demand for heroin rose to 1,600 kilograms in 2016.

8) Sleeping Pills:

Rather than addressing the underlying causes of insomnia, many people rely on sleeping pills, which gradually lead to addiction. Long-term use affects certain regions of the brain and can become life-threatening. Cognitive abilities, such as reasoning and comprehension, are impaired. Users are also at risk of respiratory disorders during sleep, and in some cases, the likelihood of heart attacks and cancer increases by up to 50 times and 35%, respectively.

In reality, individuals addicted to substances often enter this path with self-assuring beliefs such as: “We won’t do it again,” “Nothing will happen,” “I can quit anytime,” or “What harm is there in trying once?” Gradually, they become trapped in the quagmire of addiction. While treatment can help break this habit, many people are initially unwilling. They require counseling and structured interventions rather than coercion or force.

Here, the role of parents and family becomes critical. An addicted person often has low self-esteem and weak willpower, which leaves them mentally vulnerable and unable to quit. It is essential to instill in them the awareness that:

1. The human body is a gift, and once it is destroyed, it cannot be recovered.
2. Indulging in intoxicating substances entails the squandering of substantial wealth, which not only brings disgrace in this world but also holds the individual accountable in the hereafter.
3. Good health is a divine blessing, and if one deliberately squanders this gift of his, then it will result in severe accountability on the Day of Judgment as a consequence.
4. In Islam, all forms of intoxicants are prohibited, regardless of the quantity consumed or any perceived benefit they may offer. As stated in the Quran: “O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab, and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaytaan’s handiwork. So, avoid (strictly all) that (abomination) in order that you may be successful.”
[Surah Al-Ma’idah: 90]
5. Addiction does not only harm the user and their immediate family but can also damage future generations, subjecting them to dishonor, disgrace, and social humiliation.

Sometimes, through television, advertisements, the internet, films, dramas, novels, and serials, intoxicating substances are portrayed in an attractive or glamorous manner. As Allama Iqbal remarked in his verse,

“Everyone knows how to make you fall after getting you drunk,”

The efforts to promote addiction persist across multiple fronts. Repeatedly, teenagers are shown these substances under the guise of pleasure, progress, fashion, modernity, status, prestige, and sophistication, and they are swept along in a current whose ultimate destination is death. As members of the Muslim Ummah, our true responsibility lies in the second line of this verse:

“The real fun is, O cupbearer, when you support those who are falling”.

By rescuing people who are addicted to substances before they are led toward death, we not only earn the distinction of being the righteous Ummah but also fulfill a broader ethical and religious duty. In light of Surah Al-Ma'idah, Verse 32:

“If anyone saved a life, it would be as if he saved the life of all mankind.”

Thus, saving even one person from the dangers of addiction is akin to serving all of humanity. Achieving this requires tireless effort, dedication, perseverance, hard work, courage, and complete reliance on Allah (*Tawakkul*). With these qualities, positive and meaningful results will follow, In'sha'allah.

Severe Consequences of Adultery and Homosexual Acts

Adultery (*zina*) carries numerous worldly consequences. People who engage in this act often experience humiliation and disgrace in society. Their lives lose a sense of peace and tranquility, and they get deprived of the spiritual satisfaction that comes from sincere worship and prayer. They frequently experience various forms of distress and confusion, and as a result, their physical health and bodily strength deteriorate.

To seek protection from sin, it is recommended to recite the following supplication: *Arabic Text*

“O Allah, we ask you for such fear as should serve as a barrier between us and acts of disobedience.”

In a Hadith:

➤ Ibn Umar (may Allah be pleased with him) narrated:

“Rarely would the Messenger of Allah (sallallahu alayhi wa sallam) 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, 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.’

[Reported by Tirmidhee: 3502, who said ‘It is good due to supporting evidence (*Hasan-li Ghairihi*)’. Allama Albanee declared the narration to be Authentic in Sunan Tirmidhee.]

➤ In another Hadith narrated by Samurah bin Jundab (may allah be pleased with him):

He said: Whenever the Prophet (sallallahu alayhi wa sallam) finished the (morning) prayer, he would face us and say: 'I had seen (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land (Jerusalem).’ We proceeded on and passed by a hole like an oven, with a narrow top and wide bottom, and the fire was kindling underneath that hole. Whenever the fire-flame went up, the people were lifted up to such an extent that they were about to get out of it, and whenever the fire got quieter, the people went down into it, and there were naked men and women in it. I said, 'Who is this?' Both of them said: “They are adulterers (those men and women who commit illegal sexual activity).”

[Summarized from Sahih Bukhari: Book of Funerals, Hadith: 1386, and 1/ 467]

- Engaging in the practices of ‘the people of Lot’ is considered a major sin. A person who commits such an act is deemed immoral, sinful, and disobedient to Allah. As a consequence of this evil act of ‘the people of Lot’, divine punishment was inflicted upon them. That is, their settlements were overturned, and stones were rained down upon them.

Sodomy (Sexual acts between men)

The heinous act, which serves as the cause of countless worldly and spiritual afflictions, is firmly established in the Holy Quran and the Hadiths of the Prophet (sallallahu alayhi wa sallam):

Allah says in the Quran: “And (remember) Lot, when he said to his people: 'Do you commit the worst sin, such as none preceding you has committed in the ‘Alamin (mankind and jinns)?’

“Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins).”

[Surah Al-A’raf: 80-81]

The Divine punishment was therefore inflicted upon the people of Lot, which is described in the Glorious Quran, the Noble Criterion, in the following words:

“So, when Our Commandment came, we turned (the towns of Sodom in Palestine) upside down, and rained on them stones of baked clay, piled up.”

[Surah Hud: 82]

The Adverse Effects of Masturbation

In today's era of trials, many young people fall into the habit of masturbation as a result of repeated exposure to indecent material via mobile phones, the Internet, television, and other media. Often unaware of its spiritual and worldly consequences, they become trapped in this practice. By the time they recognize the negative impact, it may be too late, and their lives may already have suffered significant harm.

Physical Afflictions of Masturbation:

According to one report, an analysis of tuberculosis was done on one thousand patients, which revealed that 414 cases were linked to masturbation, 186 cases were due to excessive sexual activity, and the rest were due to various other reasons.

Further examination of 124 individuals with mental disorders showed that 24 of them (approximately 6%) had developed psychological conditions as a result of 'self-induced ejaculation'.

How to overcome that:

The first step is to repent sincerely for this sin. Next, examine the underlying causes that lead to it. Whether it is Bad companionship, exposure to inappropriate films or dramas, misuse of the Internet, or impure thoughts, identify and remove these triggers, and seek righteous company. Engage yourself in virtuous and constructive activities.

Whenever the urge to sin arises, perform ablution and pray, seeking assistance from Allah. Regularly recite Ta'awwudh and Hawqala (La hawla wa la quwwata illa billah). With determination and consistent supplication, one can overcome this habit, In'sha'allah.

It is important to note that one's inner self (*nafs*) and Shaytaan will strive to prevent this reform, so one must remain steadfast in it.

Moderation in eating is also advised, as overeating may exacerbate sexual desire. Establishing the habit of Fasting is particularly effective in controlling carnal impulses.

Verbal Abuse

It is impermissible in Islam to use abusive language toward another Muslim, which might cause them distress. The Hadiths explicitly condemn such behavior. Using offensive words, even jokingly, is considered obscene speech and is prohibited. Certain narrations describe this conduct as a form of hypocrisy.

- Abu Umamah (may Allah be pleased with him) relates that the Prophet Muhammad (sallallahu alayhi wa sallam) said:

“Al-Haya' and Al-'Iy are two branches of faith, and Al-Badha and Al-Bayan are two branches of Hypocrisy.”

Imam Tirmidhee (may allah have mercy on him) said:

The term ‘Al-Iy’ means ‘reticence,’ while ‘Al-Badha’ means ‘obscene speech.’ The term ‘Al-Bayan’ refers to excessive talking. For example, speakers who deliver long speeches and embellish their eloquence in praise of people in ways that are displeasing to Allah.”

[Sunan Tirmidhee: 2027; Allama Albanee said: ‘Authentic in Iman Ibn Abi Shaybah: 118’ Al-Mishkat: 4796 / Second Verification.]

That is to say that Allah dislikes those people who use obscene language, utter abusive words, engage in excessive and meaningless talk, or deliver long speeches devoid of knowledge. A person who is endowed with modesty and reticence, who speaks appropriately and sparingly, is thus protected from many sins. In contrast, one who engages in incessant and unnecessary speech often ends up lying while trying to show off. For this reason, excessive talking along with obscene speech is prohibited.

The Prophet (sallallahu alayhi wa sallam) was wholly free from all these vices,

➤ As reported by Anas ibn Malik (may allah be pleased with him):

“Allah's Messenger (sallallahu alayhi wa sallam) was neither a Fahish (one who had a bad tongue) nor a Sabbaba (one who abuses others), and he used to say while admonishing somebody, “What is wrong with him? May dust be on his forehead!”

[Sahih Bukhari: 6046]

The Messenger of Allah (sallallahu alayhi wa sallam) is a role model of good conduct for us. Hence, by following his lead, one should steer clear of using abusive language.

Disputes

The last Prophet of Allah Almighty, Prophet Muhammad (sallallahu alayhi wa sallam), said:

➤ “The most hated person in the sight of Allah is the most quarrelsome person.”

[Sahih Bukhari: 2/130, Hadith: 2457]

Engaging in fighting and quarreling leads to both spiritual and social harm. Disputes may damage friendships, and instead of decreasing tension, they often exacerbate conflict. For instance, a quarrelsome child is not considered a good child, and because of this, others may avoid interacting with them. Such behavior (of quarrel) is a source of divine displeasure.

Some children respond in an aggressive way to trivial disagreements with siblings, such as disputes over food or other minor matters. The children who are good should cultivate patience, forgiveness, and reconciliation. If provoked by

another child, they should respond with forbearance or notify their parents politely, avoiding whining or unnecessary complaints.

How to overcome that:

- The Prophet of Allah (sallallahu alayhi wa sallam) said:
“The most hated person in the sight of Allah is the most quarrelsome person.”
[Sahih Bukhari: 2/130, Hadith: 2457]

There is benefit in living with mutual reconciliation, affection, and love, whereas quarrelling only leads to harm. Therefore, one should act in such a way that disputes do not arise at all, and should emphasize the virtue of abandoning arguments.

- The Prophet (sallallahu alayhi wa sallam) said: “Whoever does not argue when he is in the right will have a home built for him in the middle of Paradise.”
[Sunan Tirmidhee: 3/400, Hadith: 2000 (paraphrased)]



How to protect oneself from immoral behavior

Allah, Glorified and Exalted, says in the Quran:

“Verily, those who like that (crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows, and you know not.”

[Surah An-Nur: 19]

Allah, Glorified and Exalted, says in the Quran, providing guidelines concerning immorality:

“Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is pure for them. Verily, Allah is All-Aware of what they do.”

[Surah An-Nur: 30]

In the exegesis of this verse, scholars state that young individuals are instructed to practice averting their gaze consistently. This means that when moving through the streets and public places, one should keep one’s gaze lowered and refrain from looking at passing women and girls. Another implication of this verse is that one must avoid looking at prohibited things altogether. In present times, this includes distancing oneself from the immoral content widely spread on social media, and in particular, safeguarding oneself from pornography.

Pornography constitutes a grave and serious sin. According to a study, one of the most widespread addictions among today’s youth is addiction to pornography. May Allah, Glorified and Exalted, protect the youth from this trial. Hadith addresses this evil.

- Therefore, in a hadith, Abu Huraira (may allah be pleased with him) narrates from the Prophet (sallallahu alayhi wa sallam), who said: “Allah has written for Adam’s son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (to gaze at a forbidden thing).”

[Sahih Bukhari: Book of asking permission: chapter: The adultery of the body parts, Hadith: 6243]

If a man’s gaze happens to fall upon a woman, the first look is pardoned, while the second is sinful.

- In this regard, Buraydah ibn al-Hasib (may allah be pleased with him) narrated: The Prophet (sallallahu alayhi wa sallam) said to Ali (may allah be pleased with him): “Do not give a second look, Ali, (because) while you are not to blame for the first, you have no right to the second.”

[Sunan Abu Dawud: 2149, Allama Albanee - Reliable, Sunan Tirmidhee: 2777, Musnad Ahmad: 22991]

Thus, the first glance is pardoned, as it is unintentional, whereas the second glance is intentional and therefore reprehensible and sinful.

Reasons leading youth toward deviation and misguidance

It is often said that an idle mind is the devil's workshop. Thus, young people should engage in meaningful activities to prevent their minds from getting distracted and misdirected, because they may turn to harmful paths due to a lack of engagement in meaningful activities.

Parents are advised to keep their children occupied with activities. Beyond formal education, by making them participate in activities such as gym training, entrepreneurial projects, or short skill-development courses, with sufficient autonomy to encourage growth and responsibility. Such engagement helps maintain focus and prevents the development of Bad habits.

Factors leading youth towards Bad Habits:

- Negligent or irresponsible parenting.
- Isolation of children from their families or society.
- Bad companionship.
- Misleading content on mobile phones and the internet.
- Influence of misleading media campaigns on the electric media.
- Feeling of boredom.
- Having a rebellious temperament.
- Being hasty in everything and feeling satisfaction only in that haste (Instant gratification).
- Lack of knowledge.
- Lack of confidence in the youth.
- Being a victim of misinformation.
- **Curiosity:** Curiosity is a natural human trait, and teenagers may develop bad habits simply to see the effects of smoking or to experience the pleasure associated with certain vices. Over time, such experimentation can lead to habitual engagement in these harmful behaviors.
- Certain children and youngsters may experience pressure from their peers or cousins, as they may challenge them by saying things such as, "You cannot do this," or "You do not have the courage to smoke," and similar remarks. As a result of such pressure, they may become involved in bad habits.
- Young individuals at this stage of their youth are characterized by enthusiasm and emotional fervor. In this state, they may think, "If not now, then never," or "assume that there is no harm in trying something once". Consequently, one instance turns into a second, then a third, and in this way, they gradually become trapped in the harmful and bad habits.

- Some medical professionals suggest that certain adolescents may inherit tendencies toward harmful habits genetically. Such individuals may find themselves engaging in these behaviors unwillingly and struggle to restrain themselves due to inherited predispositions. (And Allah knows best; no definitive conclusion can be drawn in this regard.)
- If a youngster is subjected to bullying at school, college, or within the neighborhood, they may internally develop feelings of resentment and a desire for retaliation. Consequently, they may begin to react in the same manner as they were treated. Over time, they may associate with peers who engage in harmful habits and ultimately become involved in such behaviors themselves.
- Lack of social regulation: Due to the prevalence of obscenity and nudity, a state of intense arousal has developed among youth. In seeking gratification, they adopt masturbation and do not perceive it as wrong. Moreover, they are exposed to social content that portrays masturbation as having various benefits. As a result, they become involved in bad habits. Under such circumstances, this cannot be regarded as an individual's personal illness or moral failing; rather, it constitutes a broader social problem.
- In many cases, parents, preoccupied with their professional commitments, fail to devote sufficient attention to their children. While they fulfill the children's legitimate material desires, they often do not give the invaluable gift of time, remaining engrossed in their economic pursuits. Consequently, their children slip from their grasp and veer toward misguided paths. Parents typically become aware of this only after the children have completely strayed beyond their control. Thus, parenting exerts a profound influence on the younger generation.
- In many cases, parents disregard their adolescent sons' and daughters' educational inclinations and interests and impose their own preferences, often overlooking subjects that captivate them. This leads to the younger generation lagging in academic competition, fostering feelings of inferiority. As a result, youth embark on erroneous paths. Therefore, parents must attentively consider their adolescent children's inclinations toward specific subjects and disciplines.
- University and college graduates among the youth frequently fail to obtain jobs or business opportunities of their desire because this period being an initial phase in their careers. So, they deem such employment inadequate for their needs, leading many to make wrong decisions whose repercussions they may face in the future.

Therefore, young individuals must approach their work with utmost patience and perseverance. After two to three years of experience, they become fully equipped for their optimal and desirable jobs or ventures.

- A pervasive sense of deprivation is one of the most serious issues facing today's younger generation, often arising within the family environment. In many households, parents often engage in conflict and do not show respect for each other. This has a deeply negative and lasting impact on their children. As a result, they may choose the harmful paths, such as being vulnerable to substance abuse and drug use. While others adopt aggressive behaviors as a means of coping.

- Children who do not receive sufficient attention and care from their parents fall prey to harmful practices. For instance:
 1. They experience feelings of loneliness and social isolation.
 2. A persistent state of anxiety remains dominant in their daily lives.
 3. They become prone to anger and emotional outbursts over both minor and major issues.
 4. Their sense of self-confidence and self-esteem gradually diminishes.
 5. They tend to engage in behaviors that are explicitly disapproved of by their parents.As a result of these factors, many children develop symptoms of depression. In such circumstances, children may get involved with Bad companionship.

- On one hand, parental negligence contributes significantly to the deterioration of children, while on the other hand, excessive parental strictness, such as constant criticism, fault-finding, and frequent scolding, also leads to feelings of deprivation. Therefore, a child's upbringing requires parents to adopt a balanced and moderate approach. Neither excessive rigidity nor excessive leniency is considered beneficial. With wisdom and moderation, parents should carefully observe, evaluate, and guide their children's upbringing and development. A common source of resentment among children is the perception that their parents are always lecturing and seldom listening. Consequently, an important aspect of effective parenting is recognizing that while discipline may sometimes be necessary, parents should first make a genuine effort to listen to their children. This practice strengthens children's confidence and reassures them that their parents value and acknowledge their perspectives.

- In the present society, children, particularly adolescents, are subjected to considerable psychological and social pressure. They live in environments where various social, societal, and moral challenges are prevalent, yet they often receive little or no guidance from their parents on how to navigate these issues. As a result, when adolescents make independent decisions under such circumstances, the outcomes may be erroneous.

Multiple factors contribute to the unhealthy nature of society, and children are frequently unaware of how to confront or manage these influences effectively. During puberty, many adolescents lack the necessary understanding of how to regulate sexual impulses and desires. In particular, individuals who exploit or manipulate young girls are often close relatives or people from their immediate surroundings, which makes the issue more complex and alarming. Therefore, special attention and protective measures are essential.

One of the major contributing factors to these challenges is the widespread availability of explicit content in modern society. Prominent sources of such material include smartphones and the internet. Consequently, children should be protected as much as possible from exposure to these digital platforms and harmful content.

Methods and corrective measures to safeguard youth from Bad habits

- To protect adolescents from developing bad habits, it is essential to keep them consistently engaged in some activities.
- Some individuals adopt a rigid and punitive approach, often described as an “all-or-nothing” method, when attempting to eliminate negative behaviors. However, this approach frequently leads to increased resistance and rebelliousness among adolescents. Therefore, before attempting to eliminate any bad habit, it is advisable to introduce a positive alternative or replacement behavior. Subsequently, parents and caregivers should actively support their children in overcoming the negative habit. This gradual and supportive approach can make the process more effective.
- Developing time management skills among adolescents is also crucial. In addition to school and college commitments, youngsters should be encouraged to participate in extracurricular activities that promote personal growth and discipline.
- Adolescents should be included with household responsibilities by being asked to assist with the tasks, and, where it is appropriate, they should be assigned specific duties.
- Entrusting them with the care of younger siblings can further enhance their sense of responsibility and will foster self-confidence.
- Engage children in gardening, because it has numerous benefits.
 - It keeps them occupied.
 - Gardening cultivates patience in them, as plants do not grow immediately but gradually according to their natural pace. By observing this process of growth, children learn that development and success require time and perseverance. Consequently, gardening naturally nurtures patience, responsibility, and emotional maturity among them.

- Gardening helps reduce irritability and temperamental behavior in children.
 - Gardening provides an understanding of the ups and downs of life.
 - Gardening alleviates stress and supports the human immune system.
 - Gardening also contributes to calorie burning.
 - Gardening can help individuals overcome various forms of addiction.
- Additionally, having a pet at home can be beneficial for children. For instance, a bird, such as a sparrow, lovebird, parrot, or mynah, and assigning children the responsibility of its care and the cleaning of its cage can teach them responsibility and compassion. The permissibility of keeping pets is also supported by the Hadith. It is reported that Anas ibn Malik's younger brother, Abu Umair, had a bird. The Prophet Muhammad (sallallahu alayhi wa sallam) observed that Abu Umair used to play with this bird. On one occasion, when the bird was not visible, the Prophet (sallallahu alayhi wa sallam) asked Abu Umair about it. "O Abu `Umair! What did the Nughair (a kind of bird) do?"
[Sahih Bukhari: 6127]
 - Young people often lack experience, which is why they should consistently be guided.
 - Certain teenagers are exceedingly shy. When they are shown respect, they tend to comply with every demand.
 - Overcoming bad habits, such as visiting inappropriate or explicit websites, requires time and patience. To help adolescents abandon bad habits and adopt good ones, it is important to allow sufficient time for gradual change rather than imposing strict schedules or deadlines. Emphasize Patience and perseverance because they are essential tools, along with regular prayer, as these practices can provide significant moral and psychological support. Observing prayer can help guide the youth away from immoral behaviors.

Giving up a bad habit may not be easy for most of us, but taking even a single step toward overcoming it is equivalent to moving forward in the right direction. A study reveals that in the struggle to eliminate dangerous habits, no one is truly alone. Approximately 90% of people have at least one bad habit that they attempt to change daily, often abandoning their efforts without achieving results. However, taking the first step can be a significant milestone toward long-term success. It is crucial to take this step as soon as possible and avoid wasting time. Allama Iqbal, in Baang e Dara, expresses this sentiment poetically:
"I was negligent for a moment, and the journey became a century long."
Even a brief moment of negligence can set a person back by what feels like centuries.

Activities to engage in after getting rid of Bad Habits

Once an adolescent has successfully overcome a bad habit, they should observe the following guidelines:

1. Keep in mind the factors and situations that initially led to the development of those bad habits. Many young individuals fail to recognize these triggers, which can inadvertently cause a relapse. Therefore, it is essential to remain constantly aware of the root causes of past behaviors. One effective strategy is to assist others in overcoming the same habit, as this process can further strengthen your own self-discipline and resilience.
2. Avoid repeatedly blaming yourself or others for past mistakes. Dwelling on previous misdeeds can reopen the pathway to harmful behavior. Instead, focus on moving forward and creating positive opportunities for growth and progress in life.
3. Whatever bad habit you have successfully abandoned, by the grace of Allah, make a conscious effort to permanently distance yourself from the environment or situations that supported it. In'sha'allah, this approach will help you fully forget the bad habit and prevent relapse.
4. Focus on your own well-being and that of your family, and allow the rest of the world to take its course. During this period, avoid unnecessary competition or comparison with others.
5. Remember, abandoning a harmful habit is never an easy task. Successfully doing so represents a significant achievement and should be recognized as a blessing from Allah, Glorified and Exalted. Always remain grateful for this divine favor, nurture a sense of joy within yourself, and continually renew and reinforce this positive feeling.
6. It is also important to keep in mind that all of this success has occurred by the will and grace of Allah Almighty.
7. We pray to Allah, Glorified and Exalted, to protect everyone, especially the younger generation, and to safeguard them from the traps and deceptions of Shaytaan. May Allah preserve our youth and their years of vigor. Ameen.

In the preparation of this chapter, the information has been taken from the following sources and references, as well as from websites and articles written on the topic of societal reform. May Allah reward them with goodness.

Upbringing of children (Tarbiyat-e-Aulad): Shaykh Muhammad Munir Qamar,
Islamic upbringing of children (Aulad ki Islami Tarbiyat): Maulana Muhammad Anwar Salafi,

The gift of the beloved on rulings of the newborn (Tuhfat al-Mawlood ba Ahkam al-Mawlood): Hafiz Ibn Qayyim,

Child education in Islam (Tarbiyat al-Aulad fi al-Islam): Shaykh Abdullah Nasih Alwan,

Ibrahim (alayhis salam) as a father (Ibrahim (alayhis salam) ba haysiyat e walid):
Shaykh Wazil Elahi Zaheer,
How to raise children? (Hum bachon ki tarbiyat kaise karein?): Shaykh Ansar
Zubair Muhammad.



CHAPTER 4

Checklist of 70 Major Sins and
The Necessity of Shunning Doubts and
Desires.

70 Major Sins: [Checklist]

This is taken from 'Kitab al-Kabair' of Imam Dhahabi (may allah have mercy on him)

1. Ascribing associates to Allah, the most high [Shirk].
2. Killing a human.
3. Sorcery.
4. Not performing the prayer.
5. Denying Zakat.
6. Breaking one's fast during Ramadan without an excuse.
7. Not performing Hajj when able to.
8. Disrespecting one's Parents.
9. Severing the ties of one's Relatives.
10. Adultery.
11. Sodomy (Sodom and Gomorrah).
12. Accepting usurious gain.
13. Wrongly consuming an Orphan's property.
14. Lying about Allah and His Messenger (sallallahu alayhi wa sallam).
15. Fleeing from the Battlefield
16. The Leader who misleads his followers, the Tyrant, and the Oppressor.
17. Arrogance, Pride, Conceit, Vanity, and Haughtiness.
18. Bearing false witness.
19. Drinking Alcohol.
20. Gambling (Qimar).
21. Accusing a woman of adultery.
22. Misappropriating spoils of war, Muslim Funds, or Zakat.
23. Theft.
24. Highwaymen who menace the Road.
25. The engulfing Oath.
26. Taking people's property through falsehood.
27. Collecting Taxes.
28. The consumption of Haram.
29. Suicide.
30. Telling Lies.
31. The Dishonest Judge.
32. Bribery.
33. Men imitating Women and Vice Versa.
34. The Pimp and the one who permits his wife to fornicate.
35. Marrying solely to return to the previous Husband.
36. Not freeing oneself of all splashes of urine.
37. Showing off.
38. To betray.
39. Learning for worldly gain without Ikhlas and concealment of knowledge.

40. Reminding recipients of one's charity to them.
41. Disbelieving in Destiny.
42. Listening to the people's private conversations.
43. The Talebearer who stirs up enmity between people.
44. Cursing others.
45. Breaking one's promise or pledge.
46. Believing Fortune tellers and Astrologers.
47. A wife's rebellion against her husband.
48. Picture-making.
49. Loudly lamenting the dead or when afflicted with an adversity.
50. Rebellion.
51. Overburdening and arrogance against others.
52. Hurting one's Neighbor.
53. Hurting or reviling muslims.
54. Harming the servants of Allah.
55. Wearing clothes below the ankle.

Note: Some jurists say that, if it is done out of arrogance, then the prohibition further intensifies.

56. Men wearing silk or gold.
57. Fleeing of the slave.
58. Slaughtering in other than Allah's name.
59. Falsely claiming someone is one's Father.
60. Arguing, picking apart another's words, and quarreling.
61. Withholding excess water from others.
62. Stinting when weighing or measuring out goods and similar merchandise.
63. Feeling secure from Allah's Devising.
64. Despairing of the mercy of Allah and loss of Hope.
65. Forgoing the Congregational Prayer to pray alone without a legal Excuse.
66. Constantly missing Friday and the Congregational prayer without a valid excuse.
67. Bringing loss to the Bequest.
68. Deception and evil Schemes.
69. Spying on Muslims and revealing their weaknesses.
70. Disparaging the companions of the Prophet.



Combating Doubts and Desires

“Doubts and desires should be combated through beneficial knowledge and righteous deeds.”

Q. How can this principle be interpreted? In what ways can an individual effectively safeguard their faith against trials and tribulations?

A: It can be done through the following:

- Supplication
- Steadfastness
- And Patience (1. Being patient to observe obedience, 2. Being patient to abstain from sins, 3. Being patient in times of adversities.)

Supplication:

➤ The Messenger of Allaah (sallallahu alayhi wa sallam) used to engage in the following supplication:

Arabic Text

“O Allah, set right for me my religion, which is the safeguard of my affairs. And set right for me the affairs of my world wherein is my living. And set right for me my Hereafter, on which depends my afterlife. And make the life for me (a source) of abundance for every good and make my death a source of comfort for me, protecting me against every evil.”

[Sahih Muslim: 2720]

Youth should regularly supplicate and seek protection

Youth can attain success in both their religious and worldly pursuits through earnest supplications. Thus, they should try to make as many supplications as possible and regularly seek refuge in Allah Almighty from the accursed Shaytaan. By saying the Ta’awwudh:

“A’udhu billahi min ash-shaytaan ir-rajim”

The meaning of A’udhu (Ta’awwudh):

The word “Ta’awwudh” is derived from A’udhu, as exemplified in the supplication ‘Audhu billahi mina al-shayṭani al-rajim’, which is briefly referred to by Scholars and people of knowledge as Ta’awwudh. It signifies the act of seeking refuge, specifically seeking Allah’s protection from the accursed Shaytaan.

- Similarly, the phrase “Bismillah al-Rahman al-Rahim’ is referred to as the ‘Basmalah’, and at times it is also called ‘Tasmiyah’.

When the complete phrase ‘Bismillah al-Rahman al-Rahim’ is recited, it is termed ‘Basmalah’, whereas the shortened expression ‘Bismillah’ is referred to as ‘Tasmiyah’.

Now, let us understand the meaning of Ta’awwudh:

A’udhu is derived from the root ‘Aadha, Ya’udhu, Awdhan’ and from this origin also comes the term “Ta’widh” (Awwaza, Yu’awwizu), meaning ‘to protect’ or ‘to provide refuge’. The word Mu’awwidhatayn is also derived from the same origin, which means ‘The two protecting chapters,’ specifically Surah al-Falaq and Surah an-Nas, which are the chapters of protection. But in essence, the true protector is Allah, the Exalted.

However, within creation, Allah has established certain means and causes. These are classified as legitimate causes (*Asbaab shariah*) and non-legitimate causes (*Asbaab Ghayr shariah*). For instance, although it is Allah alone who sends down rain, He has established clouds and natural processes as means through which rain occurs. Thus, though Allah is the true cause (*Musabbib Haqiqi*), He has instituted various means in the universe for His creation.

Similarly, while it is ultimately Allah, the Exalted, who is the absolute Protector, humans are directed to employ available means. For example, just as one might use a shield for physical defense against an enemy’s attack, it is permissible, and even recommended, to adopt legitimate means (*Asbab shariah*) for treating both physical and spiritual problems. The recitation of the Mu’awwidhatayn along with supplications and invocations is lawful. The Quranic form of spiritual protection or recitations is, in essence, supplicatory amulets (*Ta’widh*) prescribed by the Shariah. However, if someone hangs cloth, ties threads, or wears such items claiming they are protective amulets (*Ta’widh*), this is called “Tamimah,” which is considered non-legitimate (*Asbab ghayr shariah*), and it is prohibited. In fact, the Prophet Muhammad (sallallahu alayhi wa sallam) said:

“Verily, spells, amulets, and charms are acts of shirk.”

And he instructed the believers to avoid using Tamimah for protection. Reciting the Mu’awwidhatayn as supplicatory invocations is permissible; similarly, when entering the restroom, one should recite the following prayer, thereby seeking protection from Allah:

Arabic Text

“Allah, I seek protection in you from the male and female shaytaan,”

Such prayers and the prescribed recitations are considered legitimate (Shariah-sanctioned means of protection). However, if one writes these prayers on cloth and wears them as amulets, then this is considered incorrect.

Likewise, if a physician prescribes a medicine in liquid form, it is appropriate to consume it, but wearing the tonic as an amulet around the neck is incorrect. So, the meaning of Ta'widh (amulate) is 'Ta'awwudh' as referenced in "Taj al-Arus": It is said that offspring among gazelles, camels, or mares that are newly born are unable to survive without their mothers, denoting creatures in a state of utmost vulnerability. Humans, too, are so fragile that without Allah's assistance, they cannot endure the hardships of this world; mental distress, satanic or spiritual afflictions, and worldly anxieties can overwhelm a person. Allah's teaching in the Quran and the guidance of the Prophet (sallallahu alayhi wa sallam) are indispensable for a meaningful and manageable life. Thus, you can observe that when we examine the original linguistic meanings of words, the depth and subtlety of their implications become fully apparent. Imagine the condition of a newborn that constantly searches for its mother and cannot survive without her; such is the state of the human being. If you keep this analogy in mind, the meaning of A'udhu will become clear and comprehensible, In'sha'allah.

In due course, I will further explain the various places in the Quran where the expressions "A'udhu billah" and "ta'awwudh" (the act of seeking Allah's protection) are taught: by Nuḥ (alayhis salam), by the Prophet Muhammad (sallallahu alayhi wasallam), by Maryam (alayhis salam), by Musa (alayhis salam), and by Yusuf (alayhis salam). I will also elaborate on the different contexts in which these expressions are employed and the rulings associated with them, In'sha'allah.

In summary, Ta'awwudh denotes:

"An invocation through which one seeks refuge in Allah," that is to say, "Through supplication, one seeks protection and salvation from the accursed shaytaan." This is its brief meaning.

Arabic text

The word "Shaytaan"

Starting with the supplication: *Arabic Text*

"I seek refuge in Allah from the accursed Shayṭaan. In the name of Allah, the Most Gracious, the Most Merciful."

Q. What, then, is the original linguistic (lughawi) significance of the term Shayṭaan?

A: (The word 'lughawi' denotes its meaning in the pure, linguistic, etymological sense, stripped of later theological connotations.)

- The word 'Shayṭaan' has been notably derived from the root: "Shaata, Yasheetu, Shaytaan." According to this etymology, the noun Shayṭaan is formed upon the morphological pattern fe'lan, a pattern wherein the root consonants "ف (Fa), ع (Ca), ش (Sha)" are used.

(Ain), ل (La)” remain primary, while the terminal alif-nun (ان) is an added morphological extension.

- When the term Shayṭaan is analyzed on the fe‘lan pattern derived from “Shaata, Yasheetu,” the trilateral root “ش (Sh), ي (Ya), ط (Ta)” conveys the sense of being burnt, ruined, or destroyed.

The Arabs express this through the idiom:

Arabic Text

It was not properly cooked, meaning that the meat was not properly cooked in the fire but rather scorched in it. All things require moderation because undercooked meat remains raw and inedible, while overcooked meat burns and blackens and is likewise ruined. The sound resolution is that the meat should be adequately cooked and suitable for consumption.

Thus, the interpretation derived from this root is: Any individual, force, or entity that strays from the path of moderation and heads towards Destruction and ruin is deemed to be ‘Shaata, Yasheetu’, from which originates the term “Shaytaan”. This is the path of Shaytaan (May Allah protect us from Destruction). In this respect, it can be asserted that the meaning of the word Shaytaan is ‘Destruction’. “Ishtata ar-rajulu itha ishtadda al-ghadab.” When a person’s anger reaches extreme intensity, it is said, “Ishtata ar-rajulu.” Thus, within the meaning of Shaytaan, there is the implication of destruction and extreme intensity. May Allah safeguard us.

Another root of the word for Shaytaan comprises ش (Sh), ط (Ta), ن (Na), which refers to “shatan” meaning to break, deviate, or go astray, with the ‘ن’ (noon) being the original root letter, which accounts for the linguistic explanation (*tawjih al-lughawi*) of the term Shaytaan. Morphologically, Shaytaan is in the form of “fi‘al”. While the earlier form “fe‘lan” conveys a constant characteristic (*sifat mushabbah*) of the term Shaytaan. But here “fi‘al” is used in an exaggerated sense. Therefore, the ‘ن’ (noon) is the original root for Shaytaan. For instance:

- “Shatana yashtunu itha ba‘da ‘anil-khayr” signifies moving away or becoming distant from goodness.
- “Shata yashit” indicates destruction or perishing.
- “Shatana yashtunu” specifically means to become far removed from good.

This concept of extreme distance is also reflected in classical Arabic usage:

- “Bir Shatun” refers to a well whose bottom is very far or deep (*baidat al-qar*).
- “Habl Shatun” refers to a rope so long that both ends are extremely distant (*ba‘id at-tarfayn*).

That is why an Arab poet in his poem said: *Arabic Text*

The poet essentially states that the word “Shatun” used here implies the meaning of distance, which is derived from the word ‘Shaytaan’. Imam al-Qurtubi (may Allah have mercy on him) clarifies that the word Shaytaan has two root forms:

- ‘Shaata, Yasheetu’, and
- ‘Shatan’.

Regarding the root Shaata, Yasheetu, there is also a poem of Al-A‘sha:
Arabic Text Here, the word yasheetu carries the meaning of destruction.
From this, the meaning of Shaytaan becomes clear:

1. Destruction: one who is lost due to disobedience to Allah.
2. Distance: one who is separated from Allah’s mercy and goodness.

Later in the Quran, this term Shaytaan was extended in application to humans, jinn, and even animals, to signify evil or devilish influence on them.

“Kull ‘at mutamarrid min al-jinn wal-ins wal-dawab shaytan.”

This means that practically, whenever a human, jinn, or even an animal begins to engage in evil or rebellious actions, we say that this person or being has become a Shaytaan; that is, they have begun acting evilly viz, Shaytaan has “mounted” or taken control over this person, and they are now proceeding along the path of Shaytaan (performing evil deeds).

The phrase “Kull ‘at mutamarrid” denotes any entity that exceeds bounds, deviates from righteousness, or separates from goodness, whether it is from among humans, jinn, or animals. Such beings are referred to as Shayateen in a moral and behavioral sense.

Consequently, the Quran employs the term: *Arabic Text* to depict those humans and jinn who partakes evil behaviour.

The meaning of ‘Ir-rajim’:

Al-Rajim: The term is originally based on the morphological pattern fa‘il, similar to Naṣir (Arabic Text). The pattern, fa‘il, sometimes conveys the meaning of maf‘ool (the one upon whom an action is effected). Al-Rajim, in this sense, is also maf‘ool, that is, it refers to the recipient of the action.

To put it differently, maf‘ool corresponds to the definition of Marjoom, which refers to the one who is Matrood: rejected, expelled, or driven away from the door of Allah, or the one who is reviled by the curse of Allah (the one who is ‘mashtoom bi-la‘nat Allah’).

In Tafsir Ibn Kathir, Awn al-Mabood, and Tafsir al-Qurṭubi explain al-Rajim as the one who has been rejected and expelled from the door of Allah (*Al-matrood min bab Allah*). Thus, the term Marjoom encompasses both expulsion (*Matrood*) and the one upon whom the curse of Allah has descended (*Mashtoom bi-la‘nat Allah*). In this context, the term Al-Rajim signifies the one who is rejected (*Matrood*) and accursed (*Mashtoom*).

The 14 situations and circumstances where it's taught to say Ta'awwudh (Istiadhah), meaning to seek refuge in Allah from Shaytaan.

1. Before reciting the Quran.
2. Prior to reciting Surah Fatiha in the prayer.
3. When one becomes severely angry due to the influence of Shaytaan, it is crucial to get rid of him by reciting Ta'awwudh.
4. Before entering the Restroom.
5. It is taught to say the ta'awwudh upon hearing the braying of the donkey and the barking of the dog.
6. When a person awakens from sleep after experiencing a bad dream, rises abruptly in distress, becomes anxious, or when sleep is disturbed and does not return, at such times, this supplication should be recited.

7. While performing Ruqyah;

That is, during treatment, when Ruqyah is recited for the protection from jinn, magic, or the evil eye, we are taught prayers to seek refuge from Shaytaan. For instance, in the case of the evil eye when it affects children, say

“A’udhu bi kalimaatillahi al-taa’ammami min kulli Shaytaanin wa haammah, wa min kulli aynin laammah”,

And for adults, the direct supplication taught to be recited is: A'udhu billahi min ash-shaytaan ir-rajim. The above supplication was recited upon Prophet Ibrahim (alayhis salam), Prophet Ismail (alayhis salam), and Prophet Ishaq (alayhis salam) when they were children, and also recited by the Prophet (sallallahu alayhi wa sallam) on Hasan and Husayn (may allah be pleased with them). Likewise, this supplication is recommended to be recited over young children, since they often cannot regularly supplicate upon themselves; adults are responsible for supplicating on them on their behalf.

Adults should likewise supplicate upon themselves to seek protection from the evil eye by saying “A’udhu billahi minal-ayn.”

And also supplicate over children as prescribed. [As done by the Prophet (sallallahu alayhi wa sallam) on Hasan and Husayn (may allah be pleased with them)]

- The Prophet (sallallahu alayhi wa sallam) used to seek protection for Al-Hasan and Al-Husain and say: U’ithukuma bikalimati ‘llahit-tammami min kulli shaytanin wa hammah, wa min kulli `aynin lammah

“I seek protection for you two in the Perfect Words of Allah from every devil and every beast, and from every envious blameworthy eye.”

[Hisn ul-Muslim: 146]

Considering in the hadith both Hasan and Husayn were mentioned, that's why the recitation is "U'idhukuma" but "U'idhukum", "U'inuka", "U'idhukuma", can also be used as per the narration of Ibn Abbas (may Allah be pleased with him), the Messenger of Allah (sallallahu alayhi wa sallam) used to seek Allah's protection over Hasan and Husayn (may Allah be pleased with them) by reciting supplications upon them and placing them under the protection of Allah. Therefore, children should be entrusted to Allah's protection by way of supplications. On the contrary, the practice of tying threads, fastening charms, hanging cloth, wearing talismans and wicks, placing chilli or lemon beneath the bed, hanging vegetables like gourds before the house, and such things that are made or used as amulets are all impermissible.

The permissible means entail seeking protection directly from Allah Almighty by way of supplication, as done by the Prophet (sallallahu alayhi wa sallam) on his grandsons by saying (U'idhukuma...): "I entrust you both to Allah's protection," meaning seeking His protection and refuge. This should be enacted in accordance with the complete words of Allah (bi-kalimaatillah al-taammah).

As it was clarified, the expressions 'bi-Kalimaatillah' as stated by Al-Mubarakpuri (may Allah have mercy on him), the "Kalimaatillah" include the name of Allah, His attributes, the Quran, and all the revealed scriptures, meaning all the statements of Allah contained within those scriptures. All of these are encompassed by the term 'Kalimaatillah'. It may therefore be concluded that this is an extremely powerful supplication, in which protection is sought by all the words of Allah Almighty, because of which Shaytaan cannot get past it and harm anyone.

The phrase "min kulli shaytaanin" means from every Shaytaan, and "wa hammah" means from every hammat and hamm collectively called 'Hawam', which means all entities that inflict harm. For instance, in the hadith of Ka'b ibn Ujrah (may Allah be pleased with him), it is said: "Ayudhika haam ra'suka," implying that even lice are comprised under 'haam' (harmful agents). Accordingly, whether it is a snake, scorpion, or any animal that enters homes and inflicts harm, or creatures that move along the ground, fly, crawl, or any creature capable of causing distress. All of them fall under the term 'haammat' (those that inflict harm).

Protection is sought from all beings, whether skulls, animals, owls, or any creature that causes harm. Hence, the phrase "Wa min kulli 'aynin laammah" refers to protection from every blameworthy or reproachful eye, that is, the evil eye (*al-ayn al-hasudah*). Through this supplication, we are taught to seek refuge from all such causes of harm.

Just like the harm caused by the effect of the evil eye and the shaytaan, harm can also be caused by seeing frightening sights, such as skulls or animals that cause intense fear; it is also classified as harmful. Likewise, dangerous creatures such as snakes and scorpions cause injury. All such harm-causing entities fall under the category of haammat, from which protection is sought. Thus, the supplication

encompasses refuge from Shaytaan, harmful creatures, and the envious eye. This is a powerful and authentic supplication.

[Reported in: Musnad Ahmad: 2112, Sunan al-Kubra of Imam Nasai, Al-Mustadrak of Imam al-Hakim, and Sahih Ibn Hibban:1012.]

The explanation I have offered is likewise referenced in Fathul Bari: 7/34, Umdat al-Qari, Tuhfat al-Ahwadhi 6/179, and in Imam Nawawi's comprehensive work, the 'Al-Adhkar', which contains numerous authentic supplications that are to be recited during Ruqyah shar'iyah (Islamically sanctioned spiritual healing). Amidst all the supplications, the most significant supplication is the above-mentioned one (Ta'awwudh), which is to be specifically recited.

8. The place where it is taught to seek refuge (*Istiadhah*) is when entering the mosque. When a person enters the mosque, Shaytaan tries to distract him through his whispers (*waswasah*). The Shaytaan, who flees after the call to prayer (*Adhan*), now returns before the prayer (*Salah*) begins. He tries to disturb the person in the prayer (*Salah*). Therefore, one should seek refuge from Shaytaan upon entering the mosque and proceed to worship while seeking protection from Allah, the Exalted.

This is narrated from Abdullah ibn Amr ibn al-As (may Allah be pleased with him):

(Abdullah ibn Amr (may Allah be pleased with him), like Abu Huraira (may Allah be pleased with him), not only memorized many hadiths but also wrote them down.)

It is narrated that: "When the Prophet (sallallahu alayhi wa sallam) would enter the mosque, he would say: 'A'udhu billahi al-'Azim wa bi-wajhihi al-Karim wa Sultaanihil-Qadimi minash-Shaytaanir-Rajim'"

"I seek refuge in Allah, the Magnificent, and in His noble face, and in his eternal domain, from the accursed Devil." The Prophet (sallallahu alayhi wa sallam) said that if one says this upon entering the mosque, they are protected from Shaytaan for the entire day.

[This hadith is recorded in Sunan Abu Dawud: 466, and Imam Nawawi (may Allah have mercy on him) classified it as Reliable. Allama Albane declared the narration to be Reliable.

You can also find it in books of Hajj and Umrah, and in the book Al-Adhkar on pg. 31, where Imam Nawawi (may Allah have mercy on him) cites it with strong chains of narration.]

9. There is also a supplication taught to prevent the whispers (*waswasah*) of Shaytaan that arise during prayer.

- Uthman ibn Abi al As al-Thaqafi (may Allah be pleased with him) came to the Prophet (sallallahu alayhi wa sallam) and said: Allah's Messenger, Shaytaan

intervenes between me and my prayer and my reciting of the Quran, and he confounds me. Thereupon Allah's Messenger (sallallahu alayhi wa sallam) said: That is (the doing of a) Shaytaan (devil) who is known as Khinzab, and when you perceive its effect, seek refuge with Allah from it and spit three times to your left. I did that, and Allah dispelled that from me.

[Sahih Muslim: 2203]

Imam Nawawi (may Allah have mercy on him) mentions that scholars differ on whether the name of Shaytaan should be pronounced as “Khinzib”, “Khanzib”, or “Khunzib”, but the more widely known is Khinzib. Ibn al-Athir, in ‘Nihayat al-Gharib’, also confirms that vowelization (Fatha and Kasra), Khanzib and Khinzib, can both be used. It is also mentioned in the hadith that when the whispers of Shaytaan are intense, one should blow lightly three times on the left side after reciting the supplication.

10. As mentioned in “Inda iqbali al-Layl”: Specific supplications are taught, which are to be recited when night approaches:

Arabic Text

The supplication is recited to seek protection from the harm of the darkness of the night.

11. When one arrives in a new place, such as a village or city, it is recommended to supplicate upon entering that place. This is to seek protection from: Theft, Attacks or aggression, Plots and conspiracies, harm from animals, deception from the people of that area. Essentially, whenever a person is traveling for business or some other purpose, this prayer helps protect them from all types of harm and difficulties in that area.

“A‘udhu bi-kalimatillahi-t tammati min sharri ma khalaq”

“I seek refuge in the perfect words of Allah from the evil of what He has created.”

[This is based on Sahih Muslim: 6828]

The hadith explains that if a person recites this supplication, nothing will harm him until he departs from that new place.

12. Sometimes, Shaytaan whispers so intensely that he instills doubts about Allah. Raising questions such as: “Who created Him?” until finally, the person himself begins to ask: “Who created Allah?”

The Prophet (sallallahu alayhi wa sallam) instructed that when a person reaches this point:

1. They should immediately seek refuge by reciting: “A‘udhu billahi min ash-Shaytan ir-Rajim.”
2. They should pause and restrain their thoughts, not let their mind wander. Otherwise, Shaytaan can lead a person further into doubt, suspicion, and desires, causing confusion and spiritual harm.

[This guidance is narrated in: Sahih Bukhari: 3276, Sahih Muslim: 134. Explanations of these narrations can also be found in: Fathul-Bari [6/486], Umdat al-Qari, Tuhfat ul-Bari.]

13. In the morning and evening remembrance (*Adhkar*), one finds the following supplication.

- As Abu Huraira (may allah be pleased with him) narrates that Abu Bakr (may allah be pleased with him) said: ‘O Messenger of Allah, command me with something that I may say when I reach morning and evening.’ He said: ‘Say: “O Allah Knower of the Unseen and the Seen, Originator of the heavens and the earth, Lord of everything and its Possessor, I bear witness that there is none worthy of worship except You, I seek refuge from You from the evil of my soul and from the evil of Shaytaan and his Shirk.’

This is a very significant supplication: “We seek refuge in Allah from the evils of our own souls.”

The Prophet (sallallahu alayhi wa sallam) himself sought refuge from the evils of his own soul and led us by example. He would preach this from the pulpit and say: “We seek refuge in Allah from the evils of our souls.” And also “from the evil of Shaytaan.”

About the wording on Shaytaan in the above Hadith, it has been narrated in two ways: ‘wa shirkihi’, ‘wa sharakihi.’ Both readings are reported.

- “Shirkihi”: It is that Shaytaan casts a person into shirk (associating partners with Allah), so one must seek refuge from that.
- “Sharakihi”: It addresses the trap of Shaytaan; his snares and ambushes. These are the gradual, step-by-step strategies by which he approaches from all directions, ensnaring a person without his awareness. One must seek refuge in this regard as well.

So, the Prophet (sallallahu alayhi wa sallam) instructed that this supplication should be recited in the morning and evening.

[This hadith is reported in: Musnad Ahmad: 52, Sunan Abu Dawud: 5067, Sunan Tirmidhee: 3392.]

Imam al-Nawawi (may allah have mercy on him) stated that within this supplication, Shirkihi refers to seeking protection from Shaytaan’s attempts to incline a person into associating partners with Allah, and Sharakihi refers to seeking refuge in Allah from Shaytaan’s traps, schemes, stratagems, and deceptive devices by which he misleads people. It is, therefore, appropriate to seek refuge by reciting either of them (Shirkihi and Sharakihi), as one should actively safeguard oneself from falling into these snares of Shaytaan. Imam al-Nawawi explained this in the book ‘Al-Adhkar’ [pg. 78].

[Similarly, Ibn al-Qayyim (may allah have mercy on him) discussed this in detail in Ighathat al-Lahfan (1/90), emphasizing that this supplication contains

protection from all kinds of causes of evil. Likewise, the matter is mentioned in *Badai al-Fawaid* (2/435), *Shifa al-Alil*, and *Talbis Iblis*, where it is explained in detail.]

14. A hadith Narrated by Abdullah ibn Masood (may Allah be pleased with him):
- The Messenger of Allah (sallahu alayhi wa sallam) said: “Indeed the Shaytaan has an effect (Lamah) on the son of Adam, and the angel also has an effect (Lamah). As for the Shaytaan, it is by threatening evil repercussions and rejecting the truth. As for the effect of the angel, it is by his promise of a good end and believing in the truth. Whoever finds that, let him know that it is from Allah, and let him praise Allah for it. Whoever finds the other, then let him seek refuge with Allah from the Shaytaan (the outcast), then recite: Shaitan threatens you with poverty and orders you to commit Fahisha (immorality). [For a further detailed refer to Sunan Tirmidhee: 2988 and in Sahih Ibne Hibban: 973.]

The term ‘Lamah’ indicates “closely surrounding something.” The thoughts that arise within a person from either an angel or Shaytaan are all referred to as ‘Lamah’. The role of Shaytaan is to instill fear. That is why Allah says in the Quran:

“Secret counsels (conspiracies) are only from Shaytaan (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allah permits, and in Allah let the believers put their trust.”

[Surah Mujadila: 10]

Referring to those who are constantly plagued by suicidal thoughts or tendencies. To protect oneself from such thoughts, one should recite the guidance given in Surah Mujadila, Ayah 10.

One should continuously recite:

“A‘udhu billahi as-Sami‘i al-Alim min ash-Shaytan ir-Rajim, min hamzihi wa nafkhihi wa naftihi”

“I seek refuge with Allah, the All-Hearing, the All-Knowing, from Shaytaan, the rejected - from his madness, his arrogance, and his poetry (or evil whisperings).” Reciting this frequently helps maintain control over oneself, and keeping away from the means and causes of anger, while seeking refuge in Allah, allows a person to live a life of peace, In’sha’llah.

After supplication (*dua*) and seeking refuge (*Ta‘awwudh*), one should practice: steadfastness (*Istiqamah*) and patience (*sabr*) (1. Being patient to observe obedience, 2. Being patient to abstain from sins, 3. Being patient in times of adversities)

- Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) says: When Muslims carefully assess the situations of emerging trials and tribulations (*fitan*).

It shall be clear that no person benefits from intervening in such matters, because interference in these affairs brings harm in both religious and worldly terms, which is why it is prohibited by Shariah. Hence, abstaining from such affairs is among the commands of Allah, as Allah says in the Quran:

“And let those who oppose the Messenger’s (sallallahu alayhi wa sallam) 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.”

[Surah An-Nur: 63]

[Reference: Minhaj as-Sunnah an-Nabawiyyah: 4/410]

A solid understanding of Allah's Oneness (*Tawheed*), Prophethood (*Risalah*), and the Hereafter (*Akhirah*), combined with beneficial knowledge, righteous actions, Da‘wah (inviting others to Islam), reform, and patience, helps in overcoming doubts and desires, by Allah's permission. It also ensures fulfilling obligations properly and avoiding forbidden acts.

Therefore, following Tawheed and sound beliefs, the most important obligation is prayer (*Salah*). A Muslim should prioritize performing prayer at its given times, fulfill its conditions and pillars, and cultivate humility (*khushu*). Additionally, one should pay attention to voluntary (*nawafil*) prayers, as Allah the Exalted states in the Quran:

“And perform As-salat (*Iqamat-as-Salat*). Verily, As-salat (the prayer) prevents from Al-Fahsha' (i.e., great sins of every kind, fornication, etc.)”

[Surah Ankabut: 45]

Similarly, while being patient, steadfast, seeking forgiveness (*Istighfar*), and seeking refuge (*Ta'awwudh*), one must also attend to other supplications, because the Prophet (sallallahu alayhi wa sallam) taught us comprehensive supplications which are beneficial to safeguard one’s faith.

One should attend to the hadiths in 3 aspects:

Arabic Text

“Guide us to the straight path.”

1. *Hidayah Irshaad* (beneficial knowledge and useful information):

“Ha-Mim. The revelation of the Book (this Quran) is from Allah, the All-Mighty, the All-Wise. Verily, in the heavens and the earth are signs for the believers. And in your creation, and what He scattered (through the earth) of moving (living) creatures are signs for people who have Faith with certainty. And in the alternation of night and day, and the provision (rain) that Allah sends down from the sky, and revives therewith the earth after its death, and in the turning about of the winds (i.e. sometimes towards the east or north, and sometimes towards the

south or west etc., sometimes bringing glad tidings of rain etc., and sometimes bringing the torment), are signs for a people who understand.”

[Surah Al-Jathiyah: 1-5]

In the Quran, ‘Beneficial knowledge’ (*Ilm Nafi*) encompasses knowledge that is valuable both religiously and worldly. Gaining this knowledge allows a person to succeed in both realms, achieving worldly progress and securing salvation in the Hereafter. Conversely, knowledge that causes harm in this life or the next, such as occult practices, magic, fortune-telling, and palmistry, is forbidden. The highest form of knowledge is religious, as it remains beneficial beyond this world into the Hereafter, unlike secular or temporal knowledge. Therefore, it is important to seek knowledge that benefits oneself and others and to avoid harmful knowledge intentionally.

- Abu Huraira (may Allah be pleased with him) reports that in the prayers of the Prophet (sallallahu alayhi wa sallam), the supplications included invocations seeking beneficial knowledge:

“O Allah, I seek refuge with You from knowledge that is of no benefit, from a supplication that is not heard, from a heart that does not fear (You), and from a soul that is not satisfied.”

[Sunan Ibne Majah: The Book of Sunnah, Chapter: Gaining benefit from knowledge and acting in accordance with it, Hadith: 250, Sunan Abu Dawud: 1548, Sunan Nasai: 5470. Allama Albane declared this narration to be Authentic.]

2. *Hidayah Tawfeeq* (Righteous deeds):

(They say): “Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.”

[. Surah Al-Imran: 8]

3. *Hidayah Istiqamah* (Steadfastness):

“O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islam (as Muslims) with complete submission to Allah.”

[. Surah Al-Imran: 102]

In like manner, the supplication taught by the Prophet (sallallahu alayhi wa sallam) for Qunoot and tarteel is:

- “O Allah, guide me among those Thou hast guided, grant me security among those Thou hast granted security, take me into Thy charge among those Thou hast taken into Thy charge, bless me in what Thou hast given, guard me from the evil

of what Thou hast decreed, for Thou dost decree, and nothing is decreed for Thee. He whom Thou befriendest is not humbled. Blessed and Exalted art Thou, our Lord.”

[Tirmidhee reported this Hadith and declared it to be Reliable, and the same hadith is mentioned in Sunan Abu Dawud: 1425.]

Besides various other supplications, there are prayers where a person asks Allah Almighty to stay firm in faith and consistently perform righteous deeds. The supplicant prays for guidance along the Straight Path (*Sirat al-Mustaqim*) and seeks steadiness in following it. Additionally, they continue to strive and supplicate in hopes of earning Allah's pleasure.

2. Keeping away from Bad companions:

- As narrated by Abu Huraira (may Allah be pleased with him), the Prophet (sallallahu alayhi wa sallam) said: “A man follows the religion of his friend; so each one should consider whom he makes his friend.”

[Sunan Abu Dawud: 4833 and Sunan Tirmidhee: 2378 reported this hadith and declared it to be Reliable.]

3. Acquisition of religious knowledge and consultation with reliable scholars:

The greatest means of protection from religious trials and tribulations is Islamic knowledge (*Ilm-e Shari*). One should seek knowledge from trustworthy and knowledgeable scholars.

4. If a person becomes afflicted by trials due to sexual desire, they should arrange for marriage as soon as possible. If this is not feasible, they should fast frequently, as the Prophet (sallallahu alayhi wa sallam) indicated that fasting is a means to control sexual urges.



CHAPTER 5

Etiquettes

Etiquettes of answering the call of nature

1. Do not take with you anything to the restroom that bears the names of Allah or contains His remembrance.

2. Recite the following supplication before entering the restroom.

➤ *Arabic Text*

“O Allah, I seek Refuge with You from all offensive and wicked things (evil deeds and evil spirits.”

[Sahih Bukhari: Book of Ablution (*Wudu*), Chapter: What to say while going to the lavatory (water closet), Hadith: 149, Sahih Muslim: 375 (831).]

3. When entering the restroom, step in with your left foot, and when exiting, step out with your right foot.

4. After exiting the restroom, say the following:

➤ Abu Huraira (may Allah be pleased with him) narrated that the Mother of the Believers, Aisha (may Allah be pleased with her), said to me that when the Prophet (sallallahu alayhi wa sallam) came out of the privy, He used to say: *Arabic Text* “Grant me thy forgiveness.”

[Sunan Abu Dawud: Book of Purification, Chapter: What should be said when a person exits the Toilet in which he relieved himself, Hadith: 30, Allama Albanee declared this narration to be Authentic, Sunan Tirmidhee: 7, and Sunan Ibne Majah: 300.]

5. While answering the call of nature, one should neither face nor turn one's back towards the direction of Qibla. (Certain scholars permit this in populated areas, though they advise exercising caution.)

6. When answering the call of nature, one must conceal the private area from the view of others.

7. While relieving oneself, one must be cautious of the splashes of urine and other impurities.

8. Speaking while observing the private area while relieving oneself is displeasing to Allah. (The hadith forbidding conversation at this time is weak (*daif*); speaking out of compelling need is permitted, but speaking unnecessarily must be avoided. Speaking while looking at the private area is strictly prohibited.)

9. Touching the private area with the right hand or using it for cleansing (*Istinja*) is prohibited.

10. The left hand should be used for cleansing (*Istinja*).

11. After relieving oneself, the hands should be thoroughly washed with soap and water, or purified with soil (*Tayammum*) if there is no water available.

12. Places where relieving oneself is prohibited:

- Public pathways.
- Shaded areas, especially under shaded or fruit-bearing trees.
- Stagnant water.

Etiquettes of wearing clothes

- Say “Bismillah” Before removing your clothes.
- Remove clothes starting from the left side.
- Change your clothes in private.
- When putting on new clothes, begin with the right side.
- Boys and girls should not wear the clothes meant for the opposite gender.
- Recite the following supplication upon wearing new clothes:
Arabic Text
“O Allah, praise be to Thee! as Thou hast clothed me with it, I ask Thee for its good and the good of that for which it was made, and I seek refuge in Thee from its evil and the evil of that for which it was made.”
[Sunan Abu Dawud: Book of clothing, Chapter: What is to be said when putting on a new garment, Hadith: 4020, Allama Albanee declared this narration to be Authentic.]
- Recite the following supplication upon seeing someone wear new clothing:
Arabic Text “May you wear it out and may Allah give you another in its place.”
[Sunan Abu Dawud: Book of clothing, Chapter: What is to be said when putting on a new garment, Hadith: 4020, Allama Albanee declared this narration to be Authentic.]

Etiquettes of Entering the House

- A Hadith reported by Jabir bin Abdullah (may allah be pleased with him) stated that the Messenger of Allah (sallallahu alayhi wa sallam) said: “When a person enters his house and mentions the Name of Allah at the time of entering and at the time of eating, Shaytaan says (to his companions): ‘You have no place to spend the night and no dinner.’ But when he enters and does not mention the Name of Allah, Shaytaan says: ‘You have found a place to spend the night.’ And when he does not mention the Name of Allah at the time of eating, he says: ‘You have found both a place to spend the night and dinner.’”
[Musnad Ahmad 346:3, Sahih Muslim 3: 1599]
- Consequently, another hadith which is reported by Aisha (may allah be pleased with her) said: Whenever Allah's Messenger (sallallahu alayhi wa sallam) entered his house, he used a tooth-stick first of all.
[Sahih Muslim: 253]

Etiquettes of entering the House:

1. Say ‘Bismillah’ when entering the House. (It is also essential to say ‘bismillah’ when closing the door after entering).
2. Offer the greetings of peace (*Salam*).
3. Enter with the right foot.

4. Use Miswak.

Note: The supplication recited upon entering the house (Bismillah walajna, wa bismillahi kharajna, wa 'ala Allahi Rabbina tawakkalna) is daif (weak hadith).

Supplication before leaving the house:

- The Prophet (sallallahu alayhi wa sallam) said: When a man goes out of his house and says: *Arabic Text*

“In the name of Allah, I trust in Allah; there is no might and no power but in Allah.” The following will be said to him at that time: ‘You are guided, defended, and protected.’ The devils will go far from him, and another devil will say: How can you deal with a man who has been guided, defended, and protected?

[Sunan Abu Dawud: 5095, Sunan Tirmidhee: 3425, Sahihul Jami: 499.]

Correspondingly, there exists another supplication:

- *Arabic Text*

“In the name of Allah my Lord, I seek refuge in You from falling into error or going astray, or wronging (others) or being wronged, and from behaving or being treated in an ignorant manner.”

[Sunan Nasai: 5539]

Seeking permission before entering the House:

Allah Says in the Quran:

“O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them, that is better for you, in order that you may remember. And if you find no one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you, and Allah is All-Knower of what you do.”

[Surah An-Nur: 27- 28]

“So, enter houses through their proper doors, and fear Allah that you may be successful.”

[Surah Al-Baqarah: 1r89]

- In the case of a house that is unoccupied, such as the guesthouse, if it holds the belongings of someone, entering it without permission is deemed permissible.

“There is no sin on you that you enter (without taking permission) houses uninhabited (i.e. not possessed by anybody), (when) you have any interest in them. And Allah has knowledge of what you reveal and what you conceal.”

[Surah An-Nur: 29]

- Eating food from the homes of one’s relatives or friends is permissible, provided that it is done with their consent.

“There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the

houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allah (i.e., say: As-Salamu 'Alaikum – peace be on you), blessed and good. Thus, Allah makes clear the Ayat (these Verses or your religious symbols and signs, etc.) to you that you may understand.”

[Surah An-Nur: 61]

- Children and household servants should be instructed not to enter the parents' bedroom without prior consent during sleeping hours, to avert the possibility that their gaze falls upon something improper or unbecoming. Accordingly, they should not enter the bedroom without permission before the Fajr prayer, at the time of the midday rest (*qaylulah*), or after the Isha prayer. However, if they enter at times other than these, it is to be overlooked, for they are among those who frequently come and go and whom it is difficult to restrain.

Allah says in the Quran:

“O you who believe! Let your legal slaves and slave-girls, and those among you who have not come to the age of puberty, ask your permission (before they come to your presence) on three occasions: before Fajr (morning) prayer, and while you put off your clothes for the noonday (rest), and after the ‘Isha’ (late-night) prayer. (These) Three times are for privacy for you, other than these times, there is no sin on you or on them to move about, attending (helping) you each other. Thus, Allah makes clear the Ayat (the Verses of this Quran, showing proofs for the legal aspects of permission for visits, etc.) to you. And Allah is All-Knowing, All-Wise.”

[Surah An-Nur: 58]

The prohibition of peering into others' houses without consent

- As narrated by Abu Huraira (may Allah be pleased with him), He said that Abul Qasim (sallallahu alayhi wa sallam) said, “If any person peeps at you without your permission and you poke him with a stick and injure his eye, you will not be blamed.”
[Sahih Bukhari: Book of Blood money, Chapter: If somebody peeps into the house of some people, Hadith: 6902]
- Another Hadith states:

“If any person peeps at you without your permission and you poke him with a stick and injure his eye, you will not be blamed.”

[Musnad Ahmad: 2/385 and Sahihul Jami: 6046.]

A woman who has received a revocable divorce (*Talaq raj'i*) must be provided with sustenance and maintenance throughout her Iddah (waiting period). She is not allowed to leave the marital home or be expelled from it until the Iddah ends. Allah says in the Quran:

“O Prophet (sallallahu alayhi wa sallam)! When you divorce women, divorce them at their ‘Iddah (prescribed periods), and count (accurately) their ‘Iddah (periods). And fear Allah your Lord (O Muslims), and turn them not out of their (husband’s) homes, nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allah. And whosoever transgresses the set limits of Allah, then indeed he has wronged himself. You (the one who divorces his wife) know not, it may be that Allah will afterward bring some new thing to pass (i.e., to return her back to you if that was the first or second divorce).”

[Surah At-Talaq: 1]

Household Meetings

One must hold special meetings and create opportunities to discuss household affairs.

As Allah says in the Quran:

“who (conduct) their affairs by mutual consultation.”

[Surah As-Shura: 38]

When the members of the house have the opportunity to meet and discuss internal or external affairs of the house, it signifies strength, harmony, and cooperation within the family. Even though the person Allah has appointed as the guardian is the main responsible party and decision-maker, others should likewise be encouraged to participate, especially as children grow older. This approach helps them develop a sense of responsibility and fosters a feeling of satisfaction, as everyone understands that their advice is valued and their opinions matter.

For instance, such discussions might be regarding Hajj or Umrah during holidays like Eid, traveling to visit relatives, permissible leisure and recreation, wedding and banquet arrangements, or celebrating a child’s birth (*Aqiqah*). They may also include shifting from one house to another, together with welfare activities such as helping neighbors in need or delivering food. Furthermore, these conversations could involve reviewing household conditions, evaluating the challenges faced by close relatives, and exploring possible solutions.

It is also imperative to emphasize another noteworthy type of session: one that provides a setting for direct dialogue between parents and children, as certain difficulties faced by grown children cannot be resolved with individual meetings. In such sessions, a father should sit privately with his son to discuss the challenging issues of adolescence, puberty, and young adulthood. Likewise, a mother should meet privately with her daughter to teach essential religious obligations and assist in addressing age-specific challenges. Parents may begin such conversations with phrases like: “When I was your age...” which greatly enhances receptivity. The absence of such direct guidance can result in daughters seeking conversation with inappropriate peers, potentially leading to the emergence of serious moral and social problems.

Etiquettes of conversation

1. One should engage in speech only when the purpose is to bring goodness.
2. While addressing a mistake, one must employ wisdom.
3. If the listener fails to understand something, it should be repeated for him as required.
4. Make truth, righteousness, and honesty your guiding principles when speaking.
5. One should refrain from baseless and unnecessary debate.
6. One must refrain from disputes and quarrels even when one is Right.
7. Phony, pretentious speech, and exaggerated expression should be avoided.
8. One should refrain from interrupting while someone is speaking.
9. Backbiting, gossip, and acts of instigating conflict should be avoided.
10. Information should not be shared unless it's authentically confirmed.
11. Refrain from saying false and inaccurate statements.
12. Avoid speaking without consideration for the propriety of the gathering.
13. Refrain from talking about mournful things on joyful occasions, and joyful things on mournful occasions.
14. Making jokes during solemn events is considered improper.
15. Good conversational etiquette requires attentive listening, allowing the speaker to speak, refraining from interjecting, and focusing completely on speaking.

Etiquettes of the Mosque

1. The mosque is a beloved place to Allah.
2. It is prohibited to walk briskly towards the Mosque.
3. Entering the mosque after eating onions and garlic is prohibited.
4. Enter the Mosque with the Right foot and exit it with the left foot.
5. Recite the following supplication while entering the mosque:
 - “I seek refuge in Allah, the Magnificent, and in His noble face, and in his eternal domain, from the accursed Devil.”

[Sunan Abu Dawud: Book of prayer, Chapter: What a person should say when he enters the Masjid, Hadith: 466, Allama Albaneer declared the narration to be Authentic.]

It was narrated that the daughter of the Messenger of Allah (sallallahu alayhi wa sallam), Fatima (may Allah be pleased with her), said:

- “Whenever the Messenger of Allah entered the mosque, he would say: *Arabic Text*
‘In the Name of Allah, and peace be upon the Messenger of Allah. O Allah, forgive me my sins and open to me the gates of Your mercy.’

6. And in the same Hadith:

- And when he left the mosque, he would say: *Arabic Text*
‘In the Name of Allah, and peace be upon the Messenger of Allah. O Allah, forgive me my sins and open to me the gates of Your bounty.’

[Sunan Ibne Majah: The Book on the Mosques and the Congregations, Chapter: Supplication when entering the Mosque, Hadith: 771, Allama Albaneer declared the narration to be Weak.]

There exists another supplication that is to be recited when leaving the Mosque:

- *Arabic Text*
“O Allah, protect me from the accursed Shaytaan.”
[Silsilatul Ahadees us Saheehah: 2478]

7. Before sitting in the Mosque, it is prescribed to read two units of Prayer, which is called “Tahiyyat al-Masjid’.

8. Spitting in the mosque is considered to be a Sin.

Etiquettes of Eating and Drinking

1. Wash your hands before and after eating.
2. Say ‘Bismillah’ before eating.
3. Eat with the right hand.
4. Eat the food that is placed before you.
5. Eat with 3 fingers.
6. Lick your fingers after you finish eating.
7. Clean your plate with your finger and then lick your fingers again.
8. Say ‘Alhamdulillah’ after finishing your food.
9. If food falls (On the Dastar Khan or a clean surface), then one should pick it up, clean it, and eat it.
10. Do not find faults in your food.
11. Say ‘Bismillah.’ Before eating or drinking anything.
12. Use your right hand to eat and drink.
13. Inspect your food and drink before you consume it.

Etiquettes of drinking:

1. Say 'Bismillah' before drinking.
2. Drink with the right hand.
3. It is discouraged to eat or drink with the left hand as it accords with the actions of Shaytaan, who eats and drinks with his left hand.
4. Be sited when drinking water.
5. In situations of chaos, it is permitted to drink water while standing.
6. Inspect the water before drinking.
7. It is prohibited to drink water from a large vessel.
8. It is prohibited to exhale in the water when drinking.
9. Drink the water in 2 to 3 sips.
10. Say 'Alhamdulillah' after drinking.

Etiquettes of eating food:

11. The supplication to be recited before eating is: 'Bismillah.'

Note: Other supplications are also reported to be recited before eating, but their chains of narration are weak. However, the practice of saying 'Bismillah' before eating is confirmed.

12. What to do when one forgets to say 'Bismillah' at the beginning of the meal and remembers it while in the midst of eating?

- Narrated by the mother of the believers, Aisha (may Allah be pleased with her) said: The Messenger of Allah (sallallahu alayhi wa sallam) said: When one of you eats, he should mention Allah's name 'Bismillah.'

If he forgets to mention Allah's name at the beginning, he should say:

Arabic Text

"In the name of Allah at the beginning and at the end of it."

[Sunan Abu Dawud: Book of foods, Chapter: Saying 'Bismillah' over food, Hadith: 3767, Allama Albani declared the narration to be Authentic.]

13. The supplication to be recited after eating:

No.1:

Arabic Text

"Praise be to Allah frequently and abundantly! Your Favor cannot be compensated, nor can it be left, nor can it be dispensed with, O our Lord! "

[Sahih Bukhari: Book of Food, Meals, Chapter: What one should say after finishing one's meal, Hadith: 5458.]

No.2:

Arabic Text

"Praise be to Allah Who has fed me with this food and provided me with it through no might and power on my part."

[Sunan Abu Dawud: 4023, Allama Albani declared the narration to be Reliable and said:” Reliable, without addition or delay.”]

Etiquettes of Sleep

1. Before going to bed. (Also, close the doors of the house while saying Bismillah)
2. Put out the lamp.
3. Cover the vessels containing food.
4. If hands are soiled, wash them.
5. Make ablution (*Wudu*) before sleeping.
6. Among the etiquettes of sleeping is that a person should lie on the right side, as the Noble Prophet (sallallahu alayhi wa sallam) practiced sleeping on his right side.
7. While lying down, one should place the right hand beneath the right cheek.
8. One should shake out the bedding before sleeping.
9. Recite the following supplication before going to sleep:
Arabic text
“With Your name, O Allah, I die, and I live.”
10. It is recommended to recite Surat al-Mulk after the Maghrib prayer, and also to observe other supplications before sleeping.
Numerous remembrances (*adhkar*) related to sleep are reported in authentic Hadiths.

Read Surah Al-Ikhlās, Surah Al-Falaq, and Surah An-Nas:

- Narrated by Aisha (may Allah be pleased with her):
She said: Whenever the Prophet (sallallahu alayhi wa sallam) went to bed every night, he used to cup his hands together and blow over them after reciting Surat Al-Ikhlās, Surat Al-Falaq, and Surat An-Nas, 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.
[Sahih Bukhari: 5017]

Read Ayat ul- Kursi:

- Abu Huraira (may Allah be pleased with him) narrated: Allah’s Messenger (sallallahu alayhi wa sallam) put me in charge of guarding the Zakat al-Fitr. Then a person came and began to take some of the foodstuff. I caught hold of him and said, “I will surely take you to Allah's Messenger (sallallahu alayhi wa sallam) as it is the third time you promise not to return, yet you break your promise and come.” He said, “(Forgive me and) I will teach you some words with which Allah will benefit you.” I asked, “What are they?” He replied, “Whenever you go to

bed, recite 'Ayat-al-Kursi' till you finish the whole verse. (If you do so), Allah will appoint a guard for you who will stay with you, and no shaytaan will come near you till morning. “ So, I released him. In the morning, Allah's Apostle asked, “What did your prisoner do yesterday?” I replied, “He claimed that he would teach me some words by which Allah will benefit me, so I let him go.” Allah's Messenger (sallallahu alayhi wa sallam) asked, “What are they?” I replied, “He said to me, 'Whenever you go to bed, recite Ayat-al-Kursi from the beginning to the end.' He further said to me, '(If you do so), Allah will appoint a guard for you who will stay with you, and no shaytaan will come near you till morning.' The Prophet (sallallahu alayhi wa sallam) said, “He really spoke the truth, although he is an absolute liar.

[Sahih Bukhari: 2311]

Recite the last 2 verses of Surah Al-Baqarah before going to sleep:

- Narrated by Abu Masood: The Prophet (sallallahu alayhi wa sallam) said, “If somebody recited the last two Verses of Surat Al-Baqarah at night, that will be sufficient for him.”

[Sahih Bukhari: 5009. Sahih Muslim; 808.]

Recite Surah Al-Kafirun before going to sleep:

- Farwah bin Nawfal quoted his father as saying that the Prophet (sallallahu alayhi wa sallam) said to Nawfal (his father):

Recite (the Surah) 'Say, O you disbelievers!' (Surah Kafirun) and then go to sleep at its end, for it is a declaration of freedom from polytheism.

[Sunan Abu Dawud: 5055, Ibn Hajar (may allah have mercy on him) classified the hadith to be Reliable in Nata'ij al-Afkar 3/61).]

Recite 'Subhanallah' 33 times, 'Alhamdulillah' 33 times, and 'Allahuakbar' 34 times before sleeping.

- Narrated by Ali bin Abi Talib (may allah be pleased with him): Fatima (may allah be please wth her) came to the Prophet (sallallahu alayhi wa sallam) asking for a servant. He said, “May I inform you of something better than that? When you go to bed, recite “Subhan Allah' 33 times, 'Al hamduli l-lah' 33 times, and 'Allahu Akbar' 34 times. `Ali added, 'I have never failed to recite it ever since.” Somebody asked, “Even on the night of the battle of Siffin?” He said, “Even on the night of the battle of Siffin.”

[Sahih Bukhari: 5362, Sahih Muslim; 2727.]

Prescribed (Sunnah) way of sleeping:

- Narrated Al-Bara ibn Azib (may allah be pleased with him): The Prophet (sallallahu alayhi wa sallam) said to me, “Whenever you go to bed, perform ablution like that for the prayer, lie on your right side and say, *Arabic Text*

“O Allah! I surrender to You and entrust all my affairs to You and depend upon You for Your Blessings both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You, O Allah! I believe in Your Book (the Quran) which You have revealed and in Your Prophet (sallallahu alayhi wa sallam) whom You have sent.”

Then if you die on that very night, you will die with faith (i.e. or the religion of Islam). Let the aforesaid words be your last utterance (before sleep).” I repeated it before the Prophet (sallallahu alayhi wa sallam), and when I reached *Arabic Text*

“O Allah, I believe in Your Book which You have revealed,” I said,

Arabic Text “and your Apostle.”

The Prophet (sallallahu alayhi wa sallam) said, “No, (but say): *Arabic Text* “Your Prophet whom You have sent), instead.”

[Sahih Bukhari: 247]

Etiquettes of Waking Up:

1. After waking up from sleep, sit up on your bed and wipe the sleep away from your face with your hands.

2. Blow your nose 3 times.

3. While getting up from the bed, say the following supplication:

Arabic Text

“All praises is for Allah who has given us life after having taken it from us and unto Him is the Resurrection.”

4. Do not put your hands anywhere before washing them, for you don't know where your hands have been in the night.

5. Finally, brush your teeth.

Etiquettes of Visiting and Meeting

Visiting and meeting one's relatives, friends, and loved ones serves to strengthen mutual love and affection between people.

➤ As mentioned in Hadith Qudsi, Allah says: “People who visit one another for My sake are deserving of My Love.

[Sahih Targheeb wa Tarheeb: 3020]

➤ In another Hadith, Abu Huraira (may allah be pleased with him) reported Allah's Apostle (sallallahu alayhi wa sallam) as saying: A person visited his brother in another town, and Allah deputed an Angel to wait for him on his way. When he came to him, he said, 'Where do you intend to go?' He said: I intend to go to my brother in this town. He said: Have you done any favour to him (the repayment of which you intend to get)? He said: No, excepting this that I love Mm for the sake of Allah, the Exalted and Glorious. Thereupon, he said: I am a messenger to you from Allah: (to inform you) that Allah loves you as you love him (for His sake).

[Sahih Muslim: 2567]

- Ensure visits are scheduled at a suitable time so as not to cause difficulty to the person you are visiting.
- Upon meeting, give the greetings of peace (*Salam*) and shake hands.
- Use the time of the visit for beneficial discussion and not to backbite or talk ill about the person who isn't present.
- Welcome the visitor with a cheerful countenance.
- Show respect and hospitality to the visitor.
- Take leave from them only after seeking permission.
- Refrain from visiting frequently to not cause annoyance to others.

Etiquettes of visiting the Sick:

Visiting the sick is a right that a Muslim holds over another Muslim, and it is a communal obligation (*Fard Kifayah*).

- The Messenger of Allah (sallallahu alayhi wa sallam) said: “Six are the rights of a Muslim over another Muslim... and when he falls ill, visit him.”

[Sahih Muslim: 2162]

- Also said: “He who visits the sick continues to remain in the fruit garden of Paradise until he returns.”

[Sahih Muslim: 2568]

Visit the sick occasionally, ensuring that those visits bring comfort to the patient, because that is the true purpose of the visit.

Comfort the patient:

Comfort the patient and explain the wisdom behind being sick, and reassure him by saying the following Prophetic narration:

- *Arabic Text*

“No harm, (it will be a) purification (from sins), if Allah wills.”

[Sahih Bukhari: 3616]

Advise the sick person to exercise patience and to be content with Allah's decree. Inform the patient that, regardless of the severity of the illness, he should not wish for death.

- Messenger of Allah (sallallahu alayhi wa sallam) said: “One amongst you should make a request for death, and do not call for it before it comes.”

[Sahih Muslim: 2682]

Etiquettes of Gathering:

- Ibn Umar (may Allah be pleased with him) reported Allah's Messenger (sallallahu alayhi wa sallam) as saying:

“None should make one's brother stand and then sit at his place (and it was common with) Ibn Umar that when any person stood in the company (with a view to making room for him) he did not sit there.”

[Sahih Bukhari: 3932, Sahih Muslim: 2177(28,29).]

- Abu Huraira (may Allah be pleased with him) said that the Messenger of Allah (sallallahu alayhi wa sallam) said: “He who stands in his place and (goes away) and then comes back to it, he has the greatest right (to occupy that).”

[Sahih Muslim: 2179]

- Narrated Jabir bin Samurah (may Allah be pleased with him) said: “When we went to the Prophet (sallallahu alayhi wa sallam), each of us would sit wherever he wound up at.”

[Sahih Bukhari, Al-Adab al-Mufrad: 1141, Sunan Abu Dawud, Sunan Tirmidhee: 2725, Musnad Ahmad: /915,98,107 – 108.]

- Narrated Abu Abdullah Salman Al-Farsi (may Allah be pleased with him): The Messenger of Allah (sallallahu alayhi wa sallam) said: “Whoever takes a bath on Friday, purifies himself as best as he can, applies oil or uses perfume from his house, then goes out for the Friday prayer and does not separate two people by stepping in between them who are sitting in the mosque, then prays whatever has been decreed for him, and remains silent when the Imam delivers the sermon, his sins between that Friday and the next Friday will be forgiven.”

[Fathul Bari: 2/370]

- Narrated Abdullah ibn Amr ibn al-As (may Allah be pleased with him): The Messenger of Allah (sallallahu alayhi wa sallam) said: It is not lawful for a man to separate two persons except with their permission.

[Sunan Tirmidhee: 2752 (reported Reliable from the chain of narrations), and the second version is reported from Sunan Abu Dawud: 4844 (Reliable).]

- Narrated Hudhayfah (may Allah be pleased with him): The Messenger of Allah (sallallahu alayhi wa sallam) cursed the one who sat in the middle of a circle.

[Sunan Abu Dawud: 4826, reported Reliable from the chain of narration.]

- Narrated Abu Sa'id al-Khudri (may Allah be pleased with him): “I heard the Messenger of Allah (sallallahu alayhi wa sallam) as saying: The best places to sit are those which provide the most room.”

[Al-Adab al Mufrad: 1136, Sunan Abu Dawud: 4820, Musnad Ahmad: 69/183, Mustadrak al Hakim: 4/269.]

- Abu Huraira (may allah be pleased with him) narrated that: The Messenger of Allah (sallallahu alayhi wa sallam) said: “Whoever sits in a sitting and engages in much empty, meaningless speech and then says before getting from that sitting of his: ‘Glory is to You, O Allah, and praise, I bear witness that there is none worthy of worship except You, I seek You forgiveness, and I repent to You, *Arabic Text* Whatever occurred in that sitting would be forgiven to him.”
[Sunan Tirmidhee: 3433 (Authentic), Sunan Nasai in ‘Amal Al-Yawm wa Al-Laylah: 397, and from Ibn As-Sunni: 449, and by Şaḥīḥ Ibne Ḥibban: 2366, and Mustadrak al-Ḥakim: 1/536–537.]
- Narrated Abu Barzah al-Aslami (may allah be pleased with him): When the Messenger of Allah (sallallahu alayhi wa sallam) intended to get up from the assembly, he used to say in the last. Glory be to Thee. O Allah, and I begin with praise of Thee, I testify that there is no god but Thou; I ask Thy pardon, and return to Thee in repentance. The man asked: Messenger of Allah! you utter the words now that you did not do in the past? He replied: (This is an) atonement for what takes place in the assembly.
[Sunan Abu Dawud: 4859 (Authentic due to supporting narrations), Sunan Nasai in ‘Amal Al-Yawm wa Al-Laylah: 426, Sunan Darimi: 1/1537, Al-Hakim: 1/537.]
- (O Allah!) 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.
[Sunan Tirmidhee: 3502 (Reliable, supported by other narrations), Sunan Nasai in Amal Al-Yawm wa Al-Laylah: 401, Ibn As-Sunni in ‘Amal Al-Yawm wa Al-Laylah: 448, and Al-Baghawi in Sharh as-Sunnah: 5/174.]
The chain of this hadith is weak due to the weakness of a narrator in the chain called ‘Ubaydullah ibn Zahr’; however, in Al-Mustadrak of Al-Hakim: 5281, it was narrated through the narration of Laith ibn Sa’d, and Imam al-Hakim classified it as authentic according to the conditions of Al-Bukhari. Imam Al-Dhahabi agreed with Imam al- Hakim. Therefore, overall, this hadith is considered Reliable (*Hasan*). And Allah knows best.
- Narrated Abu Huraira (may allah be pleased with him): The Prophet (sallallahu alayhi wa sallam) said: People who get up from an assembly in which they did not remember Allah will be just as if they had got up from an ass's corpse, and it will be a cause of grief to them.

[Sunan Abu Dawud: 4855 (Authentic), Sunan Nasai in ‘Amal Al-Yawm wa Al-Laylah: 480, Musnad Ahmad: 3892, 515, 527, Ibn As-Sunni: 447, and Mustadrak al-Hakim: 4921.]

- Abu Huraira (may Allah be pleased with him) narrated that: The Prophet (sallallahu alayhi wa sallam) said: “No group gathers in a sitting in which they do not remember Allah, nor send Salat upon their Prophet, except it will be a source of remorse for them. If He wills, He will punish them, and if He wills, He will forgive them.”

[Sunan Tirmidhee: 3380, Musnad Ahmad, Mustadrak al-Hakim: 1694.]

- Narrated Abu Huraira (may Allah be pleased with him): The Prophet (sallallahu alayhi wa sallam) said: If anyone sits at a place where he does not remember Allah, deprivation will descend on him from Allah; and if he lies at a place where he does not remember Allah, deprivation will descend on him from Allah.

[Sunan Abu Dawud: 4856.]

The Importance of respecting Teachers, educators, and mentors

The significance and virtues of secular and religious Teachers:

The Messenger of Allah (sallallahu alayhi wa sallam) was sent to educate and guide all of humanity. As Allah says in the Quran:

“And teaching them the Book (this Quran, Islamic laws, and Islamic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship, etc. of Prophet Muhammad (sallallahu alayhi wa sallam)).”

[Surah Al-Jumuah: 2]

The Prophet of Allah (sallallahu alayhi wa sallam) taught them (the Companions, may Allah be pleased with them) the Book (the Quran) and wisdom.”

In the present age, it has been seen that young children (Boys and Girls) disregard the proper observance of respect to their teachers and instructors, particularly those who provide religious education. They record their videos and mock them. Islam does not permit such misconduct. After your parents, showing respect and reverence for one's teachers is mandatory. As narrated by Abu Darda (may Allah be pleased with him), the Prophet of Allah (sallallahu alayhi wa sallam) said:

“Indeed, the scholars are the inheritors of the Prophets.”

[Sunan Abu Dawud: The Book of Knowledge, Chapter: Regarding the virtue of knowledge, Hadith: 3641. Allama Albane declared the narration to be Authentic.]

The aforementioned verse of the Quran and the Hadith emphasize the importance of Respecting ones Teachers.

Youth should therefore show proper respect and reverence to their Teachers, educators, and mentors.



CHAPTER 5

Fundamental Principles of the Religion.

The Foundational Principles

The 3 foundational principles of the religion are:

1. Islam
2. Faith (Iman)
3. Ihsan

Each principle has its own pillars:

In a hadith, the Prophet (sallallahu alayhi wa sallam) was asked regarding the above-mentioned principles:

➤ Narrated by Abu Huraira (may Allah be pleased with him):

One day, the Messenger of Allah (sallallahu alayhi wa sallam) was sitting in the company of some people, a man (Gabriel) came to him and then said:

- “What is Faith (Iman)?” Allah's Messenger (sallallahu alayhi wa sallam) replied, 'Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection.’”
- Then he further asked, “What is Islam?” Allah's Messenger (sallallahu alayhi wa sallam) replied, “To worship Allah Alone and none else, to offer prayers perfectly to pay the compulsory charity (Zakat), and to observe fasts during the month of Ramadan.’”
- Then he further asked, “What is Ihsan (perfection)?” Allah's Messenger (sallallahu alayhi wa sallam) replied, “To worship Allah as if you see Him, and if you cannot achieve this state of devotion, then you must consider that He is looking at you.’”

[Sahih Bukhari: 50, Sahih Muslim: 8]

The Pillars of Islam

There are 5 fundamental pillars of Islam:

1. The Two Testimony (*Shahadatayn*):

- To testify that none has the right to be worshipped but Allah and Muhammad (sallallahu alayhi wa sallam) is Allah's Messenger. (La ilaha illallah, Muhammad ur rasool Allah)
- [For further details, see ‘Kitab Ulum al-Aqeedah’, available for download at ‘abmqurannotes.com’.]

2. Establishment of Prayer (*Iqamat al-Ṣalah*):

To establish the prayer, meaning to perform it with all its prescribed conditions, pillars, obligations, as well as its verbal and physical Sunnahs, through humility (khushu) and submissiveness (khudu).

[In’sha’allah, a detailed book on this subject will be introduced shortly.]

3. Fasting of Ramaḍan:

To observe the fasts of Ramaḍan. It is done by abstaining from eating, drinking, and all actions that invalidate the fast, from dawn until sunset.

[Further details can be found in ‘Kitab Ṣawm-Ramaḍan’, available for download at ‘abmqurannotes.com’.]

4. Payment of Zakah:

When a Muslim possesses the wealth equal to the ‘Niṣab’ (The minimum amount of wealth one must own before zakah becomes required of him) and a full lunar year has passed (approx. 354 days), Zakah becomes obligatory upon him.

[The details of it will be explained in ‘Kitab al-Zakah’, In’sha’llah.]

5. Pilgrimage (Ḥajj):

To perform the pilgrimage to the sacred house (Kaaba). It is obligatory and mandatory upon every individual who possesses the physical ability and financial means to undertake the journey.

[Further details can be found in ‘Kitab al-Ḥajj’, available at ‘abmqurannotes.com’.]

[Sahih Bukhari: 8]

The Pillars of Faith

The pillars of Faith (Iman) are as follows:

1. Belief in Allah: this entails affirming faith in the existence and lordship of Allah Most High, His names and attributes, and His oneness in worship.
2. Belief in the Angels: To believe in these beings created from light, fashioned to execute the commands of Allah Almighty.
3. Belief in the Books of Allah: Namely, the Torah, the Gospel, the Psalms, and the Quran.
4. Belief in the Messengers of Allah: Beginning with Nuh (alayhis salam) as the first and culminating with Muhammad (sallallahu alayhi wa sallam) as the final one.
5. Belief in the final Day: That is, the Day of Resurrection, when deeds shall be reckoned and the day of recompense.
6. Belief in Divine Decree (Qadar), both Good or Evil: A person should firstly be diligent in what he does, and then should remain content with whatever good or evil destiny befalls him, as it is predetermined by Allah, Glorified and Exalted.

Ihsan has only one Pillar

- ❖ The reality of Ihsan is that a person should worship Allah as if he sees Him, and if he cannot achieve this state of devotion, then he must consider that He (Allah) is looking at him.

[Sahih Muslim: 8, Shaykh Muhammad ibn Abdul Wahhab (may allah have mercy on him): The Three Fundamental principles (Usul ath-Thalatha): 9]

What is Islam?

Islam entails the Belief in Tawheed, submission to Allah Almighty, humbling oneself before Him through obedience and compliance, and forsaking Shirk.

Allah says in the Quran:

“And who can be better in religion than one who submits himself to Allah (i.e., follows Allah’s Religion of Islamic Monotheism).”

[Surah An-Nisa: 125]

And said: “And whosoever submits himself to Allah, while he is a Muhsin (good-doer), then he has grasped the most trustworthy hand-hold [La ilaha ill-Allah (none has the right to be worshipped but Allah)]. And to Allah return all matters for decision.”

[Surah Luqman: 22]

Further says: “And your Ilah (God) is One Ilah (God: Allah), so you must submit to Him Alone (in Islam). And (O Muhammad (sallallahu alayhi wa sallam)) give glad tidings to the Mukhbitin [those who obey Allah with humility and are humble from among the true believers of Islamic Monotheism].”

[Surah Al-Hajj: 34]

[Majmu’ Fatwa wa Rasail of Shaykh Saleh al-Uthaymeen (may allah have mercy on him): 1/47-48]

What is Faith?

The linguistic meaning of Faith or Iman is “Belief”.

- Shaykh ul-Islam Ibn Taymiyyah (may allah have mercy on him) says that Faith is derived from ‘Aman’ (security), which encompasses the qualities of tranquillity and stability. This is only attained when affirmation and submission take firm root in the heart.

[As-Sarim al-Maslul: 529]

- Shaykh Saleh al-Uthaymeen (may allah have mercy on him) says mere affirmation alone is insufficient for Faith (Iman). It must be accompanied by

genuine acceptance (because some people may affirm verbally but fail to accept it in truth).

In scholarly Terminology, Faith refers to five ‘ؤ’:

1. *Arabic Text* (Belief from the Heart)
2. *Arabic Text* (Expressed by the Tongue)
3. *Arabic Text* (Acted by the limbs)
4. *Arabic Text* (Increases by the Obedience to the Most Merciful)
5. *Arabic Text* (Decreases by the Obedience to Shaytaan)

[Sharh Sahih Muslim lil-Nawawi wa Ziyadat al-Iman wa Nuqsanuhu: Shaykh Abdul Razzaq Al-Badr: 17]

What does it mean by ‘Belief in Allah’?

Belief in Allah the Exalted means affirming that Allah is One and unique in His existence, His divinity (Uluhiyyah), His lordship (rububiyyah), and His names and attributes (Asma wa al-Sifah), and that He has no partner whatsoever.

[Nabdah fi al-Aqeedah al-Islamiyyah of Shaykh Saleh al-Uthaymeen (may allah have mercy on him):16-30]

Tawheed

‘Tawheed’ refers to affirming the oneness of Allah by not associating anyone with Him in His essence, His names, His attributes, His actions, or in acts of worship, and by assigning all these rights exclusively to Allah alone.

Types of Tawheed:

Tawheed is of three types:

1. Tawheed al-Rububiyyah (Oneness of Lordship),
2. Tawheed al-Uluhiyyah (Oneness of Worship),
3. Tawheed Al-Asma wa al-Sifah (Oneness of Names and Attributes).

[Al-Qawl al-Mufeed ala Kitab al-Tawheed of Shaykh Muhammad ibn Saleh al-Uthaymeen (may allah have mercy on him): 5]

What is Tawheed al-Rububiyyah?

Tawheed al-Rububiyyah is the belief in the oneness of Allah with respect to His essence and His actions, affirming that Allah alone is the Creator, the Owner, and the Controller of all affairs. Examples of His actions include creating, giving life, and causing death.

[Al-Qawl al-Mufeed ala Kitab al-Tawheed: 5]

What is Tawheed al-Uluhiyyah?

Devoting all acts of worship exclusively to Allah is known as Tawheed al-Uluhiyyah, such as supplication, sacrifice, and other forms of worship.

- The disbelievers rejected this category of Tawheed.
- We affirm this Tawheed in every prayer through the statement: “You alone we worship, and You alone we seek for help.” (Iyyaka na‘budu wa iyyaka nastaeen)

Allah, the Lord of the worlds, has commanded us to adhere to Tawheed:
 “Verily! I am Allah! La ilaha illa Ana (none has the right to be worshipped but I), so worship Me.”

[Surah Ta-Ha: 14]

- Acknowledge Allah alone as the sole recipient of all forms of worship, external and internal, verbal and physical, and to reject the worship of anyone besides Him, regardless of who they may be, as Allah, Glorified and Exalted, declares: As Allah says in the Quran: “Set not up with Allah any other ilah (god), (O man)! (This verse is addressed to Prophet Muhammad (sallallahu alayhi wa sallam), but its implication is general to all mankind).”

[Surah Al-Isra: 23]

At another instance, Allah says:

“Worship Allah and join none with Him in worship.”

[Surah An-Nisa: 36]

These statements from the verses can be known as Tawheed al-Uluhiyyah, for it concerns the worship of Allah and the acknowledgment of Him as the only deity worthy of devotion. To worship Him with sincere love and veneration.

Tawheed al-Ibadah:

- It is also termed ‘Tawheed al-Ibadah’ (Oneness of Worship) because a servant of Allah worships him by fulfilling His commands and avoiding prohibitions.
- It is further referred to as ‘Tawheed al-Talab wa al-Qasd wal-Irada’ (Oneness of Purpose and Intent), since the servant’s aim and intention is solely to attain Allah’s pleasure and to worship Him alone.

This is the aspect of Tawheed where deviation takes place. On this foundation of Tawheed al-Uluhiyyah, Allah, Glorified and Exalted, has sent His Messengers, revealed His Books, created all beings, and established the laws of Shariah.

Disputes arose between the Prophets and their peoples over Tawheed al-Uluhiyyah (worship). Those who rejected Tawheed al-Uluhiyyah were destroyed, while the believers attained salvation.

Whoever undermines Tawheed al-Uluhiyyah or worships anyone other than Allah has forsaken Islam, fallen into misguidance, and strayed from the straight path. May Allah protect us.

[Al-Qawl al-Mufeed ‘ala Kitab al-Tawheed: 9]

What is Tawheed Al-Asma wa al-Sifah?

Tawheed Al-Asma wa al-Sifah refers to affirming belief in the names and attributes that Allah has ascribed to Himself in the Quran, and those affirmed by the Sunnah of the Messenger (sallallahu alayhi wa sallam), in a manner befitting His Majesty, without engaging in false interpretation, anthropomorphism, distortion, negation, metaphorical comparison, or speculative questioning.

[Sharh Thalathah al-Uṣul of Shaykh Muhammad ibn Saleh al-Uthaymeen (may allah have mercy on him): 40]

Where is Allah, the Exalted?

Allah says in the Quran:

“The Most Beneficent (Allah) Istawa (rose over) the (Mighty) Throne (in a manner that suits His Majesty).”

[Surah Ta-Ha: 5]

Conditions for the acceptance of deeds

- Faith (Iman)
- Sincerity (Ikhlas)
- Following the sunnah (Mutaba’ah)

‘Usul ath-Thalatha’ (The Three fundamental principles)

- Knowledge of the Lord (To know Allah is the Lord)
- Knowledge of the religion (To know that religion is Islam)
- Knowledge of the Prophet (To know Religion is Islam)

‘Qawaid-e-Arba’ (Four fundamental principles)

- Faith (Iman)
- Action (Amal)
- Invitation (Da’wah)
- Patience (Sabr)

[The evidence of this is found in Surah Al-Asr.]

Major Shirk (*Shirk Akbar*)

Major Shirk refers to the act of associating any being with Allah in His divine names or attributes. Assigning to creation that which is exclusive to Allah.

Minor Shirk (*Shirk Asghar*)

Every statement or action that becomes a means leading to Major Shirk is classified as Minor Shirk, such as ostentation (*Riya*) and swearing by anything other than Allah.

Ostentation (Showing off) is a practice that emerges from an individual's admiration of his own deeds. Allah, glorified and exalted, states:

“So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.”

[Surah Al-Kahf: 110]

- The Messenger of Allah (sallallahu alayhi wa sallam) said: “The thing I fear most for you is minor shirk.” They said, “O Messenger of Allah, what is minor shirk?” He said, “It is ostentation (*Riya*).”

[Musnad Ahmad, 5/428; Sharh al-Sunnah, 14/324; Majma al-Zawaid, 1/102, Sahihah: 951]

- The Prophet (sallallahu alayhi wa sallam) explains the meaning of ostentation (*Riya*): “When a man stands to pray and makes it look good because he sees a man looking at him.”

[Sunan Ibne Majah: 4204, Allama Albane declared this narration to be Reliable in Sahih Targheeb wa Tarheeb]

A form of Minor Shirk is swearing by anything other than Allah. For instance, swearing in the name of one's Father, swearing by the Kaaba, by Honesty, and similarly swearing by false partners associated with Allah.

- The Prophet (sallallahu alayhi wa sallam) said: “Do not swear by your fathers, or by your mothers, or by rivals to Allah; and swear by Allah only, and swear by Allah only when you are speaking the truth.”

[Sunan Abu Dawud: 3248, Sunan Nasai, In Sahihul Jami: 2126, Allama Albane declared the narration to be Authentic]

- The Messenger of Allah (sallallahu alayhi wa sallam) also says: “Do not swear by the Kaaba, but swear by the lord of the Kaaba.”

[Sunan Nasai: The Book of Oaths and vows, Chapter: Swearing by the Kaaba: 7/6, Musnad Ahmad 6/371-372; Mustadrak al-Hakim 4/297 declared the narration to be Authentic and confirmed by adh-Dhahabi, Ibn Hajar, al-Isabah 4/389, declared the narration to be Authentic.]

- The Prophet (sallallahu alayhi wa sallam) further says: “Swear only by Allah.”
- [Sahih Bukhari: The Book of Belief: 7/221, Sahih Muslim: The Book of Oaths, Chapter: The prohibition of swearing by anything other than Allah: 5/80]

- At another instance, the Prophet (sallallahu alayhi wa sallam) said: “He who swears by honesty is not one of us.”
[Abu Dawud: 3/223, Allama Albanee in Sahihah:1/94 says: Swearing by Honesty is prohibited because it is not an attribute of Allah Almighty, but rather a Command from Him.]
- The Prophet (sallallahu alayhi wa sallam) also said: “whoever swears by anyone other than Allah has committed disbelief (kufr) or shirk. And in one narration, it is stated that he has committed both disbelief and shirk.”
[Sunan Abu Dawud: 3/223-224, Sunan Tirmidhee: 4/110, Al-Hakim:4/297, declared authentic according to the conditions of the two Shaykhs (Bukhari and Muslim), and adh-Dhahabi confirmed their view.]
- It is also considered Minor Shirk if a man says this: “What Allah wills and what you (sallallahu alayhi wa sallam) will.’
Prophet (sallallahu alayhi wa sallam) said to the person who had used these words about him: ‘You have made me a partner with Allah, say instead: If Allah Wills.’
[Sahih Bukhari fi Al-Adab Al-Mufrad: 158, Chapter: The Saying of a Person, Hadith: 784, Sunan Ibne Majah: 2117, Musnad Ahmad:1/214, Sahihah: 39]

The following statements are also considered forms of Minor Shirk:

‘If it were not for Allah and you...’, ‘It is only Allah and you who can help me,’ and ‘I seek refuge with Allah and you,’ and similar statements.

- The Messenger of Allah (sallallahu alayhi wa sallam) also says: ‘Do not say: “What Allah wills and so and so wills,” but say: “What Allah wills and afterwards so and so wills.’
[Sunan Abu Dawud: 4980, Musnad Ahmad: 5/384, Sahihah: 139]

Scholars state that it is permissible to say: ‘If Allah did not and then so-and-so did not...(putting so-and-so after Allah),’ But it is not permissible to say: ‘If Allah and so-and-so did not, then such-and-such would have happened.’ (Giving so-and-so the same rank as Allah)

[See: Taysir al-Aziz al-Hamid: 45, Manbij Ahl as-Sunnah al-Jamaah wa Manbij al-Ash‘ariyyah fi Tawhid Allah Taala by Khalid ‘Abd al-Latif: 1/93, Al-Qawl as-Sadid fi Maqasid al-Tawhid by Shaykh Abd al-Rahman bin Nasir as-Sadi: 15; Al-Ikhlās wa ash-Shirk al-Asghar by Abd al-Aziz al-‘Abd al-Latif: 30]

What is the opposite of Tawheed Al-Asma wa al-Sifah?

Tawheed Al-Asma wa al-Sifah is the distortion, misinterpretation, or denial of Allah’s Names and Attributes, and the denial of the verses in which they are mentioned.

There are three types of Ilhad (Deviation from faith)

1. Polyethism:

The deviation of the polytheists occurred when they displaced the Names of Allah from their rightful context and attributed those very names to their idols and sacred sites. For example, they took ‘Al-Lah’ and made it ‘Lat,’ ‘Al-‘Aziz’ and made it ‘Uzza’, and ‘Al-Mannan’ and made it ‘Manat,’ assigning these names to their idols.

2. Mushabbihah:

The deviation of the Mushabbihah sect occurred when they began to describe the nature of Allah’s attributes. They likened Allah (who has no equal) to the attributes of His creation. This deviation is in contrast to the deviation of the polytheists, who equated creation with the Lord of the Worlds. The Mushabbihah placed Allah in the category of created bodies, attributing to Him likeness to creation, even though Allah is entirely free from all forms of resemblance.

3. Mu‘attilah :

The deviation of the Mu‘attilah sect (deniers of Allah’s attributes) takes two forms: The first group affirmed the words of Allah’s Names, but denied the meanings of the attributes these Names indicate. As a result, they made ‘Ar-Rahman’ and ‘Ar-Raheem’ without mercy, ‘Al-Aleem’ without knowledge, ‘As-Samee’ without hearing, ‘Al-Baseer’ without sight, ‘Al-Qadeer’ without power, and did the same for the rest of the Names.

The second group denied entirely all of Allah’s Names and the perfect attributes indicated by them, claiming that Allah has neither Names nor Attributes.

Allah, Glorified and Exalted, is free from all that which deviants, deniers, and wrongdoers say.

As He says in the Quran:

“Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him?”

[Surah Maryam: 65]

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

[Surah Ash-Shurah: 11]

Also said: “He (Allah) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter), and they will never compass anything of His Knowledge.”

[Surah Ta-Ha: 110]

[See: Fatawa al-Aqeedah of Shaykh Saleh al-Uthaymeen (may allah have mercy on him): 44]

Tahrif (Distortion)

Tahrif (Distortion) refers to altering the meanings of the texts of the Quran and Sunnah. It occurs when the intended meaning of the texts is changed to a different one that was not conveyed by Allah or His Messenger (sallallahu alayhi wa sallam).

For instance, those who practiced Tahrif interpreted ‘Yad’ (hand), as mentioned in many texts, not as ‘hand’ but as ‘favor’ or ‘power.

[Sharh al-Aqeedah al-Wasitiyyah of Shaykh Saleh al-Uthaymeen (may allah have mercy on him): 1/86-87]

Tateel (Denial of Attributes)

Tateel refers to the denial of all or some of Allah’s Beautiful Names (Asma al-Husna) and Exalted Attributes (Sifat al-Uluw).

Therefore, whoever denies any Name or Attribute of Allah (that has been affirmed in the Quran and Sunnah), their belief is not considered to be sound.

[Sharh al-Aqeedah al-Wasitiyyah of Shaykh Saleh al-Uthaymeen (may allah have mercy on him): 1/91]

Tamseel (Anthropomorphism)

This refers to giving Allah’s Attributes a likeness to the attributes of His creation. For example, saying: ‘The Hand of Allah is like the hand of a created being,’ or ‘Allah hears as a creature hears,’ or ‘Allah is established on the Throne in the same manner that a human being sits on a chair.’ The same applies to other Attributes.

Allah says in the Quran:

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

[Surah Ash-Shurah: 11]

[See: Sharh al-Aqeedah al-Wasitiyyah of Shaykh Saleh al-Uthaymeen (may allah have mercy on him): 1/112]

Takyeef (Quality of Attribution)

Takyeef refers to attempting to describe the precise mode or reality of Allah’s Attributes. This happens when a person, relying on his own assumptions or words, tries to define the nature of an Attribute of Allah. This is entirely invalid (*batil*), and no human can truly know it.

Allah says in the Quran:

“They will never compass anything of His Knowledge.”

[Surah Ta-Ha: 110]

[See: Sharh al-Aqeedah al-Wasitiyyah of Shaykh Saleh al-Uthaymeen (may allah have mercy on him): 1/127]

Benefits of Contemplating the Meanings of Allah’s Names and Attributes”

1. It cultivates a desire to witness the Face of Allah on the Day of Judgment, and fosters steadfastness in faith, righteous deeds, Da‘wah, reform, and patience.
2. It makes it easier to introduce Allah Almighty to non-Muslims in the field of Da‘wah.
3. It creates a sense of awe and awareness of Allah’s greatness among both Muslims and non-Muslims.
4. It results in an increase and revitalization of faith.
5. It strengthens one’s relationship with Allah.
6. It serves as a means to cultivate fear and reverence of Allah, both outwardly and inwardly.
7. Correct knowledge of Allah’s Names and Attributes, combined with understanding, aids in the rectification of beliefs, acts of worship, and social dealings.
8. It fosters steadfastness during trials and creates an awareness to protect oneself from injustice.
9. It nurtures love for Allah, generates fear and hope with Him, and fosters other praiseworthy qualities (*khusul hamidah*) and righteous deeds (*a‘mal salihah*).
10. It instills restraint in disobeying Allah, encourages adherence to His commands, and cultivates reverence in carrying them out.
11. It enables one to recognize and correct one’s own faults.



List of Asma al-Husna

1. The Beneficent
2. The Merciful
3. The eternal Lord
4. The Most Sacred
5. The Source of Peace
6. The Infuser of Faith
7. The Guardian, Protector
8. The Almighty
9. The Compeller, Restorer
10. The Supreme, Majestic
11. The Creator
12. The Evolver
13. The Fashioner
14. The Great Forgiver
15. The All-Prevalent one
16. The Supreme Bestower
17. The Provider
18. The Supreme Solver
19. The All-Knowing
20. The Withholder
21. The Expander
22. The Reducer
23. The Exalter, Elevator
24. The Bestower, Honourer
25. The Humiliator
26. The All-Hearing
27. The All-Seeing
28. The Judge
29. The Utterly Just
30. The Subtle, Most Gentle
31. The All-Aware
32. The Most Forbearing
33. The Magnificent, Supreme
34. The Forgiving
35. The Most Appreciative
36. The Most High, Exalted
37. The Most Great
38. The Preserver
39. The Sustainer
40. The Reckoner
41. The Majestic

42. The Most Generous, Esteemed
43. The Watchful
44. The Responsive one
45. The All-Encompassing, Vast
46. The All-Wise
47. The Most Loving
48. The Glorious
49. The Infuser of New Life
50. The Witness
51. The Ultimate Truth
52. The Trustee, the disposer of Affairs
53. The All-Strong
54. The Firm, Steadfast
55. The Protecting Associate
56. The Praiseworthy
57. The All-Enumerating
58. The Originator
59. The Restorer
60. The Giver of Life
61. The Giver of Death
62. The Ever-Living
63. The Self-Subsisting
64. The Perceiver
65. The Illustrious
66. The One
67. The Unique, The One and Only
68. The Eternal, Satisfier of Needs
69. The Omnipotent One
70. The Powerful
71. The Promoter
72. The Delayer
73. The First
74. The Last
75. The Manifest
76. The Hidden One, Knower of the Hidden
77. The Patron
78. The Self Exalted
79. The Source of Goodness
80. The Ever-Pardoning. The relenting
81. The Avenger
82. The Pardoner
83. The Most Kind
84. Master of the Kingdom, Owner of the Dominion

- 85. Possessor of Glory and Honour
- 86. The Just One
- 87. The Gatherer
- 88. The Self-Sufficient, Rich
- 89. The Enricher
- 90. The Withholder
- 91. The Distresser
- 92. The Benefactor
- 93. The Light, The Illuminator
- 94. The Guide
- 95. The Incomparable Originator
- 96. The Ever-Lasting
- 97. The Inheritor
- 98. The Guide, Infallible Teacher
- 99. The Forbearing, The Patient



The significance of The Two Testimonies (*Shahadatayn*) in Islam

Status of the Two Testimonies (La ilaha illallah Muhammad ur Rasoolullah) in Islam:

No one can enter the fold of Islam without the '*Shahadatayn*'.

As Allah says in the Quran:

“The true believers are only those who believe in (the Oneness of) Allah and His Messenger [Muhammad (sallallahu alayhi wa sallam)].”

[Surah An-Nur: 62]

[See: Jami al-ulum wa al-Hikam:1/228]

Required Conditions of the Kalimah (La ilaha illallah):

The affirmation of the Kalimah “La ilaha illallah” must be made in accordance with its conditions. Without adherence to its conditions, the affirmation of the Kalimah is of no benefit. The conditions are as follows:

1. Knowledge:

This means acquiring knowledge of the kalimah “La ilaha illallah.” And abstaining from ignorance.

Allah says in the Quran:

“So, know (O Muhammad (sallallahu alayhi wa sallam)) that La ilaha illallah (none has the right to be worshipped but Allah).”

[Surah Muhammad: 19]

- The Messenger of Allah (sallallahu alayhi wa sallam) says:
“He who died knowing (fully well) that there is no god but Allah (knowing La ilaha illallah) will enter Paradise.”

[Sahih Muslim: 26]

2. Conviction:

This is, hold firm conviction in the meaning and significance of this kalimah, and do not fall into doubts and suspicion.

Allah says in the Quran:

“Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allah.”

[Surah Al-Hujuraat: 15]

- The Messenger of Allah (sallallahu alayhi wa sallam) says:

“I bear witness there is no God but Allah, and I am the Messenger of Allah. A servant who meets Allah testifying to these two statements, without any doubt, will not be barred from Paradise.”

[Sahih Muslim: 27]

3. Sincerity:

This is to affirm the Kalimah with sincerity and to stay away from Shirk.

As Allah says in the Quran:

“And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salat (Iqamat-as-Salat).”

[Surah Al-Baiyyinah: 5]

- The Messenger of Allah (sallallahu alayhi wa sallam) says:
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.”

4) Truthfulness:

This is to affirm the kalimah with a Sincere heart (Truthfully) and to keep away from falsehood and hypocrisy.

As Allah says in the Quran:

“Do people think that they will be left alone because they say, “We believe,” and will not be tested. And we indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allah knows all that before putting them to test).”

[Surah Al-Ankabut: 2-3]

- The Messenger of Allah (sallallahu alayhi wa sallam) says:
“Whoever dies while testifying with a sincere heart that there is no god but Allah and that Muhammad is the Messenger of Allah will enter Paradise.”

[Silsilatul Ahadees us Saheehah: 5/348]

5. Love:

This is to love what is enjoined in this kalimah, and to be free from malice and hatred.

Allah says in the Quran:

“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).”

[Surah Al-Baqarah: 165]

- The Messenger of Allah (sallallahu alayhi wa sallam) says:
Whoever possesses the following three qualities will taste the sweetness of faith:
1. The one to whom Allah and His Apostle become dearer than anything else.
 2. Who loves a person and he loves him only for Allah's sake.
 3. Who hates to revert to disbelief (Atheism) after Allah has brought (saved) him out from it, as he hates to be thrown in fire.”

[Unanimously agreed, Sahih Bukhari: 21, Sahih Muslim: 43]

6. Obedience:

To be obedient to Allah as required by this kalimah, while refraining from disobedience.

Allah says in the Quran:

“And whosoever submits himself to Allah, while he is a Muhsin (good-doer), then he has grasped the most trustworthy hand-hold [La ilaha ill-Allah (none has the right to be worshipped but Allah)]. And to Allah return all matters for decision.”

[Surah Luqman: 22]

7. Acceptance:

To acknowledge and fulfil the obligation of this kalimah through both Action and Speech, and to be free from denial and rejection.

Allah says in the Quran:

“Truly, when it was said to them: La ilaha illallah “(none has the right to be worshipped but Allah),” they puffed themselves up with pride (i.e., denied it). And (they) said: “Are we going to abandon our aliha (gods) for the sake of a mad poet?”

[Surah As-Saffaat: 35-36]

8. Rejection of Shirk:

Alongside Tawheed (Oneness of Allah), it is essential to reject all forms of Shirk.

Allah says in the Quran:

“Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower.”

[Surah Al-Baqarah: 256]

- The Messenger of Allah (sallallahu alayhi wa sallam) says:
“He who professed that there is no god but Allah and made a denial of everything which the people worship beside Allah, his property and blood became inviolable, and their affairs rest with Allah.”

[Sahih Muslim: 23]

9. To die in a state of Islam:

Allah says in the Quran:

“And die not except in a state of Islam (as Muslims) with complete submission to Allah.”

[Surah Al-Imran: 102]

➤ The Messenger of Allah (sallallahu alayhi wa sallam) says:

“So, a man amongst you may do (good deeds till there is only a cubit between him and Paradise, and then what has been written for him decides his behavior, and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly, a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behavior, and he starts doing deeds characteristic of the people of Paradise.”

[Sahih Bukhari: 3208]

[See: Ma‘arij al-Qubul bish-sharah Sullam al-Wusul ila Ilm al-Usul: 518-524]

What is meant by the Testimony ‘Muhammad ur Rasool Allah’?

It entails expressing from the tongue and a firm belief from the depth of the heart that Muhammad (sallallahu alayhi wa sallam) is a servant and messenger of Allah. It is not limited solely to Muslims. He is the Messenger of all of mankind and jinn.

Allah Says in the Quran:

“O Prophet [Muhammad (sallallahu alayhi wa sallam)]! Verily, we have sent you as witness, and a bearer of glad tidings, and a warner, and as one who invites to Allah [Islamic Monotheism, i.e. to worship none but Allah (Alone)] by His Leave, and as a lamp spreading light [through your instructions from the Quran and the Sunnah the legal ways of the Prophet (sallallahu alayhi wa sallam)].

[Surah Al-Ahzab: 45-46]

Therefore, one must belief in all that which the Prophet (sallallahu alayhi wa sallam) has reported concerning the past events and about all the prophecies concerning the future, to deem lawful what he has declared lawful, regard as prohibited what he has deemed prohibited, submit in obedience to what he has commanded, abstain from what he has forbidden, follow his Shariah both in private and public, adhere to his Sunnah, accept each of his verdicts with unreserved approval, and hold the conviction that obedience to him constitutes obedience to Allah, while disobedience to his teachings equates to disobedience to Allah, for he (sallallahu alayhi wa sallam) is messenger through whom Allah delivered his message to the entire Ummah. Allah did not summon him until the religion was perfected through him and all commandments were explicitly delivered to the people. He (sallallahu alayhi wa sallam) departed, leaving his

Ummah upon a clear path whose night is as bright as its day, whosoever deviates from his path is doomed. This indicates the following Hadith:

“I am leaving you upon a (path of) brightness whose night is like its day. No one will deviate from it after I am gone but one who is doomed.”

[Sunan Ibne Majah: 43, Authentic]

Another approach to understand “Faith in the Prophet (sallallahu alayhi wa sallam)”:

Arabic Text

“This comprises obeying his commands, accepting as true what he informs, refraining from what he prohibits or cautions against, and worshipping Allah in accordance with the way he prescribed.”

[See: Al-Usul ath-Thalatha of Shaykh Muhammad ibn Abdul Wahhab (may allah have mercy on him)]

Why did Allah create Mankind?

Allah created Mankind to worship him alone.

As stated in the Quran:

“And I (Allah) created not the jinns and humans except they should worship Me (Alone).”

[Surah Adh-Dhariyat: 56]

What is meant by “Worship”?

Worship is defined as affirming all statements and performing all actions that are beloved to Allah, whether internal or external, carried out with sincere intention and with adherence to the Shariah.

[Al-Ubudiyyah of Ibn Taymiyyah (may allah have mercy on him): p. 44]

How many categories of Worship are there in Islam?

There are 4 categories of Worship:

1. Worship from the ‘Heart’:

It constitutes: Reliance on Allah (*Tawakkul*), Love, fear, and Hope.

2. Worship through ‘Speech’:

It is to supplicate to Allah, seek his help, seek his refuge, repent to him, seek his forgiveness, swear oaths only in His name, etc.

3. Physical Worship:

That is, standing (*Qiyam*), bowing (*Ruku*), prostration (*Sujud*), prayer (*Salah*), circumambulation (*Tawaf*), etc

4. Financial Worship:

It is Charity, Vows and Oblations, Sacrifice, etc.

Types of Worship:

1. The Pure form of worship (Devoted Acts of worship)
2. The Incidental form of worship (Acts that are sanctified by intention)

[See: Tajrid al-Tawheed al-Mufeed of Imam al-Maqrizi: 117]

‘Belief in the Angels’

Faith in the angels means to hold a firm affirmation of their existence and the belief that they are among Allah’s created beings and obedient to Him, but not the one deserving of being worshiped.

As Allah says in the Quran:

“They (the angels) are but honoured slaves. They speak not until He has spoken, and they act on His Command.”

[Surah Al-Anbiyah: 26-27]

Also: “Over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded.”

[Surah At-Tahrim: 6]

Further says: “To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e., the angels) are not too proud to worship Him, nor are they weary (of His worship). They (i.e., the angels) glorify His Praises night and day, (and) they never slacken (to do so).”

[Surah Al-Anbiyah: 19-20]

This means they neither tire nor grow weary.

[Maarij al-Qubool of Ḥafiz al-Ḥakimi: 808; Nabdhah fi al-Aqeedah al-Islamiyyah, Shaykh Saleh al Uthaymeen: 31-36]

‘Belief in the Books of Allah’

To believe in the Books of Allah is to affirm with firm conviction that all holy scriptures are divinely revealed. Allah communicated His speech through these books. Some of it was delivered to the Prophets by the angels, some was heard indirectly, without an angel as intermediary, and some was inscribed by the hand of Allah Himself.

Allah says in the Quran:

“It is not given to any human being that Allah should speak to him unless (it be) by Inspiration, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.”

[Surah Ash-Shurah: 51]

Allah said to Musa (alayhis salam):

“(Allah) said: “O Musa (Moses), I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful.”

[Surah Al-A'raf: 144]

Also said:

“And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, and to Musa (Moses) Allah spoke directly.”

[Surah An-Nisa: 164]

‘And some was inscribed by the hand of Allah Himself.’ The evidence of this is: “And We wrote for him (Musa) on the Tablets the lesson to be drawn from all things and the explanation of all things.”

[Surah Al-A'raf: 145]

And in the Hadith, it is said as follows:

- “You are Moses, Allah chose you for his speech and wrote the Torah for you with his hand.”

[Sunan Abu Dawud: 4701, Authentic]

Allah says about Isa (alayhis salam):

“And we gave him the Injeel (Gospel).”

[Surah Al-Ma'idah: 46]

Also:

“And to Dawud (David) We gave the Zabur (Psalms).”

[Surah An-Nisa: 163]

Further said:

“And truly, this (the Quran) is a revelation from the Lord of the *Alamin* (mankind, jinns and all that exists), which the trustworthy Ruh [Jibrael (Gabriel)] has brought down; Upon your heart [O Muhammad (sallallahu alayhi wa sallam)] that you may be (one) of the warners, in the plain Arabic language.”

[Surah Ash-Shu'ara: 192-195]

‘Belief in the messengers of Allah’

‘Belief in the Messengers’ is having a firm conviction that Allah, the Most High, sent a messenger to every nation from among them, who called them to worship Allah alone and forbade them from worshipping anything besides Him. All of them were honest, righteous, noble, God-fearing, trustworthy, and rightly guided messengers who were a source of guidance for others. Allah supported them through clear signs and miracles. They conveyed Allah’s messages to their nations in its entirety without concealing, altering, adding to, or subtracting from it.

Allah says in the Quran:

“Then! Are the Messengers charged with anything but to convey clearly the Message?”

[Surah An-Nahl: 35]

It should also be affirmed that all of the messengers were upon the clear path of truth. Allah the Exalted took Ibrahim (alayhis salam) as His close friend (*Khaleel*), just as Ibrahim (alayhis salam) took the Noble Prophet Muḥammad (sallallahu alayhi wa sallam) as his close friend. Allah spoke directly to Musa (alayhis salam) and elevated Idris (alayhis salam) to a lofty status. It should also be affirmed that Isa (alayhis salam) is the servant of Allah, His Messenger, a Word, and a Spirit from Him, which He placed in the womb of Maryam (alayhis salam).

It should also be affirmed that Allah granted preference to some messengers over others and also raised the ranks of some above others.

[See: Maarij al-Qabool of Ḥafiz al-Ḥakimi: 830, Alam al-Sunnah al-Mansurah of Ḥafiz al-Ḥakimi: 97-102; Sharḥ Al-Uṣul al-Thalatha of Shaykh Saleh al Uthaymeen: 95-96, Nabdhah fi al-Aqeedah al-Islamiyyah of Shaykh Saleh al Uthaymeen: 39-45.]

How many messengers are mentioned in the Quran?

The Quran mentions 25 messengers and prophets [Surah An-Nisa:163-164, Surah Al-An'am: 82-86]:

Adam, Idris, Nuh, Hud, Salih, Ibrahim, Lut, Ismail, Ishaq, Yaqub, Yusuf, Ayyub, Shuayb, Musa, Harun, Yunus, Dawud, Sulayman, Ilyas, al-Yasa, Zakariyya, Yahya, and Isa (Alayhimus salam) and Muhammad (sallallahu alayhi wa sallam) and ‘Asbat’ (referring to the descendants of Prophet Ishaq and Prophet Yaqub, (Alayhimas salam), who were appointed to the position of prophethood) are mentioned briefly.

[See: Tafsir Ibn Kathir: 2/469]

The five Resolute (*Ulul Azm*) Messengers:

They are: Nuh (alayhis salam), Ibrahim (alayhis salam), Musa (alayhis salam), Isa (alayhis salam), and Muhammad (sallallahu alayhi wa sallam).

Allah Almighty mentioned them separately in the Quran. The first reference is in Surah Al-Ahzab:

“And (remember) when We took from the Prophets their covenant, and from you [O Muhammad (sallallahu alayhi wa sallam)], and from Nuh, Ibrahim, Musa, and Isa, son of Maryam. We took from them a strong covenant.”

[Surah Al-Ahzab: 7]

At another instance in Surah Ash-Shurah:

“He (Allah) has ordained for you the same religion (Islam) which He ordained for Nuh, and that which We have inspired in you [O Muhammad (sallallahu alayhi

wa sallam)], and that which We ordained for Ibrahim (Abraham), Musa (Moses), and Isa, saying you should establish religion (i.e., to do what it orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the Mushrikun is that to which you [O Muhammad (sallallahu alayhi wa sallam)] call them. Allah chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience.”

[Surah Ash-Shurah: 13]

[See: Citations from scholarly works written on Islamic creed (*Aqeedah*)]

The seal of the Prophets:

The seal of the Prophets (or the final prophet) is “**Muhammad (sallallahu alayhi wa sallam)**”.

As Allah says in the Quran:

“Muhammad (sallallahu alayhi wa sallam) is not the father of any man among you, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All-Aware of everything.”

[Surah Al-Ahzab: 40]

- And the Noble Messenger (sallallahu alayhi wa sallam) said:
“And indeed, there shall be thirty impostors in my Ummah, each of them claiming that he is a Prophet. And I am the last of the Prophets; there is no Prophet after me.”

[Sunan Tirmidhee: 2219, Sunan Abu Dawud: 4252]

- In a hadith from Bukhari, the Messenger of Allah (sallallahu alayhi wa sallam) said to Ali (may allah be pleased with him):
“Will you not be pleased that you will be to me like Khizr to Musa? But there will be no prophet after me.”

[Sahih Bukhari: 4416]

- And the Messenger of Allah (sallallahu alayhi wa sallam) further said in the hadith of Dajjal:
“I am the last of the Prophets; there is no Prophet after me.”

[Sunan Tirmidhee: 2219]

[See: Tafsir al-Tabari: 20/278, Tafsir ibn Kathir: 6/428-429]

Q. What unique characteristics did our Prophet (sallallahu alayhi wa sallam) possess in comparison to other Prophets?

A. The Messenger of Allah (sallallahu alayhi wa sallam) possesses numerous distinctive characteristics, so profoundly that they have been the subject of numerous scholarly works.

A few of his key characteristics are mentioned below:

1. He (sallallahu alayhi wa sallam) is the Seal of the Prophets.

- The Prophet (sallallahu alayhi wa sallam) said:
“I am the last of the Prophets; there is no Prophet after me.”
[Sunan Tirmidhee: 2219]

2. He (sallallahu alayhi wa sallam) is the leader of all the descendants of Adam (alayhis salam).

- The Prophet (sallallahu alayhi wa sallam) said:
“I am the chief of the children of Adam, and I am not boasting.”
[Sunan Tirmidhee: 3148, Abu Dawood: 4363]

3. He (sallallahu alayhi wa sallam) was sent as a messenger for both Humans and Jinns:

As Allah says in the Quran:

“Blessed be He Who sent down the criterion (of right and wrong, i.e., this Quran) to His slave [Muhammad (sallallahu alayhi wa sallam)] that he may be a warner to the *Alamin* (mankind and jinns).”

[Surah Al-Furqan: 1]

[See: *Bidayat al-Sawl fi Tafdeel al-Rasool* of Izz al-Din Abd al-Salam, *Ghayat al-Sul fi Khasa'is al-Rasool* - Siraj al-Din Ibn Mulaqqin, *Al-Khasa'is al-Kubra* - Imam Jalal al-Din al-Suyuti, *Khasa'is al-Mustafa between Extremism and Neglect* - Sadiq ibn Muhammad ibn Ibrahim]

What are the Miracles of the noble prophets:

‘Miracle’ denotes an extraordinary phenomenon that transcends the customary laws of nature, posing a challenge beyond human capacity to replicate or oppose.

These miracles are classified into two categories. The first comprises:

‘Sensory (empirical) miracles’: which are directly perceived through the senses, either seen with the eyes or heard with the ears. It includes the emergence of a she-camel from a rock, the transformation of a staff into a serpent, and the articulation of inanimate objects.

The second category consists of:

‘Intellectual (non-sensory) miracles’: which are apprehended through reason and inner insight rather than direct sensory experience, such as the miracle of the Quran.

Furthermore, our Prophet (sallallahu alayhi wa sallam) was endowed with both categories of miracles. Indeed, whichever type of miracle was granted to any other prophet, a greater miracle of the same kind was bestowed upon the Noble Prophet (sallallahu alayhi wa sallam).

Among the sensory miracles are the splitting of the moon, the weeping of the palm trunk, the gushing forth of water from between his blessed fingers, and the glorification uttered by food. Events that are established through recurrent (*mutawatir*) reports and narrations. However, just as the miracles of other

prophets ceased with the passage of time, the manifest miracles of the Prophet (sallallahu alayhi wa sallam) also came to an end, leaving behind only their transmitted accounts. The enduring and perpetual miracle, which shall remain until the Day of Resurrection, is the Glorious ‘Quran’ whose marvels and wonders are inexhaustible and can never be fully diminished.

As Allah says in the Quran:

“Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allah Almighty).”

[Surah Fussilat: 42]

[See: ‘Miracles of the Prophet (sallallahu alayhi wa sallam)’ by Hafiz Ibn Kathir (which is a part of Al-Bidayah wa’l-Nihayah); The Book of the Miracles of the Prophets (Kitab Mu’jizat al-Anbiya) by Shaykh Abd al-Mun‘im al-Hashimi; and The Miracles of the Prophets and Messengers (Mu’jizat al-Anbiya wa al-Mursalin) by Sayyid Mubarak.]

Evidence for the Miraculous Nature of the Quran:

The evidence for the Quran’s miraculous nature resides in its gradual revelation over more than twenty years, throughout which it persistently challenged a community of people who were distinguished in human history for their unparalleled eloquence and supreme linguistic mastery.

As Allah says in the Quran:

“Let them then produce a recital like unto it (the Quran) if they are truthful.”

[Surah At-Tur: 34]

Also said: “Bring you then ten forged Surah (chapters) like unto it.”

[Surah Hud: 13]

Similarly: “Bring then a Surah (chapter) like unto it.”

[Surah Yunus: 38]

Yet they failed to replicate it, nor did they ever aspire to, despite deploying every conceivable method to oppose the Quran. Its language, letters, and words were the very medium of their ordinary discourse, debate, and prideful contestation. In addition, the Quran proclaimed, through its miraculous composition, the futility of their efforts and the incapacity of all beings, human and jinn.

Allah says in the Quran:

“Say: ‘If the mankind and the jinns were together to produce the like of this Quran, they could not produce the like thereof, even if they helped one another.’”

[Surah Al-Isra: 88]

The Messenger of Allah (sallallahu alayhi wa sallam) said:

“Every Prophet was given miracles because of which people believed, but what I have been given is Divine Inspiration, which Allah has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection.”

[Sahih Bukhari: 4981, Sahih Muslim: 152]

Scholars have explored the Quran in many ways, including its linguistic brilliance, semantic depth, historical narratives, and its references to future events. Yet what they have managed to uncover of its miraculous nature is but a fraction, no more than the drop of water a bird might carry from the vast ocean in its beak.

[See: ‘Al-Burhan’ of Al-Zarkashi, ‘Al-Itqan’ of Al-Suyuti, ‘Manabil fi Ulum al-Quran’ of Muhammad al-Zarqani, ‘Mabahith fi Ulum al-Quran’ of Al-Qattan.]

‘Belief in the final day’

Belief in the Last Day can be defined as a firm, unequivocal conviction of its inevitable occurrence, along with its affirmation and action in accordance with its implications. It includes belief in the signs and portents of the Hour, all of which will necessarily take place prior to the advent of ‘The final day’. It further encompasses belief in death, the trial of the grave following burial, and the realities of both its punishment and its bliss.

This belief also entails affirmation that the Trumpet will be blown, that all creation will be resurrected from their graves, and that standing on the Day of Resurrection will be exceedingly grave and terrifying. The events of the gathering (*Al-Hashr*) will unfold in full detail: the records of deeds will be distributed to all, the Balance (*Al-Mizan*) will be established, and all individuals will be required to pass over the Bridge (*Al-Sirat*).

Moreover, it includes the belief that the Messenger of Allah (sallallahu alayhi wa sallam) will be granted the Greatest Intercession (*Al-Shafaah al-Kubra*) and the Pool of Abundance (*Kawthar*). The believers will be admitted into Paradise and endowed with its blessings, the greatest of which will be the ‘vision of Allah’ (To see Allah). In contrast, the disbelievers will be consigned to Hellfire, where they will be subjected to punishment, the most severe form of which will be their deprivation from the vision of Allah.

[See: *Usool al-Iman fi Daw al-Kitab wa al-Sunnah*, p. 209-239, *Nubdhah fi al-Aqeedah al-Islamiyyah*, Shaykh Ibn Uthaymin: 46-62]

Belief in Paradise and Hell

Belief in Paradise and Hell entails a firm, steadfast, and unwavering conviction in their actual existence. It requires acknowledgment that both Paradise and Hell have been divinely created and will endure perpetually by the command of Allah, never to cease or perish. This belief further encompasses full affirmation of all the blessings and pleasures promised in Paradise, as well as all the punishments and torments decreed for Hell, accepting them with absolute certainty and conviction.

[See: Al-Tadhkirah bi-Ahwal al-Mawta wa Umur al-Akhirah - Shams al-Din al-Qurtubi, died: 671, Usool al-Iman fi Daw' al-Kitab wa al-Sunnah: p. 238-240]

Evidence for the Believers' Vision of Allah' in the Hereafter: Allah says in the Quran:

“Some faces that Day shall be Nadirah (shining and radiant). Looking at their Lord (Allah)”

[Surah Al-Qiyamah: 22-23]

Further said: “For those who have done good is the best (reward, i.e., Paradise) and even more (i.e., having the honour of glancing at the Countenance of Allah Almighty)

[Surah Yunus: 26]

Allah says regarding disbelievers:

“Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day.”

[Surah Al-Mutaffifin: 15]

When Allah, the Exalted, will deprive His enemies of His vision, He will not deprive His friends of it.

It is reported in Bukhari and Muslim on the authority of Jarir bin Abdullah (may Allah be pleased with him):

- “We were sitting with the Prophet (sallallahu alayhi wa sallam), and he looked at the moon on the night of the full moon and said, “You people will see your Lord as you see this full moon, and you will have no trouble in seeing Him.”

[Sahih Bukhari: 7434]

In this hadith, the “vision of the Lord (*Ru'yat al-Rabb*)” is compared to the “vision of the moon (*Ru'yat al-qamar*),” not that the Divine Essence is likened to the moon. This is because Allah, Exalted, is utterly free from any resemblance to His creation in His Essence and Attributes. Similarly, the Prophet's (sallallahu alayhi wa sallam) words are also free from such comparison, as he was the most knowledgeable of all creation regarding Allah.

Shuaib (may Allah be pleased with him) narrated that the Messenger of Allah (sallallahu alayhi wa sallam) said:

- “He (God) would lift the veil, and of things given to them nothing would be dearer to them than the sight of their Lord, the Mighty and the Glorious.”

[Sahih Muslim: 181]

Then narrated the following verse:

“For those who have done good is the best (reward, i.e., Paradise) and even more (i.e., having the honour of glancing at the Countenance of Allah Almighty).”

[Surah Yunus: 26]

Numerous authentic and explicit hadiths have been transmitted on this topic. 45 hadiths have been reported by more than thirty companions, as documented in

Ma‘arij al-Qubul Sharḥ Sulm al-Wuṣul. Whoever denies the vision of Allah in the Hereafter will thereby reject the Shariah conveyed through the Book of Allah and His Messenger. Such a person is certainly included among those concerning whom Allah, Exalted, has said:

“Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day.”

[Surah Al-Mutaffifin: 15]

[See: Sharh al-Aqeedah al-Tahawiyyah: 1/209, Al-Tadhkirah bi-Ahwal al-Mawta wa Umur al-Akhirah by Shams al-Din al-Qurtubi, A‘lam al-Sunnah al-Manshura by Shaykh Hafiz al-Hukmi: p. 141.]

The 4 levels of ‘Belief in Divine Decree (*Qadar*).’

The 4 levels of ‘Belief in Divine Decree (*Qadar*):

1. The first level is affirming faith in the all-encompassing knowledge of Allah the Exalted. Nothing, not even an atom’s weight in the heavens or the earth, is concealed from Him. He possessed knowledge of all created beings even before their creation. He knows their provisions, their life spans and deaths, their utterances and deeds, their movements and stillness, and both their hidden and apparent aspects. He also knows who is destined for Paradise and who is destined for Hell.

2. The second level is to affirm belief in the recording of these matters, namely that Allah has inscribed all things that would occur in accordance with His prior knowledge. This includes belief in the Preserved Tablet (*Al-Lawh al-Mahfuz*) and the Pen (*Al-Qalam*).

3. The third level is to believe in Allah’s all-encompassing will and His absolute power. His will and power are inseparably linked with respect to what has occurred and what will occur. However, they are not necessarily linked with respect to what did not occur and will not occur. Whatever Allah wills must inevitably come to pass by His power, and whatever He does not will cannot occur, not because He lacks the power to bring it about, but because His will has not decreed it. The Divine statement affirms this:

“Allah is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent.”

[Surah Al-Fatir: 44]

4. The fourth level is to affirm belief that Allah the Exalted is the Creator of all things. This includes the belief that He is not only the Creator of the heavens and the earth and every particle therein, but also the Creator of all their movements and states of rest. There is no creator and no sustainer, apart from Him.

[See: Al-Qada wa al-Qadar by Al-Bayhaqi; Risalah fi al-Qada wa al-Qadar by Muhammad ibn Salih al Uthaymeen: 21]

Stages of Inscribing the Divine Decree:

There are five stages involved in the inscription of divine decree (*Taqdir*), all of which ultimately revert back to divine knowledge.

1. The First Decree was written fifty thousand years before the creation of the heavens and the earth. When Allah the Exalted created the Pen, it's called the "Preserved Decree" (*Taqdir al-Lawh*).
2. The Second Decree, known as the "Decree of Lifespan" (*Taqdir Umri*), refers to the time when Allah took the covenant from all souls, "Am I not your Lord?" (*Alast bi-rabbikum*).
3. The Third Decree, which may also be called the "Decree of Lifespan," occurs at the moment of the creation of the sperm in the mother's womb.
4. The Fourth Decree, called the "Annual Decree" (*Taqdir Hawli*), takes place during the Night of Decree (*Laylat al-Qadr*).
5. The Fifth Decree, called the "Daily Decree" (*Taqdir Yawmi*), refers to the execution of every decree at its appointed time.

[See: Ma'arij al-Qubul bi Sharh Sullam al-Wusul ila Ilm al-Usul by Hafiz al-Hakmi: 3/928–940]

Do human beings possess power and will over their own actions and deeds, or not?

Indeed, human beings possess power over their own actions and deeds; they act according to their own will and intention, and these actions are genuinely attributed to them. It is for this reason that they are held accountable and rewarded or punished accordingly. Allah the Exalted does not impose obligations upon a servant beyond his capacity or ability. Both the Quran and the Sunnah affirm that the will and intention of the servant is attributed to himself.

However, it is necessary that the servant can only have power over what Allah has enabled him to do; he can only will what Allah has willed, and he can only act within what Allah has made possible. Just as the servant cannot bring himself into existence, he cannot bring his own actions into existence independently. Therefore, it becomes clear that the servant's power, will, intention, and actions are all dependent upon Allah's power, will, intention, and actions.

Allah is the Creator of the servant, as well as of his will, intention, actions, and power. Yet, the servant's will, power, intention, and action are not identical to Allah's; they are not His essence, just as the servant is not Allah. Allah is free and transcendent from this. The servant's actions are created by Allah, exist alongside

the servant, and are genuinely attributed to the servant. On this basis, each action is attributed to that with which it is associated. For example, the verse:

“he whom Allah guides...”

[Surah Al-Isra:97]

Here, Allah is in reality the Doer (the Guide), and the servant is genuinely the recipient (the guided). Allah is truly the Guide, and the servant is truly the guided; therefore, each of the two actions is attributed to the one with whom it is inherently associated. The Divine statement affirms this truth:

“he whom Allah guides, he is led aright.”

[Surah Al-Isra: 97]

In this, the attribution of “guidance” to Allah Almighty is real, while the attribution of “initiation” (*Ibtida*) to the servant is real. Just as the Guide is not identical to the Initiator, so is guidance not identical to initiation. Similarly, the statement “Allah misguides whom He wills” reflects the reality: Allah is truly the Misleader, and the servant is genuinely misled.

The same principle applies to all of Allah’s actions in relation to human beings. Therefore, anyone who attributes both action and reaction entirely to the servant is in error, as is anyone who attributes both entirely to Allah. However, one who attributes the action in reality to Allah and the reaction to the servant is a true believer.

[See: Khalq Af'al al-Ibad of Imam al-Bukhari; Majmu al-Fatawa of Ibn Taymiyyah, Volume 8, Book of Divine Decree]

The Branches of Faith

The Prophet (sallallahu alayhi wa sallam) said:

- “Faith comprises more than sixty branches, and according to another narration, more than seventy branches. The most excellent of which is the declaration that there is no god but Allah (*La ilaha illallah*), and the humblest of which is the removal of what is injurious from the path, and modesty is a branch of faith.”

[Sahih Bukhari: 9, Book: Belief, the wording “*Bid wa-sittun*” (‘sixty-odd’) appears without any uncertainty. Sahih Muslim: 35, Book: Book of faith, wording “*Bid wa-sab’un aw bid wa-sittun shu’bah*” (‘seventy-odd or sixty-odd branches’) is reported with uncertainty. However, Imam al-Bayhaqi and Ibn al-Salah preferred the narration of Bukhari, as it is free from doubt and establishes the minimum number.”.]

[See: Shu‘ab al-Iman by Imam al-Bayhaqi, and Shu‘ab al-Iman by Ibn Kathir.”]

The Act Contrary to Faith:

The contrary of faith is 'Disbelief (*kufir*)'. Just as faith is composed of multiple branches, disbelief too comprises various branches. The core of faith lies in firm and unwavering affirmation, coupled with total submission that entails obedience and righteous action. In contrast, disbelief essentially denotes denial and willful obstinacy, which inherently gives rise to arrogance and disobedience. Accordingly, just as all acts of obedience fall under the category of faith, all acts of disobedience are treated as branches of disbelief. Indeed, many scriptural texts employ the term 'Disbelief' to describe acts of disobedience.

Disbelief may be classified into two categories. The first is Major disbelief (*Kufr akbar*), which expels an individual completely from the fold of faith. This is known as 'Doctrinal disbelief' (*Kufr i'tiqadi*), and it stands in opposition to verbal confession and inward assent or to one of the Two. The second category is Minor disbelief (*Kufr asghar*), which undermines the completeness of faith without entirely nullifying it. This is also termed "Practical disbelief" (*Kufr amali*), and it does not necessarily contradict either verbal confession or inward belief.

[See: Majmu al-Fatawa by Ibn Taymiyyah (12/335), As'ilah wa-Ajwibah fi Masa'il al-Iman wa al-Kufr by Salih al-Fawzan.]

Q. What are the Major disbeliefs that expel a person from the fold of Islam?

A. Disbelief of ignorance and denial (*Kufr al-jahl wa al-takdhib*), Disbelief of deliberate rejection (*Kufr al-jahud*), Disbelief of obstinacy and arrogance (*Kufr al-inad wa al-istikbar*), Disbelief of hypocrisy (*Kufr al-nifaq*), and Disbelief of doubt and suspicion (*Kufr al-shakk wa al-rayb*).

[See: Al-Iman: Haqiqatuhu, Khawarimuhu, Nawaqiduhu inda Ahl al-Sunnah by Abdullah ibn Abd al-Hamid al-Athari, p. 245, A'lam al-Sunnah al-Manshura, 177, Nawaqid al-Iman al-Qauliyya wa al-Amaliyya by Abdul Aziz Al Abdul Latif, p. 36-46.]

Disbelief of Ignorance and Denial (*Kufr al-jahl wa al-takdhib*):

Regarding past nations, Allah Almighty has stated:

"Those who deny the Book (this Quran), and that with which We sent Our Messengers (i.e., to worship none but Allah Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense), they will come to know (when they will be cast into the Fire of Hell)."

[Surah Ghafir: 70]

And said:

"Turn away from the foolish."

[Surah Al-Araf: 199]

Further said:

“And (remember) the Day when We shall gather out of every nation a troop of those who denied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be gathered (and driven to the place of reckoning), Till, when they come (before their Lord at the place of reckoning), He will say: “Did you deny My Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) when you comprehended them not in knowledge, or what (else) was it that you used to do?”

[Surah An-Naml: 83-84]

“Nay, they deny that; the knowledge whereof they could not compass, and whereof the interpretation has not yet come unto them.”

[Surah yunus: 39]

Disbelief of deliberate rejection (*Kufr al-jahud*):

Disbelief of deliberate rejection refers to the concealment of the truth and the refusal to submit to it, despite an inward acknowledgment and certainty of its veracity. An example of this is Pharaoh and his people in relation to Musa (alayhis salam).

Regarding their denial, God-Exalted is He stated:

“And they belied them (those Ayat) wrongfully and arrogantly, though their own selves were convinced thereof [i.e. those (Ayat) are from Allah, and Musa is the Messenger of Allah in truth, but they disliked to obey Musa, and hated to believe in his Message of Monotheism]. So, see what was the end of the Mufsidun (disbelievers, disobedient to Allah, evil-doers, liars).”

[Surah An-Naml: 27]

Allah says regarding Jews:

“When there came to them that which they had recognised, they disbelieved in it.”

[Surah Al-Baqarah: 89]

And said:

“But verily, a party of them conceal the truth while they know it.”

[Surah Al-Baqarah: 146]

[See: Kitab al-Tawheed - Sheikh Salih ibn Fawzan al-Fawzan: p. 15-17]

Disbelief of Obstinacy and Arrogance (*Kufr al-inad wa al-istikbar*):

Refusing to submit to the truth despite inward acknowledgment is called 'Disbelief of obstinacy and arrogance', as exemplified by Satan (*Iblis*). This is affirmed in the Divine Revelation:

“Satan (*Iblis*), he refused and was proud and was one of the disbelievers (disobedient to Allah).”

[Surah Al-Baqarah: 34]

For he could not deny Allah's command to prostrate; his objection was confined to the wisdom, authority, and justice behind Allah's command. He said:

“Shall I prostrate to one whom You created from clay?”

[Surah Al-Isra: 61]

Further said:

“I am not the one to prostrate myself to a human being, whom You created from sounding clay of altered black smooth mud.”

[Surah Al-Hijr: 33]

And: “I am better than him (Adam), You created me from fire, and him You created from clay.”

[Surah Al-A'raf: 12]

[See: Kitab al-Tawheed - Sheikh Salih ibn Fawzan al-Fawzan: p. 15-17]

Disbelief of Hypocrisy (*Kufr al-nifaq*):

Disbelief of hypocrisy refers to outwardly displaying obedience and compliance for the sake of showing off to people, while inwardly possessing no faith or affirmation whatsoever. An example of this is the disbelief of Abdullah ibn Ubay ibn Salool, the leader of the hypocrites, and his group, concerning whom Allah the Exalted revealed the following verse:

“And of mankind, there are some (hypocrites) who say: 'We believe in Allah and the Last Day' while in fact they believe not. They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not! In their hearts is a disease (of doubt and hypocrisy), and Allah has increased their disease. A painful torment is theirs because they used to tell lies.Certainly, Allah has power over all things.”

[Surah Al-Baqarah: 8-20]

[See: Kitab al-Tawheed - Sheikh Salih ibn Fawzan al-Fawzan: p. 15-17]

Practical Disbelief (*Kufr al-Amali*):

It is that which does not remove an individual from the fold of Islam.

Practical disbelief denotes any act of disobedience that the Lawgiver has described as ‘Disbelief’ despite the persistence of faith, such as fighting. The Prophet (sallallahu alayhi wa sallam) stated:

- “Do not revert to disbelief after me by striking (cutting) the necks of one another.”
[Sahih Bukhari: 7077]

Prophet (sallallahu alayhi wa sallam) further says:

- “Abusing a Muslim is Fusuq (i.e., an evil-doing), and killing him is Kufr (disbelief).”
[Sahih Bukhari: 6044]

The Prophet (sallallahu alayhi wa sallam) has classified the act of Muslims killing one another as disbelief and ascribed the label of disbeliever to the one who commits it, as Allah, the Exalted, declares:

“And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allah; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable. The believers are nothing else than brothers (in the Islamic religion). So, make reconciliation between your brothers, and fear Allah, that you may receive mercy.”

[Surah Al-Hujurat: 9-10]

In this verse, Allah, the Exalted, upholds both faith and the brotherhood of believers, without denying either, and the verse pertains to the law of retributive justice (*Qisas*).

But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood money, then adhering to it with fairness and payment of the blood money, to the heir should be made in fairness.

[Surah Al-Baqarah: 178]

In this verse, Islamic brotherhood is affirmed and not negated.

Likewise, the Prophet (sallallahu alayhi wa sallam) stated:

- “A fornicator who fornicates is not a believer as long as he commits fornication, and 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, and repentance may be accepted after that.”

[Sahih Bukhari: 5578, Sahih Muslim: 57]

There is an addition in one narration:

- “When a killer commits murder, he is not a believer at the time of committing it. And in another narration: when a plunderer snatches a valuable thing to which the people raise their eyes, he is not a believer at the time of snatching it.”

[Sahih Bukhari, Sahih Muslim]

- And it is also narrated from Abu Dharr al-Ghifari (may Allah be pleased with him) that the Prophet (sallallahu alayhi wa sallam) said: “Nobody says: 'None has the right to be worshipped but Allah' and then later on he dies while believing in that, except that he will enter Paradise.” I said, “Even if he had committed illegal sexual intercourse and theft?” He said, contrary to Abu Dharr’s temperament.”

[Sahih Bukhari: 5827, Sahih Muslim: 94]

This hadith indicates that the Prophet (sallallahu alayhi wa sallam) did not categorically deny faith to adulterers, thieves, drunkards, and murderers, provided that their belief is based on the Oneness of Allah (*Tawheed*). If the intended meaning had been otherwise, the Prophet (sallallahu alayhi wa sallam) would not have stated that the one who says “La ilaha illallah” will enter Paradise, even if he commits the aforementioned sins. Otherwise, no believer could ever enter Paradise. Rather, the Prophet’s intention here is that faith remains incomplete or imperfect in such individuals; it is not fully perfect.

However, a person will become a disbeliever (a *kafir*) due to committing these sins when he considers them permissible, because regarding something as permissible that Allah has prohibited entails denial of Allah’s Book and the Prophethood of His Messenger. Moreover, even if a person does not actually commit these sins but merely believes that they are lawful, he will still be considered a disbeliever.

And Allah knows best.

[See: A‘lam al-Sunnah al-Manshura - Hafiz al-Hakami: 99]

Each of oppression, immorality, debauchery, and hypocrisy can be classified into two types:

Each of oppression, immorality, debauchery, and hypocrisy can be classified into two types: a major form (*akbar*), which is considered ‘Disbelief’ (*kufr*), and a minor form (*asghar*), which is ‘less severe than disbelief’.

[See: Ma'arij al-Qabool bi-Sharh Sulam al-Wusul ila 'Ilm al-Usul by Hafiz al-Hakami: (3/1017).]

Major and Minor forms of oppression:

A major form of oppression (*zulm akbar*), such as seeking help from anyone other than Allah and committing shirk (associating partners with Allah), has been mentioned by Allah Almighty in this verse:

“And invoke not besides Allah, any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the Zalimun (polytheists and wrong-doers).”

[Surah Yunus: 106]

Further said:

“Joining others in worship with Allah (Shirk) is a great Zulm (wrong).”

[Surah Luqman: 13]

And: “whosoever sets up partners in worship with Allah (Shirk), then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Zalimun (polytheists and wrong-doers) there are no helpers.”

[Surah Al-Ma'idah: 72]

An example of oppression less severe than disbelief, such as the violation of rights. In this verse, Allah Almighty has spoken regarding divorce:

“Turn them not out of their (husband’s) homes, nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allah. And whosoever transgresses the set limits of Allah, then indeed he has wronged himself.”

[Surah At-Talaq: 1]

Further said:

“But do not take them back to hurt them, and whoever does that, then he has wronged himself.”

[Surah Al-Baqarah: 231]

[See: Ma'arij al-Qubool bi Sharh Sulam al-Wusool ila Ilm al-Usool by Hafiz al-Hakami: (3/1019)]

Understanding Major and Minor Sins (*Fasq*) Through Examples:

Major sin, such as hypocrisy, is mentioned by Allah Almighty in this verse:

“Verily, the hypocrites are the Fasiqun (rebellious, disobedient to Allah).”

[Surah At-Taubah: 67]

Further said:

“They (angels) prostrated except Iblis (Satan). He was one of the jinns; he disobeyed the Command of his Lord.”

[Surah Al-Kahf: 50]

And: “And (remember) Lout (Lot), We saved him from the town (folk) who practised Al-Khaba'ith (evil, wicked and filthy deeds, etc.). Verily, they were a people given to evil, and were Fasiqun (rebellious, disobedient, to Allah).”

[Surah Al-Anbiyah: 74]

Minor sin, such as slander, is mentioned by Allah Almighty regarding those who falsely accuse:

“Reject their testimony forever, they indeed are the Fasiqun (liars, rebellious, disobedient to Allah).”

[Surah An-Nur: 4]

Further said: “O you who believe! If a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done.”

[Surah Al-Hujuraat: 6]

[See: Ma‘arij al-Qubool bi Sharh Sulam al-Wusool ila Ilm al-Usool by Hafiz al-Hakami: (3/1019)]

Explaining Major and Minor Hypocrisy with Examples:

An example of major hypocrisy is mentioned in the opening verses of Surah Al-Baqarah, where the Divine Statement is:

“Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them.....Verily, the hypocrites will be in the lowest depths (grade) of the Fire.”

[Surah An-Nisa: 142-145]

Further said: “When the hypocrites come to you (O Muhammad (sallallahu alayhi wa sallam)), they say: ‘We bear witness that you are indeed the Messenger of Allah.’ Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are liars indeed.”

[Surah Al-Munafiqun: 1]

An example of Minor hypocrisy has been mentioned by the Prophet (sallallahu alayhi wa sallam): (Three signs of a Hypocrite)

- “Three are the signs of a hypocrite: when he spoke, he told a lie, when he made a promise, he acted treacherously against it, when he was trusted, he betrayed.”

[Sahih Bukhari: Book of Belief, Chapter: The signs of a Hypocrite: 34 (1/14), Sahih Muslim: Book of Faith, Chapter: The characteristics of the Hypocrite: 59 (1/56)]

And the Prophet (sallallahu alayhi wa sallam) further said in a hadith:

- “Whoever has the following four characteristics will be a pure hypocrite, and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up.

1. Whenever he is entrusted, he betrays.
2. Whenever he speaks, he tells a lie.
3. Whenever he makes a covenant, he proves treacherous.
4. Whenever he quarrels, he behaves in a very imprudent, evil, and insulting manner.”

[Sahih Bukhari: 34]

[See: Haqiqatuhu, Khawarimuhu, Nawaqiduhu inda Ahl al-Sunnah by Abdullah ibn Abd al-Hamid al-Athari, p. 240]

The Act Contrary to the Sunnah:

The contrary to the Sunnah is ‘Innovation’ (*Bid’ah*), which is something newly introduced into the religion. Innovation refers to that which Allah Almighty has not permitted in Shariah. This is the meaning intended in the statement of the Prophet (sallallahu alayhi wa sallam):

- “He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.”

[Sahih Muslim: 1718]

Prophet (sallallahu alayhi wa sallam) says in a certain hadith:

- “Beware of the newly invented matters, for indeed they are astray. Whoever among you sees that, then he must stick to my Sunnah and the Sunnah of the rightly guided Khulafa.”

[Authentic Hadith: Musnad Ahmed: 4/126, Sunan Abu Dawood, Book of Adherence to the Sunnah, No. 4607, Sunan Tirmidhee: 2676 (5/44). Imam Tirmidhee stated that this hadith is Reliable and Authentic.]

In this hadith, the Prophet (sallallahu alayhi wa sallam) hints at the existence of innovation (*Bid’ah*):

- “And my Ummah will split into seventy-three sects. All of them are in the Fire, except one sect.”

[Sunan Tirmidhee: 2641, Sunan Abu Dawud: 4596, Sunan Ibne Majah: 3993.]

The Prophet (sallallahu alayhi wa sallam) clearly identified the saved sect and said about them with his blessed tongue.

- “He said: ‘What I am upon and my Companions (are upon).’”

[Based on the evidence of the hadith, it is considered Reliable. Mustadrak of Hakim: Book of Knowledge: 1/129, Sunan Tirmidhee: Book of Knowledge, Chapter: That has been related about the splitting that will occur in this Ummah: 2641 (5/26)]

Moreover, Allah Almighty has declared the Prophet (sallallahu alayhi wa sallam) to be free of fault through the following statement:

“Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad (sallallahu alayhi wa sallam)) have no concern in them in the least. Their affair is only with Allah, who then will tell them what they used to do.”

[Surah Al-An’am: 159]

[See: Al-Bid‘ah wa al-Nahy Anha - Ibn Waddah al-Qurtubi, Al-I‘tisam - Imam al-Shatibi, Al-Bid‘ah al-Hawliyah - Abdullah ibn Abdul-Aziz al-Tuwajiri, Al-Bid‘ah: Its Rules and Its Harmful Effect on the Ummah - Ali ibn Muhammad ibn Nasir al-Usaymi.]

Q. What type of Innovations exist in terms of corruption and disruption in religion?

A. In terms of causing corruption, disturbance, or disruption in the faith, Bid‘ah is divided into two types: one that leads to disbelief (*Bid‘ah al-Mukaffira*) and another that does not lead to disbelief (*Ghayr Bid‘ah al-Mukaffira*), meaning the first type renders a person a disbeliever, while the second renders a person sinful (*fisq*).

[See: Al-I‘tisam - Imam al-Shatibi, 2/37]

Understanding the Belief in the Day of Judgment:

Belief in the Day of Judgment entails faith in all events that occur after death, as informed by Allah and His Messenger (sallallahu alayhi wa sallam). Some of these matters include the following:

1. Death
2. Belief in the trial of the grave
3. Belief in the punishment and comfort of the grave
4. The Great Day of Judgment
5. The Scale of Deeds.
6. Record of Deeds
7. The Reckoning
8. The Pool of Abundance (*Kawthar*)
9. The Bridge (*Sirat*)
10. Intercession
11. Paradise and Hell.

NOTE: At the end of this book, there is a detailed sermon and treatise on this subject.



Classical books on Islamic Creed (Aqeedah):

1. Kitab al-Iman wa Ma'alimiha wa Sunnah - Imam and Mujtahid Abu Ubayd al-Qasimi ibn Salam, Death: 224 H
2. Kitab al-Iman - Imam Ibn Abi Shaybah, Death: 235 H
3. Usul al-Sunnah - Imam of Ahl al-Sunnah wa al-Jama'ah, Ahmad ibn Hanbal, Death: 241 H
4. Al-Radd ala al-Jahmiyyah wa al-Zanadiqah - Imam of Ahl al-Sunnah wa al-Jama'ah, Ahmad ibn Hanbal, Death: 241 H
5. Khalq Af'al al-Ibad - Imam al-Bukhari, Death: 256 H
6. Kitab al-Iman (Al-Jamia al-Sahih) - Imam al-Bukhari, Death: 256 H
7. Kitab At-Tawheed (Al-Jamia al-Sahih) - Imam al-Bukhari, Death: 256 H
8. As-Sunnah - Abu Bakr Ahmad ibn Hani al-Kalbi al-Athram, Death: 273 H
9. Kitab al-Sunnah (Sunan) - Imam Abu Dawood, Death: 275 H
10. Al-Ikhtilaf fi al-Lafz wa al-Radd ala al-Jahmiyyah wa al-Mushabbihah - Imam Ibn Qutaibah, Death: 276 H
11. Usul al-Sunnah wa I'tiqad al-Din - Hafiz and Imam Abu Hatim al-Razi, Death: 277 H
12. Al-Radd ala al-Jahmiyyah - Imam al-Daarmi, Death: 280 H
13. As-Sunnah - Hafiz Ibn Abi Asim, Death: 287 H
14. As-Sunnah - Abdullah ibn Imam Ahmad, Death: 290 H
15. As-Sunnah - Muhaddith Abu Bakr al-Marwazi, Death: 292 H
16. As-Sunnah - Al-Marwazi, student of Imam Ahmad, Death: 292 H
17. Sarih al-Sunnah - Al-Mujtahid wa al-Mufassir, Imam Ibn Jarir al-Tabari, Death: 310 H
18. Kitab al-Tawheed wa Ithbat Sifat al-Rabb - Al-Faqih, Imam Ibn Khuzaymah, Death: 311 H
19. Aqeedah al-Tahawiyyah - Abu Jafar al-Tahawi, Death: 321 H
20. Al-Maqalat al-Islamiyyah - Imam Abd al-Hasan al-Ashari, Death: 324 H
21. Al-Risalah ila Ahl al-Thughr - Imam Abd al-Hasan al-Ashari, Death: 324 H
22. Al-Ibanah an Usul al-Din - Imam Abd al-Hasan al-Ashari, Death: 324 H
23. Sharh al-Sunnah - Al-Hasan ibn Ali ibn Khalaf al-Barbahari, Death: 329 H
24. Kitab al-Sunnah - Abu Ahmad al-Asal, Death: 349 H
25. Al-Shari'ah - Imam Abu Bakr al-Ajurri, Death: 360H
26. I'tiqad A'immat al-Hadith - Imam Abu Bakr al-Isma'ili, Death: 371H
27. Kitab al-Sifat - Imam al-Dar Qutni, Death: 385H
28. Kitab al-Nuzul - Imam al-Dar Qutni, Death: 385H
29. Al-Ibanah an Shari'at al-Firqah al-Najiyah wa Majanibat al-Firqah al-Madhmunah - Abu Abdullah Ubayd Allah ibn Muhammad ibn Batta al-Akbari al-Hanbali, Death: 387 H

30. Sharh al-Ibanah an Usul al-Sunnah wa al-Diyanah - Abu Abdullah Ubaydullah ibn Muhammad ibn Batta al-Akbari al-Hanbali, Death: 387 H
31. Kitab al-Tawheed - Ibn Manda, Death: 395H
32. Al-Radd ala al-Jahmiyyah - Ibn Manda, Death: 395H
33. Sharh Usul I'tiqad Ahl al-Sunnah wa - Al-jama'ah, Death: 428 H
34. Al-Wusul ila Ma'rifat al-Usul fi Masa'il al-Uqud fi al-Sunnah - Abu Amr al-Tulmunki al-Andalusi, Death: 429 H
35. Al-I'tiqad - Abu Nuaym al-Isfahani, Death: 430 H
36. Al-Risalah fi Ithbat al-Istiwa - Abu Muhammad al-Juwaini, Death: 438 H
37. Aqeedat us salaf wa ashab al-Hadith - Imam Abu Uthman al-Sabuni - Death: 449 H
38. Al-I'tiqad ala Madhhab al-Salaf Ahl al-Sunnah wa al-Jama'ah - Imam al-Bayhaqi, Death: 458H
39. Dhamm al-Kalam - Shaykh al-Islam Abu Ismail al-Harawi, Death: 481 H

The Pillars of “La ilaha illallah”:

The declaration “La ilaha illallah” rests upon two essential pillars, either of which, if omitted, would render the statement incomplete and its true meaning would be unfulfilled.

- The first pillar, ‘La ilaha’, consists of negation and means: “There is no deity worthy of worship.”
- The second pillar, ‘illa Allah’, consists of affirmation and means: “Except Allah alone.”
- Both pillars of this declaration of Tawheed must be present simultaneously; only then can the truth and authenticity of this statement be fully established.
- If a person neglects the second pillar and gives importance solely to the first, they will become an atheist (*mulhid*) and reject religion.
- Conversely, if a person affirms only the second pillar while denying the first, they will become a polytheist (*mushrik*).
- This is because Allah has, in the Holy Quran, not only declared Himself as the true object of worship but has also forbidden the worship and servitude of others. Allah says in the Quran:
 “And verily, we have sent among every Ummah (community, nation) a Messenger (proclaiming): 'Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities, etc., i.e., do not worship Taghut besides Allah).’”
 [Surah An-Nahl: 36]

Pillars of Faith:

Faith consists of three things:

1. Verbal affirmation (*qawl bi'l-lisan*)
2. Inner conviction of the heart (*I'tiqad bi'l-janan*)
3. Actions performed by the limbs (*Amal bi'l-arkan*)

Since righteous deeds are included within the concept of faith, the performance of virtuous actions leads to an increase in faith, while acts of disobedience result in its diminution, as indicated by the statement of Allah Almighty:

“The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur’an) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone); Who perform As-Salat (Iqamat-as-Salat) and spend out of that We have provided them. It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise).”

[Surah Al-Anfal: 2-4]

- The Prophet (sallallahu alayhi wa sallam) said: “Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the removal of what is injurious from the path: and modesty is a branch of faith.”

[Narrated by: Abu Huraira, Recorded by: Sahih Muslim: 35, Classification: Authentic.]

In this hadith, the branches of faith are mentioned, which are as follows:

1. Statement (speech): The declaration “There is no god but Allah.”
2. Action (deed): Removing something harmful from the path.
3. Heart (inner state): Modesty (*haya*) is a branch of faith.

Nullifiers of Islam:

The term nullifiers of Islam refers to those matters that contradict Islam and stand in direct opposition to it; hence, they are described as acts that are incompatible with Islam. If a person commits any of these acts, their faith and religion are rendered invalid, and they exit the fold of Islam, being counted among those who associate partners with God, that is, those who ascribe partners to Allah the Exalted (*mushrikun*).

1. Associating others with Allah the Exalted in His worship.

Allah the Exalted states in the Noble Quran:

“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.”

[Surah An-Nisa: 116]

And: “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 Zalimun (polytheists and wrong-doers) there are no helpers.”

Among the various forms of worship directed towards other than Allah are the acts such as invoking deceased individuals for assistance and offering sacrifices on their behalf, and similar practices.

2. Establishing a mediator between Allah and any created being, such that one seeks their intercession and places complete reliance upon them. All scholars agree that anyone who holds such a belief is regarded as a disbeliever. For this reason, Allah the Exalted has pronounced them disbelievers and deniers because of their statement and belief. Allah the Exalted, while citing their words, states: “We worship them only that they may bring us near to Allah.” Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever.”

[Surah Az-Zumar: 3]

3. Those who doubt the disbelief of the polytheists (*mushrikin*) or those who commit shirk or kufr, or who consider their beliefs to be legitimate, are themselves considered disbelievers.

The term ‘Mushrikin’ is a general designation that encompasses all types of disbelievers. Therefore, it is established that all disbelievers are regarded as polytheists, and anyone who does not hold this belief regarding a disbeliever is in a similar state of error.

4. Holding the belief that the guidance of the Prophet (sallallahu alayhi wa sallam) is incomplete or incorrect, or that the rulings or decisions of others are superior to the guidance and instruction of Allah and His Messenger, constitutes misguidance. Hence, those who prefer the authority of false deities over Allah’s guidance are considered sinners and transgressors. This also includes anyone who believes that, in comparison to the guidance of Muhammad (sallallahu alayhi wa sallam), the guidance or instruction of certain people is superior.

5. Those who dislike or reject any aspect of the Shariah of the Prophet (sallallahu alayhi wa sallam) are also considered disbelievers, even if they outwardly follow those aspects. Allah the Exalted says:

“That is because they hate that which Allah has sent down (this Quran and Islamic laws, etc.), so He has made their deeds fruitless.”

[Surah Muhammad: 9]

6. Those who ridicule or make a mockery of any Islamic matter, such as the reward and punishment of the Hereafter, are likewise regarded as disbelievers. Allah the Exalted states in the Noble Quran:

“Was it at Allah, and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (sallallahu alayhi wa sallam) that you were mocking? Make no excuse; you have disbelieved after you had believed.”

[Surah At-Taubah: 65-66]

7. All forms of magic, such as causing separation between two people who love each other, or turning the dislike of someone into affection, are included. Anyone who practices magic personally, or deems any magical act to be permissible, is considered a disbeliever, as Allah the Exalted has stated:

“But neither of these two (angels) taught anyone till they had said: ‘We are only for trial, so disbelieve not (by learning this magic from us).’”

[Surah Al-Baqarah: 102]

8. To hold affection for the creed of disbelievers and to endorse or support those among them who are engaged in acts of oppression and injustice against Muslims. The Noble Quran states:

“And if any amongst you takes them as Auliya, then surely he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust).”

[Surah Al-Ma'idah: 51]

9. Those individuals are also deemed disbelievers who hold the belief that they have the authority to forsake Islamic law. The Noble Quran states:

“And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.”

[Surah Al-Imran: 85]

10. Apostasy from Islam, coupled with defiance and deliberate obstinacy in rejecting or opposing its teachings. Regarding which the Quran declares:

“And who does more wrong than he who is reminded of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then he turns aside therefrom? Verily, We shall exact retribution from the Mujrimun (criminals, disbelievers, polytheists, sinners, etc.).”

[Surah As-Sajdah: 22]



Introduction to Sunnah:

Linguistic meaning of Sunnah:

The meaning of sunnah varies according to the context, for instance, it is different:

1. With Scholars of Hadith (*Muhaddithin*),
2. The Jurists (*Fuqaha*),
3. In the Books of Aqeedah,
6. And in the Books of History.

Definition of Sunnah:

Linguistic meaning of Sunnah:

- Imam Ibn Athir (may allah have mercy on him) says:
“The word is repeatedly mentioned in the Hadith. Its original meaning refers to the way of Allah’s Prophet (sallallahu alayhi wa sallam) and the path shown by him (sallallahu alayhi wa sallam). In the Shariah, it signifies the command of the Messenger of Allah (sallallahu alayhi wa sallam) or a prohibition from him (sallallahu alayhi wa sallam). It also refers to a recommended action, whether in word or deed, which has not been explicitly mentioned in the Quran. Therefore, in the chapter of Usul al-Shariah, when the Quran and Sunnah are mentioned, it refers to that which is comprised of the Quran and Hadith.”
[Al-Nihayah fi Gharib al-Hadith wa al-Athar: 2/409, Chapter: Seen maa’a noon]
- Allama Ibn Manzur (may allah have mercy on him) says that the meaning of Sunnah is “path” or “way.”
[See: Lisan al-Arab by Ibn Manzur, Chapter: Sin (س), Nun (ن), Nun (ن)]
- Allama Al-Zabidi (may allah have mercy on him) says that the linguistic meaning of Sunnah is “way” or “method.”
[See: Taj al-Arus, Chapter: Sin (س), Nun (ن), Nun (ن)]

The Definition of Sunnah in Islamic Terminology:

Scholars have explained the term Sunnah in various ways and connotations. This variation is referred to as diversity, not contradiction. That is, according to the scholars of Hadith (*Muhaddithin*), it carries one meaning, while according to the jurists (*Fuqaha*), it carries another. Scholars from different fields have thus explained its meaning and connotation in relation to their respective disciplines. The jurists also accept the meanings ascribed by the scholars of Hadith, and vice versa. Similarly, in the sciences of jurisprudence (*Fiqh*) and creed (*Aqeedah*), the term Sunnah is used in contrast to Innovation. For instance, when it is said that

“this action is established as Sunnah,” it implies that the action is not an innovation.

Definition of Sunnah according to jurists:

According to the Jurists, the term Sunnah is often employed in contrast to what is obligatory (*fard*). That is, when a jurist states that a particular act is Sunnah, the intended meaning is that the act is not obligatory. Some jurists define Sunnah more broadly as encompassing all attributes and actions issued from the Prophet (sallallahu alayhi wa sallam) from the time of his prophethood until his death.

On the other hand, hadith refers to the statements, actions, and tacit approvals attributed to the Prophet (sallallahu alayhi wa sallam), whether they occurred before or after the commencement of prophethood, and whether they were issued as part of legislation or merely as habitual practices. All such matters are classified as hadith by the jurists, and this classification also extends to the statements of the Companions.

In summary, according to the jurists, only those matters that were issued in a legislative capacity are properly termed Sunnah.

Definition of Sunnah according to Scholars of Hadith:

According to the scholars of hadith (*muhaddithin*), Sunnah refers to the statements, actions, tacit approvals, as well as the personal and moral qualities of the Prophet (sallallahu alayhi wa sallam). When transmitted as a chain of narration, they are termed hadith. Therefore, among the scholars of hadith, no distinction is made between Sunnah and hadith.

Accordingly, among Ahl al-Sunnah wa al-Jama‘ah, major compilations are often designated with the term ‘Sunan’ alongside their titles. Thus, many leading hadith scholars have used the term ‘Sunan’ in naming their works.

1. (Sahih Bukhari): *Arabic text*
2. (Sahih Muslim): *Arabic text*
3. (Sunan Abu Dawud): *Arabic text*
4. (Jami Tirmidhee): *Arabic text*
5. (Sunan Nasai): *Arabic text*
6. (Sunan Ibne Majah): *Arabic text*

Therefore, the term hadith is far more prevalent than Sunnah. This is because whenever a scholar (whether a jurist or a hadith specialist (*muhaddith*)) reports the sayings, circumstances, or events of the Prophet (sallallahu alayhi wa sallam), they employ the term hadith (For instance, they say: “It is narrated in such-and-such hadith that this evidence is presented,” or “This event is recorded in such-and-such hadith). Accordingly, the leading hadith scholars have used the word ‘Sunan’ in the titles of their collections to indicate Sunnah.

The Act Contrary to the Sunnah:

The contrary of the Sunnah is ‘Innovation (*Bid‘ah*)’, meaning a newly introduced practice in religious matters. Innovation refers to any act in religion that Allah Almighty has not permitted. This is implied in the statement of the Prophet (sallallahu alayhi wa sallam):

“He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.’

[Sahih Muslim: 1718]

Definition and Recognition of Innovation

Innovation:

Linguistically, innovation refers to anything new that has been created without precedent. Legally (in the Shariah context), innovation refers to a method or practice introduced in the religion that resembles a Shariah-sanctioned method and aims to achieve the same objective as the method prescribed by the Shariah. Its explanation is as follows:

1. 'Innovation' denotes a method introduced within the religion; worldly innovations fall outside its scope. For instance, establishing new settlements, building cities, inventing new tools or machines, etc., are not considered Innovation.
2. The term “introduced” means that there is no precedent for it in the Shariah. If there exists a basis for it in Shariah, then it is not considered innovation, even if the practice or object was not present in earlier times, for instance, the compilation of works on Islamic sciences.
3. “Resembling a Shariah method” implies that, outwardly, it appears similar to a legitimate Shariah practice, but due to limitations, specific forms or conditions, timings, or other factors, it conflicts with Shariah principles.

It follows that no act can be considered a Sunnah practice unless it aligns with Shariah in all six specified aspects; otherwise, it will be deemed Innovation.

Cause:

Every act must conform to the Shariah in terms of its cause. For example, performing Tahajjud on the night of the 27th of Rajab, claiming it was the night of the Isra al Mi‘raj, is considered innovation. Although praying Tahajjud at night is Sunnah, performing it specifically due to the Isra al Mi‘raj is not established; hence, this act is an innovation. In this case, the act does not conform to Shariah with respect to its cause.

Category:

Every act must conform to the innovation in terms of its category. For instance, if someone sacrifices a deer, it would be considered innovation, because sacrifice (*Qurbani*) is prescribed only for animals of the category of *Baheemah al-An'am* (cattle, sheep, goats, or camels) according to innovation.

Amount:

Every act must conform to the Shariah in terms of its prescribed amount. For example, if someone adds a sixth daily prayer, it would be considered innovation, because the Shariah prescribes only the five daily prayers.

Manner:

Every act must conform to the Shariah in terms of its manner or procedure. For instance, if someone prescribes ablution (*wudu*) in a sequence in which one washes the feet first, then wipes the head, and finally washes the hands, this method would be considered an innovation, because the Shariah does not prescribe this particular sequence of ablution.

Time:

Every act must conform to the Shariah in terms of its timing. For example, if someone performs the sacrifice (*qurbani*) on the first day of Dhu al-Hijjah, it would be considered innovation, because according to Shariah, the permissible days for sacrifice are only from the 10th to the 13th of Dhu al-Hijjah.

Place:

Every act must conform to the Shariah in terms of its location. For instance, if someone designates a place other than the mosque for performing I'tikaf (spiritual retreat), such an act would be considered innovation, because Shariah prescribes I'tikaf only in the mosque.

- The act must aim to achieve the same objective as the Shariah-sanctioned practice. That is, it should intend the same purpose in worship as the prescribed method. If this objective, such as enhancing devotion in worship, is not intended, then the act falls under ordinary customs (*adat*) and is not counted as innovation.

Condemnation of Innovation in the Quran:

Allah the Exalted states in the Noble Quran:

“This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.”

[Surah Al-Ma'idah: 3]

This verse indicates that the Shariah has been perfected and completed; it admits neither deficiency nor addition, nor is there any need for alteration. However, the innovator (*mubtadi*), through his statements and actions, implicitly suggests that

the Shariah is incomplete and requires modification, whether by omission or addition. Undoubtedly, one who holds such a belief has deviated from the Straight Path.

Imam Malik (may Allah have mercy on him) is reported to have said: “Whoever introduces an innovation into Islam and considers it to be good (*hasanah*) has, in effect, alleged that the Prophet (sallallahu alayhi wa sallam) was unfaithful in conveying the message of the Shariah. For Allah the Exalted has already declared [the completion of the religion]; therefore, whatever was not part of the religion at that time cannot be considered part of the religion today.

[Al I’tisam: 1/49]

Allah the Exalted states:

“And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqun (the pious – see V.2:2).

[Surah Al-An’am: 153]

Here, the “Straight Path” refers to the path of the Sunnah, while the other paths from which one is prohibited are the paths of innovation. The paths of sin and disobedience are not intended here, because no one adopts disobedience as a sustained way in the pursuit of worship and nearness to God.

Imam Mujahid (may Allah have mercy on him) stated that what is meant by “the [other] paths” (*subul*) in this verse are innovations and doubtful matters (*bid’ah and shubuhah*).

[Tafsir at-Tabari: 12/229]

It is reported from Abdullah ibn Masud (may Allah be pleased with him) that he said: The Messenger of Allah (sallallahu alayhi wa sallam) drew lines for us and said, “This is the way of Allah.” Then he drew lines to the right and left of it and said, “These are other ways.” He added, “There are devils upon every one of these ways, inviting people to it.” Then he recited this verse:

“And verily, this is my Straight Path.”

[Surah Al-An’am: 153]

[Musnad Ahmed: 1/465, Mustadrak of Hakim: 2/239, authenticated by al-Hakim and concurred with by al-Dhahabi.]

Allah the Exalted states:

“And upon Allah is the responsibility to explain the Straight, but there are ways that turn aside (wrong path). And had He willed, He would have guided you all (mankind).”

[Surah An-Nahl: 9]

By “wrong paths,” what is meant here are the paths of innovation, sin, and deviation.

Allah the Exalted says:

“It is He Who has sent down to you (Muhammad (sallallahu alayhi wa sallam)) the Book (this Quran). In it are entirely clear Verses, they are the foundations of the Book [and those are the Verses of Al-Ahkam (commandments, etc.), Al-Fara'id (obligatory duties), and Al-Hudud (legal laws for the punishment of thieves, adulterers, etc.)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth), they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allah.”

[Surah Al-Imran: 7]

The exegesis of this verse is narrated in Sahih al-Bukhari (42/6) on the authority of Aishah (may allah be pleased with her), who reported that the Messenger of Allah (sallallahu alayhi wa sallam) recited these verses and then said: “When you see those who follow the doubtful matters, they are precisely the people Allah has mentioned; therefore, beware of them.

Regarding the Khawarij, who were the first group of innovators (*ahl al-bid'ah*), Abdullah ibn Masud (may allah be pleased with him) said that these people believe in the clear and decisive verses (*muhkamat*) but are led astray by the ambiguous ones (*mutashabihat*), even though their true interpretation is known only to Allah. Yet the scholars of firm knowledge affirm that they believe in them.

[As-Shariah: 27]

The defining characteristic of all innovators (*Ahl al-bid'ah*) is that they cling to the ambiguous (*mutashabih*) and abandon the clear and decisive (*muhkam*) verses, for such is the condition of their hearts.

Condemnation of Innovation in Hadith:

Narrated by Irbad ibn Sariyah (may allah be pleased with him):

- One day, the Messenger of Allah (sallallahu alayhi wa sallam) led us in prayer, then faced us and gave us a lengthy exhortation at which the eyes shed tears and the hearts were afraid.

A man said: Messenger of Allah! It seems as if it were a farewell exhortation, so what injunction do you give us?

He then said: I enjoin you to fear Allah, and to hear and obey even if it be an Abyssinian slave, for those of you who live after me will see great disagreement. You must then follow my sunnah and that of the rightly-guided caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation, and every innovation is an error.

[Musnad Ahmed: 4/127, Sunan Abu Dawud: 5/13-15, Sunan Tirmidhee: 4/149-150.]

Jabir Ibn Abdullah (may allah be pleased with him) narrated that when the Prophet (sallallahu alayhi wa sallam) gave a sermon, he said:

- “The best of the speech is embodied in the Book of Allah, and the best of the guidance is the guidance given by Muhammad. And the most evil affairs are their innovations; and every innovation is error.”

[Sahih Muslim: 2/592 (867)]

Aisha (may allah be pleased with her) narrated that the Prophet (sallallahu alayhi wa sallam) said:

- “If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected.”

[Sahih Bukhari: 9/132 (2697), Sahih Muslim: 3/1344 (1718)]

The wording of another narration is as follows:

- “He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.”

[Sahih Muslim: 3/1344 (1718)]

Imam Nawawi (may allah have mercy on him) says in the explanation of this Hadith: This Hadith represents an important principle of Islam, and it is an example of the concise speech of the Prophet (sallallahu alayhi wa sallam). It provides an explicit refutation of all forms of religious innovations (*bid'ah*) and newly invented matters. The second narration adds further clarification in meaning: if the first narration is presented as evidence against someone who practices an already established innovation, he may stubbornly argue that he himself did not originate it. In response, the second narration serves as decisive proof, as it declares that every newly introduced matter is rejected, regardless of whether the individual himself initiated it or it had been previously introduced by someone else.

[Sharah Muslim al-Nawawi: 12/16]

Hafiz Ibn Rajab (may allah have mercy on him) says:

“This hadith is one of the most significant foundational principles of Islam, just as:

Arabic Text

“Just as the hadith on intentions serves as a criterion for assessing the inward dimension of actions, this hadith serves as a criterion for evaluating their outward dimension. Just as any act not intended for the pleasure of Allah earns no reward for its doer, likewise any act not in accordance with the command of Allah and His Messenger is rejected and returned upon its performer. Whoever introduces anything contrary to the command of Allah and His Messenger has no connection with the religion.”

[Jami al-ulum wal-Hikam:]

Abu Huriara and Anas ibn Malik (may allah be pleased with them both) narrated that the Prophet (sallallahu alayhi wa sallam) said:

- “He who turns away from my Sunnah, he has no relation with Me.”
[Sahih Bukhari: 2/7 (5063), Sahih Muslim: 2/102 (1401)]

The following points are derived from the teachings of the aforementioned hadiths:

1. The texts concerning the condemnation of innovation are general in scope and do not admit any classification or distinction. Thus, every innovation is misguided, and there is no category of “good innovation” (*Bid‘ah hasanah*).
2. Innovation is intrinsically blameworthy, even if the innovator considers it to be commendable.
3. Innovation refers to any act introduced into the religion after the Prophet (sallallahu alayhi wa sallam) for which no evidence exists in the Shariah, whether general or specific.

The Companions’ Aversion to Innovations

The Companions of the Prophet (sallallahu alayhi wa sallam) were zealous in adhering to the Book and the Sunnah. They harbored a strong aversion and hostility toward innovations and those who introduced them. For instance, Abu Bakr as-Siddiq (may allah be pleased with him) said in a sermon:

“I am merely a follower, not an innovator.”

Similarly, Abdullah ibn Masud (may allah be pleased with him) stated:

- “Follow (the guidance of the Prophet), and do not engage in innovation; following is sufficient for you.”

And Abdullah ibn Abbas (may allah be pleased with him) said:

- “Hold firmly to the fear of Allah and steadfastness. Follow (the Sunnah) and do not engage in innovation.”

[All of the above narrations are reported from Sunan al-Darimi.]

Hudhaifah bin Yaman (may allah be pleased with him) said:

“Do not perform any act of worship that the Companions of the Messenger of Allah did not practice, for the earlier generations have left no room for the latter to add anything (to the religion).”

[Sunan Abu Dawud]

Regarding innovation, there is a highly instructive incident recorded in Sunan al-Darimi (1/61), which Allama Albane included in *Silsilatul Ahadees us Saheehah* (Hadith 2005). A summary of the incident is presented here:

- Abu Musa al-Ashari (may allah be pleased with him) saw some people in the mosque of Kufa waiting for the prayer. They were sitting in a circle, holding pebbles in their hands. One of them would say, “Recite La ilaha illallah a hundred

times,” and they would do so. Then he would say, “Recite the tasbih a hundred times,” and they would do it.

Abu Musa found this practice unusual and objectionable. He mentioned it to Abdullah ibn Masud (may Allah be pleased with him). He went to him and asked, “What are these people doing?” They replied, “We are performing dhikr of tasbih, tahleel, and takbir using these pebbles.”

Abu Musa said, “Count your sins instead; I guarantee that none of your good deeds will be lost. Alas, O Ummah of Muhammad (sallallahu alayhi wa sallam), how swiftly your ruined approaches! The Companions of Allah are still among you, the clothes of your Prophet (sallallahu alayhi wa sallam) have not yet decayed, and your graves have not yet been broken. By the One in Whose Hand my soul is, either you consider yourselves more rightly guided than the Ummah of Muhammad (sallallahu alayhi wa sallam), or you are opening the door to misguidance.”

They said, “O Abu Abdul-Rahman! We only intended good.” He replied, “Many who intend good do not attain it. The Messenger of Allah (sallallahu alayhi wa sallam) has informed us that a people will recite the Quran, yet it will not pass beyond their throats. By Allah, I do not know, but perhaps most of them are among you.”

Causes for the Spread of Innovations

Several causes and motivating factors contribute to the prevalence of innovations, among which the following are the most common and significant:

1. Negligence of the Scholars of Truth and Endorsement by Corrupt Scholars: This includes laxity among the rightly guided scholars in refuting innovations, as well as the praise and embellishment of innovations by corrupt scholars for the sake of leadership or financial gain.
2. Support from Rulers: Innovations are encouraged or sanctioned by rulers in order to gain popular support.
3. Issuing Religious Judgments and Guidance Without Knowledge: This refers to giving fatwas, teaching, or preaching without sufficient knowledge, which can inadvertently promote innovations.
4. Ignorance Regarding the Sunnah: This includes a lack of understanding of the status and importance of the Sunnah, as well as an inability to distinguish between authentic and weak practices, and between acceptable and rejected innovations.



Obedience to Allah and His Messenger (sallallahu alayhi wa sallam):

The term obedience refers to compliance and the fulfillment of commands, meaning that in every matter and aspect, one should act according to the directives of Allah and His Messenger (sallallahu alayhi wa sallam). This applies both to religious matters and worldly affairs. The Quran places great emphasis on this obedience, repeatedly commanding, “Obey Allah and obey the Messenger.” Reflecting upon and understanding a few of the following verses can help one grasp the true meaning and significance of obedience in its proper context.

“And obey Allah and the Messenger (Muhammad (sallallahu alayhi wa sallam)) that you may obtain mercy.”

[Surah Al-Imran: 132]

And: “And whoso obeys Allah and the Messenger (Muhammad (sallallahu alayhi wa sallam)), then they will be in the company of those on whom Allah has bestowed His Grace.”

[Surah An-Nisa: 69]

“He who obeys the Messenger (Muhammad (sallallahu alayhi wa sallam)), has indeed obeyed Allah.”

[Surah An-Nisa: 80]

“And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart.”

[Surah Al-Anfal: 46]

“Say (O Muhammad (sallallahu alayhi wa sallam)): ‘Obey Allah and the Messenger (Muhammad (sallallahu alayhi wa sallam)).’ But if they turn away, then Allah does not like the disbelievers.”

[Surah Al-Imran: 32]

“And obey Allah and the Messenger (Muhammad (sallallahu alayhi wa sallam)), and beware.”

[Surah Al-Ma'idah: 92]

Say (O Muhammad (sallallahu alayhi wa sallam)): “Obey Allah and the Messenger (Muhammad (sallallahu alayhi wa sallam)).”

[Surah Al-Imran: 32]

“And whosoever obeys Allah and His Messenger (sallallahu alayhi wa sallam), fears Allah, and keeps his duty (to Him), such are the successful ones.”

[Surah An-Nur: 52]

“And perform As-Salat (Iqamat-as-Salat), and give Zakat and obey the Messenger (Muhammad (sallallahu alayhi wa sallam)) that you may receive mercy (from Allah).”

[Surah An-Nur: 56]

“Allah sends His Salat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad (sallallahu alayhi wa sallam)) and also His angels too (ask Allah to

bless and forgive him). O you who believe! Send your Salat on (ask Allah to bless) him (Muhammad (sallallahu alayhi wa sallam)), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salamu ‘Alaikum).”

[Surah Al-Ahzab: 56]

From these ten verses, the emphatic insistence on obedience and submission is established with clarity. Moreover, obedience to the Messenger is, in essence, obedience to Allah Himself. Numerous hadiths emphasize the importance of this obedience. Among these, a few traditions are presented here. Jabir (may Allah be pleased with him) narrates:

- “A group of angels came to the Messenger of Allah (sallallahu alayhi wa sallam) while he was asleep. They said among themselves, “There is a parable concerning your companion (sallallahu alayhi wa sallam), present this parable.” Some of them said, “He is asleep, what is the benefit of presenting it when he cannot hear?” Others replied, “His eyes sleep, but his heart is awake, whatever you say, he will understand.”

They then began to relate the parable: “His example is like that of a man who built a house and prepared a banquet in it, arranging a spread of food, and then sent a caller to invite people. The caller invites everyone. Whoever accepts the invitation and goes with him will enter the house and partake of the meal. But whoever does not accept the invitation and does not follow the caller will neither enter the house nor partake of the food.”

The angels then said, “This is an excellent parable, but explain it so that it may be understood.” Some again said, “He is asleep, how will he understand?” Others replied, “His eyes sleep, but his heart is awake; whatever you say, he will fully understand.”

They then explained: “The house represents Paradise, and the one who invites is Allah Almighty. He has sent Muhammad (sallallahu alayhi wa sallam) as the caller to invite people. Thus, whoever accepts the invitation of Muhammad (sallallahu alayhi wa sallam) and obeys him has indeed obeyed Allah. Such a person will enter the house and enjoy its blessings. And whoever disobeys Muhammad (sallallahu alayhi wa sallam) has disobeyed Allah; he will neither enter Paradise nor partake of its blessings. Muhammad (sallallahu alayhi wa sallam) is the one who distinguishes and separates people.”

This means that the distinction between a disbeliever and a believer lies in: whoever follows and obeys the Messenger of Allah (sallallahu alayhi wa sallam) is a believer, and whoever does not obey the Messenger is a disbeliever. As it is narrated from Abu Huraira (may Allah be pleased with him) that the Messenger of Allah (sallallahu alayhi wa sallam) said:

- “Allah's Messenger (sallallahu alayhi wa sallam) said, ‘All my followers will enter Paradise except those who refuse.’ They said, ‘O Allah's Messenger

(sallallahu alayhi wa sallam)! Who will refuse?’ He said, ‘Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it).’”

From this hadith, it is evident that obedience to the Messenger (sallallahu alayhi wa sallam) is a religious duty, and whoever refuses to follow him will be denied entry into Paradise. The hadith is narrated by Abu Musa (may allah be pleased with him):

- Prophet (sallallahu alayhi wa sallam) said: “My example and the example of what I have been sent with is that of a man who came to some people and said, ‘O people! I have seen the enemy's army with my own eyes, and I am the naked warner; so, protect yourselves!’”

Upon hearing his sincere warning, some of his people heeded his advice and quietly departed from that place at night, thus saving themselves from the enemy. However, others did not heed him and remained asleep in their beds until the morning, when the enemy army attacked them, destroyed them, and annihilated their lineage.

- In the same hadith prophet (sallallahu alayhi wa sallam) said: “So this is the example of that person who obeys me and follows what I have brought (the Quran and the Sunnah), and the example of the one who disobeys me and disbelieves the truth I have brought.”

[Sahih Bukhari: 7283]

That is to say, the one who obeys and follows will attain salvation, whereas the one who disobeys will be destroyed.



The Rights of the Prophet (sallallahu alayhi wa sallam):

Among the rights of the Prophet Muḥammad (sallallahu alayhi wa sallam), who is described as the benefactor of humanity (*Muhsin al-Insaniyyah*), the mercy to all creation (*Rahmat al-Alamin*), the truthful and trustworthy (*Al-Sadiq al-Amin*), and the Seal of the Prophets and Messengers, is that believers must have faith in him (sallallahu alayhi wa sallam).

Belief in the Messenger of Allah (sallallahu alayhi wa sallam) constitutes an essential component of the fundamental articles of faith. If a person claims to believe in Allah yet denies the prophethood of the Prophet (sallallahu alayhi wa sallam), such an individual cannot be regarded as a true believer.

The Quran states: “O you who believe! Believe in Allah, and His Messenger (Muhammad)...”

[Surah An-Nisa:136]

It is also stated: “And those who believe in (the Oneness of) Allah and His Messengers, they are the *Siddiqun*”

[Surah Al-Hadid:19]

According to the Prophetic traditions, faith necessarily entails belief in the following:

- God, (2) His angels, (3) the revealed scriptures, (4) His messengers, (5) the Last Day, and (6) divine decree, whether good or bad, as originating from God.

[Sahih al-Bukhari]

Obedience to the Prophet (sallallahu alayhi wa sallam):

Obedience to the Messenger (sallallahu alayhi wa sallam) is independently obligatory. Allah, Glorified and Exalted, states: “O you who believe! Obey Allah and obey the Messenger (Muhammad).”

[Surah An-Nisa: 4:59]

This is further clarified in the divine statement: “He who obeys the Messenger (Muhammad) has indeed obeyed Allah.”

[Surah An-Nisa:80]

Moreover, the Prophet (sallallahu alayhi wa sallam) said:

- “Whoso obeys me obeys God; and whose disobeys me disobeys God. Whoso obeys my commander obeys me, and whoso disobeys my commander disobeys me.”

[Sahih Muslim: 1835]

It is thus evident that merely professing faith in Allah and His Messenger is not sufficient; rather, obedience to both Allah and His Messenger is also obligatory.

Reverence and Respect for the Prophet (sallallahu alayhi wa sallam):

Showing the utmost reverence and respect for the Messenger of Allah (sallallahu alayhi wa sallam) is not only obligatory upon believers but also constitutes an integral component of faith itself. Allah, Glorified and Exalted, in explaining the purpose of sending messengers, states:

“Verily, We have sent you (O Muhammad (sallallahu alayhi wa sallam)) as a witness, as a bearer of glad tidings, and as a warner. In order that you (O mankind) may believe in Allah and His Messenger (sallallahu alayhi wa sallam), and that you assist and honour him.”

[Surah Al-Fath:8-9]

Furthermore, believers are given a stern warning regarding the necessity of maintaining the highest level of respect toward the Prophet (sallallahu alayhi wa sallam). God states:

“O you who believe! Raise not your voices above the voice of the Prophet (sallallahu alayhi wa sallam), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive not.”

[Surah Al-Hujuraat:2]

Love for the Prophet (sallallahu alayhi wa sallam):

Love for the Messenger of Allah (sallallahu alayhi wa sallam) is also an essential component of faith. Indeed, a love that surpasses one’s affection for family, relatives, and even one’s own self.

[Surah Al-Ahzab: 6, Surah At-Taubah: 24, Surah Al-A’raf: 157]

Supporting and Assisting the Prophet (sallallahu alayhi wa sallam):

Assisting and supporting the Messenger of Allah (sallallahu alayhi wa sallam) is among the essential obligations upon believers. Allah states:

“So that Allah may test who it is that will help Him (His religion), and His Messengers in the unseen. Verily, Allah is All-Strong, All-Mighty.”

[Surah Al-Hadid:25]

A covenant was also taken from the previous prophets regarding the support of the Prophet Muhammad (sallallahu alayhi wa sallam). As Allah declares:

“And (remember) when Allah took the Covenant of the Prophets, saying: ‘Take whatever I gave you from the Book and Hikmah (understanding of the Laws of

Allah, etc.), and afterwards there will come to you a Messenger (Muhammad (sallallahu alayhi wa sallam)) confirming what is with you; you must, then, believe in him and help him.”

[Surah Al-Imran:81]

Moreover, divine assistance for the Messenger (sallallahu alayhi wa sallam) is affirmed through the support of angels and the righteous believers. Allah states: “Verily, Allah is his Maula (Lord, or Master, or Protector, etc.), and Jibrael (Gabriel), and the righteous among the believers, and furthermore, the angels are his helpers.”

[Surah At-Tahrim:4]

Accordingly, it remains incumbent upon believers both during the lifetime of the Prophet (sallallahu alayhi wa sallam) and after his passing until the Day of Judgment, to support and uphold his cause. During his lifetime, his Companions fulfilled this duty to the fullest extent. After his passing, believers are obligated to continue this support in various ways, including:

1. Preserving and safeguarding his teachings and Sunnah from the distortions of the ignorant and the false manipulations of those who seek to undermine them.
2. Defending his honor against the criticisms of detractors and the disrespect of those who seek to malign him.

Affirming the Finality of the Prophet (sallallahu alayhi wa sallam):

Allah glorified and exalted states: “Muhammad (sallallahu alayhi wa sallam) is not the father of any man among you, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All-Aware of everything.”

[Surah Al-Ahzab: 40]

Love for the Family and Companions of the Prophet (sallallahu alayhi wa sallam):

Maintaining love and reverence for the family (*Ahl al-Bayt*) and the Companions of the Prophet (sallallahu alayhi wa sallam) is an essential aspect of faith. The purified wives of the Prophet (sallallahu alayhi wa sallam) are included among his family, as indicated in the Quranic verse:

“Allah wishes only to remove Ar-Rijs (evil deeds and sins, etc.) from you, O members of the family (of the Prophet (sallallahu alayhi wa sallam)), and to purify you with a thorough purification.”

[Surah Al-Ahzab:33]

This verse clearly affirms that the wives of the Prophet (sallallahu alayhi wa sallam) are included among the *Ahl al-Bayt*.

Furthermore, Allah states: “The Prophet is closer to the believers than their own selves, and his wives are their (believers’) mothers (as regards respect and marriage).”

[Surah Al-Ahzab:6]

Establishing the elevated status of the Prophet’s wives as the “Mothers of the Believers.”

A Companion (*Sahabi*) is defined as one who had the honor of being in the company of the Prophet (sallallahu alayhi wa sallam) while in a state of faith and who passed away in that state. The plural of *sahabi* is *sahabah*, as noted in *Tadrib al-Rawi*.

- The Prophet (sallallahu alayhi wa sallam) said: “Do not abuse my companions for if anyone of you spent gold equal to Uhud (in Allah's Cause) it would not be equal to a Mud or even a half Mud spent by one of them.”

[Sahih Bukhari: 3673]

- In another narration, he (sallallahu alayhi wa sallam) said: “(Fear) Allah! (Fear) Allah regarding my Companions! Do not make them objects of insults after me. Whoever loves them, it is out of love of me that he loves them. And whoever hates them, it is out of hatred for me that he hates them. And whoever harms them, he has harmed me, and whoever harms me, he has offended Allah, and whoever offends Allah, [then] he shall soon be punished.”

[Sunan Tirmidhee: 3862]

Loyalty and disavowal for the sake of the Prophet (sallallahu alayhi wa sallam):

Among the rights of the Messenger of Allah (sallallahu alayhi wa sallam) upon the believers is that they maintain allegiance to those who are loyal to him and disavow those who are hostile toward him. Naturally, love for someone entails affection for all that is associated with them; accordingly, believers are required to love those who love the Prophet (sallallahu alayhi wa sallam) and to oppose those who bear enmity toward him.

The Quranic injunction supports this principle: “Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend them. And whosoever will befriend them, then such are the *Zalimun* (wrong-doers, those who disobey Allah).”

[Surah Al-Mumtahinah: 8-9]

Sending blessings and salutations upon the Prophet (sallallahu alayhi wa sallam):

Allah says in the Quran:

“O you who believe! Send your Salat on (ask Allah to bless) him (Muhammad), and (you should) greet (salute) him with the Islamic way of greeting (salutation, i.e., As-Salamu ‘Alaikum).”

[Surah Al-Ahzab: 56]

NOTE: For further elaboration, readers are encouraged to consult the detailed discussions on the lives of the Prophets, the Prophet Muḥammad (sallallahu alayhi wa sallam), and his Companions (both male and female), in the lecture series by Arshad Bashir Madani, available on YouTube.



Mother of the Believers (may allah be pleased with all of them):

1. Khadija bint Khuwaylid (may allah be pleased with her), Death: 10BH
2. Sawdah bint Zam'ah (may allah be pleased with her), Death: 22H
3. Aisha bint Abi Bakr (may allah be pleased with her), Death: 57H
4. Hafsa bint Umar (may allah be pleased with her), Death: 45H
5. Zainab bint Khuzayma (may allah be pleased with her), Death: 4H
6. Umm Salamah (Hind bint Abi Umayya) (may allah be pleased with her), Death: 63H
7. Zainab bint Jahsh (may allah be pleased with her), Death: 20H
8. Juwayriya bint al-Harith (may allah be pleased with her), Death: 50H
9. Umm Habibah (Ramla bint Abi Sufyan) (may allah be pleased with her), Death: 44H
10. Safiyya bint Huyayy ibn Akhtab (may allah be pleased with her), Death: 50H
11. Maymunah bint al-Harith (may allah be pleased with her), Death: 51H

Children of the Prophet (sallallahu alayhi wa sallam):

Prophet (sallallahu alayhi wa sallam) had 4 daughters and 3 sons. Their names are as follows:

Sons:

1. Qasim bin Muhammad (may allah be pleased with him)
2. Ibrahim bin Muhammad (may allah be pleased with him)
3. Abdullah bin Muhammad (may allah be pleased with him).

Daughters:

1. Fatima bint Muhammad (may allah be pleased with her)
2. Umm Kulthum bint Muhammad (may allah be pleased with her)
3. Ruqayyah bint Muhammaad (may allah be pleased with her)
4. Zainab bint Muhammad (may allah be pleased with her)

The Ten Companions promised paradise (*Ashra Mubashra*):

These ten companions of the Prophet (sallallahu alayhi wa sallam) were mentioned in the hadith narrated by Abdur-Rahman ibn Awf (may allah be pleased with him) in which Abdur-Rahman ibn Awf (may allah be pleased with him) says:

- The Prophet (sallallahu alayhi wa sallam) said: “Abu Bakr is in Paradise, Umar is in Paradise, Uthman is in Paradise, Ali is in Paradise, Talhah is in Paradise,

Az-Zubair is in Paradise, Abdur-Rahman ibn Awf is in Paradise, Sa'd is in Paradise, Sa'eed is in Paradise, and Abu Ubaidah is in Paradise.”

[Sunan Tirmidhee: 3747]

In the narration, the companion referred to as Sa'd is Sa'd ibn Abi Waqqas (may allah be pleased with him), and Sa'eed refers to Sa'eed ibn Zayd (may allah be pleased with him).

While these ten companions are specifically highlighted, other companions, such as Khadijah bint Khuwaylid (may allah be pleased with her), Abdullah ibn Sallam (may allah be pleased with him), and Ukasha ibn Mihjan (may allah be pleased with him), were also promised Paradise. This particular hadith mentions ten companions by name, and they are called the '*Ashra Mubashra*.'

Name of certain Companions:

1. Hamza (may allah be pleased with him), Death: 3H
2. Abbas (may allah be pleased with him), Death: 32H
3. Hassan (may allah be pleased with him), Death: 50H
4. Hussain (may allah be pleased with him), Death: 61H
5. Abdullah ibn Amr (may allah be pleased with him), Death: 73H
6. Abdullah ibn Abbas (may allah be pleased with him), Death: 68H
7. Abdullah ibn Zubair (may allah be pleased with him), Death: 73H
8. Abdullah ibn Amr ibn al-As (may allah be pleased with him), Death: 63H
9. Abdullah ibn Masud (may allah be pleased with him), Death: 32H
10. Anas (may allah be pleased with him), Death: 93H

Name of certain Tabi'n:

1. Uwais ibn Amir al-Qarni (may allah have mercy on him), Death: 37H
2. Sa'eed ibn al-Musayyib (may allah have mercy on him), Death: 94H
3. Urwah ibn Zubayr (may allah have mercy on him), Death: 94H
4. Abu Bakr ibn Abdul-Rahman ibn al-Harith ibn Hisham (may allah have mercy on him), Death: 94H
5. Kharijah ibn Zayd ibn Thabit (may allah have mercy on him), Death: 98H
6. Ubaydullah ibn Abdullah ibn Utbah ibn Masud (may allah have mercy on him), Death: 98H
7. Qasim ibn Muhammad ibn Abi Bakr (may allah have mercy on him), Death: 108H
8. Sulayman ibn Yasar (may allah have mercy on him), Death: 109H
9. Ata ibn Abi Rabah (may allah have mercy on him), Death: 114H
10. Imam az-Zuhri (may allah have mercy on him), Death: 124H
11. Muhammad ibn Sirin (may allah have mercy on him), Death: 110H
12. Hasan al-Basri (may allah have mercy on him), Death: 110H
13. Umar ibn Abdul-Aziz (may allah have mercy on him), Death: 110H

14. Mujahid, Ikramah, and Qatadah (may allah have mercy on him), Death: 101H

Name of certain Exegesis and Their Exegetes:

1. Imam Tabari (may allah have mercy on him) – Jamiul bayan fi tafseeril Quran [Tafseer at-Tabari]
2. Imam Baghawi (may allah have mercy on him) – Muallim ul Tanzeel [Tafser Baghawi]
3. Imam ibn Abi Hatim (may allah have mercy on him) - Tafseer ibn Abi Hatim
4. Imam Qurtubi (may allah have mercy on him) – Tafseer Qurtubi
5. Imam ibn Katheer (may allah have mercy on him) – Tafseer al Quran al Azeem [Tafseer ibn Katheer]
6. Imam Suyuti (may allah have mercy on him) - Al-Durr al-Manthur fi al-Tafsir bi-l-Mathur [Tafseer Suyuti]
7. Imam Shawkaani (may allah have mercy on him) – Tafseer Fath hul-Qadeer
8. Imam Saa'di (may allah have mercy on him) – Tafseer Saa'di
9. Shaykh Shanqiti (may allah have mercy on him) – Adwa ul Bayan
10. Shaykh Ibn Uthaymeen (may allah have mercy on him) and Shaykh Hikmat Baheer (may allah preserve him) – Tafseer Ibn Uthaymeen and Tafseer sahih al-Masboor

Names of certain Scholars of Hadith:

1. Imam Bukhari (may allah have mercy on him) – Sahih Bukhari
2. Imam Muslim (may allah have mercy on him) – Sahih Muslim
3. Imam Abu Dawud (may allah have mercy on him) – Sunan Abu Dawud
4. Imam Tirmidhee (may allah have mercy on him) – Sunan Tirmidhee
5. Imam Nasai (may allah have mercy on him) – Sunan Nasai
6. Imam Ibne Majah (may allah have mercy on him) – Sunan Ibne Majah

Names of certain Jurists:

1. Imam Abu Hanifah (may allah have mercy on him), Birth: 80H
2. Imam Malik (may allah have mercy on him), Birth: 93H
3. Imam Shafi (may allah have mercy on him), Birth: 150H
4. Imam Ahmad (may allah have mercy on him), Birth: 164H
5. Imam Ibn Taymiyyah (may allah have mercy on him), Birth: 661H



Checklist of Permissible and Prohibited Matters:

Narrated by Numan ibn Bashir (may allah be pleased with him):

- I heard Allah's Messenger (sallallahu alayhi wa sallam) saying, 'Both legal and illegal things are evident but in between them there are doubtful (suspicious) things and most of the people have no knowledge about them. So whoever saves himself from these suspicious things saves his religion and his honor. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else, and at any moment he is liable to get in it. (O people!) Beware! Every king has a Hima, and the Hima of Allah on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body; if it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt, and that is the heart. [Sahih Bukhari: 52, Sahih Muslim: 1599]

Embracing permissible practices and avoiding doubtful matters:

Numan ibn Bashir (may allah be pleased with him) reported:

- "I heard Allah's Messenger (sallallahu alayhi wa sallam) as having said this (and Numan) pointed towards his ears with his fingers): What is lawful is evident and what is unlawful is evident, and in between them are the 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 animals round a preserve will soon pasture them in it. Beware, every king has a preserve, and the things God has declared unlawful are His preserves. Beware, 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, and hearken, it is the heart." [Sahih Muslim: The Book of Musaqah, chapter: Taking that which is lawful and leaving that which is unclear]

Checklist of Permissible and Prohibited Matters:

In matters of belief, associating partners with Allah (*shirk*) is reprehensible, in acts of worship, Innovation (*Bid'ah*) is blameworthy, in transactions, engaging in the forbidden (*haram*) things is wrong, and in ethics, immoral behavior is reprehensible. Therefore, it is obligatory to safeguard oneself from impurity in all four domains in order to live a wholesome life. This aligns with the injunction, "Enter perfectly in Islam (by obeying all the rules and regulations of the Islamic religion)."

[Surah Al-Baqarah:208]

To achieve this, one must adhere to the principle that:

➤ “Seeking knowledge is a duty upon every Muslim.”

[Ibne Majah: 224]

It is necessary to acquire knowledge while putting it into practice.

1. Ilm al-Tawheed - Counters shirk (associating partners with Innovation)
2. Ilm al-Sunnah - Counters Bid‘ah (innovations in worship)
3. Ilm al-Halal wal-Haram (Knowledge of what is permissible and forbidden)
4. Ilm al-Akhlaq al-Mahmoodah wal-Mazmumah (Knowledge of praiseworthy and blameworthy ethics).

Etiquettes of Eating and Drinking:

1. Islam has declared pure things to be lawful.

[Surah Al-Baqarah: 168, 172]

2. Carrion, blood, the flesh of swine, and that over which any name other than that of Allah has been invoked are Prohibited.

[Surah Al-Baqarah: 173]

3. Also forbidden are animals that die by strangulation, by a violent blow, by falling from a height, or by being gored to death, as well as those partially eaten by wild beasts unless you can slaughter them (before death), in which case they are not unlawful.

[Surah Al-Ma'idah: 3]

4. Locusts are exempted from the ruling of carrion.

[Sahih Bukhari: 5495, Sahih Muslim: 1952]

5. Sea creatures are lawful, even if dead, except when they are harmful to health. [Sunan Tirmidhee: 69, Sunan Nasai: 333, Sunan Ibne Majah: 386]

6. It is permissible to make use of the skin of a dead animal after tanning, as well as its bones and hair.

[Sahih Bukhari: 1492, Sahih Muslim: 363]

7. Forbidden things become permissible in cases of necessity.

[Surah Al-An'am: 119, Surah Al-Baqarah: 273]

8. All predatory animals with fangs are unlawful to eat.

[Sahih Muslim: 1934]

9. All birds that catch prey with their claws are unlawful.

[Sahih Muslim: 1934]

10. The meat of domesticated donkeys is prohibited.

[Sahih Bukhari: 5525, Sahih Muslim: 1941]

11. Animals that feed on filth are unlawful until they are cleansed.

[Sunan Abu Dawud: 3786]

12. Dogs, cats, and all impure animals are prohibited.

[Sahih Muslim: 1569, Surah Al-A'raf: 157]

13. The slaughter of the People of the Book is lawful unless a reason for prohibition exists.

[Surah Al-Ma'idah: 5]

14. Drinking alcohol is prohibited.
[Surah Al-Ma'idah: 90]
15. Every intoxicating substance is prohibited.
[Surah Al-Ma'idah: 90, Sahih Muslim: 2003, Sahih Bukhari: 4343]
16. Eating and drinking from vessels made of gold and silver is forbidden.
[Sahih Bukhari: 5634, Sahih Muslim: 2065]
17. Keeping dogs without necessity or a valid legal justification is prohibited.
[Sunan Abu Dawud: 4158, Sunan Tirmidhee: 2806, Sunan Nasai: 5367]
18. Displaying statues and images of animate beings is prohibited.
[Sunan Abu Dawud: 4158, Sunan Tirmidhee: 2806, Sunan Nasai: 5367]
19. Extravagance and wastefulness are prohibited.
[Surah Al-Isra: 27]

Etiquettes of Dressing and Personal Adornment:

20. Covering the 'Satr' (the parts of the body that must be concealed) is obligatory.
[Sahih Muslim: 338]
21. Wearing white garments is recommended.
[Sunan Abu Dawud: 4061, Sunan Tirmidhee: 994]
22. Wearing garments dyed in pure red, specifically with safflower or saffron-based dyes, is prohibited.
[Sahih Muslim: 2077, Sunan Nasai: 5281]
23. However, if a garment is not purely red but contains a mixture of other colors, there is no objection to wearing it.
[Sahih Bukhari: 5400]
24. A man's garment should be above the ankles, whereas a woman's garment should be loose-fitting and extend below the ankles.
[Sahih Bukhari: 5783, Sahih Muslim: 2085]
25. It is permissible to arrange special clothing and adornment for Friday or for particular occasions.
[Sunan Abu Dawud: 343]
26. Wearing clothing intended for fame or ostentation (*libas al-shuhrah*) is prohibited.
[Sunan Abu Dawud: 4029]
27. Wearing clothing out of arrogance is prohibited.
[Sahih Bukhari: 5783, Sahih Muslim: 2085]
28. It is prohibited for men to wear gold or silk garments without a valid excuse.
[Sunan Abu Dawud: 4057, Sunan Nasai: 5147, Sunan Ibne Majah: 3595]
29. It is prohibited to wear or use garments bearing crosses or images of animate beings.

[Sahih Bukhari: 5961]
30. It is prohibited for a man to imitate the appearance of a woman, and for a woman to imitate the appearance of a man.

[Sahih Bukhari: 5885]
31. It is also prohibited for a woman to wear tight or thin clothing that reveals the form of her body.

[Sahih Muslim: 2128]
32. Altering the creation of Allah for the purpose of excessive beautification is prohibited.

[Surah An-Nisa: 119]
33. Tattooing the body is prohibited.

[Sahih Bukhari: 5940]
34. Filing the teeth to make them pointed and creating gaps between them is prohibited.

[Sahih Bukhari: 5940 - 5943]
35. Thinning or plucking the eyebrows is prohibited.

[Sunan Abu Dawud: 4170]
However, Abdul-Aziz ibn Baz (May Allah have mercy on him) permitted trimming the eyebrows if they are excessively abnormal or repulsive, provided it is done for the purpose of treatment. In ordinary circumstances, trimming them for adornment is not permissible.

36. The use of wigs is prohibited. However, restoring hair on the head within the bounds of Islamic law, when done for medical treatment, is permissible.

[Sahih Bukhari: 5933]
37. Dyeing white hair with henna is recommended, except for using black dye.
[Sahih Bukhari: 5899, Sahih Muslim: 2103]

38. Trimming the moustache and growing the beard are obligatory.
[Sahih Bukhari: 5892]

Earning and occupation:

39. It is prohibited for a person who has the ability to work to remain idle without earning and to resort to begging from others.

[Sunan Abu Dawud: 1634]
40. Agriculture becomes prohibited when it involves the cultivation of substances whose consumption or use has been declared unlawful, such as cannabis and similar items.

[Surah Al-Baqarah: 195]
41. Prostitution is a prohibited profession.

[Surah Al-Nur: 33]
42. Occupations involving dance (in an immoral sense) and sexual indecency are prohibited.

[Surah Al-Isra: 32]
43. The manufacture of statues, crosses, and similar objects is prohibited.

[Sahih Bukhari: 2225]

44. The production of intoxicants and narcotic substances that impair the intellect is prohibited.

[Surah Al-Baqarah: 195]

Social Etiquettes:

45. Being in seclusion (*khalwah*) with a non-mahram woman is prohibited.

[Sunan Tirmidhee: 2165]

46. Deliberately casting a lustful gaze at a non-mahram woman is forbidden.

[Surah An-Nur: 30]

47. It is prohibited for a woman to appear before non-mahram men adorned with embellishments or ornaments.

[Surah An-Nur: 31]

48. A woman is required to observe *purdah* (covering) from non-mahram men in accordance with Islamic law.

[Surah Al-Ahzab: 59]

49. Adultery and acts associated with the people of Lot are among the prohibited actions.

[Surah Ash-Shu'ara: 165]

50. Masturbation is prohibited.

[Surah Al-Mu'minun: 5 - 7]

Marriage:

51. Islam does not endorse monasticism or renunciation of worldly life.

[Sahih Bukhari: 5063, Sahih Muslim: 1401]

52. It is permissible to look at a woman for the purpose of proposing marriage.

[Sahih Muslim: 1424]

53. It is not permissible to propose marriage to a woman who is in her '*Iddah*' (waiting period following divorce).

[Surah Al-Baqarah: 235]

54. It is not permissible to propose marriage to a woman on behalf of one's Muslim brother without his consent.

[Sahih Bukhari: 5142]

55. Permission must be obtained from a virgin girl before marriage, and she must not be coerced, especially at the threshold of puberty.

[Sahih Muslim: 1421]

56. According to the prevailing opinion, a woman's marriage without the consent of her guardian (*wali*) is invalid.

[Sunan Abu Dawud: 2085]

Women who are Prohibited for Marriage:

57. Marriage is forbidden with the following women:

- Mother, daughter, sister, paternal aunt, maternal aunt, niece (whether by blood or breastfeeding).

- Mother-in-law
 - Stepdaughter.
 - Daughter-in-law.
[Surah An-Nisa: 22-24, Sahih Bukhari: 2645, Sahih Muslim: 1447]
 - Marrying two sisters simultaneously (at the same time).
[Surah An-Nisa: 23]
 - Marrying a paternal or maternal aunt of one's wife while she is still married.
[Sahih Bukhari: 5109]
 - Women who are already married.
[Surah An-Nisa: 22-24]
 - Polytheist women.
[Surah Al-Baqarah: 221]
 - Fornicator or habitual prostitute.
[Surah An-Nur: 3, Sunan Abu Dawud: 2051]
58. Marriage with People of the Book (Jews and Christians) is permissible, provided that the limits of Islamic law are not violated.
[Surah Al-Ma'idah: 5]
59. Marriage of a Muslim woman to a non-Muslim is prohibited, whether the man is from the People of the Book or otherwise.
[Surah Al-Baqarah: 221]
60. *Mut'ah* (temporary marriage) has been prohibited.
[Sahih Muslim: 1406]
61. Islam permits men to marry up to four women simultaneously, provided justice is maintained among them.
[Surah An-Nisa: 3]
62. Spending intimate time in seclusion with women is prohibited.
[Sunan Ibne Majah: 1934]
63. It is prohibited to pronounce divorce during a woman's menstruation (*hayd*).
[Sahih Muslim: 1471]
64. A divorced woman should observe her waiting period (*Iddah*) in her former husband's house unless permitted otherwise for a legitimate Islamic reason.
[Surah At-Talaq: 6]
65. A divorced woman should not be prevented from entering into a new marriage of her own choice; however, counsel and guidance may be offered.
[Surah Al-Baqarah: 232]
66. *Khula* (divorce initiated by the wife) is her right.
[Sahih al-Bukhari: 5273]
67. It is prohibited to harm or oppress one's spouse, whether the wife or the husband.
[Surah An-Nisa: 19]

Belief and Superstitious Practices.

68. Confirming the assertions of soothsayers or fortune-tellers constitutes disbelief (*kufir*). Even seeking their services out of curiosity without confirmation is prohibited.

[Sahih Muslim: 2230, Sunan Abu Dawud: 3904]

69. Divining the future using arrows or similar means is prohibited.

[Surah Al-Ma'idah: 3]

70. Learning and practicing magic (*sahr*) is prohibited.

[Sahih Bukhari: 5764, Sahih Muslim: 89]

71. Wearing amulets (*Ta'widh*) is prohibited. Legitimate 'Ruqyah shar'iyah' renders unnecessary unlawful forms of exorcism and disputed amulets.

[Musnad Ahmad, Sunan Tirmidhee: 2072]

72. Taking omens of bad luck (*tatayyur*) is prohibited, whereas maintaining a positive outlook or good omen is permissible by the will of Allah.

[Sunan Abu Dawud: 3907]

73. Wailing is prohibited. However, offering condolences and supplications is permissible.

[Sahih Bukhari: 1294, Sahih Muslim: 103]

74. Introducing innovations into religion is prohibited. However, worldly development and innovation are permissible, provided they remain within the bounds of Islamic law.

[Sahih Bukhari: 2697]

75. Blind imitation (*Taqlid*) and sectarian partisanship in contradiction to the clear injunctions of the Quran and Sunnah are prohibited.

[Surah Al-Imran: 32]

NOTE: The principle concerning pure devotional acts (*Ibadat mahdah*) requires explicit evidence permitting their performance; otherwise, it is prohibited.

Conversely, the principle regarding worldly and customary matters is presumed permissibility, unless there is evidence indicating their prohibition (as articulated by Saad al-Shathri).

However, such determinations are not to be made by laypersons; rather, they are to be undertaken by those firmly grounded in knowledge (*Al-rasikhun fi al-ilm*), by the will of Allah.

Transactions:

76. The sale of prohibited (*haram*) items is itself prohibited.

[Sahih Bukhari: 2236, Sahih Muslim: 1581]

77. Declaring lawful things unlawful, or unlawful things lawful (*Tahlil al-haram wa tahrir al-halal*), is among the major sins.

[Surah Al-Ma'idah: 87]

78. Trade involving gambling, excessive uncertainty (*gharar*), or significant ignorance is prohibited.

[Sahih Bukhari: 2193]

79. Hoarding commodities and manipulating prices are prohibited.

[Musnad Ahmad, Sahih Muslim: 1605]

80. Artificial interference in the free functioning of the market is prohibited.

[Sahih Muslim: 1522]

81. Giving less than due in weights and measures is prohibited.

[Surah al-An'am: 152]

82. Usury (*Riba*) is prohibited.

[Surah An-Nisa: 29]

83. The Prophet (sallallahu alayhi wa sallam) used to seek refuge in Allah from debt.

[Sunan Abu Dawud: 1555]

Borrowing and lending are permissible in cases of need, but unnecessary indebtedness is discouraged.

84. It is prohibited to outbid or intervene in another person's sale (*Bay-ala bay-akhihi*).

[Sahih Bukhari: 5142, Sahih Muslim: 1412]

85. Deferred payment sales at a higher price are permissible, subject to certain conditions.

[Fatawa Ibn Baz]

86. *Bay al-salam* (forward sale with advance payment) is permissible with conditions: the quantity, weight, and delivery time must be clearly specified.

[Sahih Bukhari: 2239]

87. Investment partnership (*shirkah*) is permissible subject to certain conditions.

- ❖ For contemporary economic issues, such as *Istisna*, lease-to-own arrangements (*Ijarah muntahiyah bi-tamlík*), installment sales, Islamic banking, Islamic stock markets, and chain marketing, see "Kitab al-Buyu" by Arshad Bashir Umari. [www.abmqurannotes.com]

Social Relations:

88. Severing relations with a fellow Muslim is not permissible; however, it may be allowed if intended for the purpose of reconciliation or reform.

[Sunan Abu Dawud: 4912]

Muhammad ibn Saleh al-Uthaymeen stated that if such distancing is undertaken for religious or reformative purposes, it should not exceed three days. After this period, relations may be resumed while continuing efforts toward reconciliation. Ibn Abdul-Barr suggested an alternative approach: after three days, one may maintain distance without completely severing relations.

89. Mutual reconciliation and making peace between individuals is a virtuous act.

[Surah Al-Hujurat: 10]

90. Mocking or ridiculing others is prohibited.

[Surah Al-Hujurat: 11]

91. Defamation, insulting others, calling them by offensive nicknames, harboring evil suspicion, spying, and backbiting are all prohibited acts.

[Surah Al-Hujurat: 11-12]

92. Slanderous gossip (*namimah*, tale-bearing) is prohibited.

[Sahih Bukhari: 6056, Sahih Muslim: 105]

93. Making false accusations (*qadhaf*) is prohibited.

[Surah An-Nur: 4]

94. The property, honor, and life of a Muslim are inviolable to another Muslim.

[Sahih Bukhari: 4406]

95. The life of a covenant-holder (*mu'ahad*) and a protected non-Muslim (*dhimmi*) is inviolable.

[Sahih Bukhari: 3166, Sunan Nasai: 4753]

96. The protection of the life and property of innocent non-Muslims is obligatory; all forms of terrorism are prohibited.

[Surah Al-Ma'idah: 32]

97. Suicide is prohibited.

[Surah An-Nisa: 29]

98. Bribery is prohibited.

[Sunan Tirmidhee: 1336]

99. Theft is prohibited.

[Surah Al-Ma'idah: 38]

100. Extravagance and wastefulness in one's wealth (*Israf*) are prohibited.

[Surah Al-A'raf: 31]

Q. Are all types of vegetables permissible (*halal*) to consume?

A. All vegetables are considered permissible (*halal*) to consume. However, they may be deemed prohibited (*haram*) if any of the following five conditions are present:

- Impurity (*najasah*): if the vegetable is contaminated with impure substances, it is not permissible.
- Medically harmful (*mudirr*): If it is proven to be harmful to health.
- Intoxicating (*muskir*): if it possesses intoxicating properties.
- Poisonous (*masmum*): if it is toxic or harmful due to poison.
- Unlawfully acquired (*maghsab*): if it has been stolen or usurped.

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